

A HISTORY OF
ST. LUKE'S CHURCH
OLD STREET, LONDON, E.C.1.

FORMERLY KNOWN AS ST. LUKE'S, MIDDLESEX.

BY

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RECTOR OF ST. LUKE'S 1959 - 1966

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CHAPTER ONE

THE SEVENTEENTH CENTURY

Before the sixteenth century the district which became known as St. Luke's, Middlesex, was an area of fen and marshland. It was described as the Freedom or Lordship part of Cripplegate in the City of London. Some areas of it, particularly that nearest to Moorgate, were used by the trained bands for archery contests, and the part in Moorfields was used as the City rubbish dump.

After the area was drained and improved some of it was laid out as gardens, orchards, and pleasant walks. Just a few wealthy City Merchants, including the renowned Dick Whittington, built their country houses and cottages in the district. Following the Plague and the Great Fire in the second half of the seventeenth century, poorer people moved out of the overcrowded city to form the nucleus of a small town within the Liberty. Other richer people moved beyond the Angel Turnpike to swell the population of the village of Islington, and even moved further north. Among the men of note living in St. Luke's about that time were John Milton and John Bunyan.

The decision to form the new parish of St. Luke's was taken in 1660. Because the population was increasing so rapidly the ecclesiastical authorities decided to separate the northern part of the parish of St. Giles Cripplegate from the City end and form the new parish of St. Luke's, Old Street, and to build a church.

The action to create the new parish was taken by the St. Giles Church Vestry as early as April 23rd, 1660, when the Vestry Minutes, now in the City Guildhall Library, record the appointment of two Churchwardens, four Overseers, and three Surveyors of Highways to function only in the Lordship part of the parish, in addition to the two Churchwardens, two Overseers, and two Surveyors appointed for the Freedom part of the parish (St. Giles Cripplegate).

The newly appointed officers of the Lordship part (St. Luke's) found it very difficult to collect the rates to pay for the provision of watchmen and firefighters, the repair of the highways and the relief of the poor, the citizens of St. Luke's claiming that they were unfairly

assessed, and that many of the charges should be paid by the citizens of St. Giles, and not by them. The result of all this was that the State Officers were called in to resolve the problems, and the Vestry and the citizens of St. Giles determined that St. Luke's should become an independent parish with its own church, and Vestry.

So in 1663, the St. Giles Vestry appointed two persons from each portion of the parish to treat with the ecclesiastical authorities about the provision of a church in the Lordship part. The two persons appointed for the Lordship or Finsbury portion were Mr. Justice Lucy, and Mr John Parsons. Despite all the persuasive efforts of these two gentlemen the then Bishop of London, the Rt. Revd and Rt. Hon. Gilbert Sheldon D.D., maintained that there were no funds available, and nothing happened.

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CHAPTER TWO

THE EIGHTEENTH CENTURY

Circumstances changed in the year 1711. In that year the whole situation was changed in an unexpected manner. H.M. Government decided to commemorate the glorious victories of that great soldier, John Churchill, the first Duke of Marlborough, in the battles fought during the way of the Spanish Succession, by the creation of a fund to build fifty new churches in the cities of London and Westminster.

Accordingly Parliament, with a newly elected Tory party having a large majority, passed the Fifty New Churches Act, which set up a Commission to appoint Architects (or Surveyors as they were then known), to find suitable sites, and to supervise the building work. On October 10th, 1711 the Commission appointed their first two Surveyors, Nicholas Hawksmoor and William Dickinson. Dickinson resigned later and was replaced by James Gibbs, who, in turn, was replaced by John James in 1714.

By 1711 the population of St. Luke's had so increased that the Vestry

suggested that two churches were now needed, one on Old Street, the main east-west road, and another between St. Giles and St. Luke's, to serve the growing area around Whitecross Street. To this the Commission, and the Bishop of London, the Rt. Revd and Rt. Hon. Henry Compton, replied that only one could be considered, St. Luke's on Old Street, and that must await its turn. St. Luke's, in fact, was one of the last of the Commission's churches to be built, and it was not until the nineteenth century that the church of St. Mary Charterhouse was built to serve Whitecross Street.

By then the parish of St. Luke's had been further split to meet the demands of the larger population with the provision of St. Clement's with St. Barnabas, King Square, St. Paul's, Bunhill Row, St. Paul's, Peartree Street, and St. Thomas Charterhouse.

The papers of the Commission were rediscovered in the Lambeth Palace Library in the early 1950's, together with the plans, drawings and accounts. These show that St. Luke's was the last to be built by the Commission, bringing the total to twelve instead of the fifty originally planned.

The site for the church of St. Luke's, which was a very marshy one, was purchased from the Worshipful Company of Ironmongers in the year 1718. This marshy nature was not considered a difficulty by Surveyors in the eighteenth century, although it was this that ultimately led to the church building being declared by Mr Felgate, the London County Council's Surveyor for Islington District, to be a dangerous structure in December 1959, and ordered to be closed.

The papers in Lambeth Palace Library include a report of 1713 on the special method of laying foundations on one of the wettest of church sites in London, that of St. John's Church, Smith Square, Westminster, which is very near to the River Thames. A floor of timbers was laid in channels in the clay, set parallel to the walls. A second layer of timbers was laid obliquely, about thirty inches apart, and the spaces were filled with rubble, flint, chalk, and mortar, carefully mixed and rammed down hard. In the case of St. Luke's strong thick mahogany

beams were used, which remained supportive as long as they were damp. It was only when they dried out at the beginning of this century that these piles could no longer hold up the heavy Portland stone blocks,

and began to sink. a great deal of chalk was used at St. Luke's. This was a standard method of making foundations, and the same method was used in many other churches, and, centuries earlier, in the building of such great cathedrals as Winchester.

On May 5th, 1727, the two Surveyors, Nicholas Hawksmoor and John James, were asked by the Commissioners, now predominantly Whigs, following the change of Government, to prepare a design and estimate for St. Luke's Church at a total cost of no more than $\text{£}10,000$ to include the land, legal costs and charges, and the provision of a model of the church. These designs and estimates were to be completed, and the model made, and all were to be submitted to the next meeting of the Commission, which was to be held on June 9th. This was done, and the Commissioners there and then approved the plans and estimate, stating that thereafter no changes to the design, however minimal, would be permitted, the costs must be absolutely adhered to, and the work must be started immediately.

The design, as approved, was most stylistic. It is quite clear, from the deposited plans, that Hawksmoor's most remarkable and unusually distinctive contribution was the church steeple. This took the form of a fluted obelisk of stone. This extraordinary spire, surmounted by a weathervane in the form of a dragon, is today listed as a scheduled building, and will have to be kept and maintained if any future redevelopment takes place. Not only did it crown the rest of the church building, but it became a well-known London landmark to all who lived and worked around it. Hawksmoor had a reputation for liking classical monuments, and for including these in his church designs. For example, St. John's Church, Smith Square, Westminster, has an Ionic column as its spire, and the Church of St. John Horselydown by Tower Bridge, like St. Luke's one of the last of the Commission's churches to be built, also had an enormous tapering Ionic column as its steeple, but this church was bombed in World War 2, and finally demolished in 1948. A design for an obelisk spire, similar to that of St. Luke's, was put forward by Hawksmoor in 1730 for the Church of St. Giles-in-the-Fields, Holborn, but this was rejected.

The high cost of erecting the obelisk meant that the funds allocated to John James, once a pupil of Sir Christopher Wren, for the building of the rest of the church, the main part, were limited, and so his part of the design had, of necessity, to be fairly plain. However, the dignity and the simplicity of it was greatly admired as an honest work in best quality Portland stone, with only a back interior wall being done in brick. It was a prototypical nave-and-aisle interior, with a galleried auditorium, reminiscent of St. George's Church, Hanover Square, Westminster, which was also designed by John James, and completed in 1725. The church was a splendid individual expression of great creative talent, but that it was not of the foremost architectural importance was the opinion of the late Sir John Summerson in 1959, when the authorities decided that the church would be closed.

The church interior had a shallow vault to the nave and shallow transverse vaults to the side bays. Under the floor were three crypts, used originally for burials, and in the writer's time the south crypt, suitably lit and heated and provided with various facilities, was the headquarters of the St. Luke's Church Fellowship and the regular

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meeting place for the young people of the parish. The robust rectangular stone walls were inset with smoothly circumscribed windows, mostly containing dark Victorian glass, but the large east window was outstanding, being of the Venetian Tripartite type with a matching wooden Venetian gilded high altar, which can now be seen in the mother church of St. Giles Cripplegate, Barbican, and the altar reredos can be seen in the side chapel of St. Andrew's Church, Holborn Circus.

Unfluted Ionic columns on tall bases divided nave and aisles, to support an ornamented elliptical plaster ceiling beneath the roof. Into this hollow space some incendiary bombs fell during World War II, and proved difficult to douse and remove. A thickly carved wooden gallery was built between and behind the Ionic columns on the north and south. Curved into the west end of the church a handsome baroque Jordan and Bridge tracker pipe organ, with Father Smith wooden reed pipes, was built in 1733. This has now been rebuilt in St. Giles Church, Cripplegate. Parts of the oak organ gallery were removed after St. Luke's was closed and re-erected in St. Mary's Church, Sunbury-on-Thames.

Lengthy well-seasoned oak pews filled the nave, side aisles and choir, whilst those in the galleries were of pine. When full, as on special occasions in 1959, during the present writer's ministry in the church, 1400 people could be seated, and there was ample standing room at the west end. In January 1960, some of the oak pews were removed to St. Giles Church, Cripplegate, to furnish the nave. There they were lightened and French polished. The remaining pews were transferred to St. Andrew's Church, Holborn, where they may be seen in their original state.

The simple stone font of 1733, with baluster and bowl, has also been transferred to St. Giles. One of the most outstanding items of furnishing in St. Luke's Church was the magnificent hand-carved oak three-decker pulpit, in which, during the 18th century John Wesley, the founder of Methodism, preached on numerous occasions. This pulpit had

a fine sounding board supported on Corinthian columns. The two lower portions of this fine pulpit were removed, and disappeared in the late nineteenth century. Alas, in 1960, after the church was closed, it could not be found a home in any other church in the diocese, and so was taken away to a local builder's yard, and there destroyed. The oak Lectern, with a revolving top, is now in the side chapel in St. Giles, Cripplegate. This top was designed so that a copy of the Old Testament could be placed on one side, and a copy of the New Testament on the other, and the top turned for use as required.

The main body of the church was built and finished before midsummer 1729, the mason being Thomas Shepherd. On his death the artificer, Christopher Cass, took over. Cass was mainly responsible for the erection of the fluted obelisk steeple, a task which he completed by March 25th, 1731. The plasterer, who made the beautiful ornamental elliptical ceiling, was Isaac Mansfield. Hawksmoor was a great admirer of Mansfield's work, and selected him to decorate the Long Library at Blenheim Palace.

The final cost of the building of St. Luke's Church was within the Commissioners' strict limits, but only just within the £10,000 allocated, as no parsonage house was built. Of this sum the masons' bills totalled £6,768 3s. 10d. These bills include £5 "extra allowance in changing the Scaffolds to flute the Obelisk after it was erected".

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George Dance the Elder, Architect and Surveyor to the Corporation of the City of London, and designer of the Mansion House in the City, has sometimes been suggested as the designer of St. Luke's, because he was paid for masonry in 1733. But the works accounts in the Lambeth Palace Library, and the Commissioners' records, prove that this was not so. The masonry Dance supplied as a contractor was NOT for the fabric of the church.

By the end of 1730, with the main building work completed and the obelisk almost finished, it was apparent that action needed to be taken by the parishioners to furnish the church and to deal with other administrative requirements. Accordingly a meeting was held on February 18th, 1731, at which a committee of nine men were appointed to act. The nine members were:-

Richard Buckley, Esquire	Richard Marley, Esquire
Mr Joseph Shewell	Mr William Rawlinson
Mr William Caslon	Mr George Tarry
Mr John Whitehead	Mr Thomas Bridgeman
Mr William Paine.	

Of these gentlemen, William Caslon, the type founder, has the greatest claim to being a man of note and distinction. William Caslon died in 1766, and his tomb in St. Luke's churchyard should be seen by the visitor. His printing firm is still in business today, but it has moved its operations from London to Sheffield.

As it was necessary to obtain an Act of Parliament to provide for the endowment of the new Parish Church, Richard Buckley, Esquire, lent the Committee £300 for that purpose. The Committee obtained a grant of £3,500 from the Commissioners for building the new churches towards a capital endowment sum, the income from which would pay the stipend of the first Rector of the Benefice and his successors. The Commissioners obtained these funds by using Parliamentary sanction to levy a tax of two shillings a ton on all coal brought into London for 137 days after the first date of imposition of the tax, and three shillings a ton thereafter for the period of eight years. The fact that the tax did not raise as much money as anticipated and that the period of the operation was limited explains why the Commissioners were only able to build 12 churches, not 50.

The Committee of St. Luke's held a meeting on May 23rd, 1733 to consider the cost of furnishing the church. At this meeting they decided to buy "two silver flagons, containing two quarts (each now exhibited in the Treasury in St. Giles, Cripplegate Church), two silver cups, two silver plates, with Surplices, Books, and all things necessary for the Communion Table; also ordered that one large Bell, not exceeding thirty hundredweight and not less than twenty hundredweight, be provided." When St. Luke's Church was finally closed in 1959 it was sold to the Whitechapel Bell Foundry, who had originally made and erected it in the church. At this meeting the Committee were formally constituted as the Vestry of the new parish, and mindful of their civic responsibilities as well as their ecclesiastical ones, ordered that one large engine and hand engine with continual streams, and a convenient number of buckets be provided.

An estimate of the cost of the church appears in the Vestry Minutes. (A complete set of the Vestry Minutes for the whole lifetime of this body, that is, from its being set up until it handed over its responsibilities to the newly formed Metropolitan Borough of Finsbury, is in the care of the Finsbury Library, Local History Collection).

The Minutes of the Vestry meeting held on the 30th October, 1733 read as follows:-

An estimate of the charge incurred for the service of St. Luke's Parish, as near as could be calculated without having bills.

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Charges, attending the Lords and Commons in passing the Bill.....	200
The Deeds of Consecration	50
The Bell Frames and Hanging	210
Clock and Dial	60
Scaffolding for Clock	20
Communion Plate	80
Furniture of the Communion	40
Cushions and Velvet Palls	80
Branches and Chains	70
Books, Surplices and Linen	20
Engines	80
Organ	250
Stoves, Chairs and Pewter	10

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A sundial was placed outside on the south side of the church, and a widow named Biggs sent in a claim for its cost, four guineas; but the Vestry denied liability saying that they had given no order, and thought it was a present.

Of all the items of furnishings listed above special reference should be made to the organ, which was transferred to St. Giles Church Cripplegate in 1960, rebuilt there, and is in regular use today. This organ, erected at a cost of $\text{c}\text{e}250$, most generously donated to St. Luke's by Mr Richard Buckley, a Brewer of Old Street, was built by Messrs Jordan and Bridge in 1733. As originally built, it contained 22 stops

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over 3 manuals. The name of the maker of the organ case is not known, but as its design was almost identical with that of the Rhenatus Harris Organ of 1704 formerly in the neighbouring church of St. Giles Cripplegate, it seems most likely that it was made by the same cabinet-maker, or by one of his pupils.

Undoubtedly St. Luke's Church was very well equipped when it was opened and great care was taken of all the items of furnishing. Details of all the church furnishings and fittings were recorded by the Churchwardens in a parish record book known as a Terrier. The keeping of a Terrier Inventory is still obligatory on all Anglican Churches today, and the Terrier, together with the Log Book, Services Record Book, and all the Church Registers are inspected and checked annually by the Archdeacon or the Rural Dean. The earliest Terrier Inventory to have survived, that of 1759, appears to be very complete, and lists the items in possession of the church when it first opened. These items are as follows:-

CHURCH PLATE

oz. dr. gr.

Two Flagon No. 1 59 1 0

No. 2 59 11 0

Two Chalices	No. 1	15	6	12
	No. 2	15	15	12
Two Dishes	No. 1	19	2	0
	No. 2	19	12	0
Two Patens	No. 1	5	13	12
	No. 2	5	11	12

CHURCH LINEN

One Table Cloth - Two Napkins - Six Surplices.

Hoods, one red and one Black

A velvet Cloth and two Books for the Communion Table.

Two Cushions and two Coverings for the Stool.

A Pulpit Cloth and Cushion.

On the Reading Desk a desk size book of Common Prayer, embossed in gold with the names of the Church, the Rector and the Churchwardens

In the Doctor's Pew: a Rod, a Curtain, two Stoves, Six Common Prayer Books.

In the Sidesmen's Pew: A Rod and Curtain, four Common Prayer Books.

A Velvet Cloth and two books for the Communion Table.

Two Cushions and two Coverings for the Stool.

A Pulpit Cloth and Cushion.

On the Reading Desk a desk size book of Common Prayer, embossed in gold with the names of the Church, the Rector and the Churchwardens.

In the Doctor's Pew: A Rod, a Curtain, two Rods and Curtains.

In the Churchwardens' Pew: a Rod, a Curtain, two Stoves, six Common Prayer Books.

In the Sidesmen's Pew: A Rod and Curtain, four Common Prayer Books.

In the Organ Loft: Three Rods and six Curtains.

In the Clergy Vestry Room: A Bible, a large Parish Chest with three Locks containing the Rector's Writings and a Plan of the Parish. A large Table with Drawers and a Green Cloth Cover, five Palls, a Christening Register Book, two Common Prayer Books, a Looking Glass with two Sconces, six Chairs, a Stove with Fender, Shovel, Tongs, and Logs, Coal Bucket and Poker. An Umbrella, a Table; of Church Fees, an Almanac, eight Pewter Collection Dishes, a Knife to cut the Sacramental Bread, two Ink Stands, and a Chamber Pott. In the Church Porch: Two Shovels, Two Spades and a Wheelbarrow for the use of the Grave Digger, a Trying Iron, one large Fire Engine complete, one small Fire Engine, with Brass Pipes, Suction Pipes and Leather Hose, and Thirty four Leather Water Buckets.

As the church was built, and the new ecclesiastical parish was created by an Act of Parliament, the initial patronage and right of nomination of the first incumbent was in the hands of the Crown, although the parish was in the peculiar jurisdiction of the Dean and Chapter of St. Paul's Cathedral. His Sacred Majesty King George the Second nominated the Reverend William Nicholls, M.A., D.D., as the first Rector of St. Luke's. Dr Nicholls also retained his appointment as Vicar of St. Giles Cripplegate and the Vicarage there, also his position as Senior Fellow of Magdalene College, Cambridge.

The Church was officially opened and consecrated on St. Luke's Day, October 18th, 1733 by the then Bishop of London, the Right Reverend and Right Honourable Richard Terrick, D.D., in the presence of a large congregation, many of whom came from the Mother Church of St. Giles Cripplegate.

As the Rector had to spend most of his time during the academic term working in Cambridge he quickly appointed an Assistant Curate to care for the parish in his absence, and to take services whilst he was engaged at St. Giles.

During the winter months the Churchwardens of St. Luke's and their families kept themselves warm during services with their own pew stove. The rest of the congregation were warmed by two large stoves at the back of the church. The name the Doctor's Pew was actually a reference

to the Rector, Dr. Nichols. As a Doctor of Divinity and an academic it was his instruction that everyone should call him Doctor rather than

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Rector. This pew was therefore permanently reserved for his family to use when they attended. There was a medical Doctor in the congregation at the time, but he received no special consideration.

St. Luke's Church had large congregations from the start. Many professional men who were proprietors of local businesses lived over the shop, with their families at this time, and came to church on Sunday mornings in their carriages. A whole line of carriages were parked outside the church along Old Street during the time of divine service. This custom continued well into the middle of the next century, after which these people moved further out to live, and travelled into work daily. The Rector and the Churchwardens were Trustees and Manager of the St. Luke's Parochial Schools, founded in 1698, and the children from that school, with the other family members, were expected to attend church every Sunday. Local employers also pressurised their workmen to attend. Consequently the church was full to capacity for services, especially in the mornings. Sunday Evensong was always held in the afternoons during the winter months so as to take advantage of the light, and was attended mainly by the domestic servants and yet more children. Dr Nichols died in office on 30th November, 1774. Clergy pensions were not introduced into the church of England until the late 1920s, so its clergy never retired in earlier centuries, unless they were of independent means.

After Dr Nichols' death, the two appointments at St. Luke's and St. Giles were separated, nor were Rectors of St. Luke's allowed to hold other appointments, this meant that all successive Rectors of St. Luke's were always in residence.

During the years of the eighteenth and nineteenth centuries the Society of Friends had a large meeting in the parish each week, which maintained a friendly relationship with the Clergy of St. Luke's. This was because the Quaker Meeting House in Roscoe Street was a near neighbour. George Fox, the Founder of the Society of Friends, lived here for some years until his death in 1691. Fox is generally remembered as a travelling preacher. He was arrested in Derby in 1650, when preaching in the open air, and charged with blasphemy, for which he was convicted and spent a short time in prison. It is said that at

his trial he enjoined the Judge, Judge Bennet to 'quake at the word of the Lord' and this is why the word Quaker was applied to him and his followers in a derogatory manner. He was buried in the garden behind the house.

John Wesley, the Founder of Methodism, and Anglican Clergyman, founded his Chapel and made his home in City Road in the parish from 1738 onwards. Until his death in 1791 he officiated regularly, and preached, in St. Luke's Church, often bringing his congregation with him. Samuel Whitbread, 1720 to 1796, brewer of Chiswell Street, Member of Parliament, and a patron of the arts, is remembered as a generous benefactor of St. Luke's Church and St. Luke's School.

Among other men of note buried in the parish in the non-conformist burial ground of Bunhill Fields in the parish we list Daniel Defoe the writer, Isaac Watts the hymnwriter, and William Blake the poet and mystic. John Bunyan is also buried there.

The Dean and Chapter of St. Paul's muniment book, 1760-75 refers to "business of granting institution to the rectory and parish church of St. Luke in the county of Middlesex and in the peculiar jurisdiction of

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the Dean and Chapter of the Cathedral the Reverend Henry Waring was presented to the said Dean and Chapter by His Sacred Majesty King George the third by the Grace of God and so forth the Patron for this turn only by virtue of an Act of Parliament passed in the sixth year of His late Majesty's reign entitled 'An Act for Providing a Maintenance for the Rector of the New Church near Old Street in the Parish of St. Giles Cripplegate and for making that part of the said parish which is called the Lordship Part a Distinct Parish.....". The Reverend Henry Waring M.A., was instituted as Rector of St. Luke's on March, 13th 1775, of course as Dr Nichols had lived in the St. Giles Vicarage there was no Rectory. A site was available, opposite the main entrance to the church, on the corner of Helmet Row and Mitchell Street. The fine Georgian Rectory, built of London brick, with panelled rooms, on three floors with a basement, was erected on this site at the personal expense of the Reverend Mr Waring. He, and his family, were compelled to live in temporary accommodation until the Rectory was completed in 1778. He most generously donated the house to the benefice, and it became the official parsonage house residence for all his successors until the middle of the 1960s.

A search of the St. Luke's Church Burial Registers shows two eighteenth century entries which may be of interest:

1755 September 28th, William Wilson buried - He had his brains dashed out by the big bell of St. Luke's.

1790 James Roger and Edward Ivory buried - They died after hanging for coining false money.

All the Church Registers are now in the care of the Head Archivist at the Greater London Records Office, which is administered by the Corporation of the City of London.

St. Luke's Church possessed a few wall mural memorial tablets by this time, one of them, made in brass, being to Daniel Race, who died in 1775. Mr Race spent fifty-seven years of his life working for the Bank of England. For the last thirty-five of these years he was the Chief Cashier. Painted wooden boards in the vestibule under the tower of the church recorded the various Parochial Charities in detail.

The Reverend Henry Waring was much loved in the parish, where he had the reputation of being a very friendly and helpful Rector. His sermons were much appreciated, and he was a diligent visitor. He died in office in November 1795. After his death the Crown surrendered its rights of patronage to the Dean and Chapter of St. Paul's Cathedral, who nominated all successive Rectors.

The Dean of St. Paul's appointed the Reverend Thomas Farmer, B.A.,M.A., as the third Rector of St. Luke's, and he took office on February 29th, 1796. Mr Farmer served as incumbent until his death in 1813.

CHAPTER THREE

THE NINETEENTH CENTURY

Church congregations continued to grow in the early years of this century, particularly in the numbers of children attending. Most of these children came from the Charity Schools in the parish. Mr Farmer was known to be an expert at talking to children. His humorous Bible talks had a special appeal to adults too.

There was a lot of poverty in the district and Mr Farmer spent a lot of his time in visiting, and relieving those who were in need. In October 1806 there is a note in the margin of the St. Luke's Marriage Registers following the entry of a marriage, which states that a marriage certificate was not issued to this couple after the marriage service as the Bridegroom was unwilling and unable to pay the fees. This is one of a small number of similar notes recorded around that period. Nowhere is it recorded in any of these cases if the groom paid later and the certificate was then issued. So it was not only the elderly and the sick who were short of money.

An interesting reference to the provision of liquid refreshment for Mr Farmer, as Rector and for his Assistant Curate, appears from time to time in the St. Luke's Vestry Minutes. For example, an account for Communion wine for the Sacrament, amounting to $\text{œ}9.13\text{s}$, was approved for payment at the meeting held on April, 23rd 1811, and at the same meeting it was recommended by the Vestrymen to the Churchwardens "that a pint of sherry be allowed for the use of the Clergyman every week". In October of the same year $\text{œ}7.14\text{s}$ was allowed for wine for the refreshment of the Curate after services. This custom was discontinued a few years later.

The Reverend Thomas Farmer M.A., died in 1813, and was succeeded as Rector by the Reverend Trefusis Lovell M.A., from 1813 to 1844. As in his predecessor's day congregations at St Luke's continued to grow, and Mr Lovell had a particularly effective ministry to the children of the parish.

In October 1815 Mr Lovell was away enjoying a holiday in Brighton, where he was also taking occasional services at the Chapel Royal. The Bishop of London, Bishop William Howley, later to be Archbishop of Canterbury, was at that time in process of conducting a Visitation of the London Diocese, so he wrote to Mr Lovell, and to all the other London Incumbents requesting answers to a number of questions. In reply Mr Lovell stated that he regarded St Luke's Rectory as a good residence, and his stipend of $\text{œ}150$ as quite adequate. St Luke's Church was the only Anglican place of worship in the parish, and with seating of 1200 was adequate for all services. The population of the parish at that time was 36,000. He regretted that as he was away from home he

was unable to answer the Bishop's other questions until his return.

The first London Gas Light Company was incorporated in 1812. One of its three earliest Gas stations was built in Central Street in St Luke's parish. It was therefore decided by the Rector and the Churchwardens that the Church should have a gas lighting system installed, and the church was lit in this way for the first time in October 1817. The cost of the installation was £80. Mr Lovell raised this sum, and the subsequent cost of the gas used by approaching church

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members privately for individual subscriptions.

Henry Thomas Smart, the well-known organist and composer, came to St Luke's as organist in 1844, and served the church in this capacity for twenty years. There is some considerable confusion about Smart's earlier appointments before he came to St Luke's, which placed him as organist of St Giles Cripplegate in 1844, which he never was. The obituary notice of Smart, published in the Musical Times in 1879 after Smart's death at the age of 65, possibly the cause of the perpetuation of this error, placed him at St Giles. Unfortunately, the error was repeated. Further confusion was spread by the Editor of The Historical Companion to Hymns "Ancient and Modern", a Mr M Frost, whose work was published in 1962 to mark the centenary of this popular Anglican hymn book. The writer of the article about Smart, several of whose hymn tunes are used in Hymns A & M, repeats the error in placing Smart as organist of St Giles Cripplegate before he went to St Luke's. The Vestry Minutes of St Giles Cripplegate for the period 1818 onwards for several years are missing, but we know from Sir John Baddeley's "Account of the Church and Parish of St Giles without Cripplegate", published in 1888, that Mr William Miller, a good and popular musician, was organist at St Giles from February 1832. Donovan Dawe's book "Organists of the City of London", 1983, gives the dates of William Miller's appointment at St Giles as 1832 to 1873, after which he was succeeded by one of his sons, Mr Arthur Miller, so both the Musical Times and Hymns Ancient and Modern were wrong.

In fact Henry Smart began his career as an organist at Blackburn Parish Church of St Mary in Lancashire, now the Cathedral, where he was appointed at the age of 19 years. Smart served at Blackburn until 1836, that at the age of 22 he became organist of St Philip's Church in

Regent Street, London. He was to be based in London for the rest of his life. His first composition, written in Blackburn, was an anthem to commemorate the centenary of the Reformation. This received its first public performance in 1835. Smart produced further choral works each year, which were performed annually at a succession of English Festivals, and a considerable number of part-songs.

In 1844, when Smart was short-listed for appointment as organist of St Luke's, the St Luke's organ was in the capable hands of Messrs Gray and Davison, a well-known firm of organ-builders. So Smart was invited, with other also short-listed, to give a short recital on the organ of St Giles Cripplegate. Fortunately Smart was appointed, and almost his first task was to advise and guide the St Luke's organ builders. This rebuild, under Smart's direction, resulted in great 14 stops, swell 9, choir 7, pedal 2, and couplers 6.

Whilst at St Luke's, Smart composed more part-songs and choral music for festivals, but even more successfully, much of the flowing and effective organ and choral church music, for which he is now remembered. The Anglican Hymn Book "Hymns Ancient and Modern Revised" contains eight of Smart's hymn tunes. "Hymns Ancient and Modern New Standard", first published in 1983, which contains more modern hymns, reduces the use of Smart's tunes to six, whilst the Anglican "English Hymnal" has reduced the number to three.

These three are probably the best known and most popular of Smart's hymn tunes - the hymns "Son of God, Eternal Saviour" and "Lord, her watch thy Church is keeping" are sung to Smart's tune "Everton"; "God

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of mercy, God of grace" (the metrical version of Psalm 67) is sung to Smart's tune "Heathlands", and the hymns "Light's abode, celestial Salem" and "Jesus, Lord of our Salvation" are sung to Smart's tune "Regent Square". Other tunes composed by Smart are "Rex gloriae", to which is sung the Ascensiontide hymn "See the Conqueror mounts in triumph", "Trisagion", his tune for "Stars of the morning, so gloriously bright", "Misericordia" for "Just as I am, without one plea", "Pilgrims" for "Hark! Hark!, my soul! angelic songs are singing", and he composed the tune "St Leonard" to be sung to the words of the children's hymn, "Lord, I would own thy tender care". These were all used regularly at St Luke's. One of Smart's anthems, also used frequently at St Luke's, and still sung by church choirs today,

was set to the words of Psalm 23.

During his time at St Luke's Smart edited, and saw through the press, the first official hymn book of the United Presbyterian Church of Scotland, which contained most the hymn tunes he had composed. Presumably, the reason for Smart's employment in this task is because it was considered at that time Scotland lacked musicians with the right kind of experience.

In Smart's years at St Luke's he persuaded the Rector and the Churchwardens to employ a professional Quartet to enhance the singing of the small voluntary choir at all the services, and this was written into his contract of employment.

Like most organists of this period, it was Smart's custom to play short interludes of music between the verses of the hymns. One of the Churchwardens would frequently go up into the organ loft after the service and give Smart his views on his choice of interludes and on his selection of organ voluntaries. After one Sunday morning service Smart had played some pieces from one of Mozart's Masses, when the Churchwarden came up. "Mr Smart", said the Warden, "I beg to inform you that the Wardens have decided that they cannot have such jiggy stuff played in their church". "Very well, Sir," was Smart's answer, "it shall be altered". On the next Sunday dirge-like sounds proceeded from the organ, and the Churchwarden congratulated the organist forthwith on the solemn and elevating effect of the music. "I am so glad you like it", answered Smart. "Doubtless if I play it a little quicker you will see why it affected you", and suiting the action to the word, forthwith pealed out the strains of a popular song of the time, "Jump, Jim Crow". After this episode, the Churchwarden gave up expressing his views on Smart's choice of organ music.

Throughout his time as organist of St Luke's, Smart was dependent on the services of an organ blower, a young man, who was paid just under $\text{œ}4$ per annum.

In 1862 the Vestry agreed to Smart's request that a pedal reed be added to the organ, and this work was promptly carried out by Messrs Gray and Davison. A few months later Smart was having trouble with his eyesight and beginning to go blind. With such limited vision he did not feel that he could supervise adequately the now necessary rebuilding of the whole organ. The Vestry therefore appointed John Stainer, the organist of Magdalen College, Oxford, later organist of St Paul's Cathedral, London, Professor of Music at Oxford University and knighted, to direct the work carried out by Father Willis. Stainer was only 23 at the time, but was already becoming well-known in the musical world. In this rebuild the great was reduced by two stops, this being brought

about by a new design of the mutation work.

Part of the duties of the organist of St Luke's Church were to play at the Church for the special Sunday morning services attended by the children of St Luke's School, and for their rehearsals, which were usually held on the previous Friday afternoons. Smart, with his many other commitments was rarely free on Fridays, but he was the first to complain when the children found the chants for the psalms and canticles difficult to sing. The Rector, the Reverend John Saunders, urged him to attend the Friday practices, and particularly requested him to instruct the children in the singing of the psalms. For this duty the School Trustees offered Smart an additional guinea fee on each occasion he was required. Smart claimed that this fee was insulting. In May 1864 the Secretary of the school committee wrote to him requesting the favour of his attendance at an extra rehearsal. Under protest Smart agreed to attend. The Secretary checked through his recent attendance record, and found that from 14th November 1861 to 25th March 1863 Mr Smart's attendance had been requested on 70 occasions. He had made 30 attendances during this period, and had been absent on 40 occasions. Correspondence between Mr Smart and the School was laid before the Church Vestry at its next meeting, and Mr Smart was informed that this had been done. As the result of the finding of that meeting the relationship between Mr Smart and the Church Officers gradually deteriorated and he began to look for another appointment.

By 1865 Smart was totally blind, and he was still only 51 years of age. He had no problems in playing and accompanying church services as the lay-out and position of all the keys and stops on the organ was so very familiar to him. In this he was in exactly the same position as the great poet Milton two centuries before. But what he did find awkward and irksome was the travelling to St Luke's from his home in the west end of London. Accordingly, when the vacancy occurred he applied for and obtained the appointment of organist at St Pancras Church, and with the greatest reluctance, after his most happy 20 years of service, gave his notice to leave St Luke's. Smart remained as organist of St Pancras until his death, at the age of 65 in 1879. William Spark's biography of Smart "Henry Thomas Smart, his life and works", now long out of print, has been replaced in the last few years by a biography written by David Hill, of Harlow, Essex.

The Reverend Henry Hayman, later a Doctor of Divinity and a distinguished Headmaster, and a Canon of Carlisle Cathedral, was Assistant Curate of St Luke's from 1847 to 1849. When he arrived in

the parish in December 1847 he estimated that the population for which the Rector, the Reverend John Saunders, had responsibility was almost 30,000. No wonder that there was a need for the assistance of a Curate! It is not surprising that the then Bishop of London, The Right Reverend and Right Honourable Charles Blomfield, decided shortly after this that two parochial districts were to be formed out of St Luke's, and then later to be given separate parish status. In 1848 St Luke's School, then the only school in the parish, had 200 boys.

Also in 1848, in his first year at St Luke's, Mr Hayman recorded an unusual incident. He had just returned to the Vestry after taking a service when a parishioner came in, and told him that his help was urgently required. He took off his surplice and dashed out and rushed across the road at the east end of the church to a house in Ironmonger Row. A young bull had walked in through the open front door, climbed the stairs to the first floor, and was now shut in a front bedroom.

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Would the Curate please remove it from the house? The Curate promptly obliged by grasping the bull by its horns, leading it down the stairs, and restoring it to its rightful owner in the street, without any help from the family in the house, or any of the crowd of onlookers who gathered around to watch.

In March 1849 there was an outbreak of cholera in the parish. Both the Rector and the Curate devoted themselves to the pastoral care of the sick and their families. The many deaths from this disease meant that the two clergy conducted 431 funeral services in three months.

Bishop Blomfield suffered from paralysis and retired on the grounds of ill-health early in 1856. That same year the Right Reverend and Right Honourable Archibald Campbell Tait became Bishop of London, where he served until he became Archbishop of Canterbury in 1868. Bishop Tait conducted Visitations of the parishes in the Diocese of London in 1858 and again in 1862. In the course of doing this he made written enquiries about many matters to do with the clergy and their churches. The answers submitted by the Reverend John Saunders of St Luke's Church and other incumbents, bearing in mind that the Bishop had responsibility for some churches in Essex, Europe, Hertfordshire, and Middlesex, as well as London at this time fill two volumes among the records of his episcopates in the Lambeth Palace Library.

The Reverend John Saunders, M.A., had been instituted as Rector of St Luke's in December 1844, following the death of the Reverend Mr Lovell, so was well experienced in and knowledgeable of all the affairs of the parish, both ecclesiastical and civil, when he answered the Bishop's questions. He stated that the income of the living was much diminished since he first took office. This reduction was due to recent alterations in the marriage laws and to the closure of the burial ground, which was now full. These events had reduced his fees by £200 a year. He now received only £140 per annum from fees, £200 from the rental of land, and a payment by statute of £120, making his annual stipend £460 instead of the previous £660, and out of this stipend he had to pay £100 a year towards the stipend of his present Curate the Reverend Robert Blincoe M.A., and £10 to the Vicar of St Giles Cripplegate. The Reverend Robert Blincoe had considerable ability as a preacher, and some of his published sermons are in the Finsbury Library Local History Collection. The sermons which deal with the early local history of the area are of particular interest to readers today. Mr Saunders told the Bishop that there was more than enough work for two Assistant Curates as well as the Rector in the parish, but to employ another was financially impossible at the present time. Fortunately the Reverend Robert Maquaire, Vicar of the neighbouring parish of St James Clerkenwell, had been appointed Lecturer of St Luke's by Act of Parliament, and licensed as such, and preached every Sunday in St Luke's at the 3pm afternoon service. As Rector, Mr Saunders preached every Sunday at the 11.00 morning service of Matins, and the Curate preached every Sunday evening at 6.30pm, so a service was preached at each Sunday service. The Rector administered the Sacrament of Holy Communion once a month, on the first Sunday of each month, and on the great Festivals. He also conducts a service at the hospital and one at the Poor House each week, and catechises the children at the local schools. In addition to the Rector's contribution the balance of the Curate's stipend was found from collections and pew rents. The Lecturer's stipend of £100 a year, paid in addition to his stipend as Vicar of St James's, was funded partly from collections and partly from the Civil Vestry of St Luke's. Mr Saunders himself held no other

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ecclesiastical appointment, and had been totally resident in the parish during the previous twelve months.

About 120 adults regularly took communion at the great Festivals of Christmas and Easter, but no communicants list was kept. About 800

adults and 600 school children normally attended the Church at services on Sundays, and about a dozen adults on weekdays. He considered that these numbers were not a fair proportion of the large numbers of residents in the parish. All sittings in the Church were free to the rich and to the poor, although about 800 were capable of being let. Some of the best pews were let to tradespeople at the 6.30pm evening service in support of a third service by the authority of the Rector and the Churchwardens. The collection at this service was assigned to the poor.

The preaching of Charity Sermons was a feature of Church life, and the collections were used for the support of Schools, Dispensaries, the Parish Provident Society, and the Sunday Afternoon Lecturer. The Clergy distributed monies to the sick and needy in the parish. 662 persons in the Poor House and 1059 out of the house received a relief payment in just one week. There was no Church Rate. Payments were made by the Churchwardens, Mr Robert Fisher and Mr George King, out of a General Rate Fund to maintain the Church Fabric and to meet Church expenses. Fees for the registration of Baptism were one shilling as the Rector thought that few parents could afford the proper fee of one shilling and sixpence which was laid down in the Table of Fees. The Fee for calling Banns was 9s 6d, and the fee for the issuing of a Marriage Licence was 10s.

The Rector thought that there were quite a lot of Jews living in the parish. He was unaware of any case of infidelity in the parish. He thought that the moral condition was bad in some parts of the parish, but on the whole it was improving. In some parts of the parish the Lord's Day was notoriously disregarded.

There were six daily schools in the parish, three of which were partially or entirely endowed, the others being supported by voluntary subscriptions. There were also schools for the middle classes, and the church had a large Sunday School. The children were properly instructed in Psalmody, the instruction book by the Reverend W. Hall being used.

For over a century and a half, until the custom was stopped by the members of the new Council of the Metropolitan Borough of Finsbury, St Luke's enjoyed the benefit of receiving the proceeds of the charge of a Church Rate, and using the monies so obtained to assist with the costs of the repair and maintenance of the fabric of the church. Originally the charge was fixed at two shillings in the pound, and the rate was collected by the Parish Vestry. In addition to the sums for repairs an amount of some 120 a year was paid to the Rector as a contribution to his stipend. Originally there were very few complaints about the rate being demanded. Since most of the residents attended the church they seemed to be quite happy to pay to support it, largely because, regular attendants or not, they regarded this as their own church to be available to them when needed.

In 1851 the repair of the parish church was an urgent necessity, and by a majority of 216 votes to 127, an additional sum of £200 was paid over. Fortunately on this occasion an additional grant of £300 was

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obtained from a local charity, and the repairs were effected, the remaining small balance of money needed being found from church funds. However, in later years there were a number of times when maintenance costs were high and the Church Rate fund was inadequate to meet the outgoings, and the annual payment to the Rector was then delayed. In 1854 the members of the Vestry refused to make the payment, despite repeated requests. After this the Rector, the Reverend John Saunders M.A., took the Vestrymen to Court to obtain a legal decision. The case was finally decided in the Rector's favour in 1857, and his costs and all the arrears were paid.

There was no ill-feeling between the Rector and the Vestry as the result of this, and he served the parish happily, with full co-operation from the Vestry, for another sixteen years. However there was a gradual growth of ill-feeling on the part of those residents in the parish who attended other churches or none and had no interest in supporting St Luke's and did not want to be forced to do so by having a church rate imposed on them. As this opposition grew it is not surprising that the compulsory Church rate was finally abolished.

Other men of note lived in the parish during these years. Joseph Mallard William Turner, 1775 to 1851, the great English landscape painter, lived in lodgings in Ironmonger Row, at the east end of the church for a few years. An entry in the registers proves that he attended the church on more than one occasion. Dr David Livingstone, 1813 to 1873, a member of the Church of Scotland, and a missionary and explorer, lived in Finsbury Square in the parish for a short time, but there is no evidence that he had any connection with St Luke's Church. In those days Finsbury Square was a square of elegant Georgian houses. The one in which Livingstone stayed was a private house, another one was a large book-shop, and two were city Rectories, but the great majority were doctor's residences, where eminent specialists of all kinds could be privately consulted. In fact it was the Harley Street of those days, before the doctors moved west. Robert Louis Stevenson, 1850 to 1894, the author of "Treasure Island", another non-anglican, lived in a hotel near St Luke's Church, during the month of August

1887. Whilst there, he drew up his will, before sailing to New York.

When Bishop Tait carried out another Visitation of London Diocese in 1862, Mr Saunders gave a long detailed report on the affairs of St Luke's, but reading it shows that very little had changed since the previous Visitation four years earlier. Numbers of regular communicants attending at the great festivals were down slightly, but attendance at Sunday services was much the same. The number of children attending Sunday School had increased by one hundred. St Luke's School children still attended the Annual Anniversary Services and Charity Sermons in St Paul's Cathedral. They took part every year from 1787 to 1873, sitting in specially erected galleries, and in addition to them, some 12,000 teachers, parents, sponsors and other adults were crowded into the congregation. Seat tickets were sold in advance, donations and grants were begged from the Corporation of the City of London, the City Livery Companies, City Institutions, Business Houses and private individuals. There was a generous collection at the service. After expenses had been met the proceeds were divided among the Charity Schools according to their needs. St Luke's Schools received amounts varying from £14.14s to £4.4s. Although an average of 120 boys and 90 girls accompanied the Rector and the Churchwardens and other members of the School Committee in a procession led by the Parish Beadle from the School to the Cathedral only 50 boys and 50 girls were

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admitted to the service. The children who were not admitted called at the homes of the subscribers who lived on the route back to the school and paid their respects. After 1873 safety and fire regulations greatly limited the numbers permitted to attend a service in the Cathedral and the Anniversary Charity Services were discontinued. By comparison Charity Sermons preached in St Luke's Church were on a very modest scale, but at least all the school children could attend and take some part. Mr Saunders reported to the Bishop that in the year 1861 to 1862 charity sermons preached in St Luke's realised £124 for the school, £49.12s for the Provident Society for the poor of the parish, £12.6s for the Afternoon Lecture, and £50.9s from the Evening Service. Sunday School Teachers had formed a Society to visit the poor of the parish. A Young Mens Association for Mutual Improvement, and a Parochial Library had been formed. The number of those receiving parochial relief had recently increased, and there were now 780 in the poor house, and 1162 out of the house having financial assistance. Some legacies had been received for Church expenses, and so the church

had been closed for three weeks to be thoroughly cleansed, and for the galleries to be revarnished.

The Rector sat in the church vestry by appointment for two or three hours every morning to see the poor, who are forthwith seen at home by specially trained visitors. The Rector's stipend had increased between thirty and forty pounds per annum by receipt of a sum of compensation for the taking away of burials. Paupers were still buried in unconsecrated ground, but there was no provision for the rest of the parishioners. The Rector still had the help of the same Assistant Curate and the same Sunday afternoon Lecturer, but the Rural Dean, the Reverend James Jackson of St Sepulchre's Vicarage, and had written to the Bishop on March 5th 1861 saying that as the work load in the parish was so heavy Mr Saunders should have additional help of a Deacon serving his title at St Luke's.

For over a century and a half St Luke's enjoyed the benefit of receiving the proceeds of the charge of a Church Rate to assist with the cost of repairs. Originally this charge was fixed at two shillings in the pound. In addition to this sum of £120 a year was paid directly to the Rector. There were very few complaints about this church rate being demanded. As most residents attended and used the services of the parish church, they were happy to contribute to what they regarded as their own church and to give it financial support.

In 1868 the then Master of St Luke's School, who had been serving in that appointment for the past twenty years, and so was well-known to the Rector and his Churchwardens, applied for the vacant post of organist at St Luke's. He was a Mr George Bilby, a charming and persuasive man of abounding energy, and beyond doubt an excellent teacher, and a very capable organist. He had previous experience as a church organist in Trinidad and Grenada, where he had earlier worked as a teacher and superintendent of schools. As well as working at St Luke's School he was part-time Registrar of Births, Marriages and Deaths for the district of Whitecross Street in the parish. He was duly appointed and commenced his duties, by attending to play a hymn at a Funeral Service. But, on this first time the Rector had to tell him off, and send him back to school, because he had failed to get the permission of the School Committee to leave during teaching hours. He was only organist for two years, resigning from the post on his retirement as Master at the School in 1870.

1870 was also the last year in which children at St Luke's School were compelled to attend the church, accompanied by a teacher, every Sunday morning. This change was brought about for the first time since St Luke's was opened as a church in 1733 largely because the teachers preferred to attend their own place of worship with their own families, rather than do an extra school duty as escorts. Also most of them did not live in the parish, and found it impossible to obtain substitutes. In addition Mr Saunders knew from his own visiting in the parish and meeting parents of children at the school that they too attended other churches on Sundays, and wished their children to go with them.

In the nineteenth century it was the custom to issue to those children who had attended regularly the Sunday evening service at St Luke's a special certificate. This certificate confirmed that they had taken part in the instruction series based on the Prayer Book Catechism that were given to the children after the second lesson. The certificate, signed by the Rector, or the Curate stated that they were now ready to be confirmed by the Bishop. A collection of these certificates in the Finsbury Library Local History Collection covers a period of most of the century, and includes some signed by Mr Saunders.

The Reverend John Saunders died peacefully at home at the rectory late in 1873. His successor, the Reverend Walter Guppy Abbott, M.A., became Rector of St Luke's early in 1874, and continued to serve until his death in 1897.

It was said of Mr Abbott that he had quite a strong and forceful personality, and was very determined to give a strong lead in all the affairs of the parish. He was certainly a good organiser and a very able leader and administrator. He was also very knowledgeable in financial matters, and was good at raising money for church repairs etc. He was also fortunate in that he was Rector at a time when there was a plentiful supply of young energetic clergymen seeking appointment as Assistant Curates, and because he had a reputation as a good trainer of clergy he always had colleagues to assist him. He had three Curates on his staff for most of his time at St Luke's. These young clergy all spoke very highly of their time at St Luke's, and of their happiness in their work. Mr Abbott was good at finding and training honorary lay leaders, so in the church associated activities abounded. Congregations increased, and church services, with their high standard of congregational participation were very lively. 340 parishioners received Holy Communion at the four communion services held in St Luke's Church on Easter Day 1882 at 6am, 7am, 8am and 11am, 246 of these at the 8am service. This may be compared with Easter Day 1949, when only 155 people took communion at two services.

From his arrival in the parish in March 1874 onwards a large part of Mr Abbott's work was concerned with the relief and pastoral assistance of

poor people in the parish. A writer on the history of the City of London wrote in 1882 that the people of St Luke's had a reputation of sorts for being good beggars. He did not know if this was an inherited characteristic. He wrote that "an old record of clubs and secret societies in London during the last century speaks of a beggars' club that used to meet at a public house in the middle of Old Street. The members were all professional beggars. Once inside the house they used to drop their disguises and become sociable. Each used to go through the part he was accustomed to act in public so that his brother beggars might know how he imposed upon the liberal minded. And it was a point of honour among them not to make use of each other's line of imposture.

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They were wont also to complain (as more honest people do) of the hardness of the times and compare notes of their successes. The more fortunate members always shared some of their profits with the others. To enliven their meetings they indulged in singing. One song was a special favourite. It had a chorus which was as follows:-

"Then on with your night-caps and tie up your legs,
A begging let's go for the Smelts and the megs'
When the Mants and Rumculls have recruited our store,
We'll return to our boozing, O! Pity the Poor."

Mants was the name of the woman who kept the house at which they met.

From which we may conclude that begging was not an unremunerative trade in London for some of the residents of St Luke's at this time.

Each year that Mr Abbott was Rector a number of congregational outings were organised, either a parish outings in which everyone could take part, or as special outings for the children in the Sunday School. A well-supported Parish Outing to Hatfield took place on July 4th 1882, which was typical of these. Those who took part paid three shillings and three pence for their return railway fare, and five shillings for their sit down three course lunch. Also in 1882 Mr Abbott, with the support of a number of the poor parishioners founded the St Luke's Sick Benefit Society. This was really a club for savings to pay medical bills in times of sickness. A small weekly subscription was paid in by each member, and a substantial weekly amount could be withdrawn in times of sickness. This Friendly Society gave valuable service until it was finally wound-up, because of diminishing membership some seventy years later. Mr Abbott was also interested in weather recording, so in

September 1882 meteorological instruments were obtained and installed in the churchyard, and daily weather readings were recorded.

Another outstanding organist served the church well in the opening years of Mr Abbott's incumbency. He was Charles William Pearce, who served St Luke's from 1874 to 1885. Dr Pearce, as he was later known, was a music theorist and a composer of much organ and church music. Unlike Henry Smart, whose Anglican chants to the Te Deum and to Psalms 31, verses 10 to 20, and Psalm 104 are still used in worship today and published in "The Parish Psalter" etc, Dr Pearce was very critical of the Anglican chant, especially in his later years. In 1920, Dr Pearce, by then through his prominent position in the Royal College of Organists and at Trinity College of Music, called for "the complete abolition of an abuse which has disfigured the choral service of the Anglican Church for two centuries and more". However he did not express those views with much force during his time at St Luke's. As a young organist, with limited experience before coming to St Luke's, Dr Pearce was not very knowledgeable about the care and maintenance of a large organ. So when in 1883 repairs and cleaning of the organ were urgently needed, he was grateful for advice and help from Sir John Stainer, the organist of St Paul's Cathedral, who knew the organ well, having directed the rebuild in 1862. No further repairs to the organ were needed after this overhaul until 1902, when Henry James, the organ builder of Fulham, added two entirely new stops to the pedal division, a trombone reed, and a pedal bourdon to complete the specification. This was a great improvement, and a superb feat of building work. What was also important was that the old world character of the organ, especially the great features of the great and pedal reed work, remained prominent. In addition to his compositions, the earlier of which were first performed publically at St Luke's, Dr Pearce is

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remembered today, for his publications of books upon the organ. His text book on the organ is still regarded as of value to those taking intermediate grade examinations, and his books entitled "Notes on English Organs of the period 1800 to 1810", and "The Evolution of the Pedal Organ" (1927) are widely used for reference purposes.

The great problems of the sinking foundations of St Luke's Church, that eventually resulted in its closure as a dangerous structure in 1959, were first discovered by Mr Abbott. He put in hand the first major repairs to the foundations in 1877. These included the underpinning of

the south and east walls. But, of course, financial resources were limited, so only limited work was undertaken. In September 1882 extensive further repairs were urgently needed. The crumbling of the mahogany beams which supported the walls of Portland stone was thought to be due to water being drawn away by wells sunk around the church, and especially by the middle sewer which ran down Old Street. It was discovered that the beams had rotted away to such an extent that an iron rod could be thrust through them. Workmen had to go down thirty feet to underpin the south-east corner walls with concrete.

St Luke's was always fortunate in the quality of its Officers. For example, when Mr E C Facey, the Old Street undertaker, died in August 1881 he had served as Parish Clerk of St Luke's for 45 years, following both his father and his grandfather in that office.

The Right Reverend and Right Honourable Bishop John Jackson, Lord Bishop of London from 1869 to 1885, carried out a Visitation of St Luke's, and the other parishes in his diocese, in June 1883. The Reverend Walter Guppy Abbott M.A., as Rector, answered his searching questions. Mr Abbott stated that his Rectory was adequate and in good repair. It was insured with the Norwich Union Fire Insurance Society for £2000. He was resident in the parish all the year, except for an annual holiday of seven weeks. He had four Curates, the Reverend A P Hockin, the Reverend F H Dalby, the Reverend G M Clibborn, and the Reverend A M Downes, to assist him. The Chaplain of the Workhouse was only able to give him part-time help. He also had two Lay Readers, who assisted in the Day Schools, held classes, and assisted in conducting children's and other services. In 1882 there were 380 baptisms in the church, and in 1883 there were 378, but there were still a lot of unbaptised children in the parish. There was considerable difficulty in finding Godparents who would carry out their duties and keep in touch with their godchildren, so in a number of cases the Rector would find suitable people to act in this capacity.

No fees were charged for the registration of Baptism. Voluntary offerings were received at the service of Churching of Women. Fees at Marriages were ten shillings and sixpence, plus two shillings for the publication of Banns.

A Missionary Association met four times a year on Ember Day for intercessions. Collections on Wednesdays and Fridays for Missionary Societies totalled £23 in the past year. Five District Visitors, an Almswoman, and three Parochial Mission Women worked in the parish in close liaison with the Rector.

A Young Mens Association for Mutual Improvement had been revived in the past year. A branch of the Temperance Society met regularly, and the Parochial Library established on the premises of the Working Mens Club at 120 Old Street continued to be well used.

There were 1450 persons in the whole parish currently receiving parochial relief. There were no great numbers of infidelity amongst our own people, but we had the notorious Bradlaugh's place in our district. The general moral condition of the district is fair. There is a great neglect of frequenting Divine Service on Sundays. Large numbers stay indoors in bad weather, or spend their Sunday in the Suburbs or country.

The gross income of the Living was £480 to £490, but for the last three years the Vestry had not paid the Rector the charge of £120 per annum, which was due under Act of Parliament in lieu of Burials.

During his time as Rector the Rev. W.G. Abbott was especially interested in the work of Church Schools. He spent a lot of time in local schools, getting to know the teachers, the children and their parents. He visited St Luke's School on average three times a week. Following the Cross Commission of Enquiry in 1886-8 the Government set up National School Boards throughout the country, and decided to build a large number of new State Schools. One of the Commission's recommendations accepted by the Government was to make the reading of the Bible with instruction compulsory in all State Schools. As soon as this Government proposal was announced Canon Gregory, then a Residentiary Canon of St Paul's Cathedral London, and others attacked this, mainly on the grounds that Bible instruction associated with undenominational religion would not be satisfactory, and so many new State Schools were not needed whilst there were vacancies at Church Schools. These proposals would be harmful to the Church Voluntary Schools as well as unnecessary, especially, for example, in the London Metropolitan Borough of Finsbury. There were a number of vacancies in Church Schools for children whose parents wanted them to attend a school where a reasonable amount of time was spent in Bible study, and the lessons were given by highly qualified Teachers and parish clergy. Largely because Finsbury was mentioned Mr Abbott thought that he should get involved in the controversy. Fortunately a group of distinguished men, with Lord Lawrence of India as Chairman, was appointed by the Government as members of the first London School Board. Mr Abbott was on particularly good terms with Lord Lawrence, and was very friendly with other members of the Board. After speaking to Lord Lawrence he was invited to meet the members of the Board for full and frank discussions about the position in Finsbury. As the result of this close cooperation the State Schools in Finsbury were only built as

needed in a reasonable and sensible balance with the Church Schools in the Borough. Careful note was taken by the Board of the position of the Bible instruction offered by the St Luke's and Clerkenwell Parochial Schools, and the existing numbers of vacant places available. Sufficient time was granted for religious education in the new State Schools, and well qualified good Teachers were appointed to instruct in classes of a reasonable size. In comparison with the high standards and quality of the new State Schools St Luke's School, with a well-equipped building in an excellent state of repair, and a first rate qualified and experience staff had no problems in holding on to its outstanding position. Comparisons made by some parents between St Luke's School and the new State Schools were generally to St Luke's advantage, and much credit must be given to Mr Abbott and his Churchwardens for the efficient way in which they acted as School Managers.

Children attending St Luke's School towards the end of the nineteenth century were usually in a class of between sixty and seventy. Their

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seventy. Their subjects included singing, needlework, knitting, drawing, Morris dancing and ball drill, as well as religious education, and, of course, a great deal of the timetable was devoted to reading, writing and arithmetic. Many of the children would come to school without any breakfast, but carrying a "piece" to eat in the playground before they went into class for the first lesson. No school dinners were provided in those days, but the teacher, or the Rector, would arrange for the poorer children to be put on the dinner list at the Alexander Trust in City Road.

The Reverend Mr Abbott died in 1897, and was succeeded as Rector by the Reverend George Henry Perry, M.A., who was to remain as Rector until he moved to another city of London Parish in 1924. He was born on the 16th February 1854, and educated at Marlborough and at Keble College, Oxford, where he was an Exhibitioner in Classics, and in which subject he obtained a second class honours degree. He spent his entire ministry in the Diocese of London. He came to St Luke's from the neighbouring parish of St Matthew City Road, where he had been Vicar for thirteen years, so he knew the St Luke's Church and parish, and many of the people before he moved into the Rectory. He, and his wife, were very popular at St Matthew's and at St Luke's. Mr Perry was quite outstanding in appearance. He was a very tall man, and he always wore

a monocle. Mr Perry resigned from his part-time appointment as Assistant Diocesan Inspector of Church Schools when he came to St Luke's, so that he could concentrate all his time and efforts on the work of his new parish.

At this time St Luke's continued to be a very poor parish; wages were low, families were large, and many of the men were out of work, although an increasing number were employed by the Post Office as both Mount Pleasant and King Edward Sorting offices were within easy walking distance. Many of the children were seen in the worst winter weather walking behind each other in a long crocodile on their way to the church or to the baths in Ironmonger Row through rain, wind, or snow, without shoes or boots or coats. As far as possible these children were supplied with basic clothing needs by the St Luke's Charities, the St Luke's School Trust, or from limited church funds.

The Rector and his co-Trustees of the Worrall and Fuller Exhibition Fund set an examination once each year in May for candidates who would be leaving primary school that summer to go on to secondary school. The generous scholarships awarded to those who passed paid for clothing, books, and pocket money. These exams are no longer held, but the Worrall and Fuller Fund is still in existence and makes generous grants to candidates from the Finsbury area who continue their further education.

More and more of the professional men, who lived in the Georgian houses in the parish, and more and more of the tradesmen, who lived over their businesses in Old Street and elsewhere were moving out into new homes in North London, and the congregation of St. Luke's became basically working class.

With the realignment of county boundaries St Luke's ceased to be St. Luke's Middlesex and now became known as St Luke's Old Street London.

In 1898 the Bishop appointed Mr Perry Rural Dean of St Sepulchre's Deanery, and he served in this office until the deaneries were reorganised, and renamed, in 1901.

CHAPTER FOUR

THE TWENTIETH CENTURY

In February 1900 the Lord Bishop of London, the Right Reverend and Right Honourable Mandell Creighton, D.D., held a Visitation of the parishes. Mr Perry wrote at length on the state of affairs at St Luke's Church and in the parish. He conducted classes for children in the church nearly every Saturday throughout the year, teaching and examining them in the Old and New Testaments, the Book of Common Prayer and the Catechism. He catechised the children by the method of question and answer at the services every Sunday. This teaching was very important as he regarded the religious teaching given in the two Board Schools in the parish, which he visited regularly, and in the four others where he was a School Manager, as useless. He was not welcome at the other Day Schools in the parish, so he could not speak about the religious teaching there. Regrettably he had no pupil teachers to assist him with his Saturday classes.

On reporting on attendance at church Mr Perry stated that some 80 to 100 people came to St Luke's on Sunday mornings, but on Sunday evenings he had a congregation of about 400. The average attendance at services of Holy Communion was:- 6am Sundays 5, 7am Sundays 8, 8am Sunday 40, 11am Sundays 40, and at 11am on weekdays 6. He followed the Service of Holy Communion from the Book of Common Prayer strictly, except for the Long Exhortation, which he always omitted. He always encouraged communicant members of the church to use Manuals of Devotion. Those which his people used and valued, were "Helps to Worship", "The Narrow Way", "A Plain Communion Book", "Steps to the Altar", "The Earnest Communicant", and W H Ridley's Tracts.

More than fifty private sick communions were celebrated by the Rector and curates during the past year. Parochial Societies associated with St Luke's church in 1900 were:- Four Communicants Bands, a branch of the Womens Help Society, a Young Mens Club, two Mothers Meetings, a Church Defence Committee, a Temperance Society, a Band of Hope, an Intercessory Union, A Ladies Work Society, a District Visitors Society, a Missionary Association, a Sunday School Teachers Union, and a branch of the Lay Workers Association.

Notice was always given of Holy Days when an additional celebration of Holy Communion was held; there was always one celebration daily. There was always a sermon at Evensong on Holy Days. The Creed of St Athanasius was said on all the days appointed. There was no kind of Church Council. The Churchwardens and Sidesmen, being elected by the Civil Vestry, were not always Churchmen.

Fees for Marriages were ten shillings for publication of Banns, and twenty-one pounds for the issue of a Marriage Licence.

The Rector was in friendly relations with the Dissenting Ministers, and was usually asked to take the chair at gatherings at which all

denominations were represented, such as Peace and Temperance Legislation reform meetings.

On the general moral condition of the parish Mr Perry wrote that there was a good deal of drunkenness: no public evidence of sexual immorality: and a general indifference to religion.

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The Church magazine records that in 1900 an average of 25 babies a month were baptised in the Church by the Rector, or by one of his three Curates. 30 candidates, all from St Luke's were confirmed at the Church in March by the Right Reverend Charles Henry Turner M.A., Bishop Turner was the only clergyman ever to be appointed as Bishop of Islington, and served as Bishop from 1898 until his death in 1923, when the title and office went into abeyance.

St Luke's had at this time a large number of children attending Sunday School. There were 37 Sunday School Teachers and a number of non-teaching helpers. The teachers and helpers had a day out together in June, going to Kew Gardens by train.

The Sunday School children had their own outing and treat, an annual affair, on July 18th 1900. They came to St Luke's for a short service at 8.25am with some of their parents, then formed up in columns and marched off behind the Church Band, led by two Police Constables, along Old Street and down City Road to join the train at Liverpool Street station en route for a day in the country. A week later member of St Luke's Mother Union went on a day's outing to Brighton.

More children joined the Sunday School after their outing, and additional teachers were recruited and trained. Further outings were organised in successive years.

A Mission Room was acquired at 125 Lever Street, and evangelistic services were held there every Sunday. These were generally conducted by Captain Hodder of the Church Army, who also led an Outdoor Service in the parish every Thursday evening. The custom of holding outdoor services at St Luke's continued until the 1960s.

In the month of August 1900, in collaboration with the Fresh Air Mission, the Church sent away 170 children for a fortnight's holiday. Some children went to Ampthill and Luton, others to St. Leonards-on-

Sea. This latter place became the most popular venue with the St Luke's children in the following years. The cost of this fortnight's holiday for board and lodging was ten shillings, plus train fares. The Fresh Air mission paid for the board, the parents contributed two shillings, later increased to three shillings, and St Luke's found the balance.

The Rector was elected as a Borough Councillor for Finsbury, progressing to the chair of various Council committees, and eventually serving as Mayor of Finsbury in 1907, 8 and 9. He was also appointed Chaplain to the 2nd Tower Hamlets Engineers (Volunteers). In 1901 the first of a series of Annual Services for the Engineers was held in St Luke's Church, on the first Sunday in May. It was attended by over 400 of the Territorial Soldiers and many of their families. The Mayor and Mayoress, preceded by the Mace, together with the Aldermen, Councillors and Officers were in their robes. The Town Clerk, Mr G W Preston, wore his Wig and Gown. This service was discontinued on the outbreak of World War Two, and never resumed again. Also in 1901, with the reorganisation of the City Church Deanery areas Mr Perry resigned as Rural Dean of St Sepulchre, and was immediately appointed as Rural Dean of the newly-formed Deanery of Finsbury, an appointment which he was to retain until he moved away from the parish in 1924. 1902 and 3 were not particularly eventful years, the work of the Church and the duties of the clergy continued much as usual with many services, meetings and routine activities.

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In February 1904 the south east portion of St Luke's Church was fitted up as a morning chapel, and was equipped with a new side altar and a blue carpet. A larger and rather more luxurious blue carpet was purchased for the sanctuary, and installed before the high altar. Later that year new motors were installed in the organ. At that time St Luke's still sponsored some fifteen different clubs and organisations to serve the local community, of which it was the chief centre. All ages were catered for by the Church from the young toddlers in the Sunday School kindergarten to the elderly and necessitous who were given daily dinners in the winter. There were church cricket clubs, football clubs, rambling clubs, clubs and meetings for boys and girls, young people and younger and older men. The women of the parish usually met separately in their own single sex organisations. There were meetings for mothers, Bible study classes, Band of Hope and Temperance meetings, meetings to discuss community

affairs, an Amateur Dramatic Society, a large choir, Sunday Schools, the Sick Benefit Society, and a host of others. In fact you can say that St Luke's hummed with activities morning, noon and night. We have to remember that in those days the women who went out to work were rare exceptions, and so there were a lot who were ready and willing to do voluntary work for the church in one capacity or another. Church congregations remained large.

In 1905, in recognition of his 21 years in the diocese, and his service to the diocese in many ways in addition to his work in the parishes, the Bishop did Mr Perry the honour of appointing him to the Prebendal staff of Sneating in St Paul's Cathedral, an appointment which he held until his death in 1935. This involved him in many services held in the Cathedral on special occasions, in attending meetings of the Greater Chapter, and in preaching in the Cathedral at least on two major Saints days each year. It was, of course an honorary position, and no longer had an additional income from the rents of a Cathedral owned manor or estate attached. Although the district of Sneating still existed, it was no longer a manor of the Cathedral. It had not been in the ownership of St Paul's for some centuries. In Cathedrals which are new foundations Prebendaries do not exist, and instead honorary Canons are appointed. As a sign of their status Prebendaries and Canons are entitled to wear a black rosette on the front of the band on their clerical hats, and Prebendary Perry did so. A Prebendary was also entitled to wear a handsome embroidered red cape in the Cathedral, a semicircular cloak, at certain liturgical functions. His Churchwardens, Curates, Sidesmen, Vestrymen, and other friends at St Luke's got together, collected and commissioned the making of a magnificent cape. Made by hand of the finest red brocade, it was decorated with Church Gospel symbols, and a large amount of gold wire was used to complete the design.

550 new hymn books were purchased later that year for congregational use, mostly as replacements for old worn out books. The average Sunday collection in 1905 was still only two guineas, but it should be remembered that there were a large number of very poor families in the parish at that time who were struggling to live on a small income which rarely amounted to more than five shillings a week.

In 1906 a very fine set of matching specially designed silver-plated High Altar Cross and Candlesticks were given to St Luke's Church by his family in loving memory of Mr H C Richards K.C. M.P. Mr Richards, who had died in 1905, and had been a very regular attender and communicant member of the Church, was the Member of Parliament for Finsbury for

many years. The Cross was enriched with beautiful enamels. When St Luke's Church was closed the Cross and Candlesticks were transferred to St Giles Church Cripplegate in the Barbican, where they are now in regular use.

Collecting boxes were given to members of the congregation, as in previous years, for donations to the Missionary Society for Propagation of the Gospel Overseas (now known as the United Society for the Propagation of the Gospel). Receipts totalled $\text{œ}15\text{-}6\text{s}\text{-}9\text{d}$, one pound less than in the previous year, 1905.

In the parish magazine Prebendary Perry wrote about Easter 1906 weddings. He stated that he did not wish for any confetti to be thrown at weddings; it was a senseless custom that should be discouraged. The older custom of throwing rice was also objectionable, although it had some meaning to express, the hope that the newly married couple would always have enough food. He wished to discourage that also. He threatened prosecution by himself as Rector, and by the Churchwardens, if throwing in the Churchyard did not cease. So, he wrote, please stop this practice. For some time after this confetti was thrown over the newly married couple once they reached the street, and not in the Churchyard. Happily there is no record of any prosecutions.

There were 37 baptisms at the Church in the one month of September 1911, which seemed to be about the monthly average at that time.

In 1912 it was Prebendary Perry who next noticed that, as the result of the continuing drying out and crumbling of the mahogany logs on which the Church was built, the foundations were still sinking. He put remedial supporting work in hand at the east end, and raised a substantial sum of money to pay for the urgent and more essential repairs to be done, and for there to be enough cash left in the kitty to continue with the next stage at a later date. In fact, as the first stage of the work was being done, it became apparent that the next stage would have to be much more than expected, and more funds would have to be raised. This took time, and the outbreak of the 1914-18 war came before the builders returned to the Church. Materials and workmen were in very short supply during the first war. When the situation was re-considered in 1919, it was found that more work needed to be done than the congregation could afford. From then the foundations of the Church deteriorated faster than funds could be raised to repair them. It was a losing battle.

As World War One progressed more and more men went away to serve in the Forces, and many never came back. Although he had been promoted to Senior Divisional Chaplain some years before, Prebendary Perry, at the

age of 60, resigned from his Territorial Army appointment and was too old to serve, as well as being in a reserved occupation. His younger Curates volunteered, but only one was released by the Bishop to serve as a Chaplain. Only the few names of those who were active members of the congregation before being killed in action appear on the War Memorial altar now in the side chapel of St Giles Church, which formerly stood in St Luke's. Because they were not regular church-goers, the names of all the others who went from the parish and died were recorded on memorials sited on buildings at the end of every street. Most of these street memorials were blessed and dedicated by Prebendary Perry after the war, in separate ceremonies of prayers, which everyone living in that street attended. Alas, practically all these street memorials were destroyed by bombing in World War Two,

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stolen by souvenir hunters, destroyed by vandals, or demolished in rebuilding and development schemes in the 1960s. Nearly all the Church street plaques erected in the nineteenth century by the then Rector and churchwardens to mark the parish boundaries of the time suffered the same fate for similar reasons. Only two boundary plaques can still be seen at the time of writing this, one at the southern end of Wilson Street EC2, around the corner from South Place, and the other on the east wall of Whitbread's Brewery Headquarters in Milton Street.

For the period of the Great War the crypt in the Church, and the basements in the Rectory, in St Luke's School, and in local offices, were made into shelters. As was the case in so many other churches, the wartime congregation of St Luke's consisted of elderly men, women and young children. There was full employment of those who remained, jobs in transport, in shops, offices, and factories being opened to women for the first time ever in the experience of most of them. As the war went on food for those at home became more and more scarce. Parcels of chocolates, cigarettes, socks and other comforts were sent off by families to their relatives, and the Rector was organising the despatch of comforts to his comrades in the London Division of Territorial Engineers. Some sandbags were filled and placed at the main doorway entrance to the Church. Two young men, members of the congregation, serving in the army, were awarded the Military Medal, Lance Corporal Dickens and Corporal John Church, John dying from his wounds. Although a Zeppelin was seen twice flying over the district and uniforms were much in evidence, apart from the food shortage, there was little evidence of war for those at home, other than the newspaper

reports from the front, and the growing daily casualty lists. Two of the curates took charge of parishes earlier than expected to replace clergy who had gone to serve as Chaplains. Some remains of a Zeppelin, which had been shot down, were exhibited by The Honourable Artillery Company in City Road. Of course there was no blackout, and no carrying of gas masks and there were no Air Raid Wardens as in World War Two. On Armistice day, 11th November 1918, there was a large attendance at the hurriedly arranged service of Thanksgiving held in St Luke's Church. The Mayor and Mayoress of Finsbury, Aldermen, Councillors and Officers of the Borough attended in state to join the crowded congregation, and quite a number of people were there who did not normally attend the Church.

Mr Edward Sammells, who was born in Seward Street Buildings more than seventy years ago, writes "I certainly went to St Luke's Church seventy years ago, firstly as a choirboy, and then a year or so later I went once a month when I was a drummer in the St Luke's School Band. I recall being asked to join the choir. Because you were paid I was pleased when I was duly accepted. I think they paid out quarterly. When I had been there two weeks I was paid two pence, the others were paid two shillings. However, after I had completed a quarter next time, I received the higher sum, thus elevating to the realms of high finance. My memory of this episode of my young life is that it wasn't something that I looked forward to; it was always so very COLD in Church, and it was a relief when the service was over, and the parson was always so severe". The Rector then was Prebendary George Perry.

Mr Sammells did not have to put up with a severe Rector for long, because Mr Perry resigned as Rector of St Luke's in 1924 on his appointment as Rector of St Vedast, Foster Lane in the City of London. He remained at St Vedast's until his death on the 19th of February 1935. Prebendary Perry had two other distinctions worthy of credit.

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He was President of Sion College in 1903, the private Theological Library of over 100,000 books situated on the Victoria Embankment, where a copy of his Coat of Arms is engraved in stained glass in a memorial commemorative window. The present writer was elected as President of Sion College in 1968, but has no window for his family Coat of Arms, as all the panes are full. His name is on an Honours Board. Prebendary Perry's other distinction was to be elected to the Council of his old school, Marlborough College in 1911. He served in

that capacity until his death.

Mr Sammells adds to his earlier recollections, "As you know I attended St Luke's Parochial School in Old Street. About the same time, seventy years ago, Mr Rumney, my teacher, arranged with the School Trustees to provide a Drum and Bugle Band, and I was taught to play the drum. I remember Dad bought from Gentlemen of Whitecross Street a piece of rubber about twelve inches square which I used to practice at home. When the band was sufficiently co-ordinated my teacher arranged that we marched to St Luke's Church playing our instruments one Sunday in each month to attend the service. On these occasions we all felt very important and grown-up, especially when we saw members of our families turning up to see us. I have nothing more tangible to offer, but sometimes personal memories are important".

The Band, originally formed at the school in 1860, was reformed in 1924, the year in which Mr Sammells joined it. The drum which he played, and other instruments used by that band can still be seen in the store at the school. Also in the school is a very faded photograph of the earlier school band taken on the occasion of the opening of the first Leysian Mission Chapel in City Road, after removal from Errol Street, by their Royal Highnesses the Prince and Princess of Wales, later King George V and Queen Mary in 1904. We have no record of that band ever playing in St Luke's Church. Mr Rumney, the teacher who revived the band in 1924, taught Mr Sammells and the other pupils who joined the band music by 'note'.

When Prebendary Perry left in 1924 he was succeeded as Rector by the Reverend Philip Davenport Ellis, M.A. Mr Ellis remained at St Luke's until 1933. He took a full part in the life of the parish, in the affairs of St Luke's School, and interested himself in the affairs of the local charities. Prebendary Perry had started a special library for the teachers at St Luke's School, and Mr Ellis generously donated a considerable number of books to it. A quiet, studious man, he is remembered by the older residents as a diligent, friendly and helpful visitor, especially to those who were housebound, or had problems, or were sick at home or in hospital. He really cared, and was much concerned for people. He was a good listener, who gave the person he was with, his undivided attention. Indeed he had a real love of souls, and was a pastorally minded priest. He was known to the Bishop as an able administrator, and a good chairman of meetings, so he was appointed to serve as Rural Dean of Finsbury from 1927 to 1933. As expected of a Welshman Mr Ellis had a good singing voice. With that gift, and with a reputation as a good preacher, it is not surprising that attendance at services in St Luke's increased whilst Mr Ellis was Rector. He only had the help of one Curate at a time, unlike his predecessor, so had a very heavy work load. In 1932, the roof timbers of the Church were infested by death watch beetle, and Mr Ellis raised the sum of £2,300 to meet the cost of the repairs.

After leaving St Luke's in 1933 Mr Ellis became Vicar of the City

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Church of St Mary the Virgin, Aldermanbury. There, as at St Luke's, Mr Ellis organised weekly organ recitals, which were well attended. He saw St Mary's set on fire by incendiary bombs in the first air raid on the City of London in December 1940. From the windows of what remained of his church vestry, he saw the City of London Guildhall burn, after it had been hit in the same raid. As there was no parsonage house for St Mary Aldermanbury, Mr Ellis lived at 5 Amen Court, which he rented from the Organist of St Paul's Cathedral. Later in the war, Mr Ellis retired on pension to live in a house in Woodcote Road, Wanstead. Whilst there he did occasional locum work, and returned on several Sundays to take services at St Luke's, and other city Churches. After the war the remains of St Mary the Virgin Church Aldermanbury were shipped stone by stone to the United States, and rebuilt on the campus of Fulton College to serve as the College Chapel.

In 1933, the Reverend Henry Brewer, F.R.G.S, succeeded Mr Ellis as Rector of St Luke's. Mr Brewer was exuberant, enthusiastic, hearty and outgoing by nature. He was a man who was full of energy, and very friendly and helpful to all. He was fortunate to have the assistance of a strong team of assistant clergy during his time at St Luke's. As he was unmarried with no family relatives, the young bachelor Curates lived with Mr Brewer in the Rectory, which was run on clergy house lines. Each of the Clergy took responsibility for a different aspect of the church's work in the parish. So one Curate, with a strong trained group of lay helpers, was in charge of all the work amongst the young people. Another Curate worked very closely with all the local schools, teachers, schoolchildren and their parents. He taught Religious Knowledge and conducted Assemblies in St Luke's School. The third Curate specialised in Hospital Chaplaincy work. The National Health Service had not then been set up. He acted as Visiting part-time Chaplain at the Moorfields Eye Hospital, and trained a number of lay people from the congregation to act as effective Hospital Visitors. The Rector directed and guided his three Assistant Curates, and did a bit of everything himself.

The first great event of Mr Brewer's incumbency was the celebration of the bicentenary of the Church. To mark this 200th anniversary, a special Service of Thanksgiving for the Bicentenary of St Luke's Church Old Street, was held on St Luke's Day, October the 18th 1933, when the

Church was packed to the doors to hear the Bishop preach. A whole week of celebration was organised with other services, concerts and parties. The Festival ended with a grand evening display of fireworks. A programme of events was printed and sold, also "A Short History of St Luke's Church, 1733 to 1933", compiled in booklet form by Mr C R Simpson, one of the Churchwardens, was published and sold for a few pence. Mr Brewer launched a Bicentenary Church Appeal Fund, which raised a considerable sum for St Luke's. Part of the proceeds from this were used towards the cost of clearing the south crypt under the church, and converting this into a church hall with kitchen and storage facilities, after which it was extensively used. The balance of the money raised was used for church repairs.

When this work was complete Mr Brewer founded the St Luke's Fellowship. This was an umbrella organisation to cover all the existing groups and clubs connected with the church. Members were solemnly admitted at a church service, and presented with a badge or brooch, a membership card and a prayer card. The badge was a blue shield with a white cross, surmounted by the letter St.L.F. Everyone who attended the church was invited to join, and once one member in a family joined the Fellowship,

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Mr Brewer visited them at home to get to know all the family, and to try and persuade all the other members of the family to join also.

At one time the Fellowship had over 400 members, all attending the various clubs and groups. There were cricket and football teams, youth clubs for younger members, a men's society, Bible study groups, discussion groups, and a debating society. Ladies were invited to join the Women's Fellowship, the Mothers Union, the Womens Help Society, and other group meetings. In addition, there was a large Sunday School catering for hundreds of children from kindergarten age upwards, who were not considered old enough to join the Fellowship, and a continuous confirmation class for teenagers and adults.

The newly refurbished south crypt was not large enough to accommodate all the groups for their meetings, so the Rectory basement was furnished and the rooms there were made available for meetings. Even then more accommodation was needed, and Mr Brewer suggested to the Parochial Church Council that money should be raised to acquire a large wooden hut, to be sited in the Rectory garden. In the course of time this was done, and this hut was heavily used. Also in 1935, Mr Brewer

arranged for the Borough of Finsbury to take over the northern part of the churchyard, to clear the gravestones, and to landscape it with lawns and flower beds, paths and seats under the terms of the Open Spaces Act. This thus became a small park, affectionately known by the local residents as Toffee Park, and greatly appreciated and enjoyed. A full list of all the tombstones in the churchyard was compiled before all the alterations were made.

The years of the Second World War were difficult times for all. Mr Brewer's assistant Curate, the Reverend Harry Marshall, remained the lowest paid clergyman in the country, continuing to draw his stipend of one pound per annum. The crypt under St Luke's Church, and the Rectory basement were again, as in 1914, brought back into service as air raid shelters. In addition a further shelter was erected in the churchyard. All of these were filled to capacity whenever there were air raids. A land mine demolished the Police Flats in Ironmonger Row opposite the east end of the church, and another fell on Amias House on the Wenlake Estate on Old Street, next door to the Rectory, and several members of the congregation were killed. Bombs also fell on the Eight Bells public house near the church, and on the Radnor Street Methodist Hall, which was used as a shelter by members of our congregation who lived in that area. Several people were killed in these two places. Incendiary bombs also fell on St Luke's Church in 1940, and caused some minor damage to the roof, plaster ceiling, and organ, but no-one was hurt, the church being empty at the time, and repairs were made fairly quickly.

The children at St Luke's School, and other children in the area, were evacuated soon after the war started, to Dunstable in Bedfordshire, together with some other children from north London. The Vicar and people of Dunstable, advised by Mr Brewer of our children's arrival, did all that they could to welcome them and tried to make them feel at home. R.E. lessons for our children were held weekly in Dunstable Parish Church, and a special service for them was held on St Luke's Day, October 18th 1940. A total of more than 350 children from St Luke's went to Dunstable, but only 98 stayed there throughout the war. Many of the children did not settle down, and continually complained that they were homesick. Weekend visits from their parents also upset some of them, and from November 1940 onwards some of them came back to

London. A few nights of air raids sent some of them back to Dunstable

again, so there was quite a bit of coming and going.

The return of numbers of children from time to time caused quite a lot of problems. The Rector had closed down all the children's organisations, and most evening clubs and meetings for the duration of the war. There were difficulties about meeting places because of their use as shelters, and because of the blackout, and nearly all the leaders were away in the Forces, so there were no meetings of the Sunday School, the youth clubs, the cubs, brownies, scouts, and guides. The other big problem was that the St Luke's School building was closed and no longer available to the children. From November 1940 to May 1941 a party of soldiers of the Royal Pioneer Corps was billeted in the school whilst working on clearing up bomb damage in the area, and the building was now reserved for future army use. Also the school playground had been filled with public air raid shelters, which were open for use at any time of day or night.

Mr Brewer did request the army to release the building for use as a school again, but was informed that it could not be done until it could be properly equipped as an emergency school, and that could not be done at present. In the meantime, the church hall was used as a classroom for the small number of children who had returned.

St. Luke's School was effectively organised as a separate school at Dunstable, and all school activities were firmly based there, and the Rector and other members of the London school management team visited Dunstable from time to time to share in the main events, such as the School Prize Day. The Prize Day in August 1942 was probably the most noteworthy of these occasions, because the prizes were presented by Mr William Jordan. Mr Jordan, afterwards knighted, was a former resident of St Luke's, had attended St Luke's School as a boy, had been a member of St Luke's Church congregation for several years, and had then emigrated to New Zealand. Now he was back in London as High Commissioner for New Zealand, having previously served as a Member of Parliament there, and having earned his living as a farmer. He was delighted to be back and to have the honour of presenting the prizes. He renewed his membership of St Luke's Church, became a manager of the School, and endowed the school with annual Sir William Jordan Prizes. Many items associated with him can be seen at the school, and he was undoubtedly a most distinguished 'Old Boy'.

The absence of children for the period of the war, and the call-up for service in the forces of the younger men and women had a significant effect on the attendance at church services on Sundays and weekdays. Some Sundays it seemed as though only the elderly and infirm and nursing mothers could be present, but every now and again members of the forces on leave would be back to take their old places in the pews. Often there were only one or two in the choir, and because of the blackout the service of Evening Prayer was held in the afternoon.

Although men and women from the parish served in all three services, a good number of our young men who had been called up at the start were in the London Scottish Territorials, whose drill hall was in Bunhill Row in the parish, now redeveloped as a City University Hall of residence. Many others had joined London regiments. Some who had worked locally for the Post Office put on khaki or other uniforms to do the same job of sorting out letters for the services. A number also elected to do dangerous jobs working for the Auxiliary Fire Service and

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branches of the Civil Defence.

More civilian members of the congregation were killed or wounded in this war in the parish than those who went from it to serve in the forces. Among those in the forces from St Luke's congregation who were killed in the war, paying the supreme sacrifice, were Bob Gilbrey, who was reported missing, believed killed, in the Far East; Arthur Johnston was killed whilst serving with the Parachute Regiment. Others killed in action were W J Smoothy, Alfred Smoothy, H.S. Berwick, and Alfred Thomas. After the war photographs of each of these were obtained from their families and mounted on a board. This board was placed on the World War One Altar of Remembrance, and their names were read out each year at the Remembrance Sunday Service, to which their families and relatives were always invited. This custom was transferred to St Giles Church Cripplegate, with the altar, in 1960, and is still observed. We are very proud of them.

After the war St Luke's again became a very lively church, with an increasing congregation, and many of the clubs and organisations connected with the church were revived. The Cricket and Football Teams were back playing in the local leagues; the Youth Club, Brownies and Guides were soon in full swing; more men than before supported the Darts Club; the Mothers Union, one of the few church groups to keep meeting throughout the war, had an influx of new members; the Sunday Schools were started up again; Bible Study Groups and Discussion Groups had new members; and the St Luke's Fellowship had a larger membership than before. Mr Brewer was appointed Rural Dean of Finsbury in 1946. In 1947 there were eleven weddings at St Luke's within a month.

For a long time Mr Brewer had close links with the Church Army, especially with its Training College, which had been evacuated during the war from London to a stately home named Maiden Erleigh, near

Reading. Two Church Army Captains, Jesse Seago and Joe Edmonds, both joined the staff of St Luke's Church during the years that Mr Brewer was Rector, and both gave sterling service in the parish as evangelists, missionaries and youth leaders. Both went on to train as priests after leaving St Luke's. After ordination Joe Edmonds served as an incumbent in the Dioceses of London and Norwich, becoming an Honorary Canon of Norwich Cathedral, and Jesse Seago served in the Diocese of Chelmsford, and became a Rural Dean and an Honorary Canon of Chelmsford Cathedral. Of course other Church Army Officers had earlier served at St Luke's, and the Church Army links had continued since the beginning of the century. It was not, therefore, a great surprise, when in 1947, Mr Brewer was appointed to the important post of Principal of the Church Army Training College, and left St Luke's. He only retained this appointment for one year, and then had to retire on the grounds of ill-health. He retired to live in Bradford-on-Avon, but was tragically killed six months later in a road accident whilst riding his bicycle.

Between 1946 and 1949 a number of Faculty licences were granted to the London County Council to enable them to improve the layout and landscaping of the part area of the north churchyard.

Mr Brewer's successor, who came to St Luke's from Hackney, was the Reverend Dennis McLean Oldaker, B.D., A.K.C., who also had links with the Church Army. He worked as a part-time Lecturer in New Testament Studies at the Training College when it returned to Marylebone, London, after its evacuation to Reading. Mr Oldaker had quite a scholarly

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reputation in theological circles, and, of course, was previously well-known to the Patrons of St Luke's, the Dean and Chapter of St Paul's Cathedral.

Mr Oldaker continued the work of St Luke's very much along the lines established by Mr Brewer. He maintained a similar pattern of services in the church, and held regular outdoor services on the Peabody Estate, as was his predecessor's custom. He had the assistance of Church Army students from the Training College in visiting in the parish, and in teaching in the Sunday School. Some new church organisations were formed. These included Ranger Guides, a Childrens Play-hour, a Young Mothers Fellowship, a Fellowship Club, and a Boys Brigade. The St Luke's School Band once again being suspended, because of the lack of a

Bandmaster, the Boys Brigade formed its own drum and bugle band to perform at the monthly Church Parades.

Mr Oldaker had the assistance of a colleague, the Reverend Allan Wintersgill, B.A., as Curate of St Luke's from 1950 to 1952. Mr Wintersgill came straight from Ely Theological College on ordination to serve his title at St Luke's. He is remembered with great affection in the parish for all that he did for the members of the St Luke's Fellowship, especially the youth club and the church cricket teams. He was himself a batsman of county standard, and proved to be such an excellent cricket coach that the St Luke's team came top of their leagues, winning almost every match for three seasons running.

By 1949, the Diocesan Authorities had decided that St Mary Charterhouse Church, in Fortune Street, to the south of St Luke's, which had been bombed in 1940, but not wholly destroyed, would not be repaired and rebuilt. The ruins were therefore demolished and cleared, and the site was sold to the Peabody Housing Trust, who eventually built the St Mary's Tower block of flats there. The parish of St Mary Charterhouse also included the former parish of St Paul, Bunhill Row, united with St Mary's in 1932, and the small parish of St Thomas Charterhouse. By a new scheme all of these were legally reunited with St Luke's, with Mr Oldaker as the first Rector of the united benefice, with the parish of St Paul's Clerkenwell added. St Luke's thus got back responsibility for an area which had been taken away from it early in the previous century. St Luke's inherited sets of Eucharistic vestments from St Mary's, and a Gold Chalice from St Paul's as one result of this amalgamation.

A major task facing Mr Oldaker and the Parochial Church Council now that materials and workmen were again available for work on the church after all the difficulties and restrictions of the war years, was to repair the still sinking foundations of St Luke's Church. Fortunately there was an accumulated credit balance in the church repair funds, and the London Diocesan Board of Finance was prepared to make a loan from its funds. With this limited finance some strengthening of the foundations on the north side was undertaken, as much as could be afforded. As this work progressed pottery, oyster shells, and animal bones were found by the workmen. But this limited work was not enough, so, on the advice of the Church Architect, acrow posts were placed in position in the north crypt to take the weight of the church floor. They were still supporting the floor when the church was closed eleven years later, and are still in position today. In April 1949 Mr Oldaker reported to the Parochial Church Council that the War Damage payment for the restoration of the windows in the galleries would amount to £3,700, so at last the temporary boarding could be removed and the

windows reinstated.

In April 1950, it was reported that the foundations were still sinking, and that a further sum of £7,500 needed to be raised and spent to do the minimum amount of work to make the church safe, as there were no funds in hand. In December the weather vane was lowered from the top of the spire to be cleaned and replaced. Once it was inspected on the ground it was plainly seen to resemble a dragon with a flaming tail, and not to be a louse as it was jokingly reputed by some people living in the neighbourhood. In 1951 the church heating system broke down and a new furnace was needed. Essential repairs on the steeple and the church porch were also necessary. The cost of these repairs amounted to £1,035. No sooner had this work been completed when a survey of the roof showed that the roof timbers had been attacked by infestations of furniture beetle, death watch beetle, and horned house beetle, so more fund raising had to be undertaken.

New altar rails were installed in the sanctuary of the church in 1952. Later that year Mr Oldaker was invited by the Dean of Rochester Cathedral to become Rector of Chatham in Kent, and he decided to accept this offer. In Chatham he served a very busy parish, became Rural Dean, and in 1959 was appointed an Honorary Canon of Rochester Cathedral. He moved again to become Vicar of Sidcup, then again to be Rector of Seale in Surrey. On retirement in 1981 he went to live in Farnham, where he died in 1992 at the age of 85. Unfortunately for St Luke's, on his marriage, Mr Wintersgill decided to move on to another parish for further experience, and so in 1952 he also left St Luke's to become Curate of St Paul's Church in Harrow. These two clergy were both much missed.

The Reverend Philip Henry Cecil. B.D., A.K.C., succeeded Mr Oldaker as Rector. He came to St Luke's from the Diocese of Belize in Central America, part of the Anglican Province of the West Indies, where he had been the Dean of the Cathedral. He worked very hard at St Luke's, although his years of service overseas had not left him in very good health. In March 1953 new East Windows were installed in the church over the High Altar and dedicated by the Bishop of London. There were 1,960 communicants at St Luke's in the first six months of 1953, and £182 was given in church collections apart from the generous contributions in the weekly offering envelopes from the regular members of the congregation. But with all the pressures and heavy demands of the parish work Mr Cecil's health seemed to deteriorate, and the doctors advised him that he was not really fit enough to carry on working in so demanding a position. He really needed to get out of

London to an easier parish, where the country air and the chance to work at an easier slower pace would make him well again. Accordingly, in 1954, after only twenty months as Rector, Mr Cecil left St Luke's to become Vicar of Wormley in Hertfordshire. There his health was indeed restored, and in due course, he was able to undertake more responsible work. He became successively the last Principal of Bishop's Theological College at Cheshunt before it was closed, Vicar of the large and important parish of St Peter's Bushey and Rural Dean, an Honorary Canon of St Alban's Abbey, and finally a Residential Canon of Peterborough Cathedral, when he died.

Mr Cecil's successor at St Luke's was the Reverend Albert John Caton, B.A., B.D., A.K.C., who came in 1954 from a parish in Bournemouth. Soon after he had accepted the appointment Mr Caton realised that his personal gifts were not those best suited to be used as a Rector of St

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Luke's. He therefore wrote to the Bishop asking to withdraw his acceptance. The Bishop refused to allow him to withdraw, and insisted strongly that he should move to St Luke's, and be instituted, as a successor had already been appointed at Bournemouth. However the Bishop promised that he would help him to find another appointment, and let him move again as soon as possible. Accordingly Mr Caton was only Rector as St Luke's for just over six months. Two months before he left Mr Caton appealed to 6,000 business houses in St Luke's parish for funds to repair and redecorate the church, but as soon as he knew that he was leaving, this appeal was postponed. On leaving St Luke's, Mr Caton became Vicar of Grendon Underwood with Edgcott in Buckinghamshire and part-time Chaplain of Grendon Open Prison. The congregation of St Luke's had found Mr Caton to be an excellent preacher, and a diligent visitor most welcome in their homes. They were very sad and disappointed that he moved on so quickly, just as they were getting to know him and his wife and family. The gain of the Diocese of Oxford was definitely London's loss. The Reverend Frank Peers, A.L.C.D., joined the staff of St Luke's for three months from April to June 1955 as Assistant Curate, and then to act as priest-in-charge during the interregnum.

The Dean and Chapter of St Paul's nominated the Reverend George William Loughborough, A.K.C., F.C.P., to be the next Rector of St Luke's, and he was duly instituted in June 1955. Mr Loughborough had been Rector of Lode in Cambridgeshire and Director of Education in the Diocese of

Ely. In London he was able to continue his educational interests by acting as a Diocesan Inspector of Church Schools and by teaching Religious Education part-time at the Raines Foundation Grammar School for Boys in East London. The link with Raines proved very much an advantage of the church, as Mr Loughborough was able to recruit a number of choirboys there. A large choir of men and boys was built up to sing at the Sunday, and some weekday services. In all this Mr Loughborough was admirably assisted by the Church Organist, Mr Basil Ramsey, F.R.C.O., who was particularly well-known in musical circles as the Editor of "The Musical Times", and as a composer and producer of some note. Mr Ramsey had close links with the Music Department of the B.B.C. and was able to organise many organ recitals and concerts, which were broadcast on the radio. Mr Ramsey had been brought up in the parish, so he had a good understanding of the local people, and knew many local families, which was a great help when recruiting members for the choir. Mr Ramsey was first rate at training and developing the voices. He was also a good disciplinarian, and the thirty boys and twelve men who formed the choir attended the church on a midweek evening to have a practice followed by Choral Evensong, as well as for two services each Sunday. The choir was affiliated to the Royal School of Church Music, and frequently sang in Regional Festivals. Mr Ramsey also ran the choir as a club, arranging outings and social functions for the members from time to time. After St Luke's closed he transferred to St Giles Church Cripplegate as the Organist there.

Mr Loughborough proved to be a much loved and popular Rector of St Luke's. He was keenly interested in the work of the parish, and supportive of people of all ages. The morning service of Sung Eucharist, at which he used the vestments inherited from St Mary's and other vestments presented to the parish by Mr Cecil, the Sunday Sung Evensong, and the daily services were all well attended. His Teaching Sermons with their visual aids, which were delivered on Sunday morning were long remembered by the children, especially the choirboys, who were most attentive. He was a very welcome visitor at St Luke's School,

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where he gave Bible lessons and conducted assemblies. Each month he held a special service in church for the school, and this usually took the form of a children's Eucharist with a teaching commentary.

Mr Loughborough was a strong supporter of the St Luke's Fellowship in all its many activities. He was very good at finding and training

Lesson Readers, Servers, Sunday School Teachers, and Group Leaders from the congregation. He himself revived the Church Scout Troop and became its Leader. Mrs Loughborough formed a branch of the Girls Friendly Society for the girls of the parish. She also organised a needlework and embroidery class, which met weekly in the Rectory basement. The items made at this class were of a very high standard, and were sold at the Annual Bazaars, which raised large sums of money for the church each November. Mr Loughborough also gave much encouragement to the St Luke's Church Drama Group. This group of twelve members gave regular performances of plays, comedies, farces, and serious drama, as well as concerts of old time music hall, with benefit to the church and various charities, who received donations from the proceeds. The group were invited by the Rector to perform religious plays from time to time, and they performed a nativity play in church every Christmas, often combining with the Sunday School children to do so.

With the growing work of the parish Mr Loughborough realised that he needed more full time assistance, and endeavoured to find one or more assistance priests to help him, but no-one was available in 1955 or in 1956. He did, however, find some splendid help in the person of Sister Doris Shields of the Church Army, who was licenced to him as a full-time lay worker. Sister Shields revived the clubs, led the Women's Fellowship meeting, and superintended the teachers in the large Sunday School, and did a tremendous amount of visiting. In the Sunday School she had the assistance of two Church Army student Sisters from the Training College, who also spent half a day in the week in parish visiting, thus continuing the links between the Church Army and St Luke's.

Mr Loughborough relaunched the postponed 1955 appeal for repair and redecoration of the church at a Business Lunch, chaired by Lord Luke, and attended by the Right Reverend Joost de Blank, who was then Bishop of Stepney as well as by dozens of local businessmen. The Architect had again reported that the north wall of the church urgently needed further underpinning, but it was not a good time to launch an appeal of this nature, and so few of the businessmen present had any links with the church that the response was small, and only a modest sum was obtained, not enough to put the necessary work in hand.

In 1956 the wooden hut, which had been erected in the Rectory garden on a temporary basis was removed. The planning permission had expired, and was not renewed, and it was felt that the additional meeting place was no longer needed. In 1957 new Churchwardens Staves were presented to the church by the congregation as a tribute to the excellent work of the two Wardens, Mr Eric Harcher and Mr John Palser.

Also in 1957 the Reverend Canon Tom Scrutton M.A., retired from his appointment as Canon Missioner from the Diocese of Chelmsford, and joined the staff of St Luke's as a part-time Assistant Curate, working two days a week. Canon Tom Scrutton was well-known in London as a

Sunday afternoon speaker at Speaker's Corner in Hyde Park, and as a speaker on Tower Hill on weekdays. His personal contribution to the church was invaluable in the three years before he left to become

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Priest-in-charge of St Botolph's Church, Bishopsgate. Amongst other things he inaugurated a monthly "Parish Meeting", which provoked a great deal of lively discussion. The idea behind this meeting, which had proved a great success in the parish of Holy Trinity, Darnall, Sheffield, where it was originated and led by the Reverend Alan Ecclestone, was that members of the congregation should meet and discuss a wide variety of general and topical matters related to Christian life and work. The large attendance and audience participation at St Luke's showed that they were meeting a real need. These meetings were held in the crypt of St Luke's until the church was closed at the end of 1959.

Early in 1959 Mr Loughborough moved from St Luke's at the of the Archbishop of Canterbury to become Master of the Eastbridge Hospital in Canterbury, and from there he was later appointed Vicar of Margate. He had not been Vicar of Margate for long when he had a sudden and unexpected heart attack, and collapsed and died in the street across the road from the church.

The Reverend Edward L.B.C. Rogers M.A., R.N.R., became the last Rector of St Luke's, coming to the parish from the Leicester City Church of St Michael's Knighton. He was instituted by The Right Reverend and Right Honourable Henry Montgomery-Campbell, D.D.P.C., the Lord Bishop of London. A graduate of the University of Oxford, where he was at the same college as Prebendary Perry had been 73 years earlier, Mr Rogers was also a Senior Chaplain in the Royal Naval Reserve, London Division, and a Fellow of Sion College. He was also a Past District Chairman of Lions Clubs International. One of his first tasks was to try to raise funds to repair the foundations of St Luke's Church, which were still sinking. An estimated £30,000 minimum was needed for the immediate and more urgent repairs. As Mr Rogers went round the parish to introduce himself to the local residents and to the offices, he found much interest and received many offers of support. With the capable assistance of the two churchwardens, Mr John Palser and Mr Eric Harcher, donations were solicited from the business houses, collecting boxes were taken by residents, and a gift day and other fund-raising events were planned and held. Some £4,000 was quickly given, and work

to that amount was put in hand. However, the Architect, Mr Norman Haines, F.R.I.B.A., and the Surveyors, Messrs Biscoe and Stanton, F.R.I.C.S., quickly discovered that, after an exceptionally hot summer, the foundations had sunk even further than previously measured. Immediate extensive works were now needed to be put in hand at once at an estimated costs of approximately £70,000, and this would only be the first stage. Because of the further movement of the foundations, the columns inside the church were no longer supporting the roof, the plaster ceiling was beginning to crack and fall, on the north side window sills had dropped, the north wall had sunk, and large cracks in the wall had appeared in the north crypt. This further survey showed that the initial cost of the necessary new work on the foundations was £17,000, on a new roof and plaster ceiling the cost would be £30,000, repairs to the stonework parapet and gutter repairs were estimated at £19,000, and the repair and strengthening of the nave pillars at £4,000, total £70,000. In addition a new heating system and electrical requiring were needed.

Next Mr F.L. Felgate, the London County Council's District Surveyor, was called in for an examination of the whole structure. This took place in December 1959. In his report Mr Felgate stated that it was obvious that the unequal settlement of the foundations had been taking

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place over a very long period, and following the long dry summer there had been a marked deterioration in the past few weeks. The ground subsidence in the last fortnight or month had caused the pillar supporting the roof to move and one of these had moved as much as three and a half inches from true, shifting the weight on to the outside walls, making it not unlikely in these circumstances that the roof might fall in. In fact, the roof framing had been twisted and strained, and the heavy plaster ceiling had lost its key, and therefore was in imminent danger of falling. One of the pillars on the north side of the church had sunk into the floor, pulling the surrounding tiles with it. The cracks in the north wall were so large that it was possible to insert a hand into them. "Tell-tale" glasses, cemented into the brickwork to give warning of movement, had snapped. Mr Felgate considered that the structure of the building, and the evidence from a recent borehole on the north side of the church, which had been dug more than twenty feet down, showed that there was no solid bed to the church foundations, and the whole building was unsafe to be used by the public. This meant that he had no alternative but to serve a

Dangerous Structure Notice ordering the church to be closed immediately. This was done, and so in December 1959 St Luke's Church ceased to be used as a place of worship.

On receipt of this report and notice a further inspection of the church was carried out by Mr Norman Haines, the St Luke's Church Architect, and Mr Donovan Lee, the St Luke's Church Consulting Engineer. They agreed with Mr Felgate's report, and after close consultation with the then Archdeacon of London, who acted on behalf of the Diocese of London, and with the St Luke's Parochial Church Council, they decided that restoration of the church might now be financially impossible, and that partial demolition and removal of the roof and upper walls was essential on the grounds of reducing the danger.

Mr Rogers asked the Architect if he could quickly produce a relatively inexpensive scheme to produce a centre of worship on the site, and Mr Haines produced a sketch of a small church on stilts, which could be erected on the church site, and would cost approximately £40,000. However on the grounds of safety, because of the cost, and bearing in mind that some £20,000 would have to be found for the partial demolition, and for other reasons, planning permission difficulties etc, this proposal was not acceptable to the Diocesan Authorities. The Archdeacon of London, the Venerable Oswin Gibbs-Smith M.A., then invited Sir John Summerson, as an eminent architectural historian, to view the church, and to comment on the value of St Luke's Church as a building. Sir John's stated belief was that as an example of 18th century architecture, with the exception of the organ and the listed Obelisk Spire, the church was undistinguished, and it was not worth preserving. The Archdeacon agreed with this, adding that he personally had never really liked the church because the interior was too dark. That really was the end of St Luke's, as following this statement London Diocese felt that they could not allow an appeal to restore an undistinguished church. The south churchyard, on the Old Street side around the church also had to be closed, because of the dangerous structure. Students from King's College came along and did a survey of the spire. They found it to be a foot out of true at the top through the movement of the foundations, but considering its height that was not felt to be significant.

It was just ten days before Christmas 1959, and Mr Rogers had to arrange for the holding of all the special Christmas services and for

two Christmas weddings, so an altar and other sanctuary furnishings were moved into St Paul's Church Institute in Dallington Street, and the necessary approvals and licence for its use for public worship were quickly obtained. The Christmas Services were well attended, but, of course, it did not have the same atmosphere as St Luke's. The couple whose wedding service was held there, and their families and friends were rather disappointed that it was not much like a church, and that they could not be married in the same church building as their parents. Using the authority of the marriage Act, the marriage registers of St Luke's, and, of course having obtained the kind permission of the Vicar of the nearby Church of St Clement King Square, the second wedding service was held there, and this was much appreciated by all concerned.

Early in January 1960, the then Rector of St Giles Church Cripplegate, the Reverend Everett George Turner, M.A., with the sanction of the Bishop of London, agreed that his church, which had been closed since it was bombed in 1940, and whose restoration was not then completed, could be reopened and used for services by the congregation of St Luke's. As this church was barely a mile away this most generous offer was accepted with great rejoicing, especially as St Giles was the Mother Church of St Luke's. Furnishings were rushed into St Giles from St Luke's, and a small temporary electric organ was borrowed. The Diocesan Authorities arranged and paid for the installation of electrical fittings, and on Sunday morning 10th January 1960, the bishop of Stepney, the Right Reverend Francis E Lunt, M.A., rededicated the church of St Giles, and conducted the first service of Holy Communion to be held there since the bombing in December 1940. On the same Sunday evening the Lord Bishop of London, the Right Reverend and right Honourable Henry Colville Montgomery-Campbell, D.D., visited the church, and preached at Choral Evensong. Almost six years later, by a scheme uniting the parishes and benefices, St Luke's ceased to exist as a separate parish, and was united with St Giles Cripplegate, with the Reverend Edward Rogers as Rector.

With the loss of the church crypt, St. Luke's was still desperate to obtain accommodation near to Old Street for meetings of the various branches of the St. Luke's Fellowship. The Boys Club continued to meet in the St Paul's Church Institute, and church bazaars and other fund raising activities were held there, but this building was not available during the day. Parochial Church Council, Bible Study, and Discussion Group, meetings, and committees, were held in the Rectory. Some other groups used the Rectory basement, but complained that these rooms were damp, and the basement stairs were very inconvenient. In particular the Brownies, Cubs, Scouts, and the Youth Fellowship, were all looking for accommodation. Fortunately, a large wooden hut, the property of St Mary-le-Bow Church, was available for purchase, and this was obtained, and erected on a site in Roscoe Street, which was owned by The London Diocese. This hut continued to function as a St. Luke's Church Hall until 1977. A party of sixth formers from St Paul's School held an

Easter Work Camp there and laid concrete paths around the hut, and redecorated the interior. The hut was replaced in turn by the present St. Luke's Church Centre, which was dedicated by the Lord Bishop of London, the Right Reverend and Right Honourable Gerald Alexander Ellison, D.D., as a place of worship, a Chapel of Ease to St Giles, and a Curate's residence, in October 1977.

Following the closure of St. Luke's, early in 1960, the organ was dismantled and removed from storage to St Giles where it was later rebuilt. The High Altar Reredos, and the large oak pews from the

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centre of the nave, were given to the church of St Andrew Holborn, which was then being restored after war-time bombing, the wooden panelling from the gallery fronts went to the church of St Mary Sunbury-on-Thames, and all other furnishings were removed, some to St Giles, and some to the Diocesan store to be available to other churches when needed. The window glass, and the memorial tablets, were taken, down, crated up and eventually taken away to store. The pulpit was removed to a builder's yard in Islington, where it was accidentally destroyed at a later date by a fire. Next the church roof was removed, and the whole interior gutted, leaving the building as a ruin. The fine 18th century slates from the roof were used for the repair of other church roof of churches in London.

There have been a large number of attempts over the years by London to find alternative uses for the building, but none have proved viable. Proposals have been made to use it as a youth centre, a Shakespeare theatre, a school for music and drama, a centre for American students studying in London, as a church centre for the Leysian Mission which was in nearby City Road until it closed down, and as a private residence. In 1976, London Diocese offered it free of charge to the London Borough of Islington, but this offer was reluctantly declined. The Borough did carry out a feasibility study in 1985 as to the possibility of using the site for a sheltered housing development. Three alternative schemes were considered, any one of which would have cost approximately one and a half million pounds to provide 21 to 28 homes within the church walls. The schemes all included the retention of the obelisk spire, and the fine railings and gates erected in 1852, which are Grade A listed as of special historical and architectural interest. The high cost of exhuming and re-interring bodies from the crypt of the south churchyard, which had been in use for burials for

over 120 years, and for providing new foundations under the church. The actual cost of re-interment was estimated in 1985 at some two hundred thousand pounds, and the cost of work to the church was estimated at one hundred and eighty thousand pounds. The housing itself could have been built for a sum varying from seven hundred and forty thousand pounds to one million two hundred and thirty nine thousand pounds. The very high total cost of the schemes led to them being abandoned, the diocesan offer of the site was declined, and a cheaper alternative site sought.

It was this high basic cost for the exhumations of bodies and reinstatement of foundations that led to earlier proposals of use of the site being abandoned. It was this factor also that led to later schemes falling through. In 1986 the Worshipful Company of Patternmakers of the City of London put forward a scheme for the church site. Before World War Two they had owned a Livery Hall not very far away in Old street, and now, after all these years of moving around hiring other Companies Livery Halls for their functions, they wished to acquire premises of their own near their original home. They were willing to spend a large sum on the foundations if necessary. Their plan was, retaining the obelisk, to erect a modern block containing offices as well as the Livery Hall on the site. Their plan was to replace the outer walls of St. Luke's Church with glass walls, and to build to a greater height. This proposal did not receive planning permission, nor subsequently did a revised submission, so eventually the Patternmakers withdrew.

As the years have passed since the church was closed in 1959, the

fabric of the church building has deteriorated, and further movement of the foundations and the north wall have taken place. In 1993, after consultation with the London Diocese and with the London Borough of Islington, English Heritage ordered scaffolding to be erected on the church and the bricked-up crypt to be reopened. They then carried out a detailed survey to ascertain the minimum amount of work that is needed to be done to make the building safe. This will involve supporting the walls and erecting a temporary roof and putting in plain windows to make the building weatherproof. If this falls within the limit of the funding they had made available this essential work will be done, and application can then be made for the dangerous structure

notice to be removed. When that is done it will be safe for the general public to re-enter the south churchyard area. The Borough of Islington is then prepared to lay out that part of the churchyard area as a garden, and to install garden seats. London Diocese, as owners, would then be prepared, subject to the approval of the Church Commissioners, to transfer the building to the Redundant Churches Fund, who would have limited government funding assistance for future maintenance. If all this happens, as now planned, St. Luke's Church, on its prime site, will be preserved for the foreseeable future. With that will come the possibility that it could again be used for acts of worship on very special occasions, such as a celebration of St. Luke's Day.

A LIST OF THE RECTORS OF ST LUKE'S CHURCH

The Reverend Dr William Nichols, M.A., D.D., S.T.P. (also Vicar of St Giles Cripplegate, and Senior Fellow of Magdalene College, Cambridge)	1733-1774
The Reverend Henry Waring, M.A.	1775-1795
The Reverend Thomas Farmer, M.A.	1796-1813
The Reverend Trefusis Lovell, M.A.	1813-1844
The Reverend John Saunders, M.A.	1845-1873
The Reverend Walter Guppy Abbott, M.A.	1874-1897
The Reverend Prebendary George Henry Perry, M.A.	1897-1924
The Reverend Philip Davenport Ellis, M.A.	1924-1933
The Reverend Henry Bernard Brewer, F.R.G.S.,	1933-1947
The Reverend Dennis McLean Oldaker, B.D., A.K.C. (later Canon of Rochester).	1947-1952
The Reverend Phillip Henry Cecil, B.D., A.K.C. (formerly Dean of Belize, later Canon of St.Alban's and Residentary Canon of Peterborough)	1952-1954
The Reverend Albert John Caton, B.A., B.D., A.K.C.	1954-1955
The Reverend George William Loughborough, A.K.C., F.C.P.	1955-1959

The Reverend Edward Lyon Beresford Cheselden Rogers,
V.R.D., M.A., R.N.R. (later Rector of St Giles
Cripplegate). 1959-1966

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A LIST OF ASSISTANT CURATES OF ST LUKE'S

This List is not exhaustive, as records are not complete.
No names are recorded between 1733 and 1820.

The Rev. Lewis Villette, M.A.	1754-1762
The Rev. John Davis, M.A.	1763-1774
The Rev. E. Warneford, M.A.	1769-1770
The Rev. Thomas Evans, M.A.	1774-1776
The Rev. George Williams, M.A.	1779-1784
The Rev. W. Edmand, M.A.	1785
The Rev. Thomas Woods, M.A.	1785-1786
The Rev. John Forbes, M.A., B.D.	1786-1796
The Rev. Alexander Murray, M.A.	1792-1793
The Rev. Thomas Sheppard, M.A.	1793
The Rev. W.H. Cromptley, B.A.	1796-1798
The Rev. Robert Style, M.A.	1800
The Rev. John Hale, M.A.	1800-1802
The Rev. William Parker, M.A.	1802-1808
The Rev. John Busby, M.A.	1808-1813
The Rev. James Towers, M.A.	1815-1820

The Rev. John Howard Rice, LL.D.	1820-1837
The Rev. Benjamin Cox Sangar, M..	1843-1846
The Rev. James Back, M.A.	1846-1849
The Rev. Henry Hayman, B.A., (later M.A., D.D. and an Honorary Canon of Carlisle).	1847-1849
The Rev. Robert Blincoe, M.A.	1852-1869
The Rev. William Stackhouse, B.A.	1852-1854
The Rev. George Smith, B.A.	1852-1854
The Rev. Charles Vincent Bicknell, M.A.	1874-1881
The Rev. Arthur Pendarves Hockin, M.A.	1877-1897
The Rev. Francis Higgs Dalby, M.A.	1880-1886
The Rev. George Marsh Clibborn, M.A.	1881-1891
The Rev. Arthur Medows Downes, M.A.	1882-1888
The Rev. William Hilyard, M.A.	1884
The Rev. John Filmer Sugden, M.A.	1889-1906
The Rev. Charles Edward Armitage, B.A.	1895-1898
The Rev. Robert Henry Bigg, M.A.	1898-1906
The Rev. Leonard Stewart-Wall, M.A.	1898-1900
The Rev. Donald John Cameron, B.A.	1900-1903
The Rev. Edward Ernest Brooks, A.K.C.	1903-1911
The Rev. Francis Osborn Spanton, L.Th.	1906-1909
The Rev. William Edward Robinson, M.A.	1907-1909
The Rev. Edward Herbert North, M.A., A.K.C.	1909-1920
The Rev. Charles Robert Bassett, A.K.C., L.Th.	1910-1914
The Rev. Robert Gurney Ryott, A.K.C.	1914-1917
The Rev. William Preston Marmion, L.Th.	1915-1920
The Rev. Arthur J.N. Saunders, M.A.	1921-1925
The Rev. Stanley William Emberson, B.D. A.K.C.	1925-1926
The Rev. E.C.E. Owen, M.A.	1926
The Rev. Harry Marshall, F.R.G.S.	1933-1940
The Rev. Goerge Forbes Wilde	1941-1942
The Rev. Samuel B Brown	1943-1946
The Rev. Allan Vernon Wintersgill, B.A.	1950-1952
The Rev. Gordon R. Ellens, B.D., A.K.C.	1953-1955
The Rev. Alan Rex Gordon	1953-1954

The Rev. Frank P Peers, A.L.C.D.	1954
The Rev. Canon Tom Burton Scrutton, M.A. (Honorary Canon of Chelmsford)	1957-1960

A LIST OF PAID FULL-TIME CHURCH LAY ASSISTANTS (as far as known)

Captain Hodder, Church Army	1889-1903
Captain Jesse Edward Charles Seago, Church Army (later the Reverend and an Hon Canon of Chelmsford)	1933-1935
Captain John R Fluke, Church Army	1936-1937
Miss E M Vine	1937-1945
Captain Joseph William Edmonds, Church Army (later the Reverend and an Hon Canon of Norwich)	1944-1946
Captain Alex Taylor, M.B.E., Church Army	1946-1947
Sister E.G. Thrush, Church Army	1947
Captain Arthur Bruning, Church Army	1948
Sister B. Mary Webb, Ranyard Worker	1948-1952
Sister Marjorie Holden, Ranyard Worker	1950-1953
Sister Mary Whenman, Ranyard Worker	1952-1953
Sister Doris K.Shields, Church Army	1953-1963
Miss Angela Shears	1964-1965

THE KNOWN POPULATION OF THE PARISH OF ST LUKE'S

1815 36,000

1817 26,881

1842 46,642

By the formation of the District of St Barnabas, King's Square, the north-western part of St. Luke's became a separate parish, with a considerable reduction in the number of residents in St. Luke's parish.

1845 22,825

1874 21,468

The parish of St Paul's Bunhill Row, and the Charterhouse parishes were formed out of St. Luke's.

1882 9,047

1889 7,790

1898 8,597

1902 7,295

1910 9,047

1914 6,298

1927 5,327

1940 4,676

1957 5,609

ACKNOWLEDGEMENTS

Dr. E.G.W.Bill, M.A., D.Litt., The Librarian and Archivist of The Lambeth Palace Library, for access to correspondence and records of the Bishops of London, Visitations etc.

Miss P Chaney, the Head Teacher of St. Luke's School.

Miss Joan Coburn, M.A. the Head Archivist of the Greater London Records Office, for access to the St. Luke's Church Registers 1733 to 1966, and to the Greater London Photographic Library Collection.

R.C. Coleman, Esq., for the drawing of St. Luke's Church.

Stephen Freeth, Esq. the Keeper of Manuscripts at the Guildhall Library.

Miss Brenda Grisbrook and Miss Vanessa Gedeon, for so kindly typing several manuscript drafts of this history.

The Keeper of the Finsbury Local History Collection for access to St. Luke's Church Magazines, and to St. Luke's Vestry Minutes.

Frank E Major, Esq. B.A., M. Litt., for assistance with research.

The Reverend David Rhodes, B.A., Rector of St Giles Church Cripplegate, for access to St Giles and St. Luke's records.

Mr Edward Sammells for so kindly contributing from his memories of St. Luke's.

Richard Samways, Esq., Manager, Reader Services Division, Greater London Records Office.

Joseph Wisdom, Esq. M.A., F.L.A., the Librarian of St Paul's Cathedral for assistance with research into their records of St. Luke's.

Kenneth Wood, Esq. for great encouragement and much continued help.

Mrs A. Fitzsimons, Assistant Librarian, Magdalene College, Cambridge.

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American Students Centre

Armitage, Rev. Charles Edward, Assistant Curate

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Baddeley, Sir John, Baronet, Writer and Historian, former Lord Mayor of London.

Bassett, Rev. Charles., Assistant Curate
Bennet, Judge
Berwick, Private H.S.
Bicknell, Rev. Charles V., Assistant Curate
Bigg, Rev. Robert H., Assistant Curate
Biggs, Mrs.
Bilby, George., Head Teacher and Organist
Bill, Dr E.G.W., Librarian of Lambeth Palace
Biscoe and Stanton., Church Surveyors
Blake, William., Painter, Poet and Mystic
Blincoe, Rev. Robert., Assistant Curate
Blomfield, Rt Rev and Rt Hon Charles J., Lord Bishop of London
Brewer, Rev. Henry B., Rector
Bridgeman, Thomas
Brookes, Rev. Edward E., Assistant Curate
Brown, Rev. Samuel B., Assistant Curate
Bruning, Captain Arthur, Church Army
Buckley, Richard, Brewer and Churchwarden
Bunyan, John., Author and Preacher
Busby, Rev. John, Assistant Curate
Cameron, Rev. Donald J., Assistant Curate
Caslon, William., Typefounder
Cass, Christopher., Artificer
Caton, Rev. Albert J., Rector
Cecil, Rev. Philip H., Rector
Chaney, Miss P., Head Teacher
Church, Corporal John
Churchill, John., the First Duke of Marlborough
Clibborn, Rev. George M., Assistant Curate
Coburn, Miss J., Head Archivist
Compton, Rt Rev. and Rt Hon. Henry, Lord Bishop of London
Creighton, Rt Rev. and Rt Hon. Mandell, Lord Bishop of London
Cropley, Rev. W.H., Assistant Curate
Dalby, Rev. Francis H., Assistant Curate
Dance George, the Elder, City Surveyor
Dans, Rev. John Assistant Curate
Davis, Rev. John, Assistant Curate
Dawe, Donovan. Author
De Blank, Rt Rev. Joost., Bishop of Stepney
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Dickins, Lance Corporal
Dickinson, William., Surveyor
Downes, Rev. Arthur M., Assitant Curate
Ecclestone, Rev. Alan.
Edmand, Rev. W. Assistant Curate
Edmond, Rev. W. Assistant Curate
Edmonds, Captain Joseph., Church Army
Ellens, Rev. Gordon R., Assitant Curate
Ellis, Rev. Philip D., Rector

Ellison, Rt Rev. and Rt Hon. Gerald. Lord Bishop of London
Emberson, Rev. Stanley W., Assistant Curate
Evans, Rev. Thomas, Assistant Curate
Facey, E.C., Undertaker and Parish Clerk
Farmer, Rev. Thomas., Rector
Felgate, F.L., District Surveyor
Fisher, Robert., Churchwarden
Fluke, Captain John R., Church Army
Forbes, Rev. John, Assistant Curate
Fox, George., Founder of the Society of Friends
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Gregory, Canon
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Hale, Rev. John, Assistant Curate
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Harcher Eric L., Churchwarden
Hawksmoor, Nicholas., Surveyor
Hayman, Rev. Henry., Assistant Curate
Hill, David., Musician and Writer
Hilyard, Rev. William., Assistant Curate
Hockin, Rev. Arthur P., Assistant Curate
Hodder, Captain., Church Army
Holden, Sister Marjorie., Ranyard Worker
Howley, Rt Rev. and Rt Hon. William., Lord Bishop of London
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Ivory, Edward., Coiner
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Johnston, Private Arthur
Jordan and Bridge., Organ Builders
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Lawrence, Lord (of India)
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Nichols, Rev. Dr. William., Rector
North, Rev. Edward H., Assistant Curate
Oldaker, Rev. Dennis M., Rector
Owen, Rev. E.C.E., Assistant Curate
Paine, william
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Parker, Rev. William, Assistant Curate
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Peers, Rev. Frank P., Assistant Curate and
Priest-in-charge
Perry, Rev. Prebendary George H., Rector
Preston, George W., Town Clerk of Finsbury
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 Rhodes, Rev. David, B.A., Rector of St Giles
 Rice, Rev. John H., Assistant Curate
 Richards, Henry C. K.C., M.P.
 Robinson, Rev. William E., Assistant Curate
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 Rumsey, Mr., Teacher and Bandmaster
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 Sammells, Edward., Chorister and Drummer
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Sheffield
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Society for the Propagation of the Gospel

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