

ST. MARGARET'S IN EASTCHEAP

NINE HUNDRED YEARS OF HISTORY

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"God that suiteth in Trinity,
send us peace and unity".

St. Margaret's In Eastcheap : Nine hundred years of History.

During the first year of his reign, 1067, William the Conqueror gave to the abbot and church of St. Peter's, Westminster, the newly-built wooden chapel of St. Margaret in Eastcheap. It was, no doubt, with this in mind that someone caused to be set up over the door of St. Margaret Patters the words "Founded 1067". Yet, even though it seems to me to be going too far to claim that a church of St. Margaret's has stood upon this actual site for the last nine centuries, we in this place are certainly justified in giving' thanks in 1967 for the fact that for nine hundred years the faith has been preached and worship offered to God in a church in Eastcheap dedicated to St. Margaret of Antioch.

In the year immediately following the Norman Conquest much was happening as regards English church life. One wishes that more might be known of that wooden chapel in Eastcheap, However, over a century was to elapse before even a glimpse is given of the London churches-and this only in general terms. In 1174, William Fitzstephen in his description of London wrote that "It is happy in the profession of the Christian religion". As regards divine worship Fitzstephen speaks of one hundred and thirty-six parochial churches in the City and suburbs. He continues: "I think that there is no city in which more approved customs are observed-in attending churches, honouring God's ordinances, keeping festivals and giving alms".

Fitzstephen was the trusted servant of Thomas à Becket, who was himself a Londoner and possibly acquainted with the old church of St. Margaret's. Its parishioners would have been filled with horror at the news of the murder of the archbishop one dark December day in 1170. Nearly forty years later a papal interdict, directed against King John, was to deprive them temporarily of those "approved customs" and religious observances which were so much a part of their everyday life.

It is in John's reign that we first meet with the distinctive surname by which our St. Margaret's church has ever since been known-that of "Pattens". Its earliest spelling is "Patynz", which some have connected with a family of the name who were possibly benefactors. Others, from the form of spelling in the time of Edward I, have associated it with the word "patines" meaning "stars", and have suggested that the old church was noted for its star-decorated ceiling. Still others, on the authority of John Stow in his *Survey of London*, have traced the name to a link with the makers of pattens or overshoes who, it is thought, had their shops in St. Margaret's Lane, later called Rood Lane.

Eastcheap-so named to distinguish it from Westcheap, later Cheapside was already a noisy thoroughfare bustling with life. The word "cheap" indicates a market, and, according to Stow, Eastcheap was the place where butchers sold their meat and cooks their pies. It cannot have been particularly clean or savoury: for Pudding Lane is said to have derived its name from the fact that it was the route by which the "puddings" or' entrails of animals were conveyed from the butchers' market down to the dung boats on the river Thames below.

Medieval London could often be a turbulent city. So we learn that in 1321 the gild of Weavers attempted to raise their prices and to limit the supply of cloth. At this the civic authorities took action, and the weavers found themselves before the king's justices on the charge that "by confederacy

and conspiracy, in the church of St. Margaret Pattens, they ordained among themselves that for weaving each cloth they should take sixpence more than anciently they had been wont".¹ It seems that they were compelled to return to the old prices.

Another gild long associated with St. Margaret's is that of the Basketmakers, since in medieval days makers of baskets appear to have resided in the neighbourhood of Eastcheap, In 1479, the wife of a baskermaker presented the church with an altar-cloth of bird's-eye work; while a few years later, the sum of ten pounds was received "by the bequest of William Johnson, basketmaker, upon whose soul Jesus have mercy".² Stow records how, in 1538, in St. Margaret's parish "amongst the basketmakers a great and sudden fire happened in the night-season, which within the space of three hours consumed more than one dozen houses, and nine persons were burned to death there".

Of early links with the gild of Pattenmakers which, if Stow's derivation of the distinctive title "Pattens" be correct, is the only City Company to have its name directly associated with that of a church, nothing unfortunately is known, as all the ancient records of this Company were lost in the Great Fire.³

With the fourteenth century we have the earliest: known rector, one Ralph de Coventry who was appointed in 1305. The patrons of the benefice were at that time members of the Nevill family, but at the beginning of the following century the gift of the living passed into the hands of Richard Whittington who, in turn, gave it to the Mayor and Commonalty of London.

At no period were gifts and sums of money lavished upon our English churches as during the fifteenth century. Here at St. Margaret Pattens, we are extremely fortunate in that the church inventories for the years 1470 and 1511 have been preserved, and these leave us in no doubt as to the wealth of treasures to be found in just one of more than a hundred City churches. Among "jewels" was a silver cross, five silver or silver-gilt chalices and patens-the best chalice engraved with a crucifix, Mary and John at the foot, and the paten with a holy lamb (a very unusual device)- a silver vessel for the pyx in which the Sacrament was hung above the high altar, and a silver reliquary set with stones and containing a fragment of the true cross. As to vestments, there were various copes-one powdered with archangels and the orphreys decorated with scenes from the life of St. Margaret-several complete sets of high mass vestments, as well as sixteen single chasubles. The different service books numbered two dozen in all. Altar frontals included one of red silk with swans of gold. In addition to the high altar there was a Lady altar, as well as others dedicated to St. John and St. Mary Magdalene. There were images of St. Margaret, our Lady and St. Katharine, for which "coats" of damask or cloth of gold were provided. For Lent, instead of the plain wooden cross of red then generally used in churches, St. Margaret's had one painted green, without image but with three white silver nails. This cross had been presented by a rector of the period, Thomas Houghton, who seems to have modelled his life upon Chaucer's worthy town parson: for, in addition to numerous items noted down as being his own personal gifts, the inventory adds: "With many other necessaries done and occupied to the behoof of the foresaid church of St. Margaret Patten, the which he will not have rehearsed nor known".⁴

Included among the church plate in the earlier of these inventories is an item of special interest, namely three mazers. Mazers were medieval drinking-bowls made of wood, preferably of spotted or bird's-eye maple, which were used not for ecclesiastical purposes but for secular festive occasions such as church-ales. The 1511 inventory supplies further details as to the three belonging to St. Margaret's. Two of them had bands of silver with inscriptions, and also circular medallions or bosses underneath, one of which bore the letters, IHuC. The other mazer is of even greater interest, since not only did it carry on the outside of the band the lines:

“Of God's hand blessed he be,
That taketh this cup and drinketh to me”,

but also on the inner side were the words:

“God that suiteth in Trinity,
send us peace and unity”

-and this was the only known example of a mazer with an inscription on the inside band.⁵

To enable us to fill out the picture of church life at St. Margaret's during the sixteenth century we have the valuable addition of the church wardens' accounts. These begin in 1506 and continue down to 1525.⁶ Then, unfortunately, there occurs a gap until 1547 when the Reformation was really beginning to make itself felt. These early accounts were kept with great care, the various items being entered in detail. Much of the revenue seems to have been derived from tenements left by pious benefactors. Other sources were the offerings at masses, marriages and churchings, as well as the sale of wax candle-ends. Not least, there was the cross or rood which stood on a mound in the churchyard and was later to be remembered in the name Rood Lane. One gathers that the good citizens often laid their gifts “at the mount” or “at the blessed rood”.

How was this money spent? Well, there were members of the church staff to be paid: chantry priests who sometimes caused trouble; and chairmen who were not always of the highest character, since we learn of one of them that he received his wages while in the Cornpter, the City prison. Sometimes on the patronal feast, St. Margaret's day, additional assistance in the choir was needed: as in 1510 when a man was paid 6d. for “helping the quire St. Margaret's day and the even”. In 1519 the singers on St. Margaret's day were given wine, ale and bread. The organ, which is first mentioned in 1516, was constantly in need of repairs and seems to have been a considerable financial burden. Towards its cost went £4.5.4 from the church box, and 10d. was paid in expenses when it was purchased. In 1523 a certain Antony—who seems to have been the well-known organ-builder of the time, Anthony Duddington—received 10/- for mending the new organs and selling the old ones.⁷

These accounts show that the church was decorated at Christmas with broom, holly and ivy; on Palm Sunday with palm and flowers; on the feast of Corpus Christi with garlands in the choir; on St. Margaret's day with gillyflowers; and on Midsummer day with birch. An instance of payment for church seats—almost the only known example in London at this period— is found in the 1515 accounts, where we read that 2d. was paid for “a key for Master Waddell's pew door”. Slightly earlier there occurs the payment of 1d. for “dressing of irons for the shriving pew”—one of the rare cases of an actual pew being set aside for the hearing of confessions.

In spite of these devout religious observances which the ancient records portray, changes were in the air. St. Margaret's was to experience a fore-taste of them when the celebrated rood which had helped to supplement its income was destroyed. In 1536, to quote from Stow's *Survey*, "the old church was taken down and again newly builded, during which time the oblations made to this rood were employed towards building of the church; but in the year 1538, about the 23rd May in the morning the said rood was found to have been in the night preceding (by people unknown) broken all to pieces, together with the tabernacle wherein it had been placed". Ten years later, like other City churches, St. Margaret's was to be despoiled of all its treasures, many of them gifts of devout worshippers and benefactors in the past, now to be used as household furnishings or for other secular purposes. Listen to just a little of the sad story.⁸

Among items sold were the following:

To one unknown, one cope, one vestment, deacon and subdeacon of cloth of gold, and one cope, vestment, deacon and subdeacon of black velvet with the albs and stoles to them belonging the orphreys of the same of needle work with images, £9.16.0.

To Sir John Champneys two old copes of white damask	10/-
Two altar cloths with red swans embroidered	3/-
A pair of organs	40/-
To a stationer the church books for	20/-
An old green cushion	12d.

The return to the old ways under Mary Tudor proved of considerable expense to the London churchwardens. Here, for example, among other items, 4/9 was spent on "the suffragan and the chaplain at the consecration of our altars". It was not for long: for in the first years of Elizabeth's reign those same altars were taken down by a labourer one August day at a cost of 10d. The Calvinistic appearance of the City churches at this time is indicated by references here to the construction of "a pulpit to stand in the middle of the church for the minister and the clerk to read the lessons in at the time of the service of Common Prayer", and to "forms for the Communion Table".⁹

With this part of London in the days of Shakespeare we associate the Boar's Head, one of the City's best-known taverns. This, however, stood in Great Eastcheap, roughly in the middle of the present junction of Cannon Street and King William Street, and was thus too far from St. Margaret Pattens for it to find any mention in the parish records.

From now on, a whole host of people come to aid us as we build up our picture: historians of London, like Stow; biographers of its citizens; pamphleteers and preachers of sermons; and map-makers. On a copperplate which came to light only in 1955, there was found part of an engraved map of the eastern section of the City dating from between 1553 and 1559.

"Escheapp" and "Roude Lane" are clearly marked on it, as is also an open space in front of the church, like that which remains today more than four hundred years later.¹⁰

The seventeenth century saw the accession of the Stuart kings, two of whom, Charles I and James II, are particularly remembered in connection with the history of St. Margaret Pattens. James I's coronation day was

greeted with the ringing of the church bells: for which the ringers received 2/-. Further repairs were soon to be carried out to the building. In 1614 nearly £40 was spent on pews; while the painter's bill, which included work done to the royal arms and ten commandments amounted to £ 17.7.7. A new bell was presently supplied by the predecessor of the celebrated Whitechapel firm of Messrs. Mears and Stainbank. It bears the date 1624, with the inscription "Thomas Bartlet made me", and is still in use.

From the seventeenth century accounts one learns of such customary observances as the beating of the parish bounds every year on Ascension Day, this being followed by a dinner for the churchwardens often partaken at a tavern called the "Ship". Among special sermons delivered annually was one preached on Gunpowder Treason day, and from the 1630s on, another on January 7. The latter was due to a bequest left by a City merchant Thomas Salter and his brother William who between them left the sum of £20 for a sermon:

"to be preached in the said church by some able and honest preacher to begin about 9 or 10 of the clock in the forenoon. Immediately after the said sermon ended the said churchwardens for the time being shall give and distribute unto and among 12 poor men and women of the said parish-to every one of them six pence in money and one twopenny wheaten loaf which is in all 8/-".

The Rev. James Meggs, who became rector of St. Margaret's in 1637, was one of the Anglican clergy to be ejected during the Commonwealth interregnum. It is said that because of his loyalty Meggs was for a while imprisoned; and although the church records are silent on this matter, their references to payments to several ministers preaching to us on Sabbath days as well as on four days of humiliation and thanksgiving, "being without a minister", are a sufficient indication of the Church's troubles during this unhappy period.

Shortly after the Restoration a new rector, the Rev. Edward Hicks, was appointed. According to Calamy, he was one of those Nonconformists who, on the accession of Charles II, conformed to the usage of the Church of England. A small volume with the curious title of *A Present for Teeming Women or Scripture-Directions for Woman with child, how to prepare for the houre of Travel* written by a certain John Oliver (less than the least of all saints) in 1663, contains a short commendatory preface by Edward Hicks "Minister at Rood Church, London".

It was while Hicks was rector that there occurred those memorable events in London's history the Great Plague and the Great Fire. During the year 1665 twenty-seven of St. Margaret's parishioners died of the pestilence. Although the fire began in Pudding Lane, only a short distance away, the direction of the wind was such that it was not until afternoon of the second day that the flames reached Rood Lane and completely destroyed the old church. In the reorganisation of parishes which followed the disaster of 1666 it was decided that the neighbouring church of St. Gabriel Fen, which had stood in the middle of Fenchurch Street, should not be rebuilt but that its parish should be joined to that of St. Margaret's. Meanwhile, until the new church could be restored, services for the combined congregations were held in a temporary structure on the north side of Fenchurch Street. Tabernacle Alley, which existed until after the Second World War, was a reminder of this building.

The task of reconstruction facing Sir Christopher Wren was indeed a mammoth one. Consequently, he was not very speedy in carrying out the rebuilding of St. Margaret's. The accounts of 1682 refer to several visits on the part of the churchwardens and parishioners to Sir Christopher "to put him in mind of the building of the church"; as well as to sums of money spent on Wren's clerk to hasten matters.¹¹ Eventually their efforts were rewarded. After the old walls had been taken down, work began on the new church in 1684. The "charges and expenses" of Samuel Fulkes, mason, and others for work done by them in the rebuilding contain much interesting information. Here are just a few samples of payments made to Fulkes:

for carving a Cherubin's head 2 fo. 1 in. & 2 fo.	1.15.0
for carving a festoon 2 fo. 8 in. in length & 9 in. broad embossed	9.0.0
for carving ii panels at the East end each 2 fo. sqr. sunk in with a revale of eggs & anchors & a flower 12 in. broad & 5 in. embossed	11.0.0

Two rain-water heads on the north outside wall bear the date 1685; while one of the fine churchwardens' canopied pews-unique in the City-has that of 1686. Evidently there was still a garden at the east end: for permission for work to take place there had to be obtained from Mr. Peter Vandeput, whose name often occurs in the church records of this period. In 1687 the church was finished, the total cost of the work, which included the base of the tower but not the spire, being £4,987.8.3¼.

The Rev. Thomas Wagstaffe was rector of the newly-built St. Margaret's. but was not to remain so for very long. In 1688, King James II left England in flight and was succeeded by William and Mary. A number of clergy felt unable to take the oath of allegiance to the new sovereigns while James was still alive: they thus became "Nonjurors". Among them was Wagstaffe, who was then deprived of his City benefice, and who was later consecrated as Nonjuring bishop of Ipswich.

The beginning of the eighteenth century saw the completion of St. Margaret's spire. A tax levied on coal entering the Port of London helped to meet the cost of this, and of repairs to numerous other City churches. Between 1698 and 1702 the upper part of the tower and the vane were completed, 81 cwts 3 qr 22 lb of new lead costing £65.11.2 and solder for the same £9.16.10½. By 1712 when Andrew Niblett the coppersmith supplied a vane ball and cross for £33.14.0, all was finished.¹²

Writing of the interior of the church in 1708, Edward Hatton speaks of it as "wainscotted about 7½ foot high and pewed very well" with oak. "The altar-piece", he continues, "is likewise carved wainscot of the Corinthian order, consisting of two columns, entablature and pediment, under which is a spacious glory, and the Ten Commandments done in gold on black between the Lord's Prayer and Creed done in black letters on gold, with enrichment of fruit, palm-branches etc. done in relief, enclosed with rail and banister within which the footpace is black and white marble; of which stone is also the basin of the Font, curiously enriched but no cover".¹³ James Paterson refers to it in 1714 as "a beautiful and stately church, adorned with a spacious tower and spire, one hundred-and-ninety-nine feet high".¹⁴

A distinguished parishioner and worshipper during the early eighteenth century was Sir Peter Delmé, governor of the Bank of England, and Lord Mayor in 1723. He had a pew in the church, and the sword-rest set up in the year of his mayoral office can still be seen, as also the fine monument to

him by Michael Rysbrack. In his will, Sir Peter left directions that he should be buried here “without pomp, which often occasions tumultuous riots”, the pulpit and desk only to be “hung with mourning and scutcheons”.

What of church life at St. Margaret’s at this time? According to Hatton, there were prayers on Wednesdays, Fridays and Holy days at 11; while Paterson mentions an annual sermon on January 1 by the gift of Mrs. Joan Collyer who left £2 for this and £5 for coals for ever. From the Archdeacon’s visitation returns of 1711, we learn that the Sacrament was administered once a month, as well as on Christmas day, Easter day and Whitsunday, From the same returns we also discover that a practice which had certainly prevailed in many places during the seventeenth century, but which was rightly disapproved of by devout churchgoers, still occurred here: “Our rector”, the churchwardens reported, “doth baptise in private houses, for what cause we know not, except it be that prevailing custom of so doing. I have seen him certify baptism in the church after it hath been done in a private house”.¹⁵ This laxity on the part of the rector, Dr. Francis Browne incidentally, also one of the Queen’s chaplains- may be condemned, but it was a foretaste of worse things to come.

When the Rev. Robert Drew, rector of St. Margaret’s and also Hospitaller of St. Thomas in Southwark, preached a sermon to the Societies for the Reformation of Manners at Bow Church in January 1734, and in speaking of the neglect of public worship and the misspending of Sunday, remarked that “Many families we have in this city attend no place of worship at all, and in many churches the number of people that make up the Sunday’s congregation is not equal to the number of houses in the parish”, was he, one wonders, thinking of his own City church and congregation?

Dr. Thomas Birch, who became rector in 1746, was a typical eighteenth century Latitudinarian. It is said of him that: “Being a diligent student of English history and a firm supporter of the Whig doctrines in Church and state, he basked in the patronage of the Hardwicke family, and passed from one ecclesiastical preferment to another”.¹⁶ In 1761 he was given the benefice of Debden in Essex, which he held along with that of St. Margaret’s until his death in 1766. This is said to have resulted from a fall from his horse in the Hampstead road during a fit of apoplexy. Birch lies buried in St. Margaret’s chancel. He produced numerous literary and historical works, and was said by Dr. Johnson to have had more anecdotes than any man. Among his writings is a *Life* of Archbishop Tillotson whom he clearly admired, and on whose preaching he seems to have modelled his own. A sample of this is to be found in a sermon which he preached before the Royal College of Physicians at Bow Church in 1749. It begins:

“The existence of an infinite, intelligent and independent being, the author and governor of the universe, is a truth so evident from the frame and order of the world, that the ignorance of it is absolutely inexcusable; since the perception of this and the other important principles flowing from it, require only a moderate degree of understanding and attention, and a freedom from every false bias, which irregular passions and vicious habits are apt to lay upon the mind”. The people of St. Margaret Patten must have heard a good deal about the essential *reasonableness* of Christianity during the period of Birch’s incumbency: but they probably slumbered through it in their high pews, while the sand in an hour-glass mentioned in the eighteenth century inventory,¹⁷ ran down.

A very different message would have been proclaimed on that November day in the year 1777 when the pulpit was occupied by John Wesley. Writing in his *Journal*, Wesley says: "I was desired to preach a charity sermon in St. Margaret's church, Rood Lane. In the morning I desired my friends not to come; in the afternoon it was crowded sufficiently, and I believe many of them felt the word of God stronger than any two-edged sword".¹⁸

This was when the Rev. Peter Whalley was rector. According to the *Gazeteer* of February 18, 1768: "A dispensation has passed the Seal, to Empower the Rev. Peter Whalley, B.L., of St. John's college, Oxford, to hold the vicarage of Harley (to which he was lately presented) in the county of Surrey, and diocese of Winchester, together with the united rectories of St. Margaret Pattens, and St. Gabriel Fenchurch, in Rood Lane, London worth £200 per annum",-another instance of pluralism, in which Whalley, like so many Anglican clergy, cheerfully acquiesced, holding both benefices until his death in 1791.

Malcolm in his *Londinium Redivivum* wrote of the parish in the earlier years of the eighteenth century that it "contained but forty four houses, which are situated on very narrow streets, 'unpleasant in all weather'; nor are they remarkable for neatness or elegance of architecture, though doubtlessly respectably inhabited". The unsavoury condition of the streets just above Billingsgate fish market would necessitate the wearing of those pattens which the ladies of the time-were asked to remove before entering the church. It seems also to have provided the Rev. Charles Phelips, who was rector of St. Margaret Pattens and St. Gabriel Fen towards the close of the century, with a reason for being an absentee incumbent. So scandalous was this case of non-residence that eventually an action was brought against him in court. According to the *Courier and Evening Gazette* of July 14, 1800: "From the evidence it appeared that the defendant had been rector of these parishes for nine years, during no part of which time he had resided, but had during all that time lived in Somerset and Devonshire, except a few weeks in the year, when he had lodgings in Conduit Street, Bond Street; and that he officiated in his parish-church occasionally when in town". The rector offered various excuses: first, that he could not reside at either of the parsonage-houses on account of their dilapidated condition which he himself was unable to afford to put in order; secondly, that in such small livings a rector could not afford to reside; finally, that he had been seized with a nervous fever which prevented his going to his parsonage. It was of no avail: the Rev. Charles Phelips was found guilty, and was ordered to pay the sum of £110.

During the early part of the nineteenth century the character of St. Margaret's church and parish seems to have undergone little alteration. A plan of the year 1813 shows a warehouse belonging to Mr. Jacob Warner adjacent to the north wall of the church. Mr. Warner had, a few years earlier, obtained permission to block up one of the church windows beneath the north gallery-there was then no Diocesan Advisory Committee to say nay, and the blocked-up former window can still be seen in the church office-for which privilege Mr. Warner paid 5/- a year to the rector and churchwardens every Christmas day." On the south side of the church there was built in 1819 the shop, still happily preserved, now occupied by Messrs. John Martin Ltd., wine merchants. The churchyard was marked out by a series of iron posts, only one of which remains. In Rood Lane stood the pump, so often mentioned in the accounts and vestry minutes, its upkeep being the responsibility of the churchwardens. Within the church itself there were still the

high pews, while above the pulpit was a sounding-board. On either side of the organ, installed in its splendid case in 1746, galleries were soon to be added.

The Rev. Henry Newbery's memorial, recording the death of his five children all before they had reached their 'teens, reminds us of one of the tragic features of days gone by, namely the high rate of child mortality. Perhaps the rector found consolation in the thought that his children were, as he expresses it on the monument, "Taken away from the evil to come"; but this was no justification for present social evils then largely responsible for such untimely deaths.

In the year 1866 there was appointed to the living a man who must surely have been one of the most remarkable of all the many incumbents of St. Margaret Pattens, the Rev. James Fish. *Punch* aptly noted his appointment with these lines:

"A wise appointment. Long, in sacred togs, May this good priest read vespers and read matins:
But though we've often seen a Sole in Clogs, We never saw before a Fish in Pattens".²⁰

James Fish held the living for forty years, and during this time St. Margaret's experienced, as did very few other City churches, the full impact of the Tractarian Movement. Eucharistic vestments as well as a fairly elaborate ceremonial were introduced, while Tractarian preachers like the well-known Fr. Ignatius, often occupied the pulpit. Not all the alterations made would meet with the approval of modern liturgical scholars. The high altar with its numerous candles, and the built-up sanctuary decorated with a multiplicity of hangings and plant-pots resulted in a Victorian period-piece which certainly ought to have found a place in Peter Anson's book, *Fashions in Church Furnishings 1840-1940*. However, the fine musical services, often with orchestral accompaniment at festivals, drew crowds to St. Margaret's and made its name famous throughout London and far beyond. The rector was an admirer of King Charles I; and the service held, annually from about 1890, on January 30, the anniversary of the royal martyrdom, attracted a large congregation. Writing of St. Margaret's at the end of last century, Charles Booth in his great work, *Life and Labour of the People of London*, could say of it that it "must be described as one of the most extreme ritualistic churches of London. When visited on the Sunday morning after the death of Queen Victoria, when there was a memorial Mass, the church was nearly full, but at another time we found a congregation of women, very devout but fewer in number than the choir. The celebration on this ordinary occasion was fully choral and exquisitely sung. There had been a procession, and incense hung about the floor in wreaths. In the evening of the same Sunday, there was a congregation of a hundred or more of men and women, and again the music was most beautiful".²¹

Of St. Margaret's during the first sixty-six years of the twentieth century I do not propose to say a great deal. With the appointment of the Rev. H. St. Barbe Sladen to the benefice in 1907, a fresh chapter really began in its history, with considerable changes as regards services and ceremonial. The new rector felt it his primary duty to restore the church to its Wren appearance. For more than thirty years he ministered to what was a steadily declining resident population. His efforts were, of necessity, to be directed more and more to the weekday rather than to the Sunday congregations. Indeed, by the end of the first World War the need for Sunday services had ceased.