



# *The Story of St Faith's*

There have to date been three publications telling the story of St Faith's Church, Crosby. The first, a slim pamphlet published in 1930, told the tale of the first thirty years of our church's history. Its author's name was not revealed.

This is the second publication, and the author, George Houldin, was a long-serving servant of the church, not only as licensed Lay Reader, but in many other fields of service.

The text below reproduces what Mr Houldin wrote over 60 years ago, and the illustrations are likewise scans of those in his history. As with the 1930 uploading, my thanks go to Dr Denis Griffiths for his labours in scanning and doing the initial processing of the book's pages

The latest history was also published in a landmark year: 1975. In writing it, I drew upon George's writing and made extensive use of the annotations and statistics in the various service registers of our church.

The story of the years from 1975 to date (Anno Domini 2012) can be read in the increasingly detailed parish magazines, as well as in later service registers and, in more recent years, through our website.

**To access the other histories and a number of related pages concerning the church's foundation, go to the home page and click on the 'Story of St Faith's' banner.**

---

---

# **FIFTY YEARS**

1900 — 1950

## **A HISTORY OF S. FAITH'S CROSBY**

*Compiled by*

G. W. HOULDIN

*With a foreword by*

THE LORD BISHOP OF LIVERPOOL

---

---

Price 2/6

*From* THE BISHOP OF LIVERPOOL.

BISHOP'S LODGE,

WOOLTON PARK,

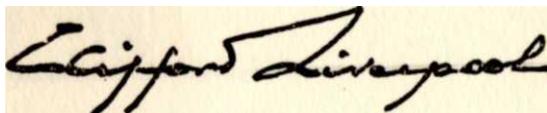
WOOLTON,

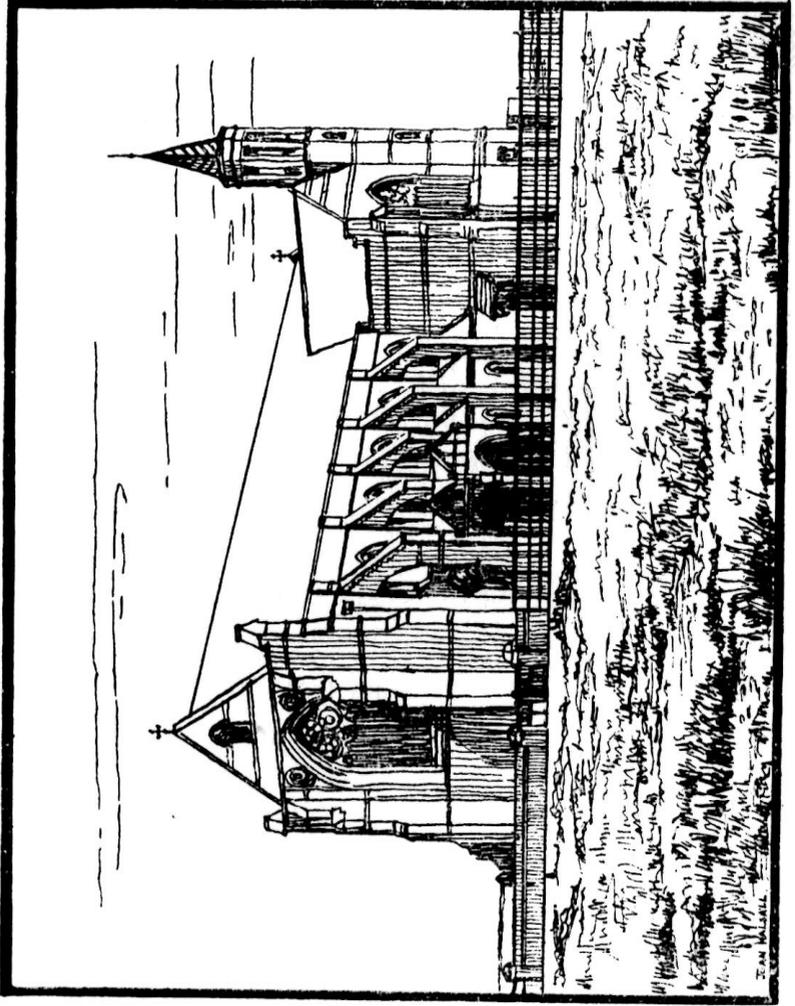
LIVERPOOL.

*10th November 1949.*

I am glad to send you a greeting to be included in the Souvenir Book issued to celebrate the Jubilee of St. Faith's Church, Great Crosby.

For fifty years the Church has witnessed to the Faith, and has gathered around it many people for whom it enshrines their most sacred memories. It is fitting that on such an occasion there should be heartfelt thanksgiving for God's blessing during the years that are past. It is even more important that the members of the Church should look forward to the years that lie ahead, and be prepared to dedicate themselves anew as members of the Church that their "membership in Christ in the Church should be the central fact of their lives."

A handwritten signature in black ink on a light-colored background. The signature reads "Clifford Liverpool" in a cursive, flowing script.



"S. FAITH'S IN MARCH 1900" (from a photograph)

## INCUMBENTS OF S. FAITH'S.

- 1900 *THOMAS HOWE BAXTER, R.I.P.*  
1915 *HAROLD BENTLEY BENTLEY-SMITH.*  
1918 *JOHN BRIERLEY (Canon).*  
1936 *JOHN SCHOFIELD.*  
1948 *WILLIAM HASSALL.*

## ASSISTANT CLERGY.

- 1901 William Albert Reeves, *R.I.P.*  
1907 Percy Youlden Johnson.  
1909 David George Fee-Smith, *R.I.P.*  
1914 Thomas Randolph Musgrave. *R.I.P.*  
1919 Basil Schofield.  
1922 Thomas Henry Florence.  
1927 James Howard Foy.  
1928 Wilfred Lewis Mark Way.  
1931 Herbert William Cockett. *r.i.p.*  
1933 Harold Cowley Stewart.  
1934 Maurice Bernard Sandcroft Godfrey.  
1936 David Ford.  
1938 Robert Ralph Honner.  
1938 Gerald Simeon Howarth.  
1940 Eric Olaf Beard.  
1942 Sidney Singer.  
1948 Eric Parker.

## LAY-READERS Licensed to S. Faith's.

- 1901-1915 Joseph Ferns Langford.  
1932- George William Houldin (Diocesan Commission, 1943).

## ORGANISTS.

- 1900-1915 George *E.* Lewis.  
1915-1924 James Walthew Waugh, *F.R.C.O.*  
1924- Ernest Arthur Pratt, *A.R.C.O.*

# “FIFTY YEARS”

## 1. - "THE BACKGROUND."

That a church but fifty years old can claim a history may seem strange to some, yet few churches built in this century can claim a history of development such as S. Faith's.

In order to set a background to the picture we must view the district in the year 1897 when Waterloo and Great Crosby were administered separately as Urban Districts. Waterloo was a mere strip along the coast and Waterloo Park was separated from it by fields and half completed roads. St. John's Road was little better than a cart track eastward of Thorndale Road; one could stand at Thorndale Road end and see the barges moving slowly on the canal near Ford. What buildings were in St. John's Road were all houses. South Road from the shore finished at Hougoumont Avenue, where a doctor's house (now a bank) stood on the corner.

Crosby Road was a mere country road, for beyond the few large houses facing the present Odeon Cinema, a dozen or so on the opposite side near St. John's Road and four at the corner of College Road, there were fields, and although Merchant Taylors' School stood as now, from the grounds one could view the Cemetery at Ford over the cornfields on the opposite side of Liverpool Road.

In College Road Johnston's Cottage and Pit stood where Lawton Road and College Road join and what is now Victoria Park was a meadow upon which cows grazed contentedly. From there to Brighton Road (now Jubilee Road) were open fields which stretched to the Railway, and from the Crossing gates at Brook Road one had an uninterrupted view of SS. Peter and Paul's Church. A few houses stood near College Road on the Merchant Taylors' side of Myers Road West.

At this time Queen Victoria was the reigning Monarch and no more loyal place existed than Waterloo, for the people in every walk of life looked upon her with very real affection. They emulated her views on religious matters, for she held Lutheran opinions, and in this scattered area there were no fewer than five churches, four of them with the Protestant flavour strongly marked.

The land hereabout was virtually owned by two squires - Squire Houghton of Waterloo, whose residence "Sandheys" once stood on the site of Portland Avenue (off Sandheys Avenue) and Squire Myers of Great Crosby, whose residence still stands at Myers Road East and Liverpool Road, and is now part of "Nazareth House."

It was to the latter that his cousin, Douglas Horsfall of Sefton Park, came one day late in 1897 with the request that he might purchase a plot of land on which to build a church. "Why on earth do you want to build a church miles from anywhere ? " asked Squire Myers. "It will not always be miles from anywhere," replied Horsfall. "Right. If you are fool enough to build a church, I'll be fool enough to give you the land" - and he did. From the windows of his residence the squire watched the laying of the Foundation Stone by his cousin's small son, Robert, and he saw the walls of Accrington brick and Runcorn sandstone-dressing grow in course of time.

He is reported to have remarked, "You asked for land for a church, but you are building a cathedral." The work went on and coincidental with it came the single line tramway which passed the church and ran from Seaforth to Crosby, and which in 1900 began to be operated by electric cars owned by Liverpool Overhead Railway.

By the end of 1899 the inscription on the Chancel wall (north side) was "in situ" and caused a great commotion. It reads: "This Church of S. Faith is dedicated to the glory of God as a thank-offering for the revival of Catholic Faith and Doctrine in the Church of England during the sixty years reign of Her Most Gracious Majesty Queen Victoria." It should be remembered the Oxford Movement was not then sixty years old ; it was still very much misunderstood and mistrusted, and these were days of little tolerance. Word reached the Protestant Reformers in Liverpool and large numbers of them came out every week-end and noisily demonstrated on the land between St. John's Road and Fir Road end. Still the work of completion went on and by March of 1900 all was ready for the ceremony of dedication - even the musical portion under Mr. George Lewis of Stanley Road, Waterloo, a friend of Mr. Horsfall's. But there was a snag. Dr. Ryle, the first Bishop of Liverpool, had died, and the new Bishop was not yet enthroned. Such an influential Churchman as Douglas Horsfall was not to be deterred by this and he approached the Metropolitan, who agreed to consecrate the new Church on 21st April, and so the district had a visit from an Archbishop of York for the first time in history.

Opposition was forthcoming from certain quarters and a petition was sent to the Archbishop not to dedicate this "Mass House," which, although received, was not acted upon. Archbishop McLagan consecrated and set apart for the worship of God this "magnificent edifice, Cathedral-like in proportions, the gift of one man."

Let us take a hurried look inside this building which caused such a disturbance in peaceful, sleepy Waterloo. The East end was almost austere plain, a dark red curtain the entire width of the East wall hung behind the Altar, which was furnished with cross and two candlesticks; the only other candles in the Church were two on the pulpit

to light the preacher's notes, for the Church was lighted by gas. There was no reredos, for Salviati was only then finishing the gold mosaic triptych now so familiar to us; it was still in Venice. The wonderfully carved Spanish-mahogany choir stalls and sedilia matched the organ casing, but there were no organ pipes yet in position and a piano stood before the Chancel wall to lead the music until such times as Messrs. Walker could bring the organ from their north-east works. Before the Altar hung the seven sanctuary lamps, but there was no Chancel-screen, no Lady Chapel, no Children's Corner, and such things as Banners were not known. The Processional-cross was there, but it had a permanent resting place (except on Sundays) on the decani side of the choir. The hammer-beam roof of the same style as the well-known example at Westminster Hall spanned the Nave, and though the furnishings looked much as now, all the seats on the south side were "paid-pews"; those on the north side and in the two transepts were free and unappropriated. The west wall was not adorned by the board behind the marble font - there was just a great expanse of brick under the west window. The cost of all this, even in those far-off days, was twenty thousand pounds - a generous gift on the part of a devoted son of the Church.

## **2. - SOWING THE SEED.**

It was to this large new church that the congregation made its way on the first Sunday it was open for public worship, under the guidance of the Reverend Thomas Howe Baxter, the first Priest-in-charge. He was never vicar in actual fact, although so called, for this new parish was carved out of three parishes - St. Mary's, St. John's, and St. Luke's - to which the vicars then in charge of these parishes had already been inducted, and until they severally and individually retired therefrom, the Priest-in-charge of the new Parish was known ecclesiastically as "Perpetual Curate." He received much help and encouragement from Canon Armour, the then Headmaster of Merchant Taylors' School, who preached the evening sermon on the first Sunday the church was open for public worship.

The services in the first month were Holy Communion, Mattins, Catechising and Evensong, and only varied once - a Choral Celebration of Holy Communion followed Mattins on one Sunday. At the Choral Services the Processional Cross preceded the Choir, which each Sunday evening, during the singing of a hymn before the service, processed down the South aisle and up the Nave before entering the Chancel. The Rev. T. H. Baxter gave an undertaking not to make changes in this procedure, and often though he wanted to do so, be it said to his credit, he never did.

Even so this did not satisfy the Protestant Reformers, who practically every Sunday held their protest meeting on the opposite field

to that on which the Church stands on Crosby Road. But by the end of the year 1900 they began to weary of it.

Meanwhile, under the able leadership of Mr. George E. Lewis, the choir was making a name for itself, for the Choirmaster felt a Church that was like a Cathedral should possess a Choir like a Cathedral, and so successful was he in procuring this, that the "singing at S. Faith's" became the talk of the district and folks from near and far came to hear it. The red folders (which are even yet in use by our Choir to enclose their copies of the music) were presented by one "In appreciation of the high standard of music rendered by the Choir."

By the time the first part of the organ was available, four months had elapsed, but even so, with only the "great organ" at his disposal, the organist obtained amazingly wonderful results.

The saintly and lovable character of the Rev. T. H. Baxter was already showing its influence, for the "regular attenders" grew in number and it is on record that three times in the first year the Church was full - and it holds 920! This, of course, was in the Church-going days when nothing was permitted that would distract from public worship; there was no radio and no cinemas, and a more or less strict observance of Sunday was the normal procedure.

On All Saints' Day, 1901, the reredos was dedicated. The wonderful work of art set the district aflame once again, for such a treasure was not to be found in any Anglican Church anywhere. The central panel came in for much criticism as being completely "Popish." A charge of "idolatry" was levelled at all who, as had been the custom since the Church was opened for service, bowed towards the Altar, and once again began the series of protest meetings organised by the Protestant Reformers. For many, many weeks, worshippers were heckled and shouts of "Change here for Rome" could be heard. Only the stalwarts could endure this, and they did, and as others saw them steadfast, they returned. The Bishop was appealed to and he paid the Church a visit and reported: "There is nothing in the ornaments or furnishings in the Church which are contrary to the tenets of the Church of England."

These noisy protest meetings were seriously hampered when in 1901 the first houses began to be erected in Molyneux and Milton Road and on most of the land on the opposite side of Crosby Road. In this same year the organ was completed and Walkers had produced an organ which was, for sheer quality of tone, far ahead of anything for miles around. There is to-day no local organ with the tonal beauty of that in which Walkers put their best work, for there is not a harsh "stop" in it. When some kind donor of the future is moved to give a trumpet stop, then we shall possess the perfect instrument suited to the building. Dr. England played the service and gave a recital on the first Sunday the completed organ was in use. Thereafter, organ recitals were a monthly feature, and well attended they were. These recitals, incidentally,

constituted the only "social" life of the Church, for there was no Parish Hall nor room of any kind, although plans were being formulated to build a Hall.

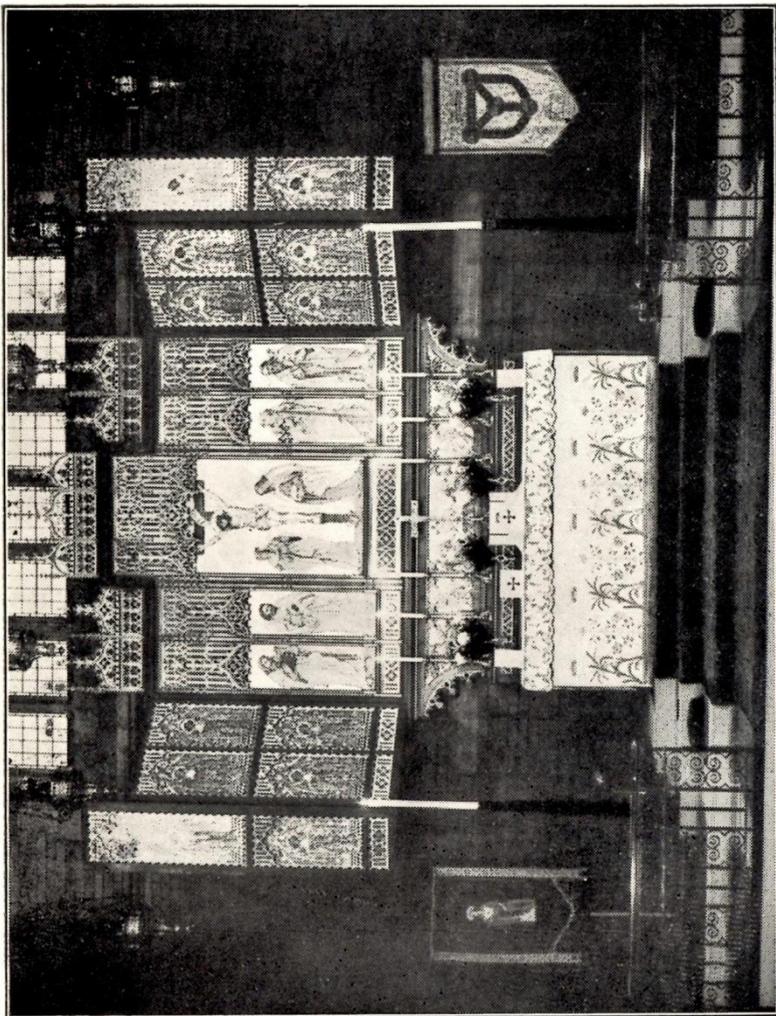
At this time, about a dozen houses were built on the Waterloo side of Kingsway. On the opposite side was the cornfield rented by Mr. Pimbley. It was possible to stand at the door in the North Transept and view Crosby Mill, complete with sail-arms, and on a clear day the tip of Sefton Spire could be discerned.

So for the next two or three years the parochial life went on, and in 1906 the Parish Hall was opened, but without the kitchen, the "Scout" Room, the Upper Room and with only a very small "stage." The original stage front can be seen about half-way across the present stage. This meant the floor space of the Hall was greater than now and many games of Badminton were played in those early years. The greatest part of the work on the new Parish Hall was undertaken by a member of the Church, Mr. Howarth, who supervised everything, even to the quarter-cut floor blocks. Although there were no Scouts (two years were to elapse before Baden-Powell gave the world "Scouting for Boys"), there was a Boys' Club and boys were only allowed to take part in any game providing they wore rubber-soled tennis shoes. Such was the care bestowed on the floor.

In 1907 Fr. Herring (of S. John the Baptist, Toxteth) was to preach. It is not known what he had said or done previously to arouse the ire of the Protestant Reformers, but they wreaked their vengeance on him as he came to S. Faith's in his carriage, hurling stones through the window. The abrasions on Fr. Herring's face received attention in the Vestry from the warden, Dr. Gay.

Next year whilst Dr. Chavasse (Bishop) was preaching, being a very small man, and waving his arm, he caught his lawn sleeve in the flame of the pulpit candles. He tried unsuccessfully to extinguish the fire, and but for the timely intervention of a sidesman, the consequences might have been unpleasant. The headlines of the papers next day read : "Bishop on Fire in a Crosby Church," and the general opinion was, "That is what comes of burning candles in Church."

In 1910 the Parish Hall was completed by the addition of an Upper Room, the kitchen and two small rooms on the ground floor. The money was not in hand when the work was completed; in fact, ten years elapsed before the debt was finally cleared. In this same year our leading choirboy, Stanley Whinyates, was appointed to the Chapel Royal (S. James's), which was an indication of the success of the efforts of Mr. Lewis to build up a worthy choir.



"THE HIGH ALTAR."

The last Watchnight service was held in 1913-14, for ere the next New Year's Eve arrived, we were at grips with the Kaiser of Germany.

In 1915 Mr. Lewis felt he had held the position of organist long enough and so retired. He was succeeded by Mr. J. W. Waugh, F.R.C.O., who was one of the most brilliant organists of his day. He had scarcely settled down before Mr. Baxter announced he had exchanged livings with Rev. Herbert Bentley Smith, Vicar of Coatham near Redcar, having felt that the time had arrived for further advances in the ceremonial to be made, which he was precluded from introducing by reason of his undertaking given nearly fifteen years earlier. In the autumn of that year we said good-bye to the faithful and saintly priest who had steered the ship safely through its troubled seas. In 1926 we received word of his death, and two windows in memory of the "first Vicar" are in the South Side aisle. May he rest in peace.

### **3. - CONTENDING FOR THE FAITH.**

The Rev. Herbert Bentley Smith was obviously unfamiliar with the Churchmanship of the Liverpool Diocese, and having read the Chancel inscription, was somewhat puzzled as to where to find Catholic Faith and Doctrine at St. Faith's. When he voiced this, there was antagonism, but contending for the Faith was what he enjoyed. He instituted a Sung Eucharist every Sunday at 10 a.m. and put Mattins to 11-15. As a compromise he left the sermon at Mattins, but this arrangement of two morning services was hard on the Choir. They rose to it, however, and loyally stood by the Vicar, who subsequently arranged for a short break between the Eucharist and Mattins, during which the Choir members were fortified by a cup of coffee.

Now the congregation was split into two camps and it is regrettable that ill-feeling often was evidenced. A protest meeting, with the Vicar in the Chair, broke up in disorder, no decision being reached. The congregation at the Sung Eucharist was somewhat smaller than at Mattins. Such was the position when, in 1916, the Guilds were formed and the younger people attached themselves to one or other of them. The members were invited to "wear their badges and join in the procession at the Sung Eucharist." Within a few months the congregation at Mattins had declined seriously, so seriously that, in the words of the Priest-in-charge, there would be no sermon to such a "miserably small" number, so the sermon was transferred to where ordered in the Prayer Book, and attendance at Mattins declined still further. By now the Choir felt they were not called upon to sing a second service to a mere handful of people and requested the Vicar to excuse them. He did. He decided that Mattins without music would precede the Eucharist at 10 o'clock and fixed the time for the Sung Eucharist with

full choir and sermon at 10-30. Further protest meetings were held and the Vicar was accused of "disloyalty" by a certain faction. Tempers now thoroughly aroused, no settlement was possible. As was printed in the magazine in September, 1917, "at all the other churches in the neighbourhood Mattins can be had as the chief service; we shall be one where the Lord's Own Service is given its rightful place."

The split was fait accompli, many joining various neighbouring churches. The now united congregation which remained settled down.

In June linen vestments were in use for the first time, and the ringing of the Angelus Bell was introduced. On S. Faith's Day red silk vestments were used and for the first time a cope was worn at Evensong. In 1917 it was decided that as a War Memorial the South Transept be transformed into a chapel and an Altar was purchased and the Altar Ornaments given by the Vicar. It was on Ascension Day in this year that the Sung Eucharist at 6-30 a.m. was introduced, heralded by the ringing of the church bell. For days afterwards the Liverpool press published letters from anonymous correspondents under the title of "That Waterloo Bell," complaining of the constant ringing of the bell on days that were not Sundays.

During the Patronal Festival in this year, some forty clergy and leading officials of local churches were invited to attend one of the week-night services (with refreshments afterwards), but none accepted.

The next move was to make the Church "free and open," and so the system of "paid sittings" was abolished.

It was in this year that news was received that the son of the Founder of S. Faith's - he whose name is on the Foundation Stone - had laid down his life at Cambrai.

Early in 1918 Mr. Bentley-Smith's health (never too good) broke down and for nine months the whole burden of shepherding the parish fell upon the Rev. T. R. Musgrave, the curate. Great as was the work of this truly faithful priest, the congregation appeared to lose heart and became dispirited. Added to this, came Mr. Bentley-Smith's resignation, and for the next five or six months the parish was without a Vicar.

#### **4. - CONSOLIDATING THE PARISH.**

On 19th October, 1918, came as Vicar (not factually) a young vigorous man of some thirty-two years of age, who had been Vicar of Greatham, Durham, Rev. John Brierley. Never did courage and determination mean more to any priest, for he found no Vicarage, no verger, no money, no coke, no magazine and practically no congregation. What he did find that encouraged him was a keen little band of Chancel workers and stalwarts in the small congregation. It was one of the Chancel workers who inaugurated "The ten shilling Fund" to help

liquidate the debt running into some hundreds of pounds on the Church Expenses Account. Of these men in these days, this same priest wrote exactly thirty years later: "They stood by me so selflessly that there began such friendships as I have never known since." So this little band, this glorious band, set about re-building the life of S. Faith's. Among them was one who had served as Warden for five years under the first Vicar and had later withdrawn his support. Shortly after Mr. Brierley's induction Mr. S. R. Taylor rejoined S. Faith's and gave such devoted service as few laymen have ever done. He became Vicar's Warden in 1920 and served in this capacity for five years. He was for many years our lay Representative on the Diocesan Conference and was also vice-Chairman of the Church Council. In and out of office his loyalty never failed and his regular attendance at public worship was maintained until, at a ripe old age, he was called to Higher Service. There were plans evolved by the new Vicar to increase the endowment of the Benefice which was in this year £183 per annum.

By 1920 Mr. Brierley had formulated his plans for the building up of a vigorous church life, and its keystone was "attendance at Corporate Communion" monthly at least, and at the Sung Eucharist every Sunday. At first there were some who resented "being forced to church," but patient and very clear teaching convinced them this was the start of the Catholic life, and soon the congregation every Sunday at the Sung Eucharist was over three hundred, and the average Sunday communicants over seventy.

It was in this year that plans were formulated by a cinema "combine" to build a super cinema on the land near the Church, since occupied by a garage, and no greater antagonist to the scheme was found than the Vicar, who was instrumental in quashing the idea. What a blessing, for since those days we have cinemas open on Sundays!

In 1921 our Founder gave the beautiful Chancel Screen in memory of his son, he who as a small boy had laid the Foundation Stone of the Church. Designed by Sir Giles Scott (of Liverpool Cathedral fame) and executed by Griffiths, of Liverpool, it was dedicated on 21st April in 1921 and has been declared one of the finest modern screens in existence. On it are the figures of S. Catherine, S. Paul, S. Agnes and S. Chad, all churches connected with the Horsfall family. In this year a Vicarage was purchased at a cost of £2,000, most of which sum was raised in two years, the last £280 being given anonymously. In the following year electric lighting was installed in the Church and the large gasoliers in the Chancel removed and replaced by "hidden lights." In 1923 there was a vacancy for a Verger and the appointment went to James Burgess, universally known as Jim, who has endeared himself to generations of S. Faith's sons and daughters, and, please God, will continue to do so for many years to come.

The tragic death of the Organist, Mr. Waugh, whilst on his way

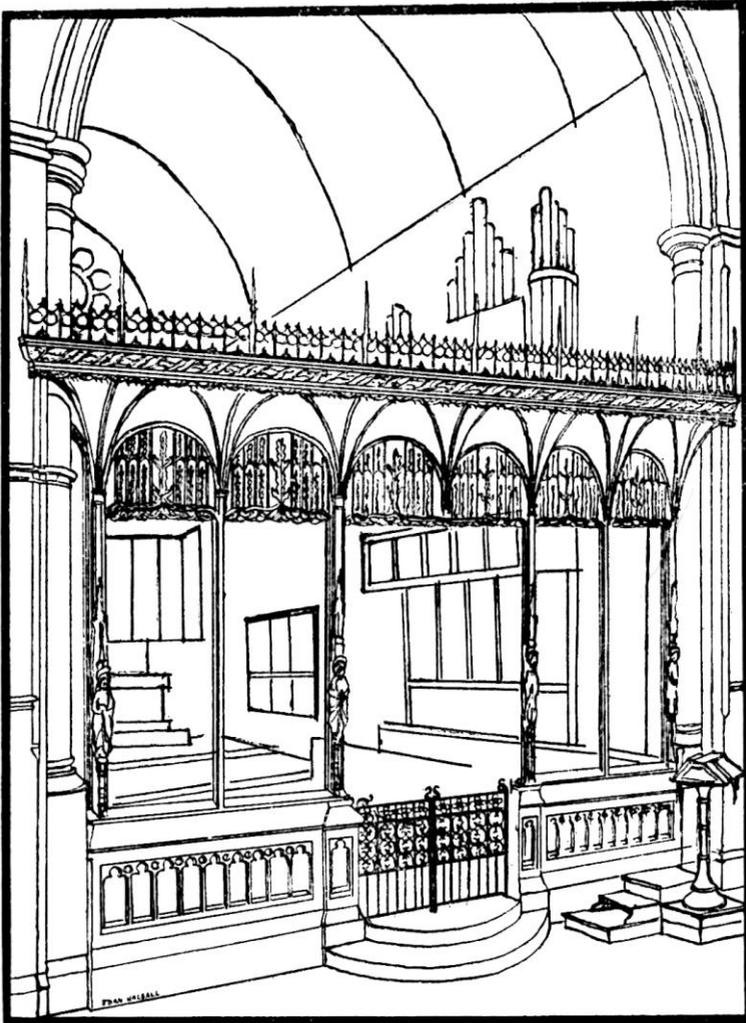
to Evensong on a summer evening in 1924 shocked all at S. Faith's, and his daughter-in-law took his place at a moment's notice. Later the regard and esteem in which the congregation held Mr. Waugh was expressed in the beautiful stained glass window to his memory. The Vicar decided to appoint a young man, a pupil then under Mr. Goss Custard of the Cathedral, and Mr. Ernest Pratt at 22 years of age began his responsible work. Under him our choir's reputation has been enhanced so that it is said by all who visit us, there is only the Cathedral Choir that is better. He gained his A.R.C.O. in 1926, and although no longer a "young" man, he has if anything matured with the passing years. Like our Verger, we wish him many more years of happiness with us at S. Faith's.

All this time the financial structure was being steadily strengthened. The Vicar was fortunate in securing the wise and generous backing of Mr. Horsfall, and the friendly co-operation of the Diocese. Year by year some new scheme was placed before the Church Council, and in every case the congregation rose to the opportunity. The final result was that when the Vicar finished his seventeen years' incumbency of the benefice, the endowment had risen from £183 a year to £453, a curacy endowment of £244 a year had been created, a suitable vicarage had been purchased and enlarged, and a curatage (referred to later) had been acquired.

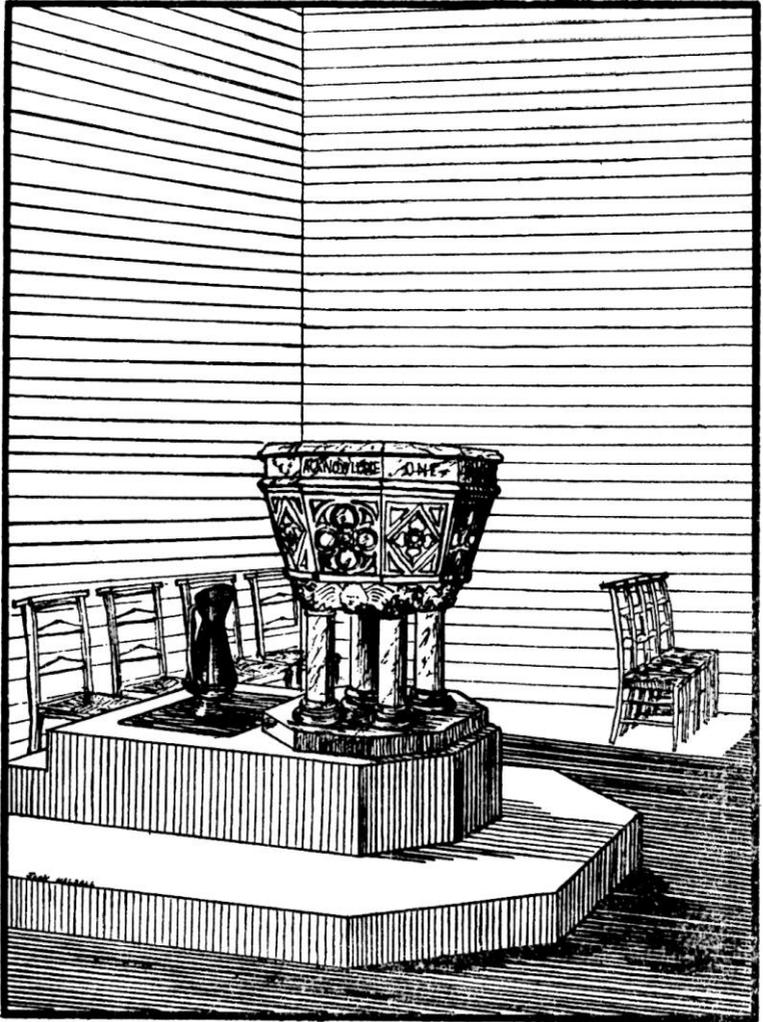
In order to consolidate his work, Mr. Brierley decided to have a teaching Mission in the Parish, and obtained the services of two of the most outstanding priests in the Church of England, Canon Peter Green and the Rev. T. Grigg-Smith (Children's Missioner). The preparation was carefully undertaken, every house in the Parish being visited by a member of the congregation for months prior to the Mission. The chilly and even antagonistic reception which was experienced by many visitors proved that hostility to the Catholic cause was not quenched and misunderstanding was still rife. In spite of that, the Mission in 1925 made a great impression on the life of the Parish. So the building-up went on and the name of S. Faith's began to be highly respected. We were looked upon as a "model" church and congregation, and were envied by many. Surprise was not great, therefore, when in 1928 the staff of clergy was increased to three, and what a team of stalwarts they were! The congregations and the Sunday Schools increased in number and the church was now on a sound basis financially.

In 1928 during a continental holiday in Italy, Mr. Horsfall, our Founder, purchased an almost life-size Crucifix of exquisite artistry and presented it to S. Faith's. It stands above the High Altar during the season that the triptych is closed. Many people have visited our church to see the "Great Crucifix" and one and all testify to the poignant beauty and moving appeal of this artistic treasure.

A great loss to S. Faith's occurred in 1930 when Mr. Crossman and his family left the district. They had been connected with the church for 28 years, during many of which Mr. Crossman had been Honorary Sacristan and a valued member of the Church Council. His work for S. Faith's was such that it will long be remembered amongst us. This was executed by the same craftsman who had carved the Chancel Screen.



“THE CHANCEL SCREEN.”



“THE FONT.”

To mark the 30th Anniversary it was decided to place on the west wall of the Nave the Oak Board which records the Vicars and Wardens. This was executed by the same craftsman who had carved the Chancel Screen.

In 1931 honour was brought to the Vicar and the Church when Mr. Brierley was made a Canon of Liverpool Cathedral, a well-deserved tribute to the man who had done so much work for the Diocese, for as well as raising the esteem of S. Faith's, he found time to be Secretary to the Diocesan Conference, honorary Chaplain to the Bishop, and subsequently Proctor in Convocation.

It was at the close of this year that the Vicar obtained from the Church Council an almost unanimous request for an application to go to the Bishop to allow Reservation of the Blessed Sacrament in S. Faith's. This application was granted under certain conditions, with which all agreed. One was that an Aumbry be provided in the south wall of the Chapel and plans and drawings were immediately obtained once the required sum, about £75, had been raised to cover the ultimate cost. Shortly afterwards an Evangelical Canon of Liverpool heard of our plans and threatened legal proceedings. The controversy raged for a short time, and rather than have legal action over so sacred a matter, the Bishop withdrew his permission. This was a blow to the hopes of Canon Brierley, for he had worked hard for the privilege of Reservation at S. Faith's; still the work of the parish went on.

The fame of the Church evidently reached a new generation of Protestant Reformers and in 1931 they decided to pay another visit to S. Faith's. How Canon Brierley got the news, he would never tell, but get it he did, and acted upon it. Every sidesman and male member of the congregation was asked to be "available" in Church that morning, and they were there to a man with such telling effect that when the band of some twenty "Orangemen" arrived, they were unable to find seats together and were separated - one here, one there - and so on, which quite devastated their plans. Heretofore, they had visited city churches which had but small congregations. Their interruptions here were hardly noticed, excepting that they sat down for the Creed and made one or two audible but harmless remarks during the sermon. Unfortunately for them, they were sufficiently unfamiliar with the Prayer Book service of Holy Communion as to imagine the Prayer for the Church was the Prayer of Consecration, and they stood up all through it. A loud protest was voiced during the Prayer of Humble Access and after making it, they noisily left the Church, the large congregation taking no notice. The Protestants could not have cleared the Church grounds when the Sacring Bell rang out, and so there was spared any indignity to the Sacramental Presence. The condemnation of the action of these men in visiting S. Faith's was very pronounced in the Liverpool papers next day, and one of their own leaders deplored their action. Since then we have been undisturbed.

If statistics are any guide, the year 1933 could be regarded as a "Peak" year, for our communicants at Easter numbered 464 and at

Christmass 416. Two of our people, Fr. Cockett and Florence Walker, became Missionaries in Africa, and four of our young men offered themselves for the Priesthood.

It was in 1934 that it was felt to be a wise move to purchase the house adjoining the Vicarage as a Curatage, and this was eventually done and the money raised; so was the equipment of the Parish further advanced.

Then in 1935 came the news that Canon Brierley had decided to accept the Rectory of Wolverhampton, to which he went in November, leaving two curates in charge of S. Faith's.

It would require a more able pen than that of the writer of this story of achievement adequately to express all that the Parish owes to Canon Brierley, who found S. Faith's in such a parlous state and left it a perfectly equipped, well-endowed and highly respected Church.

His interest in S. Faith's remains as keen as ever and we have the complete satisfaction of knowing that since 1934 he has been on the Patronage Board of St. Chad's College, Durham, in whose care the appointments to the benefice of S. Faith's have been placed.

The tragic death of Rev. H. W. Cockett, who had gone to the Mission fields in Africa, occurred in 1936. This tragedy influenced a former assistant Priest of S. Faith's (1928-34) and colleague of Fr. Cockett, Rev. Mark Way, then at S. Bartholomew's, Brighton, to offer himself for the Mission field, and so there went out to the same station this keen priest, who is even yet doing wonderful work under the U.M.C.A. banner. A stained glass window to the memory of Fr. Cockett is in the South Aisle of the Church.

In this year Rev. John Schofield was appointed to S. Faith's. He was a saintly man of great charm, but unfortunately was not very robust. He came from Yorkshire's hills and dales, and the air in this neighbourhood was not suited to him. The news of the death of Mr. Douglas Horsfall caused widespread regret, and as he would have wished, the life of the Church went on steadily, and no other memorial is needed to the memory of this devoted son of the Church than the magnificent edifice he so generously provided for us. May he rest in peace.

In 1938, to the regret of all, Mr. Sewell, the "Father of the Choir," passed away. There is, near the pulpit, a handsome "number board" to the memory of him, who for 38 years was so constant and so charming. It was in this year that Canon Sykes, Vicar of St. Mary's (out of whose parish part of S. Faith's was carved), retired, and S. Faith's became a Parish Church, Rev. John Schofield being inducted as first Vicar three years after his institution.

The untimely death of John Michael Brierley at ten years of age, eldest child of the previous Vicar, shocked S. Faith's people profoundly. He had served at S. Faith's Altars and was loved by all. His parents placed a window to his memory in the South Aisle.

At the same time Canon Brierley gave another window in remembrance of his mother who had died two months after his son. For

many years she had been a constant worshipper at S. Faith's, and had been active in all Church matters. Her influence and witness during the long years of his incumbency were very great in their effect, and she will long be remembered by all who knew her.

Then came the war in 1939, which halted practically everything, but gave us a priceless treasure. Reservation of the Blessed Sacrament was granted to S. Faith's, and on the Lady Chapel Altar since then has been available at all times the "most comfortable Sacrament of the Body and Blood of Christ." It was surprising how many remained steadfast under the adverse war conditions. In 1940 the fabric had a most miraculous escape, for a bomb fell a yard or two from the north wall of the Nave, buried itself in the soil and blew up the heating-pipe gratings, dislodged one or two pews and the flooring thereabouts, upset the foundations supporting the north wall and damaged the pulpit. Outside all looked well, for not a window was broken and only the cross on the roof at the west end was missing, which fell so complete that the impression is there in the asphalt below to this day. Tribute for the care of the Church during these anxious days must be paid to the Vicar and Rev. Eric Beard, the assistant priest, who were out at all hours during an "alarm." Later, the damage was repaired and a special service of thanksgiving held for the preservation of our beloved Church.

Peace came in 1945, but the rebuilding of a dispersed congregation was a long job and the health of the Vicar was not at all good. The Midnight Mass on Christmass Eve was resumed and there came several new families to the parish, but, alas, many of the old stalwarts had gone, one of our greatest losses being the departure for the South West of Mr. Lister and his family. In 1946 the Chancel was further adorned by Standard lights, the candlesticks in Spanish mahogany (to match the Choir Stalls) being the gift of an anonymous donor.

In November of this year a great loss was sustained by the sudden death of one who had been Churchwarden for twenty-one years, Arthur Studley. On two occasions he had been the civic Head, first as Chairman of the Waterloo-with-Seaforth Council, and again as Mayor of Crosby. On both these occasions the Civic Service was held at S. Faith's and each time the vast edifice was crowded to the doors. Arthur Studley was one of the most popular men who ever entered public life, and his gracious courtesy and unflinching cheerfulness endeared him to all. No less was he loved as Warden of the Church and the good condition of the fabric of S. Faith's owes much to the care and attention given by Arthur Studley to the church he loved and served so well. May he rest in peace.

In 1947 the Vicar had to resign because of ill-health, and the Rev. Sidney Singer, who had been Assistant Priest since 1942, manfully shouldered the burden of administering to the congregation, but in spite of his efforts things did not seem to go too well. He left us in the early days of January, 1948, to take charge of New Springs, near Wigan. In this year at long last, an electric blower for the organ was installed. In spite of all, the wonderful family of S. Faith's stood together, and in 1948 gave

Rev. William Hassall, the new Vicar, a warm welcome. It was in answer to prayer that God sent us a man worthy of past traditions, a man capable and energetic enough to formulate new plans for the future. He immediately set about refurbishing the Sanctuary and renewing the robes of those who served therein. Six new candlesticks on the High Altar replaced those which had done duty for 48 years, and later a new Altar Cross to match was given by an anonymous donor. He transformed the dreary North Transept into one of the most beautiful Children's Corners to be found anywhere. In August of this year Rev. Eric Parker joined the staff, and one of our parishioners, Canon Urwin, Diocesan Director of Religious Education, who had given and still gives much clerical help, was elected a member of the Parochial Church Council.

Early in 1949 the Lady Chapel was renovated and refurbished in a style more in keeping with the building, and this constituted the Memorial to many former sons and daughters of S. Faith's who are now at rest.

In July of this year S. Faith's was invited to broadcast a service, at which the guest preacher was Dr. Iddings Bell, of Chicago. On all sides one heard praise, and letters of appreciation reached the Vicar and Organist from all parts of the country.

At no time have parochial interests obscured the wider activities of the Church, for with unfailing regularity the Diocesan Quota has been paid in full. S. Faith's contributions to the work of the Church abroad have been maintained and interest in Moral Welfare work and the Church of England Children's Society has never flagged.

The present Vicar has endeared himself to young and old alike by his cheery friendliness. It seems more than likely that Canon Brierley's words are coming true, for just before the Induction and Institution he said: "There is no reason to doubt that your new Vicar will make the glories of the past seem but a pale light compared with the glories which are to come."

To each one of the many who love S. Faith's that is a challenge. We have a priceless heritage, a beautiful House of God where Catholic worship is offered. Let us one and all show our gratitude to God for these privileges by regular attendance ourselves and a definite effort to bring others to this favoured "Household."

There has always been a warm welcome to preachers of other schools of thought from those for which the Church of S. Faith stands, and during the past fifty years prominent Evangelicals have occupied our pulpit on many occasions.

Our Youth Organisations - Scouts, Guides, Cubs, Brownies, Clubs, Sunday School and Junior Dramatic Society are fulfilling a real need and are well supported, and S. Faith's Fellowship for those older has gone from strength to strength. The Mothers' Union, one of the oldest of our activities, continues to flourish, under the leadership at present of Mrs. Arthur Smith.

In concluding this concise history of achievement, there come to mind all those who worked and worshipped with us and who are now in the Nearer Presence of Christ, and those who have been called to the distant parts of the world. For their contribution profound thankfulness is felt; and we welcome those who have recently joined this family, with the prayer that to the future generations may be passed on with even greater lustre the sceptre we now wield.

### **THE HIGH ALTAR.**

The design and arrangement of the High Altar at S. Faith's is most scriptural. On the wonderful reredos by Salviati we have the central panel of the Crucifixion as recorded by S. Matthew, S. Mark, S. Luke and S. John, and these four Evangelists stand two on each side of it. In the small lower panels we see the Apocalyptic vision of the four Evangelists as recorded in Rev. 4, 7. "The first beast was like a lion, the second beast like a calf, the third beast had a face as a man and the fourth beast was like a flying eagle."

On the wings of the triptych we see the Seraphim mentioned by Isaiah "each had six wings ; with twain he covered his face, with twain he covered his feet and with twain he did fly." Isaiah 6, 2.

The six candlesticks and the cross typify "seven golden candlesticks and in the midst of the seven one like unto the Son of Man." Rev. I, 12 and 13.

The seven sanctuary lamps represent those recorded in Rev. 4, 5. "There were seven lamps of fire burning before the throne, which are the seven Spirits of God."

Isaiah records in Ch. 6, verse 1, that he saw the throne "high and lifted up," and it is interesting to note that there is no church for miles around where the Altar is nine steps higher than the nave, as in S. Faith's.

During Lent the triptych is closed and the "Great Crucifix" is placed above the Altar.

### **THE LADY CHAPEL.**

The Blessed Sacrament is perpetually reserved in this delightful little Sanctuary where also the Holy Sacrifice is offered daily. The Altar has been modernised, the Tabernacle reconstructed and gilded and a canopy placed above. New chairs have been added recently which greatly improve the appearance of the chapel. They were given by various worshippers at S. Faith's in memory of loved ones now at rest.

### **THE CHILDREN'S CORNER.**

This was furnished chiefly through a generous gift given by his mother in memory of a former Choirboy and Server who gave his life in the war 1939-45 - Neil Brook. The charming central statue of the Boy Jesus has evoked widespread admiration, and the children of our church make full use of their own corner to say their prayers and read the

books. A rather unique touch is the presence of gold-fish swimming about in their glass tank.

### **THE WINDOWS.**

Whilst the church is not lavishly endowed with stained glass windows, what there are are of good quality and craftsmanship. The first one to be placed in the church is in the north aisle near the pulpit and depicts Saint Faith. It is in memory of Ferdinand Lathom. The two windows next to this were given in memory of Charles Rowley Whitnall who was a faithful worshipper and worker for many years. They depict S. Francis of Assisi and S. Catherine.

In the south aisle is a charming window depicting the Venerable Bede and was given in memory of one who was a chorister for many years, James Jones. The next, which depicts S. Benedict Biscop, is in memory of James Walthew Waugh, who was organist for nine years. The window depicting S. Oswald was given by the congregation in memory of a former Assistant Priest of S. Faith's - Rev. H. W. Cockett - who went out to the African mission field, where he died in the service of the Master. The next two of S. Hilda and S. Wilfred are in memory of the first Incumbent, Rev. Thomas Howe Baxter. Then comes a window depicting S. Anne, presented by Rev. Canon Brierley in memory of his mother, and lastly The Boy Jesus in memory of John Michael Brierley, eldest child of Canon and Mrs. Brierley, and which was placed there by them.

### **THE SERVERS.**

No church is better served by the Sanctuary Staff than is S. Faith's, for under the kindly guidance of Mr. Gerald Laybourne, the Sacristan, there has evolved a body of young men of whom we are justly proud :-William Bates, Roy Blagden, Kenneth Clawson, George Goodwin, Walter Holmes, Malcolm Jones, Peter Ryan, Roy Shannon, Robin Smallwood, James Spencer, Peter Welch, David White, Geoffrey Yates, and for week-day duties - Mr. A. Smith, Raymond Clark and Derek Clawson. They contribute more than anyone to the beautiful and dignified ceremonial for which our church is famous.

### **THE CHORISTERS.**

The dignified worship to which we are accustomed at S. Faith's owes no little to the Choir, under the able leadership of Mr. Ernest Pratt, Organist and Choirmaster. The Basses include Messrs. Gerrard, A. Smith, R. Smith, Turner Vincent and J. E. Waugh. In the Tenor section are Messrs Mackinnon, Bett, Clawson, A. K. Clawson and Holmes, and the Altos are Messrs. Houldin and Pincock.

The Trebles are David Acton, Graham Barry, Kenneth Charnock, Raymond Clark, Derek Clawson, Peter Haworth, Keith

Hayes, Wilfred Hughes, Dennis James, Frank Lee, David Mawdsley, William Mulligan, David Organ, David Parry, George Pass, Tom Pincock, Stanley Spencer, Brian Voysey, Michael Voysey, Brian Williams, John Williams, and as probationers Martyn Jones, John McCormick and Brian Pass.

### **THE PAROCHIAL CHURCH COUNCIL.**

This is the body responsible for the affairs (apart from services) of the church and is elected annually. The present Council comprises the Vicar as Chairman, the two Churchwardens-Messrs. R. W. Jones and F. S. Smith - Mrs. Waugh, the Hon. Secretary, and Mesdames Carter, Evans, Mountfield, Palmer, Peck, Pickup, M. Turner ; Messrs. Bennett, A. K. Clawson, Surgn.-Capt. Danson, Houldin, Laybourne, A. Smith, Smallwood, G. E. Waugh, Butler and Walsh. This Council elects as Ruridecanal Representatives two of its members, and the present Representatives are Messrs. Bennett and Walsh.

### **SIDESMEN.**

These are appointed at the Annual General Meeting and the men at present in office are Messrs. W. Bennett, D. James, W. Jones, S. Laybourne, J. Marshall, R. Mackinnon, G. Waugh, W. Parker, J. Smallwood and W. H. Walsh.

---

---

### **ORGANIZATIONS**

**WOLF CUBS** (*Boys 8 to 11 plus*). Mondays 6-30 to 8 p.m.

**LEADERS:** G. W. Houldin : A. K. Clawson.

**BOY SCOUTS** (*Boys 11 to 15*). Tuesdays 7-30 to 9-30 p.m.

A.S.M. : G. Goodwin : D. White.

**SENIOR SCOUTS** (*15 to 17*). Fridays 8-15 to 10-15 p.m.

**S.M.:** R. E. Smith.

**BROWNIES** (*Girls 7 to 10*). Thursdays 5-30 to 7-30 p.m.

**LEADER:** Miss E. Buckley.

*GIRL GUIDES (Girls 10 1/2 to 16). Fridays 7 to 9 p.m.*

**CAPT.:** Miss B. *Waiting*.

**ASSISTANTS:** Miss J. Le Breton : Miss M. Singer.

*THE BOYS' CLUB (for Bible-Class Boys). Thursdays 7-30 p.m.*

*S. FAITH'S FELLOWSHIP (for all over 17). Mondays 8 p.m.*

**SEC.:** Miss Mountfield.

*THE MOTHERS' UNION (S. Faith's Branch).*

*Meetings third Thursday in month, 3 p.m.*

**Enrolling Member:** Mrs. A. Smith.

*THE JUNIOR DRAMATIC SOCIETY. Tuesdays at 6 p.m.*

**Leader:** Miss Peck.

---