

HISTORY OF MOSSLEY HILL PARISH

1875-1975

Mossley Hill Parish Church

*The Vicar and Churchwardens are happy
to welcome*

Mrs. Becalich

representing the family of Matthew James Stenton

*to the Rehallowing of the Parish Church by
the Lord Bishop of Liverpool in the presence
of the Lord Mayor of Liverpool and the
High Sheriff of Lancashire*

on Saturday, November 21st, 1953, at 3 p.m.

The Congregation is asked to be seated by 2.45 p.m.

Cars should be parked in Mossley Hill Road or as directed by the Police.

Please bring this ticket with you, and if you are unable to attend please
return this card to G. L. Fairs, 205 South Mossley Hill Road.

A History of
Mossley Hill Parish
1875-1975

by

ERNEST HUGH SMITH, M.A.

*to celebrate
the Centenary of the Consecration of the
Church of St. Matthew and St. James
on 23rd June 1875
by the Bishop of Chester*

*Printed by
Seel House Press Ltd.
Seel Street
Liverpool L1 4AY*

PREFACE

In presenting this history I must acknowledge my debt to "The Story of Mosslake Hill", produced by the Rev. John Percy Baker in 1935 to mark the sixtieth anniversary of the consecration of the church. Although I have written what I hope is a completely new history, the task was made considerably easier as a result of my having so clear an outline of the first 60 years of the parish story.

My thanks are also due to my wife, who has borne with me during the months of preparation and production and whose criticism has helped to produce a history better than it would have been. Mrs. J. Rudd, of Widnes, has earned my gratitude by deciphering my manuscript and converting it into legible typescript for the printers. I have valued also the assistance given by the Rev. F. Pryce-Parry and Mr. D. Owen. Their reading and emendations of the original script have removed many inaccuracies; my thanks are also due to Mr. Owen for his preparation of the illustrations.

The illustrations in the book have largely been made possible by the generosity with which a number of parishioners have made available post-cards depicting the area at the turn of the century and photographs of the church at the time of the "blitz" and the rebuilding which followed.

May, 1974

ERNEST H. SMITH

ILLUSTRATIONS

	<i>Page</i>
The Rev. F. R. Pryce-Parry, M.A. – Vicar since 1964	viii
Mossley Hill Church about 1910 – the path in the foreground is the Cooper Avenue of today	3
Mossley Hill Church about 1910 – as seen from a spot close to the present junction of Allerton Road and Queen's Drive	3
The interior of the Church: looking East from the West Door	11
The interior of Mossley Hill Church the winter after it was damaged “by enemy action”	21
The exterior of Mossley Hill Church during restoration – the West End has been completed and the Garden of Rest has just been moved from alongside the Church to its present position	23
The interior of the church: looking West from the Choir Stalls	27

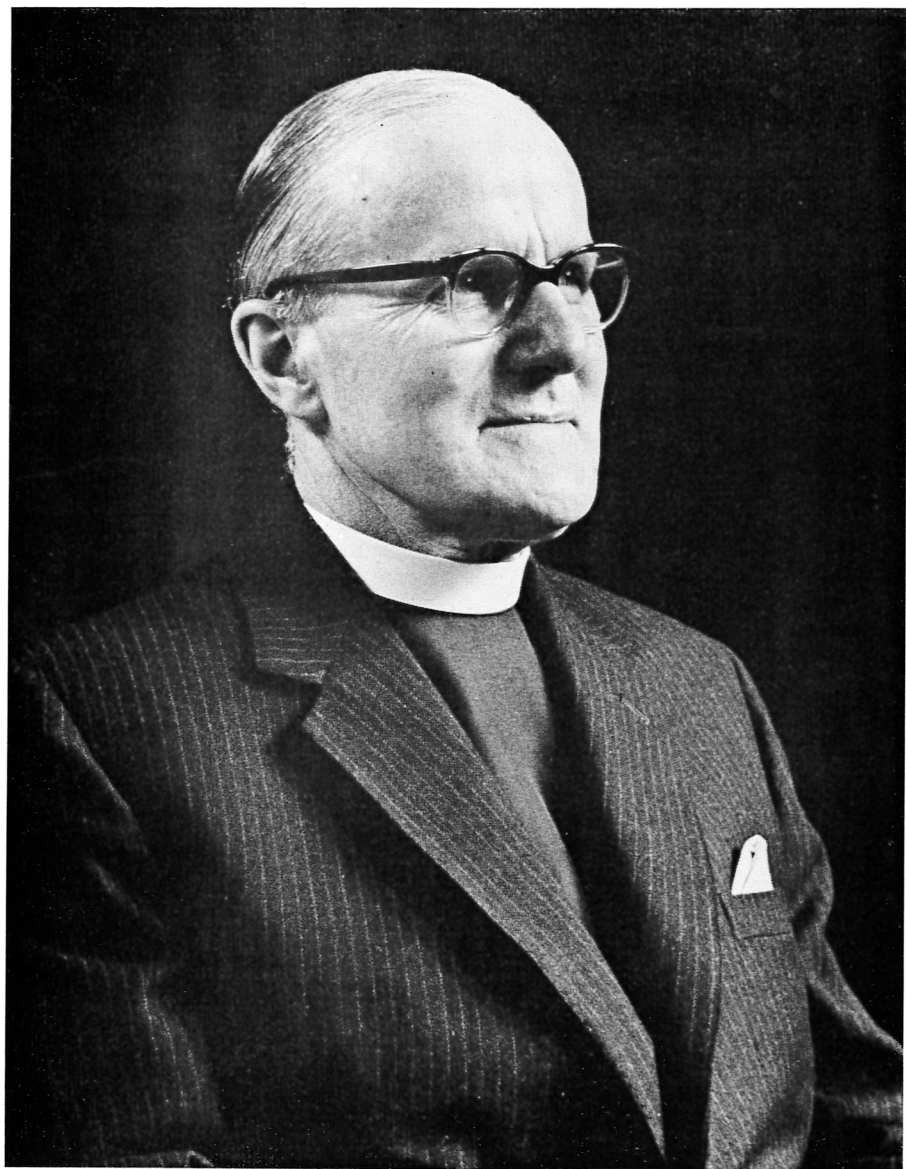
CONTENTS

	Page
Preface	iii
List of Illustrations	iv
FOREWORDS	
The Bishop of Liverpool	vii
The Vicar	ix
CHAPTERS	
1 The Inception of the Parish	1
2 The Rev. J. W. Diggle, M.A. 1875-1897	5
3 The Rev. G. Harford, M.A. 1897-1921	9
4 The Rev. J. P. Baker, M.A. 1921-1936	14
5 The Rev. F. H. Perkins, M.A. 1936-1963	19
6 The Rev. F. Pryce-Parry, M.A. 1964	25
7 Bricks and Mortar	30
APPENDICES	
The Assistant Clergy 1875-1974	33
The Churchwardens 1875-1974	34
Bibliography	37

FOREWORD FROM THE BISHOP

For 100 years now the church has stood on Mossley Hill as a landmark visible for miles around and as a reminder of the great truths for which we stand. That is how our Lord would have it – “as a city set on a hill which cannot be hid” – having in mind no doubt that greater temple which stood on Sion’s Hill in His own time. But we all know that a building is not enough. Time and decay undermine any edifice, however venerable and impressive. Perhaps that is why our Lord preferred to rely on “temples not made with hands” and attached overriding significance not to the house of God but to the people of God. So I hope that all of you who are associated with Mossley Hill Parish Church will see to it not only that the building continues to bear its silent witness to the faith – but more, that each one of you in his vocation and ministry will do what he can to help the truth of Christ to triumph in the land. Every blessing to you all as you prepare for your Centenary.

STUART LIVERPOOL



The Rev. F. R. Pryce-Parry, M.A. – Vicar since 1964

FOREWORD FROM THE VICAR

It was a happy chance when a friend suggested that I invite Mr. E. H. Smith, my former churchwarden, to write the history of the parish for our centenary in 1975. I am most grateful to him for his ready acceptance of my invitation, for undertaking the great amount of research involved to produce this book, and for the opportunity for me to write a foreword.

The last history book of our parish, written for the sixtieth birthday of the church, was produced by Prebendary Baker in 1935. In this book we are told that the population of the parish in 1875 was only 300 people.

Since 1875 there has been an immense development of the area. In 1914 the Parish of St. Barnabas, Mossley Hill, was separated off to form a new parish. Between the two wars, and after the second world war, the expansion continued and today the population of the parish is in the region of 10,000. In term time the student population alone is well over 2,000.

The Parish of Mossley Hill is an excellent illustration of the enormous social changes which have taken place in our country during the past century. The great houses, built originally in this area for the merchant princes of the nineteenth century, tell the tale. Those which survive – and there are still a large number – have been converted for use as flats, or “bedsits”, or institutions of social welfare. Others have been pulled down to make way for student hostels. In addition, some of the open spaces have been built up in various housing projects following the two world wars.

The church itself, outwardly much the same as when built, was magnificently restored in 1952 after the destruction of the war years. Today a church hall is being erected on the south side of the building to cater for this great increase in population. It aims to serve the large number of visitors and regular members of our congregation who worship on Sundays, on special occasions, and on weekdays.

A centenary is a time when people naturally look back and think of the “good old days”. It is right that we should celebrate and thank God for his many and continued mercies. It is more important that we look forward in hope as we begin another chapter in our parish history.

Privileged indeed to have survived these turbulent times, my prayer is that this parish church may grow and continue to be used as a power house for God.

May it always stand for what is right and true; may it always welcome strangers into its fellowship; may it always seek to serve the neighbourhood and the church at large, and forever to extend its mission in this place.

March, 1974

FRED PRYCE-PARRY

FACT
Two Trustees mentioned
in Stu America

ONE WAS
MATTHEW BROTHUR-JONAS
who was The British
Consul for Nicaragua &

A wealthy owner
of Plantation Slaves →
et. □

Thampton —

CHAPTER ONE

The history of Mossley Hill parish can be said to have commenced in 1778 when Peter Baker, a Garston shipwright, constructed a ship so badly that he could not sell it. Since Britain was at war with France, Baker took out privateering papers and appointed his son-in-law, John Dawson, the ship's captain. They were fortunate. The privateer, *Mentor*, sighted a French East Indiaman, *Carnatic*. Dawson was about to obey the dictate of prudence and avoid a battle, when a keen-eyed carpenter observed that many of the Frenchman's ports were dummies. An easy victory brought *Carnatic* a prize worth £400,000, most of it going to the owner, who bought the Mossley Hill estate and built "Mossley Hill Hall" upon it. The hall was promptly nicknamed "Carnatic Hall" by the populace.

Some 50 years later an accountant, Matthew Glenton, was a regular Sunday visitor to the hall. He visited his friend and employer, Mr. Ewart, to whom the hall had passed in 1830. Leaning over a farm gate, at almost exactly the same spot where the church gates stand today, the friends gazed over the open country which stretched out to Woolton, Speke and beyond. Matthew Glenton is reputed to have said, "What a wonderful site for a church this would make."

Whether he gave utterance to the idea or not, it remained with him and on his death in the south of England he left the bulk of his fortune, some £40,000, for the erection of a Church of England church. There were conditions. The church must be erected in or about Mossley Hill or Garston; no part of his bequest could be used for the purchase of the site; the site must be purchased and operations commenced within three years of his death i.e. 2nd March, 1871; the church was to be dedicated to the saints whose names he bore, Matthew and James.

Three years was not long. One trustee was dead and the other two in South America. The latter had to be contacted and new trustees appointed. The Bishop of Chester's approval had to be obtained, against the bitter opposition of the Vicar of Aigburth, who was, not unnaturally, perturbed. His own parish was not thickly populated and he would not only lose parishioners but many of the wealthiest of his parishioners. Nor could it be denied that 300 people who would live in the proposed new parish scarcely made it a viable one.

Eventually the Bishop supported the scheme and seven men formed a committee to raise the necessary money and purchase a site. They were: Michael Belcher, Cotton Broker; Andrew Kurtz, Alkali Manufacturer; Elliott Davidson, Merchant; Alexander Ramsay, Cotton Broker; Peter Boulton, Broker; John Gibbons, Broker. This committee raised £750 and purchased the present site at half its value from Mrs. Boulton of Aughton and her family, conveying it to the new trustees on 4th March, 1870.

From the designs invited from a number of architects the adjudicator, the Architect to the Ecclesiastical Commissioners, chose that of Messrs. Paley and Austin of Lancaster. One aspect of the building operations is only too familiar to us today – the original contract was for £12,000, the sum eventually paid was £25,000 for the church and £3,000 for the vicarage.

On the 1st December, 1870, with just three months in hand, the foundation stone was laid by Mrs. Belcher of Holmstead, wife of the leading member of the “Committee of Seven”. The memorial to the event is on the wall at the west end, but a parishioner in Prebendary Baker’s time stated that he remembered the actual stone being laid in the base of the north-west tower pier, against which the pulpit stands.

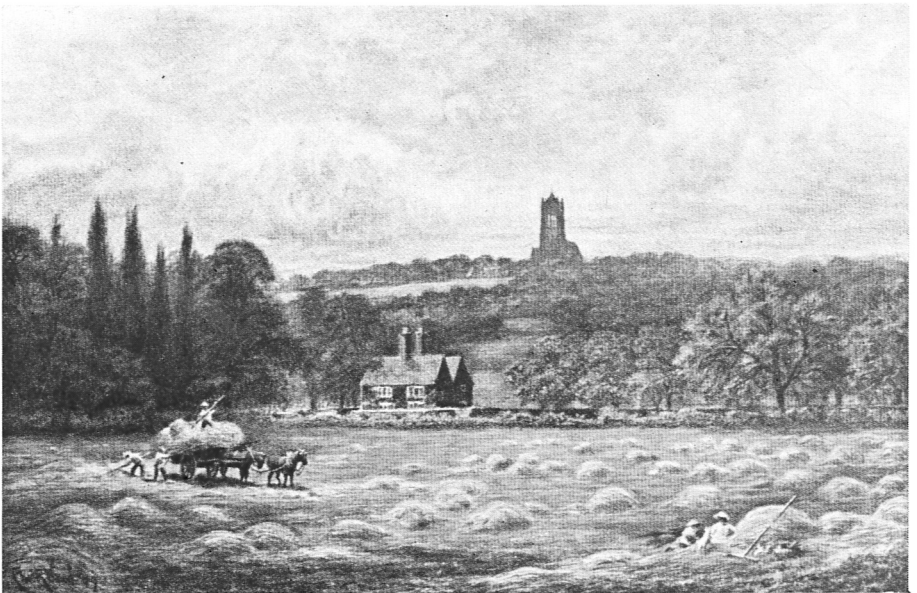
Although the church was probably completed in 1874 – the downspouts are dated 1873 – difficulties arising from the creation of a new parish delayed the consecration by Dr. William Jacobsen, Bishop of Chester, until 23rd June, 1875. A surpliced well-trained choir under Dr. Crowe, the first organist, led a large congregation. Present also was the Vicar designate, the Rev. John William Diggle, M.A.

There lived in Greenbank, in the proposed parish of Mossley Hill, William Rathbone, the great Liverpool philanthropist. Although a Unitarian he had selected John Diggle, who had been his son’s tutor at Cambridge for six months, for an experiment. Convinced that clergymen were out of touch with the majority of the population he sought a young clergyman with a First Class Honours degree who was prepared to learn his work in a poor parish, whilst supported by an annual grant of £250 p.a. John Diggle justified the choice. On his appointment to All Saints, Liverpool in 1872, he found a congregation of 40. Two years later, when he moved to Walton-on-the-Hill, All Saints had a congregation of 800. It seems not unlikely that a resident of Mossley Hill of such high repute as William Rathbone, Unitarian though he was, may have influenced the appointment of John Diggle to the church of St. Matthew and St. James.

To what kind of a place did the vicar-designate come? In the eighteenth century rich merchants had lived in the town and the richer on Everton Hill. The huge increase in population in the early years of the nineteenth century resulted in congestion in the town and the building of hundreds of streets of small houses to the north of Liverpool. The mansions of Everton were deserted and their owners built new mansions to the south on and around Mossley Hill. “Carnatic” had been joined by “High Pastures”, “Sudley”, “Barkhill”, “Holmefield” and “Holmefield Gate” (standing roughly in the area bounded by Cooper Avenue, Mossley Hill Road South and Brodie Avenue). The Garston-Liverpool Railway, which in 1863 was linked with London by the Runcorn Bridge, had attracted wealthy businessmen to the area and some 40–50 large houses, most of them still standing, were built on both sides of Mossley Hill Road, flanked by the railway on one side and Sefton Park (opened in 1870) on the other. In 1934 John Gibbons described the rest of the parish in 1880, as he remembered it. “On the other side of the railway there were about 50 cottages in Rose Lane, Stanley Terrace and Bridge Road. These were mostly occupied by gardeners, coachmen, etc., dependent upon the larger houses. Throughout the rest of the parish, which included the present parish of St. Barnabas, there were 10 or 12 houses,



Mossley Hill Church about 1910 – the path in the foreground is the Cooper Avenue of today



Mossley Hill Church about 1910 as seen from a spot close to the present junction of Allerton Road and Queen's Drive

mostly in large grounds. The remainder of the area consisted of agricultural land.

"Along the whole southern side of Rose Lane extending away towards Garston was the farm of William Scotson. His old white-washed farmhouse was opposite the cottages and close to the railway.

"There were pleasant country walks in those days along the lanes and field paths. One very charming one, known as Solomon's Vaults, started from Rose Lane, just above the railway station, and ran through fields to Mossley Hill Road, where Cooper Avenue is today. All along the path was a row of old elm trees and beneath them a little brook . . ."

The Vicar of St. Anne's had not been unjustified in his opposition to the creation of a new parish. The new parish, carved out of the parishes of St. Anne's, Aigburth, and All Saints, Childwall, was an odd one when the position of the church is considered. The watershed of Mossley Hill (Mossley Hill Road) was a natural boundary to the west – and kept the mansion houses of Sudley, Barkhill, Holmefield and High Pastures in the parish of Aigburth – but it did mean that the parish church was in one corner of the parish and every member of its congregation had to climb up to it. The boundary ran along Mossley Hill Road to Bookers Lane as far as the railway line, along the railway to Sefton Park station, along Smithdown Road to Greenbank Drive, down the drive to Mossley Hill Drive, up Park Avenue to Aigburth Vale as far as Elmswood Road and along Elmswood Road back to the church. The "village" in Rose Lane was not part of the parish, for it lay to the east of the railway. Such was the sparsely populated yet unwieldy parish to which the 27 year old John William Diggle was called.

CHAPTER TWO

The new vicar faced many problems in addition to the rather unbalanced position of the parish church and vicarage. The 60 or so houses in the parish were all occupied by very wealthy families. John Diggle was determined that his congregation should be much more representative than seemed possible in the circumstances. The representatives of the "working class" were probably more numerous than those of the wealthy, but all were servants of the wealthy. Those who might have been a little more independent, living in their own houses in Mossley Vale, were outside the parish, only those resident in the big houses or lodges were actual parishioners. The marriage registers reveal this dichotomy. Of the first 30 marriages recorded, covering the period 1875-1880, 16 include domestic servants – butlers, coachmen, gardeners, grooms, cooks, housemaids and kitchenmaids are all represented. Of the remainder, 10 husbands are upper middle class, gentlemen or members of the professions. In addition there is one farmer, one policeman and one sailor – the "spinsters" whom they married may have included domestic servants. The fathers include 20 "gentlemen", eight farmers, 12 craftsmen, five coachmen or gardeners and five farm labourers. The same story is told by the Baptismal Register. In the first year the children of four "gentlemen" and 11 of their servants are recorded. The fathers of the remaining three children were an iron worker, a telegraph worker and a publican.

It was fortunate that John Diggle was a man with great strength of character, for he was dealing with a parish of which the men were well used to having their own way. The heads of the households were almost without exception the heads of flourishing businesses at a time when there were few factors restraining their autocratic power in business. The vicar would have few real financial difficulties with such a body but it must have proved restive and difficult to handle.

Strictly speaking, John Diggle was not vicar until 1886, for Mossley Hill was not a parish. Until that date marriages were registered as having been solemnized in the parish of Garston and the vicar-designate's residence was the parsonage. In 1886, however, two changes were made, each ending a difficulty. The diocese notified the vicar that, "We have now completed the relinquishment of fees by the Vicar of Aigburth, the Rector of Wavertree, Vicar of Walton and Incumbent of Christ Church, Toxteth Park, so your district is now a new parish and the benefice a vicarage". The other change concerned the parish boundaries. They were extended to include Mossley Vale, or the area over the railway bounded by Rose Lane, Allerton Road and Smithdown Road as far as Sefton Park Station. That this reflected the realities of the situation is clearly revealed in the request made a year earlier of the Vicar of St. Bridget's, in whose parish the Vale was, that "the new curate of Mossley Hill should have more definite time appropriated to Mossley Vale".

One of the vicar's earliest decisions in 1875 was to form a council, almost 50 years before such a body was required by law and well in advance of most parishes in the country. It consisted of Messrs. T. B. Royden (Vicar's Warden), J. Brackner (People's Warden), J. Cunningham, W. Duckworth, E. W. Davidson, G. Irvine (Sidesman) and Sir A. Ramsey (Lay Representative to the Deanery). Until the implementation of the Enabling Act in 1920 the council appears to have been more or less self-electing – the retiring council met shortly before the Vestry Meeting and chose its nominees, who appear to have been invariably elected for the ensuing year. It was not until 1920 that any women appear as members of the council.

The council discussed all aspects of parish life – the maintenance of the building itself, the form of services, parish activities of all sorts, the appointment of curates and, of course, all financial problems arising from these matters.

The early meetings seem largely to have been devoted to eliminating the teething troubles of a new church. A clergy vestry was fitted up at the south-east end of the church, the north porch was screened, umbrella stands were placed at the ends of the pews, lamps were placed outside the entrance and the walks were pitched and gravelled. In 1879 a hot-water system was installed to replace the original heating system, which had proved unsatisfactory.

All this cost money – some £800 – and the council had to find it. Members of the congregation were queuing up for the privilege of installing stained glass windows – so much so that a rule had to be made that no one could give more than two lights – but were no more eager than their modern counterparts to increase their normal giving. In the early days the whole collection at many of the services was devoted to charitable purposes, in 1881 a new rule was adopted mulcting all collections by £5 for church expenses, after a review of the financial position of the church. Despite this measure yearly deficits remained – met usually by a levy upon the unfortunate seatholders.

There seems to have been a love – hate relationship between the Council and the choir in the early years. The council was proud of its choir but did not appreciate the expenses it incurred. In 1876 it considered dispensing with the services of the boys' choirmaster; in 1881 it decided to dispense with his services, reduce the number of choirboys to 16 and restrict expenditure on sheet music. Most of the wealthy parishioners attended morning services; it is to be feared that they preferred their Sunday lunch to a longer service, for the Council ruled in 1881 that there should be anthems on Sunday evenings only "not more than once a fortnight". The relationships between the council and the organists in the early years does not seem to have been very happy. In the first 13 years there were four organists, at a time when there were 30 or more applicants each time the post was advertised and when candidates were selected by public competition at Sunday services and choir practices.

The early councillors kept a keen eye on the church services. In 1878 the council was horrified by a suggestion that flowers should be put on the Holy Table. "Most objectionable", the minutes note, "as anything approaching ritualistic practice was by all means to be avoided". In fact the council must have been a difficult team for the young clergyman to handle. The curates' names were submitted for its approval and we get a hint of a struggle

in a minute of 1887, "The Vicar should be perfectly free in the matter of appointing the Vicar's Warden – even to the extent of nominating his warden beyond the members of the Church Council".

John Diggle was a keen educationist who became honorary secretary to the Liverpool Council of Education. Early in his ministry he urged the necessity of a church school. In 1877 he took over Mrs. Hannan's school, which was held in a cottage below the railway – the district from which most of the children would come, still at that time part of the parish of St. Bridget, Wavertree. A successful appeal was made for £1,500 for the building of a new school in Bridge Road.

By 1890 there were some 150 pupils on the school roll; no family paid more than one shilling a week; children with full attendances for four weeks had the next week free; homework was compulsory for all children over infant age; the first certificated headmistress (Miss Menzies) had been appointed and the first "excellent" grant obtained – the Department of Education's annual grant depended upon the standard of education of a school's pupils at the yearly inspection.

The radical *Liverpool Review* sheds an interesting if somewhat biased sidelight on Mossley Hill in a series of reports on a dispute which concerned the school at this time. The opening article begins with these words "In the little village of Mossley Hill the rural parson and the rural schoolmistress are evidently not so much the things of the past as some like us to believe". It goes on to tell the story of one, William Edge, who complained of the treatment of his son by the headmistress, Miss Menzies. He was summoned to a Managers' meeting where Miss Menzies was cleared. Mr. Diggle wrote a note to the curate, Mr. Cranshaw, in which he referred to Mr. Edge as "a comic ass". Mr. Cranshaw dropped the letter in Palmerston Road and it was taken to Mr. Edge – hence the newspaper story. The affair died down but not before the paper had written, "Parties in Mossley Hill are divided but the people generally being to some extent dependent on the surrounding "swells" dare not openly take sides against the wealthy class who are seemingly in accord with the Vicar". Edge's son transferred to Aigburth where his father made similar complaints. One wonders if the resignation of Mr. Cranshaw, the curate, shortly after the incident was entirely unconnected with it!

We have seen that Mr. Diggle was keenly interested in the "working class". In 1892 he issued an appeal for the building of the Mossley Hill Institute. "There is," he said, "no place where men and youths can read newspapers and books, smoke and play games unless they resort to the public house." The Institute was to include a large Hall/Gymnasium, a Library and Reading Room, a Smoking/Games Room and a Caretaker's Department for making tea, coffee and cocoa. The original appeal was for £1,700 but the final cost when the building was completed in 1896 was £2,600. One section of the "working class" John Diggle felt that he failed – the female domestic servants. There were twice as many women as men in the parish but, he said in 1882, "Many domestic servants I do not know, never see and cannot reach". Nevertheless his appeal to the people is beyond dispute. Seven years after his induction the total population of his parish was 600, of which 150 were non-conformists; yet his average congregation at morning service was 450, and at evensong 550, of these he estimated half were "working class".

In 1897 John Diggle accepted a call to be Archdeacon of Carlisle, at a loss of stipend. In addition to his great work for the parish he had been Proctor in Convocation, Rural Dean and Secretary to the Liverpool Council of Education. He had published several books, including the "Lancashire Life of Bishop Frazer", and had fought for a fuller share in management by the laity and better training, pay and pensions for the clergy. He had lost his wife, to whom he was devoted, after a long and painful illness. Throughout all this he had filled what might have been an empty church - "the world outside used to come streaming up the hill to hear him preach on Sunday evenings". In 1905 he was to become the sixtieth Bishop of Carlisle.

CHAPTER THREE

George Harford-Battersby, who was later to adopt the name of George Harford, succeeded the Rev. John Diggle in 1897. He came of a clerical family. His father, Vicar of Keswick, was joint founder of the Keswick Convention and his three brothers were clergymen. George Harford had served in South Lambeth and the rural parish of Claydon in Buckinghamshire before coming to Mossley Hill for the 24 years of his ministry that remained. He was a scholar of some repute, whose published works include "Composition of the Hexateuch", articles in the "Dictionary of the Bible" and Peake's "Commentary" and in "The Prayer Book Dictionary", of which he was Editor in Chief. He was also Liverpool Correspondent of the *Manchester Guardian*.

If John Diggle had the problem of building firm foundations for the new parish of Mossley Hill, George Harford soon found that he had his own problem, in part arising from the peculiar situation of the church on the south-western corner of the parish. The electric trams had reached Penny Lane and a thickly populated new suburb was growing along the route at the other extremity of the parish. As late as 1882 the population of the parish had not been more than 500. Four years after the new vicar came it had reached 1,500; by 1911 it was 11,000, almost all of whom lived $1\frac{1}{2}$ miles from the church at the bottom of the Hill. Some alternative arrangements had to be made for the pastoral care of the population.

In 1900 a non-sectarian chapel, the "iron church", became available. For once the estimates were lower than the final price; £4,000 was set aside but it was bought at the auction for £2,750. £2,148 was subscribed by two parishioners, Miss Harriet Ashton and Mr. Robert Singlehurst, the latter on condition that there should be "no anthems or ritualism" in the new church. The Chapel of Ease was dedicated on 20th June, 1900, with the Rev. John Bibby de Wolf as curate in charge. The Church Council voted two Sunday collections per month to be devoted to the support of the new chapel of St. Barnabas, which was to have a council similar to that of the parish church, "it would be a purely advisory body", consist of 12, half chosen by the vicar and half by the congregation. Four years later the Rev. R. Bibby de Wolf was succeeded by the Rev. James Kirk, who was to become first Vicar of St. Barnabas in 1914. The heavy cost of maintenance of the temporary premises emphasized the need for a new church and a new parish. In 1911 Bishop Chavasse, supported by Bishop Diggle launched an appeal and by April 1912 the foundations were laid. The architect, Mr. Francis Doyle had designed St. Nicholas, Wallasey, to which Mr. Roscamp, curate of Mossley Hill, had gone as first vicar in 1911. The Misses Singlehurst offered Canon Harford £11,300; the congregations of Mossley Hill and St. Barnabas played their part magnificently; on 21st February, 1914 the splendid new church was consecrated free of debt.

Meanwhile the ordinary life of Mossley Hill Church had gone on. The new vicar in 1897 had chosen a new curate, the Rev. John Ashe. There was a significant change in the manner of the announcement. The Council minutes record "no formal motion was submitted" – the new vicar was asserting his traditional right to choose his own assistant. In 1898 there were difficulties with the organist. Mr. Collins had maintained the musical tradition of the church; one musical critic wrote in a local journal, "The church continues to be noted for its highly cultured musical services – under the guidance of Mr. Collins, the talented organist". The council was worried by the expense involved. In 1898 it directed that, "the wardens confer with Mr. Collins with a view to reducing the expenditure on music to £200" – the estimated yearly expenditure was at that time £489. A year later in November 1899 the problem had still not been resolved and the following May the organist resigned, to be succeeded by Mr. Wood and, later, Mr. Heap. It was not until 1907 that the problem of the organist was settled when Mr. Musker took up the post he was to hold for the next 25 years.

One of the more amusing problems arose from the presentation of a clock "a Grimethorpe escapement, a small sister to Big Ben", for the church tower by Mrs. Robinson in 1896, as a memorial to her brothers. The clock was appreciated, but not its chimes throughout the night. Miss Robinson paid for an automatic attachment to turn off the chimes from 11 p.m. to 6 a.m. Even that did not settle the matter finally, for Mr. John Lea, who was later to be Lord Mayor, complained of the 22 strokes at 6 a.m. The council met him half way by timing the chimes to re-commence at 6.15 a.m. and "closed any further discussion of the subject".

A much more ominous council minute appears about the same time. In October 1900 worries were expressed about the state of the church tower. They seem to have been allayed for no further entries are to be found until near disaster occurred some 20 years later.

The strain of supporting St. Barnabas chapel and of financing the building of the St. Barnabas Church had been severe. The Council began to look for new methods of assuring its income. In 1914 came the first suggestion of a Free Will Offering Scheme, shelved with the outbreak of the First World War.

The war left its mark upon the parish. The names of 76 appear upon the War Memorial and there were long lists of wounded and prisoners. Two parishioners, Mr. and Mrs. Hertzog of Whiston House, suffered the anguish of having one son in the British and one in the German Army, although they themselves had been naturalized British citizens for 40 years. Nine parishioners received awards for bravery, including the three sons of Colonel Ritchie, of High Pastures, of whom we shall hear more later as donor of the Memorial Chapel. The Territorial Barracks now Benrose House, were occupied by a Tractor Company of the Army Service Corps, for whom the ladies of the parish ran a canteen in the Church Institute. The Vicar became Chaplain to the American Red Cross Hospital which opened in Mossley House in February 1918. In 1916 the church had to be blacked out when Zeppelin attacks on the east coast led to fears that the whole country might be subject to such attacks.



The interior of the Church : looking East from the West Door

Canon Harford battled with all the extra work and problems which the war brought at a time when that same war had dealt him a shattering blow. In February 1915, at the age of 23, his son George Lawrence had been killed at Ypres. Then, one year after the ending of the war, his younger son, Eugène de l'Etang, died at Westminster School in July 1919.

The final year of the war surprisingly saw the inauguration of what we have come to regard as an essential part of parish life, the Parish Magazine – price 1d. Previously the church had taken a page in the monthly *Liverpool Parish Messenger*, which contained Diocesan News, reports from a dozen or so parishes and an “inset”. This had apparently collapsed during the war years so, in January 1918 the parish issued the first of the issues which have appeared monthly – with one exception during a printers’ strike – until the present time. One report on the Sunday School Treat, in September 1919, has a very modern note, “Catering difficulties were added to by the bakers’ strike”. There were other difficulties that year; one wonders what was the story behind the Church Institute report, “The proceedings on Christmas Day, when the Hall was let in all good faith for a Christmas Dinner and Concert with every reason for confidence that all things would be done decently and in good order have furnished clearest proof of the necessity of the Church Institute Committee that the Church Institute should not be abused!”

In 1920, the first meeting of the Parochial Church Council, as a legally imposed body under the Enabling Act, was held, 33 members being present. For the first time there were women on the council, which was elected on the basis of representatives of organisations within the parish. The council’s composition was as follows:

Seatholders	4 men	2 women
Other Parishioners	4 men	2 women
Non Parishioners	2 men	1 woman
C.E.M.S.	1 man	
Choir	1 man	
Sunday School	1 man	1 woman
G.F.S.		1 woman
Scout Leaders	1 man	
Men’s Committee	1 man	
District Visitors		1 woman
Mother’s Union		1 woman
Vicar, Curate, Wardens, Diocesan Lay Representatives.		

A year later the first sub-committees were instituted – Standing, Electoral Roll, Magazine, Care of the Church and Missionary. In 1921, too, the first Free Will Offering scheme was launched. The idea of a bazaar had been mooted a year earlier but referred back, since it was “not in accord with the traditions of the parish”.

The new council faced up to its first major problem two months after its inception. In June 1920, whilst work was being done on the roof, a fire broke out, doing £1,135 of damage. Fortunately, most of this was covered by insurance, but the remainder had to be raised by the efforts of the parish. It is interesting to note that the *Liverpool Courier* referred to the fire, attended by the Aigburth and Hatton Garden Brigades, as being at the “village church of Mossley Hill”.

Canon Harford's health began to fail soon after the death of his youngest son; in May 1920 he preached in the church for the last time; in February 1921 he died. The last few months, however, saw him demonstrate his courage and his Christian beliefs in the sickroom – doing what work he could until the end, advising and encouraging. The Council minutes record, “the honesty of his convictions, the tireless energy of his service, and the beauty of his spiritual character”. “So,” says Prebendary Baker in his History, “he lived and died; a ripe scholar, a far-seeing leader, a tireless worker, a loyal friend, a great gentleman, and above all a humble follower of Christ.”

Canon Harford's health began to fail soon after the death of his youngest son; in May 1920 he preached in the church for the last time; in February 1921 he died. The last few months, however, saw him demonstrate his courage and his Christian beliefs in the sickroom – doing what work he could until the end, advising and encouraging. The Council minutes record, “the honesty of his convictions, the tireless energy of his service, and the beauty of his spiritual character”. “So,” says Prebendary Baker in his History, “he lived and died; a ripe scholar, a far-seeing leader, a tireless worker, a loyal friend, a great gentleman, and above all a humble follower of Christ.”

CHAPTER FOUR

The new vicar, whose induction took place on 7th October, 1921, was the Rev. John Percy Baker. He had served as a clergyman in working class parishes around Plymouth for some 26 years after taking his degree and training at Cambridge. This experience was to prove of inestimable value in guiding the parish during its years of transition. For a period of transition it was; the wealthy parishioners were leaving. No longer was the view from the vicarage that described by the Rev. A. S. Roscamp in 1911, "one of uninterrupted fields and trees right away to Woolton and to Garston" – fields in which Mr. Young, baptized in the church in 1894, can remember going to watch drag-hunts when he was a pupil at the Greenbank School. Semi-detached houses were filling the fields between the railway and Allerton Road and southwards towards Garston. By 1930 Prebendary Baker (he was a Prebendary of Exeter Cathedral) could say, in an appeal for the Day School funds, "It may be the generation of people who could give three guineas has passed away".

In 1922 the foundation stone of the Lady, or Memorial, Chapel was laid by Mrs. Ritchie, wife of Colonel Ritchie of Parkside. She and her husband gave the chapel in thank offering for the return of their three sons from the Great War and as a memorial to those of the parish who had lost their lives in that war. The need for a small chapel had been obvious for some time but the size of the project had always been a deterrent. The only way to provide one appeared to be to take over the clergy vestry and to continue the South Transept eastwards. Alderman Shennan, the architect, did this; it involved costs of £8,000 but brought with it important ancillary benefits. The choir vestry became the clergy vestry, the old vestry was raised 18 inches (hence the steps which lead up to it) and the cellar beneath became the choir vestry we know today. The extended South Transept had to be supported by a crypt, which still provides storage space by the boilers. All this was done at a cost of £8,000 and "not a single nail was used in its construction". The chapel became a memorial to its donor, for Colonel Ritchie died seven months after its dedication by Bishop Chavasse in May 1922.

The Ritchies' generosity not only provided a chapel but probably saved the church from a disaster even greater than that which faced it in 1924. There had been trouble with the tower in 1897; steps were taken to strengthen it but a crack had remained splitting the south-west pier of the tower from top to bottom. In August 1924, however, a workman reported that cracks at the top of the tower were opening. Alderman Shennan was called in and he recruited the aid of Mr. Caroe, consulting architect to Canterbury Cathedral. Their first report was serious enough for work to be started immediately, but far less serious than later exploratory work proved to be the case. "The original builders," said the vicar in a magazine article, "had taken every risk

known to the jerry builders of the day." The foundations had not gone deep enough, causing uneven settlement; poor stone, taken from a quarry at the west end of the churchyard, had been mixed too freely with better Woolton stone; iron piping through huge gargoyles on the church threatened so to weaken them that they would fall, destroying the north transept roof and the organ beneath. An immense effort by the parish and its friends raised the £8,000 necessary for the completion of the restoration. So the great appeal of Jubilee Year, 1925, was to raise these funds and the Jubilee services were held against a background of scaffolding.

John Baker was now free to devote himself to the much more difficult task of guiding the parish, of maintaining its unity over the years of transition, to which reference was made at the beginning of the chapter. In 1936 he wrote to his successor, of one parishioner "if she was strong she would be one of the best go-betweens between the Mossley Hill that was and the Mossley that is", and of another, "he has goodwill of the congregation and does mediate between the old and the new as no one else does". It was well for the parish that during this period it had a vicar who was deeply interested in people; who was convinced that not only should the church be the centre of interest in the parish but should be deeply interested in the life of the parish around it. It was he who first campaigned for playing fields and an athletic club; he who inspired the opening of a daytime men's club for the unemployed during the early thirties. In the parish magazine were reported the activities not only of church organizations but of the Athletic Club, the Allotments Society, the Homing Society, the Friendly Society and the Bowling Club.

In 1923 it was decided to purchase the Bowling Green and the land adjoining it to add to the Church Institute. During the legal negotiation concerned with this it was discovered that there was no one in the parish who could act on behalf of the Church Institute, since all the original trustees had died and never been replaced. The last to die had been Bishop Diggle himself, consequently the legal estate was now vested in his executor, the Rev. Reginald F. Diggle, Vicar of St. John's, Great Yarmouth. In drawing up a new Deed to regularize the position and to appoint new trustees the opportunity was taken to emphasize the function of the Church Institute as a building designed to serve the needs of the Church of England:

- (a) As a Sunday School.
- (b) As a place of meeting for Church clubs and organizations.
- (c) As a recreation ground.
- (d) As a place of meeting for Communicants' classes or other instruction.
- (e) Any ecclesiastical purpose.
- (f) Any other meetings designed to meet the spiritual, intellectual, moral, social, or physical needs of the Parishioners.

This new Deed was drawn up and signed in February 1924.

With the increase and change in nature of the population the needs of young people became most important. The Scouts and Guides received much publicity in the magazine. An annual Festival of Youth was held; Young Women's and Young Men's Bible Classes were opened; a branch Sunday School was opened at Barkhill Pavilion, for children living in the new houses

at the extremity of the parish. In 1932 the first 10 a.m. Children's Service was held in the church. A successful soccer team was organized – at first all its matches were “away” matches until the present Athletic Field was rented. The original intention had been to purchase it as a result of the Jubilee appeal but the demands of the Restoration Fund had effectively put a stop to this. Out of these efforts arose Miss Holt's decision in 1927 to make the present Athletic Field and Clearview Grounds available for the young people of the area on a 21 year lease with the Vicar and Wardens as the Trustees. Shortly afterwards Miss Holt gave this ground and “Holt's Field” to the corporation, expressing the wish that the arrangements for the athletic field and Clearview Grounds should be continued, as it has been each time the lease has expired.

A constantly expanding population brought with it all the problems of absorbing the people moving inside its boundaries. The Rev. J. P. Baker was worried about the “snobbish” reputation of the parish – “The belief”, as he said, “that the people of Mossley Hill are aloof”. In council he described the “welcoming of newcomers and strangers” as a major problem. Even the organization of the Christmas Fair was made to play its part in involving newcomers; in 1933 individual stalls were made the responsibility of groups of roads, the Dales, the Avenues, the Moors and the Lanes. A Leisure Society, which both husbands and wives could attend was initiated, in the hope that a couple would attend where one might be too shy. One of their early activities was a visit to the airport, where they had flights in a four seater machine. In 1931 the first Parish Fete and in 1932 the first Congregational Gathering – now the Harvest Home social – was held. A Services Advisory Committee was instituted to enable the vicar to gain more insight into the new congregation's needs in this respect.

The frequent changes of organist which had bedevilled the choir's work in the early days had ceased with the appointment of Alfred Musker, B.A. in 1907. He remained until his death in 1932 when he was succeeded by Charles Long, chosen from a large number of applicants. One problem, arising from the architecture of the building, had been highlighted during the reconstruction and remains a talking point today – the participation of the congregation in the singing. The Rev. J. P. Baker in the June 1929 issue of the magazine, referred to the immense improvement there had been when the presence of scaffolding in the tower had brought the choir into the body of the church. In 1932 he referred to the problem again, after receiving a complaint from one worshipper that when he sang, “three whole pews turned round to see who dared interfere with the choir”.

A ministry of 15 years was bound to see a number of changes in the church itself. In February 1922 a notice board was erected – despite a fair amount of opposition from the “old guard”, to whom it smelt of vulgar publicity. The electrical installation was changed from D.C. to A.C.; a bequest from Mrs. Emily Taylor enabled efficient heating to be installed at arcade level; a gift from Mrs. A. J. Todd made possible the installation of apparatus which enables the Church Bell to be rung without disconnecting the bell chimes; the clock failed four years later – the confusion this caused in the neighbourhood led to the establishment of a Clock Trust – described by Rev. P. Baker as one of the most popular appeals of his ministry. The

publicity which followed the clock's failure resulted in the following apocryphal story appearing in the *Liverpool Post and Mercury*. A workman of the firm which had the contract for the Mossley Hill clock said that on a Sunday evening they would go into the country and stop the pendulum; on Monday morning, when the clock was reported stopped, they would be given money for a bottle of oil which they used on beer in Aigburth Vale. The church was as exposed in the thirties as it is now. In November 1929 a 93 m.p.h. gale severely damaged the roof, costing £45 to repair.

The Jubilee and the Diamond Jubilee celebrations were held during the ministry of the Rev. J. P. Baker. The first was marked by a "Jubilation" in the Athletic Field, the second by a Fête at Barkhill in addition to great services in the church. Appeals in connection with the first helped pay the cost of the restoration of the church, with the second for the restoration of the organ. The Diamond Jubilee was also marked by the publication of the "Story of Mosslake Hall", to which the present author admits his debt as he acknowledges the good wishes of its author, the late Rev. J. P. Baker, who wrote in the magazine of August 1935, "To the writer of the centenary book in 1975 - I cannot hope to read his effort, but I wish him well."

It was during Prebendary Baker's ministry that the whole structure of church finance had to be reconsidered. The Rev. A. S. Roscamp, Curate from 1904-1911, could reminisce, "The Church Council met in the vicarage dining room at 6 p.m., just before Easter, and if a deficit was announced, one saw hands going into pockets and in half a minute the sum required was on the table" - but those were "the days when the station was a country wayside place which seemed astonished at its own boldness when one of the great expresses would sometimes stop to set down or take up a Director of the Company or some such potentate", as the Rev. Cranshaw, Curate from 1886 - 1890 said, "to be met by Station Master Bell with a soldierly salute". The days, too, when the Men's Bible Class at the Institute consisted of about 40 men, "most of them gardeners and coachmen on "the Hill".

The War Years and the years which followed saw many of the old families move, those which were left had not the same amount of money. It was now necessary to enlist the financial support of the residents in the new semi-detached houses. Hence the inauguration of the Free Will Offering Fund - this aimed at meeting deficits in the various church funds rather than providing the main source of income. Christmas Fairs, Summer Fêtes, Concerts and Free of Debt Sundays became regular features of the church's year. Expenses were reduced; in 1927 the "Green Papers" ceased to be issued each Sunday. These were printed slips put in the pews each Sunday, to save the announcement of many notices. They had not been without their unconscious humour - one Sunday's announcement read:

<i>Matins Preacher</i>	The Vicar
<i>Anthem</i>	You shall go out with joy
<i>Evensong Preacher</i>	The Curate
<i>Anthem</i>	He that endureth to the end

These years were years of innovation in church services. Too often we feel today that ours is the great age of experiment, but there have always been efforts to use new instruments to benefit Christian teaching. In the Rev. J. P. Baker's time, use was made of Lantern Services and in 1935 there was

a series of "Wireless addresses" in church after evening service. It was in his time too that the first of the 10 a.m. Children's Services was held – services which have come to be a very important and well-loved part of the church's life.

In September 1937 Prebendary Baker announced that he had accepted the living of Winwick after 16 years' ministry at Mossley Hill. He had well earned a more restful area of work, for it was his energy and dedication which had enabled the parish to survive the near-disastrous weakening of the tower and the doubling of the population during the twenties and thirties. His departure, however, did not end his family's connections with Mossley Hill. His daughter, Miss E. Baker returned to Liverpool as District Secretary of the Church Missionary Society and once again worshipped in the church. On her retirement Miss Baker became a member of the P.C.C. and Chairman of the Church Missionary Committee.

CHAPTER FIVE

In requesting a new appointment the Council had outlined the needs as the members saw them. The new incumbent, it was suggested, should not be extreme in his views. He should be youngish and married and fully aware of the changes in the parish – the decline in the numbers of the rich and an increase in the less well-to-do, and with a background suiting him to deal with an increasing population. The Trustees chose Francis Howard Perkins, M.A., who commenced his ministry at Mossley Hill in 1936. After service in the 1914–1918 war in which he had been severely wounded at Ypres, he trained for the ministry which he began in Birmingham in 1922 and came to his new parish from St. Christopher's, Springfield, Worcestershire, which he had served for eight years. The Diocese of Liverpool was to recognize his worth; he became in turn Rural Dean of Childwall (1947), Canon Diocesan (1951) and Canon Residentiary (1955).

Many of the big houses were still privately occupied but the parish was almost wholly middle class suburban. 1935 had seen several deaths which broke associations going back to the early days of the church. In May Mr. Molyneux, the first verger of the church, passed away. He had spent his annual holidays with Bishop Diggle at Rose Castle for many years. In December Ada Branncker, whose father had been the first People's Warden, died. Like Jane Woodfine, who died the following February, she could remember the laying of the foundation stone. In the same year the ashes of John Gibbons, who could remember the consecration of the church and had been Warden from 1914–1923, were buried in the church grounds.

The first two years of the new ministry were comparatively peaceful. Vicarage Garden Parties, the planting of flowering shrubs in the church grounds, a Garden Fête in Carnatic Hall grounds, the tower floodlit for the coronation, a students' hostel was to be built at Greenbank – and the flagpole collapsed in a gale; all these events were reported in the minutes of the Standing Committee and the Council or in the magazine. So also was War Damage Insurance, for now the dark clouds of yet another war loomed over the horizon. In Liverpool there was a foretaste of the horrors of war when the submarine *Thetis* was lost in Mersey Bay in July 1939. Amongst those lost was Chief Artificer Jackson, father of one of the choir boys.

In September, 1939 war came. Choirboys were evacuated and ladies joined the choir; the day school was closed and home classes were held; evensong was advanced to 3.15 p.m. because of the blackout; military units were in the parish – A.R.P. arrangements were being made – and soon the first names of those killed in action appeared in the magazine, now reduced in size because of wartime print regulations.

At 1.45 a.m. on Friday, 29th August, 1940 bombs fell upon the church – the first, but by no means the last, in the country to suffer in this way. Standing

Committee met by candle-light in the vicarage cellar to hear the report of the damage suffered, and what a devastating report it was! It was probably the fact that the Verger, Mr. Molyneux, was at the vicarage at the time and managed much of the early salvage work which saved the loss from being greater. The nave roof and all windows were destroyed, the north and south walls above the arches and west gable would require re-building, lighting, heating and much of the furniture was severely damaged. The Restoration work of 1924 had saved the tower. The cost of repairs was estimated at £30,000 – in effect they were to cost £100,000. Immediate first-aid – making the damaged walls safe by tying in and bracing and felting and battening – cost £2,700.

Organ parts were stored in Bickerstaffe Church and much of the furniture in the Church of St. John the Baptist. The altar table was lent to Walton Church when that church was completely destroyed by enemy action. Several urns and caskets were stored in the cellars, church services were held in the Church Institute; the clergy vestry became a chapel and the choir vestry was used for meetings; marriages were solemnized at All Hallows and at St. Anne's. A year later two bays in the east end of the church were sufficiently restored to enable church services to recommence – the cost being met by the Ministry of Works and Buildings.

The magazine continued to be published despite difficulties; the printer's works were gutted, advertisements fell off and the cost had to be increased. The September 1940 issue could not report the damage to the church because of censorship. The only indication of what had happened was an appeal for more members for the Free Will Offering Fund – "now vital", and the Vicar's postscript, "We have been bereft of something that is part of the life of our parish." It shows the church taking its part not only in the religious but the social life of a city at war. A Y.M.C.A. canteen and a Rest Centre were opened in the Church Institute, staffed by members of the church. There were appeals for temporary accommodation for wives of service men serving in the area. Fire-watchers, many of them senior choirboys, slept in the choir vestry – not infrequently called upon to deal with incendiaries in the church and the surrounding grounds. All this was done when many parishioners had lost their houses and some 200 were serving in the Forces. Occasionally there appear letters from evacuees and news of men serving overseas – casualty lists were far fewer than in the First World War. In 1944 we hear of the escape of F. R. Eales to Switzerland and of C. Nuttall, serving with the Maquis in France.

No flag flew on V.E. Day, 1945, because there was no flag staff, but a chime of synthetic bells rang out. Slowly the life of the church returned to normal. Mrs. Boodle, Mrs. Eccles and Mrs. Heckle retired from the choir which they had served throughout the war years. The Y.M.C.A. canteen was closed and the Young Wives' Group, Senior Fellowship and Boys' Club re-opened. The first post-war Garden Fête was held at Clearview in 1947 and an Electoral Roll and Visiting Campaign opened in 1948.

By 1950 restoration was underway but it was not to be completed, at a total cost of £100,000 – of which the parish raised £25,000 – until 1953. As we have seen, the chancel and two bays at the east end was the first to be made weatherproof and usable, the rest being preserved by steel girders and a



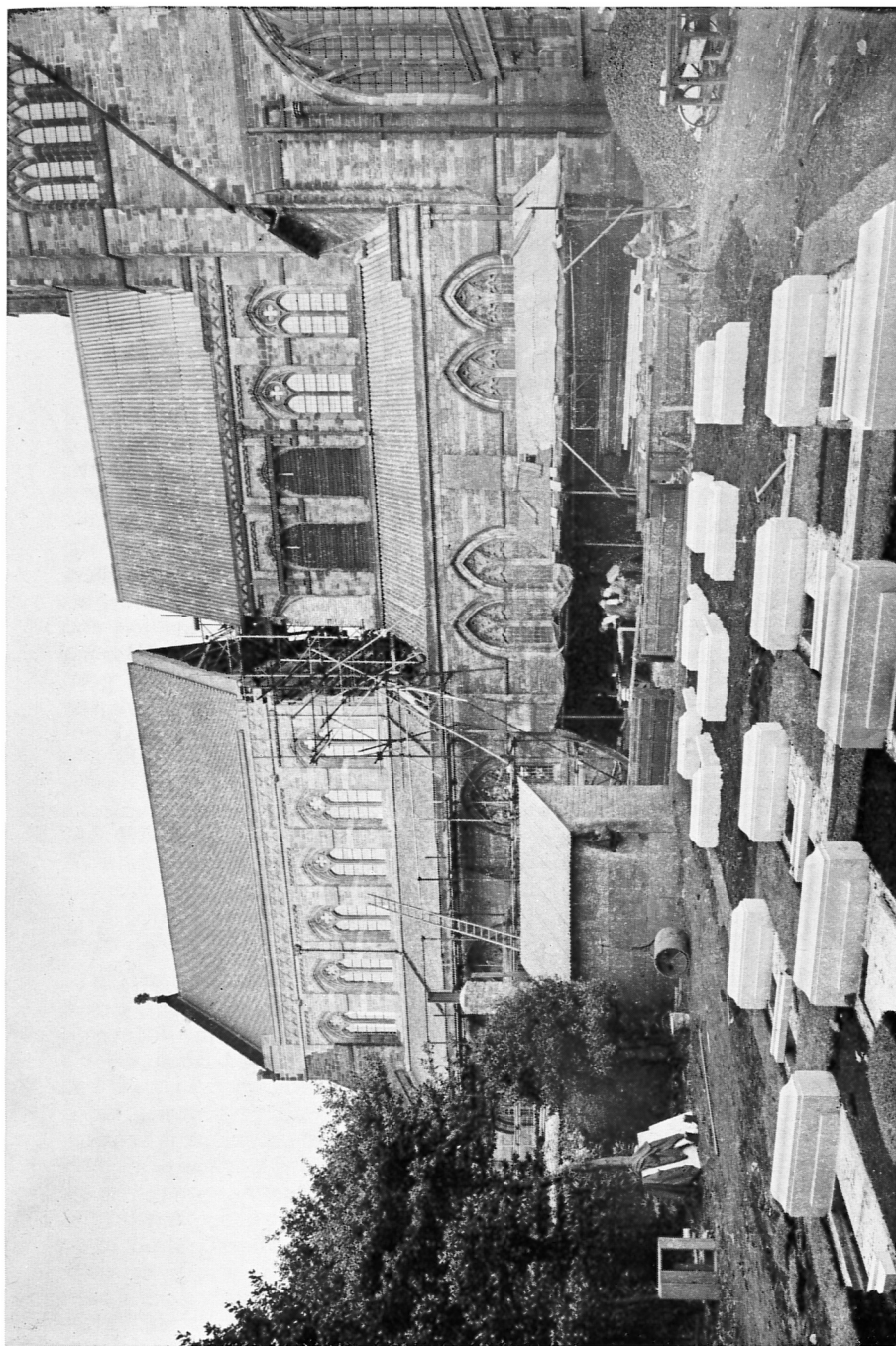
The interior of Mossley Hill Church the winter after it was damaged "by enemy action"

pre-fabricated roof. Brides entered by the west door and then through a door in the brick wall which closed the second bay, "walking the plank" was the popular expression. Restoration proper began at the west end. When this was completed in September 1952, services were held there whilst the eastern part of the church was partially demolished and re-built, although the organ continued in use, working on a two-way system from the other half. In November 1953 the completed church was re-hallowed in the presence of a congregation of 1,050, which included representatives of the families of the three preceding vicars – Major Diggle, Mr. and Mrs. Diggle, Mrs. Nicoll Smith (daughter of Canon Harford) and Mrs. and Miss Baker. As part of the celebrations the church was floodlit for eight nights. In May 1954 the West Window and in October the East Window were unveiled – the remainder of the windows being left in plain glass, brightening the church inside and revealing the beauty of the trees outside. In March of the same year Major Diggle presented the portrait in oils of Bishop Diggle which hangs in the vestry today. Such was the climax of 13 years of effort, of united effort by all members of the church, led by the vicar and his council and supported by many of its friends from the parish, from the city, the diocese and beyond.

During the war years most of the big houses which had remained in single occupation between the wars had been taken over for other purposes. W.R.N.S. occupied Ackerley, Greenbank and Sudley; Moreno House was the home of the Commander of the Western Approaches and his staff: Carnatic Hall was a storehouse for the Art Gallery. In the years which followed the war the same houses became flats, college boarding houses and hostels. By 1959 the student invasion had really got under way, High Pastures was now Dale Hall and Greenbank had become Rathbone Hall. All these changes had brought yet another challenge of assimilation to the church. As a gesture to the students the overnight chiming of the clock was re-arranged to allow them a peaceful night after their day's studies.

Another change had occurred during the war years. The church school founded by the Rev. J. Diggle, had closed. In 1937 it had become apparent that the closure of the school was likely to take place following the re-organization of the Morrison and the opening of the Rose Lane Schools. The war probably delayed rather than hastened the official closure. Home teaching ended in April 1940, when the school consisting of 48 children and two teachers resumed in-school teaching. It was a strange coincidence that Mossley Hill School finally closed its doors the day after the church was bombed, having served the parish and other parishes well for 62 years. The last event recorded in the school log book is an air raid warning on the final afternoon.

In other spheres the church settled down to more peaceful ways. Garden Parties were held at Elmswood, High Pastures, Clearview and the Vicarage Lawn. Societies were established, flourished and declined, giving place to others. The miracle play, "Everyman", was performed in the church in March 1954, and a year later the first radio broadcast from the parish took place on Easter Sunday. In 1960, parties visited the Billy Graham Crusade and a Youth campaign was conducted in the Parish. In 1959 a successful Christian Giving Campaign reached its target of £1,000 per annum. In 1946 Ronald Bradley went to work for the Church in Nigeria the first recruit from Mossley Hill to do so. Thirteen years later two young parishioners, Neville Beamer and Russell Tywford commenced their training for the ministry.



The extension of Mossley Hill Church during restoration – the West End has been completed and the Garden of Rest has just been moved from alongside the Church to its present position

In any human society there are constant changes amongst those who serve it. In 1958 George Heath resigned after 12 years as church warden, the longest length of service given by any of our wardens and probably the busiest – for they were the years of the restoration of the church. Two years later William Molyneux, the second verger and the son of the first, resigned after 38 years' service, which included the Restoration of the Tower and the Church. In 1962, the Rev. Canon F. H. Perkins lost his beloved wife, a little more than a year after the parish had celebrated the twenty-fifth anniversary of their coming. Mrs. Perkins had been a lively and integral part of the leadership of the parish. During the dark years of the war she had inspired the formation of the Mosslake Dramatic Society and the Mosslake Ladies' Choir; throughout her life in the parish she had been a devoted member of the Mother's Union. The oak table in the church, the chest in the vestry and the garden seat outside bear witness to the esteem in which she was held by the people of the parish.

Fifteen months later, after a busy, and at times an agonizing ministry of 27 years the Rev. Canon F. H. Perkins retired in December 1963. He had carried the burden of leadership through those difficult war years and the strained years which followed the war. Despite it all he left to his successor an even more beautiful church than he had found, with a busy and devoted congregation. To quote the church wardens of the time, "many donors to the Presentation Fund referred to the ever ready help and kindness shown to them by Canon Perkins during sickness or in time of sorrow. We will remember his joy at Christenings, his beautiful rendering of the Marriage Service, and always the beauty and dignity of our Sunday Service. Canon Perkins has enriched our various Committee Meetings with wisdom, tact and good counsel. Cathedral, Deanery and Hospital duties have endeared him to many outside the parish".

CHAPTER SIX

The Institution and Induction of the Rev. Frederick Pryce-Parry, M.A., took place on 23rd April, 1964. He came from the parish of Washington, Mecca of so many Americans in search of the ancestral home of their first president. He had previously had three years' experience amongst students working for the Student Christian Movement in Liverpool and Manchester from 1939-1942. His parish experience had begun as curate in Kirkstall from 1936-1939 and as Vicar of Selly Oak, Birmingham for 14 years and Rector of Washington, Durham from 1956 until he came to Mossley Hill.

The new vicar chose to meet his parishioners in homes rather than more formally and members of the Visiting Committee invited groups to meet him in their own houses during the summer months. By Autumn the problems of the parish had to receive attention. In August the resignation of Charles Long, organist for 32 years, was announced. The finest tribute was probably that of an old choir boy writing from Canada, "Mr. Long has been personally responsible for very many people such as myself devoting themselves to the service not only of Mossley Hill but of the church in general, in all parts of the world, in music and other activities. He inculcated a sense that nothing but the best was acceptable in worship, and a love of church music . . . Mr. Long induced a sense of responsibility, loyalty and pride in the boys - not only through his choir training but by the time he took to participate in such activities as outings, cricket matches, etc." Mr. Long remained until Mr. Brian Hodge, organist of St. Anne's was able to take over in February 1965. Mr. Hodge, F.R.C.O., resigned his post as Organist in 1970 to become Assistant Organist at Manchester Cathedral. He was succeeded by Mr. Cooper, Mr. Magness and Mr. Allen in the three years which followed. In 1968 John Moore retired from the choir of which he had been a member since 1904.

Two financial problems had to be settled in the first 12 months of the new régime. In August 1964 it was reported that the organ was in need of renovation and repair at a cost of £2,000. In March 1965 the verger, Alfred Cooper, noticed some unusual dust on the aisle floors. Experts were called in and the verdict given - the main roof, renewed after the bombing, had been badly damaged by the wood beetle. Rentokil were called and treated the damage, guaranteeing their work for 21 years, at a cost of £1,341. The cost of both these was met by the sale of investments but it brought to the fore once again the need to establish more securely the church finances, more particularly as further expenditure was incurred in repairs to the church clock at about the same time. Despite these difficulties the new vicar pressed on with the abolition of pew rents, which had lingered on in Mossley Hill much longer than in most churches and which, many felt, were an anachronism in modern church life.

In August 1965 a parish census was carried out and the introduction of a Christian Stewardship scheme was suggested. Suspicion of the over professional approach of some schemes in the locality led to the P.C.C. choosing instead a Christian Fellowship scheme organized within the parish. It was to be three years later, in February 1968, that Christian Stewardship was introduced, the original suggestion emanating from the Church Room Committee. This campaign was organized by the Rev. W. Harris, who was responsible for the organization of such schemes in the Southwark Diocese. Professional although not commercial in its approach, it revived the life of the church as well as a large measure of financial security. £3,000 in extra money was promised from a membership of 260; many offers of help in church activities were received. The scheme has never been quite as successful as it promised but it has no rival in the history of the church. Nevertheless, since the adoption of the Stewardship scheme, the church has not only met all its former commitments outside the parish, including a steadily increasing quota and support for the C.M.S. but has given in addition some £400 or £500 to charitable work outside the parish. It is worthwhile noting that nearly 30% of our annual income goes outside the parish.

In the last period Mossley Hill Church services have been both heard and seen all over the country. In March 1965 there were two radio services. Television broadcasts took place in January 1966 and January 1970. The Vicar's post bag revealed how greatly the last two were appreciated by Mossley Hill exiles from all points of the compass. Other services which stand out are the Contemporary Evensong in October 1966 and the United Communion Service according to the rites of the Church of South India which took place in St. Barnabas Church in April 1968. In January 1967 The Family Services, which have become so well-loved by regular and irregular church-goers, were first held. This has been the period, too, of more formal experiment in church services – Series 2 and more recently Series 3.

In 1971 the Sunday School joined Children's Church and Children's Church changed to meet the challenge. It became a Family Service during which adults and children spent 20 minutes in group activities or discussion with their contemporaries, from those discussions arose the demand for a family communion, celebrated as Family Church once each month. The old Confirmation Preparation classes have been replaced by the new open ended "Quest", which also takes its part in Family Church.

The revival of the oecumenical movement found a receptive population in the Mossley Hill Area. It might be said to have begun when the Church Institute was let to the Allerton Hebrew Congregation for the Sabbath Services for 15 shillings per week from 1952–1956. It began, largely as a result of the efforts of the Rev. F. Pryce-Parry, in January 1966, with the formation of the Mossley Hill Neighbourhood Group of Churches by All Hallows, C.E.; Elm Hall Drive, Methodist; St. Barnabas, C.E.; Heathfield Road, Welsh Presbyterian; Dovedale Road, Baptist; Allerton Presbyterian and Mossley Hill, C.E. More recently they have been joined by St. Anthony's, R.C. and Bishop Eton Monastery. The first of many successful united services was held in All Hallows in September 1967. *Joint Venture*, the news-sheet of the Group, was first published in 1967. The first issue reports on "People Next Door", when some 213 people from all the churches met in each other's houses and



The interior of the Church : looking West from the Choir Stalls

discussed common problems. Christian Aid collections were "rationalized", churches pooling their resources over the area. A Luncheon Club for house-bound ladies providing transport, a lunch and entertainment each Tuesday, has flourished on volunteer labour recruited from the churches. In 1969 a monthly Lunch Club for all concerned in social work in the district was inaugurated. The Group has continued the work of the P.M.D. by arranging a variety of discussion groups over the years. In 1973 the combined churches took part in the "Call to the North" – aimed at encouraging a united evangelical as well as oecumenical church. They are at the present time experimenting with a situation which would enable the "plant" of all the churches in the parish to be used in youth work. The scheme would enable an open youth club, manned by the various churches and guided by an area youth worker, to be open every weekday evening in some part of the area served by the Mossley Hill Group of Churches.

The opening of the McNair and Salisbury Halls on the Carnatic site in October 1966 increased still further the large number of students in the parish. The vicar, who had a long association with student movements, fostered a link with the University Chaplaincy. Sunday tea-time discussion groups were arranged for students – some of them of national and even international standing – to encourage them to participate in parish services. Visiting preachers were invited to deliver sermons at evensong, followed by discussions in the University Halls afterwards. The initial work was assisted by the presence of a former curate, the Rev. Gordon Bradshaw, as University Chaplain.

In 1970 the 2nd Allerton Boy Scout Group and 48th Girl Guide Company celebrated their Diamond Jubilee with Services in Mossley Hill Church. Since their establishment these organisations, although never church youth organizations, have had – and continue to have – close connections with it. The Church Trustees, once the decision to have the Church Room built at the west end had been taken, were free to aid the Scouts to get a larger lease on Clearview, thus enabling the group's officer to obtain funds for the building of a new Headquarters.

There have been other changes, mainly aimed at widening the part played by laity in the church. The "Young Wives" became the Christian Contact Club and the Mothers' Union was succeeded by the Church Fellowship in 1972. It became accepted that a warden's term of office should be three years. This brought in a constant flow of fresh ideas, and gave a pool of experienced laity for various aspects of church work. For some years the high cost of interment of ashes had been worrying the vicar and in 1972 a faculty for the interment of ashes in a Garden of Rest was obtained. It was tragic but strangely fitting that the first ashes to rest there should be those of George Clitherow, who had done so much to beautify the church gardens and, almost alone, had created the Garden of Rest.

During this period of the Church's history the youth of the parish have spent periods together in Keswick, Scargill, Port Dinorwic and Iona. The older members have had a "Religion and Life Conference" over a weekend at Southport and a day at Foxhill, the Chester Diocesan Conference Centre, outside Frodsham. The first was led by the Rev. J. Hunter, and the second by the Bishop of Warrington, who, amongst other things, persuaded us to

adopt "One Hundred Hymns for Today". It is an interesting coincidence that Foxhill, then a private house, had been the venue of the Young People's Union summer outing in 1926.

In 1970 Charles Richardson, who had been a parishioner of Mossley Hill, was ordained in Durham Cathedral. Two years later two former parishioners who had gone to college in 1959, obtained their first livings - Russell Twyford becoming Vicar of Desborough and Neville Beamer, Vicar of Holton-le-Clay. Nearer home the Rev. F. P. Parry has seen, in the tenth year of his ministry at Mossley Hill, the first stage in the fruition of a long cherished dream. In November 1973 the building of a Church Room adjacent to - and, it is hoped, on occasion overflowing into - the Church began. It is perhaps typical of the man that he should set such importance on a place where our people can meet, talk and enjoy each other's company. The Rev. Harry Matthews, at the gathering which marked the end of his curacy at Mossley Hill threw a revealing light on his own and his vicar's character when he told the company why he had chosen the parish for his first curacy. "I came," he said, "because during my weekend here I realized that here was a man who was not afraid of meeting people, a man who enjoyed meeting them."

The "church on the hill" continues to bear witness to two thousand years of Christian belief, but it does so in a parish very different from the essentially rural parish of 100 years ago. A population of 300 has grown to one of more than 10,000; the few big houses have been replaced by many smaller houses; the upper class man of business and his servants have been followed by the middle class professional and white-collar worker. Outwardly the building stands unchanged, in a society whose values and habits have changed enormously. No longer is the value of the Church accepted without question, it has to be demonstrated and proved; no longer does the Church Council restrict aid to those Anglican churches which are not high church, it seeks to work for the community alongside churches of all denominations which form the Mossley Hill Group of Churches. May the church, high on its hill, still be bearing witness to the Eternal Truth in a changing world 100 years from now!

CHAPTER SEVEN

The church of St. Matthew and St. James stands on Mossley Hill 188 ft. above sea level. Its tower is 114 ft. to the top of the parapet and dominates the skyline from whatever way it is approached. Built in thirteenth century Gothic style, the church was designed by the famous Lancaster partnership of Paley and Austin. Other examples of their work can be seen in St. Chad's Church, Kirkby and St. Mary's, West Bank, Widnes. The original plan was for the tower to be at the west end but the proximity of the quarry, where now is the car park, led to it being moved to the crossing. Much of the sandstone was local (drawn from the quarry) or Woolton – the white stone used in decoration came from Runcorn.

As we enter the church by the porch at the north door we pass beneath statues of St. Matthew with his writing materials and St. James with his staff. Inside the screen, on the west wall, is a plaque commemorating the laying of the foundation stone by Mrs. Belcher, wife of Michael Belcher of Holmstead, a cotton broker who was Chairman of the Building Committee. Inside the church, in a small recess in the west wall, there is a display cabinet containing a book in which is inscribed the names of all who subscribed to the restoration of the church. There are also some mementoes of the wartime damaged – bomb fragments and damaged prayer books.

Standing here you can see the full glory of the church, 40 ft. high to the wall plate and 60 ft. to the ridge. The font on the right is made from a solid block of alabaster, carved by J. Roddis of Birmingham, who did all the original carving in the church. The reredos at the east end was copied from a glass mosaic of the Lord's Supper in Westminster Abbey; it was restored after the war by Mrs. Kaiser in memory of her husband. The choir stalls were erected to the designs of Austin and Paley in 1882 after bitter complaints by members of the choir of the cold draughts they had to endure. The lovely windows at the east and west ends were designed by Carl Edwards, who also designed the Madonna window in Liverpool Cathedral's Lady Chapel. That at the east window depicts the Apostles' Creed and at west, Paradise Lost. Full explanations of their meaning are to be found hanging on the wall. The cost of these two great windows was borne by devoting to it the insurance paid for all the stained glass windows which were destroyed in the bombing.

The memorials on the walls of the church form a microcosm of Liverpool's upper strata of society in late Victorian and Edwardian times. They mark the stained glass windows installed by merchants or their families, or are memorials to their sons who died policing the empire or during the Great War (1914–1918). Those below sill level generally mark donors of windows and those above are simple memorials. From west to east along the north wall below sill level they are:

Alderman W. Radcliffe (1896). A solicitor, of Roselands, Woodland Road. He was Lord Mayor in 1882.

John and Mary Temple (1892) of Mossley Bank. They installed the window and the drinking fountain in the Rose Lane boundary wall. Their son may have been the John Temple who was associated with the laying of the first Atlantic cable.

Elizabeth H. Holmes (1886) of Earls court, Lyndhurst Road.

F. Fleischman (1889), Churchwarden in 1888.

John Wrigley and Hanna Macrae (1880), the parents in law of Joseph Diggle, brother of the vicar, who was at one time Chairman of the London School Board.

Eleanor Robinson (1924) of Holme field. She gave the clock in memory of her brothers. A plaque commemorating this gift is to be found in the chancel.

Harriet Witham (1880), mother-in-law of Gill Boddy, warden in 1881. His widow is named in "Liverpool's Legion of Honour", published in 1892.

Carl Kaiser (1941) commemorating the restoration of the reredos by his widow in his memory.

Above sill level:

Lieutenant Guy Patterson (1914), died in India. Son of Wm. Patterson, Warden from 1898-1900.

2nd Lieutenant Bisset Leich (1915), the son of a Liverpool broker, he was killed his first time in the trenches three weeks after going overseas.

Robert Singlehurst (1932), Churchwarden in 1878.

James Harrison (1901), of Park Avenue. Churchwarden in 1885 and 1886. A timber merchant and "a considerable subscriber to church funds".

Lloyd Williams (1924), Warden during the Great War Years, 1912-1917.

Lieutenant A. T. Blight (1897), killed at Kambala, in South Africa.

In the Chancel Arch can be seen the principal memorial of the bombing of 1940. The bomb splintered stones were replaced untouched during the restoration.

In the Chancel are memorials to Mrs. Diggle, Bishop Diggle, Mark Hobhouse (the son of Sir John and Lady Hobhouse, whose residence was High Pastures - demolished for the building of Liverpool University's Dale Hall). There is also a plaque commemorating the installation of electricity in 1908. The Curate's desk was a gift in memory of Lady Brackner and the Bishop's Chair in memory of Mr. H. W. Rowe, who was warden in 1889 and 1890.

The colours laid up in the tower are those of the 2nd Allerton, 29th Liverpool, Arthur Noble Memorial Boy Scout Group, which held its first meeting in the Church Institute on 6th June, 1910; it moved to Holmestead stables in 1912 and to its present headquarters in 1923. The Colours were hung in the church on 8th June, 1952.

On the south wall, from west to east, the memorials are:

Below sill level:

Sir Thomas Royden (1917), Churchwarden in 1875, 1876, 1883, 1884. Ship-builder and shipowner, he was partly responsible for the introduction of the Plimsoll Line. Lord Mayor from 1878-1879, he received the thanks of the dock strikers for his humane and sympathetic attitude.

John G. Irvine (1881), one of the "original seven", the Building Committee.

Elizabeth Bingham (1880), daughter of John G. Irvine.
Lieutenant E. Rayner, who died in Afghanistan (1880). A son of Lloyd Rayner, broker and member of the Building Committee.

Geo. R. Harford, killed at Ypres (1915). Son of the vicar.

Eugène de l'étang Harford (1917), schoolboy son of the vicar.

Thomas (1), *Eveline* (1) and *Ed. Edmondson* (35), (1882), children of Ed. Edmondson, of Fern Lea, who was Church Warden in 1879 and 1880. Hewas a merchant with large South American interests and one of that continent's railway builders.

Above the sill:

Captain C. Gladstone Buckley (1916), died of wounds received at Guillemont. A bequest ensures that a wreath shall be hung on memorial each Christmas.

John Brannckner (1903), of Greenbank. First Church Warden. A cotton and general broker, he was the Chairman of the Mersey Docks and Harbour Board and largely responsible for introduction of dredging. He celebrated his Golden Wedding by a gift of £2,000 to charities. He was born in Hamburg and educated at the Royal Institution School, Colquitt Street.

Harold Rayner (1891), a Corporal in British South Africa Police. Memorials to his father and brother are to be found in other parts of the church.

George Harford (1921), Vicar since 1897.

In the Memorial Chapel are plaques commemorating the donors and the memorials to the 76 who died in the First and the 24 who died in the Second World Wars. When one considers that the population had doubled in the intervening period it gives some indication of the carnage of that earlier war. The painting in the Memorial Chapel is a nineteenth century reproduction by C. Felu of a Rubens painting, "The Incredulity of St. Thomas". The original stained glass window was a memorial to Lloyd Rayner of the Building Committee.

In the Vestry vestibule there is a memorial to three pupils of Greenbank School who died in the South African War. One of them was a grandson of Michael Belcher.

Many of the articles in regular use in the church have been the gifts of members of the congregation, often, although not always, given as a memorial to a loved parent, husband or wife. The church itself was a gift, as was the clock in the tower and the flags which fly over it. It is almost certain that the lesson will be read out of one of the bibles which has been a gift, from a lectern which was an early gift to the church. The warden's collecting plates are recent gifts – the silver salver on to which they are emptied before the altar was presented 1880. Some 80 years span the difference in time between the dates when the Curate's desk and the portable communion table were given, but both commemorate a dearly loved wife. The diversity of the gifts – the silver communion set and the garden seat, the oak table and the flowering shrubs, the altar frontals and the "working top" by the vestry door – all show how varied are the needs of the church and the background of the people who attend it.

THE ASSISTANT CLERGY 1879-1974

FREDERICK MILLARD, M.A. (1879-1881) was the first curate. Part-time, he was Second Master at the Royal Institution in Colquitt Street. He was followed by the first full-time curate, HENRY BEECHING, M.A., D.Litt. (1882-1885), who became Canon of Westminster and Dean of Norwich.

The next curate had been, as had his vicar, a tutor to one of Rathbone's sons. He was HERBERT CRONSHAW, M.A., who became Rector of St. James, Piccadilly and later Canon of Worcester and Chaplain to the King.

HERBERT STOTT, M.A. (1890-1893) and HERBERT DAWSON, M.A. (1894-1896) were succeeded by JOHN ASHE, M.A. (1898-1903). He became Vicar of Offchurch. ALBERT ROSCAMP, M.A. (1904-1911) and RICHARD LLOYD (1911-1913) worked in a parish which has St. Barnabas as a Chapel of Ease in the care of Robert de Wolf, M.A. (1900-1904) and JAMES PIKE (1904-1914). WILLIAM PERRETT, M.A. (1914-1927) served for a longer period than any curate before or since. His years of service included the Great War, the illness and death of Canon Harford, the Restoration of the Church Tower and the Silver Jubilee. Amongst the many organizations which felt his loss was the Athletic Club, of which he was Treasurer. He became a Canon of Bristol Cathedral in 1941.

The next curate, C. G. GREENWOOD, M.A. (1927-1931) became Vicar of Seaton Carew in Hartlepool; his successor, FREDERICK COWARD, B.A. (1931-1933) held a series of livings the names of which might have come from the Barchester Chronicles - Probus with Connelley, Clyffe Pyford and Tocher Lorn. RICHARD MITCHELL, L.Th. (1933-1938) served as a Chaplain with the R.A.F. until becoming Vicar of St. Paul's, Walden.

NORMAN ROBINSON, B.Sc. (1934-1935) had been confirmed by Bishop Diggle. He was a teacher at Quarry Bank. Eventually he became Provost of Blackburn Cathedral and died a few months after his retirement in 1972. FRANK ALLEN, M.A., B.Sc. (1938-1942) emigrated to Canada and became a Professor at Huron College, Ontario, in 1957. RONALD DAVIDSON, B.A. (1942-1944) became Chaplain at Liverpool College before accepting livings in Bankisland, Greengates and Matlock Bath. DAVID ROSS (1947-1950) was followed by NORMAN GREEN, M.A. (1952-1955) who has since served in Liverpool College, Lahore Cathedral School and the Royal Masonic School.

The next curate, PATRICK PHILLIPS, M.A. (1955-1956) had served overseas before coming to Mossley Hill. Since leaving he has worked in Benin, Moresby and Manitoba. IAN STEWARDSON, M.A. (1957-1960)

became Vicar of St. James, New Barnet. His successor, GORDON BRADSHAW, M.A. (1961-1963) moved on to serve as Vicar of St. George's, Kano before becoming once again closely connected with the church as University Chaplain from 1965 to 1968. He is at present Vicar of St. James, West Derby.

THOMAS EVANS-PUGH (1963-1966) was curate during the interregnum following the resignation of Canon Perkins. He encouraged many of the young and not-so-young to become Fell Walkers. He left to become Precentor of Chelmsford Cathedral. RICHARD ASKEW, M.A. (1966-1967) became deeply involved with Gordon Bradshaw in work amongst the student community of Mossley Hill; he left to become a Chaplain at Oxford University Pastorate for five years before accepting a living in Ashstead, Surrey, in 1972. The next curate, ALAN NUGENT, B.A. (1967-1970) was also deeply involved in work amongst students - he married one! He is now University Chaplain at Durham. HARRY MATTHEWS, B.Sc. (1971-1974) was very interested in work among young people and left to join the pastoral team at St. Anne's, Stanley.

THE WARDENS 1875-1974

Vicar's Warden

1875	T. B. Royden
1876	T. B. Royden
1877	J. Branckner
1878	J. Cunningham
1879	R. Singlehurst
1880	E. Edmondson
1881	G. Boddy
1882	T. Bellringer
1883	T. Moss
1884	T. B. Royden
1885	J. Harrison
1886	T. Bellringer
1887	T. Bellringer
1888	T. Bellringer
1889	R. G. Allan
1890	R. G. Allan
1891	R. G. Allan
1892	T. Bellringer
1893	T. Bellringer
1894	T. Bellringer
1895	T. Bellringer
1896	T. Bellringer

People's Warden

J. Branckner
J. Branckner
J. Cunningham
R. Singlehurst
E. Edmondson
G. Boddy
T. Bellringer
T. Moss
T. B. Royden
J. Harrison
T. Bellringer
R. G. Allen
R. G. Allan
F. Fleischmann
H. W. Rose
H. W. Rose
T. A. Woolley
T. A. Woolley
O. H. Williams
O. H. Williams
E. Melladew (died in office)
O. H. Williams
H. W. Rowe

Vicar's Warden

1897 T. Bellringer
1898 W. S. Patterson
1899 W. S. Patterson
1900 W. S. Patterson
1901 G. H. Hewitt
1902 G. H. Hewitt
1903 G. H. Hewitt
1904 G. H. Hewitt
1905 G. H. Hewitt
1906 G. H. Hewitt
1907 G. H. Hewitt
1908 G. H. Hewitt
1909 G. H. Hewitt
1910 G. H. Hewitt
1911 H. W. Rowe
1912 L. Williams
1913 L. Williams
1914 L. Williams
1915 L. Williams
1916 L. Williams
1917 L. Williams
1918 T. A. Moulton
1919 T. A. Moulton
1920 T. A. Moulton
1921 T. A. Moulton
1922 T. A. Moulton
1923 F. Edmondson
1924 R. J. Toosey
1925 R. J. Toosey
1926 R. J. Toosey
1927 R. J. Toosey
1928 J. J. Guttridge
1929 J. J. Guttridge
1930 J. J. Guttridge
1931 H. Allan-Smith
1932 H. Allan-Smith
1933 W. Tuckett
1934 W. Tuckett
1935 W. Tuckett
1936 W. Tuckett
1937 W. Tuckett
1938 W. Tuckett
1939 W. Tuckett
1940 W. Tuckett
1941 J. A. White
1942 J. A. White
1943 A. G. Russell
1944 A. G. Russell
1945 A. G. Russell

People's Warden

H. W. Rowe
A. M. Sing
A. M. Sing
A. M. Sing
E. C. Given
E. C. Given
T. A. Moulton
T. A. Moulton
T. A. Moulton
T. A. Moulton
L. Williams
L. Williams
L. Williams
L. Williams
L. Williams
R. A. W. Boyce
A. Whyte
A. Whyte
J. M. Gibbons
J. M. Gibbons
J. M. Gibbons
J. M. Gibbons
J. M. Gibbons
J. M. Gibbons
J. M. Gibbons
J. M. Gibbons
J. M. Gibbons
J. J. Guttridge
J. J. Guttridge
J. J. Guttridge
J. J. Guttridge
C. V. Anthony
C. V. Anthony
C. V. Anthony
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
W. Ockleshaw
J. A. White
J. A. White
J. A. White
J. A. White
P. Long
P. Long
P. Long
G. Milne
G. Milne

Vicar's Warden

1946 A. G. Russell
1947 A. G. Russell
1948 A. G. Russell
1949 G. L. Fairs
1950 G. L. Fairs
1951 G. L. Fairs
1952 G. L. Fairs
1953 G. L. Fairs
1954 W. A. Kinnear
1955 G. Clitherow
1956 G. Clitherow
1957 N. A. McKenna
1958 N. A. McKenna
1959 N. A. McKenna
1960 N. A. McKenna
1961 J. B. Sheridan
1962 J. B. Sheridan
1963 J. B. Sheridan
1964 J. B. Sheridan
1965 J. B. Sheridan
1966 E. H. Smith
1967 E. H. Smith
1968 E. H. Smith
1969 D. Owen
1970 D. Owen
1971 D. Owen
1972 K. Patterson
1973 K. Patterson
1974 K. Patterson

People's Warden

G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
G. H. Heath
R. G. Lowe
R. G. Lowe
R. G. Lowe
R. G. Lowe
R. G. Lowe
R. G. Lowe
R. G. Lowe
E. Wallington
E. Wallington
E. Wallington
R. Grasham
R. Grasham
R. Grasham
A. F. Jervis
A. F. Jervis
A. F. Jervis
A. F. Jervis

BIBLIOGRAPHY

DOCUMENTARY

Minute Books

Executive Committee	1875-1920
Parochial Church Council	1920-1974
Standing Committee	1930-1974
School Managers	1877-1940
School Log Book	1897-1940
Vestry Book	1897-1934

Registers

Baptism	1875-1974
Confirmation	1922-1974
Marriage	1875-1974
Burial	1919-1974

PRINTED MATERIAL

A Short Address to the Parishioners and Congregation of Mossley Hill, J. W. Diggle	1882
Carnatic Halls, J. H. Porter	1969
History of Garston, R. Griffiths	1906
Liverpool, I. Hughes	1968
Liverpool Ways and Byways, M. O'Mahoney	1931
Liverpool's Legion of Honour, B. Orchard	1893
Short History of Allerton Hebrew Congregation	1962
Sudley, Liverpool Corporation	1949
The Story of Mosslake Hill, J. P. Baker	1935

MAGAZINES, NEWSPAPERS, etc.

<i>Liberal Review</i>	August 1879
<i>Liverpool Diocesan Review</i>	January 1929
<i>Liverpool Diocesan Gazette</i>	June 1906
<i>Liverpool Review</i>	December 1888—January 1889
<i>Liverpool Parish Messenger</i>	1876-1891
<i>Mossley Hill Church Magazine</i>	1918-1974
<i>Liverpool Courier</i> ; <i>Liverpool Express</i> ; <i>Liverpool Daily Post</i> ; <i>Liverpool Echo</i> ; cuttings, etc., in Liverpool Reference Library.	

MAPS

O.S. 6" to 1 m. Lancashire 113	1850
Philips Map of Liverpool and Division C.	1881

ILLUSTRATIONS

Reproductions of Watercolours by Charles R. Wood

Mossley Hill:

from Allerton Road

from S.E. side

1909

1910

POSTCARDS - 1900 c.

Mossley Hill Village from railway bridge

Elmswood Road

Lovers' Lane