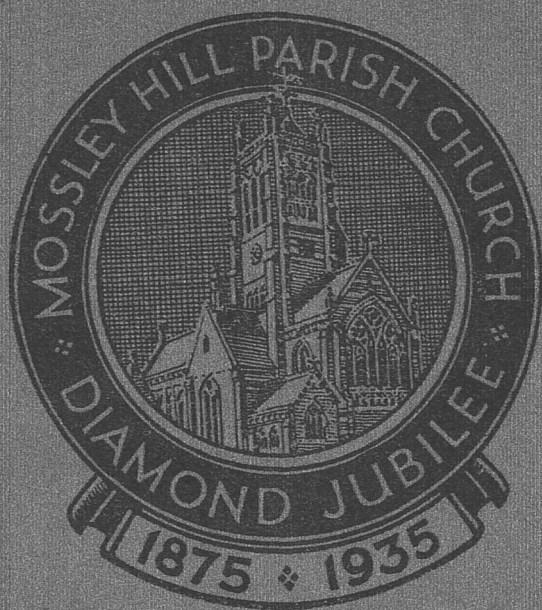


The Story
... of ...
Mosslake Hill.





THE PARISH CHURCH
(consecrated 23rd June, 1875)

THE STORY OF MOSSLAKE HILL.

Notes gathered from many sources
and published on the 60th Anniversary
of the Consecration of the Church,
on June, 23rd, 1875, by the Right
Reverend Father in God, William, Lord
-----Bishop of Chester,-----

BY

JOHN PERCY BAKER, M.A.

Price—Two Shillings nett. (in cloth 3/6 nett).

Garston:

A. M. Proffit & Co., 74 St. Mary's Road.

1935.

TO ALL WHO HAVE LIVED
BY FAITH AND REJOICED
IN THE DAY THAT IS COMING

PREFACE

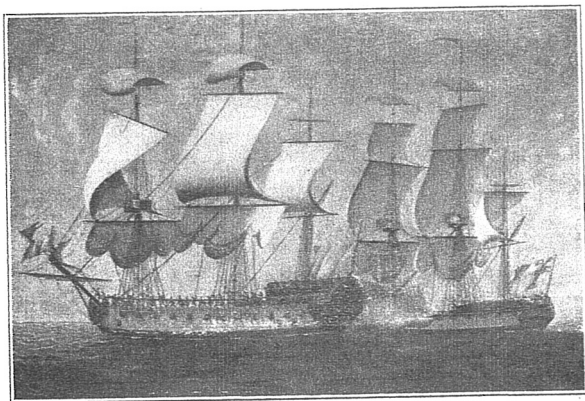
I SEND out these rough notes gathered from histories of Liverpool, Church Council minutes, old newspapers, and conversations, in the odd moments of a busy life, in the hope that they may awaken gracious memories amongst the old friends of Mossley Hill, and stir the imagination of new ones in the story of their Church on the approach of its Diamond Jubilee. It may be they will induce someone later on to produce a more leisurely and authoritative account of the Church and Parish.

Meanwhile I make my grateful acknowledgments to all those to whom I owe it that my effort is as good as it is,—to Mr. J. F. Smith, City Librarian, for permission to photograph 'Dr. Solomon's Mausoleum'; to Dr. D. A. Allan, Director of the Free Public Museums, for a like permission in the case of 'The fight between the Mentor and Carnatic.' Mr. Ronald Stewart-Brown has kindly lent me a block from his book on Allerton giving an early map of Bowell's (now Rose) Lane leading from the Hill to Childwall Church.

Messrs. Lafayette have been kindness itself over the use of several of their copyright photographs, and the Dean of Chester went to a good deal of trouble to procure an engraving of Bishop Jacobson. To crown all, I had the expert advice of Mr. T. W. Evans in the choice of an engraver, and moreover it is due entirely to the generosity of Mr. Evans that it has been possible to include so many pictures in the book without making its price prohibitive.

I must not forget to thank Mr. Robert Gladstone for putting his own wide knowledge of Liverpool at my disposal, and also Mr. J. M. Gibbons, who saw the Church built, for saving me from not a few mistakes. Mr. George Milne produced a store of interesting old photographs, from which I wish a larger choice could have been made, and with Miss Archer and the Reverend Norman Robinson spent much time correcting the proofs. Lastly I must thank those who submitted themselves, or cherished photographs of their relatives, to the uncertain mercies of block re-production, and by so doing will have done no little to win a kindly reception for this attempt at a 'Story of Mosslake Hill.'

June, 1935.



THE FIGHT BETWEEN THE SHIPS
"MENTOR" AND "CARNATIC,"
28th October, 1778.



OLD CARNATIC HALL
(burnt down 8th December, 1889).

The Story of Mosslake Hill.

Prologue.

Compared with our neighbours we are very modern. Doomsday Book knows all about Toxteth, Wavertree, Allerton, and Childwall. Aikeberg, Gerstan, Wolueton, Otirpul, and Ythendalemore (Cressington) have respectable antiquity in monastic and other records from the 13th century onwards, but the hill that stood up out of the peat-bogs, for all its 188.5 feet above sea level, has yet to be named! Our first beginnings belong to the days when Liverpool was laying the foundations of its wealth in the slave trader and the privateer, and our particular interest is centred in the doings of two men who purchased the manorial rights of Garston in 1780,—to wit:—Peter Baker, a shipbuilder, and his son-in-law, James or John Dawson. The war with America had begun in 1775, and Liverpool was engaged in fitting out privateers against the French and others who had joined her. Baker's Yard had produced a privateer which the merchant, who ordered it, seems to have had ample grounds for refusing to accept. Faced with financial ruin Baker refitted the ship on his own account, put Dawson in charge (so the story goes) and sent her to sea furnished with letters of marque as the privateer "Mentor," (400 tons burthen, 28 guns and a crew of 102). Although war had been declared with France in April, 1778, the British Fleet under Admiral Keppel did not put to sea until June. Meanwhile the privateer hoped to catch some unwary East Indiaman sauntering to its home port ignorant that war had begun. As luck would have it the "Mentor" fell in with another privateer, and learnt that a big ship was not far below the horizon. With their small ship an attack promised to be a desperate venture, but it was apparently a choice between a foreign prison as prisoners of war or an English one for debt on the one hand, and a possible fortune on the other, so Dawson plumped for all or nothing. On 28th October, 1778, the great ship was sighted, but when Dawson saw that she carried no less than 74 guns to his 28 he hesitated. The ship's carpenter however, with keener vision, would have it that the guns were only dummies,

and dummies they were! The big ship, a French East Indiaman, surrendered on challenge. It proved to be the "Carnatic" with an immense cargo said to have been worth £400,000. At any rate a box of diamonds fetched £135,000. Liverpool rang its bells, feasted victors and vanquished alike, the shipbuilding yard got on its feet again, and Peter Baker bought Mossley Hall, the old country house of the Ogden family. He re-built it, and accepted the suggestion of the wags that its name should be changed to "Carnatic Hall." Peter Baker afterwards became Mayor of Liverpool, dying during his term of office in 1795. In 1830 the estate passed to the Ewart family. It was in the market again in 1838 when Mr. Charles Lawrence became its owner. Mr. Walter Holland purchased it in 1889. Just as he was about to enter into occupation it was burnt down, and the present house (the third on the site) was built. Some relics of the former house remain in the sphinxes on the roof, and in two of the guns of the "Mentor" to be seen in the grounds. It is said that two more of the guns are those to be seen just outside the gates of the "Clifford Temple Home." A large and well preserved oil painting of the fight between the "Mentor" and the "Carnatic," which hung for many years in Carnatic Hall, may be seen in the Shipping Gallery in the Liverpool Museum.

Our Name.

Our history as a church and parish may be said to begin during the occupancy of Carnatic Hall by Mr. Ewart, but meanwhile a word as to our name. There need be no surprise that some authorities speak of "Mossley" and some of "Mosley," but Mr. Ronald Stewart-Brown in his "History of the Manor and Township of Allerton" gives a third alternative. In 1791 the townships of Allerton and Wavertree were having a dispute, and not for the first time, over their boundary in Rose Lane, anciently known as "Bowell's Lane." They agreed to accept the decision of the Deputy Recorder of Liverpool, Mr. Ralph Peters. Amongst other papers placed before him was a map of 1568, with Bowell's Lane clearly marked and described as "The Waye that leadeth to the Church of Child-wall." By its side from the top of the Hill ran "the hare griendyche," a stream long disappeared. Mr. Peters was also shown a sketch plan of "The Lane leading from **Mosslake** Hill towards Childwall, called the Rose Lane."

Mr. Robert Gladstone, another leading authority in these matters to-day, is quite clear that the name upon the sketch plan was correct. He writes,—“The original and correct form of Mossley Hill is Mosslake Hill, so called because it stood up out of the peat-bogs which formerly covered all the low-lying land between Mossley Hill and Allerton, and extended along a great part of Smithdown Road. All the peat was stripped off this land ages ago for sale in Liverpool, and the land itself was gradually marled and brought under cultivation. ‘Mosslake’ was a local name for a peat-bog or turbary. For example, what is now Abercromby Square, Falkner Square, and all that neighbourhood, was always spoken of in former days as ‘the Moss-lake Fields,’ and from it during many years Liverpool people got their main supply of fuel, until in fact coal began to be brought in panniers on donkeys’ backs from Prescott.” So much for our true name which, we fear, not even a Diamond Jubilee celebration can restore to us, much as we might wish it! Popular speech might give currency for a time to Lerpoo, Wahtree, Yerton, or Childa, but Liverpool, Wavertree, Everton, and Childwall survived. Mosslake fell from its high estate and became Mossley, and Mossley we are afraid it must remain!

The Church and its Founder.

Now we must tell the story of the church. It begins, as we shall see, with the occupancy of Carnatic Hall by the Ewart family (1830-1838). Mr. John Ewart, of the firm of Ewart, Myers & Co., Produce Brokers & Merchants, had a confidential book-keeper and great personal friend in a Mr. Matthew James Glenton. It seems to have been the custom for Mr. Glenton to spend part of Sunday with his employer. A favourite spot on returning from a walk through the farms was a gate on the corner of Rose Lane and Mossley Hill Road, almost exactly where the church gates now stand. According to Bennison’s Map of 1835, the trees were few, and the view must have been extensive and magnificent. “What a wonderful site for a church this would make” is said to have been Mr. Glenton’s frequent comment. The dozen or so houses about the Hill at that time did not justify a church, and the years passed. By 1838 another family was in possession of Carnatic Hall. Mr. Glenton eventually made a fortune

THE FOUNDER



MATTHEW JAMES GLENTON,
1789—1868.

on his own account and retired to the South of England, but the years had not dimmed his memories of his friend or of the Hill. When he died in 1868 it was found that in his will, made only the year before, he had left a considerable estate invested in English Railway stock, the whole of which, except for some legacies and annuities to relatives in England and America, was to be devoted to the carrying out of his wish of thirty years before. Thus runs a portion of his will,—“ . . . Upon Trust to lay out and appropriate the same and towards the building erection completing of and ornamenting and decorating in a superior and ornamental style and endowing a Church with all requisite appurtenances for Divine Worship according to the rites and principles of the Established Protestant Church of England in which the liturgy of the Church of England alone shall be used. Provided that some or any person or persons shall within the period of three years next after my decease at his or their own expense purchase or give a suitable and sufficient plot or piece of land at or about Mossley Hill in the Township of Garston near Liverpool aforesaid or at any other place or situation in Garston aforesaid as a site for such Church which Church I direct shall be called when consecrated Saint Matthew and Saint James. But I expressly declare that no part of the said trust moneys and securities shall in any manner be applied or appropriated in or towards the purchase or acquisition of any lands or land site or sites for the purpose of building erecting and completing the said Church thereon.”

The Building of the Church.

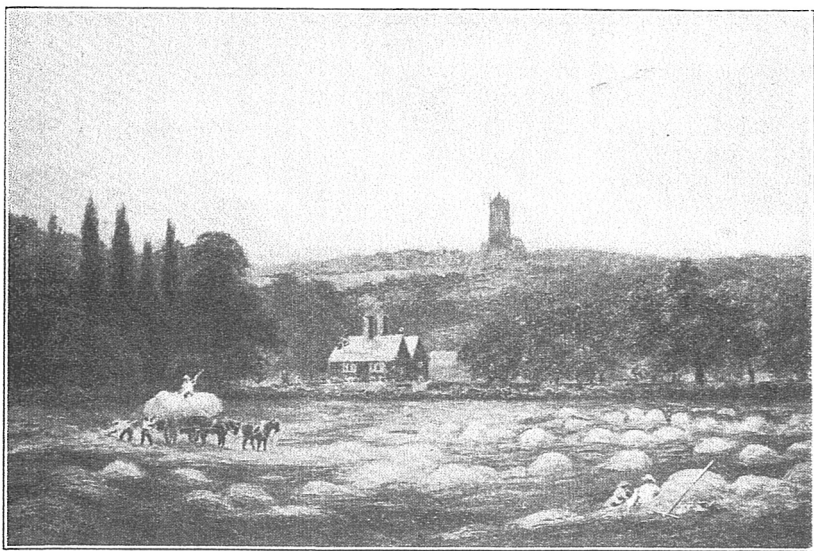
Mr. Glenton died at Brighton on 2nd March, 1868. and the Foundation Stone of the Church was not laid until 1st December, 1870. By 2nd March, 1871, the bequest would have been forfeited. The fact was, there were difficulties from the first. The population in the immediate neighbourhood (some 300) did not justify another church. The then Vicar of Aigburth objected to its erection except as a Chapel of Ease to St. Anne's. He also demanded a proportion of the endowment for his own church, and a place on the board of patronage. There was a further difficulty in securing a site. One of the trustees under the will had died, and the other two had gone to live in South America. Others had



MICHAEL BELCHER,
Chairman of "the Seven."



Mrs. BELCHER
(who laid the Foundation Stone,
1st December, 1870).



MOSSLEY HILL

(From the further side of Allerton Road before the making of Queen's Drive)

been appointed, but no steps had been taken to select or raise money for a site, and the sands were running out. Meanwhile the Bishop of Chester and the Ecclesiastical Commissioners favoured the scheme. Eventually seven men got together to save the situation, and raised the £750 needed to meet a generous offer of the present site made by Mrs. Boulton of Aughton and her family. It was purchased at half its market value, and it was just where Mr. Glenton had always wanted it to be. Their names should be recorded; they were,—Michael Belcher, Cotton Broker; Andrew George Kurtz, Alkali Manufacturer; Elliott William Davidson, Merchant; Alexander Entwistle Ramsay, Cotton Broker; Lloyd Rayner, Broker; Peter Swinton Boulton, Broker; and John Gibbons, Merchant.

The site was conveyed to the new trustees on 4th March, 1870, and they immediately got to work. A number of architects were asked to submit a design, and Mr. Christian, Architect to the Ecclesiastical Commissioners, was appointed adjudicator. He selected the design of Messrs. Paley & Austin, Architects, of Lancaster. The builder was Mr. W. Winnard, of Wigan, and the original contract was for £12,000. The plans were however altered, the tower being removed from the west end to the crossing, perhaps to get its weight as far away as possible from the quarry in the yard, from which unfortunately, as was to be discovered fifty years afterwards, too much of the stone was being taken. The final contract was for £25,000 which included £3,000 for a Vicarage house.

So the work began, and Mrs. Belcher of Holmstead laid the foundation stone on 1st December, 1870, in the presence of a large company, some of whom are happily still with us, but none of whom can tell us exactly where the stone was laid! One who says that as a boy of 14, in high favour with the Clerk of Works, he stood within a few feet of Mrs. Belcher at the ceremony declares that the stone lies in the base of the north-west tower pier, against which the pulpit stands, and we suppose that is about as near to the truth as we shall ever get.

The church may be described as early decorated Gothic of the 13th Century, built of local and Woolton sandstone. The height of the nave to the wall plate is 40 feet, and 60 feet to the ridge. The Tower is 114 feet to the top of the parapet and 142 feet to the apex

of its roof. It would no doubt be easy for the purist of our day to criticise the design in detail. The nearness of the tower arches to the east window puts it out of shape except from the direct view, and the Organist and Choir are badly handicapped as leaders in congregational worship by the open tower above them; but when that and more has been said the church remains a wonderful piece of designing for the middle 19th century. With its great windows, east and west, its beautiful clerestory, and tower arcading, its broad spacing leading naturally to its lovely sanctuary, full of dignity and grandeur, and yet friendly and restful, a place of which one not given to religious speech remarked,—“To come in here makes me want to pray,” it has few equals amongst the modern churches in the North.

The striking reredos is in its centre panel a close copy, painted on wood, of the magnificent Venetian Glass Mosaic of the Lords Supper by Salviati, the distinguished Italian artist who revived the glass factories of Murano, which was placed in Westminster Abbey in 1868. This had been designed by Sir Gilbert Scott, grandfather of the Liverpool Cathedral architect, and we probably owe our copy at Mossley Hill to Messrs. Clayton & Bell, who had a good deal to do with the Abbey reredos and our own stained glass windows. The Organ, whose internal mechanism is showing signs of wear, has long been deemed to have been one of “Father” Willis’ at his best. The Font, carved out of a solid block of alabaster, was the work of Mr. John Roddis, of Birmingham, who was also entrusted with the whole of the carving, both inside and outside the church.

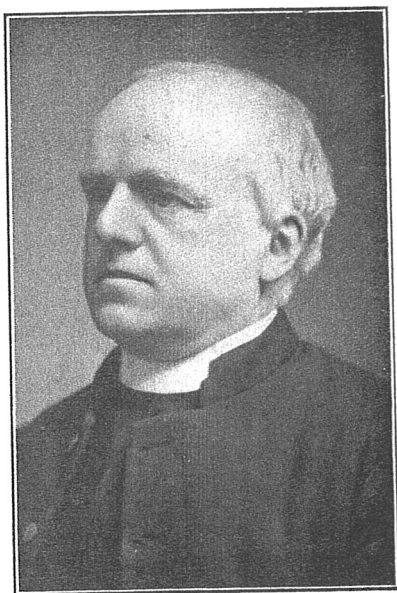
The Church seems to have been completed in 1874, but difficulties as to the Parish boundaries etc., put off the Consecration to 23rd June, 1875.

Wednesday, 23rd June, 1875.

The Bishop of Chester, Dr. William Jacobson, arrived at half past eleven o’clock for the Consecration. A large number of the neighbouring clergy were present, including the Vicar of Aigburth who read the second lesson, and an immense congregation. Canon Stewart, Rector of West Derby, preached the sermon, and Dr. Crowe began his work as the first organist of the



THE BISHOP OF CHESTER
who consecrated the Church
23rd June, 1875.



JOHN WILLIAM DIGGLE
First Vicar, 1875-1897.



THOMAS BLAND ROYDEN,
First Vicar's Warden, 1875



JOHN BRANCKER,
First People's Warden, 1875.

church, with a surpliced Choir already able, to judge from the music rendered, to set the standard of religious worship for which the Church has always been noted. But there was another present, a young clergyman who had already made a name for himself, of whom we must now go on to speak, John William Diggle, the Vicar-designate.

The First Chapter. 1875 to 1897.

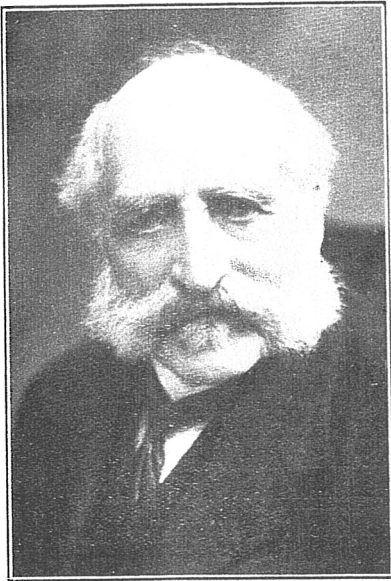
We owe the first Vicar of Mossley Hill to Mr. William Rathbone, that great citizen and servant of Liverpool whose active years covered the reigns of Victoria and Edward. In the early seventies Mr. Rathbone was greatly troubled over the ineffectiveness (to him) of the ministers of religion, and he had made a venture to remedy matters on his own account. "What was the good" he said at an annual meeting of the Domestic Mission "of taking a young fellow straight from Oxford or Cambridge, or from a Nonconformist College, and setting him at once to preach to men and women who knew many times as much of humanity, its difficulties and necessities, as he did?" He had accordingly set himself to find a young man who had taken First Class Honours at a University, and to offer him £250 a year to work for three years under an experienced minister in a very poor district. He tried, but without success, to find one suited to his purpose amongst the candidates for the ministry in his own (Unitarian) denomination. So with characteristic indifference to shades of creed, as Miss Eleanor Rathbone says in her "Memoir" of her father, Mr. Rathbone, chose, in 1872, a clergyman, the Reverend John William Diggle, M.A., Scholar of Merton College, Oxford, who had taken a First in Law and had been ordained in 1870 to the curacy of Whalley Range, to come and work in the very poor parish of All Saints, Liverpool, and learn his life's task at first hand. This church, once well-to-do and seating 1,500, had a congregation of 40 when Mr. Diggle went there. When he left in 1874 to go to Walton-on-the-Hill there was a congregation of 800; thus was Mr. Rathbone's choice justified. It is said that later on Mr. Diggle helped Mr. Rathbone to find five other men for a similar experiment. In addition Mr. Diggle had vindicated another of Mr. Rathbone's contentions by becoming a special inspector, paid by him, in addition to the Government Inspector, whose business it was to report



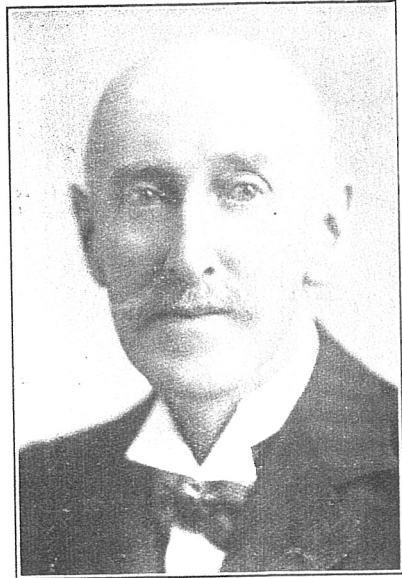
JAMES CUNNINGHAM,
Warden, 1877, 1878.



ROBERT SINGLEHURST,
Warden, 1878, 1879.



EDWARD EDMONDSON,
Warden, 1879, 1880.



WILLIAM DARLINGTON,
Member of the Choir from 1878.

on the training given to pupil teachers, with a view to improving the general standard of education in the City. It is said, and we should not be surprised if it were the fact, that Mr. Rathbone, Unitarian as he was, had no little to do with the coming of Mr. Diggle to be the first Vicar of the parish in which he himself lived.

So Mr. Diggle came to set about with characteristic energy the task of building up a parochial life in the new area. The inhabitants were mostly well-to-do, some extremely rich, but all told, men, women, and children then living within the parish bounds, would not have half filled the church. It took some faith to see, and plan, for the days when the church would perhaps be the centre of more than twice as many thousands of people as there were then hundreds. So he began,—a church beautiful but huge, no schools, no parish hall, no organization—just himself and two churchwardens, four sidesmen, and one other who joined with the Vicar's warden as the parochial lay representatives on the Ruri-decanal Conference. Their names were Mr. T. B. (afterwards Sir Thomas) Royden, and Mr. John Brancker, Churchwardens; with Messrs. James Cunningham, E. W. Davidson, W. Duckworth, George Irvine, and Sir A. Ramsey. One of the first acts of Mr. Diggle was to anticipate the Parochial Church Councils (Powers) Measure of 1921, by making these seven men into a very effective, if sometimes rather masterful, Church Council.

The early minutes of the Council are interesting, and indeed at times amusing. Every possible society, and not a few poor parishes wanted an annual collection. Some were warned off as being of another colour, others because the church could really not afford it! The latter reason or excuse was surprisingly true. Many a year ended with a deficit to be wiped off by one or two members of the congregation or by a rate levied on the pew-holders! The money troubles of a really rich congregation would be unbelievable if not solemnly so recorded again and again in the Council minutes.

In the first year or so the complaints forwarded by members of the congregation to the Council have a strangely modern ring about them. They included cold draughts of air, need of curtains at the back of the end pews, insufficient heating, want of umbrella stands, state of the church walks, dangers of the bell chamber,

etc. . . . The Vicar seems to have added on his own account the desirability of a clergy vestry in the south transept. Apparently he and the choir began by sharing the octagonal vestry. Three hundred pounds were spent at once; £40 on a screen by the north porch, £100 on fitting up the clergy vestry, £50 on umbrella stands at the pew ends, £30 on lamps outside the entrance, and £80 on pitching and gravelling the walks for the first and apparently only time between 1876 and 1935!

The first anniversary service was held in June 1877, when the Bishop of Manchester preached. In September of that year came the first suggestion of a school, and of a curate to be shared on week-days with some poor parish. In 12 months the school was an accomplished fact, at a cost of some £1500, and Miss Hawkins seems to have been the first day-school mistress, but the curate was not to be yet. The Council's fear of having a curate on their hands for his first two years, if the congregation did not take to him, was only equalled by their horror at the offer of some ladies to put flowers on the Holy Table! "Most objectionable, as anything approaching ritualistic practice was by all means to be avoided." That year, 1879, saw no flowers, but the first curate materialized in the person of the Reverend Frederick Millard, second master at the Royal Institution.

Two years later the heating problem came to the front again. The original hot air system was replaced by the present low pressure system at a cost of £420, and a rate levied on the poor pew-holders to pay for it! The difficulties of the ordinary Church Expenses Fund were met by keeping back £5 out of each collection, and this in spite of the fact that people were tumbling over one another to give stained glass windows; so much so that a rule had to be made that no one should be allowed to give more than two lights!

In 1882 the Council was wisely buying more ground from the Boulton estate to enlarge both the church and the vicarage grounds,—grounds that will one day, by the generosity of Miss Holt, be still further widened by putting the wall back another 40 feet, and by the inclusion, when needed for parochial purposes, of the acre of ground now used by the Boy Scouts.

In 1882 there came as whole-time curate the Reverend Henry Charles Beeching, Exhibitioner of Balliol, Oxford, afterwards Canon of Westminster, and ultimately Dean of Norwich. He was followed by one scarcely less famous, the Reverend Herbert Priestley Cronshaw, who had been tutor to one of Mr. Rathbone's sons, and later on made a great name for himself as a Diocesan Missioner in the diocese of Exeter. He became eventually Rector of St. James, Piccadilly, and at his death was Canon of Worcester and Chaplain to His Majesty the King. It was about this time that the Vicar and Choir thought it was their turn to complain of draughts. Indeed, the blasts down the tower were known to assist the Vicar in turning over the pages of his Prayer Book! So the stalls were canopied with the beautiful design of Messrs. Paley & Austin, and gas jets were placed above the Vicar's head, which probably saved him at the expense of the worshippers in the front pews!

In the Jubilee year, 1887, Mr. Diggle suggested a parish room in Rose Lane in the new area recently added to the parish beyond the Railway, and a petition reached the Vicar and wardens to consider placing a peal of bells in the church tower. Nothing came of the peal of bells, but in 1896, thanks to the energy and leadership of Mr. Holford Harrison, a fine Church Institute became an accomplished fact. In Jubilee year Mr. & Mrs. John Temple celebrated their silver wedding by adding a stained glass window to the church, and by erecting the drinking fountain to meet the needs "of the many strangers attending the church."

Four years more of strenuous work in parish and diocese and Canon Diggle, as he had been since 1889 (Rural Dean of Childwall from 1882-96 and also by a unanimous vote Proctor in Convocation) had passed to the next step in a great career, which was to end at last in 15 years of memorable service as Bishop of Carlisle. He became successively Canon of Carlisle and Archdeacon of Westmorland, Rector of St. Martin's Birmingham and Archdeacon, and then in 1905 the 60th Bishop of Carlisle.

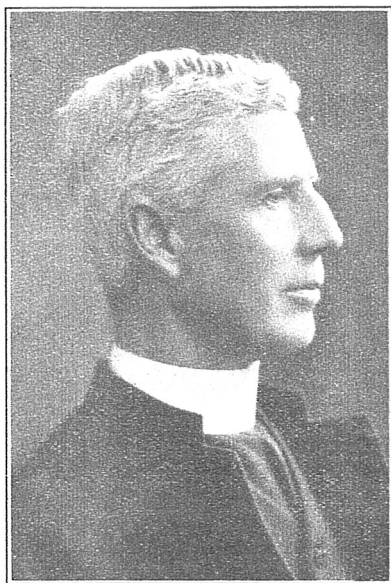
It has been impossible in these brief notes to do more than give an outline of the first beginnings, still less to do justice to a great leader. The parish never numbered much over 1000 souls in his time, but in his

22 years he laid the foundation of a great work. People came from far and near to hear one who was as great a preacher as he was pastor, and if his life's work had ended in Liverpool it would from its first beginnings at All Saints, to his last days on the Hill have given him no mean place amongst the greater men of the city.

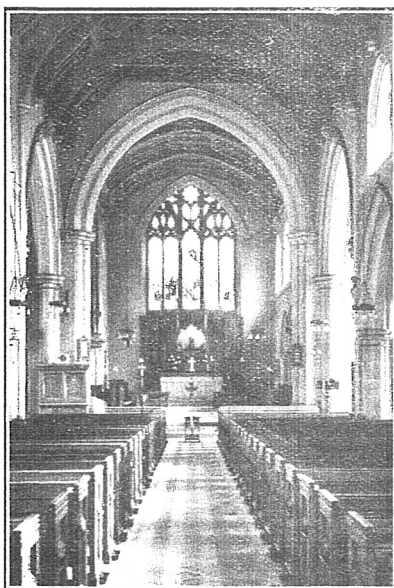
The Second Chapter. 1897 to 1921.

In succession to Archdeacon Diggle came one who had already made a name for himself in the realm of scholarship, as he was destined to become known far and wide as an organizer, parish priest, and a man of God. George Harford-Battersby, as he was known when he came to Mossley Hill, was the third son of Canon Thomas Dundas Harford-Battersby, Vicar of St. John's, Keswick. His father, one of the leading Evangelicals of his day, will always be remembered as the founder with Evan Hopkins, George Thornton, and Hanmer William Webb-Peploe, of the Keswick Convention. George Harford-Battersby was educated at Repton, and became an exhibitioner of Balliol College, Oxford. He took a brilliant degree in Mathematics and Theology, and in 1885 he was happily at work in the desperately poor parish of All Saints, South Lambeth, under the saintly Canon Allen Edwards. After three years there face to face with the industrial and social problems of a crowded area, he was invited by Sir Harry Verney, on the recommendation, of his old Master at Balliol, the famous Dr. Jowett, to become Vicar of Middle with East Claydon in Buckinghamshire. There he stayed for nine years, making first hand acquaintance with rural problems, and finding time to get back to his beloved books.

On Ash Wednesday, 3rd March 1897, at the age of 37, he came to Mossley Hill, and gave to parish, diocese, and scholarship, the remaining 24 years of his ministry. It was not easy for one with all a scholar's reserve and caution to follow Archdeacon Diggle with his outstanding popular gifts, and the greater parish problems too were only just emerging. The parish was still comparatively a small one, but a population, impossible to shepherd from the parish church, was rapidly settling in beyond the railway. Yet for all that George Harford,



GEORGE HARFORD.
Vicar, 1897-1921.



ST. BARNABAS CHURCH
(consecrated 21st February, 1914).



WILLIAM MOLYNEUX
Verger of Mossley Hill, 1881-1928.

as he was presently for family reasons to become, soon made a place peculiarly his own in the parish and diocese, and set himself to solve in particular the problem of St. Barnabas.

Council minutes reveal a tactful chairman skilfully leading his men round awkward corners. He found himself at the outset with no curate, and nothing more practical than a suggestion that he should share one with Aigburth, and funds were still absurdly difficult to raise. But before the year closed the money was forthcoming and the Rev. John Henry Ashe, who had served in curacies at Rochdale, Great Ilford, and Bromborough, and is now Vicar of Offchurch, became curate of Mossley Hill. An early trouble for Vicar and Council will amuse us to-day. When the clock and chimes, presented by Miss Robinson at the close of the last incumbency, broke down a few years ago, social life in Mossley Hill seemed to lose its anchorage. One man who missed his train the first morning, caught an earlier one by mistake the next morning, and the next day sent the Vicar a donation to put the clock to rights, was only one of many who based life on the quarter chimes! There was never a more popular appeal than the one made to endow the clock and chimes against any further mishap. But the chimes were voted a nuisance at the beginning. The residents said they could not sleep at night, and prayed that the chimes might cease. Miss Robinson at once offered to pay for an automatic attachment to turn off the chimes from 11 p.m. to 6 a.m. which the Council accepted with a good deal of hesitation through fear of injuring one of the finest timekeepers in the country, a Grimthorpe escapement, and so a small sister to Big Ben! For a few months all went well, but such a strongly worded remonstrance came from a future Lord Mayor about the way 22 strokes at 6 a.m. still disturbed his morning slumbers, that the Council had to let Mr. John Lea sleep to 6-15 a.m. before the chimes were heard; but they let it be known that any more complaints would reach the waste-paper basket! About this time a parishioner offered a first contribution towards a ringing peal for Mossley Hill, but either from fear of injury to the tower or the advisability of letting the saints continue to rejoice in their beds, nothing was done!

S. Barnabas.

But George Harford was soon to face the greatest problem of his incumbency, and to achieve his most brilliant success. Bishop Ryle had more than once urged the erection of a new church near Sefton Park Station, and letters in the public press were repeatedly drawing attention to the need for action. On 5th January, 1899, the Vicar formally brought the matter before the Council. The project was not only agreed to, but a site on Penny Lane next Russell Road provisionally approved, if Lord Salisbury would sell it. A generous offer was made, but an alternative presented itself, which would provide a building in which the work could at once begin. A non-sectarian chapel, the property of Mr. Bramley-Moore, came into the market. It was to be sold by public auction on 29th March, 1900. The Council met on the 9th. The Vicar announced that Miss Harriet Ashton would give £1148 towards the purchase price, and Mr. Robert Singlehurst promised £1000 on condition that there should be "no anthems or ritualism" in the new church, and others promised help. The new Bishop, Dr. Chavasse urged the Council to take the plunge. After considerable discussion agreement was reached as to the patronage of the new parish when it should be formed, and arrangements were made to bid up to £4000 at the auction for the building and fittings. They secured it for £2750!

It was not long before a stipend for a curate in charge was forthcoming. The Church was dedicated on St. Peter's Day (29th June), 1900, under the title of St. Barnabas Church as a Chapel of Ease to the Parish Church, and the Reverend Robert Bibby de Wolf, who had behind him already twenty-six years' service in parochial life as curate or incumbent, and in work for the C.P.A.S. and the B. & F.B.S. was appointed curate in charge. He gave four years to planning out the first beginnings, before retiring to become largely at his own charges the helper of distressed clergy up and down the country, and now in his 85th year, honoured by the Bishop as one of his Chaplains, and beloved by friends old and new, he helps, as he is able, in the permanent church. But that is to anticipate.

To Mr. de Wolf succeeded the Reverend James Kirk Pike. He was curate in charge from 1904 to 1914, becoming first Vicar of the New Parish of St. Barnabas.

An Old Map
should appear here,
but it did not
copy clearly.

Mossley Hill on 21st February, 1914, when the permanent church was consecrated. The story is one of fine leadership and great generosity. After eight years wear and tear, so we learn from Council minutes, the iron church was plainly on its last legs, and the congregation was getting restive. They had got round the difficulty of "No Anthems" and other unreasonable restrictions upon their liberty, but Liverpool storms were another matter, and "to strengthen St. Barnabas Church" became a recurring item of expense. There was the further difficulty created by the growing need of a Parochial Hall. Should they build one next the church, and make that the start of the permanent church, or move elsewhere? "Could such a Hall accommodate the congregation during the building of the permanent church?" In the end it was agreed to erect a Hall as the first portion of the new church, and Mr. de Wolf stayed just long enough to see it opened. Meanwhile by Mr. Kirk Pike's fourth year the iron church was becoming impossible. It could not cope with the growth of population. The intolerable nuisance of street noises, the heat in summer, devastating draughts throughout the building, signs of wear and tear, with increasing cost in repairs, disinclination of newcomers to attend the iron building so long as there was no prospect of a permanent church, erection of Nonconformist places of worship near, restoration of Wavertree Parish Church, (to quote from the minutes) all demanded an immediate move forward, and, as it was ultimately agreed, a move **away** to a larger and more convenient site. On 10th March, 1911, the St. Barnabas Church Council pleaded for a joint conference with the Council of the Mother Church, and an anonymous donor promised the first £1000. A month or two more and the Bishop of Liverpool launched the scheme for the permanent church to be erected on what perhaps has proved to be the finest site for a church in the whole area. Bishop Diggle joined in the appeal, and by April, 1912, plans and designs were accepted and the foundations of the Nave, Aisles and Transept begun. The architect was Mr. Francis Doyle, who had designed a number of Churches, including St. Nicholas, Wallasey, to which Mr. Roscamp had just gone from Mossley Hill to be first Vicar. Mr. Doyle died before the work was begun and his brother, Mr. Sidney Doyle, took his place.

The foundation stone was laid on St. Barnabas Day (11th June) of the same year by Mrs. Harford in the absence of Miss Singlehurst. Subscriptions came in well, and the St. Barnabas congregation undertook to raise £1500 in four years. There was however a considerable risk of the church being opened without a Chancel, Side Chapel or Vestries. It should always be remembered how that calamity, as it would have been, was averted. Mr. Robert Singlehurst, who had been one of the most generous supporters of the scheme, passed away in June, 1912, but his two daughters remained to follow in their father's footsteps. In December of that year they offered Canon Harford, as he had been since 1906, £11,300 to complete the Church. On 21st February, 1914, Canon Harford and all Mossley Hill people had the joy of seeing it consecrated by Bishop Chavasse. Crowded for the Consecration, a thousand people squeezed into the room of 660 on the next day (Sunday), and 2500 coins were laid upon the Holy Table before the day closed.

It would be straying too far from the primary purpose of these notes to say much about the architecture, or the general plan and furnishing of the interior. We cannot do better than quote the ideal the Bishop put before the parish in his opening appeal. "I am quite sure you will not put up a mean church. The site is a commanding one, and demands a stately church. On the Hill stands the mother church, one of the most beautiful churches in the diocese. That magnificent church must not look down upon a poor, mean Cinderella daughter. It must look down upon a daughter worthy of herself. I trust, I believe, that the congregation and people of Mossley Hill will be moved to make generous thankofferings for the magnificent church in which they worship to-day, a church which did not cost them a farthing." How well they responded, the finished Church, consecrated free of debt, and a vicarage house beside it, declare. What an architectural triumph it is, is common knowledge. It ought always to be remembered how much the beauty of the interior, the general sense of restfulness, and the appropriateness of its appointments, owed to the artistic genius and knowledge of the scholarly vicar of the mother church.

Of the remaining seven years of Canon Harford's work at Mossley Hill we must not speak at length. He was greatly blessed in his colleagues, the Reverends J. H. Ashe, A. S. Roscamp, R. Harris Lloyd, and W. J. Perrett, and they found in him an inspiring leader and a loyal friend.

He had managed, it is difficult to realize how, to get back to his books. He was associated with Dr. Estlin Carpenter in a monumental work on Old Testament criticism. He was the editor in chief of a "Prayer Book Dictionary" published in 1912, the most comprehensive, scholarly, unbiased and accurate that had so far been produced. No less than twenty-three of the contributors were Liverpool clergy or laity, a fact which immensely pleased the Bishop. In its second edition revised by his co-editors, Canon Morley Stevenson, and Rev. J. W. Tyrer, it is likely to remain a classic for many years. Articles in the Hastings' Dictionary of the Bible, another in the Peake Dictionary, a Book of Hymns and Prayers for the Diocesan Convention for the Deepening of the Spiritual Life in 1908, a Scheme for Daily Bible Readings for the year, printed for years after his death,—so things small and great came from his pen.

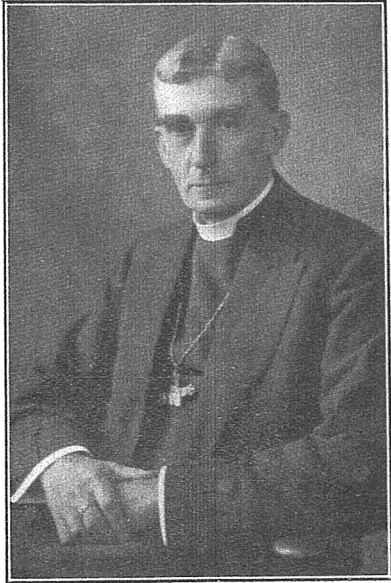
To all this literary work and much more may be added his increasing contribution to the Diocesan Life. He was Secretary of one of the most successful Missionary Exhibitions ever held in Liverpool, and Chairman of the Board of Biblical Studies. There was his work too in Prayer Book Revision, and his efforts for Re-union. He was one of the first to realize the value of, and to welcome to Liverpool, the Scout Movement.

But the war came and took its horrid toll of him as of many others. His elder son, George Lawrence Harford, Lieutenant in the 2nd Battalion, the King's Own, died at the head of his men at Ypres on 17th Feb., 1915, at the age of 23. His father said but little. He had so many in like case to comfort, but those nearest to him could see how deeply the iron had entered in. Then to complete the tragedy his younger son Eugène de l'Etang Harford, a boy of great promise, died at Westminster School on 19th July, 1919, at the age of 17. It was not long after this that his own strength showed signs of giving. He preached in the Church for the last time on 5th May, 1920. On 18th May, 1920,

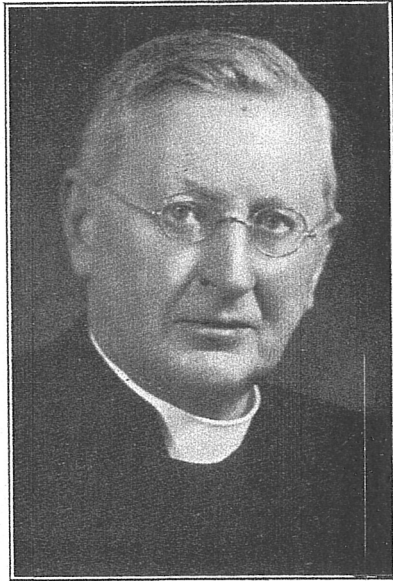
an exploratory operation showed how seriously ill he was, and on 21st February, 1921, the Home Call came. Great in the days of health and strength, in the nine last months of his life—months of increasing weakness, discomfort and sometimes of more than pain—he showed whereof he was made. Courage, cheerfulness and humility, turned the sickroom for family and friends into another House of God. Not long before the end there had been read to him "Thanks be unto God, which always leadeth us in triumph in Christ," and when a reference was made to the way he had been able to meet sorrow, suffering and disappointment, he just answered "Not my triumph, but **Christ's.**" At times it was thought by "conservative" friends that his scholarship had taken him far from the traditional standpoint of his father, but as Bishop Chavasse once said of him "It is all right, he is just swinging at his anchor; his anchor holds." Perhaps we may put it another way. Canon Harford was a conspicuous illustration of the fact that Evangelical Churchmanship has more to gain than any other from a critical study of the Bible and of the history of the Christian Church. The Council at his passing placed on record "the honesty of his convictions, the tireless energy of his service, and the beauty of his spiritual character." So 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.

The Third Chapter. From 1921.

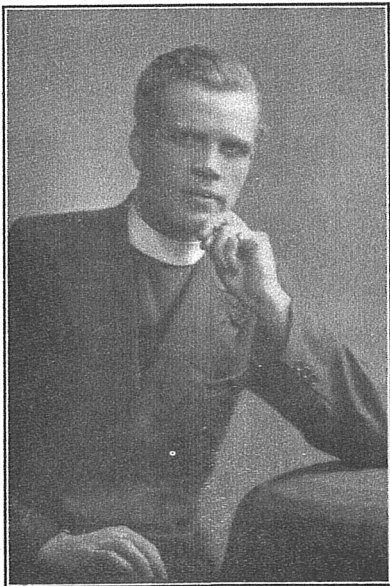
A third chapter opens, but for obvious reasons it can be little more than a bare record. All estimates of its significance in the story of "Mosslake Hill" must be left to other pens in years to come. When Canon Harford died it was discovered that the Board of Patronage had ceased to exist! The five Trustees had all passed away. Before anything could be done to find a successor to Canon Harford the Bishop had to exercise his powers under the Trust Deed to create a new Board. He nominated four;—Bishop Kempson of Warrington; Judge Dowdall, his Chancellor; Mr. Stewart Deacon, the Stipendiary Magistrate of Liverpool; and Mr. James Stewart Rankin, M.P. By their wish Bishop Chavasse became the fifth trustee



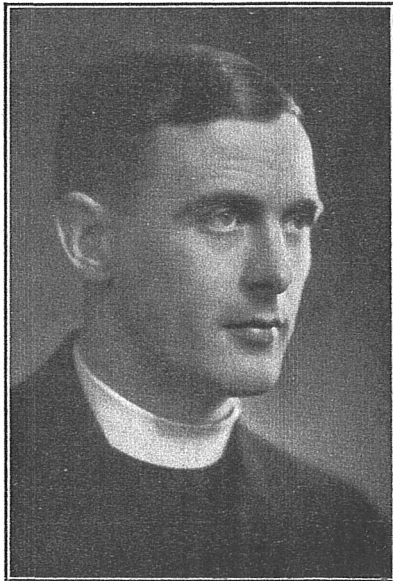
THE LORD BISHOP OF LIVERPOOL
(from 1923).



JOHN PERCY BAKER,
Vicar from 1921.



RICHARD MITCHELL,
Assistant Curate from 1933.



NORMAN ROBINSON,
Confirmed by Bishop Diggle, and
Assistant Curate from 1934.

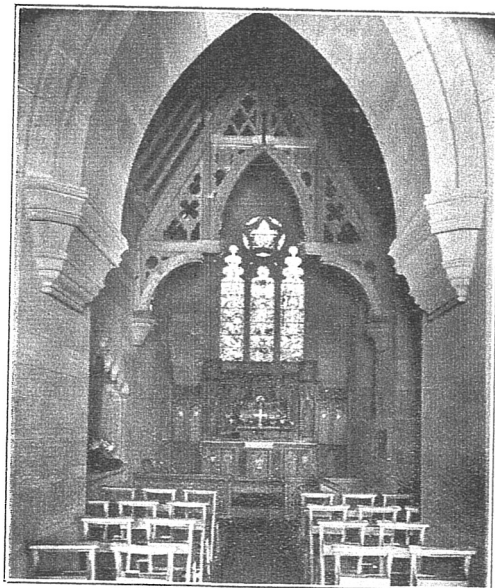
and chairman, and thus the Board was once more complete, and able to proceed to the appointment of a new Vicar. Even so the task was not as easy as it seemed. Several well-known men were invited to consider an invitation to Mossley Hill, including the Reverend F. W. Head, who was later on to become a Residentiary Canon of Liverpool, and is now Archbishop of Melbourne; but for one reason and another they all declined. The Trustees then offered the living to a Devonshire clergyman, whom Bishop Chavasse had known in earlier days when Examining Chaplain to Bishop Bickersteth of Exeter. This was the Reverend John Percy Baker, Vicar of Charles, Plymouth, and a Prebendary in Exeter Cathedral. After a visit to Liverpool to see the Bishop and the Parish, and to meet members of the Parochial Church Council, Prebendary Baker accepted the offer, and was instituted to the living on Thursday, 7th October, 1921. Unlike his predecessors the new Vicar had had no previous acquaintance with the North. He belonged to the Midlands, and after some years first at Kimbolton Grammar School and then at King Edward's School, Birmingham, he went to Emmanuel College, Cambridge. After taking his degree he had spent his last year before Ordination at Ridley Hall under Dr. Handley Moule, afterwards Bishop of Durham. Prebendary Baker began his ministry in a poor Dockyard parish in Devonport, and then joined the staff at the famous old Mother Church of St. Andrew in Plymouth under Archdeacon Wilkinson. After six years' work as a curate in the Three Towns, he became in 1901 Vicar of the large working class parish of Ellacombe in Torquay, returning to Plymouth as Vicar of the historic Charles Church in 1909, where he served for twelve years. His work there included the Chaplaincy of H.M. Prison. Towards the close of his time in Plymouth he was appointed by the King to the Prebendal Stall in Exeter Cathedral vacated by Archdeacon Perowne on his appointment to Bradford, and elected by the clergy to the office of Rural Dean of the Three Towns, and then to represent them in Convocation. Since coming to Mossley Hill he has been Rural Dean of Childwall (1926-32), Examining Chaplain to the Bishop from 1928, and Archdeacon of Warrington from 1934. With that bare records of appointments held, we may resume our story of the Church and Parish.

In the fourteen years under review much has happened. A beloved Bishop passed into retirement amid an outburst of affection and regret rarely equalled in the history of the Church, and another trusted leader has taken his place. The glorious Cathedral, which Bishop Chavasse had led Liverpool to desire and work for, has been consecrated. His successor has led the diocese through the first stages of an immense campaign to provide for the spiritual needs in clergy, churches and parish halls of a stupendous migration from the centre of the city to new housing areas outside, and he is, at the moment of writing, calling the diocese to a further move forward.

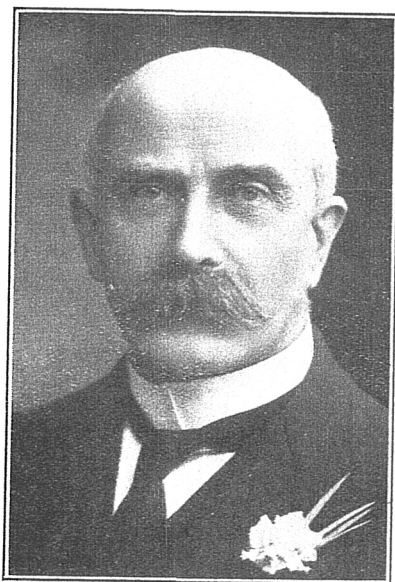
The Memorial Chapel.

No one would think of building a new church to-day without including in the design a little chapel for the Daily Office, and as a quiet corner for private prayer. Mediaeval builders for well-known reasons had gone to the other extreme, and many a parish church had three altars if not more. The bare Preaching House of later centuries was an obvious (if unfortunate) reaction. To-day we can minister to men's needs without the menace of extremes. When St. Barnabas was planned Canon Harford saw to it that a side chapel was provided. But his own much larger church had none, and the South Transept, the only available space, had been taken for a Clergy Vestry. When Prebendary Baker paid his first visit to the church with Bishop Chavasse, he found the curate-in-charge conducting Morning Prayer from his stall with two other worshippers in the immense Nave. But he also found that Canon Harford had laid the foundation of better things.

In a minute of 21st September, 1915, it is recorded that the Church Council had before it a design for a chapel prepared by the Cathedral architect, but that whilst it was approved, no immediate appeal for funds was contemplated. The date was the obvious reason. It was the second year of the Great War and nothing could be attempted whilst it lasted. There is no further reference to a side chapel in Council Minutes until 23rd March, 1922, when it was stated that "the plans of the proposed Memorial Chapel were on view, and a small Committee appointed to co-operate with Mr. Ritchie and the Architect." Behind the minute



THE MEMORIAL CHAPEL
(dedicated 13th May, 1923).



COLONEL JOHN RITCHIE,
Founder of the Memorial Chapel.

lay a very generous offer from Colonel John Ritchie and Mrs. Ritchie of Parkside, whose three sons had returned in safety from the War, to build a chapel in memory of the men of Mossley Hill who had fallen. Colonel Ritchie asked that Mr. A. E. Shennan should be the Architect, and a visit to the chapel Mr. Shennan had added to the old church of Walton-on-the-Hill convinced the Committee as to the wisdom of his choice. It was at the same Council that it was decided to regularize the Burials after Cremation which had already taken place in the Churchyard. So far as is known, this was the first faculty for such burials ever applied for, and granted in the Church of England. But to return to the Chapel. The project was not as simple as it seemed, and Colonel Ritchie had to dig deeply into his pocket to carry it through. The only possible way to provide a chapel seemed to be to extend the South Transept eastward. This involved the difficult operation of piercing its east wall, which was itself one of the buttresses of the great tower. It also involved building a large crypt to carry the eastern section of the new chapel. The new section and the transept together were to form the chapel, which was to be open to the South Aisle by removal of the Oak Screen to the North Aisle. But the project necessitated some further provision for the Choir, now that the old octagonal Vestry was to revert to the use of the Clergy. This the architect achieved by raising the Vestry floor some 18 inches to allow height for a choir vestry to be constructed underneath. Thus at a cost of some £8000 the Memorial Chapel was built, the Clergy and Choir amply provided for, and a most useful crypt store-chamber added to the furnace room. Of the beautiful carving and stained glass windows, the work of the Bromsgrove Guild, we need say nothing. They speak for themselves, whilst an increasing number of people have good reason to thank the donors for the beautiful corner in which to rest and pray. For many it has an additional preciousness in the lovely memorial it contains to the men of the Hill who gave their lives for King and Country, and in the new meaning it gives to Sir Samuel Egerton Brydges' couplet carved above them. "The glory dies not and the grief is past." So the Memorial Chapel was finished. Bishop Chavassee came to dedicate it on Sunday, 13th May, 1923. The Chapel seemed to satisfy so completely the desire for a lasting memorial of the Great War, that the proposal

to erect a Cross in the Churchyard was abandoned by general consent. The same year saw a valuable addition made to the Church Institute property. The ground long rented behind the Institute from Lord Salisbury for use as a bowling green was purchased from him on very generous terms, and added to the Institute Trust. But the year closed under the shadow of a great sorrow. The donor of the Memorial Chapel, a man greatly beloved and trusted in Liverpool and Mossley Hill, passed away on 19th December, 1923. The chapel has become his own memorial as well as a memorial to the men he loved.

The Restoration 1924-1926.

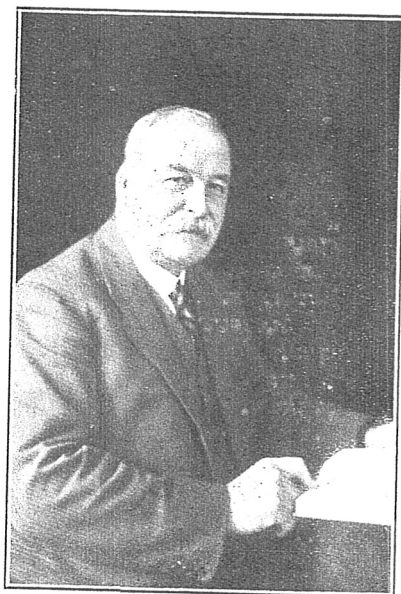
The builders of the chapel seemed scarcely to have finished their work, when they were needed again to cope with what threatened to become a very dangerous situation. When the Vicar returned from his summer holiday in August 1924, he found the Churchwardens in a state of grave anxiety. A workman, who had been employed for some years to keep the Tower roof in repair, reported that some cracks high up in the Tower, whose existence had long been known and indeed dealt with 27 years before, were plainly opening, and others developing. Cracks in the arches had developed early in the history of the church, and the south-west pier of the Tower was cracked from top to bottom. New-comers were apt to be startled at their first sight of the pier, but soon learned to take it for granted. These new developments however were another thing. The Churchwardens asked Mr. A. E. Shennan, the architect of the Chapel, to make an examination, and he placed his report before the Council on September 30th, 1924. It seemed so serious that the Council asked that some well-known consulting architect should be called in to advise, that immediate steps be taken to repair the damage, and to raise the necessary funds to meet the expense. Mr. W. D. Caröe, consulting architect to Canterbury Cathedral, was asked to join Mr. Shennan in a further examination of the Tower, and though he was inclined at first to take a less serious view than Mr. Shennan had done, he found enough amiss to urge that work should be commenced at once. The trouble, which must have developed soon after the Church was built, was due to uneven settlement coupled with an initial weakness in the base of the south-west pier. The

foundations had not gone deep enough. Poor stone taken from the quarry in the churchyard had been too freely mixed with the better Woolton stone, and tons of it needed to be replaced. So much was obvious at the start. Messrs. Thornton & Sons, builders of the chapel, were given the contract, and the work begun. The Cathedral Building Committee allowed their Clerk of Works, Mr. O. Pittaway, to be put in charge. Time soon showed that the Wardens' fears, though in one particular instance founded upon a bad crack discovered on a closer acquaintance to be nothing more than a cobweb, proved to be nearer the truth about the Tower than the experts' first reports! The first rough estimate of the probable cost of restoration was £800, no sooner stated than needing to be raised to £1500. By December 1924 the figure stood at £3750. Before the work was finished in February 1926 £7,759 had been spent! There is no space here to tell in detail the discoveries that were made, how the worst troubles in St. Paul's Cathedral were found on a smaller scale in our own walling, how risks had been taken by the first builders to which in these days we give a harder name, or how iron piping through the immense sandstone gargoyles at the top of the tower had brought us within an ace of the destruction of the north transept roof, and of the organ just below it. It is a painful story,—the discoveries that shocked the workmen, and it is now best forgotten. How well the restoration was carried out may be gauged from the fact that it would be difficult for anyone who was not there at the time to tell from a survey of the church where all the money went. Those who were there then know how in the nick of time it was possible to avert what might have proved an irretrievable disaster, and by careful replacing of perished stonework, and by a most complete method of grouting of the tower course by course from top to bottom, to leave to coming years a beautiful building standing far stronger than it stood at its consecration fifty years before. And how was it paid for? By the most wonderful free will giving which met every increase in the estimates with further sacrifice. Friends of the old days, like Lady Royden the widow of the first Churchwarden, sent from a distance grateful tokens of all the Church had meant and still meant to them. As was natural, the parish and congregation shouldered the major burden. From the children's pennies, from the shillings of the poorer

CHURCHWARDENS AT THE JUBILEE 1925.



ROBERT JOHN TOOSEY,
Churchwarden, 1924-1928.

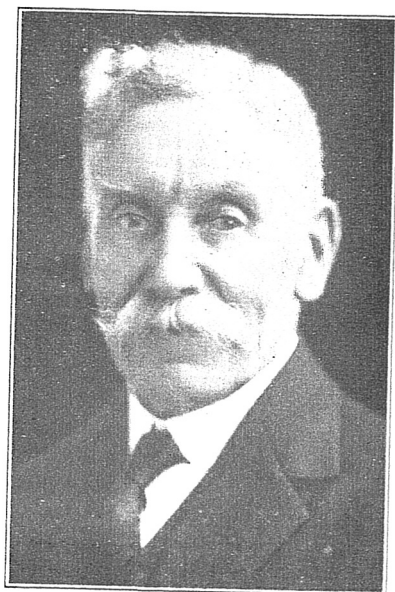


JAMES JOHN GUTTRIDGE,
Churchwarden, 1924-30.

CHURCHWARDENS AT THE DIAMOND JUBILEE 1935.



WILLIAM JOHN TUCKETT,
Churchwarden from 1933.



WILLIAM OCKLESHAW,
Churchwarden from 1931.

people, to the hundreds of pounds given by the richer folk, so the love of all for their Church on the Hill turned itself into the money needed, and it will take many a year and many more of the gales, with which the Hill is familiar, before Churchwardens will have need to be anxious again. To one, a recent comer who watched it all, it was a triumph of lay leadership and lay generosity.

The Jubilee. 23rd June, 1925.

The congregation had grown accustomed to its Sunday services with the Chancel full of scaffold poles and platforms, and with the organ covered over with sheeting. To celebrate the Church's Jubilee amid such surroundings was not inviting. Yet it was done and done to great purpose. The day was a Tuesday. On the Preparation Sunday, two days before, the Reverend Reginald Diggle, son of the first Vicar, and the Reverend A. S. Roscamp, a valued colleague of Canon Harford, had preached to large congregations. Then came the Day. At 7 a.m. two of the Scouts, Leslie Waite and Harold Swettenham, sounded the Jubilee Trumpet Call from the windows of the belfry to the four quarters of the parish, much as an ancient world heard it perhaps 3000 years before. The call was heard all over Sefton Park, out by West Derby, and as far away as Woolton. A few minutes later commenced a great Parochial Communion with full choir, followed by another later in the morning. At 7-30 p.m. the Church was crowded to the doors for the Jubilee Thanksgiving Service, when the Bishop, happily now a parishioner, bade Mossley Hill people "consider the days of old, the years of ancient times." (Ps. 77, 5). A number of clergy came with him, none more welcome than the aged Archdeacon of Liverpool, George Hardwicke Spooner, whose affection for Mossley Hill dated back to his marriage to Miss Boulton, one of the early weddings celebrated in the church. The aged Dowager Lady Royden was able to be present. Miss Diggle and Major Diggle came to join their brother, and Mrs. and Miss Harford linked the Day to days more recent. The procession of choir and clergy through the Graveyard to the west door singing "How bright these glorious spirits shine," with its pause by Canon Harford's grave at the beginning, and the burst of praise with which the service ended, are

not likely to be forgotten. The rejoicings were not over even then. On Saturday, June 27th, the new Athletic Field was the scene of a Parish Jubilation, opened by Lady Rushton, and on the Sunday evening the church was full again to hear the Vicar base the future of the Church upon the notes which distinguished the Church of Apostolic times, and won for it an entrance into the hearts of the ancient world;—steadfast continuing in the Apostles' teaching and in the Fellowship, in the Breaking of Bread and in the Prayers.

The Athletic Field.

It was this year, 1925, that Miss Holt, of Sudley, came to the rescue of the young people of the Hill, driven by the builders from their playing ground among the stones and heaps of the Church Fields, by renting to the Vicar and Wardens the field next the Church. In his farewell sermon, twenty-eight years before, Canon Diggle had hoped for "a field to do in the summer months what the Institute did in winter—provide recreation." Two years later, on July 20th, 1927, before giving this field and the one adjoining it to the city as open spaces for ever, Miss Holt granted the Vicar and Wardens a further lease of 21 years at a small rental. In her deed of gift she also expressed the desire, whilst imposing no obligation, that the city would continue the arrangement on the expiration of the lease. This act of generosity to the young folk of the parish was crowned by another to the Church in the gift outright, whenever it should be necessary to claim it for its religious or social work, of the whole space between the Vicarage garden and Kylemore Avenue, and, for the enlargement of the Churchyard, of a strip of land, 40 feet wide from Kylemore Avenue to Mossley Hill Road. If long before the centenary is reached a fine new Institute is erected on the one space for the Parish that is to be, and a beautiful "Garden of Repose" with entrances from both the roads laid out on the other, it will be one more illustration to be added to those, which the city already possesses, of the generosity, forethought and large-heartedness of a great Liverpool family.

The New Mossley Hill.

Our space is running out, and the printer is waiting. These notes so far have been mainly concerned with a wooded village of mansions and cottages, a good four miles' drive from the centre of the city; then with a suburban area not too well served by either trams or local trains; and finally with a large parish of modern labour-saving houses barely twenty minutes by bus from the Pier Head. The census figures will tell their own tale.

They are as follows:—

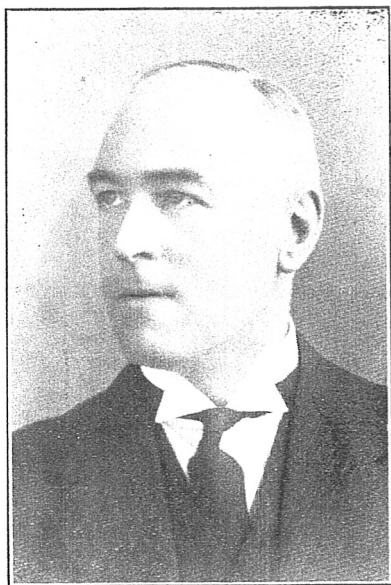
1875	300 (estimated).
1881	500
1891	1,070
1901	1,500
1911	11,000
1921	4,005
1931	6,738
1935	7,000 (estimated).

What will the Mossley Hill of the future be like? It has been noted with what recklessness of faith the Church was planted on the Hill. A parish of 300 souls, and a Church to seat 800! We have smiled too much perhaps at the early financial difficulties. Rich as the people were, some of them, they could not have filled half the Church, if the Sunday dinner had been left to take care of itself, and servants, gardeners and coachmen and their families had come with the rest! When Canon Diggle left there were only a thousand souls in the parish, so that his large congregation came mainly from outside, and there are still those who remember the Mossley Hill Church 'bus!

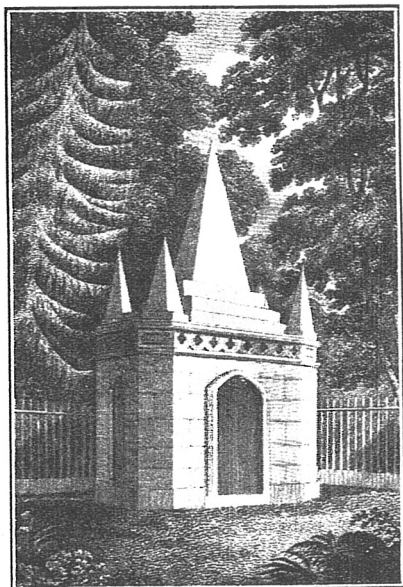
Then in the early years of Canon Harford came the sudden rush of 10,000 people into the new part beyond the railway, which had been added in 1887 to the original parish, seven thousand of whom, were destined under his leadership to become the care of the daughter Church of St. Barnabas. This portion gone, the figures dropped to 4,005, and for 18 years a single house and two bungalows represented all the building done. People ceased to believe that there would be any more in the mother parish in spite of streets already planned and named in the City Surveyor's office, and printed as we now know in most intelligent anticipation in the new



ALFRED MUSKER,
Organist at the Jubilee.



CHARLES ARTHUR LONG,
Organist at the Diamond Jubilee.

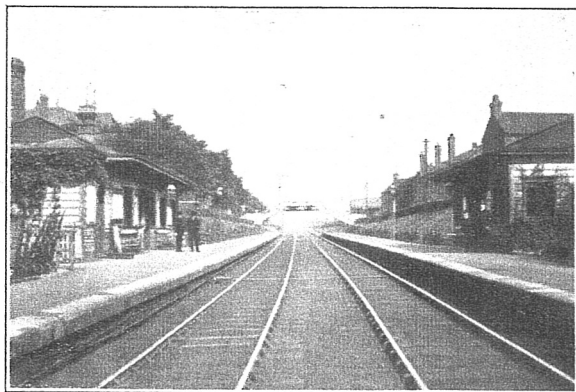


Dr. SAMUEL SOLOMON'S MAUSOLEUM.
(removed with bodies from Mossley Hill in 1840).

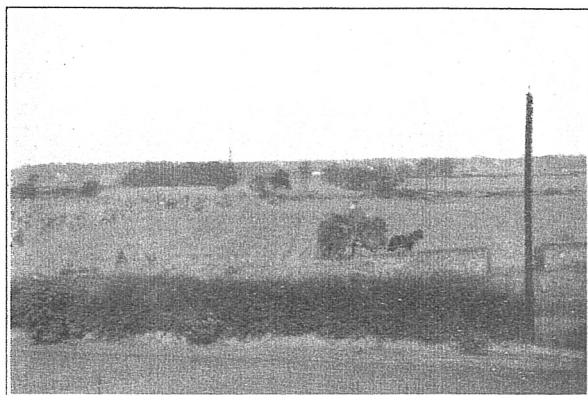
maps of Liverpool! Then suddenly the builder appeared, and for a good eight years his dust in the Vicar's study, with help from Widnes, has been more destructive to literature, actual and potential, than the dirt of Devonport! In place of the old Royden home, grasslands and cornfields,—all that could be seen from the Vicarage windows in 1921, stand to-day hundreds of new red roofed houses with more to follow. The ancient landmarks like most of the trees of sixty years ago are scarcely even memories. If that quaint figure of 1800, "S. Solomon, M.D.," as he signed himself, could come to have another look at his Mossley Hill property, he would find it hard to find the spot on which he ordered "Solomon's Vault" to be built. His famous cure-all, "the Balm of Gilead" with its attractive basis of fine French brandy, which brought him a fortune from the Seven Seas, and built his mansion in Kensington, only survives in Gilead, Balm, and Solomon Streets. His body, with others of his family were removed in 1840 to the "Necropolis," and an engraving in the City Library is all that remains of his family Mausoleum "in the field by the edge of the brook." So it must always be. "The old order changeth." In words less Tennysonian, the Church on the Hill would say "Let them all come." She has been preparing for them for sixty years. But she would add, "Let the old friends remain," in spite of ugly laundry chimneys, and other evidences on the Hill of shortsighted municipal policy like that which has emptied other suburban districts of their great houses, and driven old Liverpool across the Mersey. The Church remains to couple, with her ministry to the old a welcome to the new, and to be a Mother to them all.

The Diamond Jubilee, 23rd June, 1935.

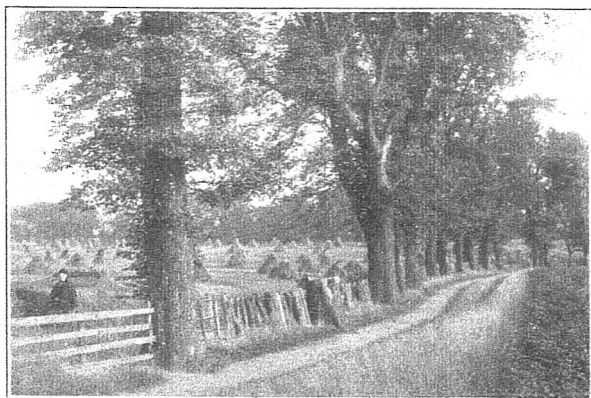
Fourteen years, 1921 to 1935, so we register time. From 4,005 souls to 7,000, and many more yet to come to live within a few minutes of the Church, so we envisage the opportunity for the days immediately ahead. The Jubilee found her facing an urgent need to make an architectural glory safe. The Diamond Jubilee finds her thinking in terms of the living stones, the souls that compose the Church of God, and of their needs in Holy Worship. There are not wanting signs



THE OLD RAILWAY STATION, 1864-1891.



THE DALES, photographed from "Gorswen" in 1898.

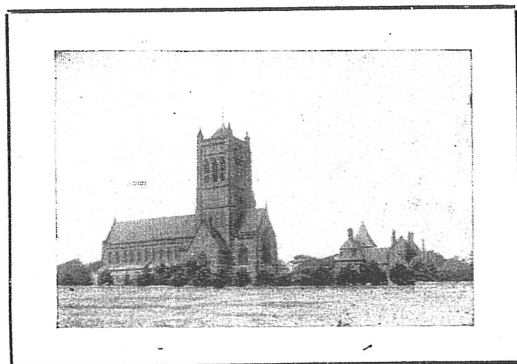


COOPER AVENUE NORTH in 1898.

of a new chapter of lay endeavour to build up the strangers come amongst us into a family in Christ. Meanwhile for their comfort and help in worship we need to repair the interior as ten years ago the exterior was made secure. And so another restoration is going on for which the restoration of 1924 could make no provision. The pews have already been made to look as they did 27 years ago! If knee-drill more often replaces foot drill the renewals ought to have a longer lease of life than their predecessors! The big task is the organ, long accounted one of "Father" Willis' best achievements in a parish church. Sixty years have taken toll of its internal mechanism, and those who planned it did not foresee the day of congregational singing, now happily becoming general, or they certainly would not have left the organ bare of those two or three stops which congregational singing demands. The carpets and hassocks have been bought and paid for, but £2,375 will be needed to repair the wear and tear of sixty years in the Organ, and to equip a wonderful instrument for its part in the Church's worship in the new chapter of our story. At the moment of going to press, £400 is in sight, but much more must be raised before it would be right to give the order to the old firm of Willis to proceed. In the altering circumstances of the Hill, the far larger restoration of 1924 will seem child's play to this. Meanwhile the Diamond Jubilee is upon us. Grateful memories will justify sacrifice, and the vision of the future days for which we build will keep us to our task. With a faith, against which common sense rebelled sixty years ago, the great Church was planted in the corner of a farm. A man of vision came to build up its early life. Others have entered into his labours, and in faith have added theirs against a day of Christ they could not do more than greet from afar. Growing years have made the vision clearer and the purpose of God for the Church of St. Matthew and St. James more plain. We too gather up all the ventures of faith that went before into a fresh venture out of love for the Mossley Hill that is, and that greater Mossley Hill that is to be when we have passed. For some the words of the Athenian statesman about his city may have been quoted often enough in recent days, and the moral urged. Perhaps they may be quoted once again as we think of the Church on

"Mosslake Hill," and greet in faith and hope the Day
that is coming,—

"Fix your eyes on what she might be, and make
yourselves her lovers."



Epilogue.

Just sixty years ago—our hill was crowned!
A shrine was raised on consecrated ground
A beacon tower for all the country round.

Below—the cornfields golden beauty blazed,
The distant woods their branches heavenward raised
In song now loud now soft, their Maker praised.

Peace reigned, and rural sounds and scents held sway
Homesteads were fewer—scattered by the way,
Yet men more regularly came to pray.

Then stretched the City forth her eager grasp
The skirts of vanishing Romance to clasp
Who frightened fled the tramlines steely rasp,

And Progress in her heavy-footed stride
Trode down the beauties of the landscape wide
Engulfed it with a bright vermilion tide,

And yet perchance from many a red roofed dwelling
Self-sacrifice, of savour sweetly smelling,
Ascends to God——precious beyond the telling.

A richer harvest than the erstwhile wheat
The Church sees growing up about her feet
And prays for strength to garner it, when meet.

So through the years our Beacon on the Hill
Shall send afar its message of goodwill
The Master's purpose striving to fulfill.

N. R. E.

Appendix 1.

VICARS OF MOSSLEY HILL.

- 1875-1897 John William Diggle, M.A., D.D.
1897-1921 George Harford, M.A.
1921- John Percy Baker, M.A.

Appendix 2.

ASSISTANT CURATES OF MOSSLEY HILL.

- 1879-1881 Frederick Millard, M.A.
1882-1885 Henry Charles Beeching, M.A., D.Litt.
1886-1890 Herbert Priestley Cronshaw, M.A.
1890-1893 Herbert Robert Stott, M.A.
1894-1896 Herbert Joseph Dawson, M.A.
1898-1903 John Henry Ashe, M.A.
1904-1911 Albert Stanley Roscamp, M.A.
1911-1913 Richard Harris Lloyd.
1914-1927 William John Perrett, M.A.
1927-1931 Cecil Charles Greenwood, M.A.
1931-1933 Frederic Edward Coward, B.A.
1933- Richard Mitchell, L.Th.
1934- Norman Robinson, B.Sc.

IN CHARGE OF ST. BARNABAS.

- 1900-1904 Robert Bibby de Wolf, M.A.
1904-1914 James Kirk Pike.

Appendix 3.

WARDENS OF MOSSLEY HILL.

Vicar's Warden.

1875 T. B. Royden.
 1876 T. B. Royden.
 1877 J. Brancker.
 1878 J. Cunningham.
 1879 R. Singlehurst.
 1880 Edward Edmondson.
 1881 Gill Boddy.
 1882 Thomas Bellringer.
 1883 Thomas Moss.
 1884 T. B. Royden.
 1885 James Harrison.
 1886 Thomas Bellringer.
 1887 Thomas Bellringer.
 1888 Thomas Bellringer.
 1889 R. G. Allan.
 1890 R. G. Allan.
 1891 R. G. Allan.
 1892 Thomas Bellringer.
 1893 Thomas Bellringer.
 1894 Thomas Bellringer.
 1895 Thomas Bellringer.
 1896 Thomas Bellringer.
 1897 Thomas 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 Lloyd Williams.
 1913 Lloyd Williams.
 1914 Lloyd Williams.
 1915 Lloyd Williams.
 1916 Lloyd Williams.

People's Warden.

J. Brancker.
 J. Brancker.
 J. Cunningham.
 R. Singlehurst.
 Edward Edmondson.
 Gill Body.
 Thomas Bellringer.
 Thomas Moss.
 T. B. Royden.
 James Harrison.
 Thomas Bellringer.
 R. G. Allan.
 R. G. Allan.
 F. Fleischmann.
 H. W. Rowe.
 H. W. Rowe.
 T. A. Woolley.
 T. A. Woolley.
 O. H. Williams.
 O. H. Williams.
 E. Melladew (died in office).
 O. H. Williams.
 H. W. Rowe.
 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.
 Lloyd Williams.
 Lloyd Williams.
 Lloyd Williams.
 Lloyd Williams.
 R. A. W. Boyce.
 Alexander Whyte.
 Alexander Whyte.
 J. M. Gibbons.
 J. M. Gibbons.
 J. M. Gibbons.

1917	Lloyd Williams.	J. M. Gibbons.
1918	T. A. Moulton.	J. M. Gibbons.
1919	T. A. Moulton.	J. M. Gibbons.
1920	T. A. Moulton.	J. M. Gibbons.
1921	T. A. Moulton.	J. M. Gibbons.
1922	T. A. Moulton.	J. M. Gibbons.
1923	Frank Edmondson.	J. M. Gibbons.
1924	R. J. Toosey.	J. J. Guttridge.
1925	R. J. Toosey.	J. J. Guttridge.
1926	R. J. Toosey.	J. J. Guttridge.
1927	R. J. Toosey.	J. J. Guttridge.
1928	J. J. Guttridge.	C. V. Anthony.
1929	J. J. Guttridge.	C. V. Anthony.
1930	J. J. Guttridge.	C. V. Anthony.
1931	H. Allan-Smith.	W. Ockleshaw.
1932	H. Allan-Smith.	W. Ockleshaw.
1933	W. J. Tuckett.	W. Ockleshaw.
1934	W. J. Tuckett.	W. Ockleshaw.
1935	W. J. Tuckett.	W. Ockleshaw.

Appendix 4.

ORGANISTS OF MOSSLEY HILL.

1875	Dr. R. Crowe.
1880	F. A. B. Sait.
1883	Martin Schneider.
1886	Edward Melladew.
1888	Charles Collins.
1900	William Woods.
1905	J. S. Heap, M.A.
1907	Alfred Musker, B.A.
1932	Charles A. Long.

Appendix 5.

VERGERS OF MOSSLEY HILL.

1875	James Helsby.
1878	Thomas Mackie.
1881	William Molyneux.
1922	William Molyneux, Jnr., Assistant Verger.
1928	William Molyneux, Jnr.

Appendix 6.

BEATING THE BOUNDS.

Start from the West Gates of the Church, and remember that everything on your right is **outside** the parish. Proceed along Mossley Hill Road, Netherton Road, South Mossley Hill Road, Booker's Avenue to the railway bridge. Thence (in thought!) along the middle of the railway track to Mossley Hill Station bridge, turn right up Rose Lane, along Dovedale Road to Queen's Drive, down to the railway bridge, and (again in thought!) along the railway track to Sefton Park Station. Then along Smithdown Road to Ullet Road corner, turning left along Greenbank Drive, Mossley Hill Drive, up Carnatic Road, Victoria Road, Hollywood Road, Fernwood Road, Elmswood Road and so back to the West Gates of the Church. Everything on the right has been outside the parish, and everything on the left, inside it.