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## FROM THE EDITOR'S DESK



In this Olympic year this story featuring an athlete shows real commitment to his task. The story features the 1968 Olympics in Mexico; after a full day a crowd of die-hard spectators still lingered in the stadium, watching the last finishers of the Marathon. Over an hour before, Mamo Wolde of Ethiopia had won the Gold Medal, the sun had gone down and it was getting cold and dark and the spectators were beginning to leave when suddenly they heard sirens and police whistles coming into the stadium. As they watched in one last runner slowly made his way onto the track for the last lap of the 26 mile race. The runner was John Stephen Akhwari of Tanzania. As he ran the 400-metre circuit, those spectators left could see that his leg was bandaged and bleeding. He had fallen and injured it during the race, but had refused to let it stop him. Suddenly the remaining people rose to their feet, some in tears and applauded John Stephen until he finally crossed the finishing line. As he painfully hobbled away, he was asked why he had not quit since he had no chance of winning a medal. He said simply: "My country did not send me here just to start the race; they sent me here to finish it!" What an wonderful attitude! He looked beyond the searing pain of the moment and kept his eye on the purpose for which he was there. What a parallel to our lives as Christians, we are also called to finish the race, to fulfil God's calling for us and not to just take part and drop out when the going gets tough. A moral to us all I think.

**Notes from the October Council Meeting:-** It was felt that we should support the *Mission Society of S. Wilfrid and S. Hilda*, it was noted that it was a Mission Society and was not in opposition to or in place of *Forward in Faith*. The Guild applied for institutional membership. Details [www.sswsh.com](http://www.sswsh.com)

**The Ordinariate:-** The Warden made this statement that the Pope's offer was magnanimous but those joining the Ordinariate become Roman Catholics. As Roman Catholics are not in Communion with the See of Canterbury so those joining the Ordinariate could no longer be members of the Guild.

Yours  
*Peter*

## WELCOME TO NEW MEMBERS

**Probationers.** Adi Abba, Craig King, Jonathan Lacey, Ann Luke, Hilary Parmakis, Jennifer Smith, Olive Thomas, Richard Winchester,

**Full Members.** Marjorie Richer, Kevin Regan, Duncan Paterson, Ida Antwi, John Malam,

## THE FAITHFUL DEPARTED

Denis Brown (Priest), Raymond Emerson, David Goldberg, Bill Jennings, Alan Metcalfe (Priest), Michael Sheasby, Colin Harding (Deacon), Ray Follis (priest), Arthur Day.

## FROM COLIN SQUIRES, CANDIDATES FOR ORDINATION FUND, ADMINISTRATOR

I have been the Administrator for a year so I thought it was time for a short update. The Fund is supporting Mark Lyon, who was Deaconed in June, Richard Down, Nick Debney, Stephen Parker, Timothy Laundon, also Neil Bryson and Emmerson Torres-Bautista who are both due to be Deaconed this June. Please keep these Candidates in your prayers. I would like to thank all the Chapters who send Donations to C.O.F. If anyone has any questions, please contact me. My e-mail address is in the front of *The Server*.

## THE CHANTRY BOOK

**The Revd Deacon Colin Harding** will be remembered as a nurse, a devoted husband and a Deacon. Colin died suddenly at home on 4th December and



news of his death was a shock to the congregations of Aldingbourne, Barnham and Eastergate where he had served faithfully for many years as Churchwarden, Lay Reader and more recently as Parish Deacon. The call to Ministry Colin took very seriously and he was

made a Deacon in 1997 in Chichester Cathedral. His days were occupied with pastoral work in the Parish and beyond and many people witnessed his ministry. He was much sought-after for baptisms, weddings and funerals and for personal counsel.

Colin suffered a stroke which left him housebound and was cared for by his wife Louie, herself also a nurse. Colin was unable to attend Church for some years, but he took a deep interest in everything in the Parish, Deanery and Diocese. Every Sunday the Rector would celebrate a Mass for Colin and Louie in their home and Colin would read the Gospel. His ministry did not end, rather it changed and he devoted himself to a life of deeper prayer for the needs of others. His membership of various Catholic Societies, including the GSS, of which he was a Life Member, was a source of encouragement to him and he was always thankful for the funding he received from the Candidates for Ordination Fund. He remained generous in his giving to the local Chapter and upheld all its activities in prayer. Colin's body was received into S. Mary's, Barnham on Thursday 15th December and a Requiem Mass was said later that evening. His Funeral Mass took place the next day followed by burial near the porch of the church he had loved and served for so many years. Clergy travelled many miles to be present including representatives of the College of Deacons and the Rt. Revd. James Johnson, sometime Bishop of St Helena, a personal friend of Colin led the committal. Members of the Chapter of Our Lady and St Richard were in attendance, and served at the Mass which included his favourite hymns 'Sweet Sacrament Divine', 'Soul of my Saviour', and 'Christ Triumphant'. His Funeral was a celebration of the Catholic Faith which had sustained him throughout his life.

**Kenneth Willis BSC FRICS** was a member of the St John the Divine Chapter, Worthing, and served for many years at St John the Divine Church in West Worthing, along with his wife Marie-Rose, who between them fulfilled many functions in the work and life of that Church. Ken was sometime Churchwarden. Ken was a major strength in the rebuilding of the Worthing Chapter a few years ago, when there was concern for its future, but Ken stood up and offered to help get it back on its feet. For the period after that, the Chapter has functioned well and meets regularly throughout the year. The Worthing Chapter has much to be thankful for in the work and life of Ken, both in its past and now in its future. A full church at

Worthing supported Ken's family at the Funeral Mass. "A Celebration of Life" with support from G.S.S. members of the Worthing, Brighton and Eastbourne Chapters present and robed as a final mark of respect to Ken who had been Chairman of the Chapter for some years past.

## THE GUILD SHOP

Spiral Bound Laminated Guild Office (can be personalised)	
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A5 size – Plainchant	£3.00
Words Only Guild Manual	£0.90
Organ Accompaniment to The Guild Office	£1.25
Guild Lapel Badge	£2.00
Prayer cards – Before and After Serving, Guild Collect,	
Key Fobs individual costs	£0.60
Pens	£1.00
Additional Copies of <i>The Server</i>	£1.50
Guild Ties: Royal Blue	£8.50

All the above figures include postage and packaging and are available from Grand Councillor Nigel Makepeace, address inside front cover of *The Server*.



Key Rings (above) can be personalised with Guild Badge on one side and contact number on other side or with Guild Badge on both sides. Only £1 inc p&p. Please state when ordering 'standard' or quote your contact number. Available from Terry Doughty.

## THE HOSPITAL CHAPLAIN

The association between religion and the care of the sick goes back centuries and the Christian church has always regarded this provision as one of its essential duties. In the Middle Ages there was a close

relationship between 'hospitals' and the Church, ranging from the monastic infirmary where sick and elderly brethren were looked after to caring for the locals from the nearby villages. In some areas 'special hospitals', or lazar houses, were set up to segregate those suffering from infectious diseases such as lepers. These hospitals were charitably founded to care for the sick and for their spiritual welfare both here and in the hereafter. Because of their situation, many of those in charge of medieval hospitals were priests and there may well have been very little distinction between 'medical' and spiritual care. Two religious based hospitals from the 12th century which are today still serving Londoners are S. Bartholomew's and S. Thomas's. These



establishments were brought to a temporary end by the Dissolution and then refounded as Royal Hospitals a few years later. In both cases on refounding a paid Hospitaller was appointed who was to be in Holy Orders and who was primarily responsible for providing religious support to the patients. In the case of the Hospitaller at S. Bartholomew's he was also responsible for food supplies, for looking after patients' property and for some medical work. At S. Thomas's the Hospitaller also had management duties in addition to his religious ministry. It was during the eighteenth century that a great many, now famous, hospitals in London and the provinces were founded. It would appear that in all cases the founders were conscious of a duty to provide for the spiritual, as well, as the material care of their patients. In some hospitals a chaplain was specifically appointed and his office endowed: in others a local clergyman was made responsible sometimes with pay but mostly without.

During the nineteenth century new general hospitals continued to be founded and an increasing number of special hospitals were also opened. Many of these hospitals were charitable voluntary foundations, however, Acts of Parliament provided for the care of the sick poor and destitute. There continued the sense of responsibility for the patients' spiritual welfare and a variety of arrangements to provide it were made. The Lunacy Act of 1890 specifically provided for the appointment of an Anglican chaplain in each mental hospital. The situation slowly improved over the next few years but it was not until 1941 the Prime Minister, Winston Churchill, appointed Sir William Beveridge to undertake forward planning and to make detailed hospital recommendations to be implemented in the post-war period. A year later he submitted his report

but it was not until after the War that his proposals for NHS became law in an Act of Parliament on 6 November 1946. It is interesting to note that chaplaincy was written into this Act, following discussions between Archbishop Fisher and the Secretary of State. The 1946 Act became effective from 5 July 1948. With the implication of the Act 28 Full-time Chaplains, mostly working in Teaching Hospitals, become NHS employees with 5-year contracts with a possible extension for 2 years, making 7 years before they needed to move. Their annual



salary was £500 but they were not allowed to be part of NHS Pension Scheme. Part-time Chaplains were appointed in hospitals of 500 Patients or less at £4 10s per week and those hospitals which had 25 Patients or less paid 10s per week. By 1951, 36 Full-time Chaplains were in post and eight new posts were largely in big mental hospitals but the salary was still the same as in 1948. Twenty-five years later there were 150 Full-time Chaplains on a Salary of £4,386 p.a. By mid 1999 there were 401 Full-Time Chaplains in the U.K with approximately 3,500 clergy and Spiritual Care Givers, taken from all Faiths and traditions.

## PRAYER FOR A NEW MOTHER

The things she knew, let her forget again,  
The voices in the sky, the fear, the cold,  
The gaping shepherds, and the queer old men,  
Piling their clumsy gifts of foreign gold.  
Let her have laughter with her little one:  
Teach her the endless, tuneless songs to sing,  
Grant her the right to whisper to her son,  
The foolish names one dares not call a King.  
Keep from her dreams the rumble of the crowd,  
The smell of rough-cut wood, the trail of red,  
The thick and chilly whiteness of the shroud,  
That wraps the strange new body of the dead.  
Ah, let her go, kind Lord, where mothers go,  
And boast his pretty words and ways, and plan,  
The proud and happy years that they shall know,  
Together, when her son is grown a man.

(Dorothy Parker 1893-1967)



## NEWS FROM THE CHAPTERS

### Our Lady of Walsingham and S. Alban

The Chapter organised the Marian Festival at S. Mary's, Kenton, with the kind permission of the Vicar Fr. Edward Lewis QHC. Bishop Robert Ladds, the Superior General of the Society of Mary to be the Principal Celebrant. There were six Concelebrants from within London. The brethren made a guard of honour for our Lady to be processed through and six Banners



flanked by twelve Acolytes with four carrying Our Lady and flanked by four other Acolytes plus the normal serving. Presentations were made to the Bishop and Fr. Edward after Mass and Benediction which concluded the 40 hours devotion in the parish. A harpist played during the administration whilst the

choir received and afterwards in the hall whilst refreshments were being taken. An invitation was made to the Chapters of the Holy Rood Watford; S. Hugh of Lincoln and Our Lady of Willesden and S. Melitus of which we were grateful for their support. The amalgamated Choir were 12 in number and there was a congregation of about 75 people making a total attendance of about 110. This made the day a most splendid occasion.

### S. Joseph of Arimathaea, Portsmouth

Our Requiem this year was held in the Bishop of Portsmouth's Private Chapel where Bishop Christopher celebrated assisted by our Chaplain, Fr. Alan. It was pleasing to see that we managed to fill the chapel. Afterwards the Bishop provided tea and biscuits. We held our annual Christmas Praise Service in December in the church of S. Mary, the Virgin, Rowner.



Our Chaplain, Fr. Alan Ball led the Service and the Rector, Fr. John Draper, preached and gave the blessing. After the service we all enjoyed an American Supper and the evening finished with Fr. Alan leading Compline. In January, we visited S. John the Baptist, Purbrook, for the first time. January is our annual Mass for the Sick. As the incumbent has just moved on our Chaplain, Fr. Alan, celebrated and preached.



## **S. Chad, Coventry**

We didn't have a good turnout for the Autumn Festival this year. Our Annual Requiem Mass was held at S. Andrew's, Shilton, Coventry on 4th November. Fr. Brian Regan celebrated Mass and departed members remembered; 14 members and friends attended. We were again privileged to be invited to provide the serving team for the Coventry Cell of Our Lady of Walsingham meeting on 8th December at S. Catherine's, Burbage. The Cell Superior, Fr. Bob Stephen was the Celebrant and Fr. Dominic McClean assisted and preached. Mary Attenborough and her team of helpers provided some superb refreshments. We thanked Fr. Bob for inviting us to join in the Mass of Our Lady at his local parish church.

## **S. Mary of Margam**

We went to S. Mary's, Llansawel for July's meeting, which was a Mass and following our summer break in August, we visited S. Illtud's, Llantwit, where we had another Mass. October's meeting was held at S. Catherine's, Neath, where we had Mass. One of our members attended the Autumn Festival in Bristol in October. November's meeting had to be cancelled due to unforeseen circumstances, so the Requiem Mass for a former server which had been planned, had to be put back a month to December which was held at S. Illtud's.

## **S. John the Divine, Leicester**

Our October meeting saw 29 members present for the Renewal of Vows and Sung Mass at S. Nicholas, Fleckney. Fr. Colin, our Chaplain, celebrated Mass and preached. After Mass we adjourned to the church hall for refreshments. The A.G.M. was held after refreshments. The Officers and committee were re-elected. Thanks were expressed to Fr. Philip, Fr. Colin and people of S. Nicholas for their kind welcome to us and providing refreshments. The November meeting was our Annual Solemn Requiem Mass and was held at S. Hugh, Eyres Monsell on November 9th. We combined with the Leicester Branch of the Guild of All Souls. Fr. Tony Jordan was principal celebrant and preacher, Fr. Colin Southall and Fr. Michael Stark were concelebrants. There was an attendance of 20 members with members of the Leicester Branch of the Guild of All Souls and supporters and friends. Our thanks to the people of S. Hugh's who had provided refreshments after the

service. Our December meeting was at S. Mary de Castro when we joined with others from Catholic Societies in Leicester for an Advent Holy Hour. This took the similar format of the Holy Hour in Lent and was led by Fr. David Maudlin who gave the Address and Benediction. Those present were invited to receive Anointing and Laying on of Hands and the Sacrament of Reconciliation by Frs. David Maudlin, Michael Stark and Philip O'Reilly; 20 were present for this inspiring Service. Refreshments were provided by S. Mary's people. About twenty members and supporters accepted the invitation of our Chaplain, Fr. Colin Southall and his wife, Hilary, to their home on December 5th, for Mince Pies and Mulled Wine. This was an enjoyable evening and we are most grateful to them for this most gracious gesture.

### **S. Lawrence, Walsingham**

Last year Fr. Vernon Scott retired as our Chaplain after many years of devoted service. The Chapter subsequently chose me, Fr. John Burgess, as their next Chaplain. As I was new to the Guild my first task was to delve into the Chapters history. Why S. Lawrence? Perhaps it was because there was originally a chapel of this dedication in the Abbey ruins but this was not so. However, Jim Allan, a former Guild member, said the Chapter was formed in the 1950's by Fr. Woodward, Vicar of Castle Rising, whose church was dedicated to S. Lawrence. So it's reassuring that there is some tentative connection to the Abbey and I have quite a lot of information to explore. We have planned this years, meetings and we are honoured to host the Eastern Festival at S. Mary's and All Saints, Little Walsingham on Saturday the 23rd June. Details of which appear in this issue.

### **Pilgrimage to the Shrine of S. Edward the Confessor 15th October 2011**

Sixty people from S. Mary's and S. Saviour's, Eastbourne in two coaches participated in the Pilgrimage to the Shrine of S. Edward the Confessor in Westminster Abbey. Coach prayers were led by Fr. Tom and Deacon Hilary as the journey began. Several hundred pilgrims joined together to celebrate the life of S. Edward, King. There were activities for all age groups with



children much in evidence. We had a talk from the Can. Theologian in S. Margaret's then a Festival Eucharist followed sung by the Westminster Abbey Special Service Choir with a sermon on *Pilgrimage* by the Bishop of Exeter. We then prayed at the Shrine. The Methodist Central Hall provided a venue for lunch whilst others ate in the sunshine. In the afternoon *Evensong for the Eve of the Dedication of Westminster Abbey 1269* was sung by the Abbey Choir; a procession and censing of the Shrine followed.

## General News

**Mark James**, former organist of the North Devon Chapter of S. Brannock, has been appointed Director of Music to the Glastonbury Pilgrimage and on to the Pilgrimage Council. Following my formal proposal, the Council agreed to restore the afternoon street procession. It is important that as many Guild members as possible attend on 16th June 2012. When I mentioned this to a priest whose parish gave the Pilgrimage strong support until a few years ago, he replied 'The parish now consider the third Saturday in June to be the immovable feast of the Summer Fete, but no more; I hereby declare that it will be moved to the previous Saturday so that we can all go to the pilgrimage.

*Fr. Geoff Squire.*

**Fr. Michael Brain, SSC; GSS; ACP.** On the 20th September, Fr. Michael, celebrated his 40th Anniversary of priesting with a Mass at S. Edmund, King & Martyr, Dudley where he was Parish Priest from 1977-2004. Fr. Michael was the Principal Celebrant and Can. Robert Jones of Worcester preached. Guild members formed the altar party, whilst others swelled the congregation. Afterwards S. Edmund's and the GSS provided a sumptuous buffet. Fr. Michael has been Chaplain of the S. Mary Magdalene Chapter (Wednesbury) for 34 years.

oOo



Don't walk in front of me;  
I may not follow.  
Don't walk behind me;  
I may not lead.  
Walk beside me;  
And just be my friend

# THE GUILD CYCLE OF PRAYER

APRIL 2012

- 1 Lent 6. Palm Sunday. Hosanna in the Highest.
- 2 Monday of Holy Week. May we be regular in worship.
- 3 Tuesday of Holy Week. May we be regular in devotion.
- 4 Wednesday in Holy Week. May we enjoy the benefits of Confession.
- 5 Maundy Thursday. The Most Holy Sacrament.
- 6 Good Friday. The Most Holy Day.
- 7 Holy Saturday. Pray to the Lord in confidence and joyful expectation.
- 8 Easter Day. May the joy of the resurrection be known throughout the world.
- 9 Easter Monday. Easter Joy and Glory.
- 10 Easter Tuesday. All Area, Suffragan, Assistant Bishops and P.E.V's.
- 11 Easter Wednesday. All Archdeacons and Rural Deans.
- 12 Easter Thursday. Our Parish Priests.
- 13 Easter Friday. All Assistant Priests, Curates and Deacons.
- 14 Easter Saturday. Guild Easter Festival and A.G.M.
- 15 2nd of Easter. For peace in the troubled places of the world.
- 16 Provincial Group 9. Berks/Bucks/Oxon.
- 17 9/23 S. Birinus, Oxford.
- 18 9/53 S. Frideswide, Oxford.
- 19 9/82 S. Hugh and All Saints, West Wycombe.
- 20 9/99 S. Laurence the Deacon, Reading.
- 21 9/129 S. Osyth, Princes Risborough.
- 22 3rd of Easter. Each us the humility that belongs to high calling.
- 23 S. George. Patron Saint of England. c304.
- 24 Diocese of Oxford.
- 25 S. Mark The Evangelist. Anzac Day. Australia & New Zealand forces and members of the Antipodes.
- 26 Provincial Group 10. Hertfordshire/Bedfordshire.
- 27 Diocese of St. Albans.
- 28 10/68 The Holy Grail, Watford.
- 29 4th of Easter. Forgive our failures as we come to His Table.
- 30 10/211 S. Alban and S. Michael, Letchworth.

## THE GUILD CYCLE OF PRAYER

MAY 2012

- 1 SS. Philip and James. All area festivals.
- 2 Provincial Group 11. Avon, Gloucestershire, Somerset & Wiltshire.  
Cllr Chris Verity.
- 3 11/69 The Holy and Indivisible Trinity. Gloucester Diocese.
- 4 11/95 S. Julian, Midsomer Norton, Frome.
- 5 Diocese of Gloucester.
- 6 **5th of Easter. May we follow Your example.**
- 7 11/224 S. Peter & S. Paul, Bath.
- 8 S. Julian of Norwich. Spiritual writer. c.1417
- 9 Diocese of Bristol.
- 10 11/234 The Resurrection, Weston Super Mare.
- 11 Diocese of Bath & Wells.
- 12 Provincial Group 12 Wales. Cllr Michael Andrew.
- 13 **6th of Easter. Rogation Sunday. For wiser use of your creation.**
- 14 S. Matthias the Apostle. Let us hear your good news.
- 15 Rogation Day. Harvest of the sea and all seafarers.
- 16 Rogation Day. Industry, and blessings on the work of our hands.
- 17 ASCENSION. Strength and hope in the Ascended Christ.
- 18 12/19 S. Barnabas, Cardiff.
- 19 S. Dunstan. For all places of learning and religious observance.
- 20 **7th of Easter. Remembering members who are unwell. We lift them to the Lord in prayer.**
- 21 S. Helena. Protector of Holy Places.
- 22 12/123 S. Mary, S. Brigit and S. Asaph. Dyserk, N. Wales.
- 23 12/226 S. Cennydd, Swansea City.
- 24 John and Charles Wesley. Evangelists & Hymn Writers 1791 & 1788.
- 25 12/238 S. David and Gwynnlyw. Monmouth and Gwent.
- 26 S. Augustine of Canterbury. c.605. Pray for all pilgrims.
- 27 **PENTECOST. For strength, wisdom and judgement through the Holy Spirit.**
- 28 Diocese of Bangor
- 29 12/242 S. Mary of Margam, Port Talbot.
- 30 Diocese of Monmouth.
- 31 The Visitation of the Blessed Virgin Mary to Elizabeth.

# THE GUILD CYCLE OF PRAYER

JUNE 2012

- 1 12/245 S. Gwynno, S. Tyfogwg, Rhondda Valley.
- 2 Diocese of Swansea and Brecon.
- 3 **THE HOLY TRINITY. Father Son and Holy Spirit in Unity.**
- 4 Diocese of Llandaff.
- 5 Diocese of St. Davids.
- 6 Diocese of Asaph.
- 7 CORPUS ET SANGUIS CHRISTI. The Blessed Sacrament.
- 8 For all who live alone.
- 9 Provincial Group 13 Essex.
- 10 **Trinity 1. Give wisdom and fellowship to all church leaders.**
- 11 S. Barnabas the Apostle. Give us the gift of grace.
- 12 13/7 The Ascension, South Essex.
- 13 13/8 S. Andrew, West Essex.
- 14 13/13 S. Cedd, East Essex.
- 15 13/36 Corpus Christi, South East Essex.
- 16 Richard. Bishop of Chichester. 1253.
- 17 **Trinity 2. Let us be sustained by your continual presence.**
- 18 For all hospital chaplains and voluntary chaplaincy visitors.
- 19 13/78 The Holy Sacrifice, North Essex.
- 20 13/92 Sacred Heart of Jesus, Braintree Area.
- 21 13/154 S. Peter the Apostle, Mid Essex.
- 22 S. Alban, First Martyr of Britain. c250. The Fellowship of Saints.
- 23 Etheldreda Abbess of Ely. c.678. For all religious houses.
- 24 **Trinity 3. The Birth of John the Baptist. Thank God for our Baptism.**
- 25 Diocese of Chelmsford.
- 26 Provincial Group 14 Norfolk and Suffolk. Cllr Alan Caldwell.
- 27 14/22 S. Felix and S. Fursey, Bury St. Edmund's.
- 28 Diocese of S. Edmundsbury and Ipswich.
- 29 SS. Peter & Paul. For all ordinands and candidates for ordination fund students
- 30 Pope Benedict XVI and the Roman Catholic Church.

Corrections, omissions and suggestions to:  
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## THE GUILD DIARY 2012



**SATURDAY APRIL 14th**  
**NATIONAL GUILD EASTER FESTIVAL & AGM**  
**S. Alban's, Holborn**  
**12 noon Concelebrated Solemn Mass**  
**3.00pm AGM Guild Office, Procession and Benediction.**

**SATURDAY 19th MAY. ROMFORD CHAPTER CENTENARY FESTIVAL**  
**S ALBAN, PROMARTYR, KINGS ROAD, ROMFORD RM1 2SS**

**Noon Mass – Preacher: The Warden**  
**Three Course Lunch £10.00 booked in advance**  
**4.00pm Guild Office, Preacher: The Chaplain-General, Outdoor**  
**Procession and Benediction followed by afternoon tea and the cutting**  
**of the Centenary cake. Details Fr R S P Hingley. Tel: 01708 473580**



**SATURDAY 16th JUNE. GLASTONBURY PILGRIMAGE**  
*Details to follow*



**SATURDAY 23rd JUNE. EASTERN AREA FESTIVAL**  
**S. MARY WALSINGHAM – 12 noon Solemn Mass**  
*President and Preacher: The Right Revd John Salt, OGS*  
**3.30 Solemn Guild Office, Procession and Benediction**

**SATURDAY 18th AUGUST, 2012**  
**BRISTOL ASSUMPTIONTIDE & AREA FESTIVAL WEST**  
**BRISTOL CATHEDRAL**  
**Noon: Procession of Our Lady & Solemn Concelebrated Mass**  
*President and Preacher:*  
**The Rt Revd Robert Ladds SSC, Superior-General, SoM**  
**3.30 pm: Procession of the Blessed Sacrament & Solemn Benediction**  
**THE LORD MAYOR'S CHAPEL OF ST MARK, COLLEGE GREEN**  
Details: Chris Verity – 01275-462927  
email: Christopher.verity@virginmedia.com



**SATURDAY 20th OCTOBER – AUTUMN FESTIVAL**  
**S. JOHN THE BAPTIST, COVENTRY**  
**Noon: Sung Mass**  
**3.30: Guild Office, Procession and Benediction**



## THE DAWKINS DELUSION

Readers of *The Server* are probably already aware of the book 'The God Delusion', first published in 2006. In which 'celebrity atheist' Professor Richard Dawkins seeks to 'disprove' the existence of god.

Believers need hardly worry (not that they would)! Professor Dawkin's principal arguments are naively self-defeating. He writes, "Any creative intelligence, of sufficient complexity to design anything, comes into existence only as the end product of an extended process of gradual evolution." So implying that the creator would need to be an object of his own creation! Astonishingly, the axiom (accepted by all scientific people) that "the laws of nature cannot explain the laws of nature", passes Professor Dawkins by! Even his definition of god as: "a superhuman, supernatural intelligence that deliberately designed and created the universe and everything in it, including us" is inadequate. This is the narrow god of fundamentalists, such as the creationists, and far removed from what is truly spiritual. God is beyond 'definition'.

He also seems to be in a minority amongst scientific people; at least amongst those I have met. Physicists and mathematicians in particular are usually more open-minded. Where they are not themselves believers, they are still amazed at the sheer wonder and mystery of such aspects of creation as quantum theory, relativity etc. Like Jung, Einstein's faith was strengthened, by his insights. Perhaps chemists (like Dawkins) have their noses a little too close to the ground?

Also, Dawkins misses the point that (at first cause) the creator necessarily transcends space, time and his creation. Or that his creation requires only his intention (the Word) – not a complex pencil-and-paper style 'scientific' design – a ridiculous notion! It is the function of the descending agencies of his creation (evolution being just one) to see to 'mechanism' and detail – and to precipitate material reality.

And the fact that evolution took place over many millions of years hardly provides an argument for disbelief in god? What are billions of years – to him who stands outside of time: and to whom the 'intellect', which Dawkins

feebly uses - to try and disprove the creator's existence - is itself, just another object of creation – as much as a dinosaur, a lump of rock, – or ourselves! On the spiritual and devotional level, Dawkins has clearly not read, or not understood, St John of the Cross, Meister Eckhart, St Theresa of Avila, Mother Julian of Norwich *et al.* And on the purely intellectual level, he is clearly unaware of the brilliance and altitude of much Christian and Rabbinical writing.

In short, he is surprisingly ignorant about religious faith, belief and experience in general; weak in argument and very poorly equipped for his project. Of course, disbelief is also a form of belief. At core, Dawkins' views are nothing more than superstitious dogma – effectively, his 'prayer'. And the selfish, mechanical and material universe he writes about (for him) its sad and sure answer.

*Rob Solomon*

## SAMUEL AND HENRIETTA BARNETT



Strangely the Church of England remembers Samuel's death on 17th June and not Henrietta's on 10th June. They were both important social reformers, both coming from wealthy families they were moved to work and campaign for those less fortunate than themselves. Samuel was born in Bristol in 1844 the son of an iron manufacturer. After leaving Wadham College in 1866, he visited the USA and the following year became curate of S. Mary's, Bryanston Square being priested in 1868. Two years after his ordination he founded The Charitable Organisation Society and whilst Vicar of S. Jude's, Whitechapel he opened evening schools and entertainments for the poor. He was recognized as a good priest who was dedicated to the religious and cultural improvements of the East End.

Henrietta Octavia, brought assertiveness and dynamism to their partnership with her powerful expression of her Christian faith. Dame Henrietta Octavia Weston (1851-1936) was born in Clapham. Her mother died soon after her birth and her father raised her in comfort. She was educated at home until 16 when she spent time at a boarding school in

Dover run by the Haddon sisters who had a strong commitment to social reform. After her father's death in 1869 Henrietta moved with two of her two sisters to Bayswater. She became involved in parish visiting and began to commit a significant amount of her time to helping the reformer Octavia Hill. It was also through Octavia Hill that Henrietta was introduced to Samuel Barnett. While they were different in temperament their commitment to social action and reform drew them together. They married in 1873 and went to live and work in the deprived parish of S. Jude's, Whitechapel. Octavia had also worked with Josephine Butler and Florence Nightingale and had worked with slum children campaigning for a change in their awful conditions, better housing and more green spaces. Both Samuel and Henrietta realised it is difficult to find God if you are living in appalling conditions and starving. By improving their lives and their surroundings the Barnett's probably did more to encourage faith in Jesus Christ than many who took a more restricted spiritual view.

## PRICELESS

*Reported in the Newcastle Evening Chronicle a couple of years ago.*

Be sure and cancel your credit cards before you die! This article is so priceless and so easy to see happening - customer service, being what it is today! A lady died last September, and MBNA bank billed her in October and November for their annual service charges on her credit card and then added late fees and interest on the monthly charge. The balance that had been £0.00, was now £60.00.

So a family member placed a call to the MBNA Bank:

**Family Member:** 'I am calling to tell you that she died in September

**MBNA:** 'The account was never closed so late fees and charges still apply.'

**Family Member:** 'Maybe, you should turn it over to collections.'

**MBNA:** 'Since it is two months past due, it already has been.'

**Family Member:** So, what will they do when they find out she is dead?'

**MBNA:** 'Either report her account to the frauds division or report her to the credit bureau, maybe both!'

**Family Member:** 'Do you think God will be mad at her?'

**MBNA:** 'Excuse me? '

**Family Member:** 'Did you just get what I said. The part about her being dead?'

**MBNA:** 'Sir, you'll have to speak to my supervisor.'

**SUPERVISOR GETS ON THE PHONE:**

**Family Member:** 'I'm calling to tell you, she died in January.'

**MBNA:** 'The account was never closed and so the late fees and all the charges still apply.'

**Family Member:** 'You mean you want to collect from her estate?'

**MBNA:** (Stammer) 'Are you her lawyer?'

**Family Member:** 'No, I'm her grandson' (the name of the Lawyer is then provided)

**MBNA:** 'Could you fax us a certificate of death?'

**Family Member:** 'Sure.' (fax number is given)

**AFTER THEY GET THE FAX:**

**MBNA:** 'Our system just isn't set up for death. I don't know if there is anything more I can do.'

**Family Member:** 'Well you could just keep billing her. I don't think she will care.'

**MBNA:** 'Well, the late fees and charges do still apply.'

**Family Member:** 'Would you like her new billing address?'

**MBNA:** 'That might help.'

**Family Member:** 'Heaton Cemetery, Heaton Road, Newcastle upon Tyne, Plot 1049.'

**MBNA:** 'But sir, that's a cemetery!'

**Family Member:** 'Well, I would like to know what the devil do you do with all the dead people on your planet?'

*MBNA were not available when a reporter from the Newcastle Chronicle phoned.*



**Quote**

Your worst days are never so bad that you are beyond the reach of God's grace. And our best days are never so good that you are beyond the need of God's grace.

## HIGHGATE CEMETERY

In the early part of the nineteenth century London was facing a major crisis, burial space was becoming limited. At this period of time London had a very high mortality rate, graveyards were being fitted in between shops and other buildings. In fact, any available space was being used and bodies were even buried on top of other internments. Sometimes Quicklime was thrown over the body to help speed decomposition, so that within a few months the grave could be used yet again. However by the early 1830s the situation had become so bad that the authorities stated that for public health something had to be done.



In 1835 Parliament authorised seven new private cemeteries should be opened in the countryside around the capital, these cemeteries were Kensal Green, West Norwood, Highgate, Abney Park, Brompton, Nunhead and Tower Hamlets. This was followed in 1852 by Brookwood which had its own railway connection, ran its own trains and was, and still is the largest cemetery in Great Britain.

In 1836 an Act was passed creating The London Cemetery Company and a head office was opened at 22 Moorgate Street, London. £3,500 was paid for 17 acres of land that had been the grounds of Ashurst Estate on the hillside above Highgate Village. Over the next three years the cemetery was landscaped with formal planting that was to secure Highgate as the capital's principal cemetery.

Two chapels were built in the Tudor style with wooden turrets and a central bell tower and in the heart of the grounds was created an avenue of vaults on either side of a passageway entered via a great arch in the Egyptian style. These vaults were constructed with shelves for 12 coffins. Above catacombs were built and completed in 1842 with room for 825 people.

On 20th May 1839 The London Cemetery at Highgate was dedicated by the Rt. Revd. Charles Bloomfield, Lord Bishop of London. Fifteen acres were consecrated for the use of the Church of England and 2 acres set aside for

Dissenters. The first burial on 26th May was Elizabeth Jackson of Little Windmill Street, Soho. The cemetery was an instant success and soon became one of the Capital's most fashionable cemeteries. In 1854 the London Cemetery Company extended the grounds by a further 20 acres on the other side of the road passing the cemetery, which became known as the East Cemetery and the original, the West. A tunnel beneath the road connected the new ground with the Anglican Chapel in the West side. With the aid of a hydraulic lift the coffins could pass into the tunnel and remain on consecrated cemetery ground all the way to the other half of the cemetery.

The first burial in the new ground took place on 12th. June 1860. There were already over 10,400 graves by this point within the cemetery at this time over 30 burials a day took place. By the turn of the century the fashion for elaborate funerals was past and families began to choose much smaller memorials and when at the outbreak of the Great War many of the cemetery's gardeners and groundsmen were called up, the grounds continued to be smart in appearance supervised by the Cemetery Superintendent. Although some wealthy families continued to buy rights of burial right into the 1930s, it was obvious that the Cemetery was starting a long decline. More and more graves were abandoned and in 1960 the London Cemetery Company, faced bankruptcy and was absorbed into the larger United Cemetery Company which struggled to keep the cemetery afloat until funds ran out in 1975. In the same year, The Friends of Highgate Cemetery was formed to save the cemetery for public benefit and future generations. Over the last 37 years, restoration and conservation work has been carried out on the Chapel building the Terrace Catacombs (all of which have now been Listed by English Heritage) and several monuments, including the massive Beer mausoleum, have also had expert attention and of these 50+ have been listed by English Heritage.



Although its most famous occupant in the east cemetery is probably Karl Marx, pictured above, (and the attempted bombing of the tomb in the



1970s is still recalled by some of the older Highgate residents), there are many other prominent figures from all walks of life buried within Highgate Cemetery; these include: **Douglas Adams**, author of *The Hitchhiker's Guide to the Galaxy*, **Beryl Bainbridge**, novelist, **Farzad Bazoft**, journalist, executed by Saddam Hussein's regime, **Jeremy Beadle**, TV presenter, writer, **Jacob Bronowski**, scientist, creator of the television series *The Ascent of Man*, **Sir Charles Cowper**, Premier of NSW, Australia (1857–1859), **Charles Cruft**, the founder of Crufts dog show, **John Dickens** and **Elizabeth Dickens**, parents of Charles Dickens and models for Mr. Micawber and Mrs Nickleby, **George Eliot (Mary Ann Cross)**, novelist, **Michael Faraday**, physicist, **William Friese-Greene**, cinema and photography pioneer. There is also a memorial to Edwin Lutyens, **Robert Grant VC**, soldier and police constable, **Ralph Miliband**, left wing political theorist, father of David Miliband and Ed Miliband, **Henry Moore**, (1841–93), marine painter, **Sir Ralph Richardson** (1902–83), actor, **Christina Rossetti**, poet, **William Michael Rossetti**, co-founder of the Pre-Raphaelite Brotherhood, **Elizabeth Siddal**, wife and model of artist/poet Dante Gabriel Rossetti, **Max Wall**, music hall comedian and entertainer, and the actor **Patrick Wymark** to name just a few.

### **EAST CEMETERY:**

Visitors are welcome from 10 am weekdays, 11am weekends. Closing time: 5pm British Summer Time (last admission 4.30pm) 4pm British Winter Time (last admission 3.30pm). Tour times: There is one tour a WEEK on Saturdays at 2pm. Spaces are limited to 15 people per tour. A guided tour of the East Cemetery is available on Saturdays at 2pm. Although the East Cemetery can be visited unaccompanied. *Please note:* As Highgate is a working cemetery, it is not open to visitors other than grave owners for the 30 minutes before and during the course of funerals.

### **WEST CEMETERY:**

Admission is by guided tour only. Weekdays: One tour a day leaves between 1.45 and 2pm from 1st March to 30th November. Weekends: Tours are run at least hourly from 11am – 3pm British Winter Time and continue until 4pm British Summer Time (no advance booking). Tours last one hour.



## ONE HUNDRED YEARS AGO

### Where Portsmouth Street Lads Shelter by Reader W.L Pollard Willison

Whilst looking through back copies of *The Server* of 1911 came across the following:-



The Secretary-General has asked me to contribute an account of my work amongst the homeless and penniless lads in Portsmouth. Five years ago Mr Compton inaugurated a club in connection S. Agatha's, Landport to providing recreation for the friendless and destitute lads of the age of 16+ years residing in the parish, but it fell on evil days and eventually lapsed. This was the

club which was begun by the Irish priest Fr. Robert Dolling in the 1890's. (Ten years of his life are documented in his book 'Ten Years in a Portsmouth Slum'. Fr. Dolling left the parish in 1898 after a disagreement with the Bishop of Winchester. He moved to Stepney and continued his philanthropic endeavours. It is said that he died from overwork in 1902.)

Upon my joining the parish church staff as an honorary Diocesan Reader in January last, the Vicar, the Revd. G.H. Tremenheere, invited me to revive the club which had only about 12 members left. After study and prayer I summoned a meeting of the lads in the parish, formed a committee of the elder, more respectable ones to govern the club, submitted a form of rules and then got to work. The membership soon increased to 50 and it was found necessary to have two club nights a week and later a third was added where a qualified instructor holds a gymnasium class in the Ridding Gymnasium. Hitherto the members had received no religious instruction and realising this I started a Sunday afternoon service, where I have the opportunity of a 'straight talk' with the lads. It is intensely satisfying to see how much this service is appreciated by those who before spent their time and money in gambling down at the docks, but now come to learn the love of their Saviour. Some alas! Have been driven by force of circumstances to lawlessness and vice, others have fallen victims to dishonesty and immorality.

The club premises are in a narrow turning off Charlotte Street, in the heart of poverty and squalor. Here every club night employed at such games as bagatelle, boxing, darts, draughts, ping pong, etc., are young fellows of the class one usually sees loitering around the station entrances. There is a refreshing air of contentment amongst the lads; a happy forgetfulness, if only



for a time, of the painful and sordid surroundings of their everyday lives. The organisation is a flourishing from the point of view of membership, though sadly lacking in financial support. The future citizens of the British Empire, the souls for which Jesus died, are perishing for the want of sympathy and a word of cheer and encouragement.

My dear brothers I am endeavouring to supply these needs and I beg you to remember me in your prayers and for this work amongst Christ's poor. These poor lads are deeply sensitive to any kindness; they have no desire to be wicked or lead improper lives; they have never heard the story of the cross, nor learned the love of the Master. If you had moved amongst them as I have and had gained their confidence, you would not expect them to live good lives; you would wonder why they should do so. We are endeavouring to raise funds to buy a small billiard table, and for this purpose collecting cards have been issued and I am going to ask each member of the GSS to send for one of these cards and to collect at least sixpence. Brothers, will you do me this favour for the Masters sake? Through the kindness of the Editor of the Portsmouth Evening News, we have already received several gifts in kind. I have also been able, I am glad to say, to find situations for some of those who had fallen in a moment of great temptation, but who are now anxious to make a fresh start. Brothers, pray that these poor souls may have the strength to overcome their besetting sins and may be brought to the Lord Jesus who loves them. Do remember us in your prayers and please spare a copper to help forward this noble work.

**Ed:** I know that the club flourished for some years after the article was printed but there are no records to ascertain if any members did apply to Reader Pollard Willison for collecting cards. Incidentally it was in S. Agatha's church, pictured above, that the Portsmouth Chapter held its very first meeting in, 108 years ago.

## WHAT ARE PARISH MAGAZINES?

We have all got to know and sometimes contribute to our own Parish Magazines but when you look back these publications have a relatively short history. In the 1860's certain bishops started to promote the idea amongst their diocesan clergy that using a magazine to communicate with their parishioners which would help them to maintain regular contact. Gradually this idea was implemented – naturally more successfully in some parishes than in others – and today it is the norm for parishes to regularly publish a magazine or at least a Newsletter. In the Victoria era though, a lot of initial attempts at publishing parish magazines faltered for very basic economic reasons. Generally, parishioners were charged about a penny for each monthly copy, but this very often wasn't enough to cover the costs of production.



A number of centrally produced publications started to appear for example, Home Words, Church Monthly, The Parish Magazine and these were often used as the main content of the local magazines, with the parish just producing a single sheet “wrapper” for the magazine, with this containing all of the local church news.

The number of magazines produced in each parish varies greatly – some large parishes produced thousands of copies each month, whereas some small parishes only produced 50 copies per month. Consequently, survival rates of these old magazines are very variable but old Parish Magazines can provide an invaluable source for those researching their family history and for local history researchers as they provide a unique insight into the lives of their ancestors, sometimes providing information about individuals, which cannot easily be found recorded anywhere else. All magazines are different, and their style and content varied greatly, depending on the whim of the vicar or (more usually) the curate who was tasked with editing them and naturally some of them are more helpful than others for researchers. Even if your ancestors aren't specifically named in the magazines for a parish in which they lived, the magazines can still give provide a flavour of what their lives were like in that particular community. But if your ancestors

were active within the parish, then the magazines could contain a real treasure trove of information. Once you've traced the basic details of your family history, references to them in parish magazines might give you more of an idea of just what your ancestors were up to in between those precious census returns and birth, christening, marriage and death registrations that are often all we know of them.

Typically, old parish magazines contain a selection of information useful in the research of your family history.

**Church Services, Clergy and Church Officers:** As you'd expect, parish magazines contain details of Church Services and the activities of the Vicar, the Curate, the Churchwardens and some of the other Church Officers. So if you have an ancestor who was one of these, the magazines can be goldmines.

**Parish register extracts:** Details of baptisms, marriages, and burials. Sometimes only names are given, but frequently the baptism references also include names of parents and addresses, and burial details usually include age. For residents heavily involved with the church, there would occasionally be a detailed obituary.

**Parish events:** Before television, parish life included many organised entertainments and group outings. The descriptions of some of the entertainments can be enlightening if you are lucky enough to find an ancestor mentioned. The descriptions of what they sang, played, or recited can sometimes be found. Some magazines describe parish cricket matches in detail; others describe the work done by church helpers by running stalls at bazaars or decorating the church for festivals. There are also descriptions of meetings held by various groups such as Mothers, Meetings, The Band of Hope, chess clubs, debating societies, Bible & Confirmation Classes, Girls Friendly Society etc.



**Donations:** The Victorians were great at cataloguing things, and they often excelled themselves in their parish magazines by listing all of the donations

made by parishioners to the church. These lists usually only include people who were able to afford to give, but if your ancestors are listed this can give you an insight into their wealth and social standing.

**Prizes:** Many parish magazines named the children at Sunday School who won the prizes. The day schools were also managed by the church and had regular inspections where the children were tested on their religious knowledge and often the prizewinners were named. Sometimes parish magazines published details of winners in local flower shows and other awards are sometimes included e.g. the Highgate parish magazine contained great detail about the competitions held by the local Rifle Volunteers.

**Local data:** Some old magazines contained railway timetables, postal timetables and even weather reports, providing a valuable archive of this type of material. Many of them also published a series of articles about the history of the parish.

**In summary:** Each magazine had a different style and some contain much more information of interest to a researcher than others. But all of them give family or local historians a unique insight into the parish life of a bygone age.

Here is one example: George Baxter features in a Kilburn parish magazine from 1896. George didn't perform any heroic deeds, and died in a very tragic way. But the way in which the clergy described him in his obituary in the magazine creates the impression "reading between the lines" that George Baxter must have been quite a character! *"Death has been busy in our congregation during the past month. On Saturday, the 12th, it pleased God to take unto himself the soul of our brother, George Baxter. Not twelve months ago he was well known amongst working-men as an Infidel, having for more than twenty years used his influence against the Lord Jesus. It was during the months of October and November last that God wakened him to a deep disquietude of soul. He sought the Lord and he found Him, and ever since he has distinctly and definitely identified himself with Christ and His cause in Kilburn. He manfully testified amongst his friends for the Lord Jesus, and for the last nine months was seldom absent from any of the Services in our Church. On Friday, 11th, he was run over by a brewer's dray on the Kilburn High Road, and received such severe injuries that he died a few*

*hours after his admission into St. Mary's Hospital. We saw him in the hospital in the evening. He was quite conscious. He knew he was dying. We questioned him about his hope in Christ, and his last words to us were a distinct declaration of unswerving confidence in his God and Saviour. On Saturday, 19th, the Phoenix Lodge men, with whom he had been associated all his life, brought his remains to S. John's Church, which was well filled by working people, who joined most reverently in our solemn Burial Service. The remains were then brought to Willesden Cemetery."*

## STRANGE LOCAL HAPPENINGS AT EASTER

**T**he British Isles is certainly a place where odd things happen in the name of custom and tradition, especially around the Easter period. In past editions I have looked at the history behind the more usual customs, but here are a few of the odder ones! On Palm Sunday in 1570, to encourage good neighbourliness among parishioners, Lady Scudamore arranged for five shillings worth of cake and ninepenny worth of ale to be provided every Palm Sunday in four Herefordshire churches. Nowadays small biscuits known as Pax Cakes are stamped with the image of the Pascal Lamb and the words 'God and Good Neighbourhood' and then are distributed at the church doors after the service.

In an East End London pub in Devons Road an annual Easter Bun ceremony is held on Good Friday. Each year a sailor adds a hot cross bun to the many that hang already in commemoration of a poor widow who baked a bun for her only son that never returned from sea. The sailors come from HMS Collingwood in Fareham. This is because the widows son joined the ship HMS Collingwood when he joined up, never to return.

It is in the Pennine town of Bacup that The Bacup Nutters Dance traditionally takes place on Easter Saturday (right). Each year a team of folk-dancers with blackened faces dance through the town from boundary to boundary. On Easter Tuesday the children at S. Michael's in Bristol look forward to receiving their Tuppenny Starvers. Thanks to a bequest made in 1739, these children





attending morning service on Easter Tuesday are given big spicy buns to eat. At the time of the bequest, tuppenny buns, intended for the choir boys, were a special treat compared with the more usual penny ones.

The Second Tuesday after Easter was known as Hock Day and was a festival observed until the 16th century. On Hock Monday, the women of the village were seized and bound by the men who demanded a small payment for their release. On the Tuesday the men were similarly waylaid by the women and the takings were paid to the churchwarden for parish work. The Hocktide Festival in Hungerford covers both Monday and Tuesday after Low Sunday. It was a time for sports and games. On the Tuesday the Hocktide Tutti-men appear and Hungerford is the only place in the country still to maintain the Hocktide festival. The festival dates from the 14th century when John of Gaunt gave the rights of free grazing and fishing to local 'commoners'. Hungerford has no Mayor so the senior citizen is the Constable and he is elected on the second Tuesday after Easter at a special Hocktide Court. The day begins with the Town Crier calling together the Hocktide Court in the town hall. The court elects the Constable and other officers and two "Tutti-Men". Each "Tutti-Man" carries a pole with a bunch of spring flowers (a tutti) tied to it with ribbons. There is also an orange on the top. While the court continues, the "Tutti-Men" with their decorated poles are led through the streets by the "Orange-Man" to collect kisses from the ladies resident in the High Street in return the ladies receive an orange.

## THE LONDON JEWISH MUSEUM

The Jewish Museum in Raymond Burton House, 129-131 Albert Street, Camden Town, London NW1 7NB was founded in 1932 by Professor Cecil Roth, Alfred Rubens and Wilfred Samuel. It was originally located in Woburn House, Bloomsbury and moved to an elegant early Victorian listed building in Camden Town in 1994.

The London Museum of Jewish Life was founded in 1983 as the Museum of the Jewish East End with the aim of rescuing and preserving the disappearing heritage of London's East End – the heartland of Jewish settlement in Britain. While the East End has remained an important focus,



the Museum expanded to reflect the diverse roots and social history of Jewish people across London, including the experiences of refugees from Nazism.



In 1995 the two Museum's were amalgamated. Between 1995 and 2007 the combined Jewish Museum ran on two sites, but with a long term aim to find the means to combine the two collections, activities and displays within a single site. Following years of planning and fundraising the museum bought a former

piano factory behind the Camden Town site and raised the required funds to combine and remodel the buildings. The new Museum was opened to the public on 17 March 2010. The museum is open daily 10am - 5pm, except Friday 10am – 2pm and cost Adults: £7.50, Concessions: £6.50, Child (5-16): £3.50 Admission is free to the Welcome Gallery, museum shop and café.

The museum has one of the world's finest collections of Judaica, featuring objects used in all areas of Jewish religious life, in both the public and private spheres. In addition to ceremonial art made in Britain over the past 300 years, it also display objects originating in communities throughout Europe as well as the Middle East and north Africa.

Its social history collection is made up of objects, documents and oral histories charting the many stories and experiences of British Jewish life. It highlights the experience of migration and the challenges faced in building a new life in a different country.

Jews first settled in England in 1066 and there were Jewish communities in many towns in the medieval period. In 1290 Edward I expelled the Jews and there was no official Jewish settlement in England until readmission under Oliver Cromwell in 1656. This new community quickly put down roots, becoming steadily more established until the late 19th century when it increased rapidly with the arrival of some 150,000 Jewish immigrants from Eastern Europe. Many of the newcomers settled in London's East End, which became home to a vibrant cultural and religious life.

The social history collection is made up of objects, documents and oral histories charting the stories and experiences of British Jewish life. During the 1930s the situation for the Jews of Europe became increasingly difficult. Between 1933 and 1939 70,000 refugees came to Britain, including 10,000 unaccompanied children who came on the Kindertransport. Following World War II some Holocaust survivors came to Britain to try and rebuild their shattered lives. The Museum collects objects, documents, photographs and oral testimonies from Nazism and Holocaust survivors. One of the most important collections relates to Leon Greenman, OBE, an English-born Auschwitz survivor who devoted his life to speaking about his experiences and campaigning against racism

Highlights from the four permanent galleries include: A recreation of an East End street and tailor's workshop brought to life with different characters talking about their lives at home and at work. A map showing where Jews have come from around the world, embedded with objects that they brought with them. Rare and precious ceremonial objects including a 17th century Italian Ark and the oldest English silver Hanukkah lamp. A Yiddish theatre



karaoke presented by comedian David Schneider, whose grandparents were performers in London's Yiddish theatre, displayed with costumes, posters, programmes from the museum's extensive collection. A medieval mikveh/ritual bath from the 13th century, on display for the first time since its discovery in 2001 in the City of London.

## LETTER TO THE EDITOR FROM BRO IAN HERKES

**F**urther to Fr Galloway's article mentioning Queen Mary – I remember being told of a visit of hers to a church in York – wonder if it was All Saints? Where she was being shown the stained glass windows. Reaching the Aumbry and Reserved sacrament the parish priest informed her "We bob here ma'am" whereupon she did a beautiful genuflection and smiled at him. Owned by S. George's, Preston is a silver incense boat inscribed on the lid that it was a gift from Queen Mary. Methinks she wasn't quite so Low Church as thought.

## AND FINALLY ...

A little old lady was in the Post Office mailing off an old family Bible to her brother in another part of the country. The counter clerk looked up at her and said, "Is there anything breakable in here?" Quick as a flash the old lady responded, "Only the Ten Commandments," answered the lady.

The following questions by lawyers were taken from actual court documents:

"Was that the same nose you broke as a child?"

"Now doctor, is it not true that when a person dies in his sleep, in most cases he just passes quietly away and doesn't know anything about it until the next morning?"

"The youngest son, the twenty year old, how old is he?"

"Were you alone or by yourself?"

"Do you have any children or anything of that kind?"

Q: "Do you recall the time that you examined the body of Mr. X?"

A: "The autopsy started about 8:30 p.m."

Q: "And was Mr. X dead at that time?"

## THE GUILD COLLECT

**G**rant, we beseech Thee, Almighty God, to us Thy servants, the spirit of holy fear: that we, following the example of Thy holy child Samuel, may faithfully minister before Thee in Thy Sanctuary; through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever One God, world without end. Amen.