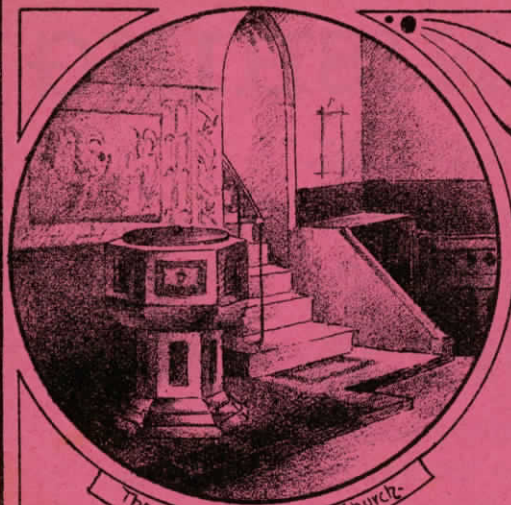
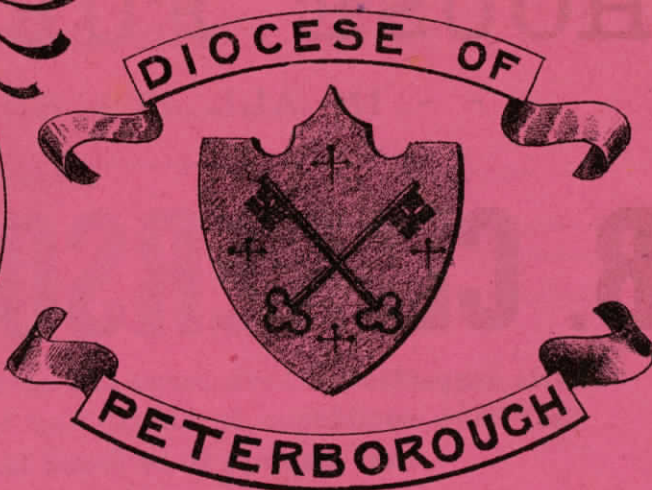


JULY.

1903



The Font, Quorn Church.



S. Bartholomew's Quorn.

PARISH
MAGAZINE.



QUORN CHURCH.

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

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.

July 5th—Fourth Sunday after Trinity
 „ 12th—Fifth Sunday after Trinity.
 „ 19th—Sixth Sunday after Trinity.
 „ 25th—Saturday—Festival of S. James, Apostle and Martyr.
 „ 26th—Seventh after Trinity.

SUNDAY SCHOOL LESSONS.

	To be brought <i>learn't.</i>	Lesson in Scripture
July 5th.	Hymn 174 v. 4	Gospel.
„ 12th.	„ v. 5	„
„ 19th.	Hymn 575 v. 1 & 2	„
„ 26th.	„ v. 3 & 4	„
Aug. 2nd.	„ v. 5 & 6	„

Baptisms.

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

May 31st—Catherine Louisa Fletcher.
 Rose Mary Mee.

June 7th—Oliver Jack Searle.
 18th—Charles Frederick Grant.
 21st—George Ion.

29th—John William Leatherland.

Marriages.

June 23rd—Ernest Henry Ward and Lucy Holmes.

27th—Edward Brewin and Fanny Elizabeth Sutton.

Burials.

June 13th—Karl William Arthur Clarko, aged 3 months.
 (At Loughborough Cemetery), Elizabeth Bolesworth, aged 57 years.

16th—Lewen Henson, aged 80 years.

COLLECTIONS IN CHURCH.

	Sick and Poor.	Church Expenses	Special.
	£ s. d.	£ s. d.	£ s. d.
May 31st.			
June 7th.	—0 5 1		6 0 0a
„ 14th.	—0 4 8½	1 18 10	2 17 8b
„ 21st.	—0 5 10	2 15 9	4 2 0c
Alms Box—	0 0 7	0 3 1	0 2 6d
Totals	£0 16 2½	£4 17 8	0 3 9½e
			£13 5 11½

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

COLLECTIONS IN JULY.

July 2nd.—Choir and Organ Fund.
 19th.—Fabric Fund.
 Other Sundays for Church Expenses.

Hymns.

	Mattins.	Children's Service.	Evensong
July 5th. {	317 225	51 174	546 549 26
12th. {	187 264 217	570 575	254 281 512
19th. {	534 119 165	160 575	176 51 163
26th {	168 108	573 575	277 140 19
Aug. 2nd. {	160 157	566 575	231 184 17

—o—

PARISH NOTES.

We always reckon Quorn a great place for gardening and therefore unseasonable weather brings special disappointment. The rough cold weather in the spring which did great damage amongst the blossoming fruit trees and bushes also almost entirely spoilt the lilacs and laburnums, and the "may" which contribute so much to the glory of the early summer. Happily in this neighbourhood we have been spared the floods which in some parts of the country were very serious during the past month. But just when the summer weather at last came with the "longest day" the remarkable night frosts made sad havoc among the vegetables. We hear on all hands of potatoes and kidney beans cut off. While these things are disappointing to all who have gardens, those should be remembered with special sympathy who make a living by garden produce. With these people a rough day in May, or a frost in June, may bring to nought the result of many days of labour and sacrifice much hardly-earned profit.

Nothing, perhaps, so plainly illustrates the part we do towards supplying our own needs, and yet, after all, our dependence upon a Higher Power than ours, than a well-stocked garden. No good result can be obtained without our labour and care, and yet when all is done that we can do we must wait for and depend upon the sunshine and shower—the frost and snow too, in their season—the regulation of which are utterly beyond our control. We folk who have the happiness to live in the country have always a sermon being preached to eye and ear on the text:—

"The eyes of all wait upon Thee, O Lord"
"And Thou givest them their meat in due season."
Ps. cxlv. 15.

We should be the better trained in the spirit of patient dependence and thanksgiving!

We may now, with thankfulness, congratulate ourselves upon our escape from a general visitation of small pox. Within the last three months there have been four cases in Quorn Parish, the first confined to a house well out of the village, the other three nearer to our midst, but still not in a thickly populated part.

Owing to careful isolation each outbreak was confined to one house. In the second case the necessary confinement of the inmates to a small house and garden for six weeks was a troublesome experience. We should not forget to be grateful to those who enforced the stringent regulations, and those who submitted to them. Only one patient of the four, the father of the family in the second household, was seriously ill. The others escaped with a mild form of the terrible disease.

The out-of-door meeting of the Mothers' Union was called a few days too early. The day fixed was far too damp and cold for its being held with safety. Mrs. Rudd has kindly consented to come on Wednesday, July 8th, when the meeting will be held in the Vicarage Garden, at 7 p.m., again, we must say, weather permitting.

TO THE MEMBERS OF THE GUILD.—Sixty-eight Resolution Cards have been signed for the year which will end next Whitsuntide. I again express my thanks to those who have in this way shown their sympathy with me in the desire that I have to draw people to fall in with the beautiful system of devotion that our Church sets before us.

I feel very strongly that at this time when the claims of business and pleasure press on us more than in former days, and when many forms of religious excitement compete for our attention that we should more and more persevere in the ways of quiet devotion that have stood the test of time—and that we should try to make the very best of our opportunities of worship according to the sober yet most spiritual forms that the Prayer Book provides. We must not tire of the old round of praise and prayer and Holy Scripture, of regular self-examination and Communion. If we persevere humbly in these things they will form, I am confident, the best possible help to a virtuous life—strong and patient—lived as in the presence of God.

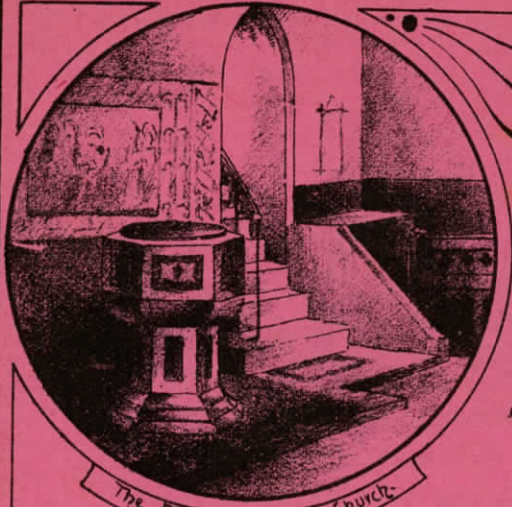
E. F. K.

The service of Sacred Music held on Sunday afternoon, June 14th, was not arranged in time for us to make any announcement in the Magazine last month. However from the number of people present it seems to have been sufficiently well known. Music performed for religious purposes in Church is not the proper subject for criticism. We will only say that we hope that the exquisite rendering of the solos and quartets stirred many hearts with sacred thoughts. For those who listen to such music with a really religious desire it may serve some of the purposes of a sermon in the way of arousing the sacred emotions of repentance, thanksgiving, and longing after God. We must be careful lest our appreciation of such a service begins and ends with the pleasure of *enjoying the music*. To use music only for that purpose would be unworthy of our Churches consecrated to the worship of God.

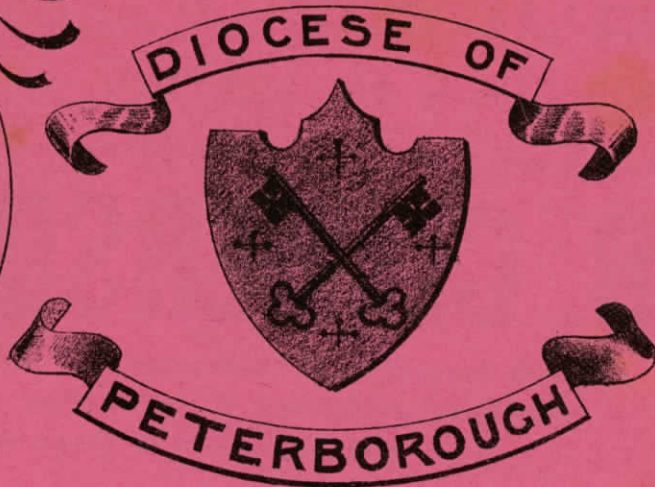
John King, the Sexton, desires to thank the many persons who contributed to the fund raised for his benefit during his long illness.

AUGUST.

1903



The Fort, Quorn Church.



S. Bartholomew's Quorn.

PARISH
MAGAZINE.



CHURCH OF ST. BARTHOLOMEW, QUORN.

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.

Aug. 2nd.—Eighth Sunday after Trinity.
 „ **9th.**—Ninth Sunday after Trinity.
 „ **16th.**—Tenth Sunday after Trinity.
 „ **23rd.**—Eleventh Sunday after Trinity.
 (Dedication Festival.)
 „ **24th.**—(Monday) S. Bartholomew's Day.
 „ **30th.**—Twelfth Sunday after Trinity.

SUNDAY SCHOOL LESSONS.

	To be brought <i>learned.</i>	Lesson in Scripture
Aug. 2nd.	Hymn 575 v. 5 & 6	Gospel.
„ 9th.	„ v. 7 & 8	„
„ 16th.	Hymn 359 v. 1	„
„ 23rd.		(No Morning School.)
„ 30th.	„ v. 2	Gospel.
Sept. 6th.	„ v. 5 & 6	„

Baptisms.

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

June 30th.—Florence Clarke.

July 12th.—Wilfred John Towell.

COLLECTIONS IN CHURCH.

	Sick and Poor. £ s. d.	Church Expenses £ s. d.	Special. £ s. d.
June 28th.—	0 5 9	2 1 3	
July 5th.—	0 6 1		1 19 3a
„ 12th.—	0 8 6½	2 6 9	
„ 19th.—	0 1 8		3 6 10b
„ 26th.—	0 8 3	2 19 9	
Alms Box.—	0 1 1	2 0 6½	{ 0 2 6c 0 2 0½d
Totals	£1 11 4½	£9 8 3½	£5 10 7½

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

COLLECTIONS IN AUGUST.

August 2nd.—Choir and Organ Fund.
 23rd.—Foreign Missions
 Other Sundays for Church Expenses.

PARISH NOTES.

The Dedication Festival of the Church will be held on Sunday, August 23rd, being the Eve of S. Bartholomew's Day, in whose name the Church is dedicated.

The Sermons and Afternoon Address on that day will be delivered by the Rev. P. H. Crozier, sent in behalf of the Society for the Propagation of the Gospel, and all the Collections will be given to Foreign Missions.

[Holy Communion 7 a.m.; 8 a.m. (Choral); and at Mid-day.]

We hope that the Sunday School Treat will be held on the Saturday preceding, i.e. August 22nd.

The Contractor informs us that the connections of the houses with the new sewers will be begun early in August and the work may be expected to occupy about six weeks.

The parishioners will have noticed the improved condition of the Churchyard. We do not mean the work along the paths, but the tidy way in which the grass has been kept cut during the summer. This is in consequence of a new arrangement made by the Church Committee. We hope that this improvement will be appreciated and the extra expense incurred will be met by willing contributions. Those who notice such things as they go about will remember how frequently Churchyards are left in a very neglected condition. We hope it will no longer be so here. Churchyards are sacred for a double reason; firstly, because they are the resting place of the bodies of Christian people, for which reason the word Cemetery (which means sleeping place) is applied to them; and secondly, because when they were first set apart for this purpose they were consecrated to God that they might never be put to any other use, hence the Churchyard is called God's Acre. This double sanctity ought to have preserved them from neglect. We trust that the general improvement of the condition of the Churchyard will encourage more people to take pains with the graves of their friends and relations. Some are always carefully kept, but there are many still that sadly need special attention.

As our readers know we always like to publish any facts that concern Quorn in the old days. By the kindness of Mr. G. Farnham we are able to give the following extracts from the family records, not however going back to the first Farnhams who lived here.

(1) Robert Farnham, son of Thomas and Margaret, was born 1482, and living through parts of the reigns of seven Kings and Queens, died in 1561, in the time of Queen Elizabeth. In 1540 he repaired the church of S. Mary, Woodhouse.

In his will dated March 14, 1560, besides disposing of his landed property in various places he bequeathed "To my daughter Joan Saunders one cow, and to every one of her sons and daughters a heifer of two years old." He directs that his body is to be buried in the Farnham Chantry (the Chapel adjoining Quorn Church) which was accordingly done under an alabaster slab, which now stands against the wall with a representation of himself engraved upon it.

(2) Francis Farnham, son of Robert, married Margery daughter of Sir Thomas Cave, of Stanford. He was Member of Parliament for Leicester, 1553-5. He died in his father's life-time, 1557. By his will of that year he gave 20 pence to the maintenance of the lights before the high altar at Quorn Church, and to the Churchwardens one altar cloth. He also was buried in the Chantry under a slab which is now against the North wall.

(3) To understand the state of things at Quorn in the old days it should be known that while one branch of the Farnham family lived in a house near the present one belonging to them, another branch lived in a house where Quorn Hall (Mr. Warner's) now stands, then called the "Nether Hall." The first inhabitant of this known was Thomas Farnham, who in 1439 was a Justice of the Peace.

Attached to this family was a Chantry Chapel on the North side of the nave of the Parish Church, which was pulled down 70 years ago, when the Church was enlarged. Here the Farnhams from the Nether Hall were buried. (The monuments which remained in 1887 were removed to the South Chantry by Mr. W. Farnham.)

(4) Of all the family in both branches the most distinguished seems to have been John Farnham, of the Nether Hall, who was born 1506 and died 1587. It is he who was buried under the large tomb on which his figure in alabaster is, and that of his wife Dorothy, as may still be seen now in the South Chantry.

He was an officer (called "gentleman pensioner") at the court of Queen Elizabeth. He received several grants of land from that Sovereign, probably in recognition of military service, as he is represented on the field of battle on a slab on the wall by the tomb. There is a portrait of him now at Quorn House.

We select the following items from his will (dated December 9th, 1586); 100 marks (about £33) for the setting up of his tomb (the handsome one still preserved with the two figures upon it). 100 marks to be spent on his funeral or given away at the time. After several bequests of money to his relations and servants he gave "to Mr. Roger Manners my best turkey carpet;" "to Mr. Thomas Warrop my little chamber basin and laver of silver;" "to my nephew, Thomas Beaumont, my three steel saddles, with my best harness (suit of armour) and furniture for my great horse" (charger) "to Ann Beaumont my god-daughter, my 18 buttons of gold, enamelled for a cap band."

These bequests show the sort of things that a rich gentleman of that time considered his most valuable belongings.

(5) This John Farnham was succeeded in the possession of the Nether Hall by Matthew his brother. The list of his farming stock in his will is particularly interesting, as giving the value of such things in the money of the time (1594).

My sheep being 500	..	£260	0	0
„ horses	..	50	0	0
„ plate ..	..	40	0	0
„ neate beasts (oxen) being 60	..	90	0	0
„ corn ..	..	80	0	0
„ household stuff	..	80	0	0
„ wood carts and things to husbandry	..	30	0	0
Hogs and other provisions for my house	..	10	0	0
		£640	0	0

After dealing with his land, he left to find a school-master 40/- a year for ever; "to my son Humphrey, 140 sheep £70, neate beasts, six kine and four young beasts, £15, a basin and ewer of silver, £20, one of my best silver bowls, £2 10s., a silver tankard, the best, £2 10s., six silver spoons, £2 10s., one silver salt, occupied (used) every day, £2, all the furniture of the bed in the buttery chamber, a feather bed, a mattress, two blankets, two pillows, one

bolster, two pairs of good sheets, the curtains and tester, £5; all my gold buttons, £7; to his son Humphrey two of my best cloaks, two pairs of best hose, my best satin doublet (jacket) £5; my curtail nag, my best colts or fillies, £5.

[NOTE.—Value of a sheep about 10/-, of an ox or cow about £2; but money was much less plentiful, and so of much higher value.]

(6) Henry Farnham, born 1626, died 1684, having rebuilt the Nether Hall in his life-time. Leaving a large family, he directed it to be sold after his death, which was done. It had been 300 years in continuous occupation by his ancestors.

(7) There is a singular provision in the will of Adrian Farnham (1628). He bequeaths £10 a year to his second son, Thomas, to be paid at Michaelmas and Lady Day, *in the porch of the Church at Quorn*. What could be the reason of this?

(8) Mrs. Rebecca Farnham (sister to the Rev. Chas. Lewis, Vicar of Prestwold) widow of Charles Farnham, (who died in 1722) shows by her will how other Quorn families had become connected with the principal one. She mentions "her nieces" Mary and Phillipa Pryor, and "her nieces" Anne and Charlotte Sculthorpe. She only lived two years after her husband's death, and the following quaint lines are inscribed on the slab over her grave in the Chantry—

"He first deceased; she a little tri'd

"To live without him; lik'd it not, and di'd."

As we try thus to revive the memory of former inhabitants of our parish in the old, old time, does it not strike us how different their life was from ours? How impossible it really is for us to reproduce their ideas, and their thoughts; and strange would seem our surroundings to them. Some of the old landmarks are the same, the hills remain, the old Church still stands, perhaps a few old trees that they planted, two or three hundred years ago are still alive. But how lost they would be if they could revisit their old parish. How astonished they would be

to see the hundreds of well-built houses, the good roads, the enclosed fields. How the sound of the trains on either hand would astonish them, how curious would the telegraph wires appear, how amazing the bicycles and swift motor cars.

Very different were their ways and their surroundings, yet that they had some thoughts in common with us we have sure tokens. This is shown by the lines that are engraved upon their tombs. They knew how worthless were wealth and family distinction, and high position without goodness and virtue, they looked back and thought of those gone before them and reflected how short life is. We close with the lines on the tomb of Thomas Farnham, who died 1666, which can still be seen on the South wall of the Chantry, with kneeling figures of himself and his wife and children.

Here lodgeth Thomas Farnham, late Esquire,

Who hath his house in darkness, as you see,

He saith to Rottenness, Thou art my sire!

And to the worms, my brethren must ye be.

His blood had sometime heat, his nostrils breath,

The one now chilled the other choked in death.

His lineage from a knight, his life unstained,

His hand not slack in bounty to the poor,

But neither bounty, life nor lineage gained,

Release from death, nor any virtues more.

The dead ere cry, the living are but vain,

Houses of earth that must to ruins fall;

From dust to dust, from ashes back again,

This doom is written in the flesh of all.

The law has set them from their mother's womb,

A cradle for their first, their last a tomb;

But blessed is the man whose first and last,

Is like that man that lies interred here,

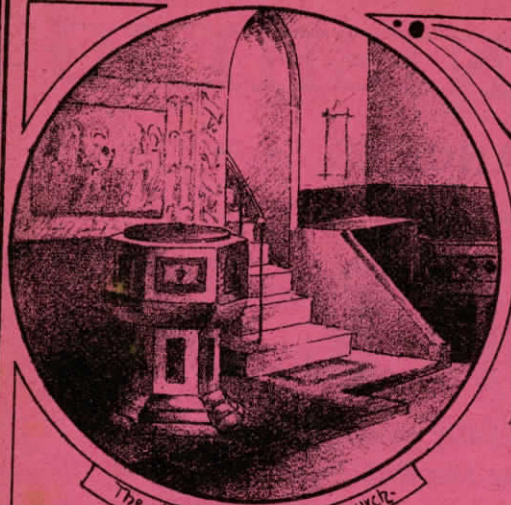
Whose body though in dust, his soul doth taste,

The hidden manna which is angel's cheer.

He honoured Christ beneath, Christ honours him

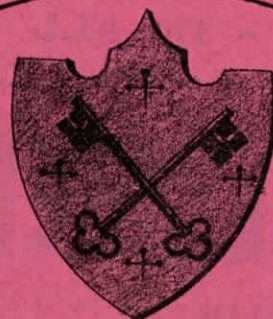
above;

He loved his Lord and him his Lord doth love.



The Font, Quorn Church.

DIOCESE OF



PETERBOROUGH

S. Bartholomew's Quorn.

PARISH
MAGAZINE.



Charles Cook, 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
 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.

Sept. 6th.—Thirteenth Sunday after Trinity.
 „ 13th.—Fourteenth Sunday after Trinity.
 „ 20th.—Fifteenth Sunday after Trinity.
 „ 21st.—(Monday) Festival of S. Matthew.
 „ 27th.—Sixteenth Sunday after Trinity.
 „ 29th.—(Tuesday) Festival of S.S. Michael and All Angels.

SUNDAY SCHOOL LESSONS.

	To be brought <i>learn't.</i>	Lesson in Scripture
Sept. 6th.	Hymn 359 v 3	Gospel
„ 13th.	Psalm 91 v. 1 & 2	„
„ 20th.	„ v. 3 & 4	„
„ 27th.	„ v. 5 & 6	„
Oct. 4th.	—No Morning School.	

Baptisms.

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

Aug. 16th.—Tom Webster.

Marriage.

Aug. 6th.—Leonard John Collins and Jessie Emily Richardson.

Burial.

Aug. 27th.—John Rennocks, aged 46.

COLLECTIONS IN CHURCH.

	Sick and Poor. £ s. d.	Church Expenses £ s. d.	Special. £ s. d.
July 26th.—	0 8 3	2 19 9	
Aug. 2nd.—	0 4 11		3 19 0a
„ 9th.—	0 4 2	2 19 0	
„ 16th.—	0 6 5	3 1 9	
„ 24th.—			7 5 0b
Alms Box—	0 0 1	0 0 1	{ 0 2 7c 0 10 14d
Totals	£1 3 10	£9 0 7	£11 16 84

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

COLLECTIONS IN SEPTEMBER.

(When not otherwise stated, for Church Expenses.)

Sept. 6th.—Choir and Organ Fund.

Hymns.

	Mattins.	Children's Service.	Evensong.
Sept. 6th. (Wake.)	150 176 315	359 140	196 230 231
13th.	514 225 266	Ps. 91 176	541 108 17
20th.	241 260 522	Ps. 91 193	432 270 614 437
27th.	478 257 238	Ps. 91 337	545 251 24
31st.			382 388 383
8 a.m.			
Oct. 4th.	381 323 318 616	382 339	381 384 423 365
	Ps. 104 & 150		Ps. 132 & 65

PARISH NOTES.

Wake Sunday falls this year on the earliest possible date, viz., on Sept. 6th. We again remind our readers of the origin of the Wakes. They were intended to commemorate in each place the first building and Dedication of the Church. In this place a Church appears to have been first built about 800 years ago, and when it was finished it was dedicated in the name of S. Bartholomew, or Nathanael, who was one of the Disciples of our Lord. Now Bartholomew's death as a Martyr is supposed to have taken place on Aug. 24th, and therefore year by year a Feast or 'Wake' was kept at that time as a season of religious thanksgiving and rejoicing. The reason why the Wake now falls a fortnight later is that the calendar was altered about 150 years ago. At that time the Saints' Days were shifted with the days of the month to about 10 days earlier, but as people had almost forgotten then that the Wakes were connected with the Church, these were not altered but were kept at the old season. Thus we find in other places the Wakes are kept at about the same interval after the Holy Day connected with the Parish Church.

For instance: at Mountsorrel—S. Peter's Day, June 29th, Wake Sunday, after July 10th; Syston—S. Peter's Church, the same date; Barrow—Church Dedicated to the Holy Trinity, Wake kept on Trinity Sunday; Sileby—S. Mary's Church, Wake 10 days after Sept. 8th, Birthday of S. Mary.

We have called attention in this way to the religious origin of the Wake for two reasons: first because it very suitably suggests a word of warning against the temptations which come specially at times of rejoicing, such as loose behaviour and intemperance. How many people, careful living and moderate at other times, bring sorrow and disgrace on themselves and others at these times. No one should grudge a little merry making to people, most of whom live hard-working and quiet lives, but one cannot help seeing the sad results from the abuses of public holidays.

Then secondly, we take the opportunity of this ancient commemoration of the institution of our Church to call attention to the fact that it is *free and open to all who come*, even if they come only once a year. It is a very pleasant feature of the Wake that many people come to visit their old homes. How very suitable a thing for them also would it be to visit their old Church, where perhaps they and their fathers were baptised, and about which their forefathers lie buried. Whether many or few come they will be heartily welcome. On the Wake Sunday evening a sermon will be preached on 'Home.'

We understand that the Showmen and others employed in the Wake are to be invited to breakfast by the Men's Adult School on the Sunday morning that they will be at Quorn.

The Vicar expects to be away from home during part of September. If in his absence the help of a clergyman should be required application should be made to the Churchwardens or Parish Clerk, when immediate assistance will be procured.

The Harvest Festival Services will be held as usual in the Octave of S.S. Michael and All Angels, i.e., on Sunday, Oct. 4th, with a Special Choral Evensong and Sermon on the Thursday preceding (Oct. 1st). On the Sunday Evening Mr. Ekanayake has promised to preach at Quorn for the last time before he returns to his home in Ceylon.

Considering the very unsettled state of the weather during August we may feel very thankful for the beautifully fine afternoon that we had for the School Treat. The arrangements seem to have been particularly good. Some form of amusement was in hand all the time. The bigger lads played a Cricket Match against a Sileby XI., and after that was over played them at Football. There were races with very numerous prizes all through the afternoon except when tea was going on, or Punch and Judy were performing, or the Conjuror and Ventriloquist was mystifying the little ones. The Barrow Band did good service, and only played the National Anthem when the light was getting dim, and the dew falling, and here and there a tiny one was crying with tiredness, showing that there may be even too much of a good thing. We should add a word of acknowledgment to the numerous subscribers who make this day of happiness for the children. A word should also be said as to the excellent arrangements for the tea, which was this year held for the first time for many years in the School, and not in the Village Hall, which was otherwise engaged.

We publish this month the Sunday School Accounts for last year (ending Dec. 31st, 1902), with Mr. Hayward's apologies to the subscribers for the delay in publication.

NOTICE TO MEMBERS OF THE CLOTHING CLUB.—The last payments should be made on Clothing and Coal Cards on Monday, Oct. 5th, and all Cards should be left that day whether payments are made or not.

We are glad to note that the offerings at the Dedication Festival (£7 5s. od.) exceeded those of last year by more than £1. There were 98 Communicants at the Festival.

We mentioned last month a remark of the Contractor with reference to the work of connecting the new main sewers with the houses. We reported him to have said that this work, being begun early in August, would occupy about six weeks. From a subsequent conversation with Mr. Barry and his managing foreman, Mr. Fitz-John, we gather that the work is likely to take rather longer on account of the wet weather, and that more unsettled weather may further upset their calculations.

Mr. Barry hopes that the whole system will be ready for use at the beginning of October. Before the work was begun, more than a year ago, we gave a general account of the scheme. Now it is nearing completion it may interest our readers to know a few more details derived from a personal inspection.

It must be remembered that the sewage is drained away from the village by two main sewers. One runs from the end of Freehold Street across Mr. Warner's land to Barrow Lane, just above the Spinney on the left; the other runs down Barrow Lane to the same point. Here the two discharge themselves into another large drain across the land to the engine house, which may be seen away on the left about 300 yards from the road.

Here the drain runs into a tank constructed of brickwork underground, and covered over by means of brick pillars and arches. This is 30 feet square and 20 feet deep. By the side of this stands the engine house, which contains two 9-horse power oil engines. These work pumps which draw the sewage from the tank, and force it across the fields to the Sewage Farm about 400 yards away. This farm consists of about seven acres of flat land, abutting on the lane which leads out of Barrow Lane by the Flesh Hovel, and is close to Mr. Chapman's farm. Side by side, only separated by a light iron fence, is another farm (apparently exactly similar) belonging to the Barrow sewage system.

At one end of the farm the filters are constructed. These are (8) brickwork tanks in two sets of four on different levels. They are each 46 feet square, and about 5 feet deep. They are all filled with broken furnace slag.

The sewage is distributed over the surface of these till the slag is saturated. It is then left standing for a period of 24 hours. During this period a process goes on through the action of minute animals (bacteria) that infect the sewage, by which the harmful qualities of the liquid is done away. Each quantity of sewage goes through two filters, and is then distributed over the land. This is done by means of 'carriers,' which are shallow brickwork channels raised a few inches above the general level. Along these 'carriers' at every few yards there are metal sluices, which can be opened by the superintendent according as the land at any particular spot seems to absorb less or more of the liquid.

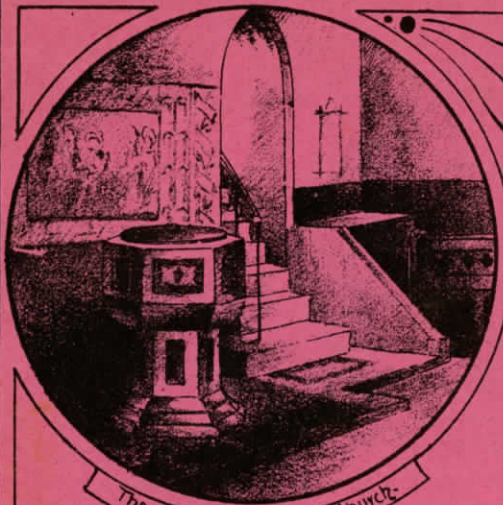
To prevent the land becoming over saturated and sodden there are drains below the surface that carry off the superfluous moisture into a brook which runs into the river 200 or 300 yards away. Thus nothing will go into the river but that which by thorough filtering processes in the tanks and through the soil is deprived of everything harmful and disagreeable.

Upon the sewage farms are generally grown roots, such as turnips and mangolds, or osiers for basket-making.

In this system we have a good example of how by modern knowledge and constructive skill that which is noxious and conducive to disease may be carried away from the neighbourhood of human dwellings, and actually turned to a useful purpose.

It is now nearly two years (Oct., 1901) since we first spoke of this matter in the Magazine. The work was actually begun in March last year. If then the system is ready for use in October, about a year and a half will have been occupied in carrying out the work.

Fortunately, though the Contractor will be paid his £12,000 for the work without delay, we shall not be called upon to contribute our portions all at once. The money has been borrowed by our District Council, and it will be paid back by instalments during the next 30 years. It is a very fair arrangement that, as the benefit is a lasting one, the cost should not be borne by the inhabitants at the period of completion.



The Font, Quorn Church



S. Bartholomew's Quorn.

PARISH
MAGAZINE.



Claude Gault, 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.
 10 a.m. Mattins.
 7.30 p.m. Evensong

} Or according to notice.

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.

Oct 4th.—Seventeenth Sunday after Trinity. (Harvest Festival.)
 „ 11th.—Eighteenth Sunday after Trinity.
 „ 18th.—Nineteenth Sunday after Trinity. Festival of S. Luke the Evangelist.
 „ 25th.—Twentieth Sunday after Trinity.
 „ 28th.—(Wednesday) Festival of S.S. Simon and Jude, Apostles and Martyrs.
 Nov. 1st.—Twenty-First Sunday after Trinity. **ALL SAINTS' DAY.**

SUNDAY SCHOOL LESSONS.

	To be brought <i>learnt.</i>	Lesson in Scripture
Oct. 4th.—No Morning School.		
„ 11th.	Psalm 91 v. 7 & 8	Gospel
„ 18th.	v. 9 & 10	„
„ 25th.	v. 11 & 12	„
Nov. 1st.	v. 13 & 14	„

Baptisms.

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

Sept. 4th.—Arthur Edward Gordon Topley.
 6th.—John Samuel Daft.
 27th.—Frederick Sydney Sharpe.
 Oct. 3rd.—William Thomas Smith.

Burial.

Sept. 21st.—Catherine Lane, aged 82.
 22nd.—James Lovett, aged 56.
 William Bird, aged 81.
 Oct. 2nd.—Florence May Brown, aged 4.

COLLECTIONS IN CHURCH.

	Sick and Poor.	Church Expenses	Special.
	£ s. d.	£ s. d.	£ s. d.
Aug. 30th.—	0 5 0½	3 6 0	
Sept. 6th.—	0 5 9½		3 16 3a
„ 13th.—	0 4 8½	2 11 3	
„ 20th.—	0 2 2	2 3 6	
„ 27th.—	0 2 8	2 10 3	
Oct. 1st.—			2 1 0b
„ 4th.—			7 18 0c
Alms Box—	0 1 1	1 0 0	{ 0 2 6d 0 1 10½e
Totals	£1 1 5½	£11 11 0	£13 19 7½

a—Choir and Organ Fund. b.—Royal Agricultural Benevolent Society. c.—Hospitals. d.—Foreign Missions. e.—Negro Boy Fund.

COLLECTIONS IN OCTOBER.

(When not otherwise stated, for Church Expenses.)

Oct. 4th.—Hospitals.
 18th.—Archidiaconal Board of Education.

Hymns.

	Mattins.	Children's Service.	Evensong.
Oct. 11th	{ 3 91 (omitting v. 2) 172	Ps. 91 242	165 206 31
18th.	{ 439 433 623 425	Ps. 91 333	433 228 438 437
25th.	{ 237 116 163	Ps. 91 197	373 207 477
28th.	{		431 432 23
Nov. 1st.	{ 261 438 140 499	Afternoon Special Service.	221 428 608 289

PARISH NOTES.

[The long delay in the issuing of the Magazine this month is due to the illness of the Vicar.]

The Harvest Festival is come and gone with the usual features of interest. The decorations were as dainty and tasteful as ever, perhaps showing to somewhat unusual advantage on the newly coloured walls. [By-the-by the repainting of the texts over arches and door will be all like the re-appearance of old friends to some people. We cannot find any one who knows when or why they were covered up.] The Church was of course packed on the Sunday Evening—we were also rejoiced to see a crowded congregation at 11 o'clock. We draw the usual moral, viz.: that *the parishioners know that they may come and take their places in their parish Church whenever they like.* Any who habitually keep away only do so of their own will and for no other cause. The best feature of all in connection with the Harvest Festival is that now a considerable number of people make it an occasion for Communion. There were 99 Communicants (70 at the early services). Ten years ago (1893) the number was 34 altogether.

We are glad that their was a large congregation to hear Mr. Ekanayake's farewell Sermon. He preached his first Sermon at Quorn at the Dedication Festival, August 23rd, 1900, and during the interval of three years has frequently either assisted or, in the Vicar's absence, undertaken the whole of the Sunday Services. We should be very thankful for his having officiated amongst us so often; firstly, because his presence, a member of one of the Eastern Nations, is a witness of the wide spread work of the Church, which we are so apt to forget or overlook. And secondly, those who have been willing to learn cannot help having been impressed by his unusual intellectual power, so far above the average of the English Clergy.

Mr. Ekanayake came from Ceylon to England four year ago to go through the University Course at Cambridge. He has been during that time a member of Selwyn College and has attained the following honours:

Examination for degree, First-Class in Theology in both parts.

Carus University Greek Testament Prize.

College Prizes; for Divinity, once; for Theology, four times.

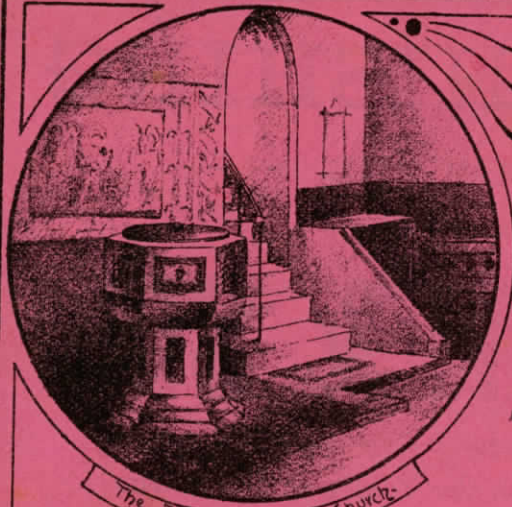
It would be a reasonable Commemoration of his work here if we started raising a gift for Church work in Ceylon to be sent to Mr. Ekanayake year by year. The Vicar would be glad to hear of people willing to contribute if such a fund is begun.

The first Sunday in November this year falls on All Saints' Day. This has suggested the following plan, to which the Churchwardens and Church Committee have assented. This is to have Special Collections on this Sunday, year by year, for the work of keeping the Churchyard in order. The Festival of All Saints, which falls just then (Nov. 1st), with its thoughts concerning the faithful departed, is a suitable time to associate with the care of the resting place of their remains. On the Sunday, in addition to Sermons on the subject at Morning and Evening Prayers, an address will also be given at a Special Service of Sacred Music in the afternoon (at 3). We are sure that the great improvement in the condition of the Churchyard during the last few months must have been widely remarked, and we hope that the offerings on this special occasion will be such as to mark the appreciation of the parishioners for the good work.

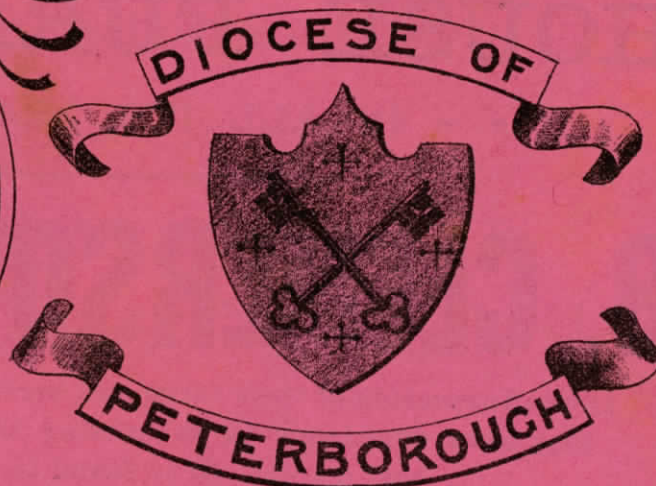
CLOTHING CLUB.—The Clothing Cards will be reckoned up and orders for the amounts given out on Monday, Oct. 12th, at the Schools at 12. The Coal Cards will not be ready till a little later, as new arrangements have to be made in relation to them. When the orders are ready they will be brought round to people at their houses.

The new Cards will be given out and first payments taken on Monday, Nov. 2nd.

Mrs. Kelcey's Mothers' Meetings will begin (at the Vicarage) on Monday afternoon, Oct. 19th, at 2.30.



The Font, Quorn Church



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 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.

Nov. 1st.—Twenty-first Sunday after Trinity.—**ALL SAINTS DAY.**

8th.—Twenty-second Sunday after Trinity.
 15th.—Twenty-third Sunday after Trinity.
 22nd.—Twenty-fourth Sunday after Trinity.
 29th.—First Sunday in **ADVENT**.—(Eve of S. Andrew.

SUNDAY SCHOOL LESSONS.

	To be brought <i>learnt.</i>	Lesson in Scripture
Nov. 1st.	Psalms 91 v. 13 & 14	Gospel
" 3rd.	" v. 15 & 16	"
" 15th.	Hymn 52 v. 1	"
" 22nd.	" v. 2	"
" 29th.	" v. 3	"
Dec. 6th.	" v. 4	"

Baptisms.

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

October 11th.—Ethel Mc Arthur.
 18th.—Harry Pick.
 20th.—Horace Arthur Pole.

Marriages.

October 17th.—Herbert Waite and Frances Sarah Willey Noon.
 " 28th.—George Bancroft and Sarah Ann Wykes.

COLLECTIONS IN CHURCH.

	Sick and Poor. £ s. d.	Church Expenses £ s. d.	Special. £ s. d.
* Oct. 1st.	—	—	2 1 0a
* " 4th.	—	—	7 18 0b
" 11th.—0 5 0½	3 6 0	—	—
" 18th.—0 3 4½	—	—	4 10 9c
" 25th.—0 4 5	4 13 3	—	—
Alms Box—0 1 6	1 0 0	—	{ 0 2 6d 0 2 1½e
Totals	£0 14 4	£8 19 3	£14 14 4½

* Also inserted in October Magazine. a.—Royal Agricultural Benevolent Society. b.—Hospitals. c.—Religious Education. d.—Foreign Missions. e.—Negro Boy Fund.

COLLECTIONS IN OCTOBER.

(When not otherwise stated, for Church Expenses.)

November 1st.—Churchyard Fund.
 " 15th.—Fabric Fund.

Hymns.

	Mattins.	Children's Service.	Evening
Nov. 1st.	261	Afternoon	221
	438	Special	428
	499	Service.	608
			289
8th.	4	566	167
	260	332	224
	214		23
15th.	231	570	238
	184	569	196
			27
22nd.	160	165	228
	268	166	290
	165		289
29th.	53		217
	204		432
	269		403
			51

PARISH NOTES.

The Vicar is exceedingly sorry that the week-day services have been so long discontinued. It is only under very urgent advice against all avoidable exertion that he has omitted this duty at the beginning and end of each day. It is true that the rule of the Church is very strong on this point (see note in the Preface to the Prayer Book) yet the same rule that commands the Curate (i.e. the Clergyman in charge of a parish) to have daily services, also excuses him from occasional disuse if reasonably hindered. The omission will only be temporary.

We again call attention to the efforts that will be made on Sunday, November 1st, towards raising a fund for keeping the Churchyard in good order. We hope that at every house a circular, setting forth the arrangements, has been received. Collections will be made at *every* service for this purpose, including a Special Musical Service, at 2.45, in the afternoon.

There are so many of the parishioners who have friends lying in the Churchyard (and *every parishioner has the right of burial there*) that there should be no difficulty in raising the necessary fund to pay for the work.

The proposal to start a small Missionary Fund in commemoration of Mr. Ekanayake's work here has not been allowed to drop. A subscription list will soon be opened and we hope that an annual sum of £10 will be raised without any difficulty. We sometimes complain of the frequent calls there are on our charity, and that fresh objects are continually being started, but we should do well to consider, whether we, after all, give so much as to impoverish ourselves in any way. There are a few who give to this extent, but not many. Most of us, I am afraid, are continually giving just so much as really "costs us nothing" in the way of self-denial. Every new appeal is not to be grumbled at, but to be received with the questions (1) whether it is a just and fair one (2) whether I can give by denying myself some other expenditure which is not really necessary. Suppose all acted on this principle we should have no further trouble with any of our funds, but should be ready to support many worthy objects which are now forgotten.

Our former notes in regard to the finishing of the Sewage Works, though founded on the best authority, have not been realised. We suppose that the delay may fairly be put down to the very extraordinary weather.

But now that the Opening Ceremony has been fixed for November 13th, we suppose we may feel sure that the system will be in full working order by that time.

We cannot publish the full Balance Sheet of the Clothing and Coal Club this month but we give the following figures that should show its condition in comparison with the year before.

MONEY PAID IN ON CARDS.

1901-2. £214 18s. 8d. Clothing Cards only.

1902-3. £211 11s. 4d. Clothing Cards.

" £25 4s. 1d. Coal Cards.

It is to be noted that though the amount paid in on Clothing Cards is slightly less this year than last, yet the amount earned in bonuses is more, so that the total produced by investment in the Club is the same within 6/6. This is a satisfactory feature, showing that the money was paid in more regularly than before.

The issue of Coal Cards has been a great success. 55 were given out, and of these only five failed to earn the full bonus of 2/- . The total amount paid in was £25 4 1 and the total of bonuses earned £5 1 0, so that £30 5 1 is being spent, which will provide more than 35 tons of first-rate coal. By the time this is in the hands of our readers we hope that every lot will have been delivered by Mr. Carr who is supplying the Club this year.

In looking over the cards we notice that the payments in nearly all cases have been very regular, but we call attention to one rule which a few have transgressed, viz: that not less than 2d. and not more than 4d. should be paid in any week, so that payments of 6d. or 8d. are inadmissible.

It was pleasant work distributing the orders for Coal as everyone seemed so pleased with what had been done. We hope that this satisfaction will continue and the coals add comfort to many home circles.

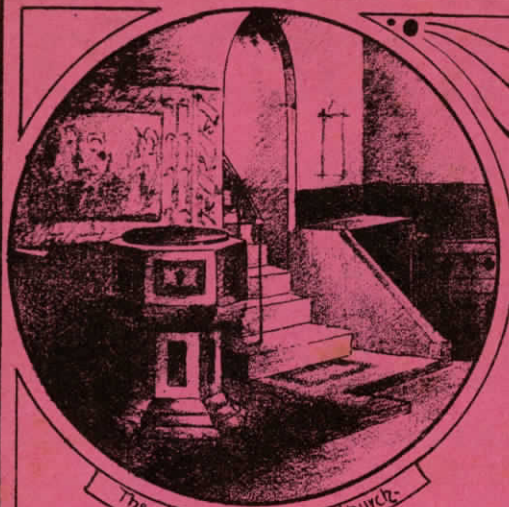
The new cards will be given out, and first payments taken next Monday, November 2nd, at the Schools, at 12.

With the last Sunday in November, ADVENT begins another Christian year. When the secular year begins with January we reflect upon the passage of time. The coming of Advent reminds us of another round of Christian teaching that has passed—either made use of or neglected!

The Church system of plotting out the year in a regular course of teaching and commemoration should be of the very greatest advantage. It ensures that every part of the Gospel story should be brought vividly before us. We do not depend upon the caprice or liking of any particular teacher for any particular part of Christian teaching. It is all in regular course forced upon our attention and it is only by very *deliberate neglect* we can avoid the influence. God makes all His goodness pass before us, and unless we turn our eyes away we must have been drawn nearer to Him in love.

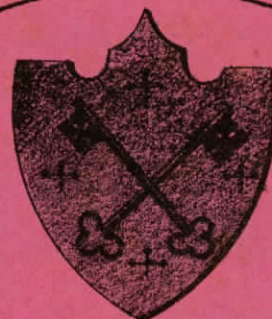
Advent warns us that this course is not for ever to be continued, but that the Judge will come to reward or punish according to His own most stern words, e.g. S. Matt. xxv.

On Thursday, October 15th, Miss Corlett, (the working associate in Quorn of the Girls' Friendly Society) kindly entertained the members of the G.F.S. to a Social Evening, from 7 to 10 p.m. 45 girls were present, and associates and helpers brought up the number to 60. By Miss Corlett's kind hospitality supper was provided for them at 8, and the rest of the most enjoyable evening was spent in dancing and listening to songs from Miss E. White and the Misses Furr. The Society in this parish at present numbers 54 members, 22 candidates, 27 associates.



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 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.

DURING THE VICAR'S ABSENCE.

WEEK DAYS—

Evensong, 6.30 p.m.
 Mattins and Litany on Friday, at 11.30.

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

SUNDAYS & HOLY DAYS OF THE MONTH.

Dec. 6th—Second Sunday in Advent.
 „ 13th—Third Sunday in Advent.
 „ 20th—Fourth Sunday in Advent.
 „ 21st—Monday, Festival of S. Thomas, Apostle and Martyr.
 „ 25th—Friday, CHRISTMAS DAY.
 „ 26th—Saturday, S. Stephen's Day.
 „ 27th—First Sunday after Christmas. S. John the Evangelist's Day.
 „ 28th—Monday, Holy Innocents' Day.

SUNDAY SCHOOL LESSONS.

	To be brought <i>learn't.</i>	Lesson in Scripture
Dec. 6th.	Hymn 52 v. 4	Gospel
„ 13th.	„ 58 v. 1 & 2	„
„ 20th.	„ v. 3 & 4	„
„ 27th.	„ v. 5 & 6	„
1904.		
Jan. 1st	„ v. 7 & 8	„

Baptisms.

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

Nov. 15th.—Alfred Sewell.
 William Freeman.
 17th.—Ethel Eveline Culley.
 Florence Mary Pollard.
 And five other children.

Received into the Church.

17th.—Harold Edward Spence.
 William Thomas Smith.

COLLECTIONS IN CHURCH.

Sick and Poor.	Church Expenses	Special
£ s. d.	£ s. d.	£ s. d.
Nov. 1st. ———	———	13 3 8a
„ 8th.—0 4 0	3 12 3	———
„ 15th.—0 6 1	———	5 12 3b
Alms Box—0 0 6	0 1 1	{ 0 2 6c
		{ 0 0 5½d
Totals £0 10 7	£3 13 4	£18 18 10½

a.—Churchyard Fund. b.—Fabric Fund.
 c.—Foreign Missions. d.—Negro Boy Fund.

COLLECTIONS IN DECEMBER.

(When not otherwise stated, for Church Expenses.)

Hymns.

	Mattins.	Children's Service.	Evensong.
Dec. 6th. {	48 51	215 51	47 203 52
13th. {	46 226 50	53 338	53 51 205
20th. {	203 225 49	333 73	217 204 49
8 a.m.			
25th {	59 323 309	61 60 59	
27th. {	60 59 329 56	61 62 329	62 58 219 482

PARISH NOTES.

According to the letter published on the opposite page, the Vicar will be leaving the parish on or about November 25th., and the Rev. J. E. Phillips will take up his residence at the Vicarage forthwith. Mr. Kelcey has leave of absence from the Bishop for six months from December 1st, and therefore expects to return to work at the beginning of June next year. In accordance with urgent advice it is requested that no communications on parochial work or business be sent to him except where absolutely necessary. Mr. Kelcey hopes by renewed activity and zeal in the future to make up for the indulgence which he has now to ask of the parishioners.

The plan of having Collections for the Churchyard on the First Sunday in November proved very successful. The amount collected was £13 3s. 8d. which is the largest amount raised on one Sunday (except Easter Day) of which we have any record. A pleasing feature of the day was the number of people who usually attend other places of worship—also came to take their part in the afternoon. One person of this class (by no means well off) being quite unable to come to Church on Sunday brought a small contribution the next day. We are very glad that the recent efforts to improve the condition of 'God's Acre' have been so much appreciated by the parishioners.

The Sewerage Works were formally opened on Friday, November 13th. The ceremony was performed in the presence of a small company, invited by Mr. Simpson the Engineer. Mr. Simpson having presented Mr. Cradock with a very handsome key the latter with a few appropriate words opened the door of the Engine House. Mr. Simpson afterwards conducted the party over the whole of the works and explained the manner of working. The system is now actually in use although the connections in Freehold Street (delayed by the wet weather) are not yet made. When this Street is made we understand that the whole work will be finished.

We have good reason to be grateful to the members of our Council for the pains they have been at in carrying through this very important piece of work to promote the health and comfort of the parishioners. Nor should we forget Mr. Simpson the Engineer and his Staff, nor Mr. Barry the Contractor and his men, upon whose skill, management and care we rely for the permanent success of our works. On the opening day the outfall of all the sewage from the village could be seen. It looked then very clean, but the Engineer in charge said that the character of the outfall differed on different days and at different hours of the day. Thus, *washings days* were distinctly marked by the amount of soapy water that comes down.

Mr. Simpson said that about 7,000 yards of piping had been used, *i.e.* almost four miles! It only remains now to *pay for this work*. We have always understood that this will entail a 1/- in the £ on the present rateable value of the parish for 30 years. If, as seems likely, many more houses are built in that time, of course the amount payable by each rate-payer will be lessened in proportion to the increase in the total rateable value.

CLOTHING CLUB.—We publish below the Balance Sheet for last year, duly audited. The new season has begun prosperously. Three subscriptions were withdrawn amounting to £4, but nine fresh subscriptions have come in and some old ones have been increased bringing up the total subscriptions to £25 8s. as against £22 last year. This has made it possible to increase the number of Bonus Clothing Cards from 126 to 138 and the Coal Cards from 56 to 79. It is satisfactory to see this Institution flourishing. Sometimes persons who give money away may doubt whether they are conferring a real benefit. This Club is founded on the very safe principle of helping those who help themselves and therefore deserves the support of the benevolent.

There was some little delay this year in delivering the 56 lots of Coal. This was owing to the floods, rendering it impossible for a time to bring up the boats to the wharf. We hope no inconvenience was caused to the Club members through this.

Subscribers please notice that according to present arrangements the balance in hand accumulated by careful management in past years will now be gradually consumed by bonus cards being allotted to them of greater value than their subscriptions.

QUORN CLOTHING CLUB. Balance Sheet for the year ending, Oct., 1903.

RECEIPTS.		£	s.	d.
Balance in hand .. ..	..	31	11	8
Payments in on Clothing Cards .. ..	..	21	12	0
" " Coal .. ..	..	25	5	11
Subscriptions as per list .. ..	..	22	0	0
Discount on bills .. ..	..	9	5	0
Bank Interest .. ..	..	3	8	1
		£303	2	8

PAYMENTS.		£	s.	d.
Cash paid out on Four Cards .. ..	..	2	3	9
Tradesmen's Bills .. ..	..	269	2	8
Postage and Stationery .. ..	..	0	5	0
Publishing Accounts in Magazine .. ..	..	0	5	0
Help in Working-up Accounts .. ..	..	1	1	0
Dorcas Society .. ..	..	1	0	0
Printing .. ..	..	2	1	6
Balance at Parr's Bank .. ..	..	27	3	9
		£303	2	8

I have examined the above Accounts and find them correct, all vouchers produced.
Signed,
JAMES WRIGHT.

SUBSCRIPTION LIST FOR LAST YEAR.		£	s.	d.	SUBSCRIPTION LIST FOR PRESENT YEAR.		£	s.	d.
Mrs. Farnham .. ..	..	5	0	0	Mrs. Farnham .. ..	..	5	0	0
Mrs. Parker .. ..	..	3	0	0	Mrs. Parker .. ..	..	3	0	0
Mrs. Warner .. ..	..	2	0	0	Mr. Warner .. ..	..	2	0	0
Mr. Warner .. ..	..	2	0	0	Mrs. Herrick .. ..	..	2	0	0
Mrs. Herrick .. ..	..	2	0	0	Mr. Cradock .. ..	..	2	0	0
Mr. Cradock .. ..	..	2	0	0	Mrs. Cuffling, senr. ..	..	1	10	0
Mrs. Woodward .. ..	..	1	0	0	Mrs. Hayward .. ..	..	1	0	0
Mrs. W. Wright .. ..	..	1	0	0	Mrs. J. Wright .. ..	..	1	0	0
Mrs. Hayward .. ..	..	1	0	0	Mr. G. F. Farnham ..	..	1	0	0
Mrs. Cuffling, senr. ..	..	1	4	0	Mrs. Shirley Toller ..	..	1	0	0
Mrs. J. Wright .. ..	..	0	12	0	Mr. R. Thompson ..	..	1	0	0
Mrs. Brown .. ..	..	0	12	0	Mrs. Unitt .. ..	..	1	0	0
Mrs. Firr .. ..	..	0	4	0	Mrs. Brown .. ..	..	0	18	0
Mrs. North .. ..	..	0	4	0	Mrs. G. White .. ..	..	0	12	0
Miss Hack .. ..	..	0	4	0	Mrs. Hensman .. ..	..	0	12	0
		£22	0	0	Mrs. Lewis .. ..	..	0	12	0
					Mrs. Firr .. ..	..	0	8	0
					Miss Corlett .. ..	..	0	8	0
					Mrs. North .. ..	..	0	4	0
					Miss Hack .. ..	..	0	5	0
					Mrs. Backhouse ..	..	0	4	0
							£25	13	0

MAGAZINE ACCOUNT. January to November, 1903.*

RECEIPTS.		£	s.	d.
By Subscriptions .. ..	..	2	14	0
" Sale of Magazines .. ..	..	17	11	8
" Advertisements .. ..	..	5	10	0
" .. ..	..	0	1	0
" Publishing Sunday School Accounts ..	..	0	10	0
" " Churchwardens' .. ..	..	0	7	6
" " Clothing Club .. ..	..	0	5	0
		£26	19	2

EXPENDITURE.		£	s.	d.
Balance due, 1902 .. ..	..	0	10	0
S P.G. for Church Abroad, 1903 .. ..	..	1	4	0
" " " 1904 .. ..	..	1	4	0
Postage, Messengers and Carrier .. ..	..	0	16	7
Wills—Magazines and Printing .. ..	..	22	15	10
Balance in hand .. ..	..	0	8	9
		£26	19	2

* Made up for eleven months only, on account of the Vicar's leaving in November.

The following letter has been addressed by the Vicar to the Churchwardens.

QUORN VICARAGE,
November 11th, 1903.

GENTLEMEN,

I can now announce to you the final conclusion of an important matter upon which we have consulted together at different times lately.

About a month ago, when partially recovered from an illness (with full concurrence of my usual medical adviser) I went to consult Dr. Bond, of Leicester, on my general condition of health.

After seeing him I immediately informed you that he very strongly advised me that it was necessary for me to leave my work for some months, in order to prevent a break-down. Dr. Bond has since put his opinion in writing, and it contains the following :

"After careful examination I do not find any organic disease. The wear and tear of an active life have however produced a certain amount of nerve exhaustion and want of tone; and in my opinion a rest of some months with entire freedom from duty and attendant anxiety is necessary to restore your health and power of sustained work in the future."

Upon hearing Dr. Bond's opinion you both agreed that it would be wrong of me not to act upon it as soon as possible. I therefore at once wrote to the Bishop to ask leave of absence for six months. I have since seen him personally. It of course occurred to me that it might be right to resign my work here altogether, and I laid this alternative before the Bishop. I am very glad that he did not think that the best plan, but gave me the permission of absence that I asked for, with very kind expressions of sympathy.

I should have been very sorry to leave the parish while my interest in and love for the work are unabated, and while I have good hope of renewing it with increased vigour when my health is restored.

I am thankful to believe that the threatened break-down is due alone to the keenness and anxious interest with which I have tried to do my work here, especially during the last 3 or 4 years.

In this large and growing place the clergyman has not only the burden of the work that he *can* undertake, but also the almost more wearing feeling that there is so much more to be done which he cannot touch or can only do very incompletely. Often when tired out with a heavy day's work, I have had the trouble of feeling that some people, to whose cases I have been unable to attend, would be likely to consider me careless or neglectful of them. It is this double burden of work and care accumulating in its effect as years go on, which has at last told upon me and compels me now to give up my work in the parish altogether for a period. At the same time the very hardship of the task has given me experience which ought to make my future work of more value, and I have obtained a knowledge of the place and people which I very much desire to turn to good use.

I hope that as soon as possible after I come back I may be able to secure the help of an Assistant Curate. This parish, as I have tried to work in it, requires more than one man, however capable, to do the work well. Mrs. Kelcey, who so devotedly shares my work and anxieties, is willing to join with me in such a sacrifice towards the necessary stipend of an Assistant, as I hope will induce others to contribute.

Perhaps it is right in this connection to remind you that my official income which 11 years ago was about £100, has now risen to about £230. The average has certainly been less than £200.

With the permission of the Bishop I am leaving to take my place during my absence the Revd. J. E. Phillips, who has during the last two years been working with my friend the Revd. W. J. Thompson, at Holy Trinity, Leicester.

You have already made his acquaintance, and I commend him most heartily to your kindness and to the good-will of the parishioners at large. The knowledge I have of Mr. Phillips makes me feel sure of his gaining the regard of the people as soon as he is known. I propose to leave Quorn at the end of this month and ask to be spared as much as possible of the painful task of saying "Goodbye."

I should be very unhappy if I did not believe that I should turn my time of rest from active work to good account in the way of reading and study. This very important part of my duty is apt to be neglected during the stirring life of parochial work. By this means I hope to make the time in a double way profitable for myself and the parishioners.

During my absence your duty and responsibility will in some ways be the heavier. I am very sorry to be the cause of trouble to others, but I believe you will not grudge a little trouble for my sake, who are, both of you, now such old and tried friends that I take leave to subscribe myself,

Your Affectionate Fellow-worker in CHRIST,

EDWD. FOORD-KELCEY.

To Messrs. W. Thornton and J. A. LE M. Hayward,
Churchwardens of Quorn.