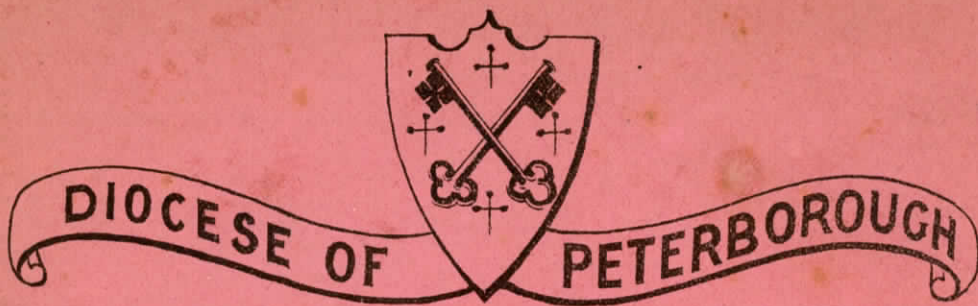


MARCH.

1894.



# S. BARTHOLOMEW'S QUORN PARISH MAGAZINE



Quorn Church from the Wedding Path.



# S. Bartholomew's, Quorn.

## Services in the Parish Church.

**SUNDAYS**— 8 a.m. Holy Communion, and on the 1st 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. on 1st and 3rd Sundays 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. Choral Evensong and Sermon

All other Week Days—

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

## HOLY DAYS OF THE MONTH.

The 5th Sunday in Lent (March 11th.) is sometimes called Passion Sunday, and the week which follows is called Passion Week. This is because of the near approach of the "Passion" or Suffering of our Lord. It is wrong to call the next week by this name. That is HOLY WEEK, because of the extreme solemnity of the facts commemorated in it. It begins on PALM SUNDAY (March 18th) which is so called because when our Lord entered Jerusalem on that day the people waved the palm branches before Him (S. Matt. xxi. 1-11).

During Holy Week there is an Epistle and Gospel provided for each day, by which it is intended that there should be a celebration of the Holy Communion. Day by day we can trace in the Gospels how our Lord passed this last sad part of His earthly life.

**Good Friday (March 23rd).** This is of course the most solemn day of the whole year, upon which we commemorate the Death of our Lord and Saviour. They hung Him upon the cross at 9 in the morning, but He did not die till 3 in the afternoon.

**Easter Day (March 25th).** The day upon which the Lord Jesus rose from the dead. This is the great central fact of the Gospel. If the unbelievers could disprove this fact they would then indeed triumph. But they cannot, and seldom argue about it, knowing how strong the evidence for it is. And the resurrection of Christ, is also the great guarantee of our own triumph over death. This makes this the most glorious festival of the year.

The services for Holy Week and Easter will be published separately.

Subjects for Sunday Morning Lessons and Catechizing at the Children's Service on Sunday Afternoons in March:—

March 4.	Exodus vii.	} Hymn to be learnt 108
11.	(Special) S. Mark xv. 1-39	
18.	" S. Matt. xxi. 1-17	
Eas. Day 25.	" S. Mark xvi. 1-6	

## Baptism.

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

Jan. 26th—Frank Bernard Briars.  
28th—Florence Dora Maria Waite.  
30th—Martha Fletcher.  
Feb. 11th—Thomas Sydney Giles  
And one other infant

## Marriages.

Feb. 3rd—Ernest Gumley and Elizabeth Kay.  
25th—Tom Adeock and Clara Beatrice King.

## Burials.

Jan. 27th—Florence Brown, aged 5 months  
Feb. 6th—Sarah Marson, aged 90 years  
Florence Dora Maria Waite, aged 1 month.  
7th—Arthur Smith, new-born  
17th—Gertrude Lillian Lakin, aged 2 months

## COLLECTIONS IN CHURCH.

	Sick and Poor.	Church Expenses.	Special.
	£ s. d.	£ s. d.	£ s. d.
Jan. 28th:	0 6 2		
Feb. 4th:		2 16 3	
11th:	0 4 0		Negro Boy Fund
18th:	0 5 2	2 9 9	0 14 7
Poor Box:	0 3 10		
Totals	£0 19 2	£5 6 0	£0 14 7

## Hymns.

	Matins.	Children's Service.	Evensong.
March 4th {	318	108	249
	238		193
			28
11th {	160	334	290
	250	108	91
	238	291	25
18th {	99	332	99
	108	108	200
	184	194	24
23rd {	107		108
	108	--	123
	184		124
8 a.m.			
134	134	134	134
322	317	140	140
313		194	135
25th {	318		300
	193		
	324		

## PARISH NOTES.

The Temperance Lecture at the Schools on Wednesday, Jan. 31st, was too late for last Magazine, yet ought to be mentioned. There was a good attendance, and the very numerous show of brilliant pictures was much appreciated. There was collected 14/- in the room, which more than paid the necessary expenses.



Though we were not able to be present at the Lecture the thought of it set us calculating one day about those men whom we often see turn into the door of a public-house. We are not referring now to those men who go and drink themselves drunk. Such men are a public nuisance, and ought to be shut up, whatever class or calling they belong to. We were thinking about the men who go in once a day, or perhaps oftener, "just for a glass." Now no one supposes that drinking in this way does any one any good. A glass at meals may be good for some, though most are better without it, but this drinking between meals every doctor will condemn. It is then waste, and few men think what a lot of money is wasted this way. How many men there must be in Quorn who spend at least 3d. every day on drink, and say, perhaps, 1/- on Saturday and Sunday. Do such people ever think that this means over £5 in the year, and that if this had been put by for about 15 years, they might be the possessors of £100, and what a means of advancement might that be for their children. Of course there are a score or more of men in Quorn who spend double as much as this every week on drink, and very likely these are often heard to complain of the selfishness of those who are better off than themselves. It is true enough that rich people are often selfish and wasteful—and they are to be blamed when it is so,—but the working-man who deprives his home of comforts, and his children of advancement because of just taking 'a glass,' has no right to find fault with others.

The collection for the Negro Boy Fund at the Children's Service on Sunday Afternoon, Feb. 18th, amounted to 14/7. We must have another collection in April.

Easter falls earlier even than it did last year—last year it was April 2nd. This year it will be on March 25th. This is almost the earliest possible date though not quite. We must as usual call attention to the duty of all Christian people to receive the Holy Sacrament at least on this day in the year. There are some people who would be insulted if they were not thought to be Church people, and yet do not even come to Holy Communion at Easter. We do not wish to think or speak harshly of such, but we wonder how they are able to meet an unbeliever in argument. If the unbeliever were wise he would say to such a Christian:—"It is no use arguing with you, you 'evidently don't believe in Christ yourself, or you would not 'break one of His plainest commands.'" And yet one sometimes hears such people speak most indignantly of Dissenters or unbelievers!

Good Friday affords another test of Churchmanship. The man who takes no notice of this day, who makes no opportunity to come to Church may call himself a Churchman, but he must not expect other people to do so. Those who make it a day for merry-making or holiday-keeping must surely be very thoughtless indeed.

On Easter-Day, according to custom, the collections will be given to the Vicar as an Easter Offering.

On Easter Monday, the usual Yearly VESTRY MEETING for the election of Churchwardens will be held at 7 p.m.

#### From the OLD OAK CHEST IN THE VESTRY.

In the January Magazine we brought our comments upon the Old Register down to the year 1619. About this time there are some pages very hard to decipher. In some of the earlier pages the ink is beautifully clear still after 300 years. The year 1621 is so indistinct that someone has copied it all out afresh, and not quite accurately either. Sometimes the writing is very bad, at other places it is beautiful. As the old volume comes near its end the leaves have been much ruffled and tattered, so that part of the writing is worn away, and the rest injured. Our remarks this month will bring us down to the end of the first volume.

The Darker family are twice mentioned. William was married in 1621, and Joan was buried the year before.

The strange name Shelberdine occurs in 1626.

The Quorn name of Callis appears in 1627, Alice Callis being married on April 3rd to George Henton.

Then there was a Wm. Preston baptized in 1629, and a Thos. Hallum buried the same year. Thos. Bonshore, of Woodhouse, is mentioned. Does not the name still survive them? William, the son of John Rawlins, baptized in 1630, was very likely a relation of the Thos. Rawlins, who founded what is now the Quorn Grammar School.

In 1634 we think the name Fewkes first appears. It was then spelt 'Fukes,' and a child named Farnham Fukes, the son of Henry Fukes and Dorothy, his wife, was baptized on August 14th. This Henry Fukes was a tailor.

In last November Magazine we gave the names of some of the Quorn tradesmen in the year 1636. We can now give some more for the year 1635. It must then have been an important place to judge by the number of traders. For instance there were two tanners—Jno Hawkins and John Taylor. There was another tailor besides Mr. Fukes, viz.:—Thos. Finnis. Ralfe Allia and Thos Purse were butchers. Ralfe Bonosor was a pedlar, and Hector Teate a weaver. Barret Worley, victualler, and Silvester Bravin, vintner—both of whom we suppose were innkeepers. John Bauton was a bricklayer; Wm. Gresley and Thos. Adeock were fellmongers; and George Jarratt was a cobbler.

Beginning at this year (1635) the Register is for a time very carefully kept, and the trades, &c., of people put in as well as the names. This was when a new clergyman came, one Anthony Beveridge. We can now continue our list of the clergy:—Thomas Whotton comes first in 1619, in which year George Worthington died, and was buried at Quorn. The Rev. Thos. Whotton stayed for six years, and in 1625 Nicholas Saville took his place. This Saville was married while at Quorn to Jane Waldram (1627). He stayed for four years, and in 1629 Thos. Berridge was appointed, and another six years passed by when in 1635 Anthony Beveridge came. As we said before he seems to have been a careful man, and set out everything very clearly and fully. In 1636 he signs his name at the end of the year in Latin, to show, no doubt, that he was a good scholar. He had two daughters born while he was at Quorn, whose baptisms are carefully recorded.

In 1637 a man came from Derby named Henry Needham, and married a Mountsorrel woman, and we notice that the town was spelt *Darby*, which is no doubt the reason why it is so pronounced by most people still.

After the year 1639 the Register is very irregularly kept—the name of Richard Raven appears as Chaplain, but he does not seem to have continued, and then for about 20 years no Register was kept at all. The first volume ends 1641, and the second begins in 1661.

The fact is, as some will know, at this time very important political events were taking place which affected every village in the Kingdom. The mistakes of the King (Charles I.) and his Rulers had provoked so much opposition that the country was divided into two parties, actually at war with one another, and no doubt the troops marched many times through Quorn. The party who opposed the King hated the Church, and they no sooner gained the upper-hand than they began harsh persecutions. In 1645 the Archbishop was beheaded, and about the same time laws were made to punish those who remained faithful to the Church by keeping up her customs. Punishment was inflicted for kneeling at the Sacrament, for using a ring in marriage. Any clergyman was to be punished who used the services in the Prayer Book, either in public or private, and no religious ceremony or prayer was to be used over the grave of a dead Christian. Clergymen who did not obey this persecuting law were driven from their parishes, and their places were filled up (if they were filled up at all,) by ignorant and narrow-minded men, who were favourable to the persecution. This lasted for twenty years, when the people of England in disgust threw off the tyranny which had ruled them so harshly. During these twenty years not only were religious duties neglected, but the Registers were left without entries. This was the case at Quorn, and the names of those who were baptized, or married, or buried during that time we shall never know.

The following Football Matches are arranged to be played at Quorn:—

March 10th, v. Woodgate, Loughborough.

17th, v. S. Mary's, Leicester.

April 7th, v. Stanford Church Choir.