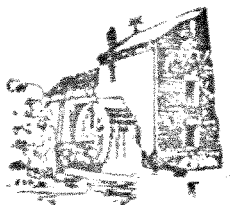


Old Morden



THE ROYAL COAT OF ARMS

On the southern wall of the Church can be found a large painting depicting a royal coat-of-arms, and above it the caption "FEAR GOD AND HONOUR THE QUEEN." This painting must be at least three centuries old, and from the way the paint is flaking, it cannot have had much attention.

The first royal arms to be placed in parish Churches belonged to the Tudor monarchs, no doubt as a direct result of the assertion of the Royal Supremacy; now there are only a few examples remaining. The arms of the Stuart Kings are not quite so rare, but again they are not common; the coat-of-arms in our Church belongs to this family. An Order in Council was passed in 1660 (at the Restoration) making it compulsory to exhibit the Royal Arms in all Churches, the Church officials being responsible for ensuring that it was carried out.

The arms themselves are similar in composition and detail to those used by James I or Charles I. It would not be unreasonable to suppose that they were put there when the Church was restored about 1636. If this were not the case, whoever painted them introduced a local variation, or repainted over an older painting and forgot to alter the crown above the shield. Was the caption above added in honour of Queen Anne? Her original coat-of-arms only differed from the first two Stuart kings in the number of arches in the crown above the shield.

The coat-of-arms itself corresponds to the heraldic arrangements used by the Stuart kings. Queen Anne being the last monarch of this family; she used this arrangement until 1707, when it was revised upon the full union of England and Scotland. The arrangement of the arms used by the Stuarts is in four parts, viz., 1 and 4 Grand Quarters: France Modern and England; Second Grand Quarter: Scotland; Third Grand Quarter: Ireland. In heraldic language this would be—Quarterly 1 and 4 Grand Quarters: France Modern: Azure, three fleurs de lis, or; England: Gules, three lions passant guardant or; Second Grand Quarter: Scotland: Or, a lion rampant within a double tressure flory-counter-flory gules; Third Grand Quarter: Ireland: Azure, a harp or, stringed argent.

The Motto upon the arms in our Church, "SEMPRE EADEM," is not the normal royal motto for any monarch other than Queen Elizabeth, although a church at Weston-under-Lizard, Staffordshire, has the same motto and coat-of-arms as our Church. The detail denoting James I or Charles I is the crown, which has four arches (or bars); for subsequent monarchs it was only two. As these royal arms are most probably of local workmanship, it will be part of the history of the parish. Perhaps it was a public monument, especially as the Manor of Morden was royal property for a while after it was taken from Westminster Abbey (i.e., from 1536 till 1548).
L. A. T.



Letters to The Editor

THE CHURCH HYMNAL FOR THE CHRISTIAN YEAR

The following interesting letter has been received from E. H. Godfrey, Esq., who worships with us at St. Lawrence:—

"In connection with the Hymnal used in the Parish Church of Morden, I have succeeded, after some delay, in acquiring a recently-printed copy of the 'Enlarged Edition, No. 2,' including the Tunes. Rather to my pleasant surprise, I find that this Hymn Book was compiled by the late Lady Victoria Carbery. She was a daughter of the second Marquis of Exeter, K.G., of 'Burleigh House by Stamford Town,' and she was, for many years of her long life, remarkable as an earnest Evangelical Churchwoman. As Compiler of the Hymnal, her signature is appended to the 'Compiler's Preface,' dated Easter, 1917, and also to the Preface of the 'Final (After War) Edition,' dated Easter, 1920. The Collection contains several fine hymns of her own composition.

"She married on the 15th December, 1866, the Hon. William Evans-Freke, who on the 25th November, 1889, became the 8th Baron Carbery of Carbery, Co. Cork. He died on the 7th November, 1894. Lady Carbery's home was in the village of Glaston, near Uppingham, Rutland. She died at a great age on the 22nd February, 1932, and her memorial record is on the walls of the Glaston Parish Church. She was named after Queen Victoria, whose husband, the Prince Consort, stood sponsor at her christening.

"My father, Valentine Godfrey of Glaston, and my step-mother (née Bryan) of Lyddington House, Rutland, were neigh-

Puzzle Corner



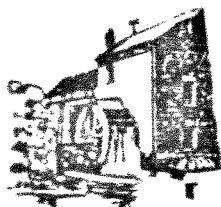
WHAT ARE THE CHURCHWARDEN'S DUTIES?

The office of Churchwarden is very ancient, and by the old common law of England, they are responsible for the care of the goods of the Church. Churches were to be repaired by the Churchwardens at the charge of all the inhabitants but many of the ancient powers of the Churchwardens have recently been transferred to the Parochial Church Council, of which the Churchwardens are ex officio members.

In ancient times, the Bishops were accustomed to call upon certain persons of repute in each Parish to testify and to give information of any disorders by clergy or people. These duties have now devolved upon the Churchwardens, who have to render an Annual Account to the Archdeacon, who acts for the Bishop, of the goods and properties of the Church, together with particulars as to certain matters of practice and doctrine.

In addition to their duties relating to repairs of the Church and Church property, the Wardens are also responsible to maintain order in the Church and Churchyard, especially during Divine Service. The Churchwardens have authority to arrest an offender, and to hand him over to the Police. The allocation of seats in Church is also part of the Churchwardens' duty, and in this matter, they act as the Bishop's officers. The Churchwardens are also responsible for seeing that everything necessary for the proper conduct of Divine Service is duly provided, including a book in which the names of visiting preachers are to be entered.

The disposal of money collected in Church is also one of the Churchwardens' duties, a distinction being made between the alms given at Communion Services and collections made at other times. The Churchwardens have special duties during the vacancy of a benefice. They are often appointed Sequestrators, and have to account for the benefice income to the succeeding clergyman, and in addition it is their duty to see that the necessary Services of the Church are properly carried out. The Churchwardens are also responsible for posting the Bishop's notices on the Church door, and in many other ways they act as duly appointed representatives of the lay members of the congregation.



Old Morden

MORDEN FIFTY YEARS AGO

A Letter from the Rev. G. P. K. Winlaw, M.A. Rector 1899-1913.

In my father's time, the Rev. W. Winlaw, the Rectory was reconstructed and greatly improved at his expense—windows in dining-room, drawing-room and study being put in to floor level, gas stove installed in the hall, and a wall to west and south built at right angles some 10 ft. high for wall fruit; and in my time the garden path and drainage were put in and a tennis court laid.

I became Rector in December, 1899, and resigned in the autumn of 1913.

During my incumbency, as the Church was very well filled, especially at the Morning Service due to at least four or more families who came from Sutton Common very regularly, we did away with the four old box pews capable of holding eight to ten people. The pews were not made of old oak but of grained and varnished deal and so were of no real value. Instead, we installed the present oak pews and gained both in numbers and comfort. We also, in place of the three-decker for Clerk's box—Reading desk—and Pulpit, did away with the Clerk's box and lowered the Reading desk and Pulpit, lengthening the upright of the Pulpit support so as to raise the sounding board outside the reach of a preacher's upstretched hand, and installed a separate oak Lectern. At the same time we did away with the ancient candles and sconces at the end of each pew, which gave very little light; instead we lighted the church with oil hanging lamps and also provided ventilation on the window sills. Later on we installed and enlarged the organ in the west gallery.

Meantime I started a men's Bible class on Wednesday evenings through the winter months from 8 to 9 p.m. which proved a great blessing, at which we averaged an attendance of 40 and sometimes reached even 60 to 70. This after a long day's work meant for many a walk in the dark of two miles each way. The men were made to feel it was really their class, and it consisted of some three hymns—extempore prayer and an address from myself except for once a month when we invited a speaker. Sometimes it was the Rev. W. R. Mowll of Brixton, Rev. E. J. Kennedy of St. John's Boscombe, or my old friend the Rev.

G. F. C. de Carteret, afterwards Bishop of the West Indies; or some excellent layman from Wimbledon.

We also started a Gym and shooting range in the Parish Church room and in the yard behind, with a Church Lads Brigade run by young Mr. Hodgson which proved a great success. All this was only possible when our new scheme went through and the present Parish Church Room became a freehold and we had spent a large sum of money on it.

The room was re-floored, central heating installed, a stage built in and revolving shutters put up so that a concert could be held in the main room and at the interval the shutters rolled up to admit into what had been the Infants School for refreshments. The caretaker's rooms were made quite separate; good enough for a small Parish.

I feel that in my fourteen years something was accomplished, and am thankful to God.

I noticed that my brother's name, Major W. W. Winlaw was on your 1914 war tablet; but mine did not appear.

The Chaplain-General would not accept me for Foreign Service with six children; perhaps he was right, but I was 45 years at the time, and the 45's were called up. I felt my place was with them too, so I joined up as driver in the R.A.S.C. (Horse Transport) and ultimately got my Commission as a 2nd Lieut.

Pathfinder Page

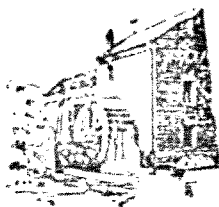
Now for a Quiz: the first correct and tidy solution sent in to 34, Cedars Road before the end of June, will receive the prize of a book.

Great Bible Chapters:

- Which is:
1. The Shepherd Psalm?
 2. The "lost and found" chapter?
 3. The chapter about charity (Christian love)?
 4. The chapter about the Vine and the branches?
 5. The chapter which records the Ten Commandments?
 6. The Psalm which describes God's ideal citizen?

Who said, to whom, and where is it recorded?

1. "Am I my brother's keeper?" (Genesis.)
2. "I being in the way the Lord led me." (Genesis.)
3. "Without the shedding of blood there is no remission." (Leviticus.)
4. "Choose ye this day whom ye will serve." (Joshua.)
5. "Speak, for thy servant heareth." (I Samuel.)
6. "Thou art the man." (II Samuel.)



Old Morden

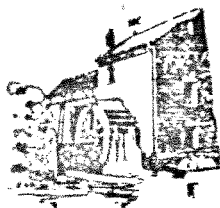
Morden in 1851

During the year of the Great Exhibition there were three weddings in the parish including that of the Rector's daughter, Susannah to the Rev. Henry Seymour, Vicar of Copsall, Nottingham. While the Rector took his summer holiday the duty was undertaken by two visiting clergymen who would obviously enjoy the opportunity of seeing the Exhibition, one coming from Bedfordshire and the other from further afield. There were 25 baptisms during the year including a daughter born to the parish shepherd, Mr. William Watts—(did he take care of the sheep on Stonecot Hill?) A son was also born to the parish "letter-carrier" William Solomon during that year.

The rating of the parish at that time was handled by duly elected officers. These were Thomas Marchant and Henry Ball, the former acting also as Clerk of the Vestry and parish clerk and receiving £35 per annum for these three duties. The Churchwardens were Thomas Marshall and H. T. Hoare, while Hugh Knight acted as parish constable at a salary of £5, and as sexton for the same rate.

Evidently the Church clock was giving trouble for an offer was made by one Thomas Weller (was he a friend of Charles Dickens?) to regulate the clock for two guineas per annum, provided it was first set in good order! A special journey to London at that time cost 6s., while Croydon could be visited for 3s. 6d. The rateable value for the whole parish was £4,018 and a 1s. rate produced a little over £200. In 1851 there was a Church rate of 4d. which raised £65. This was voted by the vestry at the request of the churchwardens for the repairs of the roof and gutters of the Church. A Metropolitan police rate of 6d., bringing in £106; a highways rate at the same figure and a poor rate 2s. with a total return of £392. Thus the whole parish was charged rates at 3s. 4d. in the £ and the Rector had to pay £11 1s. on the Rectory house, stables and land which then extended over 36 acres. The present rates for the same property with less than 1 acre land is considerably more than five times as much. Disputes about rateable values were not uncommon. Mr. Charles Pimm asked the Vestry to reduce his assessment and then appealed to the magistrates who reduced his rateable value from £163 to £127.

Old Morden



THOSE WERE THE DAYS

Modern Sunday School in 1791

Among the parish archives is a very interesting volume of Sunday School accounts beginning Easter Day 1791, including over 30 years of Sunday School business. The rules for the Sunday School make interesting reading: The children were not to be admitted under five years of age, nor to continue after 14 unless there were vacancies. The number was limited to 40 and they were to meet at School every Sunday morning at 9 o'clock and to go "in regular order" to Church at 11 and quietly when Morning Service is over to go to their respective homes and to return to School again at 2 o'clock to attend afternoon Service and when length of the days will permit to receive instruction in singing when the Service of the afternoon is finished. The children to meet every Thursday, meeting in the schoolroom from May 1st to October 1st, at 7 o'clock, and from October 1st to May 1st at 6 o'clock. The children were to behave at all times quietly and orderly and to attend the Minister's examination in the Church Catechism publicly in the Church as often as shall be required by him. Every child who shall absent himself three succeeding Sundays without Leave granted, or being prevented by illness to be expelled and incapable of readmission. The Master to be paid 10 guineas annually, and himself to keep a regular account of children attending and to collect the annual subscriptions "of such in the Inhabitants and Landholders in the parish of Morden and of such other persons who are willing to promote so useful an undertaking" in the first year £65 3s. 0d. was subscribed. The Rector gave copies of an Exposition on the Church Catechism which he had himself written. The Rev. Mr. Mason of Bermondsey gave 100 copies of "Familiar Instructions for Children in the Truths of Christianity," while a lady of Clapham gave 100 copies of "A Serious Address to Children." The first annual subscription list raised £19 8s. 6d., and Bibles, Prayer Books and Catechisms and other books distributed totalled 143. By 1793 the annual subscription had increased to £21 10s. 6d. There were Anniversary dinners for the children shortly after Easter 1792 and hymns were specially printed for use in the Sunday School. Twelve shillings was spent

on "rewards to such children as have made the greatest progress in learning and have been most regular in attendance." The Anniversary dinner and special printing of hymns continued year by year with an annual expenditure on Bibles and other books for the children's use.

In 1807 a mistress was appointed to teach the girls with the assistance of a former scholar. These three undertook the work of teaching the children. In the same year it was decided to provide the children with shoes, stockings and cloaks at a total cost of over £25. The same year also the children had two dinners, for Mr. and Mrs. W. Hoare gave them a dinner in May and the anniversary dinner was postponed until September! In 1809 cambric was purchased for bands, for the children's use, and special hats, so that they all came to Church in uniform. In 1812 the seating in the Church gallery was altered at the cost of £1 15s. 0d., and the children were bought bonnets at a cost of £6 with ribbon costing over 28s. New hats for the boys were also purchased that year.

(To be continued.)

WHAT GOD HATH PROMISED

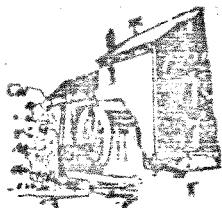
God hath not promised skies always blue,
Flower-strewn pathways all our lives thro';
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

God hath not promised we shall not know
Toil and temptation, trouble and woe;
He hath not told us we shall not bear
Many a burden, many a care.

God hath not promised smooth roads and wide,
Swift, easy travel, needing no guide;
Never a mountain, rocky and steep,
Never a river turbid and deep.

But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.

ANNIE JOHNSON FLINT.



Old Morden

THOSE WERE THE DAYS—II

Morden Sunday School, 1810 to 1820

By this time the Rector, the Rev. *X*. Witherington Peers, LL.D., had found that the collections in Church were almost sufficient, with the help of a few private subscriptions, to cover the cost of the Parish Sunday School. Church collections were usually held in the autumn, possibly on the Harvest Thanksgiving Day, although there is no record of such a Service being held just then. The offering was regularly over £30, which in those days was a princely sum, for we find that it was possible to buy a pair of shoes for a lame child (presumably these were specially hand-made) for 6s. 6d.

On January 12th, 1811, there is an interesting item for "shoes, stockings, pattens and four clokes" for £15 9s. 11d. Evidently that year about half the school were supplied with a new outfit, and it is curious to note that the Sunday School account also paid 10s. 6d. "to expenses of going after the above," presumably a journey either to Croydon or to London.*

The anniversary dinner was obviously a great occasion, for over £4 was spent on it. Certainly for two shillings a head, in those days, a tremendous meal could be provided.

In 1820, £2 11s. 5d. was spent on meat for the children's dinners. In the same year, Thomas Thompson, who had been helping for two years in instructing the children quite voluntarily, was given a present of a Scott's Bible costing £9 5s. 0d. This sort of Bible was very popular at the time. Thomas Scott had produced a valuable Commentary on the Bible, and many of his notes were printed along with the authorised version text at the place to which they referred. Many old family Bibles were Scott's Bibles. Presumably a book costing over £9 would be calf bound and fairly weighty. Books were also given to the children in 1813, for £8 16s. 0d. was spent with the bookseller for Bible, Prayer and Hymn books, and in the same year two dozen of Brown's Testaments were purchased at a cost of £3 12s. 0d. (i.e., 3s. each).

The Master's salary was raised in 1814 to £10 10s. 0d., for salary, coals and candles, with a further £8 8s. 0d. for attendance in School, Church, and instruction in singing. The practice, of

giving gowns, and buying hats for the boys and bonnets for the girls, continued for many years, and it must have been interesting to see the children of the village assembled in the Church gallery, for morning and afternoon Service each Sunday. Evidently special hymns were provided for the children, for from time to time an item appears for printing hymns £1 10s. 0d.

We must not forget that in the days to which these accounts refer there was no compulsory education. In Morden parish, the only school was the Church school, discontinued in 1911, and the Sunday School provided opportunities to learn to read and write as well as to master the elements of the Christian Faith, for children whose parents did not send them to day-school, but put them to work at an early age.

What Then?

"For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, and it shall leave them neither root nor branch."—Malachi 4: 1.

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of silk,
And dismissed the last tired clerk;
When our banks have raked in their last dollar
And paid their last dividend;
When the Judge of earth says, "Close for the night,"
And asks for a balance—what then?

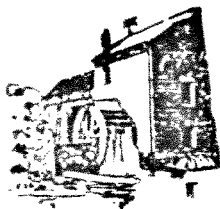
When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the pulpit,
And the pews are all empty of men,
And each one stands facing his record—
And the books are opened—what then?

When the actors have played their last drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard's displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again—
When the Trumpet of Ages is sounded,
And we stand before Him—what then?

When the bugle's call sinks into silence
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last fort and hill,
And the flag has been hauled from the masthead,
And the wounded afield checked in,
And a world that rejected its Saviour
Is asked for a reason—what then?

(AUTHOR UNKNOWN, U.S.A.)

Old Morden



OLD MORDEN 1552—1952

There is a special local interest in the fourth centenary of the Second Prayer-book of King Edward VI which came into use in the parish churches of this land on All Saints Day 1552 by Act of Parliament. The colophon of the first edition reads "imprinted at London in Fletestrete at the Signe of the Sunne over agaynste the conduite by Edwarde Whitchurche MDLII." Now this Edward Whitchurch purchased "the Lordship and Manor of Morden alias Mordon and the rectory and the advowson of the vicarage of Morden alias Mordon Surrey, late of St. Peter's Monastery, Westminster." This transaction was completed on June 30th, 1553 for £699 18s. 1d. by Whitchurch and his business friend Lionel Datchet (or Duckett), the sum being paid in cash to Sir Edmund Peckham "to the King's use."

But it might seem strange that on March 1st, 1554 the Manor again changed hands, being purchased by Richard Garth. Why this sudden sale? One explanation is a matter of history which may be set out in a simple table of dates and facts.

June 30th, 1553: The Manor purchased by Whitchurch.

July 6th, 1553: Death of King Edward VI. Accession of Mary Tudor (by the will of her father King Henry VIII). But Lady Jane Grey was proclaimed Queen while Mary was out of London and several weeks passed before Mary was safe on the throne of England.

August 29th, 1553: Bishop Hooper of Gloucester summoned before the Privy Council at Richmond.

September 1st, 1553: Bishop Hooper sent to the Flete (prison).

October 5th, 1553: Mary's first parliament. The Protestant Acts of King Edward VI repealed.

November 28th, 1553: Richard Garth receives the Queen's pardon.

February 2nd, 1554: Wyatt's rebellion and a Protestant attempt to depose the Queen. Winchester House, Southwark, residence of Bishop Gardiner, is sacked by the mob.

March 1st, 1554: Licence granted to Edward Whitchurch to sell his Manor of Morden to Richard Garth.

March 10th: Archbishop Cranmer, Bishops Ridley and Latimer

who had been in gaol since September are moved to Windsor en route for Oxford.

There is no record (so far as can be ascertained) of a royal pardon for Whitchurch. As the Queen refused pardons to the Archbishop and to several other bishops, we would scarcely expect greater clemency to be shown to the man who printed and published the Books of Common Prayer which replaced the old latin Mass-books.

Edward Whitchurch evidently sold his Manor of Morden to Richard Garth just in time and left London for a quieter place for a while.

Richard Garth was one of the Clerks in Chancery at that time, having a residence "in the parish of St. Dunstan in Flete-strete between the highway called Chauncery Lane on the east side and the field called Fickettsfold on the west . . . which was late of St. John of Jerusalem." Richard Garthe (note the spelling in this instance, as also on one of the tomb-stones in the parish church) sold this property on November 3rd, 1556, having made his home in Morden by that time. During the years 1554 to 1560 several children were born to Richard and Elizabeth his wife.

Doubtless if the Roman Catholic system had not been reintroduced under Queen Mary the local family for the next few centuries would have been Whitchurch and not Garth. Thus the very thing which gave fame to Whitchurch led also to his hasty departure from Morden.

A very human and difficult experience!



Missionary News

News from Miss Jean Harding, A.I.M., Akot, c/o Post Master, Rumbek, Southern Sudan:—

"I am longing to write to you all giving you a picture of the life out here and of how things are going. In this climate writing even one long letter is an exhausting process. The days here are so busy, but I try to write one letter a day so that I have seven completed by the time the post is due to go.

"We are now really settled in. Mr. and Mrs. Collinson have moved to the mission house on the other side of the football pitch and I have set up house in the large mission house with a view to sharing it when another missionary comes out. I am near the main road, and behind my house is what is known as the 'baby house' where I lived for the first two months. Between that and

Westminster Abbey and Morden

MORE than nine centuries ago the Manor of Morden passed into the possession of the Abbot and monks of St. Peter at Westminster, and so remained for four centuries until the dissolution of the monasteries under King Henry VIII.

The long struggle between the Pope of Rome and the kings and barons of England is reflected in the history of this little parish. For example, in 1298, the King's palace at Westminster caught fire, his servants having prepared too magnificent a blaze to welcome him home in mid-winter. From the royal palace the flames spread to the adjoining monastic buildings which suffered considerable loss before the conflagration was subdued. While the king had funds at his disposal to rebuild his palace the monks were comparatively poor and the problem arose as to how the buildings could be replaced.

The Pope agrees to appropriation. Within a few weeks one of the Abbey officials, William de Chalk, was on his way to Rome seeking the Pope's consent to a new appropriation. The detailed expenses of his journey have been preserved. He spent 18 days in Rome, April 4th to 22nd, 1299. The parishes of Morden in Surrey and of Langdon in Worcestershire were to be appropriated, and the funds derived from them to be applied to the rebuilding of the monastic houses. In due course the authority from the Pope reached the Bishop of Winchester within whose diocese Morden was then situated.

From that time Morden ceased to have its own Rector and was served instead by a succession of priests from Westminster Abbey. Henceforth the incumbent was known as Vicar of Morden and the greater part of the parish revenues were retained by Westminster Abbey. Recent research into the Abbey records seems to show, however, that the money was not spent on rebuilding but on hospitalism and funds were evidently obtained from other sources to assist in the rebuilding of the monastery. Despite this the Abbey continued to receive the greater part of Morden's Church funds until the dissolution. Pope Boniface VIII at this time was exacting considerable sums from all European churches, and an interesting document has been preserved dated February 22nd, 1302, recording the payment of 24 shillings for Morden Church and 8d. for the portion of the said Church as a tenth of all ecclesiastical rents and income. Brother Adam Batayle, monk of Certeseye (Chertsey) was serving as collector for the Surrey Archdeaconry. Probably these

two amounts give the proportion of the money received by the Abbey as against that received by the Vicar of Morden.

The Abbot is fined. Nearly 20 years later the Abbot of Westminster was sued in the King's Court for appropriating the benefice of Morden without royal permission. The fact that he had had the permission of the Pope and of the Bishop concerned was not reckoned sufficient excuse, for the rights of the king's subjects were involved and the Abbot was fined 40 shillings (a good sum at that time) for his neglect to secure royal permission.

The parson's stipend. In 1331 by royal command an enquiry was made about the income of the parson of Morden; if, as it appears, he was only receiving 1/32nd part of the income formerly enjoyed by his predecessor he must have been living at starvation level unless the Morden folk were unusually kind. Certain it is that within a few months a new award was made to the Vicar of Morden and he was again granted the use of the Church farm. Through these years from time to time the King also made his demands for a proportion of the parish income. For example in 1320 a tenth was granted to the king to help him in the wars and a receipt then given to the Prior and Convent of Westminster still exists.

Further enquiry. One hundred years later (1443) a further enquiry was made, this time by Cardinal Beaufort into the scantiness of the portion of the vicarage of Morden. John Cecily was Vicar at that time. It is thus evident that the Abbey continued to take from the parish rather more than seemed to be right. In fact of course the value of money was continually changing. Devaluation of currency is nothing new, and the amount of goods which could be purchased with a shilling has continually declined from the days of William the Conqueror until the present time. This settlement made from 1330 would prove quite inadequate for 1443. The Church of England as a whole to-day faces a similar situation, for most of her clergy are still living on a stipend which 100 years ago was almost princely, but to-day is hopelessly inadequate.

The Dissolution of Monasteries. Contrary to popular belief the dissolution of the monasteries was actually encouraged by the Pope, and Cardinal Wolsey commenced and continued that task in this country under Papal Bulls dated 1519, 1524 and 1529. Precisely when Morden passed into the hands of King Henry VIII we do not know, but the king died before it had been sold and thus it remained royal property until a few days before the death of King Edward VI in 1553. On June 30th, 1553, Edward Whitchurch and Lionel Datchet (or Duckett) purchased the Manor of Morden. No doubt a good deal of this purchase price represented the amount from the sale of prayer books and bibles which Edward Whitchurch had printed at his own establishment in Fleet Street.

Morden and the Reformation



St. Lawrence Church, Morden

THE long connection with Westminster Abbey was broken soon after 1530 when the Abbey lands passed into the possession of the King Henry VIII. For five centuries the Abbey servants and bailiffs had come to control the Church farm and to collect the tithes and offerings. Now under a Roman Catholic king this ancient link was broken, never to be restored. So widespread and valuable was the Abbey property that both the King and his son, Edward VI, died before the task was completed, the Manor of Morden changing hands only a week before the death of Edward VI in 1553.

Meanwhile the old Church had seen numerous changes. A complete Bible (printed no doubt by Edward Whitchurch, who later purchased the Manor and advowson) was set up by command of King Henry VIII in all parish churches in 1538. Then in 1545 the first service in English, the Litany, was used, to be followed in 1547 by an English Communion Service and in 1549 by the first English Prayer Book. In 1550 the stone altar was removed and replaced by "a table of wood" and in 1552 the Second Prayer Book of King Edward VI became law. At that time Sir Robert

Buste was curate, having served with the second Vicar appointed by King Henry. Richard Adamson (who succeeded Henry Hundis in 1542). In 1552 King Edward VI appointed John Mantell as Vicar, but two years later this clergyman had to resign his vicarage by order of Queen Mary, for he would not give up his lawful wife, choosing rather to resign his benefice. Fifteen other Surrey clergymen were thus deprived by Queen Mary, but when Elizabeth succeeded to the throne six of them were restored to their benefices. As early as 1542 John Mantell had been at Merton Priory and in 1564 he was still curate of Merton. Perhaps it was his two years as Vicar of Morden that gave rise to the legend of a Prior of Merton being Vicar of Morden. In Mantell's place, Richard Garth (having become Patron) appointed Sir Robert Buste who had been curate since 1549, but in a short while Henry Bradshaw, Vicar of Mitcham, became Vicar also of Morden. Thus Morden seems to have been tossed first to Merton and then to Mitcham, but finally in the days of Queen Elizabeth the parish had its own minister, a privilege enjoyed ever since.

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The Garth Family Come to Morden

EARLY in the reign of Queen Mary Richard Garth purchased the estate from Edward Whitchurch and thus began a long family connection with Morden. On November 28th, 1553, Richard Garth was granted a pardon by Queen Mary and in this he is described as "Richard Garth of the parish of St. Bride, London, alias of Lyncolnes Inne, alias one of the clerks of Chancery, alias Richard Gyrth." On the death of Queen Mary, again we find Richard Garth's name in the pardon roll of Queen Elizabeth (dated January 15th, 1559) where he is described in the following terms:—"Richard Garthe of the parish of St. Dunstan in the West, London, alias late of Morden, County of Surrey, alias the clerk of William Cordell, Knight, Master of the Rolls, alias of Lincolns Inn, County of Middlesex, alias late of Northflete, County of Kent." Evidently this lawyer contrived to keep his position under the Protestant King Edward VI, the Roman Catholic Mary and again under the Protestant Queen Elizabeth. A few years later Richard Garth was appointed with 15 others to serve as "commissioners of sewers from Ravensbourne River in the County of Kent (Deptford Creek) to Putney Church, County of Surrey, and in the borders of the same." These gentlemen were responsible for the drainage of the whole area and the clearance of brooks and streams.

There seems to be no record of the Garth family before these days, and it was not until the early years of Queen Elizabeth that Richard Garth obtained a grant of arms (1564). Thus they were probably not one of the old Norman families but of Welsh origin, possibly coming to London with Henry VII, the first of the Tudor kings. The name Garth was to be found in Gloucestershire and in the Lake District at one time. Richard Garth continued to prosper and in 1562 he is described as "clerk of the Petty Bag." In this capacity he was responsible for all minor transactions involving Royal Authority while the Master of the Rolls was responsible for the major matters. Richard Garth was one of the original governors of St. Dunstan-in-the-West free grammar school, an institution which continues to this day, although long since moved to Catford, S.E.

The Sunday School Story

THE Church of England may well be proud of her part in Sunday Schools, for Robert Raikes, who launched the very first one in Gloucester in 1781, was a Churchwarden in that city. Three years earlier (1778) Dr. J. W. Peers, an Oxford man, became Rector of Morden, but, as he tells us, "in the year 1780 light dawned upon my soul; in the following year (i.e., 1781), I was enabled to bear public testimony to the truth as it is in Christ Jesus, and to glory in the Cross of Christ." Dr. Peers was brought up at Bromley, Middlesex (i.e., Bromley-by-Bow) and was educated at Merton College, Oxford, matriculating in 1763 and becoming incumbent of Chislehampton, Oxon, in 1770.

In early years the Sunday School was limited to 40 children who assembled at 9 a.m. every Sunday morning to learn "to read, to write and to cast accompts," going to morning service at 11 a.m., returning at 2 p.m. to attend afternoon service.

To-day the Sunday Schools meet in five centres, in the various day schools of the parish, in London Road, Monkleigh Road, Aragon Road, Ridge Road and Central Road. About 1,600 children are instructed by about 120 teachers, and year by year the influence of the Sunday Schools increases. In recent years an annual Festival Service has been held in Morden Park, preceded by the placing of posies on the grave of the founder, Dr. John Witherington Peers.

The senior sections of the Schools are now organised as "Pathfinder" classes, with their own annual camps, while each September sees a special Teacher Dedication Service (begun by the last Rector, the Rev. J. A. G. Ainley) as new teachers are publicly commissioned for this important work.

At the last count of scholars there were 1,600 children on the roll, plus over 1,200 aged under 5 on the Cradle Roll.



Coronation Services

In addition to the special service in the Parish Church on May 31st, several commemorative services are being held there during the week following for the various day schools in the parish, at the request of the staffs concerned. In addition the Rector has given several talks on the history of Morden Church to various parties of school children.

Wedding bells

"One of the most delightful weddings of the year"—this was a comment heard when Miss Barbara Eldridge, Pathfinder leader and worker at St. George's, was married to Mr. Alan Spray, of Streatham. Both are scientists who seek to love and serve our God, and we wish them every blessing in their new home.

Old Morden

Fifty Years Ago - 1956-1906

KELLY'S directories for 1905 and 1907 (there was no issue in 1906) give a picture of this parish which it is not easy to visualise. It is described as a parish and village near the River Wandle and the Epsom Road, one mile S.W. from Mitcham Station on the Wimbledon and West Croydon line of the L.B. and S.C. Railway (there was no nearer railway!)

At that time the Rector enjoyed the use of 14 acres of glebe land, some between the present Rectory and the London Road and the rest where Chalgrove Avenue runs. There were local charities producing £39 10s. 0d. per annum. The chief landowners were the lord of the manor Gilliatt H. Hatfeild Esq. of Morden Hall and Henry Hoare Esq. of the famous banking family, John Wormald Esq., occupying Morden Park. While a good deal of the land was kept for pasturing cattle and horses, the chief crops of the arable land were wheat, barley and oats.

Two carriers to London passed through Morden regularly, Messrs. Carter, Paterson and Messrs. Pickfords, while Messrs. M. A. Baker, A. Gray and the London Parcels Delivery Company apparently ceased to attend this area in 1906.

Local residents drove trap or brougham to Wimbledon station, whence they travelled by steam train to Waterloo. Many of the larger houses were almost "country houses" of various city merchants. Thus Mr. Frederick Clayton (churchwarden) lived at "the Elms," on the site of the Sorting office by Morden South station. His trade was leather. At Ivy Lodge, Morden Hall Road lived Mr. G. H. Kerridge, member of a bootmaking firm, while Mr. H. T. Parkley at the Laurels, Central Road, was member for Messrs. Harlands, who made linoleum. At "the Willows," Central Road lived Mr. H. W. Roach, a London chemist who rode a tri-cycle; and Hazelwood house was the home of Mr. H. C. Rutter who owned the Morden snuff mills. Mrs. Winlaw, widow of the late Rector and mother of the Rev. G. P. K. Winlaw who had followed his father as Rector in 1899, lived at Hill House, which was demolished nearly 20 years later to make room for "the officers' quarters." In London Road stood "The Holt," home of Mr. R. A. Bish, whose business was chemicals and matches. Two houses still standing in London Road are Hatherleigh at that time residence of Captain R. C. Clapperton, a chemist, and North Lodge where Henry Powell Brooks lived who specialized in iron buildings and constructed the iron houses in Crown Lane nearly opposite Grasmere Avenue.

The total population at that time was a little over 960, and the rateable value £8,203. The nearest telegraph office was in

Lower Mitcham (near the railway station) and the two Post Offices were Mr. Chennell's in London Road and Miss Fanny Adam's shop in Central Road. There were few letterboxes in the parish, wall boxes at Morden Hall Road and London Road, Lower Morden, and Central Road, with pillar boxes at London Road and Lower Morden.

Old Morden

What happened in 1635 ? From the records of the Privy Council of King Charles I we know that a special order went out from the King in the following terms. "Morden. A grant for a generall collection to be made of the charitable devotions of all His Majesty's lovinge subjects inhabiting the countys of Surrey, Sussex, Kent, Hants., Southampton, Wiltshire, Berkshire, Buckinghamshire, Hertford, Bedford, Northampton, Essex, Middlesex and in the cities of London and Westminster, towards the re-edyfinge the Church of Moredon, in the County of Surrey. Executed March, 1635." How much this appeal raised it is impossible at present for us to tell, but the workmen who recently re-pointed the brickwork of the Parish Church discovered that the red bricks constituted a separate wall standing a few inches apart from the ancient wall of flint and chalk, of which the church is built. It would appear probable, therefore, that in 1635 the outer facing of the church had decayed so badly that it was decided to replace it with red brick of a type which was burned locally, in the brick kilns near Bishopsford Road, and also off Martin Way. Perhaps when we come to repair the tower next year, there may be further discoveries indicating more clearly the date of the earlier building.

If the windows are truly original, then the stone-work suggests a building between 1230 and 1260, since the mullions are of a very simple design which was commonly in use at that period. There are other indications also that the present structure may well date from that period, apart from substantial repairs in 1635.

So far no "Royal brief" has come to light from 1635, although printed notices were customarily sent out to all churches in the area named. It may well be that in one old parish chest such a document has been preserved. Yet this is unlikely for in the days of the commonwealth many church documents were deliberately destroyed, more particularly those bearing the name of King Charles I.

Old Morden

Thirty Years Ago

On September 13th, 1926, the formal opening of the "Morden Extension of the City and South London Railway" took place. A trainload of specially invited officials and guests travelled along the new Tube and were entertained at the depot with a substantial five-course luncheon.

We are indebted to Miss Chennell for particulars which her father, the late Mr. E. Chennell, preserved. An interesting account of the occasion may be perused in two contemporary newspapers, the "Star" and the "Evening News," both describing in some detail the events of those days. F. W. Thomas of the "Star," who was by way of being a humorous journalist, wrote an account of "the discovery of Morden." "It has only just been opened up," he said, "and very little is known about it as yet, but the natives, I am told, are quite friendly. I had never heard of the place before, and why anybody wanted to run a tube out there is more than I can say. Right and left, as far as the eye can see, and then round the corner, the long tree-skirted road stretched away to Cheam and Epsom, the centre of the three-card industry." He describes how they covered nearly a mile before they found a "native settlement" and food. The golf course was in use that day, and the writer adds, "the village of Morden itself is, as usual, miles from the station which bears its name."

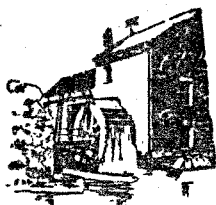
The new automatic ticket-printing machines were installed at the start, and 30,000 free travel tickets were handed out by the underground company to the residents of the district served by the new line. Four hundred additional employees were set to work to deal with the extra traffic involved, and to work the new stations. It would be interesting to know how many men are still working on the Morden underground who were employed by the company on the opening day. Perhaps there are some present residents of Morden who took advantage of the free travel tickets, and decided that the little village was just the place where they would like to live!

"Morden today is hardly more than a small village. It remains to be seen at what rate development will follow upon the extension to this district of Underground facilities. It is possible, even probably, that the records set up by Golder's Green and Hendon and Edgware may be surpassed."

In describing Morden in the above terms, the Transport Board report went on to foreshadow "radial omnibus services from Morden Station, these giving outlying inhabitants, as well as those close at hand, the advantages of frequent and cheap travel to London." A fleet of 20 special single-deck vehicles, each having accommodation for 22 persons, was built.

Old Morden

1907— 50 Years Ago



For the first time in the long history of the parish a confirmation was held in St. Lawrence Church, the recently-appointed Bishop of Southwark officiating, twenty-one candidates from Morden being presented. Just over 300 people were present for the service.

"Fruin's cycle works", Central Road, Morden, offered special models for men at £6 15s. and for ladies at £7.

The cycle works was a building in the yard of "the Plough" inn, an old house which stood where the shops were later erected opposite Adam the Baker in Central Road, but of course the road was widened and the road now runs over part of the site of the old sub-post office as well as "the Plough".

Quarterly meetings were held for the Scripture Union members in the schools, while the "Morden Village Club for Working Men", which the Rector had founded was open for a subscription of 6d. monthly, being open every evening (except Sunday) from 6 p.m. till 10.30 p.m.

Missionary offerings were made each month except April, and a total of some £60 was given to missionaries in the year. Sermons were preached on behalf of the C.P.A.S., C.M.S., Mission to Seamen, S.A.M.S., Church Mission to Jews, Bible Society, Hospital Sunday Fund and Irish Church Missions. Each year the Church wardens were accustomed to take an annual collection at the Church Door "to enable those who do not subscribe to the Church expenses fund, to show their appreciation of the services held Sunday by Sunday in their parish church". The total thus raised was £2 6s. 8d.

But the chief effort of the year was to complete the Church reseating fund which raised over £370 to pay for new oak pews for the parish church.

A bath-chair was stored at "Morden House" and could be used for 1d. for either morning or afternoon.

For their annual treat the Sunday School went by "bus" to the Zoo, some 70 children and 10 teachers travelling by way of Wimbledon Common and Putney and reaching the zoo in one and a half hours.

Quite unexpectedly the north side of the church had to be re-roofed at a total cost of about £70.

The harvest decorations were sent to Croydon General Hospital, to which most parishioners were taken when hospital treatment was required.

" Emma Knight made me, 1854 "

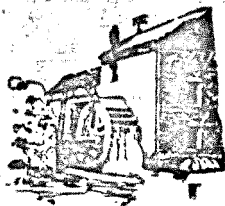
Hung in the hall of Morden County Primary School is a sampler made by Emma Knight, then aged ten, in 1854. With the help of parish registers it has been possible to trace the story of little Emma, and to throw some light upon life in Morden a hundred years ago.

There were several families bearing that name in Morden at the beginning of the 19th century. They were all related, and Emma's father, William, was a bricklayer. He was born in 1808, son of Hugh Knight, also a bricklayer. Her mother, Elizabeth, was born in 1814, and died in October, 1853, when Emma was only nine. Just over a year later William Knight married Ellen Byers, a widow, daughter of Richard Dymott, a millwright. In 1868 Emma Knight, then aged twenty-four, was married to Arthur Carter, sergeant of police at Clapham, son of Robert Carter, a retired policeman. The wedding was conducted by the Rev. W. G. Andrews, who was living at that time at "the Parsonage", now known as the Rectory. Both Emma Knight and her husband Arthur Carter signed the register with their own hands, and evidently handwriting was a favourite pastime in the family, for on other occasions various members of the Knight family wrote their signatures in full, instead of "making their marks" as people were accustomed to do who could not write clearly.

This family lived in the group of cottages known as Small Profits. The childhood of Emma must have been very sad, for after her birth her parents lost several children who were all buried at Morden.

One of Emma's cousins, Charles Knight, was married in 1862 while serving as railway clerk at Merton. He returned to Morden years later after serving with the railway in Rosario, Santa Fe in Argentina. We can imagine that his journeys were interesting and his travellers' tales well worth hearing.

Perhaps one of our readers could tell us whether any descendants of Emma Carter are now residing in the parish, or other members of the Knight family.



Old Morden

The Conversion of the Rector of Morden

In 1788 John Witherington Peers, LL.D., of Trinity College, Dublin, came with his wife to the Rectory of Morden. He was already a widely-read man with a considerable circle of friends, but was merely a professional clergyman. Within two years of his arrival in Morden he felt the impact of the great evangelical revival which spread across the land through the proceeding 40 years, and which changed the character of many of the parishes of England. Several notable clergymen were then working in the London area—John Newton, famous as the author of the hymn "How sweet the name of Jesus sounds," was Rector of St. Mary Woolnoth in the City, and drew crowded congregations there on every evening; Henry Thornton was a prominent parliamentarian residing at Clapham and doing his utmost to induce the evangelical clergymen to take up the work of London parishes. The Vicar of Islington, the Rector of Clapham and others were becoming well known for their Gospel work, despite the opposition and mistrust of some bishops.

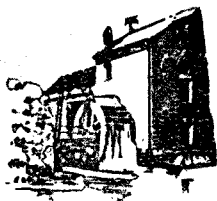
Dr. Peers must have been disturbed by what he heard from his fellow clergymen, and here is his own account of what happened:—"How many of these years were spent in a state of wandering from God! How many of them did I walk in darkness, not knowing whither I was going! In the year 1780 light dawned upon my soul; in the following year I was enabled to bear public testimony to the truth as it is in Christ Jesus, and to glory in the Cross of Christ."

The effect of this conversion on the parson was soon felt in the parish.

When he heard of Sunday School methods he founded a Sunday School in 1791. The following year it was necessary to build a gallery in St. Lawrence Church, and a barrel organ was installed to help the music. The wealthy people of the parish were evidently impressed, for within a short while he collected considerable funds for the Sunday School work. He continued to write regularly for the Evangelical magazine and for other publications of the same sort and often travelled considerable distances in order to preach a special sermon in connection with other Sunday Schools. The old Rector remained in the parish until his death just before his 90th birthday in 1835, and through the years very few children in the parish missed the training of the Sunday School and of the Day School besides.

Old Morden

Twenty-one years ago—1936-1957



Mr. H. W. Mayor, who was then Superintendent of St. Lawrence Sunday School, knew that some of his old friends from All Saints' Church, South Lambeth, were moving to the Hillcross area in 1936. Accordingly the Rector (the Rev. A. J. Culwick) arranged to hire the new schools as soon as they were opened and Mr. Stuart H. Wilson was appointed Superintendent with Miss M. and Miss V. Willshire as assistants.

Three years later, when Sunday School had grown considerably, many of the teachers moved over to Morden Farm School to begin another Sunday School there, as there was some possibility of the Hillcross area being transferred to Merton parish for the district of St. James (now a separate parish).

Finally it was decided to run both Sunday Schools from the Parish Church and Mr. A. W. Sims became Superintendent of Hillcross School, and Mr. Stuart Wilson remained at Morden Farm until war duties called him away. The outbreak of war in 1939 with the evacuation of hundreds of children and the call-up of teachers into the Forces brought inevitable dislocation of Sunday School work, but when war ended both Sunday Schools were soon in good working order again and by their own large totals brought the parish enrolment to over twelve hundred pupils. Mr. Sims eventually left Hillcross to take the lead at Morden Farm and was followed first by Mr. R. Sowden and later by Dr. J. A. Tebboth, who recently resigned to concentrate his energies on St. Martin's Scouts.

In many ways Hillcross Sunday School has become a pattern to the parish, using effectively the achievement method and graduating a high proportion of scholars to the Pathfinder classes, now meeting at St. Martin's Church.

In a very real sense the twenty-one years of faithful work in this school helped to lay the foundations of St. Martin's, Camborne Road.

The prospects are as bright as ever as the school continues under the leadership of Mr. John Eade, with Miss R. Summers as Superintendent of the Primary dept. This September a special section of Pathfinders is to be formed at Hillcross for boys aged eleven.

Former pupils and teachers, parents and friends are invited to the twenty-first birthday of the Sunday School on Sunday, 8th September, at 3 p.m., when Mr. Stuart Wilson is to present the prizes and the Rector is to give the address.

Old Morden

1908. FIFTY YEARS AGO

The re-roofing of the church was completed and the account duly settled in time for the Vestry Meeting. A suggestion was made that a choir vestry should be built above the church porch, with a doorway into the gallery, but this was not followed up.

The Easter communicants numbered almost 100 and the Rector's offering was just short of £15.

This was the year of the "Pan-Anglican Congress" which ran for a week in London and then travelled around the country. It was a large church exhibition coinciding (at first) with the Lambeth Conference.

From Easter to Whitsun the Rector preached a series of sermons dealing with the questions before the Congress.

The Sunday School outing was on Monday, August 10th. Some sixty children, ten teachers and a few parents assembled in the Schools at 7 a.m.(!) "Outside were waiting two farm vans to take the children to Sutton station. Some of the teachers and a few mothers got into the brake which had been hired. Leaving Sutton at 8.13, Littlehampton was reached at 9.38. Lunch was provided at 1.15, and at 5.35 we said good-bye to Littlehampton, by about 7.10 we were steaming into Sutton station. Although the rain came down heavily while we were in the train, it was quite dry for the drive home."

The Sunday School prizes were presented on 23rd August by Miss M. Hoole. "Two girls, Elsie and Amy Chennell, deserve special mention as having secured the greatest number of marks possible for the year."

During the year two valuable presents were given to the church. Mrs. Pugh-Cook gave a Bible, Prayerbook and two Communion books in memory of her late husband, for some years People's warden. These books which remained in use for over 40 years, being replaced in 1950, actually took the place of others which were used for over 50 years.

The other gift was a beautiful Almsdish, of brass with enamel plaques, given in memory of Mr. Robert A. Stulb of Philadelphia, who stayed with the Rector for nearly two years—1906-7.

The December issue of the Magazine contained an article telling of efforts made by a traveller to secure a copy of the R.C. version of the Bible or New Testament in the booksellers' shops in Drogheda, Wicklow, Waterford. Only one shop had a Bible on sale in all these towns with a total population of nearly 50,000, to say nothing of the thousands of people living in the villages around. Is it any wonder that Irish Roman Catholics were ignorant of their Bibles when they were not allowed to read Protestant versions and were not able to secure copies of their own.

Old Morden

1791 to 1958

Morden Church Sunday Schools have now passed another milestone and we look back with thankfulness over 167 years of continuous service to the boys and girls of the parish. The three-fold aim of the Rev. Dr. J. W. Peers, who founded the Sunday School at Easter in 1791 is continually before us. His purpose was not only to provide elementary instruction for the children in Sunday School but also to have them escorted to church twice each Sunday and to provide some purposeful recreation for them every Thursday night. Sunday School then proved so popular that it became necessary to limit their membership to forty children; one result of which was that absence twice without permission brought automatic expulsion with no re-admittance. Year by year the Sunday School enjoyed a special feast. This was held at the George Inn and cost about a shilling a head which, in those days, must have purchased a very substantial meal! In addition, supplies of Bibles, prayer books and special books of instruction for children were regularly provided either as prizes or for use in Sunday School.

"Sunday best"

Morden was fortunate in having a village school where the Christian faith was taught from its foundation in 1730 by the Will of Mrs. Elizabeth Gardiner. But the Rector evidently considered after all that there needed to be a Sunday School in addition to the day school. One of the problems of those days was the great poverty of working people. Many children had no Sunday clothes to wear, and from time to time not only were special cloaks, hats, and shoes provided for the girls, but boys also had special outfits given to them to wear on Sundays for Sunday School and church. Sunday then was a long day for children, beginning with Sunday School at 9 a.m. followed by Morning Service in church at 11; then Sunday School again at 2, with church service at 3 and, when the days were long, singing in church when the afternoon service was done!

The Sunday Schoolroom

By 1819 it became necessary to construct a special Sunday School room so that the work of Sunday Schools could be better carried out. This room is now the small hall of our Parish Hall. Considerable alterations have been made to it since it was first built nearly 140 years ago, but it is still used for Sunday School purposes, week by week.

We shall again thank God this year for the wisdom and foresight of Dr. Peers when he founded our Sunday School. A commemoration of the Founder will take place on Children's Day, Sunday, 15th June, at 3 p.m., at his grave at Morden churchyard.

Old Morden

"THE CHURCH INTERIOR—FIFTY YEARS AGO"

An oil-painting, recently presented by the Rev. G. P. K. Winlaw, the former Rector of Morden now living in the Isle of Man, shows the interior of St. Lawrence Church in 1905 before the re-seating of the Parish Church was carried through. The artist, Miss May Hoole, lived in Sutton Common Road and taught a Sunday School class at St. Lawrence.

The painting which is to be hung shortly in the Parish Vestry, shows the old-fashioned box pews, each having a separate door; the chancel step is prominent and the three-decker pulpit with prayer desk and reading desk standing about eight feet further west than at present. The old hot-water pipes which are still in position can be clearly seen. There are sconces for the candles on the reading-desk and at the Communion rail, as well as brass candlesticks fitted to each pew. The wall was panelled to the level of the windowsills, and of course, there was no reredos in position, nor Cross and vases.

Publishing an appeal for the re-seating of the Church in 1905, the Rector said that they proposed to re-seat with open benches facing eastwards, and in order to give more room he moved the pulpit and reading desk eastwards to the vestry door. He cut back the reading desk, leaving only so much as would make a convenient desk for the reading of prayers and he put a lectern in the church. "The Committee", he went on, "would welcome the gift of an oak lectern". The net gain in seating accommodation would be fifty seats—no small addition to our present capacity; this would be a permanent gain to the parish. The scheme of re-seating and all that it involves can be carried out in oak for the sum of £350; Captain Cook, of The Lodge, Morden, had kindly consented to act as Treasurer." The audited statement of accounts shows that the total expenditure reached £370 including architects fees, etc., and this amount was raised for the most part, in the parish, much of it in subscriptions of five shillings and less, although several local residents gave substantial gifts. The old pews were sold for £5. Among the gifts was an item of £10 from C. Arthur Pearson, son of a former curate of Morden and soon to become famous as the founder of St. Dunstan's. Among local names still known in the district are those of Hales, Chennell, Adam, Saunders, Atkinson and Clark. Work was finally completed within the year.