

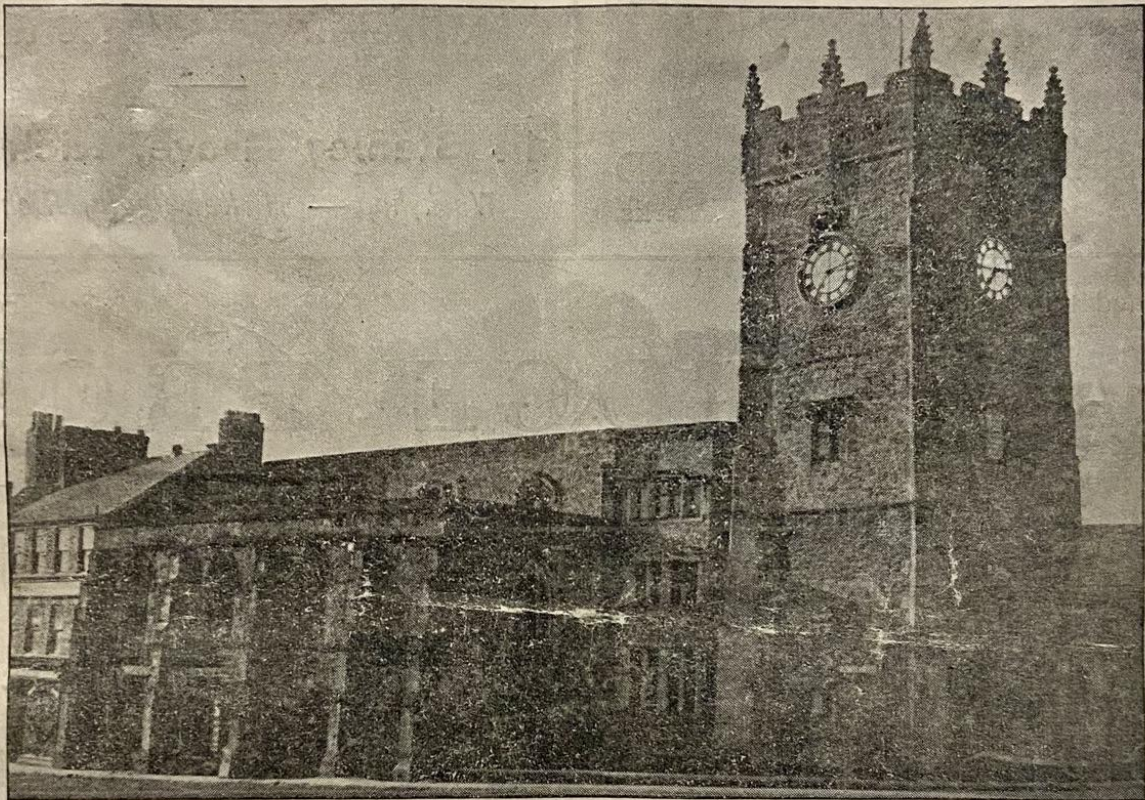
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Richmond West Deanery Magazine

Vol. V., No. 2.

FEBRUARY 1951

Price Threepence



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Richmond West Deanery Magazine

Vol. V., No. 2.

FEBRUARY

1951

Editorial

For many people the Season of Lent has come to be regarded as a rather dull time of the year, instead of the time of spiritual refreshment that it was originally intended to be. Can it be that this is one of the reasons for much of the indifference which we so often find to the Christian Church?

It would seem that what is so often lacking in our church life is real enthusiasm, the sort of enthusiasm that is infectious and compelling, for few people are attracted by what is dull and humdrum. The rapid spread of Christianity in its early years was due in no small measure to the enthusiasm of the ordinary Christian. Now no man can maintain his enthusiasm unless he is continually receiving inspiration; no man can continually "give out" unless he himself is receiving.

So then Lent is the great opportunity for us to renew our own enthusiasm, to "take in," and so by our lives to win others for God.

RICHMOND

Richmond Rectory,
January, 1951.

My Dear People,

The Christmas Festival passed off very happily though, as in many other churches, there were fewer communicants than in recent years, due I think very largely to the prevalence of influenza, to which I regret to say I myself fell a victim shortly after the Festival.

I feel I must single out for special mention the very lovely and inspiring Carol Service of the Nine Lessons on Christmas Eve, which was attended by over four hundred people.

I was very disappointed to miss the Children's Gift Service on the Sunday after Christmas, but was glad to know all went so well and that the Mayor and Mrs. Todd and family succeeded in lighting all the candles on the tree! I subsequently conveyed about 400 toys in my car to Leeds.

Once again we are indebted to the little band of gardeners who spent an evening making the ever-green garlands to go round the pillars—we were very sorry that for the first time since 1881 Mr. "Charlie" Todd was unable to lend his valuable services. Before the 8 a.m. Holy Communion on Christmas Eve I had the honour of dedicating an oak sanctuary stool, the gift of the Misses Roper in memory of their sisters, Margaret Elizabeth and Rachel. Another gift will in due course adorn our sanctuary in the form of a marble credence shelf, the gift of Alderman and Mrs. W. Robinson in commemoration of his seven years mayoralty, which included the whole period of the war.

Early in the morning of January 16th there passed away one who over a number of years worshipped very regularly Sunday by Sunday in our

Parish Church. Emily Whitehead was ever ready and willing to do all in her power to help forward any good cause in the town. For many years she was one of our District Visitors. The flowers on the Altar on Christmas Day were her gift. We shall miss her friendly help and the keen interest she took in all that concerned the church. To Dr. Whitehead, for whom I know many of you have feelings of the deepest gratitude and affection, we offer our sincere sympathy.

Another regular member of our congregation recently suffered bereavement in the person of Mr. Ventress, whose wife died suddenly on December 28th. To him also and to his son Geoffrey we offer our deep sympathy.

To Mrs. Michael Scott, and her family, whose husband passed away after an operation on 22nd January, we also extend our sympathy. Mr. Scott was at the Holy Communion as recently as Christmas Day, shortly before he went into hospital.

Wednesday, 7th February, is the first day of Lent. What are you going to do about it this year? It is so easy to do nothing about it at all, and before we know where we are it is Easter. The Season of Lent is not intended to be a burden grievous to be borne, nor is it meant to be a time of unrelieved gloom during which a few rather odd and over-pious folk spend long periods on their knees in morbid introspection. Lent is intended to be a season of real spiritual benefit to all those who try to take their religion seriously. There is a certain value in "giving up" something you rather enjoy in Lent; that is, provided your abstinence from tobacco, sweets, alcohol, or whatever it may be really hurts. It is a good and wholesome practice to prove to ourselves from time to time that we are masters of our bodies—to exercise what we call self-control or self-discipline. From the earliest days of the Church, following the holy example of Our Blessed Lord Himself, abstinence or fasting, as it is more generally called, has been required from time to time of all the faithful. This is not because fasting in itself is a good thing, but rather because the more we can wean ourselves from the pleasures of the world, the more receptive do we become to the promptings of the Holy Spirit, and the deeper in consequence our spiritual life becomes. I beg of you to use Lent with this idea constantly in view—to deepen your spiritual life. The more we become engrossed in the cares and anxieties of this present world the more heartily we should thank God that these six weeks have been set aside by His Church "as the shadow of rock in a weary land, and as rivers of water in a dry place."

I ask you to make use to the full of the special opportunities afforded in our two churches, details of which appear below. Two things I specially want to ask of you. Firstly, if you have been confirmed, will you really make an effort as part of your Lenten self-discipline to come to the Holy Communion every Sunday? If you have become slack about this, Lent is the obvious time to make a new start. 75%

of the communicants at the Parish Communion are under the age of twenty—where are their parents? Secondly, I have asked four visiting preachers to come and speak to us on Tuesday evenings at 7-30 p.m. In recent years the attendance at the week-night services has been very disappointing. Some of our preachers this year are coming as much as thirty miles (there and back); I do hope they won't be disappointed. But apart from that, these services afford us an opportunity for just that bit extra which may, under God, help us in the deepening of our spiritual life.

For many years now it has been the practice in this parish to enclose a special leaflet giving particulars of all the services during Lent. After consultation with representative members of the congregation, I have decided this year in the interests of economy to dispense with this leaflet, and to print the details in the magazine. So please keep this magazine handy for reference. Details of the services in Holy Week and at Easter will be printed in the March Magazine.

That the Season of Lent may be worthily observed and may prove a blessing to you all is the sincere prayer of

Your friend and Rector,

W. STUART MACPHERSON.

Arrangements for Lent 1951

Ash Wednesday, 7th February.

- 7-30 a.m. Holy Communion.
- 9-0 a.m. Children's Service.
- 10-0 a.m. Matins and Litany.
- 10-30 a.m. Holy Communion.
- 7-30 p.m. Evensong and Address. The Rector.

Sundays.

Holy Communion 8 a.m. Also at 11-45 a.m. on February 18th, March 4th and 18th.

Parish Communion 9 a.m.

Matins 10-45 a.m.

- Feb. 11th—The Rev. H. S. C. Spurrier, Vicar of Gilling.
- Feb. 18th—The Rev. Roger Baines, Vicar of St. Peter's, Harrogate.
- Feb. 25th—The Rev. Canon W. E. Wilkinson, Ripon Cathedral. Subject: "Why Christianity cannot compromise with Communism."
- Mar. 4th—The Rector. Subject: "Humanism is not enough."
- Mar. 11th—The Rector. Subject: "What does a Christian mean by Progress?"
- Mar. 18th—The Rector. Subject: "The World's greatest Paradox."

Children's Services. 2-30 p.m.

- Mar. 4th—Mothering Sunday.
- Mar. 18th—Palm Sunday.

Evensong. 6-30 p.m.

- Feb. 11th—The Rector. Subject: "What is the Church?"
- Feb. 18th—The Rector. Subject: "Does a Christian need to go to Church?"
- Feb. 25th—The Curate. Subject: "What does Membership of the Church mean?"

- Mar. 4th—The Ven. Archdeacon of Leeds.
- Mar. 11th—The Rev. G. E. Holderness, Vicar of Darlington.
- Mar. 18th—The Rev. Geoffrey Harper, Vicar of Pateley Bridge.

Tuesdays, 7-30 p.m. Choral Evensong.

- Feb. 13th—The Rev. H. Hamilton-Thomson, Vicar of Hipswell.
- Feb. 20th—The Rev. H. W. Lee, Vicar of Melbecks.
- Feb. 27th—The Rev. B. Richardson, Vicar of Arkengarthdale.
- Mar. 6th—The Rev. E. W. S. Packard, Vicar of West Witton.
- Mar. 13th—Performance of the "Way of the Cross" by Religious Drama Players. 8 p.m.

Holy Trinity Church

Thursdays.

- 10-30 a.m. Holy Communion (except Feb. 8th).
- 3-0 to 3-15 p.m. Prayers for the World and Parish.

Sundays.

- Feb. 18th and Mar. 18th Grammar School Service at 3-15 p.m.

March 18th at 8-15 p.m.
Service for Men.

Youth Fellowship. On December 14th a welcome was given to all those who had been confirmed three days before, and a very happy, if slightly over-crowded, evening was spent together.

On December 20th a most successful Christmas Party was spent, to which members invited a number of guests. The Fancy Dress Parade produced an astounding display of originality and some most effective disguises, but the rather leggy and rather "forward" hockey-forward (R.H.S. model?) was not very difficult to identify! A full and varied programme has been arranged for the next few months.

Mothers' Union. At the time of going to press preparations are going forward for what promises to be another happy party on January 23rd.

Young Wives. On January 18th a Social was held in the Town Hall where there was a good attendance of Young Wives, and an almost equal number of husbands. The Male Voice Choir and Gilling Players provided a delightful entertainment. All present voted this, the first Young Wives' Party, a great success.

Next meeting on Thursday, 15th February, at 7-30 p.m. at the Rectory, when there will be a talk on the Oberammergau Passion Play by one who saw it.

Bell-Ringers. After a lapse of fifteen years the Annual Bell-Ringers Supper was revived at the Fleece Hotel on January 16th, when a fairly representative team (three absent with 'flu) sat down to an excellent meal. The Rector, as President, took the opportunity to thank Captain Samson and other friends from Catterick Camp for the valuable help they had given in the belfry. After supper the company was entertained by those who knew how to ring handbells—and some who didn't!

Guild of St. Mary. The Annual Guild Social will be held on Shrove Tuesday, 6th February, in the Parish Room.

Annual Parochial Church Meeting — Monday, 12th March, at 7 p.m.

Thursday Intercessions. 3 p.m. In Holy Trinity. Special remembrance as follows:—

February 8th—Gallowfields.

February 15th—Quarry Road.

February 22nd—Sycamore Avenue, Rose Crescent and Diana Terrace.

March 1st—Cornforth Hill and The Bar.

March 8th—Cleveland Terrace.

Baptisms

January 7th—Thomas Mudd.

January 14th—Andrew Wilfred White.

January 14th—David James Heslehurst.

Marriage

January 8th—Raymond Minnican to Doreen Ellis.

Burials

January 1st—Emily Ventress, aged 64 years.

January 2nd—Margaret Eleanor Todd, aged 72 yrs.

January 3rd—Simon James Allen, aged 73 years.

January 19th—Emily P. Whitehead (Cremation).

January 20th—Thomas Hayward, aged 77 years.

R.I.P.

ARKENGARTHDALE

Vicar's Letter

My Dear Friends,

Some time ago I had the privilege of taking part in the great Mission to London. For a year before the launching of the Mission, Parochial Church Councils and congregations from all over the Diocese met in groups to prepare themselves for the work of individual evangelism and to put their own house in order before trying to win the outsider and the indifferent. The slogan of the Mission was "Recovery Starts Within." Ten thousand Christians packed the Royal Albert Hall to hear the Bishop's call to his people. One felt proud and yet so humble to be counted a member of Christ's Holy Catholic Church. The inspiration was infectious and uplifting.

The Season of Lent, which begins with Ash Wednesday on February 7th, can be used by us in this parish as a preparation for a parochial revival of spiritual life and evangelism. We can begin by bending the knees a little more often in prayer for the sins of the world and our own in particular, by being more regular at Holy Communion, especially at 8-0 a.m., which calls for a little more self-denial than the later services, by pulling our weight in the things that really matter and which are vital to the life of the Church and, as the Lord said, "So shall ye be My disciples."

Your sincere friend and Vicar,

B. RICHARDSON.

Calendar for February

February 1st, Thursday—

7-0 p.m. St. Mary's Guild (School).

February 4th, Quinquagesima—Sunday before Lent
8 a.m. Holy Communion; 10-45 a.m. Matins and Holy Communion; 6-45 p.m. Evensong.

February 7th, Ash Wednesday—

10-0 a.m. Holy Communion (Corporate Communion of St. Mary's Guild).

7 p.m. Lenten Service.

February 11th—1st Sunday in Lent—

8-0 a.m. Holy Communion; 10-45 a.m. Matins; 6-45 p.m. Evensong.

February 15th, Thursday—

7-0 p.m. St. Mary's Guild (Schools).

February 18th—2nd Sunday in Lent—

8 a.m. Holy Communion; 10-45 a.m. Matins and Holy Communion; 6-45 p.m. Evensong.

February 25th—3rd Sunday in Lent—

8-0 a.m. Holy Communion; 10-45 a.m. Matins; 6-45 p.m. Evensong and Holy Communion.

Parish Burials

"Let light perpetual shine upon them, O Lord, and in Thy mercy grant them Thy peace"

January 14th—Robert Stones, aged 82 years. (Langthwaite).

January 19th—Hilda Mary Hutchinson, aged 46 years. (Stangfoot).

Owing to this magazine going to press for January before our Christmas activities commenced, we feel bound to place on record in this issue our deep appreciation to the children and young people of our church for the splendid Nativity Play given on Christmas Eve during the Carol Service. Its simplicity and the obvious sincerity of those taking part brought many a "lump in the throat" of we older people. Thanks, children! and to Mrs. M. Milner for producing the play.

Despite a full Sunday's Services we had a splendid congregation for the Choral Communion Service at 11-30 p.m. on Christmas Eve, with 30 communicants.

Another good congregation for the Watchnight Service on New Year's Eve, and the weather not so good, especially for the majority who have quite a good distance to come to church. This gives the best answer to the pessimist who would like us to believe that church-going is a thing of the past. The religious life of this community is still alive and getting stronger. Keep it up.

The Children's Party was held in the School on Friday, 29th December, and all really enjoyed themselves with plenty of good fun and games. The Sunday School children received their book awards for attendance at Sunday School, and then every child present received a gift off the Christmas Tree, and sweets and nuts from Father Christmas, who paid his annual visit.

On behalf of the children we would like to thank the ladies of the St. Mary's Guild and friends for the gift of presents for the tree, and for serving up the food. To Mr. Todd for sweets, etc., and Mr. J. Stubbs for a case of apples. Mr. Coates for providing and erecting the Christmas Tree, and also Mrs. Madge Milner for arranging the programme of music and games, and Mr. A. Alderson playing for the dancing. We hope that we have not forgotten anyone who helped to make the party a success; if we have—blame the Vicar—but thank you all the same!

Christmas Flower Fund. We gratefully acknowledge the receipt of £4 16s. 6d. subscribed by the friends of the parish and congregation for flowers for the church decorations at the Christmas Festival.

St. Mary's Guild. Will members please note that the Corporate Communion falls on Ash Wednesday, and we hope that everyone will make a special effort to attend as a first act of Lenten observance.

The Meeting on Thursday, 15th February (in Schools) will take the form of a Devotional Service and Address by the Vicar.

Owing to lack of space this month we cannot give a detailed account of the Christmas Bazaar; this can be seen on the Church Notice Board. The total receipts amounted to £56 6s. 9½d.; Expenses £23 12s. 4d.; Net Profit £32 14s. 5½d. Thanks to all the members for a very worthy effort, especially considering the work already done during the year with such magnificent results, also to Mrs. Bowlby of Darlington for so graciously opening the Bazaar, and to Mr. R. Carter and Mr. Watson for manual labour in erecting stalls, etc.

BOLTON-ON-SWALE

The Vicarage,
Scorton.
January, 1951.
Tel.: Old Catterick 130.

My Dear Friends,

Lent this year begins very early, Ash Wednesday being on 7th February. I am printing a separate sheet giving details of the Lenten Services, and I hope that it will be ready in time to send out with this issue of the magazine. I am most anxious that we should make the best use of the opportunities that Lent has to offer, and I do ask you to do your best to attend as many of the services as possible.

The world to day is faced with so many problems, and we as Christians know that we have the answer to the vast majority of them, but we must be quite clear in our own minds how to apply that answer.

Lent gives us an opportunity to sort out our thinking and to hear a number of views expressed and also to examine our own lives and to note where improvement can be made.

The date of the Annual Parochial and Vestry Meeting has been fixed for 13th March at 8 p.m. at the Vicarage. Will you please make a note of the date? The Electoral Roll will be posted in church in the near future; if your name does not appear on it will you please fill in one of the forms provided.

Confirmation Classes are now being held, and I hope to present about 14 young people to the Bishop at Grinton on March 8th. We propose to have a bus for the occasion and there will probably be a few spare seats. Will anyone who would like to accompany us let me know in good time?

The Sunday School Party was a great success and the children thoroughly enjoyed themselves. May I thank the helpers and those who sent gifts of food. In this connection, I announced some time ago that we proposed to hold Whist Drives for Sunday School Funds. Owing to heavy bookings at the Institute, we have not been able to fit these in yet, so I have had to postpone them until after Easter: the dates are April 3rd, 10th and 17th.

Your sincere friend and Vicar,

F. CRANKSHAW.

Calendar for February

- February 4th—Quinquagesima—
8 Holy Communion; 10-45 Matins and Holy Communion; 6-30 Evensong.
- February, 7th—Ash Wednesday—
8 a.m. Holy Communion;
7-30 p.m. Meditation Service.
- February 11th—Lent I.—
8 a.m. Holy Communion; 10-45 a.m. Matins;
6-30 p.m. Evensong.
- February 14th—Wednesday—
7-30 p.m. Meditation Service.
- February 18th—Lent II.—
8 a.m. Holy Communion; 10-45 a.m. Family Communion; 6-30 p.m. Evensong.
- February 21st—Wednesday—
7-30 p.m. Meditation Service.
- February 25th—Lent III.—
8 a.m. Holy Communion; 10-45 a.m. Matins;
2-15 p.m. Children's Service; 6-30 p.m. Evensong
- February 28th—Wednesday—
7-30 p.m. Meditation Service.

Altar Flowers for February

(First Sunday only) — The Misses Jones.

Funerals

- Dec. 23rd—Ada Martha Clark, aged 60 years.
Dec. 30th—Eileen Smith, aged 2 months.
Jan. 3rd—Charles Sydney Layfield, aged 22 months
Jan. 13th—David John Dixon, aged 6 months.
Jan. 15th—Louisa Jane Johnson, aged 59 years.
Jan. 17th—Parker Morley, aged 77 years.
Jan. 17th—John Edward Wade, aged 79 years.

Baptism

- Jan. 14th—John William, son of Leslie and Marjorie Meynell.
Jan. 14th—Pauline Louise, daughter of Wilfred Thomas and Dorothy Frances Harper.

CATTERICK

Dear Friends,

How quickly the first month has slipped by, and what a miserable month it has been, there is hardly a household in which the 'flu has not made its appearance, leaving us all feeling weak and tired, and what is worse, there is so little upon which to rebuild our strength.

Then this has been a sad month, for we have lost some of our good people. Jack Trotter after terrible suffering, Mrs. Lincoln after nearly reaching the age of ninety-two, then Mrs. Proom, she will be missed from her many activities. Our sympathy goes out to each of these families.

It was most gratifying to see so many at the midnight Holy Communion on Christmas Eve, to be followed by good numbers at the 7 and 8 o'clock Communion, and yet how many more ought to have been there who have been confirmed and who promised at their confirmation to serve God faithfully. I wonder whether we realise all that Christianity means in the world today. Try and think what it would mean if Jesus Christ had not come as a Light to lighten the Gentiles.

The leaders of Russia have gone anti-Christ and with what result? If we could visit those labour camps in Siberia: if we could see the horrible cruelties and tortures inflicted upon those who have disobeyed their dictators, we would go down on our knees and thank God for the Christian revelation of the value of the human soul in the eyes of God.

But remember, "You never miss the water till the well runs dry." Should Communism conquer the world, then we would realise our loss of freedom of speech, our loss of worship, for we should be the slaves of a few dictators. We may grouse about the austerities we have to bear, and yet there is not a country where freedom flourishes as it does here. All other countries cast envious eyes at this land of ours and wonder what is the secret. It lies in the Christian life of so many. There is a Godly discipline which keeps us in the narrow way. There is prayer to God our Father. There is the expression of Christian love for all sick and suffering people, for the destitute and oppressed.

This fight in Korea is a Christian revolt against an oppressed nation. You see, Christianity is in our lives, and when we are in trouble instinctively we go down on our knees to Him Who answers prayer. Yes, when all else fails, God is there. Then let us come and worship Him and praise Him for His goodness, for "the nation that will not worship shall perish."

I was rejoiced to see that the Conference of Dominion Premiers started with prayer in St. Margaret's, Westminster. And I feel sure that good will come of it. You see, Christianity is part and parcel of our life. It is nothing to be ashamed of. There is no grander sight than to see a strong man on his knees in prayer, so that his life and that of his family may be guided aright.

Lent starts early this year, February 7th is Ash Wednesday. Will you try and deepen your spiritual life so that Good Friday and Easter Day may have a real meaning. Not merely a Bank

Holiday, but a revelation of God's love. This year the Lenten Services will be on Tuesdays at 7 p.m., when the new Vicar of Kirby Hill, the Rev. N. Butcher, will give six addresses on "The Figures of the Crucifixion." 1. Simon of Cyrene. 2. Judas Iscariot. 3. Simon Peter. 4. Pontius Pilate. 5. The Soldiers. 6. "God so loved the world." Will you all try and be present at these services. I know you will get a new vision of Christianity, for Mr. Butcher is a live wire.

Will all members of the Church Council note that they are invited to meet the Bishop at Holy Trinity Church, Richmond, on Saturday, 21st April, when he will put before them his plans for the evangelistic effort the Diocese is to make in the near future.

At present the Confirmation is fixed for Thursday, 8th March, at Grinton at 2-30, by the Bishop of Ripon, but the church may have to be changed, owing to restorations.

Baptisms

- December 31st—Margaret Ruth, daughter of Kenneth and Janet Easton.
- January 14th—Philip George, son of David and Irene Martin.

Burials

- December 30th—John William Trotter, aged 55 yrs.
- January 6th—Mary Lincoln, aged 91 years.
- January 11th—Hester Proom, aged 61 years.

DOWNHOLME

Services for February

- Feb. 4th—Evensong 3 p.m.
- Feb. 11th—Morning Prayer and Holy Communion 10-30 a.m.
- Feb. 18th—Evensong 3 p.m.
- Feb. 25th—Morning Prayer and Holy Communion 10-30 a.m.

The Services will be conducted by the Rev. W. Steel.

EASBY with BROMPTON-ON-SWALE

Services in February

Easby

- February 4th—Holy Communion 8 a.m.
- Evensong every Sunday at 3 p.m.

Brompton-on-Swale

- February 4th—Evensong 6-30 p.m.
- February 7th—Ash Wednesday—Lenten Service at 7 p.m.
- February 11th—Matins and Holy Communion 10-30, Sunday School 2 p.m.
- February 18th—Evensong 6-30 p.m.
- February 25th—Matins 10-30 a.m. Sunday School 2 p.m.

Skeebby

- February 4th—Holy Communion 9-30 a.m.
Children 10-15 a.m.
February 7th—Ash Wednesday—
Holy Communion 9-30 a.m.
February 11th—Evensong 6-30 p.m.
February 18th—Holy Communion 9-30 a.m.
Children 10-15 a.m.
February 25th—Evensong 6-30 p.m.

Lent. Will parishioners take note that, beginning on Ash Wednesday, 7th February, there will be a Lenten Service at Brompton every Wednesday until Easter at 7 p.m.? Skeebby will have a Lenten Service every Tuesday beginning February 13th at 7-15 p.m. Will every family in the parish take a Lenten Box? We rely as much on the Lenten Offering for our gifts as a parish to the Church Missionary Society, the S.P.G., the Bible Society, the S.P.C.K., and at least two other Societies, the Colonial and Continental Church Society and the Oxford Mission to Calcutta.

The Season of Lent. A well spent Lent means a joyous and blessed Easter. Make up your mind firmly that you will attend the Lenten Services. The only way your spiritual life can be deepened and enriched is by taking yourself in hand and refusing to drift without a purpose. Determine to hear what God has to say to your soul in His word, as you meet with His people and pray with them. When Easter comes with its fulness of blessing and triumph, you will thus be prepared to share in His victory. Yes, only a well spent Lent can prepare for a joyous and blessed Easter.

Mothers' Union. There will be a meeting of the Mothers' Union at Brompton-on-Swale on Ash Wednesday, 7th February. Service in Church at 7, and afterwards in the School as usual.

New Headmistress at Brompton-on-Swale. We welcome Mrs. Butcher, of Kirby Hill Vicarage, to her work as headmistress of our school. Already she is winning the confidence of the managers and scholars. We hope for her a long and happy time in her new post.

David Anthony Stairmand. Our deepest sympathy goes out to Mr. and Mrs. Stairmand in the grievous and sudden loss of their dear little boy David. The whole village of Brompton-on-Swale was deeply affected by the tragic news on Boxing Day. Their sympathy was sincerely expressed at the funeral on December 30th. We assure the bereaved that their sorrow is shared by us all, and pray that God's Spirit of comfort and everlasting hope may be richly given to them.

Confirmation. The Bishop of Knaresborough will hold a Confirmation on Thursday, 8th March, at Grinton Parish Church at 2-30 p.m. There are several young people from Brompton and Skeebby to be presented. Will you pray that this great experience in the life of all Christians may deepen the religious life of all the candidates. Parents and friends who wish to attend the service are asked

to give in their names in good time to the Vicar, so that arrangements can be made as to time and transport.

Parochial Church Councillors. The Lord Bishop of Ripon has arranged to speak to all the Parochial Church Councillors of every parish in this Deanery on Saturday afternoon, 21st April, at 3 p.m. in Holy Trinity Church, Richmond Market Place. Will every Church Councillor in the parish book this date? Further particulars will be given later.

The Sick. We desire to send a message of hope and good cheer to our many parishioners who are suffering from the prevalent epidemic of influenza. We have missed them at church and they have been obliged to forego their fellowship with us. They are not forgotten and have been remembered in our services. May their recovery be speedy and their presence soon seen again among us.

Burials

"Blessed are the dead which die in the Lord"

December 30th—David Anthony Stairmand, son of Henry Edward and Amelia Stairmand, of Brompton-on-Swale, aged 6 years.

January 5th—Flora Louisa Long, of Brompton-on-Swale, aged 69 years.

GILLING

My Dear Parishioners,

The notes for the January issue of the magazine had to be in the hands of the printers by December 20th, so did not include any report of our Christmas Services. The Nativity Play "The Three Roses" given in Church on Christmas Eve was beautifully and reverently done, and made a most impressive preparation for our Christmas worship. I am very grateful to Mrs. Coates and Miss Marshall and to the Guides for all the time they gave to rehearsals and the pains they took. The result achieved was most praiseworthy and deserves our best thanks. We are also indebted to Mr. P. Allan, Messrs. A. and L. Caygill, and some of the Scouts for the preparation of the stage, and to Miss Deighton as organist.

On Christmas Day there were 122 communicants, and 5 sick parishioners received the Holy Communion in their homes.

I was very sorry owing to an attack of influenza to miss the Carol Service on December 31st; I am told it was a beautiful service, and am grateful to all who helped to make it so.

Lent. Easter this year falls early, Easter Day being March 25th, and Lent begins on February 7th. This solemn season of forty days has been kept by the Church, in memory of Our Lord's Fasting and Temptation in the Wilderness, and as a preparation for the great festival of Easter, for over 1200 years, and every loyal member of the Church is called to observe it, for it offers us an opportunity for drawing nearer to God, for strengthening our faith and deepening our spiritual life. I am preparing a Lent Paper which will be delivered to every house and

Church Pictures

HOME WORDS NEWS PAGE—FEBRUARY, 1951

The Teasel Pew-End.

IT is a far cry from the peaceful Devon countryside to the bustle of industrial Yorkshire and Lancashire and from the boyhood of Sir Walter Raleigh to the present day, yet my photograph provides a link. It is of a pew-end, carved about 1537, in East Budleigh Church, South Devon, and has, as its central motif, a pair of spring shears and a basket of teasel heads as used in the medieval wool



The Teasel Pew-End.

trade. When Sir Walter Raleigh was a boy, living at Hayes Barton, he used to worship here and no doubt saw this pew-end. Recently I visited a woollen mill where blankets used in paper making are manufactured, and there, 400 years after, teasel heads are still used.—J. H. BOYES.

Church and Home.

UPTON CRESSET Church (in a remote part of Shropshire), with its very near neighbour, an old hall (now a farmhouse) provide a fine example of



Church and Home together.

the linked Church and Home. The latter is Tudor, and the Church is twice as old with a charming porch containing oak-covered stone seats and a zigzag arch to its Norman doorway. Note the lovely spire borne on massive timbers.—N. M. NUNN.

Forbidden to Ring.

ON a treble bell at Witham-on-the-Hill Church (Lincs.) are these words:—

'Twas not to prosper pride or hate
William Augustus Johnson gave me;
But peace and joy to celebrate
And call to prayer to Heaven to save ye.
Then keep the terms and e'er remember
May 29th ye must not ring,
Nor yet the 5th of each November,
Nor on the crowning of a King.
The donor was Lieut.-General Johnson,
J.P. Why did he object to a Coronation?
—MISS D. SHARMAN.

Flying Man.

MEMORIAL tablets affixed to the inner walls of churches are, of course, familiar to most people, but rarely are they seen on the outside walls. At the church at the Yorkshire Wolds township of Pocklington, however, are to be seen quite a number of tablets outside the church. One of these is of special interest as it is to the memory of a "Flying-man" of over two centuries ago. His name was Thomas Pelling, and the attempt which brought about his death was made in 1733. A rope was fixed to one of the pinnacles of the church tower and the other end attached to a windlass placed near the Star Inn opposite. When coming down the rope from the steeple he was killed against the battlements of the choir. He was buried under the exact spot where he fell. The memorial tablet alludes to him as the "Flying-man."—M. THORP.

Church Mice.

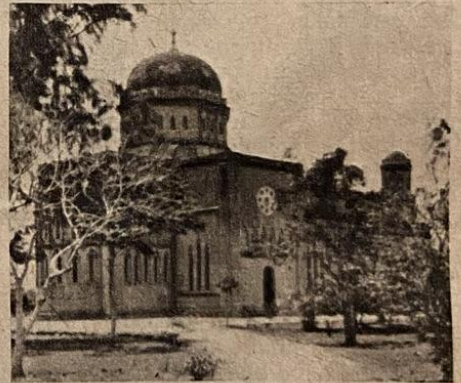
ALFRISTON Church, known now as the Cathedral of the South Downs, was at the beginning of the last century in a disgraceful condition; the walls streaked with green mould and often glistening with moisture. The huge horsebox pews reached almost to the three-decker pulpit. At evensong the congregation supplied their own candles to illumine the gloom. The proverbial church mice attended the Services. One lady disturbed by a mouse in her pew went and asked the people in the next if they would give her refuge. "Come if you like," was their reply, "but we have two!"—J. SAINTHOUSE.



First 24-Hour Clock?

A CURIOUS 15th century clock is affixed above the West Arch in Raunds Church, Northants.

The dial is a plaster mould, divided into 24 sections, but without any numbering whatever. Would it therefore be correct to say that this clock was designed as a 24-hour clock? If so, then it must be one of the very first so designed. I understand that the movement is not the original, and in any case it is now fitted with a 12-hour movement.—P. H. LOVELL.



Mombasa Cathedral.

Memorial Cathedral.

HERE is a photograph of the Anglican Memorial Cathedral at Mombasa, East Africa, built of local rock in 1903-5 in memory of Bishops Hannington and Parker and the Rev. H. Wright. When freshly cut, the coral is almost pure white, but after a time it becomes stained due to the animalculae entombed in its pores.—J. F. ELSWORTH.

200 Years of Service.

HERE is a record that is not likely to be challenged. Mr. Tom Smith, of Maghull, in Liverpool, has kept his jubilee as sexton-verger, and this position has now been held by members of his family for more than 200 years. His vicar writes: In his quiet and unassuming way he has set an example of devotion I have never known to be surpassed in church or cathedral.

* * For our Church Picture page six 5s. prizes for notes with photographs, and six 2s. 6d. prizes for notes alone are offered by the Art Editor, 11, Ludgate Square, London, each month.



Photo by R. Draper

The Old Mill.

THE two most prominent features of the English countryside, until comparatively recent times, were the old village church and the windmill on the nearby hill. While the former has generally survived as an everlasting witness to the Truth of God, the latter has, alas, all but disappeared. For whereas while but a century ago there were over two thousand windmills in England in full working order, and before that time very many more, to-day the number has been reduced to less than one hundred, and sad to relate hardly a month passes but fire or gale takes toll of the few which survive. During the war years many a familiar landmark in the shape of an old mill succumbed either to the destruction or necessity of battle. Therefore it follows that the once ubiquitous windmill with its spreading sails silhouetted against the rosy sunset sky, is now almost a curiosity, so much so, indeed, that the Society for the Preservation of Ancient Buildings has formed a special section to encourage the preservation of such as remain. In this way many old mills have been preserved during the last few years, some to continue their useful work of grinding corn or cattle food, others to take on new service as houses, refreshment rooms (as at Salvington, Sussex), landmarks for sailors (Rottingdean) or even as a church as the one on Reigate Common. While the Germans were in occupation of the Island of Guernsey they strengthened the old Vale Mill to use it as an observation post, though in doing so they greatly altered its appearance.

Maybe in some years' time the rising generation may ask with some curiosity, "What was a windmill like?" Thus we do well to retain an impression of their varied structure and appearance.

Generally speaking the oldest type of windmill was the Post Mill. This consisted of a kind of big wooden box which revolved around an upright post or tree trunk embedded in the ground. To the box-like body were attached the sails or sweeps, these controlling the machinery within. Such mills were light in weight and

The Winds of God

By the Rev. J. KILSHAW

could be, and often were, uprooted bodily and transported long distance on farm waggons drawn by a team of horses. "Jill," the famous post mill on the Downs behind Brighton was so carried from the town some miles away,

many years ago. Unfortunately the light weight of such mills made them vulnerable to heavy gales and often they capsized, and being constructed of wood they were wont to catch fire.

It is known that post mills existed in England many centuries ago, the pattern being introduced by the Crusaders who had seen similar structures in the East. Certainly every carving or literary reference from these early times depict mills of this kind. At Bishop's Lydeard in Somerset there is a very fine bench end showing a post mill, and in nearby Bristol amongst the Misereres in the Cathedral there is a carving of the same. The famous Luttrell psalter of the 13th century depicts a post mill amongst its lovely illuminations. But perhaps the most interesting reference to a post mill is that of a medieval writer who relates the story of the quarrel between Abbot Sampson and Dean Herbert. It appears that Sampson, as Lord of the Manor, claimed the sole right to own a mill to which all the local farmers were bound to bring their corn to be ground. With unaccustomed temerity old Dean Herbert built a mill of his own. This raised the wrath of the Abbot. Herbert pleaded earnestly for his mill, but the only reply he got from the Abbot was, "I am as obliged to thee as though thou hadst cut off both my feet." On returning from his stormy interview with the Abbot the Dean found no trace of his mill. By Sampson's orders it had been pulled down. This no doubt was a post mill. Specimens of such are still to be seen here and there in more or less good condition. There is one at Outwood in Surrey, still in good working order, and the deeds of which go back to the middle of the 17th century. Brill Mill in Bucks enlivens the view of the Chilterns. There is another very old mill at Bourne near Cambridge, while until a year or two ago, when it was destroyed by lightning, the mill from which King Charles I watched the battle, stood on Edgehill in Warwickshire.

But generally speaking, the later

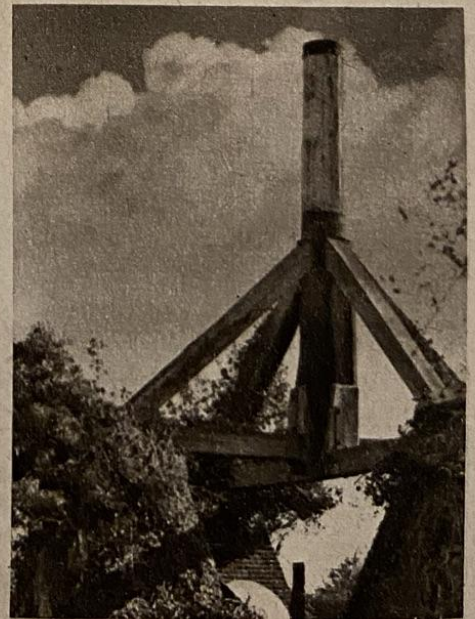
English mills were of a different pattern and worked somewhat differently. Whereas the old post mill revolved around its post in its entirety, the later mills were fixed with the exception of the cap, which turned on rollers to keep the sails, attached to the cap, to the wind. The first kind consisted of a weather-boarded wooden tower polygonal in shape, and from its likeness to a farmer in his smock they were known as Smock mills. There are many of this kind in Kent to-day, that at Herne near Herne Bay still working. Later on arose the Tower mill, similar in principle to the Smock mill, but having the tower built of brick or stone. The towers of these are to be seen in hundreds to-day mostly bereft of their sails, though there are still a few Pumping tower mills at work in the Norfolk Broads. But time was when the tower mill was a very common sight:

"Its hurtling sails a mighty sweep,
Cut through the air with rushing sound:

Each strikes his fury down the steep
Rattles and whirls its chase around."

But like the old Church the old Mill spoke of higher things. And its message we need to take to heart to-day, when we are likely to be deadened in this machine age. Man in the march of modern progress is fast becoming insensible to his need of God, and more and more is coming to regard himself as the source and sustainer of life. We must get back, and soon, to the simple faith and trust in God the Provider, the One from "whom all good things do come."

(Continued on page 11)



Goodbye to the Old Mill.

NEW LAMPS for OLD

By the Rev. FENTON MORLEY, B.D.



IN the Second Act of Aladdin, there's one high-spot which brings agony to every child in the audience. The wily Abanazar turns up at the tradesman's entrance of the palace dressed as a hawker offering "New Lamps for Old." In spite of excited advice from the gallery the princess parts with the wonder-working lamp, and poor Aladdin is back where he started.

We may sympathise with the small boy whose disgusted comment on the Princess's action was, "She ought to have *known* there was a catch in it somewhere." But the fact remains that the crime reports of the daily Press show all too clearly that there's still "one born every minute."

The Abanazars of this life know all too well that there lurks in most of us a secret desire for Something for Nothing. So they find us willing buyers of gold bricks, mythical oil wells, or black market commodities. Or perhaps they merely assist us to set aside a portion of our income each week, not as a saving for the future but as a by-pass for the present—if that very lucky chance comes off.

They are quite aware that we condemn crime and dishonesty in the abstract and come down like a ton of bricks on the man who has been found out. But they are equally aware of the fact that what a man condemns in others as a sin, he will excuse in himself as a weakness.

Naturally the example of others plays a large part in all this. In the modern welfare state we tend to feel that since everything belongs to everybody, personal property is unimportant. We feel that if we don't get what we can out of the common pool, then we are fools. We must insist on our rights—they seem to be more important than our responsibilities.

Thus there starts a moral bank-

ruptcy which inevitably leads to economic and social bankruptcy. And those who indulge in it are not really the "wise guys" they think themselves to be—they are in the long run, the "mugs."

This tendency is not limited to any one class or section of a nation. It is to be found at most levels of communal life. And it has to be resisted at every level of human society by every individual man and woman who is prepared to put his (or her) responsibilities before his rights, and to put more into the common pool than he seeks to take out. This affects every unit of the community—and particularly our life within the family.

I doubt if we shall ever achieve any high degree of national and civic responsibility until we practise it within our own homes. That is, after all, the natural training ground in which our children learn to live in unity with other people, to share what they *are* as well as what they *have*, and to see the value of their personal contribution to the lives of other people.

That sounds rather vague and theoretical—but let's see how it works in practice by imagining that the wily Abanazar visits your home or mine—offering something for nothing or, as is more frequent these days, bringing something which has been—to use the usual term—"fiddled." And it need not be a stranger. It might be Father himself or one of the children.

What happens next? Do we exchange the lamp of integrity and mutual respect, of lasting example and sincerity for the shoddy brilliance of cheap smartness? Or have we the sense to see that there is a principle involved and that bigger issues are at stake?

Sometimes it is not easy to know what is the right thing to do. For right and wrong are like white and black—but the world insists on putting many shades of grey between them. And it is rather difficult to behave in the right way in some tricky situation which comes upon us suddenly.

That is why we need to make living according to principles a matter of habit, rather than the occasional result of twinges of conscience. It involves getting so used to doing things so as to please God and to be of value to other people, that one's own selfish interests are no longer the most important things in the world and do not influence our decisions.

That is really a part of the miracle which the Aladdin's Lamp of Christianity effects in our lives.

Instead of worrying about *getting* something for nothing, we are interested in *giving* it. And the result is that, as Christ has promised, because we are voluntary losers for His sake, we end by finding our souls, our heaven, and our happiness.

Light Your Lamps

*Light your lamp, the lamp of kindness,
Let it shine on all in pain,
Eyes that tears have filled with blindness
In that light will see again ;
Light your lamp and keep it burning
As along life's road you roam,
Helping others find the turning
That will bring them safely home.*

*Light your lamp and keep it shining,
Let it shed a radiance bright,
Bidding hearts to cease repining,
Look beyond the passing night ;
So in hours of joy or weeping
You will never lack a friend,
Light your lamp and in His keeping
God will bless you till the end.*

HAROLD SIMPSON.

The Winds of God

(Continued from page 10)

The old miller was only too conscious of the fact that should God withhold the wind his labour was but in vain. Just as the farmer realises even to-day that so much of his success depends on the sunshine and shower over which he has no control. This dependence upon God for success made for humility of spirit and a devotional outlook on life. It was good and wholesome and led to sincerity and deep meaning in prayer and worship, which we to-day run the risk of losing entirely. In an age when the machine is all but deified, we are poverty-stricken in spirit. If our lovely land with its glorious tradition of Faith and Trust in God is to be saved, it will only be so saved by a return to the simple faith of our forefathers. Thus it is good to keep in mind the duty of preserving our old windmills on the walls of which were often inscribed simple texts of Holy Scripture telling us that men went to their work utterly dependent upon God, Who they trusted would supply ALL their needs according to His riches in Glory.

Six Bells

The peal of six bells at All Saints, Necton, was once rung by a family of Bells, therefore six Bells rang six bells, which can be safely claimed as a record.

Puzzle Pictures (see p. 16)

Solution : 1, Numbers. 2, Esther. 3, Hosea. 4, Titus. 5, Philemon. 6, Haggai. 7, Ezekiel. 8, Psalms.



St. Cuthbert's Cross

Photo by L. W. Stokes

Strange Questions

By THE PADRE

Q.: Is pain a penalty, a privilege, or a policeman?

A. Oh dear! Now you really have set me a question! I am going to do my best to answer it; but I want to say first that I always rather suspect people who claim to have a neat, pat answer to this one. I don't think there is any pat answer to what must surely be the deepest of all God's mysteries. For the problem of pain is as old as the hills or humanity.

As to my own answer, let's start from the way you pose the question. Pain a penalty? Well, it certainly used to be thought so. There are very many great ideas which in the Bible evolve, that is to say, which develop as time goes by, so that the treatment of them differs in the New Testament from the Old. The idea of God Himself grows in this way. And so does the idea of suffering. To the Hebrews of old, the presence of pain was an indication of sin in the sufferer. It represented a chastisement by God, and the way out of it was the way of repentance. An undercurrent of this idea runs very strongly through our Prayer Book service for the Visitation of the Sick. Take, for example, these words: "Our Heavenly Father, in His love for all men, uses sickness as a gracious means whereby to correct his children."

Now, if such a phrase is misunderstood, as it often has been, to imply that God, through pain, punishes people for something they have done wrong, then it quite obviously does not fit the facts. I daresay you and I know that. I can readily call to mind some among people we have known

who have suffered greatly from "the ills that flesh is heir to," but who have been beyond question virtuous and good-living. Indeed that is putting it mildly. I recall a boy of eighteen I used once to visit in an institution for incurables. He rarely passed a day without pain, and all his life had been familiar with it. Yet he was a gallant soul. It is an inspiration even to remember him. Certainly it would not be possible to think of his suffering as a penalty. And therefore I think we must reject this explanation altogether.

Pain a privilege? That seems to me to be a theory much more easily held by those in good health than by those who suffer. I, for one, would have thought more than twice before having the effrontery to tell the lad I have mentioned, whose existence was a matter of lying on his back watching the clouds go by, that he was somehow enjoying a rare privilege withheld from other folk. I was rather more moved to thank God for his gallantry, and to feel a humble gratitude that I was not as he. It is true that, because he was what he was, he seemed to draw out the best in those around him, and to inspire rare compassion and kindness from all. But, if the being able to do that was a privilege, I can only say he paid a mortal high price for it, and would rather by far have exchanged it, if he could, for the ability to walk, and play, as other boys. Frankly, I don't think the theory that pain is a privilege has much to recommend it, not even sincerity.

Is pain, then, a policeman? You

asked that, not I. For my part, I cannot see what it means. Obviously, pain that comes as a result of some physical excess is, in a way, acting as a policeman. If I sit up nearly all night reading, and feel next day as if someone had hit me over the eyes with a hammer, I am being warned clearly enough not to do it any more. More seriously, pain that results from physical ills following dissipation or depravity is very definitely a policeman and judge combined. But this just isn't good enough as a total explanation. There are so many other kinds of pain: the undeserved, the accidental, even not infrequently the inexplicable. And what about mental and emotional pain, as in bereavement, loss, disappointment, as in any of those "slings and arrows of outrageous fortune," which Hamlet spoke of, and which few of us ever wholly escape?

No, I can't see pain in any of the roles you have mentioned, as penalty, privilege, or policeman. Therefore let me pass on to saying that the only thing which seems to me to cast any light into this dark corner of human experience is the Cross of Christ. I see that mighty emblem at this moment looming over the many thousands in pain. They may suffer; but what of Him? If it seems strange that pain should be their lot, how much stranger that it should have been His, the perfect, the sublime, the Son of God. Even He prayed that the "cup should pass away from Him." Yet it did not, and because it did not, countless thousands down the centuries have been led towards the ultimate truths of human life. From His suffering has come joy and peace in believing.

Therefore I would say that human pain is a cross in miniature, and that those called upon to bear it, though they find it heavy (the cross always is heavy), are treading, as Christ did, a path of experience which, though terribly difficult and lonely, is yet by far the highest humanity can pass along.

I cannot tell you—I cannot even presume to try to tell you—why some are summoned to those rare altitudes, and others not. There are mysteries of God not for our eyes, as Moses was told not to dare to look upon His Face. But this I can say, that without pain in the world there would be no pity, without suffering, no compassion, just as without the Cross there would have been no salvation. And what would life be without pity and compassion? Because they are the precious material from which those treasures beyond price are, age by age, extracted, the great mass of those who suffer seem to me to be the most valuable part of the human creation, and there are times when I think I see in that fact an explanation.

Monday to Saturday

A WEEKDAY PAGE FOR WOMEN WITH HOMES

Monday's Washing.

Any spots of iron mould on blankets should be treated in the following manner before washing. Cover them, one at a time, with equal amounts of cream of tartar and citric acid mixed thoroughly together. Then lay the stained parts over a basin and moisten with enough hot water to make a paste. The stain will only go by slow degrees, so plenty of time should be allowed for this to act on the iron mould. Finish by rinsing—before the usual washing.—MRS. STOCKBRIDGE.

Cork table mats get very dirty. To clean, rub them with pumice stone, rinse under tap, rub hard with soaked stone and rinse again.—MRS. CARTER.

Engineer's Overalls and clothes that get stained with oil, should be washed before they are used and starched with thin starch. This prevents the oil from soaking into the material. Then after use if they are put to soak in warm water containing a little ammonia the grease will come out easily. The clothes should be starched each time they are washed, but the first starching is important.—MRS. PEATE.

Tuesday's Sewing.

Gathers.—When making gathers on a dress or blouse use two threads—one to be pulled from left to right, and the other from right to left. The gathers can then be drawn up without fear of the cotton slipping out and no pins are needed to hold it in place.—MRS. GREENHALGH.

Bindings.—The ordinary binding sold on cards—the old-fashioned braid being very difficult to get now—is not firm enough to repair the edges of men's working jackets, sleeves, pockets, etc. Try carpet binding, which can be bought in different colours and is much stronger. A slightly different shade can give quite a blazer look to a boy's jacket.—MISS WALSH.

New Shirts.—When buying these (or pyjamas) always machine closely round



Photo by

Rev. J. J. Lloyd

The Shepherd feeds his lambs.

the button holes. This prevents them from stretching or breaking, and they will last as long as the garment.—MRS. LANCASTER.

When towels get torn and ragged at the edges, I find that an excellent plan is to bind them with a gauze bandage, which strengthens them and at the same time does not reduce the width. It is also very soft in use, and you can buy a bandage of almost any width up to 6 in. or 8 in.—MRS. K. BURLEIGH.

Wednesday's Nursing.

Lotion for Falling Hair.—1 drachm resorcin, 1 drachm sweet almond oil, 1½ drachms chloral hydrate, 3 drachms chloroform, 3 ozs. eau-de-cologne and 2½ ozs. rectified spirit.—MISS E. M. HARDING.

Bath for Child.—When giving a feverish child a blanket bath, add a tablespoonful of bicarbonate of soda to the water. This is cooling and refreshing and helps to reduce the temperature.—MRS. E. M. PEARCE.

Small ulcers which people often have on their tongues can be quickly got rid of by gargling with a little borax in tepid water.—MISS S. WILD.

For Sleeplessness.—Pour a pint of boiling water on one finely grated nutmeg. Allow to infuse for ten to fifteen minutes and strain. Drink two or three cupfuls warm, last thing before going to bed.—MRS. INMAN.

For Chapped Hands.—Mix one tablet of "Snowfire," one jar of vaseline, two tablespoonfuls of glycerine in a jar, heating slowly in a pan of hot water. When melted mix well together and store in screw top jars (vaseline type). I keep one always in the kitchen oven and rub well into my hands every night.—MRS. TRANMER.

Thursday's Cooking.

Blackcurrant Sponge.—Mix four ounces of self-raising flour with two ounces of margarine, then add one well-beaten egg with quarter pint of milk. Mix well into the mixture. Have ready two ounces of blackcurrants. Mix all together. Put into a greased basin and steam for one hour. Serve with sugar. Any other fresh fruit can be made up in the same way.—MRS. MATTHEWS.

Quick Tea.—Place in a saucepan with lid as much tea as is used for hot water, and pour enough cold water over to meet requirements. Watch until contents come to the boil, but do not allow to boil over. Remove from fire and fill teapot or cups direct. Add milk and sugar to taste.—MISS R. BRABAZON-BICHANY.

Covers.—If you have difficulty in making round, gummed paper jam-pot covers adhere to the jars when bottling jam, do not make the covers wet, but hold them, one by one, in the steam from a kettle spout, gum side towards the kettle, for a short while, and then quickly place them symmetrically on the jam jars and turn over the edges, sticking them firmly down. The result will be drum-tight hermetically sealed pots of jam.—MRS. MYERSON.



Photo by

Rev. J. J. Lloyd

The Church tends her children.

Cream Crackers.—Take ½ lb. self-raising flour, ½ teaspoonful salt, 2 oz. margarine, ½ teacupful of milk. Mix flour and salt, and rub in margarine. Mix into paste with milk, roll out thin and cut into squares. Bake in moderate oven for 10 minutes.—MRS. ROBINSON.

Friday's Household.

Linoleum.—There are any number of uses for linoleum in the home. In recent years new types have been developed, and the older ones adapted to new uses. Try it as a wall covering in the kitchen or bathroom. Choose a pattern best suited to the room, and cut it carefully to size. Then cement it down evenly and smoothly and allow it to dry. It will give years of wear and add attractiveness wherever it is used.—MISS E. M. HARDING.

Water Bottle.—Should a bedroom water bottle get discoloured with the stain of hard water, use a small quantity of Windolene (about two teaspoonsful). Shake round vigorously and rinse well in cold water several times to remove all smell. The glass will look clean and bright for a long time.—MISS C. THOMPSON.

Saturday's Children.

Feeder.—A very useful feeder for babies at the start of spoon feeding is made by cutting a matinee coat with raglan sleeves out of a piece of towelling and putting it on the baby back to front. Allow an extra inch on the pattern everywhere.—MISS A. SWAIN.

Sandals.—These are generally a nuisance in summer when the straps or buckles easily come off. Sewing is not very secure as the thread is never strong enough to stand the strain for long, so I have taken to using a small rivet. Well flattened out on the inside it is no danger to the socks, or you can put it in with the flat side to the ankle, but the appearance is not so neat.—MRS. S. M. MAY'S.

If you know of a good hint for our household pages, send it to the Editor, 11, Ludgate Square, E.C.4, during February. We award six 5s. prizes every month.



The Dividing Line

The strange story
of a feud

by

V. M. METHLEY



III. "Both your Houses"

DICK BLACKETT paused outside the green wicket gate of Peace Pleasance and rubbed his chin reflectively.

As his mother had told Mrs. Dodds, he was smart, well set-up, decidedly good-looking, but, at the moment, his air was sheepish and he flushed, shuffling his feet uneasily, as a tall girl came quickly towards him.

"Hullo, darling!" he said. "That the new frock? My word, it suits you: you look lovely!"

"Well?" Ray Chicksand sounded breathless with excitement. "Ready for the plunge?"

"Ye-es—no. Let's go and sit in the Park for a bit and—talk it over."

"Dick, you're a coward!" The girl laughed, but there was vexation in her voice. "As if we hadn't talked it to death already!"

"Yes, I know, but—well, to tell the truth, I don't feel strong enough to tackle Mother until I've been with you a bit, listened to you—"

"Silly boy!" But she let him slip a hand through her arm and draw her towards the little park, some five minutes' walk away, without further protest.

Here they found an empty seat, and Ray sat down, pushing back her short, curly fair hair impatiently.

She was a pretty girl, with wide-apart hazel eyes, quick and bright with intelligence. But there was a pucker of annoyance between them on her white forehead, as she said resolutely:—

"It's no good. We can't go on like this. We've got to tell them—your Mother, at any rate. Aunt Susan guesses already, I'm sure, though she's not said anything."

"All this stupid Montague-and-Capulet, Romeo-and-Juliet, family feud business—it makes me tired!" the young man grumbled. "Why can't we go off and get married at a Registrar's Office, Ray—tell 'em afterwards, when it's over and done with?"

But the girl shook her head.

"No. I'd feel mean, underhand, somehow," she said. "Doing it

behind their backs. Besides, I want to be married properly in church."

"You and your precious Saint Bartholomew's!" But Dick's laugh was kindly and indulgent. "Not that I've any objection to that myself. Only—oh, darling, I do hate all these rows and disagreements—never being able to meet comfortably, without plotting and planning!"

"It is horrid: that's why I want to have things out in the open—to-day."

"Why can't we be allowed to go our own way quietly?" Dick went on, disregarding her. "Here I am at Merthyr and Owens, earning good money, thought well of by the firm. And yet I'm obliged to ask my mother's consent before I make love to the sweetest girl in the world!"

"You've not exactly done that, my darling—waited for permission, I mean!" the girl laughed softly, tenderly.

"No. Couldn't have waited with you about, but the idea's the same, and I hate the feeling."

"So do I," Ray agreed. "Dick, does she—your mother—know that I'm working in the same department as you at M. and O.'s?"

"Don't suppose so for a moment. I've not told her and of course your Aunt hasn't. They've not been on speaking terms since you got the job five months ago!"

"Oh, dear!" Ray spoke with exasperation. "It makes one feel inclined to quote Shakespeare and say: 'A plague on both your—or our—houses!' It's so silly! But, all the same, your Mother must expect you to get engaged to somebody sometime."

"Honestly, I don't believe she does," Dick confessed ruefully. "She expects me to go on, just as I am, contributing to her keep, visiting her regularly—a regular Mother's golden-haired boy." His tone was bitter, but it changed as he added: "That doesn't mean I'm not fond of the old lady: I wouldn't drop her allowance whatever happened."

"Of course not," Ray interrupted. "I'd hate it—and you too—if you did."

"I know. Though it'd be a tight squeeze and I'll have to earn extra money, some way or other, for furniture and everything. Overtime, perhaps—oh, I'll manage! One thing, we shall be able to get our stuff fairly cheap at the shop, cost price. I wonder if we'll strike a decent flat—they're as rare as dodos—"

"Dick," Ray interrupted again. "You're just simply talking for time. Soon you'll say, 'Let's go and have some tea.'"

"Good idea! Let's."

"Not till we've finished what we set out to do. Dick, are you ashamed of me?"

"What utter nonsense—"

"Don't you love me?"

"You know I do."

"Then come along at once."

They paused again outside the gate of Peace Pleasance.

"I funk it frightfully," Dick said. "I know what Mother can be when she's angry. Let's have tea first."

"No. It'll taste better afterwards."

"H'm. Perhaps— Well, here goes!"

Dick opened the gate, walked quickly to the door of Number 7 and went in, pulling Ray by the hand after him.

"Mother," he said. "And you, Aunt Susan. We've come to tell you both that we're engaged to be married."

IV. The Bombshell

Dick Blackett had seen at a glance that both inmates of No. 7 were in the sitting-room.

Jane, kneeling before the fireplace, vigorously polished her half of the steel fender, which was common property. At the further window stood Susan Chicksand, watering the rather untidy pot-plants, standing on her sill between the limp muslin curtains.

Both turned towards the door at Dick's announcement, and a menacing silence followed.

It was broken by Mrs. Blackett's voice, harsh and trembling with anger.

"I suppose you think it's funny, Dick Blackett, coming here saying things like that!"

"Not a bit." The young man spoke with more confidence, shutting the door behind them. "It isn't a joke: just a plain fact."

"Fact, indeed! I don't know how you dare insult your own mother then—it's outrageous! I'll not hear of it—I won't even listen to you."

"Come, Mother, what's outrageous about it?" Dick tried to laugh naturally. "Bit of a shock, perhaps, although it can't be very surprising. Ray and I have known each other ever since we were kids, although we've only lately discovered that we're in love."

"Makes it all the worse!" Jane snorted.

"Are you surprised, Aunt Susie—or angry?" Ray had joined Miss Chicksand by the window to put her question.

"No, no, my dear; at least—no, not angry and not really surprised." Susan Chicksand stammered, adding in a burst of affection: "I'm sure *anyone* might want to marry my Ray!"

"That's a fact!" Dick said heartily. "I'm the luckiest man on earth."

"Lucky!" exploded Mrs. Blackett. "To marry *that* woman's niece! I tell you I won't have it, I'll not have her in the family!"

Her voice rose shrill. She stumbled to her feet and leant against the mantelpiece, trembling with rage.

"Really, Mother," Dick controlled himself with difficulty. "At my age, I don't have to ask your permission to marry, or to choose a wife."

"That's right!" Mrs. Blackett shouted. "Throw it in my teeth that I've no hold over you—just a poor old woman, living on charity, because her own son won't make a home for her!"

"That's not true!" Dick flushed angrily.

"I'm a liar, am I? Go on, don't mind what you say!"

"This is as silly as the idiotic quarrel between you and Aunt Susan," Dick retorted. "Just a fuss about nothing!"

"About nothing, is it? Well, let me tell you if you marry that girl, I'll never speak to you again, any more than I will to that smarmy, sneaking creature, her aunt!"

The venom in the old woman's voice was so intense that Dick glanced at Miss Chicksand uneasily.

"Look here, Mother, you've no right to talk so about Aunt Susan," he said.

"Don't call her that! She's no aunt of yours!"

"She's always been, since I was a little nipper. You never objected to it in the old days."

"I didn't know what she was then," snarled Mrs. Blackett. "Now I've

every reason to hate her."

"She hasn't, Richard, though I know she thinks so," Miss Chicksand said piteously. "It's just a mistake—a misunderstanding."

"I know that. You couldn't hurt a fly," Dick protested. But Mrs. Blackett broke in furiously:—

"Oh, she's an angel, of course! But let me tell you, boy, if you marry that girl, you'll soon find out she's the same as her precious Aunt—false, treacherous—"

"I'm not—I'm not!" Miss Chicksand sobbed, and Ray spoke consolingly, an arm round her shoulders.

"Of course you're not—and I'd be proud to be like you, anyway. Leave my Aunt alone, Mrs. Blackett: abuse me as much as you like. I can stand it."

"You shan't, though; I'm taking you away," Dick interrupted. "Please remember, Mother, I'm going to marry Ray, so keep that tongue of yours off her."

"It only wanted that! Now *she's* come between me and my son, perhaps she'll be satisfied! You were a good boy, before you got caught by that girl: you'd not have let me beg for charity," Mrs. Blackett moaned.

"You've done nothing of the kind."

"Haven't I? What else was it when I applied for admittance here?"

"You wanted to."

"Because I'd no other home, because my only son had no use for his widowed mother."

"You know you'll always be welcome in our house, Mother—Ray's and mine."

"Thanks for nothing. I'll never darken its doors!" snapped Mrs. Blackett.

"Then you must just stick outside," stormed Dick. "D'you want me to stay single for life, hanging to your apron strings? You can't expect that!"

"I expect nothing of you now—nothing."

"You'll drive me into saying things I don't mean to, if I stay here much longer," Dick said desperately.

"We'd better go, Ray."

"And stay away," Mrs. Blackett said fiercely.

"Oh, you mustn't!" Miss Chicksand sobbed. "It's dreadful that you should quarrel like this, through me."

"It's not you, Aunt Susan. Come on, Ray."

Out in the street, Dick burst out: "One thing's certain—I've got to make more money soon and plenty of it. I can't have anyone saying I'm too mean to keep her. I'll get Mother a place of her own, if it ruins me!"

"I don't believe she really wants that," Ray said shrewdly.

"She'll jolly well have to, whether she wants it or not!" Dick declared viciously. "But for sheer ingratitude! Sorry to have given you such a rotten time, Ray—but I warned you how it would be."

"We had to tell her, though," Ray said. "We know where we are now anyway."

"In a jolly unpleasant hole, too! Oh, well, let's go and have some tea—though this beastly fuss has spoilt my appetite."

V. The White Elephant

The new quarrel made Susan Chicksand's life more difficult than before.

She was glad to get away from Peace Pleasance and spent more and more time in the church.

It was here one day that she was found by her old mistress, Lady Corlet. Her lap full of coloured wools, Susan was darning the large carpet which covered the low, broad chancel steps.

Lady Corlet still occupied the old house, not far from St. Bartholomew's which had belonged to her ship-owning husband's family for generations. She was a kindly, generous woman, always ready to help the parish and its poor.

She had a real fondness for her old maid and often asked her to spend the day, enjoying a long gossip over some especially saved-up sewing jobs quite as much as Susan herself.

Lady Corlet came to suggest such

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a visit now and they went into the vestry to settle details.

"You've got a heavy job there, Susan," Lady Corlet said, glancing at the carpet through the half-open door.

"Yes, my lady, it's nearly past mending, but it would cost the earth to get another as big as that and the Vicar says we just can't afford it. So we've got to make do as best we can."

"H'm. It is big, certainly." Lady Corlet pursed her lips thoughtfully. "But do you know, Susan, I believe I've got the very thing stowed away in my attic."

"Why, my lady, that would be grand! Do you really mean it?"

Lady Corlet explained. It had happened when she and her husband were staying in Persia long before, at the house of a medical missionary, resident in the country for many years.

"Poor as a church mouse, but he'd got this huge white elephant of a carpet, given to him in gratitude by a Persian grandee, whose life he had saved by a successful operation. I gave him more than he asked for the carpet, but anyhow it was dirt cheap—so I shan't be ruining myself if I do give it away, my dear!" Lady Corlet laughed in her jolly way.

"It would be splendid—such a generous gift. The Vicar would be

most grateful, I'm sure," Susan fluttered.

"Mind you, I haven't the faintest idea what it's worth, but carpets are carpets these days and this one is as good as new. Handsome, too, mostly blues and greens, with a touch of rose-colour, if I remember. But it was much too big for any room in the house and there it's been, rolled up in moth-stuff all these years. I'll be delighted to get rid of the thing!"

"It is good of you!"

"Not a bit. I ought to have done so long ago. I wish I knew if it was a really good one, though: that would make it more worth the giving, eh?"

"My niece's young man, Richard Blackett, could tell you all about that, my lady," Susan Chicksand said eagerly. "He knows ever such a lot about carpets: it's part of his job. Real clever he is."

"That's an idea," Lady Corlet nodded approvingly. "Perhaps Mr. Blackett would come and see the carpet, before I offer it to Mr. Holford. I would like to know its value, roughly."

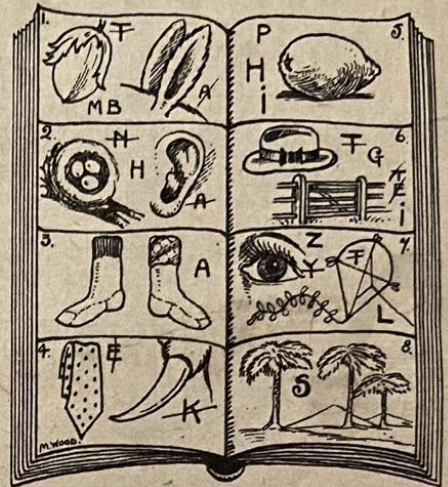
"I'm quite sure he would, and be only too glad," Susan said confidently. "Perhaps he could look in, after hours, the day I'm with you. Then I could see the carpet, too, and measure it."

"A good plan—yes, we'll fix that, if possible. Ring him up and settle the arrangement as soon as you can.

I'm so glad you inspired me to make this gift, Susan. It'll be—well, a sort of thank-offering for what has been, on the whole, a very happy life."

"And that's a nice thought, my lady," Susan said warmly.

(To be continued)



Books of the Bible.

Bible Puzzle Corner

Every month we are giving a Picture Puzzle. The pictures represent words, as for example the first is Numbers: Nut with t crossed out and m substituted, B and ears with a omitted. Full solution on page 11.

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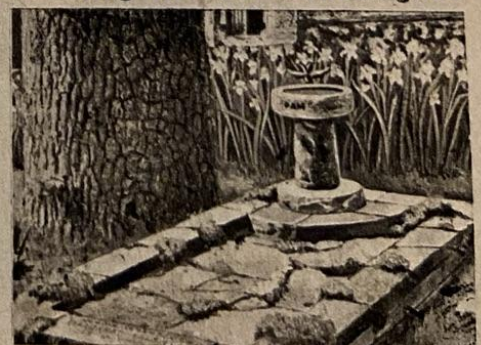
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in which you will find details of the Lenten Services and some suggestions. Will you all please study it carefully?

Lent Savings Boxes. In view of the heavy expenditure we have to meet in connection with the Restoration of the Church, I think it is desirable that the proceeds of the Lent Savings Boxes should be given to this object. The boxes will be obtainable at the church and I hope that all who can will take one.

Church Restoration Fund. We are indebted to a number of ladies of the village for the sum of £6 11s. 0d., the proceeds of their Carol Singing which gave so much pleasure in the village at Christmas; to the Girl Guides for £5 2s. 4d., the amount of the offertory taken at the Nativity Play; and to Mrs. W. H. Pawsey for £6 10s. 0d. produced by the making and sale of goods; a total during the month of £18 3s. 4d. These most valuable contributions are greatly appreciated.

Sunday Schools. The Christmas Party held on January 9th was a great success. A delicious tea started the evening and an excellent entertainment, which included Punch and Judy, followed. Mrs. Brigg very kindly presented the prizes awarded to those who had obtained the necessary number of attendances. Our best thanks to the ladies who provided the tea, and to all who by their donations and gifts contributed to the enjoyment of the children.

British Legion. The members of the Gilling Branch marched to church with their newly-purchased Standard for the Morning Service on January 14th. During the service the Standard was dedicated by the Rev. E. D'Arcy Staunton, Assistant Chaplain General, Northern Command. The Standard Bearer, Mr. Arthur Leyburn, was supported by Mr. Vasey and Mr. J. H. Woods.

We are grateful to the Assistant Chaplain General for coming and for his most inspiring address.

Marriage. Congratulations and best wishes for their future happiness to Mr. and Mrs. J. H. Woods on the occasion of their marriage.

Mothers' Union. The paragraph in last month's magazine should have read "We are greatly indebted to Mrs. NUNN for her kind gift of the Banner Pole." The next meeting will be held at the Vicarage on Wednesday, 14th February at 2-30 p.m.

Bereavements. The year has opened very sadly, for in the last three weeks four parishioners have been called to the other life. Betty Tollett was in church on Christmas Eve and at the 7 a.m. Celebration on Christmas Day apparently in normal health. Her willing help in all our village activities will be very much missed.

Mrs. Clement passed away at Skeeby Grange. Elsie Caygill, after many months of ill-health most patiently and cheerfully borne, died in the Victoria Hospital at Richmond. She was devoted to her church and we shall miss her greatly. She was always so ready to give her help and was a valued member of the choir.

Mrs. Smith had only recently returned to Gilling and she and her husband were looking forward to life in their new home.

To the relatives of all we offer our heartfelt sympathy.

Mrs. Caygill and her family have asked me to express through the magazine their thanks to the organist and choir and their appreciation of the service on January 8th.

The Scouts. The wintry weather of the last six weeks has made it difficult for some of the Scouts whose homes are some distance from the village to attend regularly, but there are others within easy reach of Headquarters who have a very poor record for the last three months. It is hoped that they will do better in 1951.

It is very discouraging for those who give up so much of their time to the Troop to find a number missing on Scout night. If there are any who do not wish to remain members of the Troop they should return their equipment to the Group Scoutmaster without delay.

The Choir. We have recently lost several members from different causes, and some of the younger boys have been very irregular in their attendance both at practices and on Sundays. I should be very glad if we could increase our numbers. Will any who are willing to give this most valuable piece of service to the church please let me know?

Your sincere friend,

H. S. C. SPURRIER.

Girl Guides. The Girl Guides held their Annual Christmas Party on Saturday, 30th December, when friends and Boy Scouts were entertained to supper and a social evening, which was thoroughly enjoyed by all. We wish to thank everyone who helped to make the party such a success.

S. COATES, D. MARSHALL.

Services in February

The Sunday Services will be as usual.

February 7th—Ash Wednesday—
10 a.m. Holy Communion; 7 p.m. Lenten Service.

There will be a Celebration of the Holy Communion every Wednesday throughout Lent at 10 a.m., and a Lenten Service at 7 p.m.

Holy Marriage

"As Thou dost knit them, Lord, in one,
so bless them evermore"

January 6th—John Henry Woods to Lily Scaife.

Laid to Rest

"Lord all-pitying, Jesu blest,
grant them Thy eternal rest"

December 30th—Betty Tollett, aged 43 years.
January 4th—Agnes Alice Clement, aged 63 years.
January 8th—Elsie Caygill, aged 57 years.
January 17th—Emily Elizabeth Smith, aged 71 yrs.

GRINTON with MARRICK**Services for the Month**

(to be held in the Sunday School)

First Sunday—

11-0 Holy Communion; 6-30 Evening Prayer.

Other Sundays—

8-0 Holy Communion; 10-30 Morning Prayer;
6-30 Evening Prayer.

On Fourth Sunday—

Holy Communion also after Evening Prayer.

My Dear Friends,

Lent. On Friday evenings, in the Sunday School at 7-45 p.m., there will be Service with Readings and Discussions. During Lent the Church directs our thoughts to the temptation of our Lord in the wilderness. Before He began His ministry He was tested to see whether He could overcome the temptations which beset mankind. We live in the midst of temptations, and the state of the world today is the result of man yielding to temptation instead of resisting it. There is a widespread defiance of God. And what is needed is the faithful witness of the Church to the claims of God and to His power to enable us to respond to those claims. Jesus Christ in His manhood, and for man's sake, overcame temptation, therefore temptation is not irresistible. To attend special Lenten Services is a means of gathering strength and courage to fight the good fight as Jesus fought, and won, that fierce battle in the wilderness.

Yours sincerely,

H. J. K. RICHARDS.

Temporary Closing of the Church. While the Church is out of use the Churchwardens have made excellent arrangements in the Sunday School. The first two Sundays have fallen in severe weather, with icy roads. In spite of that, the attendance has been encouraging. For the present, services will be within easier reach of those in the Reeth and Fremington areas.

On Sunday evenings in Lent the subject of sermons will be "The Holy Spirit and The Church."

Lenten Savings Boxes will be available for the support of our Indian Teacher.

Free-Will Offering. I hope that those who supported the scheme last year will continue their valued support, and that other contributors will come forward. The wintry weather of the last few weeks has made it impossible for some people to attend Divine Service. Services, however, go on, and the expenses connected with them must be paid. How many set aside a weekly offering to be given, whether they are at Church Service or not?

Carols. Our singers tramped a good many miles through the snow. Their efforts were rewarded by many generous gifts to the Roof Fund, amounting to over £23. Many thanks to singers and to givers.

Fremington School Party. The children, with parents and friends, spent a merry evening on 20th December. Mrs. Williams had taught the children

some charming songs, which were enjoyed by both singers and hearers. The prize books were handed to the children by Miss M. B. Williams.

Marrick**Sunday Services**

First Sunday—9-0 Holy Communion.

Other Sundays—3-0 Evensong.

Winter. Owing to the ice and snow, I have been cut off from Marrick for some time. Illness has prevented some from attending Divine Service. Now that the roads are again open I hope that our congregation will get together once more, and that we may take up our church life with new vigour and interest.

Bereavement. We regret to record the death of Mr. Thomas Raw, and offer our sympathies to his family.

Thought for the Month

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.

—George Eliot.

HUDSWELL**List of Services**

Feb. 4th—Matins and Holy Communion 10-30.

Rev. W. Steel.

Evensong 7 p.m. Student from Barton.

Feb. 11th—Evensong 7 p.m. Student from Barton.

Feb. 18th—Evensong 7 p.m. Student from Barton.

Feb. 25th—Evensong 7 p.m. Student from Barton.

Boxing Day Whist Drive and Dance. A successful Whist Drive and Dance was held on Tuesday, 26th December, in aid of Church Funds. The Churchwardens wish to thank all those who gave prizes, to Mrs. Carr for making the cake, to all who gave refreshments, etc., and all helpers who helped to make the evening so successful.

Proceeds are as follows:— Receipts: Whist £8 18s. 0d.; Dance £2 15s. 0d.; Cake Raffle £5 8s. 6d. Total £17 1s. 6d. Expenses: Band £1 5s. 0d., School and Cleaner 6s., Hats 6s. 10d., Scoring Cards and Polish 4s. 6d. Balance paid into bank, £14s. 11s. 2d.

Carol Singing. The choir went round the village carol singing. Unfortunately they were unable to visit Brokes. £3 4s. 4d. has been paid into the bank from this effort, which goes towards their outing in summer.

On January 1st a Whist Drive and Dance was held in aid of the Choir's Summer Outing. Proceeds were:— Whist £4 1s. 0d., Dance £2 2s. 6d., Cakes sold 3s., Total £6 6s. 6d. Expenses: Band £1 5s. 0d., School and Caretaker 14s., Polish 2s. Balance paid into bank £4 5s. 6d.

Baptism

December 3rd—Sheila Jean Joyce.

Sidesman on Duty—Mr. Jackson.

KIRKBY RAVENSWORTH

Services during February

Parish Church

Holy Communion each Sunday at 8 a.m.; on Feb. 4th at 11-30 a.m.; and on Feb. 18th at 7-30 p.m.
Sung Eucharist on Feb. 18th at 10-30 a.m.
Morning Prayer and Litany on Feb. 4th at 10-30 a.m.
Sunday School each Sunday at 10 a.m.

Dalton

Holy Communion on Feb. 4th at 8-35 a.m., and on Feb. 11th at 11-45 a.m.
Morning Prayer on Feb. 11th and 25th at 11 a.m.
Evening Prayer on Feb. 4th and 18th at 3 p.m.
Sunday School on Feb. 4th and 18th at 2-30 p.m.

Newsham

Holy Communion on Feb. 4th at 9-10 a.m.
Evening Prayer on Feb. 11th and 25th at 8 p.m.

Ravensworth

Holy Communion on Feb. 11th at 9-15 a.m.
Evening Prayer on Feb. 4th and 18th at 8 p.m.
Junior Sunday School each Sunday at 10 a.m.

Ash Wednesday, 7th February

Parish Church—Holy Communion at 10 a.m.
Evening Prayer with Sermon at 7-30 p.m.

Sidesmen at the Parish Church

Feb. 4th B. Powell; 11th R. Dodds; 18th A. Hadden; 25th A. Butler; March 4th W. Powell.

Lent. Lent has completely lost its meaning for many people. Many keen Churchfolk are so puzzled by the problem of how to observe it that they don't observe it at all! A priest was once asked concerning Lent, "Will it do if I give up sugar in my tea?" He replied, "Do what?" This is the root of the matter. What are we trying to do? What is the purpose of a lot of little rules of self-denial if we don't know what they are supposed to do? Whatever rule we make must have a purpose. The purpose of Lent is to study the life and death of Our Lord. We should therefore do something which will make Him more real to us.

Most of us know the broad outline of His life, but we often miss some wonderful insights into His character and purpose because we do not know the details. I would like to suggest a simple rule for Lent which we can all keep. Read St. Mark's Gospel right through! You will then gain a vivid realisation of Our Lord. The question, "What think ye of Christ?" is basic to the Christian life.

I ask you then to use the time of Lent as a means of getting to know Jesus more intimately. Read your Bible and help us, by your attendance at Church on Ash Wednesday and at other times, to make this time of Lent a time of real blessing for this parish. You will never regret it.

The Annual Church and Vestry Meeting will be held in Kirkby Hill Grammar School on Tuesday, 6th February, preceded by Evening Prayer in Church at 7-10 p.m.

The Carol Service of the Nine Lessons was held in the Parish Church on New Year's Eve, when a large and interested congregation heard the story of the loving purposes of God from the first days of man's disobedience unto the glorious redemption brought us by Christ Jesus. Representatives of various church organisations read the lessons, and included Mrs. Hutchinson, Gwenda Parker and May Powell, Colonel Burnett, Messrs. H. Clark, A. Hadden, F. Smith, and Dennis Leonard. Solos were sung by Mr. Tom Temple, Tony Hird, Alec Robinson and Keith Blackburn; and the candle-bearers in the Gospel procession were Eric Fletcher and Keith Blackburn.

Dr. Barnardo's Homes. The Christmas Tree collection on behalf of the biggest family in the world realised over £4. A list of donors is on the Church Notice Board.

The Scout and Guide Investiture will take place at Ravensworth on February 12th at 7-30 p.m. Parents and all other interested adults are given a cordial invitation.

Electoral Roll Kindly return to the Vicar the forms enclosed in last month's magazine.

Lenten Envelopes on behalf of the C.M.S. are enclosed in this magazine.

A Series of Cinema Sermons will be given by the Vicar during Lent at Evening Prayer in the Parish Church, commencing on February 11th. The film "The Life of Our Lord" will be shown in six weekly parts. In addition, weekly Bible studies in St. Mark's Gospel will be held in Ravensworth School on Mondays at 8 p.m., commencing February 19th, and in Dalton School on Thursdays at 7-30 p.m., commencing February 22nd.

Magazine. May we please thank all who have responded to the appeal to pay for their 1951 magazine in advance? Much time, money and patience is thereby saved.

We thank Mrs. Graham, of Newsham, for the gift of an altar cloth and other pieces of altar linen; and Mrs. F. Smith, of Ravensworth, for a green burse and veil. Both gifts are for the Parish Church altar.

Holy Matrimony

January 27th—Leslie Coates, of Barningham, and Doris Dodsworth, of Newsham.

MARSKE

February Services

Feb. 4th—Quinquagesima—Evensong 6-30 p.m.
Feb. 7th—Ash Wednesday—Holy Communion 7-30.
Mothers' Union 2-30.
Feb. 11th—1st Sunday in Lent—Evensong 6-30.
Feb. 18th—2nd Sunday in Lent—Evensong 6-30.
Feb. 25th—3rd Sunday in Lent—Evensong 6-30.

The Annual Church Meeting will be held in the School at 7 p.m. on **Friday, 2nd March**. I hope we shall have a better attendance than has been the case in recent years. It is at this meeting that the Parochial Church Council is elected, the past year reviewed, and future arrangements discussed.

I take this opportunity of thanking all who have been helpful in their year of office: Mrs. Welburn, the treasurer, Mrs. Shafto, secretary, and the two Sidesmen. I thank Mr. Welburn for his continued help, especially for the ringing of the church bell—a task which many, I am afraid, take for granted. I wish more would answer the call of the bell more regularly. There is quite a number of nominal church people who take no heed, but I am thankful to say there are also those who do. Our menfolk do well, both in their attendance and their singing, which is very encouraging.

Ash Wednesday, the first day of Lent, is on February 7th. There will be Holy Communion at 7-30 a.m. and at 2-30 p.m., the Mothers' Union Service, followed by a Bring and Buy Sale at the Lodge, where we have been invited by Mrs. Hill.

Confirmed members of the Mothers' Union please note that there will be Corporate Communion on 4th March, Mothering Sunday, at 8 o'clock. I hope that as many as possibly can will be present.

The collection at the last meeting of the Mothers' Union was sent to the Church of England Children's Society.

We have obtained a new supply of Free Will Offering Envelopes. Many thanks to all who have faithfully supported the scheme during the past year, whether they have been to church or not. There are several of whom this cannot be said, which is a pity.

Our thanks to the treasurer for undertaking the work involved.

MELBECKS

The meeting of the Vestry and Annual Parochial Meeting has been fixed for April 6th, Tuesday, at 7-30 at the Cafe. These are two distinct meetings. At the first all whose names are on the Electoral Roll with the rate-payers of the parish are entitled to be present.

At the second, only those whose names are on the Electoral Roll may be present. One of the items of business will be the election of a Parochial Church Council. Anyone who is not present at the meeting and who may be nominated for election to the Council must previously signify his willingness to stand in writing. This may seem a small matter, but it is important at the time of the election, as any uncertainty of willingness to be elected may mean that someone else who is willing may not be put on the Council.

The aim is that the Council should be thoroughly representative, and to secure this everyone should make a note of the time, place and date, and be there.

Lent begins on Ash Wednesday, 7th February. On that day and on Wednesdays throughout Lent there will be a service at 9-0 a.m. and at 7-0 p.m. On the Wednesdays after Ash Wednesday in the evenings the subject of the address will be the "Principle of Worship." There will be a short service for children at 9-0 on Saturday mornings during Lent.

Lent is a great time of spiritual renewal. Following on the example of Our Lord, Who fasted forty days, we set aside forty days each year to give special attention to fasting and prayer.

If anyone is in earnest about his religion, it is hard to see how he can let Lent pass without making use of it. A rule should be made before Ash Wednesday, and we suggest that it should include:—
1. A special rule about more particular prayer and worship. 2. Some abstinence, for example, going without smoking, sweets, or the like. 3. Getting more acquainted with the truths of our religion, for example, reading some book or attending the Wednesday evening service.

In making our rule, the following should be borne in mind: it is for 40, not one day. The rule should therefore be one which we are able to keep, not something which is so hard that we give up in despair after one day. The rule should be simple and as far as possible aimed at curing some defect. For example, those who find it difficult to get up in the mornings might make a rule to go to bed earlier, and the like.

Suitable books for Lent reading will be placed in church, so that those who wish may borrow them. Sundays are in or during Lent, but not of Lent. Sunday is always a feast day, and so is not one of the forty days of Lent. Our rule is for week-days only.

To avoid confusion, here is a list of Sunday Services for the month.

Parish Church

February 4th—
Holy Communion 8-30 and 11-0.
February 11th, 18th and 25th—
Holy Eucharist with Matins 11-0.
March 4th—
Holy Communion 8-30 and 11-0.
Evening Prayer 6-30 every Sunday.

Gunnerville

February 11th and 25th—Evensong 2-0 p.m.
February 11th—Holy Communion 9-30 a.m.

H.W.L.

MUKER

Services will be taken by the Rev. H. W. Lee, of Melbecks, at 2-30 on the 1st and 3rd Sundays, and 3-0 on the 2nd and 4th Sundays.

Death. On January 8th, George Alderson, of Thorns, aged 63 years.

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