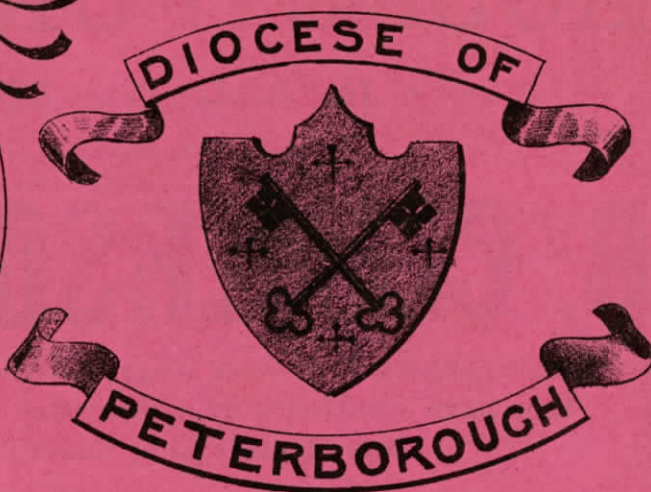


The Font, Quorn Church.



# S. Bartholomew's Quorn.

PARISH  
MAGAZINE.



Chubb & Co., Del.

# S. Bartholomew's, Quorn.

## Services in the Parish Church.

**SUNDAYS**—8 a.m. Holy Communion, and on the first Sunday in the month, also after Mattins.  
 11 a.m. Mattins and Sermon.  
 2.45 p.m. Children's Service,  
 3.30 p.m. Baptisms  
 6.30 p.m. Evensong and Sermon.

**COLLECTIONS** at 8 a.m. for the Sick and Poor Fund; at 11 a.m. and 6.30 p.m. every Sunday for Church Expenses unless some special object is announced.

### SAINTS DAYS and HOLY DAYS—

8 a.m. Holy Communion.	}	Or according to notice.
10 a.m. Mattins.		
7.30 p.m. Evensong.		

### All other Week Days—

10 a.m. Mattins (with the Litany on Wednesday and Friday.)  
 Friday, 11.30 a.m.  
 6.30 p.m. Evensong.

On Saturday at 6.45 p.m. there are Prayers and Meditation to help in preparation for Holy Communion.

THE SEATS IN THE PARISH CHURCH ARE FREE  
AND OPEN TO ALL PARISHIONERS.

### SUNDAYS & HOLY DAYS OF THE MONTH.

Jan. 1st.—Thursday—Festival of the Circumcision and New Year's Day.  
 „ 4th.—Second Sunday after Christmas.  
 „ 6th.—Tuesday—Festival of the Epiphany.  
 „ 11th.—First Sunday after Epiphany.  
 „ 18th.—Second Sunday after Epiphany.  
 „ 25th.—Third Sunday after Epiphany, and Festival of the Conversion of S. Paul.

## SUNDAY SCHOOL LESSONS.

	To be brought <i>learnt.</i>	Lesson in Scripture
Jan. 4th.	Hymn 61 v. 4	Gospel
„ 11th.	„ v. 5	„
„ 18th.	„ v. 6	„
„ 25th.	Psalm 51 v. 1—3	„
Feb. 1st.	„ v. 4—6	„

## Marriages.

Dec. 25th.—Samuel Briers and Emma Hetty Rue.  
 „ Edward Topley and Clara Wood Antill.  
 „ Joseph Ambrose Squires and Jane Tuckwood.

## Burial.

Dec. 20th.—Thomas Firr, aged 61.

## COLLECTIONS IN CHURCH.

	Sick and Poor.	Church Expenses.	Special.
	£ s. d.	£ s. d.	£ s. d.
Nov. 30th.—	0 5 3	1 17 3	—
Dec. 7th.—	0 4 0	—	3 11 9a
„ 14th.—	0 4 7	3 9 3	—
„ 21st.—	0 3 8½	3 7 0	—
„ 25th.—	—	—	8 0 5b
„ 28th.—	0 4 1	3 0 10	—
Alms Box—	0 0 6	0 0 3	1 5 5c
<b>Totals</b>	<b>£1 2 1½</b>	<b>£11 14 7</b>	<b>£12 17 7</b>

a.—Choir and Organ Fund.      b.—Waifs and Strays.  
 c.—Foreign Missions.

## COLLECTIONS IN JANUARY.

Jan. 4th.—Choir and Organ Fund.  
 „ 11th.—Sunday Schools,  
 „ 18th.—Church Expenses.  
 „ 25th.— „ „



		Hymns.		
		Mattins.	Children's Service.	Evensong.
Jan. 1st.	{			176
				70
				165
4th.	{	3	329	73
		74	61	220
		553		215
6th.	{			79
				76
				358
11th.	{	79	61	76
		81	79	78
		77		18
18th.	{	80	61	219
		220	329	175
		218		24
25th.	{	432	439	439
		405	Ps. 51	406
		448		447
		435		437
Feb. 1st.	{	82	333	261
		321	Ps. 51	450
				611
				30

## PARISH NOTES.

In issuing the Magazine for the first time in a New Year we have made it a custom to give some account of the number of persons that have left us since the old year began. During 1902 we have had 37 burials in the Churchyard. This is exactly the same as the year before. Perhaps there should be one or two added for those buried elsewhere. Among the number of departed last year were four cases that aroused unusual interest. One was a young man who died quite suddenly in his prime through an accident; two were very active men of business, who this time last year were constantly seen bustling about in our midst. The fourth death, just before Christmas, closed a career in which single-minded devotion to one pursuit, coupled with a carefully temperate and disciplined life, had gained for our friend and neighbour a name very widely known, and which will be long remembered amongst lovers of sport. Unfortunately the name of sportsman is sometimes associated with careless living and questionable doings. In the present case we are glad that our pride in our neighbour's sporting reputation is coupled with sincere respect for his private character.

We do not know how many births there have been in the parish, but there have been 60 Baptisms, in connection with the Church, which we should judge would mean that the total of births might be about 70. According to this reckoning of births and deaths, the population should be largely increasing, except that allowance must be made for young people who grow up and leave the parish to work elsewhere.

We don't think that any considerable number of houses have been built during 1902, and some old ones have been pulled down—among these the pretty old thatched cottages on Soar-side. We regret the loss of these old picturesque objects, but we well know that the accommodation, especially in the upstairs rooms was very bad. It is right and best that the old badly constructed houses should gradually disappear, though we get to love the look of them.

The Annual Distribution of Sunday School Prizes will take place on Sunday, January 4th, at a Special Service in Church at 2.45. The parents of the children will be especially welcomed.

We thought it might interest our readers to know all about the bellringing customs of Quorn.

Of course the most important use of the Church bells is to summon people to worship. Besides being used for this purpose at least four times every Sunday, they are also rung twice, namely at nine o'clock and after the mid-day service; the former probably originated when Sunday school was held at nine o'clock, and with regard to the latter we can suggest no reason, but shall be glad if any old inhabitant can enlighten us. It is called the 'Sermon Bell.'

In addition to the Sunday ringing, a bell is tolled at least twice daily, in accordance with the rule in our Prayer Book, which directs that "the Curate (i.e. the Clergyman in charge) being at home and not being reasonably hindered "shall say Morning and Evening Prayer daily in the Parish Church and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God's word, and to pray with him."

Another use to which the bells are put is to notify deaths. The name, the Passing Bell, seems to shew that originally it was rung when a person was dying, but we may take the present use of it to notify to the parishioners the death of one of their neighbours, and be a solemn reminder that they too must die.

"Oft as the bell, with solemn toll,  
Marks the departure of a soul,  
Let each one ask himself, am I  
Prepared should I be called to die."

The custom here in ringing for a death is to begin by striking each bell, three times for a male, and twice for a female, and then for an hour to toll the tenor bell once a minute.

For funerals the bell is sounded a few times two hours before, and again one hour before, and then tolled for a quarter of an hour before the funeral.

Quorn is one of the few places in England in which the custom of ringing the "Pancake Bell" at noon on Shrove Tuesday still survives.

We propose to give a short account of each of the Quorn Charities, most of which are given out at this time. Our parish is particularly rich in charities. We hope that our account of them will revive the memory of the benefactors. We are afraid that very few of those who receive these benefits ever give a thought to those who left them. We are doing an act of piety in this little piece of work of reminder.

We cannot begin with the two most important charities. Those we hope to give account of next month.

#### HYDE'S CHARITY.

This Charity was founded under the will of Lieut. Geo. Hyde, fifth son of John and Mary Hyde, who was born at Quorn, September 25th, 1766, and died at Monghyr in India, October 7th, 1827. The words in the will were as follows; "I also now bequeath to the poor distressed people at Quorndon, in Leicestershire, the interest of £1000, to be paid half-yearly in every year, but not later." It appears from an order of the Court of Chancery dated February 7th, 1837, that the legality of the bequest had been called in question, and it was not till nearly 10 years after that the matter was settled in favour of the Quorn people, who were represented by Thos. Chapman, Wm. Baker, Thos. Sarson, Wm. Gilbert and Wm. Taylor, who were probably the Churchwardens and Overseers at the time. By a subsequent order, June 30th, 1838, the £1000 was secured to Trustees, who were to consist of the following: The Incumbent or Minister of Quorn, the Churchwardens, the Overseers and Guardians of the poor, and 7 other inhabitants and parishioners, elected for the purpose at a Vestry Meeting. The first 7 elected Trustees were:—

Edwd. Basil Farnham, Esq.  
John Saville Hyde, Esq.  
Wm. Harris Inglesant, Junr., Tanner.  
Thos. Chapman, Farmer.  
Wm. Mansfield, Gentleman.  
Richd. Hives Miller, Farmer.  
John Smith, Farmer.

It was also directed that the interest be given away in articles of food, clothing, fuel, or other necessities, or in such doles of money as the Trustees think fit. It was also ordered that a plain Tablet be erected in some part of the parish Church to preserve the recollection of the Charity (this is to be seen on the South wall of the Chancel.)

According to the book of accounts which has been kept from the beginning, the first meeting of Trustees seems to have been held December 26th, 1838, when the first distribution was made in the form of coals.

Passing over nine years we find that at that time the Charity began to be distributed yearly, instead of half-yearly, and it is interesting to note that it was then given away in smock frocks, women's shawls, rugs and shoes. The Charity at this time amounted to about £29 10s. a year. The smock frocks appear for the last time in the accounts for 1870. From that time the gifts have consisted of calico, flannel, blankets and shoes.

We notice that in 1879, Mr. Cradock was elected a Trustee, and appointed Treasurer of the Charity, which office he has continued to hold ever since.

The names of the present Trustees are as follows:—

Mr. Cradock.  
Revd. E. Foord-Kelcey, as Vicar.  
Messrs. Thornton and Hayward, Churchwardens.  
Mr. Cuffling, } Overseers.  
Mr. Pepper, }  
Mr. R. Thompson, Guardian.  
Mr. B. Fewkes.      Mr. H. North.  
Mr. Hands.            Mr. Brown.

The amount of income last year was £27 17s. 4d., which was distributed among 92 people, being 6/- worth of goods for each.

There are also in the Chancel, Tablets to the father of the founder of the charity—John Hyde, who died in 1780. On the opposite side is a tablet to his grandmother, Sarah, the wife of Saville Hyde, late of Sundridge Place, Kent, where this distinguished family had been long established.

#### PRIOR'S CHARITY.

The Rev. John Prior, the founder of this charity, lies buried in our Churchyard, within a railed inclosure at the Tower end of the Church, nearly opposite the clock. On the tombstone he is thus described:—"for many years Minister of Willesley, in the County of Derby, Son of the late Rev. John Prior, Vicar of Ashby-de-la-Zouch, Nephew of the late Ward Cock, and Grandson of the late John and Elizabeth Cock, of Quorndon." On another stone is recorded the death of the Uncle, Ward Cock, in 1819, and of the Grandfather in 1784. The founder of the charity died in 1833, aged 68, and the following direction was found in his Will:—"that £200 be invested in the purchase of Stock in one of the Public Funds of the Kingdom in the names of the officiating Minister and two substantial Landowners or Parishioners of the Parish of Quorndon . . . upon Trust to apply the annual dividends or produce thereof to the best advantage in the purchase of good and wholesome bread, to be given and distributed annually on the twenty-fifth day of December, or within fourteen days thereof, by the Minister and Churchwardens of the said Parish for the time being, to such poor inhabitants within the said Parish of Quorndon . . . as they shall think proper."

#### ANSTED'S CHARITY.

By a Will dated 22nd December, 1882, Charles Ansted, Esq., directed his "Executors to set apart a sum of £200, and invest the same in the purchase of Government Stocks or Funds of Great Britain, in the names of the Officiating Minister and two substantial Landowners or Parishioners upon Trust, to apply the annual dividends or produce thereof in the purchase of bread, bacon, coals and blankets, or any one or more of such commodities, to be distributed annually on the 25th day of December, or within 14 days thereof, by the Minister and Churchwardens to such poor inhabitants as they shall think proper.

Since writing the above notes we find that the Rev. John Prior is still remembered by some of the inhabitants. He lived in the house now belonging to Mr. Facer, and people still remember him driving to and fro to take his duty at Willesley, which is a very little place near Ashby. Mr. Ansted was a grandson of Mr. Prior, his mother, still well remembered as a visitor to Quorn, being Mr. Prior's daughter.

Next month we hope to give some account of the Town Lands Charity.



# Quorn Parish Church.



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## HOLY WEEK & EASTER,

1903.

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Holy Week begins on Palm-Sunday (April 5th), and day by day till Easter the Church commemorates the events of the last days of our Lord on earth, as related in the Gospels.

At our Church there will be the following Services:—

[N.B.—M. means Morning Prayer; E. Evening Prayer; H.C. means Holy Communion; S. means Sermon; A. Address or Meditation.]

- April 5—**PALM SUNDAY.** H.C. 8 and after M.  
6—Monday. H.C. 8; M. 10; E. and A. 7.  
7—Tuesday. H.C. 10; E. and A. 7.  
8—Wednesday. H.C. 8; M. 10; E. and A. 7.30 (Preparation for Easter Communion).  
9—'Maundy' Thursday. H.C. 10; E. and A. 7.  
10—**GOOD FRIDAY.** M. and S. 10 'Three hours' 12-3; E. and S. 7.30 (Offerings in Box for Women's Refuge).  
N.B.—Children invited at 10.  
11—Saturday, Easter Even. H.C. 8; M. 10; E. and A. 7.  
12—**EASTER DAY.** H.C. 6.15; 7; 8 (Choral) and after M.  
13—Easter Monday. H.C. 8; M. 10; E. 6.  
14—Easter Tuesday. H.C. 10, &c.

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**All the Collections on Easter Day will be given to the Vicar as an Easter Offering.**

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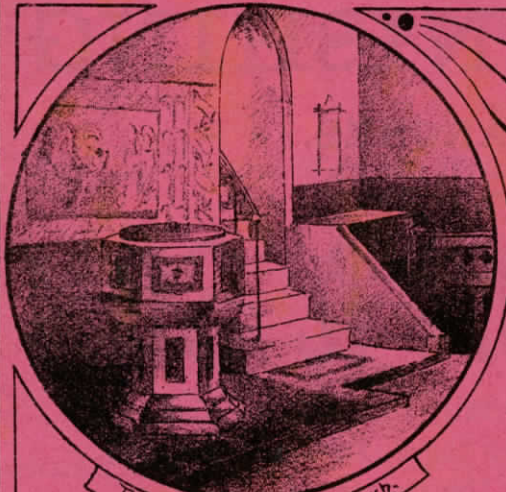
The Vicar will be glad to give individual help to any who may desire it in their preparation for their Easter Communion, and he may be seen at the Church at any of the times of Service.

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**The Meeting for the Election of Churchwardens and general Church Business will be held in the Schools, on Easter Monday Evening (April 13th), at 6.30 p.m.**

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**ALL SEATS IN THE PARISH CHURCH ARE FREE AND OPEN TO ALL.**



The Font, Quorn Church.



DIOCESE OF

PETERBOROUGH

# S. Bartholomew's Quorn.

PARISH  
MAGAZINE.



QUORN CHURCH.



Charles Cook, Del.



# St. Bartholomew's, Quorn.

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**SUNDAYS**—8 a.m. Holy Communion, and on the first Sunday in the month, also after Mattins.  
 11 a.m. Mattins and Sermon.  
 2.45 p.m. Children's Service,  
 3.30 p.m. Baptisms  
 6.30 p.m. Evensong and Sermon.

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### SAINTS DAYS and HOLY DAYS—

8 a.m. Holy Communion.	}	Or according to notice.
10 a.m. Mattins.		
7.30 p.m. Evensong.		

### All other Week Days—

10 a.m. Mattins (with the Litany on Wednesday and Friday.)  
 Friday, 11.30 a.m.  
 6.30 p.m. Evensong.

On Saturday at 6.45 p.m. there are Prayers and Meditation to help in preparation for Holy Communion.

THE SEATS IN THE PARISH CHURCH ARE FREE  
AND OPEN TO ALL PARISHIONERS.

### SUNDAYS & HOLY DAYS OF THE MONTH.

Feb. 1st.—Fourth Sunday after Epiphany.  
 „ 2nd.—Monday—Festival of the Purification of the B. V. Mary (S. Luke ii. 22—39).  
 „ 8th.—Septuagesima Sunday.  
 „ 15th.—Sexagesima Sunday.  
 „ 22nd.—Quinquagesima Sunday.  
 „ 24th.—Shrove Tuesday (S. Matthias, Apostle and Martyr).  
 25th.—Ash Wednesday—The first day of Lent.  
 Mar. 1st.—First Sunday in Lent.

### SUNDAY SCHOOL LESSONS.

	To be brought learnt.	Lesson in Scripture
Feb. 1st.	Psalm 51 v. 4—6	Gospel.
„ 8th.	„ v. 7—9	„
„ 15th.	„ v. 10—12	„
„ 22nd.	„ v. 13—15	„
Mar. 1st.	„ v. 16—18	„

## Marriages.

Jan. 3rd—John Hallam Towell and Elizabeth Bullivant.

## Burial.

Jan. 6th—William Jacques, aged 65.

## COLLECTIONS IN CHURCH.

	Sick and Poor.	Church Expenses.	Special.
	£ s. d.	£ s. d.	£ s. d.
Dec. 28th.—	0 4 1	3 0 10	
Jan. 4th.—	0 5 3½		4 4 0a
„ 11th.—	0 1 3		3 5 3b
„ 18th.—	0 5 0	2 0 9	
„ 25th.—	0 4 2½	3 18 3	
Alms Box—	0 1 1	0 0 8	0 3 3c 0 5 0½d
<b>Totals</b>	<b>£1 0 11</b>	<b>£9 0 6</b>	<b>£7 17 6½</b>

a.—Choir and Organ Fund.      b.—Sunday Schools.  
 c.—Foreign Missions.          d.—Negro Boy Fund.

## COLLECTIONS IN FEBRUARY.

Feb. 1st.—Choir and Organ Fund.  
 „ 8th.—C.E., Temperance Society.  
 „ 15th.—Church Expenses.  
 „ 22nd.—Fabric Fund.

	Mattins.	Spms. Children's Service.	Evensong
	Feb. 1st. {	82 321	333 Ps. 51
8th. {	168 162 264	573 168 Ps. 51	83 605 541
15th. {	172 225 559	337 Ps. 51	184 269 24
22nd. {	210 267 238	176 Ps. 51	211 193 196
25th. {			92 Ps. 51 94
March 1st. {	84 255	92 Ps. 51	92 91 Ps. 51 26

## PARISH NOTES.

—o—

The Vicar writes.—At the time when the January Magazine was being distributed, I was beginning a long but very pleasant piece of work, viz.:—to pay a New Year's visit to every house in the parish.

This year instead of sending out my little New Year's present (the Parish Almanac), I took them all out myself. I thought I might be able to do this in three days, but it took much longer than I had anticipated, for I only just finished in ten days. Of course the work was much interrupted by other duties, but at last it has been accomplished with the exception of three or four houses which lies out of the way, but these I hope also to visit within a few days. In cases where no one was at home, I was not always able to call the second time, so I left the Almanac with a neighbour.

I refer to my round here in order to express the great pleasure it afforded me to receive the kindly greetings and good wishes of so many people.

It is a great matter of regret that on account of the largeness of the parish (over 500 houses), there are so many houses which I can only have the pleasure of visiting very seldom. I am very sorry indeed that this is so, as the kind and warm-hearted welcome that I receive wherever I am able to visit is a great source of happiness to me.

The continual round of work, anxiety, and occasional puzzling difficulties that attend a Pastor's life in a parish like this, would be difficult indeed to bear without the feeling of friendship that the position affords one of maintaining with many of one's neighbours.

My New Year's Visitation has brought home to me how much I have to be thankful for in the kind feeling of those round about. I will try my very best to deserve it.

The Bishop has given notice of a Confirmation to be held on Thursday, April 2nd. It will not be this year at Quorn, but at a neighbouring Church. The Vicar will be glad to receive names of candidates in order that he may make arrangements for preparation in classes or privately according to circumstances.

A meeting of the Mothers' Union will be held on Wednesday evening, Feb. 4th, at the Village Hall, at 7.30. The meeting will be addressed by Mrs. Hodge, of Normanston Rectory, near Stamford. The Anniversary of the Society is on the Feast of the Purification (Feb 2nd), and this meeting has been fixed as nearly as possible to that date.

The members are also specially invited to attend Church on Sunday evening (Feb. 1st), when part of the Sermon will be particularly addressed to mothers. Some too we hope will make a point to communicate either on Sunday (8 and mid-day) or Monday (at 10).

We should rejoice with the rest of the Diocese at the selection of Canon Clayton to be Suffragan Bishop, under the title of Bishop of Leicester. He will be remembered as an occasional helper at Quorn, and now we shall hope soon to see him again in his new capacity.

N.B.—In our account of Hyde's Charity last month a mistake occurred through our following a mistake in the Charity Book. In the list of the first Trustees, one was set down as 'Richard Hives Miller, Farmer,' as though the gentleman's name was Miller. It should have been 'Richard Hives, Miller and Farmer,' but the 'and' was omitted in the Charity Book. Mr. Hives is well remembered by many people, and attention was soon called to the error.

Last month we promised some account of our most important Parochial Charity, viz.:—The Town Lands. We are indebted to the kindness of Mr. G. White, who is Clerk to the Trustees for our information. One strange thing about this Charity is that it is not known when or by whom it was founded. The first document that exists concerning it is more than 200 years old, and in that it says that the lands and houses belonging to the Charity "were heretofore given by some person or persons unknown." We may therefore assume that the Charity is of great antiquity.

The document referred to, which is the first part of its written history, is a decree made by King James II on May 2nd, 1688, as the result of an enquiry into the affairs of the Charity, held under Royal Commission, at Loughborough.

The Commissioners were Thomas Babington, Esq. George Bright, D.D., Nathan Wright, Esq., and William Whatton, Gent.

In the Decree it is set forth that "certain lands and tenements (*i.e.*, houses), in Quorndon, were heretofore given by some person or persons unknown . . . to the inhabitants . . . the rents thereof to be employed . . . To and for the maintenance of a Priest to celebrate Divine service in the Chapel of Quorndon (*i.e.*, the Parish Church, called a 'Chapel,' because of its connection with the mother Church of Barrow), and of one School Master to teach the children and youths . . . For repairing Bridges in Quorndon, the maintaining the poor there?"

The Decree goes on to say that for 17½ years the rents and profits of the property had been received by Humphrey Chaveny, one of the Trustees, that he had kept in his own hands part of the receipts, and also had not given the proper payments to two different Curates, whose names were Edward Bunneys, and Peter Rawlins.

And it was therefore ordered by the Decree that the said Humphrey Chaveny, and the rest of the Trustees, be dismissed, and the property of the Charity be vested in fresh persons, viz.:—

Humphrey (sic.), D.D.

George Merton, of Quorndon, Esq.

William Heyrick, of Woodhouse, Gent.

Samuel Shalcrosse, of London, Gent.

James Capp, of Loughborough, Gent.

Henry Crapper, of Bunney, Gent.

Thomas Stables

George Simpson

William Stevenson

Thomas Chapman

James Sculthorpe

} of Quorndon, Yeomen.

After this comes an amusing point; it says that it had been left to the discretion of the Trustees what amount they should pay to the curate, and that they had not paid him anything unless the Trustees had approved his preaching and doctrine, and so sometimes no priest had been maintained at Quorndon at all!

It was therefore ordered that thereafter for ever the Trustees should pay £12 a year to the resident priest for his maintenance. (Note; that the curate was expected



in 1688 to live on £12 a year!) and out of the rest of the charity funds £2 yearly pay the Schoolmaster, and the remainder to be applied in equal halves one to the repair of bridges and the other to the relief of the poor.

The Decree makes further directions for the good management of the property and appointment of new Trustees when there shall only be three left surviving.

But we must mention particularly one very interesting provision. The decree says that all writings concerning the charity are to be put "into a chest" with three locks . . . to be kept in the said chapel and that one of the keys shall be kept by the priest another by the overseers and another by one of the Trustees.

We think that there can be now doubt that this is the origin of the old oak chest now in the Vestry. It is evidently hollowed out of a part of an oak tree and there are three clasps and locks to it as directed. We certainly thought that this chest was much older than this. Perhaps it was an old one then but utilized for the new purpose.

The Towns Land Charity is still carried on under the provisions of this old Decree of James II, in 1688. The present Trustees are Messrs. W. F. Beardsley, G. Chapman, J. D. Cradock, W. E. B. Farnham, and J. Sarson.

The Property consists of the following—

- (1) About 25 acres of land, situate just below Mr. Wright's house, "One Ash," with a short frontage and gate on the Loughborough Road.
- (2) A strip of land, used as gardens, along the road from Westfield to Mrs. Sarson's house.
- (3) A field of about 4½ acres, by "Betty Hensers" Lane, at the entrance to Mountsorrel.
- (4) The ground and houses occupied by Mrs. Sarson and Mr. G. E. Dexter, when a long lease, under which they are at present held, has expired.
- (5) The Shop and premises occupied by the Co-operative Society, in Barrow Street, formerly used as a public house called the "Blue Ball."
- (6) Fifteen cottages, situate on "The Bank," and in the Church Path, let at easy rents.

The present income from the rents of land and houses is about £140, and it is expended in the following way, (the figures are only approximate).

£12 to the Vicar.  
 £30 to the Schools.  
 £40 Repairs, Expenses and Rates.  
 £10 Clerk's Salary.  
 £35 given away in Coals.  
 £10 " in Boots.

This year the coals have been divided amongst about 100 recipients, and the boots given to about 30 people.

It seems likely that in old days Charity money was very improperly used, perhaps more for the benefit of the Trustees themselves, than for charitable purposes.

The following note is from Nichols' history of the County; So lately as about 1720 there were no persons in Quorndon that could be denominated poor, but it was said that 6d. a week was given to an old woman to prevent the hamlet's (sic) being taxed to the poor rate of Loughborough.

Referring to our note on the custom of ringing of the Sermon Bell after morning service on Sundays, we have

been told that the bell was rung then to let the publicans know that service was over, so that they could open their houses. Our informant said that he could remember when he was a boy, and Mr. Stammers preached an unusually long sermon, lots of people would be anxiously waiting to hear the bell, that they might fetch their ale for dinner.

## MAGAZINE ACCOUNT FOR YEAR 1902.

### RECEIPTS.

	£	s.	d.
Sale of Magazines .. .. .	18	7	11
Subscriptions .. .. .	2	19	0
For Publishing Accounts			
Clothing Club .. .. .	0	5	0
Church Accounts .. .. .	0	7	6
Sunday School .. .. .	0	10	0
	£22	9	5

### PAYMENTS.

	£	s.	d.
Deficit from last year .. .. .	2	12	11
Mr. Wills, for Magazines and Printing Local matter less £5 10s. od. allowed for Advertisements .. .. .	18	9	9
Carrier .. .. .	0	4	0
Postage .. .. .	0	9	7½
Messengers .. .. .	0	3	1½
Balance still owing to Mr. Wills .. .. .	0	10	0
	£22	9	5

We are glad to record the success of the Choral Society Concert, on January 21st, postponed on account of Mr. Furr's death, from December 16th. As will be seen from the figures which we publish below, this result has been accomplished without any pecuniary loss to the Society. Between the two parts Mr. Hayward, the Hon. Sec. made a statement. After referring to the sad cause of the postponement he said that some acknowledgment should be made of the generous way in which people had paid for seats the second time or sent donations if unable to be present. He also expressed gratitude on behalf of the audience and the society to the soloists and gentlemen of the orchestra who had given their services on the second occasion free of charge. While alluding to the subject of payment he said that it ought to be known that no member of the society makes any money by it. Although Mr. Dearden, the conductor, received what small balance might be in hand at the end of the year, he was really a loser, for the amount received did not really repay him for all the valuable time which would be more profitably employed in other professional work. The society was glad of this opportunity of saying how deeply indebted they were to Mr. Dearden for this labour of love. A word also of thanks was given to "our accomplished accompanist," Mrs. Dearden, who gave her services gratuitously at the weekly practices as well as the performances. In conclusion, Mr. Hayward announced that the society hoped to give a full orchestral performance of Hayden's "Creation" in May. He hoped that this would not be considered to ambitious, as the taste for high class is worth cultivating and grows upon the hearers, and that their efforts to render the works of the best composers would not be unappreciated or without good effect.



By the kindness of Mr. C. A. Cooke, Hon. Treasurer, we are able to give the following figures.

	£	s.	d.
Received for tickets for the first Concert (postponed) .. .. .	12	13	10
Expenses including 15/- returned for Tickets .. .. .	15	6	4

It is worthy of note how few people applied for the return of their money.

Received for tickets for Jan. 21st .. .. .	15	5	6
Expenses .. .. .	10	2	9
Profit .. .. .	5	2	9

Thus it will be seen that after paying all expenses of the two concerts, there is a balance in hand of about £2 10s.

We thought the following extract from the *Leicester Guardian* of January 24th might be given in full.

### GOOD CHORAL SINGING AT QUORN.

Mr. Vincent Dearden, F.R.C.O., is to be heartily congratulated on the splendid results he managed to get out of his village Choral Society, on Wednesday night last. Quorn is not a large place, and it can hardly expect to have a very large Choral Society; but, thanks to the unflagging zeal of Mr. Dearden, the organist of its parish church, it has a body of singers which few if any village in the county can equal, and which several of our town societies could learn from. Though only about fifty strong, the society tackled, in admirable fashion, Cowen's "St. John's Eye," a work which calls at times for eight vocal parts amongst the chorus. Complete success justified their boldness in choosing a work which abounds in difficulties, though professedly written for small Choral Societies. The chief merit of the chorus singing was its certainty. There was no hesitation in taking up leads, no smothering up of difficult passages, no hanging upon a few leading voices—every man and woman sang as if he and she really knew the work. It was difficult to decide which to admire the most, the ready attack of the leads or the way in which notes were sung out to their full length, and then were left off with beautiful promptness. Then these village choristers could sing a real *pianissimo* and a real *fortissimo*, and they could manage to do their *crescendos* even in *piano* passages. All this must have meant most thorough and painstaking training on the part of the conductor and untiring patience on the part of members, and they have the reward that the very best feature of Wednesday's concert was their singing. The soprano solos were undertaken by Miss Theodora Sharp, who sang them with dramatic feeling. Miss Muriel Carryer has a very sympathetic voice, and she sang the contralto solo numbers in a very refined way. Mr. Arthur Stork showed that he had made a good study of the tenor music, and none of the soloists deserved higher praise than he for catching the proper spirit of words and music. Mr. G. E. Pochin sang the bass solos vigorously and effectively. A very efficient little orchestra got through the intricate accompaniments in an effective manner, chiefly through the reliable leadership of Mr. J. Colin Muston, L.R.A.M. A miscellaneous first part was chiefly noteworthy for the rendering of some of Brahms's love songs, and for some sweet singing by Miss Ethel White.

We give below Mr. Hayward's Report, as Superintendent of the Sunday Schools, for the year ending at Advent, 1902. It was read at the Prize-giving, held on Sunday, Jan. 4th. The Prize List is also given.

At the Prize-giving the Vicar, in opening his address, expressed thanks on his own behalf, and on behalf of the parents and scholars, to the Superintendent and Teachers for their work during another year. Referring to the Report, he said that it showed what pains were taken in conducting the Schools that all should be well regulated. He pointed out how that many Clergymen were overburdened with the work of superintending Sunday School which could be done just as well by an earnest Layman. In his own case, being saved this labour, he was able to do all the teaching himself in the afternoon, which he was glad to think, lightened and simplified the Sunday work for others.

### QUORN CHURCH SUNDAY SCHOOLS.

#### *Superintendent's Report for the year ending at Advent, 1902.*

As Superintendent of the Quorn Church Sunday Schools I have to make my Annual Report for the past year.

The number of children on the books remains about the same as for the past three years, viz.: 300.

The average of marks obtained (so far as the children who attend regularly are concerned) is very good indeed, so high is it that it has been found impossible, with few exceptions, to give a child a prize who has made less than 90 per cent. of full marks.

The number of prizes given this year is 88, as compared with 86 last year, and 84 in 1900.

Not quite so many children have made full marks this year as last, the number being 24 this year, as against 29 last year.

In connection with this subject I think attention should be called to the fact that five children of one family, the only ones of that family in the School, have all obtained the first place in their classes, and four out of the five have made full marks; the cause of this success is that their mother makes them learn their lessons every Thursday, and hears them say them again every Saturday night. I need hardly say that if more parents were to follow this mother's most excellent example a much larger number of children would learn their lessons, and the benefit derived from the School would be greater.

I am sorry to still have to report that a great many children attend most irregularly, and take no pains to learn their lessons; this is most disheartening to the Teachers, bad for the general tone of the School, and makes it impossible for the irregular child to get much good teaching and influence. I am afraid in some cases this may be due to the indifference of the parents themselves, who do not sufficiently consider the duty they owe to their children.

The star cards, which are supplied to all who ask for them, always shew whether a child has attended School or not, and if any parents wish to know whether a child has said the lessons (set monthly in the Parish Magazine), and behaved well, the Teacher of the Class, or I myself, will always be pleased to refer to the Registers, and give the desired information.



The system of marking remains the same as for the past ten years, viz.: 10 marks per Sunday, 8 obtainable in the morning (5 being for lessons said, and 3 for conduct), and 2 in the afternoon for conduct. It is proposed this year to make one slight alteration, and that is to make a rule that no child gets all the 3 marks in the morning, nor the 2 in the afternoon, for conduct, unless he or she brings his or her hymn book to School or Church.

Every child should possess a hymn book. We sell to the children an excellent little hymn and prayer book combined for 4d. (which costs 5d. at wholesale price, the ordinary retail price being 6d.) so there is no excuse for any child not having one. Moreover a 2d. hymn book can be bought if required, though these are not so well worth their cost as the 4d. ones, having only paper and not cloth covers.

The number of marks obtainable (10) will remain the same. The system of awarding "sick marks," to those absent through illness (either of themselves, or of other members of their family) or away from the village on a holiday, remains the same. The giving of "sick marks" entails a great deal of trouble and calculation, but I feel it is the only absolutely fair way of marking.

There is one point in connection with these "sick marks" that I wish particularly to call the Parents' attention to, and that is that it is impossible for the Teachers to be sure that the child is away on account of illness unless they are told of it by the Parents themselves at the time. It is impossible to refer back long afterwards to the Registers to insert the cause of absence when no message was sent at the time.

Parents should always send a slip of paper to the Teacher, or to myself, when the child next comes to School, stating that the child has been ill or away on a holiday, or whatever the reason of absence may be. We shall then see that "sick marks" are allowed if the reason is satisfactory, but I mean to be more strict than formerly in seeing that this is done before "sick marks" are given, and I hope that Parents will kindly take the trouble to send a written message as requested.

I am always glad to see Parents or children with regard to any matter about the marking or otherwise. Mistakes do sometimes occur in spite of every care, but intentional injustice or favouritism never occurs. I am pleased to explain matters not fully understood, and am of opinion that no amount of trouble is wasted if it prevents a misunderstanding.

The Lessons to be learnt out of School are purposely made easy, as it is not thought desirable to make Sunday School irksome to the children; there is no excuse therefore for not learning them, and they are consequently marked very heavily, five out of the possible ten marks being given for Lessons learnt out of School.

The discipline in the School remains very good, and is easily maintained.

In conclusion I should like again to thank the Teachers for their perseverance and kind co-operation and regularity of attendance. It entails no small amount of self sacrifice for a Teacher to prepare his or her lessons regularly every week, and to be present at the appointed time in School, many of them twice a Sunday, and to persevere and not lose heart under the discouragements that are inseparable from the work. May God's blessing rest upon their endeavours, and make them fruitful for good to both themselves and their scholars.

JOHN A. LE M. HAYWARD.

Jan. 4th, 1903.

## QUORN CHURCH SUNDAY SCHOOL.

### PRIZE LIST FOR THE YEAR ENDING ADVENT, 1902.

*Prizes given away in Church on the Second Sunday after Christmas, January 4th, 1903.*

Those whose names are printed in capitals have made full marks.

[The Class of big boys held by Mrs. Woodward, and Miss Corlett's Class of young women, are not included.]

#### BOYS—CHOIR CLASS.

1	{ALBERT BLACKSHAW	6	Dan Moore
	{WILLIAM SWINFELD	7	John Wm. Burrows
3	{Harry Swinfield	8	Ernest Rennocks
	{Walter Lovett	9	Cyril Ottey
5	Charles Daws	10	Harold Machin

#### CLASS I.

1	JOHN WM. SHARPE	3	Fredk. Miller
2	Charles Reeves	4	Sydney Platts
		5	James Hollingsworth

#### CLASS II.

1	{ERNEST BANCROFT	4	{Gerald Lovett
	{ALLAN SHARPE		{Victor Rennocks
	{THOS. GUILFORD TURLINGTON		

#### CLASS III.

1	Willie Moore	2	Edward Swinfield
		3	Harry Wischall

#### CLASS IV.

1	WILLIE HEAP	2	Herbert Rennocks
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#### CLASS V.

1	THOMAS GAMBLE	2	Hubert Moore
		3	John Rennocks

*Rewards for the boys who mark the "Star Cards."*

John Wm. Sharpe      Sydney Platts.

#### GIRLS—MORNING BIBLE CLASS.

1	{MABEL THORNTON	3	Eliza Mee
	{KATE CLARKE	4	Julia Platts

#### CLASS I.

1	{EDITH HORSPOOL	5	Mabel Rennocks
	{WINNIE HORSPOOL	6	Nellie Martin
	{TERRY A. ROBINSON		
	{JULIA TURLINGTON		

#### CLASS II.

1	{BEATRICE MOORE	5	Gertrude Machin
	{MAUD DISNEY	6	Gertrude Platts
	{IDA HORSPOOL		
	{MABEL BRADLEY		

CLASS III.

- |                  |                   |
|------------------|-------------------|
| 1 May Webster    | 4 Nellie Langrish |
| 2 Annie Thornton | 5 Nellie Judd     |
| 3 Mabel Gamble   | 6 Florence Birkin |

CLASS IV.

- |              |                |
|--------------|----------------|
| 1 IDA LOVETT | 3 Mary Burrows |
| 2 Nellie Mee | 4 Mary Leaver  |

CLASS V.

- |                     |                  |
|---------------------|------------------|
| 1 { ELSIE DAWS      | 4 Florence Boyer |
| { MAUD SMITH        | 5 Dorah Wesley   |
| { MINNIE TURLINGTON | 6 Kitty Langrish |

MIXED SCHOOL—CLASS A.

- |                  |                    |
|------------------|--------------------|
| 1 Polly Rennocks | 4 John Mee         |
| 2 Elsie Lovett   | 5 Beatrice Chapman |
| 3 Ethel Atter    | 6 John Langrish    |

CLASS B.

- |                    |                 |
|--------------------|-----------------|
| 1 Edith Turlington | 4 Maggie Harris |
| 2 Frances Atter    | 5 Robert Sharpe |
| 3 Lily Boyer       | 6 Jessie Ward   |

CLASS C.

- |                   |                  |
|-------------------|------------------|
| 1 { HORACE GAMBLE | 4 Fred Blackshaw |
| { LUCY TURLINGTON | 5 Willie Bunker  |
| 3 Ruddle Langrish | 6 Harry Facer    |

CLASS D.

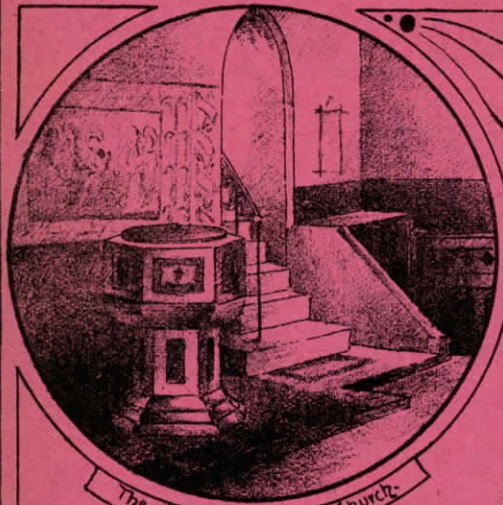
- |                   |                   |
|-------------------|-------------------|
| 1 { Albert Capell | 4 Ellen Capell    |
| { Albert Rennocks | 5 Hubert Horspool |
| 3 Maurice Ottey   | 6 Norah Mee       |

INFANT SCHOOL.

- |                  |                    |
|------------------|--------------------|
| 1 Charlie Ottey  | 10 George Horspool |
| 2 Percy Rennocks | 11 Arthur Benskin  |
| 3 Charlie Harris | 12 Fred Ward       |
| 4 Alec Branson   | 13 Henry Mee       |
| 5 Willie Capell  | 14 Frank Smithard  |
| 6 Archie Wesley  | 15 Welland James   |
| 7 Stephen Stocks | 16 Jack Roughton   |
| 8 Wilfrid Harris | 17 Basil Langrish  |
| 9 Frank Rue      | 18 Willie Hackett  |

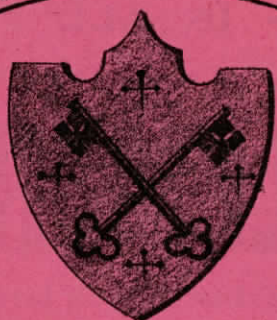
The remaining Infants received Picture Cards.





The Font, Quorn Church.

DIocese OF



PETERBOROUGH

# S. Bartholomew's Quorn.

PARISH  
MAGAZINE.



QUORN CHURCH.



Claudio Goff, Del.



# St. Bartholomew's, Quorn.

## Services in the Parish Church.

**SUNDAYS**—8 a.m. Holy Communion, and on the first Sunday in the month, also after Mattins.  
 11 a.m. Mattins and Sermon.  
 2.45 p.m. Children's Service,  
 3.30 p.m. Baptisms  
 6.30 p.m. Evensong and Sermon.

**COLLECTIONS** at 8 a.m. for the Sick and Poor Fund; at 11 a.m. and 6.30 p.m. every Sunday for Church Expenses unless some special object is announced.

## SAINTS DAYS and HOLY DAYS—

8 a.m. Holy Communion.	}	Or according to notice.
10 a.m. Mattins.		
7.30 p.m. Evensong		

All other Week Days—

10 a.m. Mattins (with the Litany on Wednesday and Friday.)  
 Friday, 11.30 a.m.  
 6.30 p.m. Evensong.

On Saturday at 6.45 p.m. there are Prayers and Meditation to help in preparation for Holy Communion.

THE SEATS IN THE PARISH CHURCH ARE FREE AND OPEN TO ALL PARISHIONERS.

## SUNDAYS & HOLY DAYS OF THE MONTH.

**March 1st.**—First Sunday in Lent.  
 „ 8th.—Second Sunday in Lent.  
 „ 15th.—Third Sunday in Lent.  
 „ 22nd.—Fourth Sunday in Lent.  
 „ 29th.—Fifth Sunday in Lent. (*Passion Sunday*)  
**April 5th.**—Sixth Sunday in Lent. (*Palm Sunday*)

## SUNDAY SCHOOL LESSONS.

	To be brought <i>learn't.</i>	Lesson in Scripture Gospel.
Mar. 1st.	Psalm 51 v. 16—18	
„ 8th.	„ v. 19 (and revise)	„
„ 15th.	Hymn 114 v. 1 & 2	„
„ 22nd.	„ v. 3 & 4	„
„ 29th.	„ v. 5 & 6	„
April 5th.	S. Matt. xxvii v. 33, 35	„
„ 12th.	„ v. 36, 40	„

## Burial.

Feb. 10th.—Ann Maria Lamb, aged 75.

## COLLECTIONS IN CHURCH.

		Sick and Poor.	Church Expenses.	Special.
		£ s. d.	£ s. d.	£ s. d.
Feb.	1st.—	0 5 8		3 17 3a
„	8th.—	0 6 5		2 11 0b
„	15th.—	0 5 1	3 2 3	
„	22nd.—	0 4 10		3 0 2c
	Alms Box—	0 1 9	0 0 9	0 10 8½d
Totals		£1 3 9	£3 3 0	£10 0 9½

a.—Choir and Organ Fund.      b.—C.E. Temperance Society.  
 c.—Fabric Fund.      d.—Foreign Missions.  
 e.—Negro Boy Fund.

## COLLECTIONS IN MARCH.

Mar. 1st.—Choir and Organ Fund.  
 „ 8th.—Church Expenses.  
 „ 15th.—Home Missions.  
 „ 22nd.—Church Expenses.  
 „ 29th.—Church Expenses.

## Hymns.

	Mattins.	Children's Service.	Evensong
March 1st. {	84	92	92
	255	Ps. 51	91 Ps. 51 26
8th. {	252	541	633
	528	Ps. 51	277
	536		465 25 85
15th. {	91	264	230
	264	114	251
	490		22
22nd. {	89	574	287
	514	114	266
	256		Ps. 51 18
29th. {	251	573	188
	260	114	254
	265		464 22
Apr. 5th. {	96	108	96
	553	332	274 467 13



## PARISH NOTES.

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N.B.—We are very sorry that, through a mistake at the printers, the middle sheet of the local news was left out of some of the February Magazines. The District Visitors have been supplied with complete copies of this part, and will give them free of charge to any one who would like to have one.

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To make our Magazine more complete, this month and in future there will be found inserted eight extra pages of Illustrated Missionary News, entitled, "The Church Abroad," which we hope will be appreciated. No additional charge will be made, though a small extra contribution from yearly subscribers will be acceptable.

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The Meeting of the Mothers' Union on Feb. 4th, was almost the best attended of any that has been held. The only thing against it was that the room was uncomfortably crowded. We need scarcely say that Mrs. Hodge's quiet earnest address was listened to with the greatest attention.

---

We call special attention to the fresh arrangement for the Wednesday evenings in Lent. Instead of an Address there will be a Reading with explanation of a passage of scripture, besides hymns and prayers. It is hoped that this plan will be found interesting and helpful. Those who attend should bring their Bibles with them. Time 7.30.

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Church-goers should be reminded that on Sunday mornings in Lent the Benedicite ("O, all ye works of the Lord,") is sung instead of the Te Deum ("We praise Thee, O God"). In the evening a Litany from the Hymn Book or other penitential devotion will be sung after the sermon.

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Though a good many names have been given in for Confirmation, and the work of preparation has begun, the Vicar is willing to receive more names, and will arrange to help according to the different circumstances of the candidates. Are there not some grown-up people who wish to be confirmed?

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On Tuesday, March 10th, at 7.30 p.m., at the Village Hall, Lantern Lecture, on the work of the Church of England Waifs and Strays' Society, by the Rev. A. Nicol. Tickets, 6d. and 3d., to be obtained from Miss Corlett, the local Hon. Sec.

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QUORN CHARITIES—THE TOWN LANDS (CONTINUED).—Since giving some account of this ancient Charity last month we have been able to gather some more information which we think should interest our readers. Last month we told how in 1688 the Trustees of that time were dismissed for mismanagement and others appointed.

One would have thought that this would have been a warning, but strange to say we find that only 21 years after the same step had to be taken again. By a decree of the Royal Commissioners for Charitable Uses, dated Oct. 22nd, 1709, the Trustees were dismissed for misemployment of the funds, and fresh Trustees were appointed to take their place.

It seems that in these old times, when there was less Government supervision of these matters, that the funds of such a valuable Charity were a temptation to the Trustees to use them by some means or other to their own advantage, or to muddle them away by mismanagement or through badly kept accounts. Thus it was reported, on an enquiry held about the year 1840, that in 1828 there was a balance of £70 in the hands of one of the Trustees, which was lost, as he had shortly after died without leaving enough to pay his debts. This incident will lead us to tell how another Charity was *entirely lost* in the same way, viz. :—

WILLOWS'S CHARITY. This was founded by John Willows (who came of an old family connected with the Farnhams). By his will, dated Sept. 5th, 1774, he left £50, the interest of which was to be spent on bread, to be given at Christmas to the poor of Quorn. It was shown by the old parish account books (probably now destroyed) that the £50 was lent on a bond to one of the Trustees, who soon after died, before the money was paid back. The interest however was continued to be paid by his representative *until he became bankrupt*, and then the money could not be recovered. This Charity was therefore lost altogether to the parishioners.

We should be thankful that we live in better times, when through the better sense of responsibility of local Trustees, and increased Government supervision, honest and careful management of such matters is well nigh placed above suspicion.

We will only tell one more Charity Story this month, a short but rather amusing one. THOMAS PYE, by his Will directed £200 to be applied in buying bread for the poor of Quorn. Unfortunately when he died in 1780 it was found that he had not left any property behind him, so that this Charity ended in good intentions only. It appears however that some one found the money to set up a tombstone to his memory, for it can be seen to this day close by the late Mr. Sault's grave, and it is different in one way from every other in the Churchyard—the inscription is in Latin.

We give a translation of it as a tribute to the memory of the man who intended to benefit the poor, but spent the money himself instead!

"Death the gate of life."

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The remains of PHILIPPA, the wife  
of Thomas Pye, who died  
July 20th, A.D. 1775.  
Aged 47.

---

THOMAS PYE, husband of the  
above-named Philippa Pye,  
Died Jan. 10th, 1780.  
Aged 56.

Being curious for further information about this man we looked up his name in the Burial Register of the year 1780, and only found "Pye, Thomas, Gent., Jan. 22nd."



If the account of death and burial be correct it would appear that the body was kept for 12 days before burial! We know that the custom on this point in the old days was different to ours, but should not have thought that even 120 years ago it would have been so different as that!

Having out the old Register of that time we reckoned up the number of burials each year for ten years, and found that the average was about 13. At the present time the average is more than double, so that we may judge that the population of Quorn was at that time less than 1000. (It is now 2300.)

There are still, one large and two small Charities, to give accounts of, but we will let those stand over till next month.

—

We are able to give a few interesting notes gathered from an old Overseer's Account Book, kindly lent by Mr. George Chapman.

It begins in 1768 with a list of 'Teams and Plows in Quorndon,' and it appears that the rates to keep the roads in repair were assessed upon persons according to these possessions. This list contains 21 names, among which are the following still known or well remembered here, viz.:—Cross, Chapman, Squire, Bostock, Sculthorpe, Judd

Then follows 'A list of the other Inhabitants,' but this of course is not complete, as there are only 81 names in it. It must mean those only who were liable to rates. In this also other well-known names occur, *e.g.*, Edward Farnham, John Hyde, Stevens, Raven, Bradley, Foulds, Stubbs, Bates, Cragg, Holmes, Rudkin, Brewin, Gamble, Sutton, &c.

From the accounts which follow we gather these items:—the weekly pay of a labourer was 6/-, or 1/1 a day; 400 bricks cost 6/-; the pits when all the gravel for the roads had been got out were let as gardens to widows for 5/- a year; hire of cart and two horses for four days, 20/-; paid for damaging a frying-pan, 6d.

In Advent the Vicar wrote to the Central African Mission suggesting that as the Quorn children had helped the African boy for more than ten years, they might now take up a child at some other Mission. In reply the following letter was received, which gives such an interesting account of the lad that it would seem a pity not to continue our help to him. The Vicar has written to Mr. Mackay, who wrote the letter, asking him to pay us a visit at Quorn. A letter shall be written to Mmenyanga, and published in the Magazine next month.

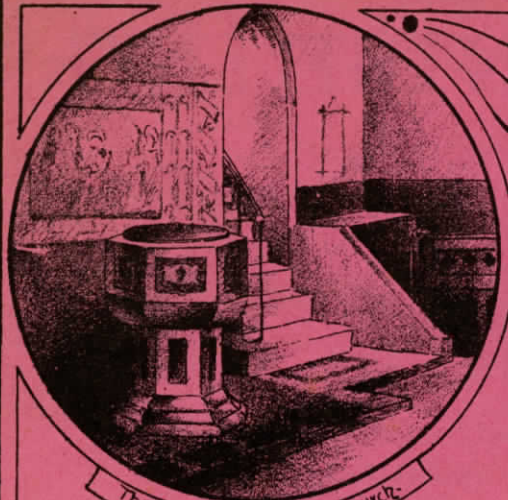
My Dear Sir,

I have been asked to write to you about Bartolmayo Mmenyanga, for I have just returned from Kiungani (in Zanzibar) where I have been for nearly three years. I promised him to write to you or to come to see you. He would like another letter from you. He is doing extremely well. To my mind he is quite the most promising boy at the College. He is high-principled, a regular communicant, and with good powers both of body and mind. I trust he will be another year at the College and perhaps may soon be our head boy there. I got to know him more intimately lately as he has been giving me some lessons in his own language. He plays in our football XI. He is a well-mannered, courteous boy, and keen on some part of his work. His fault in school is a common one, a slackness in certain work in which he is not interested. I have a great regard and affection for him. Please tell the children who support him they have a splendid privilege in supporting one who, please God, will do a good work for Our Lord in Central Africa.

Yours faithfully,

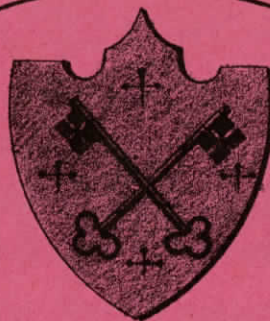
MALCOLM MACKAY.





The Font, Quorn Church

DIOCESE OF



PETERBOROUGH

# S. Bartholomew's Quorn.

PARISH  
MAGAZINE.

QUORN CHURCH.



Chas. G. Del.



# S. Bartholomew's, Quorn.

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## SUNDAYS & HOLY DAYS OF THE MONTH.

April 5th.—Sixth Sunday in Lent. **PALM SUNDAY**

First Day of **HOLY WEEK.**

„ 6th.—Monday before Easter.  
 „ 7th.—Tuesday before Easter.  
 „ 8th.—Wednesday before Easter.  
 „ 9th.—Maundy Thursday.  
 „ 10th.—**GOOD FRIDAY.**  
 „ 11th.—Easter Even.  
 „ 12th.—**EASTER DAY.**  
 „ 13th.—Easter Monday.  
 „ 14th.—Easter Tuesday.  
 „ 19th.—First Sunday after Easter.  
 „ 25th.—Saturday—Festival of S. Mark, E. & M.  
 „ 26th.—Second Sunday after Easter.

## SUNDAY SCHOOL LESSONS.

	To be brought <i>learnt.</i>	Lesson in Scripture
April 5th.	S. Matt. xxvii v. 33, 35	Gospel.
„ 12th.	No Morning School.	
„ 19th.	Hymn 13 v. 1	„
„ 26th.	„ v. 2	„
May 3rd.	„ v. 3	„

## Baptisms.

(There is no fee whatever for Baptisms, and the names are not put in the Magazine if it is not wished.)

March 8th—Caroline Roadley.  
 20th—Vernon Arthur Gibbons.  
 Ralph Cecil Kendall.  
 Constance Doris Kendall.  
 Roland William Kendall.  
 Ernest Lawrence Kendall.  
 Harold Clifton Kendall.  
 Sarah Gladys Birkin.  
 Mary Lizzie Kidger.  
 George Kidger.  
 Dorothy Kidger.  
 Jane Kidger.  
 22nd—Arthur Eric Turner.  
 And 2 other Infants and 2 Adults.

## Marriages.

\*March 9th—(At S. Mary's, Leicester) George Harry Mee, and Alice Turner.  
 21st—William Heggs and Sarah Elizabeth Pearson.  
 \* Inserted by request.

## Burial.

March 9th—Richard Harris, aged 86 years.

## COLLECTIONS IN CHURCH.

	Sick and Poor.	Church Expenses.	Special.
	£ s. d.	£ s. d.	£ s. d.
March 1st.—	0 5 4½		3 11 9a
„ 8th.—	0 4 3	2 12 6	
„ 15th.—			3 6 9b
„ 22nd.—	0 5 5½	4 5 7	
„ 29th.—	0 5 9½	3 5 10	
Alms Box—	0 1 0	0 2 3½	{ 1 13 0c 0 3 5d
Totals	£1 1 10½	£10 6 2½	£8 15 1

a.—Choir and Organ Fund.      b.—Home Mission.  
 c.—Special Lent Offerings—Home and Foreign Missions, &c.  
 d.—Negro Boy Fund.



## COLLECTIONS IN APRIL.

- April 5th.—Choir and Organ Fund.  
 „ 10th.—Box for Refuge (Good Friday)  
 „ 12th.—Easter Offerings for the Vicar.  
 „ 19th.—Church Expenses.  
 „ 26th.—Church Expenses.

### Synns.

	Mattins.	Children's Service.	Evensong
Apl. 5th. {	99 108	98 332	98 99 97
10th. {	108 114 184	—	108 122
8 a.m.			
12th. {	134 323 127 193	134 140	134 138 130 300
19th. {	140 135 136	570 139	137 130 174 30
26th. {	136 499 297	139 338	140 404 298
May 1st. {	—	—	199 432 24
3rd. {	176 127	139 566	277 260 24

## PARISH NOTES.

We are glad to hear that the Old People's Tea (omitted this Christmas time) is being arranged for on Easter Tuesday, April 14th. We understand that it is being organised and arranged this year by the Committee of the Women's Adult School.

The Vicar Writes:—Last month we announced a change in the Special Lenten Services on Wednesday evenings, by having Bible Readings with Explanations instead of the usual addresses. In spite of the fact that the Choral Society meets the same evenings, the attendance has been better than ever I remember at these services before. This has been an encouraging sign that the change has been appreciated. It is now my duty to invite my fellow Christians to make an effort to profit by the special observances of Holy Week, Good Friday and Easter.

It is not of course expected that any can follow all the course of Special Services, but everyone should take some pains to dwell on the special subjects of the season, and attendance at Church, when possible, should be a help. Coming to Church on Good Friday, at least should not be omitted except for very good reason.

And there is another sacred duty, of which the approach of Easter reminds us, viz.:—the devout receiving of the Holy Sacrament. This of course is always incumbent on Christian people through our Lord's plain Commandment, but by ancient custom and rule of the Church the duty is more urged upon us at Easter than at any other time, when we assemble to commemorate the sacrifice of Christ for us, triumphantly completed by His Resurrection. If, at Easter even, we do not intend to communicate, we should seriously enquire whether there be any cause which we ourselves could remove. Nothing that any one else has said or done need keep us away, nothing but sin unrepented of, which we do not wish and intend to give up. Only *wilful, obstinate* sin should keep us from the Lord's Table; and to go on living in such sin puts us outside the promises of Grace through Christ altogether.

There will be one addition to the Easter Day Services which I hope will be a convenience to some, viz.:—there will be a Celebration of Holy Communion at 6.15 a.m.—as well as at 7 and 8, and after Morning Prayer. In recent years the numbers of Communicants at Easter has so largely increased that the Celebrations are apt to be prolonged and wearisome. I notice too that the great majority prefer an early hour in the morning (last Easter there were 81 at 7), and so I thought that the earlier hour (6.15) might suit some better still. There will therefore this Easter Day be four opportunities for Communion.

The following is a brief Calendar for Holy Week and Easter.

(M., means Morning Prayer; E., Evening Prayer; H.C. means Holy Communion; S., means Sermon; A., Address or Meditation.)

- Apl. 5. Palm Sunday—Services as usual.  
 6. Monday—H.C., 8; M., 10; E. and A., 7.  
 7. Tuesday—H.C., 10; E. and A., 7.  
 8. Wednesday—H.C., 8; M., 10; E. and A., 7.30—(Preparation for Communion).  
 9. Maundy Thursday—H.C., 10; E. and A., 7.  
 10. GOOD FRIDAY—M. and S., 10; "Three Hours," 12-3; E. and S., 7.30 (Children invited at 10).  
 11. Easter Eve—H.C., 8; M., 10; E. and A., 7.  
 12. EASTER DAY—H.C., 6.15, 7, 8 (Choral), and after M.  
 13. Easter Monday—H.C., 8; M., 10; E. 6.  
 14. Easter Tuesday—H.C., 10.

N.B.—Vestry Meeting on Easter Monday, in the Schools, at 6.30.

We feel sure that the recent alterations in the Churchyard will be universally approved. Besides the completion of the rockwork along the path, and the planting of the shrubs and flowers, the gate into Church Lane has been widened, so as to make room for carriages to drive through. For carrying out this latter improvement Mr. Cradock kindly gave the strip of land. The work has been done under the superintendance of a small Sub-Committee, appointed by the Church Committee, who will shortly be asking for contributions to pay the cost. It is expected that a ready response will be made by the parishioners to this appeal for beautifying the much used path.



William Thompson with his family desires to convey thanks to the very many people who gave assistance during his recent severe and long sickness.

On April 2nd, 17 candidates from Quorn are to be Confirmed at Rothley Church.

We don't think that the following has ever been in print. It is an account of the old peal of 6 bells in the Church, before additions and alterations were made.

Next month we may be able to give an account of the complete peal of 8 bells as they hang at present.

<p>FIRST BELL. Inscriptions. Mr. Samuel Sculthorpe. Mr. Cock. <i>Quod a pluribus collatum est hic me ponit—anno dom. 1777.</i> Edwd. Arnold, St. Neots, Huntinghamshire Cast us all six.</p>	<p>Translation of Latin inscription. "What was contributed by many, places me here."</p>
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<p>SECOND BELL. <i>Patri unico Deo sacrum.</i>† Edwd. Arnold, St. Neots. Fecit (made me) 1773.</p>	<p>Dedicated to God the only Father.</p>
--	--

<p>THIRD BELL. <i>Filio Deo unigento sacrum.</i> Edd. Arnold, St. Neots. Fecit 1773.</p>	<p>Dedicated to God the only begotten Son.</p>
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<p>FOURTH BELL. <i>"Spiritu sancto sacrum."</i> Edd. Arnold, St. Neots. 1773.</p>	<p>Dedicated to God the Holy Ghost.</p>
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<p>FIFTH BELL. Edd. Farnham, Esq., and James Sculthorpe.—Churchwardens. <i>Tempus transit Deus Vocat.</i></p>	<p>"Time passes, God calls"</p>
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<p>SIXTH BELL. Edd. Farnham, Esq., and James Sculthorpe. Churchwardens 1773. Edd. Arnold, Fecit (made me). <i>"Nox adest para."</i></p>	<p>"The night is at hand, prepare!"</p>
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The Clock is dated 1794, Deacon Fecit.

The following is the letter sent to our Negro Boy as promised last month.

QUORN VICARAGE,  
NR. LOUGHBOROUGH,  
ENGLAND,

MY DEAR BARTHOLOMEW,  
March 25th, 1903.  
Forgive me for not writing to you for so long a time. Here in England life is very busy, and there are very many things to be done and thought about, so we are apt to forget our friends who are out of sight.

I do not say that I forget you altogether, for I see your picture every day in our Church. I had a letter from Mr. Mackay telling me all about you, and I put the letter into our Magazine, which goes all round our village—you would call it a town. I was so very glad that the account was a good one. He writes very kindly of you, and says things about you that make us desire very

much to see you, but this cannot be in this life. Let us strive to be faithful to our Lord that we may see one another when He calls us to be with Him. I asked Mr. Mackay to come and see us, but he is not able as he soon returns to your country.

We are now beginning our spring-time, when it is bright and warm, and the trees and flowers shoot out. You would think this a strange country when the flowers and trees goes to sleep for half the year! That is when the ice and snow come, which you have never seen. Before this reaches you we shall be keeping Good Friday and Easter. In a few days some of our boys and girls will be confirmed, and will receive their first Communion on Easter Day. I hope you remember me and the children here in your prayers. When we pray for one another we feel near to one another though very great pieces of sea and land divide us, for then we try to think as God thinks, and in his mind we are the same as if quite close together. Last week I was reading and explaining in Church Psalm cxxxix. I am very fond of that Psalm. Will you read it through and think how near God is always to you, and then remember that He is near to *me too*, and then you will feel that we are not really far off from one another.

I send love from myself and your other friends here.

Your affectionate friend,

EDWD. FOORD-KELCFY.

We continue our account of the Quorn Charities with two more this month, postponing Rawlin's Charity, which will require a Magazine to itself.

KAYE'S CHARITY.—Mrs. Margaret Kaye, Widow, of Blythe, Nottinghamshire, by her Will, dated September 5th, 1691, gave 'her house at Quorndon' to her cousin, Charles Farnham, subject to the yearly payment of 30/-. This yearly payment she had secured to the Minister of Quorndon and 8 other Trustees, by a deed which she had lately executed, for the benefit of the poor of Quorndon.

This Charity (like some of the others, as we have seen,) has had an unfortunate history, and the year of its foundation /91 in each succeeding century appears to have been peculiarly unfavourable. Thus there is a deed, dated April 21st, 1791, in which the following facts are recited:— (1) That the Deed of Trust could not be found; (2) That the succession of Trustees had not been continued; (3) and that therefore Thomas Farnham, Esquire, (the then holder of the family estates) had disputed the claim to the annual sum of 30/-. But the deed goes on to say that notwithstanding these facts, the said Thomas Farnham had consented to make the payment, and also by this deed he entered into such covenant for the future payment as would bind the successive owners of his estates, as well as himself. By this deed the payment was secured to the Minister of Quorndon and 8 others, according to the original plan, and there was a provision for appointment of Trustees, the Clergyman always being one.

And so matters rested for another century. The 30/- was paid year by year to the Clergyman by the Squire Farnham of the time, and distributed on or about Good Friday. But in or about 1891 new difficulties arose. Part of the Farnham estates being divided up and sold to different persons, it was uncertain which purchaser was liable for the payment, or in what proportions each was liable. The question of liability was rendered somewhat more difficult to decide by the fact that it was quite uncertain which was the house that had belonged to Mrs. Kaye the founder. Neither in the Will of 1691, nor in the deed of 1791, had it been particularly described, but only alluded to as 'her house at Quorndon,' and it seems quite impossible now to identify it. Some have thought



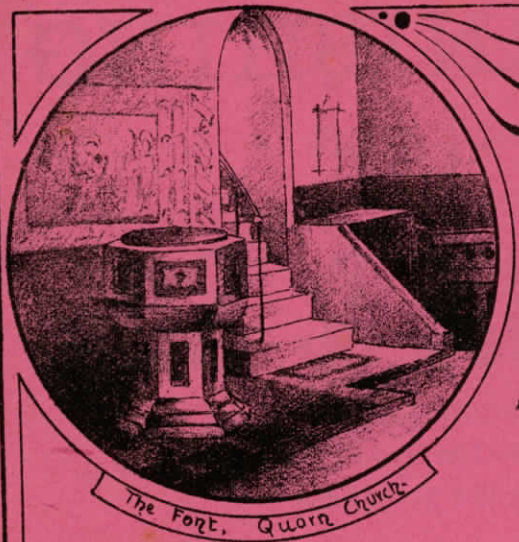
that it was 'The Elms,' some that it was the old house now belonging to Mr. Millis, at the corner of Stoop Lane and School Lane, but very likely it has long since been pulled down.

In consequence of these difficulties the matter was referred to the Charity Commissioners who after long correspondence, and beginning an action at law against one of the parties, have secured the payment of arrears and established the legal claim to the annual payment in future. Application has been made to the Commissioners for the appointment of new Trustees, and meantime the small accumulated fund is kept in the Bank in the name of the Trustees of the Charity of which we next proceed to give an account.

The story of Kaye's Charity illustrates the difference in the value of money 200 years ago. We suppose that 30/- then would be worth about £5 of our money, but even so it seems that the old lady attached rather an undue importance to her gift to appoint nine Trustees to administer it.

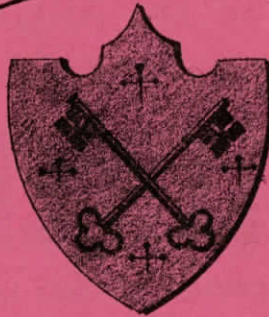
**MISS FARNHAM'S CHARITY.**—When Miss Sarah Anne Farnham died in 1875, it was found that by her will (dated September 25th, 1857) she had left £500 for the benefit of the poor of her native parish. By the terms of the Will the money was left to the Vicar and Churchwardens to be invested, and the interest to be distributed on January 1st, every year, amongst "such poor persons residing in the parish of Quorndon, as shall not have received Parochial Relief within the space of three years previously, in such sums and proportions as the Vicar and Churchwardens shall deem proper."

The Charity was first distributed in January, 1877, when the income amounted to £15 17s 10d. The method of distribution has been to give widows and widowers the preference (5/- each) and after that to give 4/- each to persons with large families, or otherwise considered proper for the benefit. Last year the income was £14 14s. 4d., and it was given among 18 recipients of 5/- each, and 50 of 4/-. We believe that this is the only public charity in Quorn given away in money.



The Font, Quorn Church.

DIOCESE OF



PETERBOROUGH

# S. Bartholomew's Quorn.

PARISH  
MAGAZINE.



Chubb & Co., Del.



# S. Bartholomew's, Quorn.

## Services in the Parish Church.

**SUNDAYS**—8 a.m. Holy Communion, and on the first Sunday in the month, also after Mattins.  
 11 a.m. Mattins and Sermon.  
 2.45 p.m. Children's Service.  
 3.30 p.m. Baptisms,  
 6.30 p.m. Evensong and Sermon.

**COLLECTIONS** at 8 a.m. for the Sick and Poor Fund; at 11 a.m. and 6.30 p.m. every Sunday for Church Expenses unless some special object is announced.

## SAINTS DAYS and HOLY DAYS—

8 a.m. Holy Communion.	}	Or according to notice.
10 a.m. Mattins.		
7.30 p.m. Evensong.		

### All other Week Days—

10 a.m. Mattins (with the Litany on Wednesday and Friday.)  
 Friday, 11.30 a.m.  
 6.30 p.m. Evensong.

On Saturday at 6.45 p.m. there are Prayers and Meditation to help in preparation for Holy Communion.

**THE SEATS IN THE PARISH CHURCH ARE FREE AND OPEN TO ALL PARISHIONERS.**

## SUNDAYS & HOLY DAYS OF THE MONTH.

**May 1st.**—Friday, Festival of S.S. Philip & James.  
 „ **3rd.**—Third Sunday after Easter.  
 „ **10th.**—Fourth Sunday after Easter.  
 „ **17th.**—Fifth Sunday after Easter (Rogation Sunday).  
 „ **21st.**—Thursday—**ASCENSION DAY.**  
 „ **24th.**—Sunday after Ascension.  
 „ **31st.**—**WHITSUNDAY.**

## SUNDAY SCHOOL LESSONS.

	To be brought learnt.	Lesson in Scripture
May 3rd.	Hymn 139 v. 3	Gospel.
„ 10th.	„ v. 4	„
„ 17th.	Hymn 149 v. 1	„
„ 24th.	„ v. 2	„
„ 31st.	No Morning School.	„
June 7th.	Hymn 149 v. 3	„

## Baptisms.

(There is no fee whatever for Baptisms, and the names are not put in the Magazine if it is not wished.)

April 12th.—Maud Elizabeth Culpin.  
 Carl William Arthur Clarke.  
 26th.—Millicent Mary Whitby.  
 Charles Ernest Warrington.  
 Reginald Swann.  
 And one other Infant.

## Burial.

April 4th.—Arthur William Emerton, aged 7 months.  
 17th.—George Chapman, aged 73.  
 23rd.—John Roughton, aged 4.  
 25th.—Cyril Sutton, aged 3 months.

## COLLECTIONS IN CHURCH.

	Sick and Poor.	Church Expenses.	Special.
	£ s. d.	£ s. d.	£ s. d.
Mar 25th.—	0 5 9½	3 5 10	3 10 0a
April 5th.—	0 6 10	—	1 18 0b
„ 10th.—	—	—	30 15 3c
„ 12th.—	—	—	—
„ 19th.—	0 1 9	3 2 5	2 14 0d
„ 26th.—	0 4 0	—	{ 0 2 0e
Alms Box—	0 0 4	0 0 10½	{ 0 4 0½f
<b>Total—</b>	<b>£0 18 8½</b>	<b>£6 9 1½</b>	<b>£39 3 3½</b>

a.—Choir and Organ Fund. b.—Box on Good Friday for Refuge. c.—Easter Offerings for the Vicar. d.—Fabric Fund. e.—Foreign Missions. f.—Negro Boy Fund.

## COLLECTIONS IN MAY.

May 3rd.—Choir and Organ Fund.  
 „ 10th.—Diocesan Fund.  
 „ 17th.—Church Expenses.  
 „ 24th.—Church Expenses.  
 „ 31st.—Foreign Missions.

**Hymns.**

	Mattins.	Children's Service.	Evensong
May 1st.	—	—	199 432 24
3rd.	176 127	139 566	277 260 27
10th.	4 165 224	139 569	264 499 32
17th.	34 281 143	149 570	549 142 31
21st.			147 300
24th.	147 149 292	147 149	301 149 202
8 a.m.			
31st.	207 323 316	154 149 207	152 207 359 358
June 7th.	160 546	160 149	160 161 22

**PARISH NOTES.**

The Vicar wishes to express his gratitude for the offerings contributed for his benefit on Easter Day. The amount collected was £30 15s. 3d., which is the largest sum ever raised as Easter Offerings. He is also very thankful to announce that the number of communicants (207) considerably exceeds any previous record. Last year the number was 176—Easter, 1901, 130. The introduction of the fourth celebration at 6.15 a.m. was fully justified, as 45 persons communicated then. It is rather remarkable how more and more people show their preference for the early hours for Communion; thus on Easter Day the numbers were as follows:—at 6.15, 45; at 7, 73; at 8, 57; at mid-day, 32. I hope I do not make too much of the increase of Easter Communicants. It is, of course, only one token of an advance in Christian influence in the parish, but I always hope that as more come to make this act of faith and love at the Great Festival, some more also make it the beginning of a better regular use of the sacred means by which we obtain grace for our Christian walk. I attribute the improvement in this direction largely to the influence of the Guild. I shall shortly be calling on the former members to renew their resolutions, and I shall particularly welcome fresh members. The last Sunday in May is Whit-Sunday, which is another great occasion for Communion. (Celebration at 7, 8 (choral) and at mid-day.

It was many years since a case of the drowning of an inhabitant took place at Quorn, until dear little Jack Roughton was taken away on Monday, April 20th. It is perhaps a wonder that there are not more cases with the river running by the roadside by Freehold St., and children are so attracted by the water. Their natural timidity is no doubt generally their safe-guard. The little fellow in the present case was peculiarly independent and venturesome, being a picture of baby health and strength. He was four years and four months old. The parents and family may feel assured of general sympathy in the parish.

At the Annual Vestry Meeting held on Easter Monday, the Vicar stated that he had again persuaded Mr. Thornton to act as his Churchwarden, although the latter had expressed a desire to retire after 12 years service. Mr. Hayward was unanimously re-elected Parish warden; the nine surviving Sidesmen were re-elected, Mr. Frisby being substituted for the late Mr. Sault.

The carefully prepared balance sheet, duly audited, was produced, from which we give below a few extracts. Amongst other matters discussed was a recommendation of the Church Committee that "a Guarantee Fund for the maintenance of public worship in the Parish Church be established." A resolution was passed approving of this on the distinct understanding that any amounts promised towards this fund shall not be considered as the sole contribution of the guarantors, but that collections shall be made as usual, and that they as well as others should be free to contribute by that method as well.

It was considered that a distinct declaration upon this point should be published, as it was thought that one paragraph referring to this matter in the Churchwardens statement accompanying the balance sheet might be misleading.

The following is a list of the ten Sidesmen:—Messrs. J. Atter, Backhouse, O. S. Brown, J. Cuffling, G. E. Dexter, Frisby, T. Gamble, Hensman, Laundon, and Moore. Messrs. Farnham, Warner, and G. White were appointed to act with the Churchwardens and Sidesmen on the Church Committee.

The following figures are drawn from the balance sheets for last year and the year before for comparison:—

	1901-2.		1902-3.	
	£	s. d.	£	s. d.
<b>CHURCH EXPENSES.</b>				
26 Collections .. ..	84	0	91	8 9
Special Collection for Debt .. ..	8	0 0		
Box .. ..	0	10 0	1	17 0
<b>SPECIAL OBJECTS.</b>				
Fabric Fund .. ..	15	13 11	13	1 8
Do., Special Collection .. ..			14	0 0
Choir and Organ .. ..	53	0 3	52	4 7
Do., Special Gifts .. ..			8	0 0
Easter Offerings (Easter 1901) .. ..	26	0 0	20	10 6
Societies, &c. .. ..	57	5 1	59	4 8
Sick and Poor .. ..	12	8 0 3	12	2 1
Do. Box .. ..	1	19 0 1/2	0	13 6 1/2
Missionary Box .. ..	4	5 3 1/4	5	18 9
Good Friday .. ..	2	0 0	1	18 0
	£265	2 7 1/2	£280	19 6 1/2

The following list of Gifts to the Church during the last year was reported to the Meeting, a vote of thanks to the donors being recorded.



- (1). Choir Stalls erected by Mrs. Warner in memory of her father, which were dedicated and used for the first time at the Dedication Festival on August 24th.
- (2). A Litany Desk given by a Gentleman in the Parish, specially designed to match the Choir Stalls, and used for the first time on Sept. 21st
- (3). A set of new Alms Bags, collected for by Mr. G. E. Dexter among the members of the Communicants' Guild.
- (4). A new set of Silk Stoles given by certain Ladies.
- (5). Two new Altar Books and a Book for the Prayer Desk, used for the first time on Whitsunday, the gifts of Mrs. Hensman, Miss Corlett and Mr. and Mrs. Backhouse.
- (6). A piece of handsome Hand-made Lace, worked and given by Mrs. Adams.
- (7). Two large Wool-work Mats, worked and given by Mrs. E. B. Farnham and Mrs. Woodward.
- (8). An Altar Cover, worked and given by Mrs. Pares.
- (9). A new Chest of Drawers, specially made for the Vestry, given by Mrs. Warner.
- (10). A Strip of Ground, given by Mr. Cradock, to widen the approach from Church Lane to the Churchyard.

The four Ladies who collected £14 for new Surplices and re-seating work were also included in the vote of thanks.

SICK & POOR FUND—EASTER 1902 TO EASTER 1903.

RECEIPTS.

	£	s.	d.
In hand .. .. .	2	5	2½
Collections at Early Celebrations .. .. .	12	2	1
Alms Box .. .. .	0	13	6½
	£15	0	10

EXPENDITURE.

Wine for Holy Communion .. .. .	2	16	0
The late Nursing Fund (Half-year) .. .. .	2	10	0
Coals .. .. .	0	15	1
Milk .. .. .	0	5	3
Provisions .. .. .	0	12	11
Cod Liver Oil .. .. .	0	5	1½
Help in Nursing .. .. .	0	2	6
Towards journeys to Hospital .. .. .	0	12	0
Towards Surgical Appliances .. .. .	2	2	9½
Given away in small sums .. .. .	4	2	6
In Hand .. .. .	0	16	8
	£15	0	10

The Box in Church for Special Lent Offerings produced £2 1s. 3½d., which has been divided as follows:—

	£	s.	d.
Church Expenses .. .. .	0	11	0
Foreign Missions .. .. .	0	15	3½
Home Missions .. .. .	0	15	0

Last month we gave an account of the old peal of six bells as they hung till 1886. By the following it will be seen that the peal was then made up to eight, a bell being added at either end of the peal, and the old No. 4 was recast. The bells were all rehung on the most modern plan. This was all done at Mr. W. Farnham's cost.

INSCRIPTION ON BELLS.

No. 1.—To the Glory of God, and for the benefit of the Parish of Quorndon, this bell was given by W. E. B. Farnham, Esq. Anno Domini, 1886.

No. 5.—Spiritus Sancti Sacrum. Edward Arnold, St. Neots, Huntingdonshire, fecit, 1773, recast 1886. The Reverend Robert Staumers, M.A., Vicar since 1832. Joseph Tacey, Spreckley Woolerton, Churchwardens. John Taylor and Company, Founders, Loughborough.

No. 8.—To the Glory of God and for the benefit of the Parish of Quorndon, this bell was given by W. E. B. Farnham, Esq. Anno Domini, 1886.

QUORN CHARITIES.—With regard to our remarks as to the whereabouts of Mrs. Kaye's house, the original subject of Kaye's Charity, we should say that Mr. G. F. Farnham believes that the house was one that stood close to the spot in Meeting Street where his Gate Lodge now stands. There are still clear indications of the foundations. This house was pulled down by Mr. Farnham's grandfather about 1820.

RAWLINS CHARITIES.—We must only attempt a very short sketch of the origin and history of these charities. The founder, Thomas Rawlins, appears to have been a prosperous tradesman with premises in the heart of the city of London. It is not known for certain what induced him to take an interest in our neighbourhood, but it has been said that he and his father came down to Woodhouse to escape the plague which raged in London in 1665. As the name Rawlins is found in old documents previous to this date in this neighbourhood it is not improbable that these men may have originally sprung from the family in this district. Thomas Rawlins' first charitable act was carried out by a deed of August 1691, when he conveyed certain land in Woodhouse to three trustees, of whom Thomas Chapman, an ancestor of Mr. George Chapman, just recently deceased, was one.

By this deed he directed that the yearly rents and profits of the land conveyed should be applied as follows:—

(1) The apprenticing of "poor boys" in Woodhouse and Quorndon—80/-

(2) £24, for "putting to school;" 22 boys from Woodhouse and Woodhouse Eaves, 6 from Quorn, and 6 from Barrow; to be instructed in English, Latin, Writing and Arithmetic; 40/- for books and paper.

(3) The residue, if any, to be given to "the poor and ancient people" in Woodhouse and Woodhouse Eaves. To this Charity we shall refer as No. 1, or the *Educational deed charity*.

No. 2; The same Thomas Rawlins by his will, dated April 19, 1710, left his house and shop in Paternoster Row, London, to trustees, (of whom the said Thomas Chapman was one) with directions to sell the same and invest the proceeds in the purchase of land; and out of the rents and profits to pay:—£2 10s. to certain poor persons in Mountsorrel. 20/- to the poor of Barrow. £3 to the poor of Woodhouse and Woodhouse Eaves. £2 to the poor of Quorndon.



After bequests of 20/- for the repair of certain roads in Woodhouse and £2 to the two eldest trustees and an additional sum of £2 (after the decease of a certain person) to the poor, he directed that the residue should be divided one half between the two eldest trustees, and the other to be distributed among the poor of Woodhouse, Woodhouse Eaves and Quorn. It seems plain that he only expected this residue, if any, to be quite a small one, as he had already made definite provision for the poor and for the trustees too.

It will thus be seen that the generous Thomas Rawlins' was originally the founder of two charities, No. 1 by the deed of 1691 for apprenticing and educating poor boys; No. 2 under his will made in 1710 for the general benefit of the poor of five parishes.

It seems clear, from the wording of the documents, that at that time the property left for the School Charity was the more valuable, and he never expected the London property, left by will for the poor, would increase in value so much as to surpass the other. In fact, he directed the London house to be sold and the money to be invested in land elsewhere.

Happily for the Will Charity, the Trustees never did sell the House in Paternoster Row, and passing over a period of 115 years, in 1825, we find it produced a rental of £140 a year, while the Woodhouse property (under the Educational Deed Charity) only produced £90 10s.

It is also clear from papers connected with the Charity that the founder took special interest in the Educational Scheme.

A school was established in his life-time and he took an active part in the management.

Thomas Rawlins died in 1712, and is buried inside the Church at Woodhouse.

At an enquiry held about 1830, it was reported that about 40 boys were received at the old School House, which lies down below the Church hill in Woodhouse; but after that time the School seems to have dwindled down, probably from three causes, viz: the small sum available for the payment of the master, from the inconvenience of the situation in regard to larger villages, and from the establishment of National Schools.

We must now call to mind a government inquiry which will be remembered by many of our readers, held in the Village Hall, Quorn, September 2nd, 1890. At this time the income of the School Charity (No. 1) amounted to about £120, and that of the Charity under the Will (No. 2) to £390, the yearly value of the London property having increased to £390 clear, so that the disproportion between the two charities was still further contrary to the founder's expectation and clear intention; for while the School Charity was being starved for want of adequate funds, much larger sums than he had ever intended were being given away in doles, and retained by the Trustees for their own benefit. It should be understood that the Trustees were in no way to blame for this, as they were acting according to the letter of the deed and will of the founder.

This enquiry (in 1890) was held with a view to the establishment of a new scheme by which the intention of the founder, in regard to Education, should be more fully carried out, while the money given in doles should also more nearly approximate to his original plan. As a result of the enquiry, the scheme under which the charities are at present administered, was established by an order of the High Court of Justice, dated February 8th, 1892.

We can only give a few particulars of this Scheme, and the way it is carried out;

(a) The two charities are amalgamated and managed by

(b) Ten trustees, made up as follows; the Vicars of Woodhouse, Woodhouse Eaves and Quorn, ex-officio; three representatives, appointed by the parish authorities of Woodhouse, Barrow and Quorn, and four chosen by the trustees themselves. Later, two more representatives of the County Council were added making the whole number up to twelve.

(c) The trustees may spend £100 in several specified ways for the benefit of the poor of the parishes of Woodhouse, Woodhouse Eaves and Quorn, and may expend £2 10s. for the poor of Mountsorrel and, 20/- for the poor of Barrow in a similar manner.

(d) The residue is to be spent on the founding and maintaining a day school at Quorn. The present buildings were completed and opened in 1896.

(e) Scholars' fees are not to be less than £1 10s. and not more than £4 a year. Scholars are not to be under 7 or over 16 years of age, except in special cases. (The fee at present charged is £3). Scholarships to be called Woodhouse scholarships tenable for three years are to be maintained. (At present there are six). A scholarship has since been founded under the will of the late Mr. Philip Wright, of the annual value of £4.

(f) In 1899 by an order of the Charity Commissioners, girls were also admitted to the School. The present number of scholars is 56.

The income of the charities as shewn in the balance sheet of 1902 from the London property was £375 8s. 4d. net, and the Woodhouse property £44 9s. 6d. In addition to these a sum of £143 was earned by the school in grants from the County Council and Board of Education. Scholars' fees amount to £129 with other receipts, making a total income of about £740 for the purposes of the school and other objects of the charities.

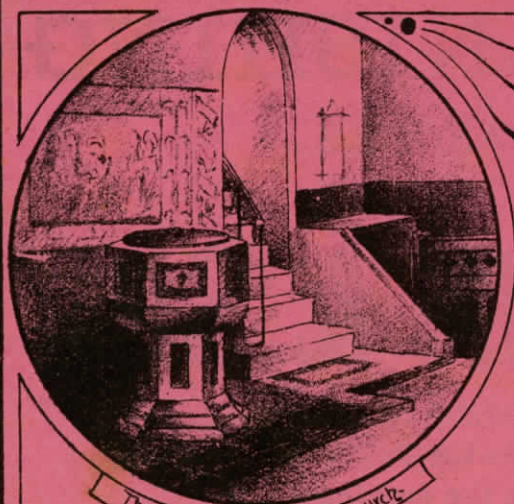
The following payments were made to the poor:—Woodhouse £10, Quorn £10, Mountsorrel and Barrow £3 10s. Grants of money have been made from time to time to assist in apprenticing boys.

The present trustees are:—*Ex-officio* Revs. A. J. W. Hiley, E. Foord-Kelcey, E. C. Pigot. *Representative*—Mr. W. Harrington, Mountsorrel, Mr. North, Quorn, Mr. Pettitt, Woodhouse Eaves, Mr. Stewart Thomson, Barrow, Mr. J. Wright, Mr. C. Goodacre, appointed by the County Council, *Co-optative*—Messrs. G. Chapman, (now deceased) C. T. Parker, E. H. Warner, (chairman) and H. Humphreys.

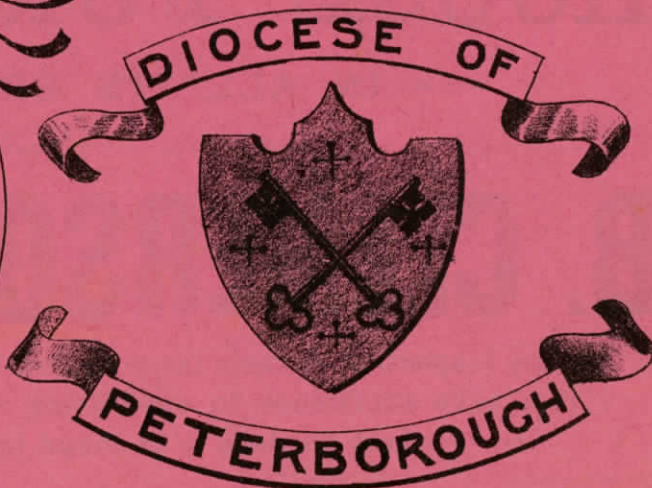
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**WANTED**, a Man to undertake to keep the Churchyard in good order. It is expected that three days a week in summer and one in winter will be required. Apply in writing, stating terms, to Mr. Thornton, Churchwarden.





The Font, Quorn Church.



# S. Bartholomew's Quorn.

PARISH  
MAGAZINE.



Charles Goff, Del.

# St. Bartholomew's, Quorn.

## Services in the Parish Church.

**SUNDAYS**—8 a.m. Holy Communion, and on the first Sunday in the month, also after Mattins.  
 11 a.m. Mattins and Sermon.  
 2.45 p.m. Children's Service.  
 3.30 p.m. Baptisms  
 6.30 p.m. Evensong and Sermon.

**COLLECTIONS** at 8 a.m. for the Sick and Poor Fund; at 11 a.m. and 6.30 p.m. every Sunday for Church Expenses unless some special object is announced.

## SAINTS DAYS and HOLY DAYS—

8 a.m. Holy Communion. } Or according to  
 10 a.m. Mattins. } notice.  
 7.30 p.m. Evensong. }

All other Week Days—

10 a.m. Mattins (with the Litany on Wednesday and Friday.)  
 Friday, 11.30 a.m.  
 6.30 p.m. Evensong.

On Saturday at 6.45 p.m. there are Prayers and Meditation to help in preparation for Holy Communion.

THE SEATS IN THE PARISH CHURCH ARE FREE AND OPEN TO ALL PARISHIONERS.

## SUNDAYS & HOLY DAYS OF THE MONTH.

June 1st.—Monday in Whitsun Week.  
 „ 2nd.—Tuesday in Whitsun Week.  
 „ 7th.—Trinity Sunday.  
 „ 11th.—Thursday—Festival of S. Barnabas, Apostle & Martyr.  
 „ 14th.—First Sunday after Trinity.  
 „ 21st.—Second Sunday after Trinity.  
 „ 24th.—Wednesday—Festival of the Birth of S. John the Baptist.  
 „ 28th.—Third Sunday after Trinity.  
 „ 29th.—Monday—Festival of S. Peter, Apostle & Martyr.

## SUNDAY SCHOOL LESSONS.

	To be brought <i>learned.</i>	Lesson in Scripture
June 7th.	Hymn 149 v. 3	Gospel.
„ 14th.	Hymn 174 v. 1	„
„ 21st.	„ v. 2	„
„ 28th.	„ v. 3	„
July 5th.	„ v. 4	„

## Baptisms.

(There is no fee whatever for Baptisms, and the names are not put in the Magazine if it is not wished.)

May 14th.—James Percy Gamble.  
 17th.—Maud Elizabeth Burton.

## Marriages.

April 29th.—Arthur Wood Antill and Minnie Hughes.  
 30th.—George Ernest Evans and Ellen Taylor.  
 May 18th.—Thomas William Pick and Annie Herbert.  
 19th.—John Wesley and Sarah Maria Dexter.

## Burials.

May 11th.—George Shepherd, aged 4 months  
 13th.—Charles Taylor, aged 69.  
 14th.—Harriet Ann Harris, aged 57.  
 16th.—Ann Buckley, aged 73.  
 19th.—Sarah Monk, aged 49.

## COLLECTIONS IN CHURCH.

	Sick and Poor,	Church Expenses	Special.
	£ s. d.	£ s. d.	£ s. d.
May 25th.—	0 3 9	—	1 18 6a
„ 10th.—	0 4 3	—	1 18 6b
„ 17th.—	0 4 9	1 19 0	—
„ 24th.—	0 3 6	2 4 3	—
Alms Box—	0 0 8	1 10 9	0 2 6c
			0 1 8½d
<b>Totals</b>	<b>£0 16 11</b>	<b>£5 14 0</b>	<b>£4 1 2½</b>

a.—Choir and Organ Fund. b.—Diocesan Fund.  
 c.—Foreign Missions. d.—Negro Boy Fund.

## COLLECTIONS IN JUNE.

June 3rd.—Choir and Organ Fund.  
 Other Sundays for Church Expenses.



Sonnus.			
	Mattins.	Children's Service.	Evensong
June 7th. {	160	160	160
	546	149	161
11th. {	—	—	22
			432
			412
14th. {	3	228	536
	221	174	215
	282		289
21st. {	37	231	536
	522	174	51
	292		32
24th. {	—	—	50
			414
			19
28th. {	236	108	432
	52	174	416
	238		439
July 5th. {	317	51	546
	225	174	549
			26

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## PARISH NOTES.

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Many will have noticed lately the irregular striking of the Church Clock. This is a matter which very much affects the public convenience and we are glad to announce that steps have been taken which will result in making the action more certain and accurate than it has been before. The clock will probably have to be stopped for a week for the alterations.

The Box to receive Guild Cards will be left in Church for two Sundays after Whitsunday. If by any means any one who wishes for it, has not received one, the Vicar will gladly supply the deficiency. Those that have been signed and put in the box will be sent back again to be kept by the person signing.

John Pick, with his family, desires to return thanks for the very liberal gifts made to enable him to go to the hospital at Buxton. £6 1s. od. was contributed which is enough to pay all his expenses at Buxton for six weeks.

There will be a Meeting of the Mothers' Union on the afternoon of Wednesday, June 17th., when an address will be given by Mrs. Rudd, (of Leicester). Weather permitting the meeting will be held in the Vicarage Garden.

Sunday, June 21st, will be observed as the Anniversary of the Girls' Friendly Society. The members will be invited to Holy Communion and there will be a special service for Girls' and Young Women in the afternoon at 2.45.

Through the kindness of Mrs. North, who lent the letter and book referred to below we are enabled to give an interesting little glimpse into the life of our village at least 106 years ago.

To explain the letter we must give the following facts—

Mr. Hudson, was the clergyman of the Parish (not then called the Vicar).

Mr. Thomas Trueman, (Mrs. North's Grandfather) was Assistant Baptist Preacher for Quorn and District. He lived and kept a school, in the two houses in Stoop Lane next to the Apple Tree Inn. The following account of his sad death is gathered from a volume of the Baptist Magazine for 1798.

On Tuesday, October 10th, (1797) in the evening after School, he went to preach at Loughborough taking one of his pupils with him. He started for home again a little before 8 o'clock. Though very dark he refused a lantern that was offered to him contrary to his usual custom. Though a timid man he also refused the company of a friend or two who offered to accompany him part of the way. It was the time of Leicester Fair and many people were returning from it. About half a mile from Loughborough he met a cart, which ran near the side where the foot-path was. At that instant a person rather intoxicated rode past the cart on the foot-path side. The darkness prevented them seeing each other.

When close upon him the horse reared up and beat down Mr. Trueman with his feet. Being assisted back to Loughborough without showing symptoms of imminent danger he suddenly expired.

On the Friday following he was brought and buried in the Baptist Chapel Yard at Quorn.

He was 30 years of age and left behind him a wife and two children. One of these, a boy, was but 4 months old at his father's death. This was Mr. Thomas Trueman (Mrs. North's father) who will still be remembered by many of the parishioners. He died in 1867.

The letter we have referred to has not the date of the year upon it, but it must have been written previously to Oct. 1797 when Mr. Trueman died.

We copy it just as it stands in Mr. Hudson's plain, old-fashioned writing, upon a sheet of paper that has been folded and closed with a wafer. (This was before envelopes were used.)

Mr. Hudson acquaints Mr. Trueman that tomorrow he proposes to begin a course of sermons upon the church catechism. As the subject leads him to defend the principles of the Church of England, his arguments must in some respects be hostile to those of the dissenters. He hopes however he shall handle it with coolness and moderation. He wishes it to be understood that he has no personal ill will against *them*; it is against *error only* that he points his dart. He thought it is duty to give Mr. Trueman and his friends notice of his intention, that he might not seem like an assassin who wish'd to wound them in the dark. It is right that they should have an opportunity of replying, if he should advance anything which they have it in their power to contradict.

Quorndon, Saturday Evening,  
April 14th

We look upon this letter as a very pretty specimen of reasonable courtesy on the part of a man, who, while he feels it his duty to proclaim and defend the principles to which he is pledged, yet does not wish needlessly to offend or take advantage of people from whom he differs.

The cause of truth is never served by unkindness or discourtesy. We may by our principles be kept apart in work and organization, but all the more should we seek to show a kindly spirit and friendly feeling in ways in which no principle is sacrificed.

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In the same volume is told another little piece of Quorn news in the old time. We copy it as it stands.

Sudden death of William Holmes, of Quorndon, in the County of Leicester.

In the morning of Monday, the 18th of June last (1798) he met with a small disappointment which operated on his unsubdued nature in a manner we forbear to describe. [We suppose this means that he used some bad language.] But that passion being subdued and nature composed, he went into the field to finish a rick of hay he had laid together the week before. On his way he met with two or three of his neighbours with whom he conversed with composure and affability. They invited him to partake of their nunchion, which he refused, only said he would drink with them, which he did, and immediately sprung, or leaped up, then sunk down and immediately expired without a word or groan, a feeble sigh was all that was heard from him. Reader, reflect! Art thou prepared?