



CONNECTIONS

**The Community Benefice Magazine of
Richmond with Hudswell,
Downholme and Marske**

October 2024

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THE BENEFICE OF RICHMOND WITH HUDSWELL, DOWNHOLME AND MARSKE

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CHURCH SERVICES — St MARY THE VIRGIN, RICHMOND with Hudswell

8.00 a.m.	Holy Communion	Every Sunday
10.00 a.m.	Parish Communion Worship for All	Every Sunday apart from 1st Sunday (no communion) Every 1st Sunday
4.00 p.m.	Café Church Fun-Key Church	3rd Sunday (every 2 mths — Jan, March etc) Last Sunday each month
6.30 p.m.	Choral Evensong	Second Sunday each month
9.15 a.m.	Holy Communion	Every Wednesday

CHURCH SERVICES AT HOLY TRINITY CHAPEL, MARKET PLACE, RICHMOND

10.30 a.m. Holy Communion **Every Thursday**

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CHURCH SERVICES AT DOWNHOLME

9.30 a.m. Morning Prayer **Every second Sunday**
9.30 a.m. Holy Communion **Every fourth Sunday**

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CHURCH SERVICES AT MARSKE

11.00 a.m. Holy Communion **Every Sunday except 2nd (& 5th) Sunday**
11.00 a.m. Morning Prayer **Every 2nd (& 5th) Sunday**

The season is changing: already there is a nip in the early morning air and dew on the grass. The leaves are changing to glorious colours and beginning to fall, so Autumn is definitely here. Later this month, the clocks will go back and it will be time to dig out those winter woollies. Summer will be a distant memory, but I hope you were able to make the most of what there was.

In this issue, we have our usual eclectic mix of articles and information, which we hope will be helpful and of interest to our readers. Judith MacLeod has visited another beautiful Cathedral; John Pritchard continues with Bible Matters; and Christine Porter has been pondering about Yew trees in churchyards. Jim Jack has been digging out some dates in October, some with more significance than others; tells us more about two Christians who were 'giants' of social reform in the 19th Century; and brings us up-to-date with the 'doings' of the Friends. Carole McCormack starts us off with what we hope will become an occasional series on 'Memorable Manuscripts' by sharing details of a book which really made an impact on her. Have you ever read something which has left a lasting impression? If so, we'd love to hear from you. She also contributes another dog walk and shares a heartwarming story with lessons for us all. Judith Barber tells us how her 'Norwegian Adventures' all began, and the story will continue in future editions. Jane Hatcher reveals more about her investigations into those whose memorials have had to be moved; Stephen Clark relates the intriguing story of the Marske silver, now kept securely in Ripon Cathedral; and George Alderson returns with another poem. Details can be found about our latest Charity of the Month and the state of the parish finances and, finally, Wendy Pritchard contributes her last 'Notes from the Garden' for this year. We are really grateful for all her articles and look forward to her returning next Spring.

This issue will appear just in time for Harvest Festival. This year, contributions of non-perishable goods are invited for The Open Pantry run by our neighbouring parish. This worthy cause really deserves our support so, to find out more about what is needed, please see the list at the back of the church.

John McCormack

**Cover photo by Wendy Pritchard:
Grey Friars Tower in Autumn**



Letter from Lorna

October 2024



I don't know why, but this time of year has always been the "start of the year" for me. The schools have gone back, the farmers are well through their harvest, and my favourite season of Autumn has begun.

This year is no different.

So, what does it mean that I've been here for a whole three months now (if you can believe it) and I feel like I've only just started? Well, the first couple of months are always supposed to be a bit more chill. Everyone kindly started going away on holiday just as I started the job, meaning I've been able to get to know people at a reasonable pace and have a built-in conversation starter that doesn't involve work or the weather (though, seriously, how damp has this summer been? Madness!). It's meant I've been able to gently dip my toe into the waters of schoolwork, and then continue on somewhat serenely in my pastoral and liturgical duties.

And thus, with the idea of a 'new year' in mind, I'm going to make some resolutions. Number one is my prayer life. It can be so easy, when getting busy, to drop something— and in chatting about this with fellow curates, it seems like prayer life can often be one of the first things to go. It feels like other earthly duties take priority – my duty is to the flock! To the earthly church! It can be weirdly easy to forget the whole reason I'm here doing this whole thing. I'm here for God, so I should probably check in with him on the regular. You know, making sure I'm being guided by the Holy Spirit, rather than any earthly shenanigans.

Number two is to really enjoy this Autumn. Nature is, after all, God's glorious creation, and I have a feeling Richmond is going to be absolutely spectacular, especially along the Swale. This, in a way, connects with resolution number one – being out and about in nature is one of my primary ways of chatting to our Maker, because I can truly see the beauty of what He has made.

And finally, magic number three: I will work hard for all you lovely lot. That I've been able to get to know you and your holiday plans has made me feel right at home, and I'm eternally grateful for it. Thank you for making this move so easy for me!

Lorna



Martin's Message

October 2024



Charitable Giving at St Mary's

This month, as we celebrate our Harvest Festivals, we give thanks to God for his rich providence. As well as our food, this includes our gifts and skills, which enable us to earn a living and contribute to society. We are all called to be good stewards of the gifts we have received and to give generously, especially to those who are less fortunate than ourselves. This call applies to individuals, families, communities, nations – and to churches.

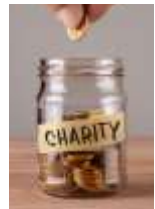
At St Mary's, we invite support each month for a 'Charity of the Month' – as well as promoting Christian Aid Week, the work of the Mothers' Union, the Children's Society (through our Christingle Service), the Royal British Legion, the Mayor's Charities, and the appeals launched by the Disasters Emergency Committee (DEC). Our aim is also to establish regular support of the mission of the wider Church at home and overseas

During 2024 the Charity of the Month programme has included a mix of local and national or international charities, and the Charitable Giving Team is most grateful for your support. We would now like to invite you to suggest the charities we will be supporting in 2025. During October, there will be slips enclosed in the Pew Sheet to enable you to do so – or simply contact a member of the Team. Please make your suggestion by **Sunday 27th October**. The Team will then compile the 2025 Programme and present it for approval at the November PCC meeting.

Thank you again for your generous support of our charitable giving at St Mary's

The St Mary's Charitable Giving Team

(Martin Fletcher, David Frankton, Colin Hicks, and Cllr. Loo Morton)



MEMORABLE MANUSCRIPTS

Have you ever read a book which has had a lasting impact upon you? Here, **CAROLE McCORMACK** shares her experience of one such book, which is still fresh in her mind, and a touch-stone, after more than 40 years.

Book: More than a Carpenter

Author: Josh McDowell

Publisher: Kingsway Publications, 1977

New Year's Eve, 1981. I was sitting by myself in front of a huge log fire in the draughty Sussex farmhouse in which I was living at the time. Pre-daughters, I still had labradors – yellow this time, and my first. It had started to snow, gently to begin with, but then hard enough for me to hear the soft impact of the flakes as they hit and melted against the windows.



I hadn't been confirmed as a child, and so was having confirmation lessons with my then Minister, John Bickersteth, an inspirational man who first showed me some of the height and depth and breadth of the Christian faith. I can't remember whether or not reading *More than a Carpenter* was his recommendation, but the atmosphere of living in Ashburnham at that time was so exciting, so evangelistic, that it could have been any one of a dozen people.

The blurb on the back of my ancient copy is a bit cliched and over-dramatic for my natural tastes, so don't worry overmuch about reading this. In his short book (124 pages), McDowell examines the question: *Was Jesus Lord, Liar or Lunatic?* He says that, when people claim that Jesus was 'just a good moral man or a prophet who said a lot of profound things', this is self-contradictory, because Jesus also said that he is the Son of God. If this was a lie, then how can He be a 'great moral teacher and knowingly mislead people at the most important point of his teaching – His own identity.'?

After the exploration of this fundamental question, carefully-referenced chapters

deal with the historical accuracy of the New Testament and evidence concerning Jesus' resurrection. A range of theories which would explain the empty tomb in worldly and scientific terms are considered, and dismissed on sound grounds. At the end of the chapter which looks at these theories, McDowell quotes from Lord Darling, former Chief Justice: 'There exists such overwhelming evidence, positive and negative, factual and circumstantial, that no intelligent jury in the world could fail to bring in a verdict that the resurrection story is true.'

More than a Carpenter is easy to read. It is written in plain English, not evangelistic jargon, and personal testimony is vivid and immediate, but not over-emotional. Reading this book was, I suppose, exactly what I needed in my Christian journey, at the point I needed it most. It was the first commentary on the Bible that I had encountered and, on that first day of 1981, it reset my path and my thinking for the future.

More than a Carpenter is still available, in paperback or as an audio book from Amazon. Why don't you try it and see if your reactions chime with mine?

Carole McCormack

HARVEST FESTIVAL AT ST MARY'S

10.00am – SUNDAY, 6th OCTOBER

Your donations this year are kindly requested for

THE OPEN PANTRY

in the parish of Easby, Skeeby, Brompton-on-Swale and
Bolton-on-Swale

and will be gratefully received at the service on that day.



A list of preferred, non-perishable,
items will be available at the back
of the church.

Thank you.

CELEBRATING CATHEDRALS

Now that its repairs have been completed and all the scaffolding removed, Salisbury Cathedral, set in its spacious Close, can be seen in all its glory. **JUDITH MACLEOD** visited recently and shares her impressions with us.

Salisbury Cathedral – a spiritual place

I cannot resist the appeal of a cathedral — there are 42 of them in England, giving me plenty to visit. Recently, as we were visiting friends in Wiltshire, I took the opportunity to visit Salisbury cathedral. It was not easy to get there — the roads were busy and parking near the cathedral is expensive, but it was worth it and, even if cathedrals are not your bag, there is plenty to interest most visitors.

The cathedral is set within a spacious, walled close — described by Pevsner as ‘the most beautiful of England’s closes’ — in the centre of the city, and its spire, the tallest in England at 404 ft, is visible from miles around. The façade at the western end is very ornate, with an almost intact set of 80 sculptures of saints, bishops and kings. The visitor’s entrance to the cathedral itself is via the cloister and, at £12, entry is not cheap, but it gives you unlimited visits for a year and there is plenty to interest you.





As I approached the façade on foot, I noticed some figure drawings hanging on an external wall with the title ‘Breathe’. They are part of an exhibition about the impact of climate change. The artist, Dryden Goodwin, pays homage to Ella Adoo-Kissi-Debrah, whose exposure to air pollution contributed to her death at the age of nine. There are also exhibits in and around the cathedral on the same theme by other artists.

Once inside I started to explore in the SW corner, where there is a model of the cathedral surrounded by information boards. Construction began in 1220 on the water meadows, close to the River Avon. The cathedral is unusual in being the first to be built on an unobstructed site. It was also built in just 38 years, a factor which accounts for the unity of its Early-English Gothic style. I learned that in the thirteenth century the daily rate of pay for a mason was 4d (a groat) and for a carpenter 3d — with food included. The foundations are very shallow — only 4 ft — and in 1915 the nave was flooded with water.

Next to the model is what is considered to be the oldest mechanical clock in the world dated 1386. It has no face and can only indicate the hour with its chime. It was originally built to ring the bells for the services.



The Medieval Clock



**The Nave
looking West**

The nave is shorter than that of Exeter cathedral which I visited in April and the vaulting is less ornate. The most intricate part is over the transepts, where it is delicate and decorated with bosses. The effect is almost lacy.



**Prisoner of Conscience
Candle**

If you have time to sit and contemplate, go to the chapel at the east end where you will find the Prisoner of Conscience candle representing Amnesty International and the very blue stained glass of the Prisoners of Conscience window designed by Gabriel Loire and unveiled by Yehudi Menuhin in 1980.

I find music in a cathedral spiritually moving, but sadly there was none to be heard that day. What I found most moving was the unconventional modern font half-way down the nave. It was installed in 2008 and is the largest working font in any British cathedral. It is a 10 ft wide shallow basin, cruciform in shape, and is filled to the brim with water. This constantly overflows through filaments at each corner into bronze gratings embedded in the floor. The perfectly still surface of the water in the font reflects its surroundings, namely the nave windows and soaring pillars. On the rim there are biblical quotations, as here from the Book of Isaiah 43:2: 'When you pass through the waters, I will be with you.'



Reflection in the surface of the water in the Font

After studying some of the exhibits of the 'Impact on Climate' exhibition, I walked through the cloister to the magnificent Chapter House, an octagonal structure with a high vaulted ceiling, large windows and an attractive tiled floor.



The Chapter House

During the Second World War it was occupied by families whose houses had been bombed. A false ceiling was installed below the windows to protect the families from night raids.

Nowadays the room is used to house one of the 4 extant copies of the Magna Carta dated 1215. Apparently, there were at least 13 copies. It was written in Latin, and was also translated into French for King John and his barons to understand. It was the first document to put into writing the principle that the king and his government were not above the law. I was quite taken with the information that the Magna Carta was written with a quill pen made from the sharpened feather of a swan or goose, and that the point was a slightly different shape depending on whether the feather came from the right wing or the left to suit left-handed and right-handed scribes respectively. They used ink from oak gall.



The Magna Carta

I rounded off my visit with a tour of the very beautiful cloisters to the sounds of birdsong recorded as another contribution to the exhibition 'The Impact of Climate Change'. The exhibition continues until 6th October '24. For those in need of refreshment, there is a Refectory off the cloisters. This has a glass-roof, through which patrons can look up and see the magnificent spire.



Judith MacLeod

IT'S A DATE

As someone who used to teach some History, and having an accompanying interest in notable dates, **JIM JACK** always associates October with battles (Hastings in 1066 and Trafalgar in 1805). Digging deeper has revealed another fascinating array of lesser-known dates which are listed as significant in this month when the clocks go back.

Here is just a small selection.

SAINTLY DATES

October does not hold a large number of dates upon which the works of well known saints are marked with feast days. One of the lesser known dates might be found in Austria, Spain and Portugal, where, since the 15th century, they have celebrated the work of Guardian Angels on **2 October**, with Pope Clement X making it an international feast day in 1607. Then there's St Denys of Paris (**9 October**), who brought Christianity to Paris before his martyrdom c 250 A.D., or St Odran of Iona, who one of Columba's first companions.

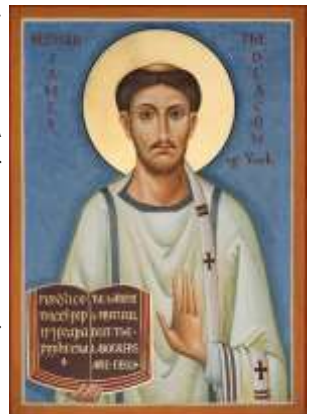
A LOCAL SAINT

One new to me, and much closer to home, is James the Deacon, called by one historian 'the one heroic figure' in the Roman mission to Northumbria. No wonder – in a time of political chaos, with the king murdered and even the bishop fleeing for safety, James the Deacon stood firm.

It had begun when Pope Gregory the Great sent Paulinus, Bishop of York, to take Roman Christianity to Northumbria. James the Deacon, almost certainly an Italian, was among those who went with Paulinus.

The mission began well, and Edwin the king of Northumbria was converted. Roman Christianity in Northumbria took root and began to grow, but then in 633 Edwin fell in battle with Penda, the ruthless pagan king of Mercia. A pagan backlash began: the queen and her son fled for Kent, with the Bishop Paulinus going south with them. All that was left of Roman Christianity in Northumbria was James, now a solitary deacon.

But James was made of stern stuff. In spite of the danger from Penda, it is said that James stayed on at a village near Catterick and continued to preach the gospel, often risking his life as he cared for the Christians. His success



James the Deacon

was discovered when the Northumbrian mission returned five to ten years later. They found a Christian community still active in Northumbria, including the Catterick areas, where he remained throughout this troubled period. James had been indeed been a faithful servant.

After Penda died, and Christian rule was re-established in Northumbria, James turned to teaching music, especially Gregorian Chant, to the fledgling churches in the region. Bede praised him for his honour and integrity. James was present at the Synod of Whitby in 664, which met to discuss the differences between the Celtic Northumbrian Church of the North, and the Roman Church of the South.

When James died sometime after 671, he was deeply mourned by the ordinary Christians of Northumbria, both Celtic and Roman. He had never deserted them.

WHAT ABOUT FRANCIS OF ASSISI?

It would be wrong not to acknowledge the feast day of such a major saint as Francis of Assisi (**4 October**), although his life story was covered at some length in a previous issue of this magazine. **18 October**, however, marks the feast of St Luke the Evangelist.

To St Luke, a Gentile, we owe the beautifully written Gospel of Luke, and the Book of Acts. He was a Greek physician, a disciple of St Paul, a companion on some of his missionary journeys, and an inspired writer.

Luke's gospel focuses on the compassion of Christ. It contains some of the most moving parables, such as the Good Samaritan and Prodigal Son. Scholars say that, 'with his emphasis on poverty, prayer and purity of heart, this makes up much of his appeal to the Gentiles, for whom he wrote.'



St Luke

Women figure more prominently in Luke's gospel than any other as shown by his extended writing of the Virgin Birth, and stories of Mary, Elizabeth, and the woman who was a sinner.

We are also told that, in Acts, Luke is 'remarkably good as linking sacred and pagan history, as subsequent archaeology has shown. A principal theme of his Acts is how the early Christians moved away from Jerusalem into the pagan world, and especially on to Rome.'

Luke is the patron saint of doctors, surgeons and artists (due to his picturesque style of writing). His symbol is an ox, sometimes explained by reference to the sacrifice in the Temple at the beginning of his Gospel.


DATES FOR TODAY

There are two month-long ‘events’ which claim the whole month for their special commemoration and emphasis. October is Black History Month and also marks a month of events which contribute to the Big Draw Festival.

You could grab a coffee and egg, spinach and mushroom sandwich in a well-known coffee shop in town, as an acknowledgement of International Coffee Day and World Vegetarian Day on **1 October**.

The Bard of Downholme, George Alderson, may already know that **3 October** is National Poetry Day. For those who struggle with ‘word blindness’, there is world focus on dyslexia the following day as part of World Dyslexia Week, which runs from **2-8 October**. A range of activities and events in support of this are to be publicised during this week. The United Nations Education, Scientific and Cultural Organisation (UNESCO) has designated **5 October** as World Teachers’ Day, with those background supporters of education — specifically child care and the school run i.e. grandparents — get their day in the sun with UK Grandparents Day on **6 October**.



 But hold fast. Are you a user of the ubiquitous ‘smiley’? If so, spare a thought for their inventor, Harvey Ball, who asked that **5 October** should be a special day of smiles and acts of kindness on World Smile Day. The challenge here is to keep it going not just on the 6th, 7th, 8th or even the whole month — because **15 October** is National Grouch Day.



Why this day was chosen (why at all, you may say?) is a fair question, although archaeologists, who carefully dig only to find nothing of note, can cheerfully share the day as the International Archaeology Day falls on the same date.

For UK citizens, the seven days which follow (**16-23 October**) are of particular importance to the planet, as the focus is on National Recycling Week. Within this is International Repair Day (**19 October**) — always on the 3rd Saturday in October. I wonder if the Repair Workshop, which was held in Richmond in September, will be repeated?

A core of our readership may like to know that, since 1990, **21 October** has been Apple Day (a day dedicated entirely to celebrating all things apple: apple pie, apple sauce, apple crisp ... the list goes on and on) but how many know it is also Trafalgar Day, commemorating Nelson's fleet's victory over the French fleet in 1805?



World Opera Day on **25 October** is an annual celebration of that art form, just before the darker days of the end of British Summer Time, on **27 October** this year, which specifies when the clocks should go back (even if out of guarantee).

Having had a plethora of animal days over the summer, we have to wait until **29 October** for our first such day, with the celebration of National Cat Day, although internet experts may resent it taking attention away from National Internet Day — which falls on the date upon which the first ever internet message was sent.

The month closes, as ever, with All-hallowtide, the day upon which the church sets aside time to remember the dead, especially the saints (or hallows), martyrs and all of the faithful departed from this life. It is believed that this date was chosen as it matched an existing pagan Gaelic festival called Samhain, which celebrated the successful end of harvest, and a time when the veil between the worlds of the living and the dead were lifted

For centuries, the day was also a day of remembrance in the Celtic Christian communities in Ireland and Scotland, from which immigrants from those countries took associated customs to America in the 19th century. American influence, more commercial than religious, spread these throughout the world. 'Guising' (Scottish) or 'Souling' (Irish) became 'trick or treating', whilst other activities representing the spirit world and hauntings developed. Christian observance of All Hallow's Eve includes attendance at church services, reading out the names of the departed, and the lighting of candles in their remembrance.

So there you have it. There goes October, the usual eclectic mix of the spiritual, the saintly, the worthy, the important, the useful and the 'this'll be useful information to impress quizzers' dates.

Apologies for missing out a number of lesser known saints — as well as Harry Potter Book Day (**19**), World Space Week (**4-10**), Edward the Confessor (English King and saint whose special day is **13 October**). But hang on. That's a bit quirky. So St Edward's day is the day before the date of the Battle of Hastings (**14 October**). Now is that a coincidence or deliberate? I'd better find out. See you in November? It's a date!

Jim Jack

BIBLE MATTERS

In his second article in this series, **JOHN PRITCHARD** seeks to explain why it may be that so many people don't persevere with their reading of the Bible, and suggests some approaches which might help.

WHY IS THE BIBLE SO COMPLICATED?

When we're first faced with a huge book of 750,000 words in 66 books written by over 40 authors over a period of well over 1000 years, we're entitled to blanch a bit. This is no simple read. Indeed, many people are simply put off by such a complicated document and leave it to the rector to explain it in manageable ten-minute bites on Sunday morning.



One Christian writer called it 'a swarming compost of a book, an Irish stew of poetry and propaganda, law and legalism, myth and murk, history and hysteria.' Indeed, the variety of genres in the Bible can be bewildering. Rowan Williams wrote that it's as if you had between the same covers, Shakespeare's sonnets; the law reports from 1910; the introduction to Kant's Critique of Pure Reason; the letters of St Anselm; and a fragment of the Canterbury Tales. Phew!

You might also say that the Bible is written by a king (David), an exile (Ezekiel), a shepherd (Amos), a prophet (Isaiah), a priest (Jeremiah), a Pharisee (Paul), a doctor (Luke), a fisherman (Peter), a visionary (John) and many others. And over many hundreds of years, for many different reasons, and in many different styles. No wonder it's complicated!

Here are a number of principles to help us approach the Bible:

1. It helps to realise that the Bible is not a 'look-it-up' encyclopaedia of timeless moral truths, but the uplifting story of God at work in a violent, messed-up world, calling people into a new way of life.
2. The Bible is a collection of inspired human voices bearing witness to an evolving understanding of God and the way God works and reveals himself. You don't have a seamless, or indeed a worthy, picture of God from all the chapters. They're a mixed bag, but they show men and women (usually

men I'm afraid) struggling to understand the mystery of God.

3. The story of the Bible converges on Jesus. He makes sense of what goes before and sets the agenda for what follows. Think of the Bible as like the debris of a great explosion. That explosion was the God disclosed in Jesus. Don't worry too much about the debris; focus on the explosion.
4. The Bible is bound to be strange, because it points beyond human experience to God, and God is not part of our world in an obvious way.

We'll look later at the difficult, sometimes awful, parts of the Bible. We'll look at how it came to be written, by whom, when and why. We'll look at its reliability and who put it together in the way we've got it. But for the time being let's accept the Bible's complexity and not try to iron it all out into a beach paperback. This is powerful material; it changes lives.

Mark Twain got it right when he said: 'Most people are bothered by those passages of Scripture which they can't understand. As for me, I always notice that the passages of Scripture that trouble me most are those that I **do** understand.'

John Pritchard



**We have laid to rest those who have died
and give thanks for their lives.**



John Finch	21st August
Barbara Florentine	30th August
Graham Anthony Malcolm Chapman	5th September
Charles Richard Waterfall	6th September
Eric John Brooks	13th September
John Keith Robson	18th September

May they rest in peace and rise in glory.

Whatever we were to each other, that we are still.

Speak of me in the easy way in which you always used..

Let my name be ever the household word that it always was.

Let it be spoken without effort, without the ghost of a shadow in it.

Why should I be out of mind because I am out of sight?

I am but waiting for you, for an interval, somewhere very near...

I'VE OFTEN WONDERED ...

Yew trees are not very common, possibly because of their poisonous nature, but can you recall seeing one that isn't in a churchyard? In this article, **CHRISTINE PORTER** looks into their background and seeks to answer the question...

Why do so many English churchyards have yews?

Yew trees are commonplace in churchyards and, according to David Bellamy the famous botanist: "We ... know that ever since people arrived in force upon these shores, they have been in the habit of planting yew trees in acts of sanctification, close to where they eventually hoped to be laid to rest".

Yews had a sacred role before the rise of Christianity. For thousands of years, they have been associated with death and the journey of the soul from this life to the next. They were sacred to Hecate, Ancient Greek Goddess of Death, Witchcraft and Necromancy, and were said to purify the dead as they entered the underworld of Hades. Celtic druids also saw yews as sacred and planted them close to their temples to use in death rituals. Being a symbol of death, but very much alive, yews came to represent eternity and are sometimes linked with the Tree of Life, which features in many religious beliefs and philosophies. This powerful symbolism led kings and queens to use yew wood in their staffs and other regalia, keen to link themselves to the concepts of longevity and God-given power.

Many churches were built on the sites of temples, and Christian and pagan imagery and beliefs often fused together. In 601, Pope Gregory suggested that places of pagan worship could simply be converted into Christian churches. There was another reason for Christians to view yews as holy: the heart of the tree is red, while its sap is white. These colours symbolise the blood and body of Christ. As a hardy evergreen tree able to survive on infertile soil, the yew also suggested re-birth and resurrection.

There may also have been practical reasons for planting yews near dead bodies. Yew seeds, needles and bark carry



Ancient yew tree in Churchyard

an alkaloid poison called taxine that could kill cattle that graze on them. According to one study, a dose of 100 grams of chopped leaves could kill an adult. That's a good reason to keep cattle out of graveyards, thus helping to preserve the ground and the bodies beneath. The toxicity was well known: the witches in Shakespeare's *Macbeth* concoct a poisonous brew including 'slips of yew silvered in the moon's eclipse'.

Yew trees were vital for English soldiers. The strong but flexible branches were cut into bows taller than a man and were strung with hemp or flax to create powerful weapons. With a range of 230 metres, they were capable of launching arrows that could pierce chain mail. They helped with English victories at Crecy, Poitiers and Agincourt during The Hundred Years' War and, at the sea battle of Sluys, killed many French trapped on their ships. Longbow skills were taken very seriously: by law, from 1252 onwards men had to practise their archery. This would happen in an area known as the Butts (or Batts), an area of flat common land which was wide enough to avoid 'friendly fire'. Many Butts/Batts place names survive today, often near churches, and our Richmond riverside Batts area was almost certainly used for archery practice in medieval times.



Yews thrive in almost any soil, apart from acid peat, including chalk and limestone, so long as the drainage is good. They can tolerate harsh weather, strong winds and atmospheric pollution. In 1307, King Edward I ordered yew trees to be planted in churchyards to protect the churches from gale damage. Churchyards offer excellent light and space and no competition from other trees compared to a woodland. Yews can reproduce themselves either by sending out shoots for fresh growth, or when a branch reaches the ground and embeds itself. Sometimes two trunks fuse together to form a larger tree.



St Edward's Church, Stow-on-the-Wold

Two yew trees have pretty much grown into the wall on the side doorway to St Edward's Church in Stow-on-the-Wold. It looks so magical that some people believe it inspired the Doors of Durin in J.R.R. Tolkien's *The Lord of the Rings*. Tolkien travelled widely in the Cots-

wolds, being born near Birmingham and educated at Oxford. Who knows if he imagined this as the entrance to the underground world of Moria?

Yews have excellent survival skills and can live for hundreds of years: individual trees may predate Christianity, with some believed to be several thousand years old. The Ancient Yew Group has produced a list of all the known significant yews in Britain, with every yew on the list being considered particularly worthy of careful protection and rated 'ancient', 'veteran' or simply 'notable'. Just over 1,000 churchyards in England contain AYG-listed yews, and 154 of them contain ancient specimens. In Wales there are nearly 350 churchyards with yews of note and, of these, 84 contain ancient trees. While the list of notable yews remains a work in progress, the group believes it has covered almost all churchyards which have an ancient or veteran yew, and the information for each church and diocese can be found on the AYG website.



Millennium yews were planted in 2000 as part of a joint scheme between the Church of England and the Conservation Foundation UK to celebrate the end of the second millennium. The Church promised a cutting, taken from some churchyards that have yews more than 2,000 years old, to any parish that wanted one. It expected a demand for a few hundred, but by the end of the project had distributed 8,000 cuttings to 7,000 parishes. Those planted included trees at Lambeth Palace and the National Memorial Arboretum. Often dignitaries were invited to ceremonially plant the trees, and these included bishops, vicars, celebrities and members of the Royal Family. The project helped raise awareness of environmental issues within the church and provided a large collection of yew trees of known provenance.

Finally, the poison in yews is not always bad news. The Bathurst estate in Cirencester is shielded by the largest yew hedge in the world, planted in 1720 and standing 12m (40ft) high and 45m (150ft) wide. It takes two gardeners around two weeks to trim it every August and the cuttings are used to help produce a chemotherapy drug to treat ovarian, lung and breast cancer, because the taxanes (extracted from the taxine) stop new, unwanted cells forming.



Yew leaves and berries — beware!

Christine Porter

TIME OF MY LIFE

Sometimes in life, something completely unexpected happens, which changes things for the future. So it was for **JUDITH & GRAHAM BARBER**, when their eldest daughter met, and subsequently married, a Norwegian national. Over the past almost 25 years, frequent visits to Norway have ensued, the first of which Judith recounts below. More adventures will follow in future editions.



2 guests at the wedding

Our eldest daughter, Julie, married her Norwegian husband, Kristian, in August 2000, here at St Mary's Church. It was a perfect occasion, and beautiful service, with many Norwegians making the journey to celebrate with us. Several were resplendent in their colourful National costume (the Bunard) and were extremely hot in the thick material on a 24°C day. Not all Norwegians own a national dress, but if they do it is customary to wear it for weddings, Christenings, Confirmations and Norway Day.



Canon Richard Cooper had the idea of flying their national flag from the top of the church tower, so that the visitors could easily find the church. Kristian, a member of the Norwegian Special Forces, obliged by bringing a full-sized pennant, so everyone would know that something Norwegian was going on.

Fast forward to the following June, and Julie invited me to join herself and Kristian's mum, Olaug, in a drive north from Oslo to the Lofoten Islands — a "Thelma and Louise Plus One" adventure covering a distance further than from Oslo to Italy. I took a week off work, flew from Newcastle to Stavanger on a tiny plane, then Stavanger to Oslo, landing at 10.50 pm. Julie and Olaug were there to meet me and we drove through the night, which never became completely dark.



Hoisting the pennant on the church tower



We drove until 1.00pm the next day, passing through Nord Fron Commune, which is twinned with Richmond – there are signs confirming this on roads into Richmond – through Trondheim to Trofors, where we rented a small log cabin for the night, sleeping in one room on a bunk bed and a bed settee.

The next morning, we set off again, stopping at Mosjøen for supplies. We could buy food and beer from a supermarket, but for wine we had to find a “Vinmonopolet”, the only shop where wines and spirits are sold in Norway. Just past Moirana we crossed the Arctic Circle, where we had a picnic, drove up the Saltfjellet (salt mountain) to Hamarøy, enjoying spectacular scenery along beautiful fjords, reaching Skutvik at 7.00pm. From there we hoped to sail over to Lofoten, but the last 2 ferries for that evening were fully booked, so we found a nearby campsite and a superb log cabin, cheaper than the Trofors “hytte”, with 3 bedrooms and a huge living room. It was right on the beach with a backdrop of rugged mountains. After supper we walked along the beach, where sea-urchin and pink and white crab shells were plentiful. An old deserted fisherman’s cottage looked interesting, but it started to rain and it was midnight, so we returned to our cabin for a hot bedtime drink. It was still broad daylight – light enough for me to read my book in bed without putting a light on.

Next morning we caught an early ferry to Svolvær in heavy rain and met Kristian, who was on exercise up there in charge of a group of young army recruits. A number of young Norwegians opt for doing 15 months national service after leaving school, although it is no longer compulsory. That day we drove south to Å (pronounced “oh”), the last island reachable by road, crossing from one island to the next by linking road bridges and appreciating the scenery full of the dark, jagged outlines of the mountains which characterise the Lofotens. Fish-drying frames, perhaps 10 feet tall were noticeable all over, but there were only 2 left with fish still hanging. The rest had all been collected the previous week. Drying cod is a hugely important industry on the islands and most of the villages are fishing villages. I did sample some, which Kristian battered with a mallet for some reason, but to be honest I prefer it battered in the English way!



Lofoten Village, with mountain behind.



Olaug, Kristian's mum,
with his sister and niece

Our accommodation was an old fisherman's cabin with a very low door-frame (we all banged our heads at some point) and next morning we enjoyed a delicious buffet breakfast in the large warehouse, which the army use as their eating and activities centre. We drove into Svolvær village where several naval ships and helicopters had arrived to celebrate a visit by Crown Prince Håkon, but festivities were a bit dampened by heavy rain. For my evening meal I tried whale (but don't think I'd choose it again), followed by live music outdoors at the restaurant, as the rain had finally stopped. It felt very strange indeed sitting outdoors at 12.45am in broad daylight.

Time to drive back south to Oslo the next day. The midnight sun had hidden behind clouds the whole time, but, nevertheless, the 24-hour daylight was a wonderful experience.

Judith Barber

THE PERILS OF SPELL CHECKERS!

A salutary lesson for the unwary.

Spell Check

*I have a spelling chequer, it came with my pee sea.
It plainly marques for my revue miss steaks eye cannot sea.
Eye strike a quay and right a word, and weight for it to say
Weather eye am wrong or write, it shows me strait away.
As soon as a mist ache is maid, it nose bee four two late,
And eye can put the error right, its rarely, rarely grate.
I've run this poem threw it, I'm shore your pleased to no
Its letter perfect in it's weigh, my chequer tolled me sew.*

(Sauce unknown)

FAITH IN ACTION

As was pointed out earlier in 'IT'S A DATE', this month is a bit short of commemorative dates for well-known saints. Given the current interest in prison reform and reform of the House of Lords, however, there are two un-beatified individuals, with October connections, whose life-work exemplified faith in action.



Here's a quizzical challenge. Before reading any further, look at the picture on the left and say what or who it represents and where it is. Its full title is the Shaftesbury Memorial Fountain. The statue in Piccadilly Circus was sculpted by Alfred Gilbert and was called the Angel of Christian Charity, erected in 1893.

I was surprised to learn that it *is not* Eros. It is Anteros, his brother, the Greek god of selfless love. It is a memorial to the great Victorian philanthropist, politician and social reformer of his generation – Lord Shaftesbury

Anthony Ashley-Cooper, the 7th Earl of Shaftesbury (1801 – 1885) was a devout Christian who spent his life fighting to help ease the plight of lunatics, chimney sweeps, children in factories, women and children in the mines, opium addicts, and children without any education.

His own early life was loveless and bleak – his parents formal and frightening; his early schooldays a 'horror' of 'cruelty and starvation'. The only love came from the family's housekeeper, Maria Millis. A biographer wrote: *'She provided for Ashley a model of Christian love that would form the basis for much of his later social activism and philanthropic work.'* The reality and homely practicality of her Christian love were a beacon for the young Ashley. She told him Bible stories and taught him a prayer.

After Christ Church Oxford, where he proved an outstanding scholar, Ashley turned to politics. In 1826, aged 25, he was elected as Tory MP for Woodstock. He was eager to serve on parliamentary committees that got things done; his great life's work had begun.



Anthony Ashley-Cooper
7th Earl of Shaftesbury

Lunatics: In 1827, lunatics were kept chained naked in straw, forced to sleep in their excrement. They were washed in freezing cold water, with one towel for 160 people and no soap. There was gross over-crowding and inedible food: asylums were places to die in.



Shaftesbury's maiden speech in Parliament was in support of a Bill to improve conditions. He wrote: *'By God's blessing, my first effort has been for the advance of human happiness.'*

It took years. From 1827 to 1884 he fought for a succession of Lunacy Acts, writing later of 'the years of toil and care that, under God, I have bestowed on this melancholy and awful question.'

Child Labour and Factory Reform: Again, reform took many years, with Shaftesbury fighting for the Ten Hours Act in



1833, 1842, 1844, 1846 and 1847 – when it finally got through Parliament. No child under the age of 9 should work in the cotton or woollen industries, and no one under 18 must work more than ten hours a day. Whilst this is still harsh by modern standards, it represented real progress in its day and was met with strong opposition from many factory owners, who

had considerable power in the Commons and influence in the Lords.

Miners: In 1842 he fought to outlaw the employment of women and children in coal mines.

Climbing boys: Thousands of young boys were dying in terrible pain – scorched, blinded and suffocated by soot, or with cancer of the scrotum from climbing chimneys. Ashley fought for Bills in 1840, 1851, 1853, 1855, 1864 until finally the Chimney Sweepers Act 1875 closed the practice down.



Education reform: In 1844, Ashley became president of the Ragged School Union that promoted education for poor children. He wrote that if it were to fail, '*I should die of a broken heart*'

Religion: Lord Shaftesbury was a devout Christian, who became a leading figure in 19th century evangelical Anglicanism. He was President of British and Foreign Bible Society for nearly 30 years; was very sympathetic to the Jews; and advocated their return to the Holy Land.

Lord Shaftesbury's funeral service at Westminster Abbey on the morning of 8th October 1885 drew thousands of people. The streets along the route were thronged with the poor: costermongers, flower-girls, boot-blacks, crossing sweepers, factory-hands and many more. They waited for hours just to see his coffin go by. He was dearly loved by them as the 'Poor Man's Earl'. One biographer wrote: '*No man has in fact ever done more to lessen the extent of human misery, or to add to the sum total of human happiness.*'

ELIZABETH FRY (1780—1845)



Elizabeth Fry

Another great reformer of the Victorian age was Elizabeth Fry. She is known for her endless compassion and energy – and, together with a steadfast determination to do God's work, this outstanding philanthropist became one of the foremost promoters of prison reform – not just in Britain, but in all of Europe.

Elizabeth was born in 1780, far from any prison. The family lived in Norwich, where her father was a wealthy Quaker banker and merchant. In 1800 she married a London merchant, Joseph Fry.

Elizabeth could have spent her life safely at home, raising her many children, but instead she felt compelled to help the desperate social needs of the time.

There was a good reason for this. Back in 1798, when she had been attending a Quaker meeting in Norwich, someone had spoken what Elizabeth felt was a prophetic word for her life. As she noted in her diary at the time:

'Deborah Darby then spoke... she addressed part of it to me; I only fear she says too much of what I am to be. A light to the blind; speech to the dumb; and feet to the lame; can it be? She seems as if she thought I was to be a minister of Christ. Can I ever be one? If I am obedient I believe I shall.' And she was.

Elizabeth was accepted as a Quaker 'minister', and her good works in London began. But it was not until one day in 1813, when she visited Newgate Prison in London, that Elizabeth's life changed forever. That day she witnessed such horrors of the circumstances in which women and children were kept, that she knew she had found the focus for her life's work.



Soon her daily visits to the prison, where she read the Bible and taught the women to sew, grew into a campaign to achieve basic rights for the women prisoners. She fought for the classification of criminals; the segregation of the sexes; female supervision of women; and some provision for education.

In 1817, she created the Association for the Improvement of Female Prisoners, and then lobbied Parliament. By 1818, Elizabeth had raised such a storm that she was called to give evidence to a Parliamentary Select Committee, which was examining conditions in prison. They accepted many of her proposed reforms.

In 1820, Elizabeth tackled the huge problem of destitution in London. She opened a 'Nightly Shelter for the Homeless in London', which became the first of many. She founded a society to help released prisoners with rehabilitation. And she was certainly a 'hands-on' sort of lady; it was said that, for the next 20 years, she personally inspected every single ship containing women convicts before it sailed to Australia.

Between 1838 and 1842, Elizabeth visited all the prisons in France, reporting to the Interior Minister. She then inspected prisons in Belgium, Holland, Switzerland, Germany, Denmark, Scotland and Ireland.

Elizabeth also founded schools for poor girls; soup kitchens for the hungry; better housing for the poor; and investigated mental asylums. She even established a nursing school, which influenced her distant relative, Florence Nightingale.

By the time Elizabeth died in 1845, she had helped tens of thousands of helpless people to find some relief from their suffering. Her work is all the more remarkable because of the many barriers which women faced in having their views listened to and heard. She had, indeed, lived her life as a 'minister of Christ'.

Source: The Parish Pump Additional Material : Jim Jack

HOW A SIMPLE ACT OF KINDNESS HAD UNEXPECTED RESULTS

So often in life, it seems that everyone is just too busy rushing from one thing to the next, to spare some time for others. Here, **CAROLE McCORMACK**, shares a true story of how a little kindness ultimately, and unexpectedly, reaped its reward.

Lorna Dwyer was a local girl, born in Bedale. She had no brothers or sisters and, possibly because her parents had military connections, she was familiar with foreign postings. When she was older, her home was a cottage in the grounds of St Nicholas, a fine house with a rich history on the edge of a scarp called Clink Bank, which overlooks the town and Easby Abbey. This has been in private ownership since about 1585, making it one of the oldest structures in the Richmond area in continuous use as a habitation. Lorna travelled extensively in the Middle East, often for extended periods, but always returned to her base near Richmond.



Then and Now

St. Nicholas, Richmond



Mike Wood, who has been involved with Richmondshire Museum for over 40 years, first met her, probably in the late 1980's, during one of her periods at home at St Nicholas. At the time, he was involved in an archaeological excavation near there, which was searching for the Anglo-Saxon town of Hindrelac (possibly the Anglo-Saxon name for the settlement which later became Richmond, which is thought to describe a woodland clearing frequented by a hind, or female deer). The actual name Richmond didn't come into use until it was given to the town by Alan Rufus in 1071, when he built the castle on a strong hill (Riche Monte).

Lorna would visit the dig with her teddy bear, her inseparable companion, which

she called Koala Henry and regarded almost as a child. As she was so interested in history, Mike showed her around the recently-founded museum and, from then onwards, she would send him postcards, as if from Koala Henry, whenever she went travelling, sometimes with a £10 note enclosed. Mike always replied to the bear, rather like James Herriot and Tricky Woo, Mrs Pumphrey's little dog, and the friendship between Lorna and Mike grew steadily over the years. As time went on, inevitably her travelling ceased, as did the postcards, and Mike eventually lost touch with her. A few years ago, however, he learned that sadly she had died in a care home in Scarborough, but was then astonished to hear from a solicitor that she had left the museum a very generous legacy.

When Mike attended her funeral, he was saddened to find so few people were there, and gathered that Koala Henry was to be buried with her. As she has no surviving family to thank for her generosity, the Museum has decided to honour Lorna's memory by displaying this story and offering small bears for sale, together with a brief explanation of the background.



The museum is encouraging those who purchase the bears to take them on their travels, photograph them in interesting situations, and then send the photos to the museum website. It is hoped that, in some small way, this will help Lorna Dwyer and Koala Henry to be remembered.



THE MARSKE SILVER

For a very small parish, it is perhaps surprising that not only did it possess such beautiful silverware, but also that it has survived to this day. **STEPHEN CLARK** explores the background to the oldest piece, now safely stored in Ripon Cathedral.

The history of the 1642 Marske paten.

Silverware over the centuries tends to be linked with status and wealth. Before the emergence of a merchant class in Britain that meant royalty, landowners and the church. The oldest Marske silver, The Hutton Cup, was presented by Queen Elizabeth I to her Goddaughter, Elizabeth Bowes, on her marriage to Timothy Hutton in 1592. At around that time, the Hutton family acquired the Marske Estate, which had been purchased with funds from Archbishop Matthew Hutton (Timothy's father), who had won the confidence of Queen Elizabeth I.

The Hutton family remained landowners in Marske for over 350 years. They owned just about the whole of Marske parish (as well as land in the Downholme and Walburn area). In the eighteenth century they were renowned for breeding racehorses, and the Huttons retained at least two horse-racing silver cups until they were put up for auction in the 1960s. In a neat twist of history, The Hutton Cup was bought by Queen Elizabeth II and now resides in Windsor!

The Huttons were the seat of power in Marske – not much happened without their approval. Until the last century the appointment of the rector was made by the bishop following the recommendation of the Hutton family as “Lord of the Manor”. The church has a list of rectors going back eight hundred years: it is perhaps not surprising that many of them since 1600 were related to the Hutton family!

To see the oldest Marske church silver you need to venture to Ripon Cathedral, so our church warden and I went to see it last December. It normally resides in the sixth-century crypt, but was brought upstairs to the library for us to photograph.

Church silver in England has had a disrupted history. In the sixteenth century, after Henry VIII broke away from the Pope, most church silver was con-



The 1642 Marske paten

fiscated and destroyed. After the Reformation many changes occurred, including that communion was participated in by ordinary churchgoers, so new silverware was needed for the task. Marske seems to have had to wait one hundred years for its first replacements for whatever had gone before.

This article is going to focus on the Marske paten, which is the oldest surviving piece of Marske church silverware and dates from 1642. It is likely that it was in use until the 1920s, when a new plate was provided for communion. Perhaps a million communion wafers may have been served on it on Sundays between 1642 and 1920.



Base of the 1642 paten, with inscription celebrating Jeremy Mason's birth

When we saw the paten in Ripon, the verger casually noted that it looked out of proportion. The base is inscribed with a dedication to "*Jere [Jeremy] Mason, born in the parish of Marske, July ye 20. Anno Dom. 1642*". I find it amazing that we can look at the parish registers, now on-line, and confirm the birth of a Jeremy Mason to a George Mason in 1642, so at least we can be sure there has been no mix-up over the years with Marske-next-the-Sea.

The broad dish of the paten is inscribed with the crest of the Mason family. Surprisingly, however, the hallmark of the dish is from 1706, so presumably the two pieces were grafted together after that date. Maybe the verger was right to observe that the whole effect was a bit unbalanced, but why was the item not made all at once?

The real mystery for me, however, is who were the Mason family? They must have had an enduring connection with Marske over at least the 70 years that spanned the dates of the two parts of the paten. Were they land-owners or clergy? They must also have been important enough to have their emblems and names engraved into the church silver. But if they were clergy, why aren't they recorded in the church's list of rectors going back without gaps to 1225? This is where speculation must begin.

When the base of the paten was inscribed in 1642, a Reverend Jackson was recorded as rector at Marske. He is listed as the rector until 1646, hence his time spanned the early years of the English Civil War. Reverend Jackson was a good friend of Timothy Hutton: they are said to have "measured their wits together in



Photo and sketch of engraving on the dish of Marske paten, showing the Mason family crest



knotty points of divinity and philosophy". He went on to pen the Greek, Latin and English inscriptions on the glorious memorial to Timothy Hutton and his family in St Mary's Church in Richmond, after Timothy died in 1629.

A nineteenth century account of the history of the church in Marske, however, leaves open the possibility that Reverend Jackson may have left Marske before 1646. Did the civil war create some instability in the affairs of the church? Certainly, the Hutton's alignment with royalty caused them severe problems at the time. Is it possible that George Mason was part of the clergy at Marske at this time? Could he have celebrated the birth of a son, Jeremy, in 1642 by inscribing his name in the base of the paten?

There is also a curious connection between the Hutton family and the family of a Reverend William Mason of Wensley in the first half of the eighteenth century. I've been unable to prove a formal link between the Mason family of Wensley and that in Marske. Barbara, however, the daughter of Reverend William Mason, was the first wife of John Hutton (1691 to 1768) whom she married in 1720. Could the paten's dish have been inscribed with the Mason crest to celebrate this union?

Alas, Barbara died young, and John Hutton then remarried Elizabeth D'Arcy in 1725. The Hutton, D'Arcy and Mason families appear to have remained close. In 1754, the 4th Earl D'Arcy of Holderness nominated Barbara's brother (also William) as the rector of Aston, near Doncaster. William (junior) was a famous poet in his day, and his life is commemorated in Poet's Corner in Westminster Abbey and in York Minster. He is known to have written a poem critical of the Jacobite Rebellion at around the same time as John Hutton had assembled a militia in Marske to head off any incursion from Scotland. Once again, the landowner had made good with royalty and the established church.

Stephen Clark

FRIENDS OF ST MARY'S

As the Step-Free Access project work begins, the Friends have run a number of activities to add to the kitty, which is being used to support the cost of this improvement work outside the church. This is designed to give easier and more independent access to the church for those with mobility difficulties.

PLANT AND PRODUCE SALE

The Annual Plant and Produce sale was a great financial and social success. The support from church members was terrific, in running the activity, donating items for sale and attending the event, as well as telling friends about it. The result was well-stocked stalls, backed up by the excellent Belles Café; a lunchtime barbecue; and live music in the church. Interest was also evident in the 'Women of Richmond' exhibition.



The flow of visitors only slowed up at 3.00p.m. but, by the end of the day, the event had registered a profit of just over £2,400. A huge 'thank you' to everyone for all of the support.

LATE SUMMER QUIZ

Andy Lovell and his team put on another sell-out quiz in the Town Hall on 7 September, led once more by popular quizmaster Dave Tucker. A great mix of questions – straight factual, quirky and informative – resulted in a tie after eight rounds and a tense tie-breaker question to determine the winners – not the Bell-ringers this time! 'Play your Cards Right' ended an enjoyable evening. Thanks, as ever, to the Challis family for heating up over 80 pies at home and whizzing them in, ready to be matched with David Frankton's legendary mushy peas at the interval. Ticket sales, raffle and bar takings combined to yield a profit of over £1200, a night enjoyed by church members and the wider community alike. And a big thank you to Charlie of the Town Hall staff for his quiet behind the scenes heavy lifting which made this all possible.

Add in another Blues in the Pews evening (see opposite) and we have a contribution of nearly £4000 to the project cost. Many thanks to all concerned.

Jim Jack

**Friends of St Mary's Church Richmond
and
Found the Note
present**

**The George Shovlin
Blues Band
Plus Support**

Friday October 4th

St Mary's Church Richmond

7.30pm for 8.00pm

Bar

Tickets : £10 from :

Blues Night 85, Frenchgate Richmond

and The Castlehill Bookshop

or contact :

foundthenote@yahoo.com

CHARITY OF THE MONTH



Citizens Advice North Yorkshire has as its 'strap-line' 'Good advice changes lives'. **DAVID FRANKTON** tells us more about the organisation's humble beginnings and encourages us to support the important service it provides for those in need.

The Citizens Advice Bureau was first formed in 1939. This was part of a nationwide plan to assess the population's needs and keep people informed as part of pre-war preparations. When war was declared, the newly-formed CAB was soon busy. Vital work helped those who had lost not only their homes during the Blitz, but also essential ration books and identity documents. This was often carried out from temporary offices in schools, offices and vacant shops, with mobile units also offering on-the-spot support. These vehicles were often improvised, and many Citizens Advice volunteers will tell you with great pride that the organisation was born in a horse box.



The first mobile unit
— in a converted
horse box!

Eighty-five years later, the name has changed slightly and Citizens Advice has become one of the largest voluntary organisations in the UK today. The service continues with the founding principle of '*providing the advice people need, for the problems they face*'. Ration books and ID cards may have gone, but the service continues to offer expert advice on housing matters, work-related problems, benefits and, as I write, issues surrounding fuel costs and pension payments. All advice is free, unbiased and confidential.

From personal experience, sharing a situation with a Citizens Advice advisor can be very useful. Preparing for the interview by getting all the facts into some sort



Citizens Advice — Richmond branch — on the corner of Newbiggin

of order to share with someone else is, in itself, a very useful process. To be told *‘You’re doing the right thing and heading in the right direction’* was very good, and reassuring, to hear.

Without losing their independence, Citizens Advice plays a vital role in helping to improve the policies and principles that affect all our lives. Statistics from real people help to provide those in Westminster with real data. Listen out for the words *‘Information from Citizens Advice ...’* on broadcast news and current affairs programmes – it’s surprising how often you’ll hear it.

North Yorkshire Citizens Advice & Law Centre now has eight offices, including Richmond, throughout the region, and also work in outreach centres. The horse-box has long retired, but a mobile advice bus helps with the work in this particularly rural location. There are 100 paid staff, and 130 volunteers, who work closely with the local food bank, Just the Job, and several other charities who have featured as St Mary’s Charity of the Month. Let’s help them to continue this vital work.



**Better than a horse-box!
The latest mobile unit**

David Frankton

THE 200 CLUB

**Congratulations to our latest Winner:
September — no: 18 — Jane Hatcher**

PARISH FINANCES

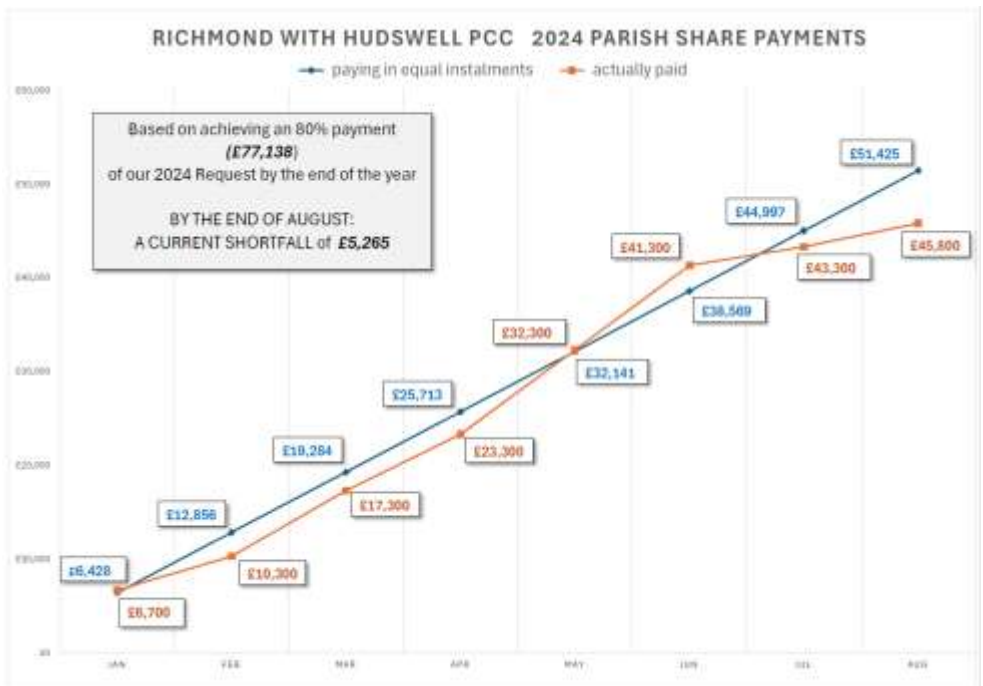
Our Parish Treasurer, **PAUL CARNELL**, has once again kindly provided the information below to keep us all informed. It shows income and expenditure for the first eight months of the current year.

Parish Share Request

Parish Share is vital for sustaining ministry and mission in the Diocese of Leeds. The contributions from the 400 parishes go to support 310 clergy and curates and pays for the maintenance of 380 clergy houses. In 2023 we were requested to contribute £95,280, achieving a payment of £81,000, or 85%.

In 2024 we've been requested to contribute slightly more, £96,422, but with increased energy costs in mind the Parochial Church Council budgeted for a more modest 80% payment (which would be £77,138) with an aspiration to once again reach 85% or, better still, to pay the Request in full.

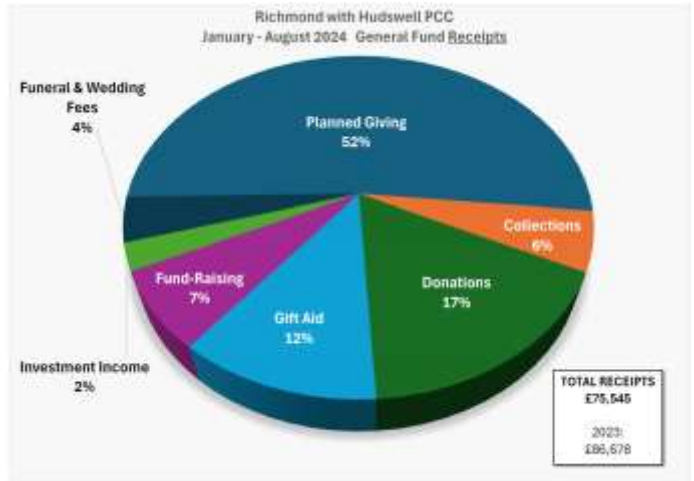
As you can see from the graph, for the first four months of the year we weren't far behind what we needed to pay to reach our target. Our May payment took us to parity and our June payment even took us above where we needed to be. But



in both July and August our available cash funds caused us to slip behind somewhat. So any donations, large or small, to help get us 'back on track' would be very gratefully received!

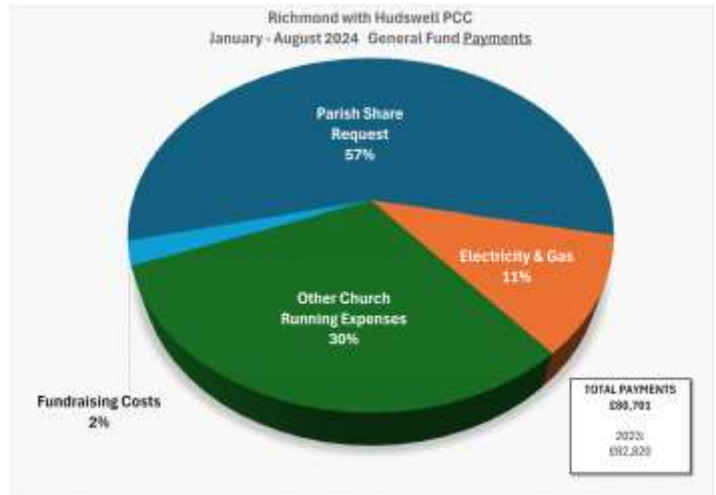
Receipts

Those giving weekly, monthly, quarterly or annually by bank standing order, or who are members of the Parish Giving Scheme, continue to account for more than half of our total income. I'd like to take this opportunity to thank them very much for their continued support. Our total receipts, however, are showing as being 13% lower than in 2023.



Payments

Our Parish Share Request is still our largest outlay, but with electricity costing three times more than in 2023 and gas six-and-a-half times more, their portion of the pie is considerable. Total payments, however, are showing as being 2.5% lower than last year.



Summary:

With General Fund receipts of £75,545 and payments of £80,701, St Mary's experienced an 8-month 'deficit' of £5,156 up to the end of August.

Paul Carnell

POETRY FROM DOWNHOLME

On a dark Sunday morning, **GEORGE ALDERSON** received a comment on how dismal and grey the day was. This set him thinking, and the poem below is the result. It is, perhaps, a metaphor for the challenges and changes of life itself !

Grey - The Colour of Creation!

*If we didn't have the grey,
Then we wouldn't have the green,
Nor the cabbage, cauliflower,
Nor potato, sprout or bean!
There would be no grass for cows,
Nor for others of their ilk,
To produce the food we need,
And there'd be no protean milk!
Think! The skylark and the thrush
Could not sing their melodies,
As they fly up to the clouds
And descend, to perch on trees,
Which, despite their size, must drink,
Or they'd shrivel up and die!
So, it plays a vital link,
They must never be too dry!
If we didn't have the grey,
But were left with constant sun,
Then there'd only be decay
Of all life that had begun!
Though a day is overcast,
It will never be for long.
Very soon it will have passed,
And the blue will come along!
Then the grey will disappear
Having dropped it's crucial freight
Into Swale or Tees or Wear,
Which is needed to create
All the life forms which we know
And on which we all depend!
Health and happiness can grow.
Grey's the onset, not the end!*

MORE OF OUR FOREBEARS

In last month's magazine, **JANE HATCHER** started to look into the background of some of those commemorated on the memorials which have had to be moved for the Step-free Access project. In part 2, below, she reveals more of the stories from times gone by.

In my previous piece about the tombstones in St Mary's churchyard which are having to be carefully re-located for the improvements to the church access, I indicated that sometimes the proximity of one tombstone to another was due to a family relationship. Which was the interesting case of two particular tombstones, the one commemorating the family of William Terry, the other that of David Fairbank and his family.

The link here was that Ann, the fifth child of William Terry, a Georgian watchmaker who was also twice Mayor of Richmond, married David Fairbank in 1828. The latter's occupation is given in the parish register as 'gentleman', though the tombstone described him as a solicitor. David and Ann Fairbank raised a family of four children, baptised between 1829 and 1834. As the Terry tombstone records as its initial inscription, Ann died in 1837, aged 32.



The Terry and (Ann) Fairbanks Memorials

David and Ann Fairbank's first child, Henry, died in infancy in 1829, but his name was also entered on their tombstone. As was not uncommon at the time, the parents used the same Christian name for their second baby, born the following year. Subsequent to his wife's death, David Fairbank seems to have moved away from Richmond, as he was not buried with her.

Born in 1830, this second child, Henry, was commemorated on a second Fairbank tombstone. He had become a watchmaker, perhaps influenced by his uncle William Terry. He married Mary Ann Drake in 1853, but seems to have had only one child, a daughter Sarah. In 1871 Henry died aged 40, and although the tombstone identifies him as the second son of David and Ann Fairbank, it makes no mention of his wife or daughter. It is intriguing only to learn part of a family's dynamic!

Some tombstones in St Mary's churchyard commemorated leading members of the travelling company of actors who brought theatrical productions to Georgian Richmond, including that of the intriguingly-named Tryphosa Brockell. She was the matriarch of the troupe, and died here in 1797. But by then she was called Tryphosa Butler, for she had married as her third husband the actor-manager Samuel Butler.



The damaged Wallis and Blegborough memorials. These will be re-located after repair

Two tombstones have been moved slightly away from the path near the tower, where they were being damaged by vehicles. One commemorates Tryphosa's actress daughter Jane Wallis. She had married a leading actor in the company, Fielding Wallis, who had an amazing life story, but it is too long to describe here. He is noted on the tombstone as being the son of an Irish clergyman.

Fielding Wallis married Jane in 1772, while the company was playing in Yarm, and soon had several children. But then in 1785 Jane died in Richmond, giving birth to her eighth child. This was a son, Wedderburn Lanphier Wallis, who survived his traumatic birth.

Fielding Wallis is said to have been so distraught at his wife's death, that he refused ever again to act in a play while the Company was in Richmond. Jane's death left him a widower with a young family of eight to look after, while living an itinerant life as a travelling player. For a time, he returned to his roots in Ireland, where there was presumably some family support, and then as the children got older, he set up home in London.

The eldest Wallis child was a daughter, named Jane after her mother, and she became a famous actress in her day, known as Miss Wallis of Bath. Her success enabled her to erect the original Wallis tomb, which was much more elaborate than the surviving stone suggests. Sited near the tower, the original monument was altered as later members of the family were laid to rest in it, but it had to be

moved when the Choir Vestry was added to the church in 1903.

The second Wallis daughter, Margaret, married James Tate in 1796, and Fielding Wallis, already the son-in-law of the remarkable Tryphosa Butler, now became the father-in-law of the elder James Tate, the noted headmaster of Richmond Grammar School and later a Canon of St Paul's Cathedral.

Another Wallis daughter, Eleanor, known as Ellen, remained unmarried and came to live with the Tate family in Swale House, to help look after James and Margaret Tate's 11 children and also to assist with those of Tate's pupils who boarded with the family.

James Tate was very fond of his father-in-law. When, in March 1817, news came that Fielding Wallis had been taken ill at Kirkby Stephen, where he had been with his third daughter Eliza, James Tate and his sister-in-law Ellen rushed there as quickly as transport allowed in those days.

Sadly, they arrived too late, for Fielding Wallis had died on 15 March. James Tate, Ellen and Eliza returned to Richmond the next day, having arranged for Fielding Wallis's body to be brought back to Richmond to be buried with his beloved wife here in the churchyard. James Tate and other family members met the vehicle carrying the body at Greta Bridge on 18th, and Fielding Wallis was buried later that day. Ellen Wallis continued to live in Richmond, even after James and Margaret Tate had moved to London in 1833, and was later buried in the Wallis family grave.

The nearby tombstone commemorates the Blegborough family, who played an important part in the life of Georgian Richmond. Dr Henry Blegborough, who was born in Skipton and apprenticed to a doctor there, moved as a young man to Richmond, where several medical men found a lucrative career tending to the prosperous people attracted here by the town's fashionable social activities. He rose to some prominence in the town, and served as Mayor three times, including in the year 1788 when Richmond Bridge was being rebuilt, and his name is inscribed on the bridge.

He married Grace Hutchinson of Hill House, and they had 12 children, one of whom was given the unusual name Grathama, about which I wrote an earlier article for the Parish Magazine. One of their older children, Ralph Blegborough, was apprenticed to his father, before becoming an eminent physician in London, and publishing a paper on the treatment of gout.



**Badge of Richmond
Grammar School**

Their second youngest child also became a doctor, and remained here as Richmond's second Dr Henry Blegborough, whose account book survives. He lived with several of his unmarried sisters in Frenchgate. When he died in 1865, St Mary's had recently undergone its major Victorian restoration, and several local families paid for new stained glass for the windows. The Blegborough window, which was placed at the west end of the north aisle, depicted a Nativity scene, and its inscription commemorated the younger Henry Blegborough and his sisters

Martha, Elizabeth, Grathama, Margaret and Maria. This Grathama was the niece and godchild of the first one.



Nativity window beside font

When the Choir Vestry was built in 1903, it not only necessitated the disturbance of some graves, but it also blocked out the light from this window. So, in Christopher White's time, in 1996, when the medieval font was moved from beneath the tower to a new baptistery area near the organ, it was decided to move the Blegborough glass into the nearby window which had plain glass. This not only made the Victorian glass visible, but its Nativity subject-matter was appropriate for the new baptistery area.

Jane Hatcher

ST FRANCIS' MORNING PRAYER

A prayer used by Canon Martin each morning, attributed to St Francis of Assisi, whose feast day is 4th October.

*Lord, help me to live this day, quietly, easily;
to lean on your great strength, trustfully, restfully;
to wait for the unfolding of your will, patiently, serenely;
to meet others, peacefully, joyfully;
to face tomorrow, confidently, courageously.*

Amen.

TAKE THE (DOG) LEAD

A very pleasant walk beneath Whitcliffe Scar is described below by **CAROLE McCORMACK**. Although rather less attractive in Winter, Spring and Summer flowers and Autumn leaves are a joy to behold.

Woods below Willance's Leap

The story of Robert Willance is well-known in Richmond and memorials to this successful 17th century lead miner are found both in the town – his house in Frenchgate and his ornate grave in St Mary the Virgin churchyard – and on the top of Whitcliffe Scar. An impulsive and restless character, legend tells that he would ride out on the spur of the moment to enjoy through the dale he loved so much. He knew the terrain well, but on one particular occasion, in 1606, fog came down unexpectedly and he strayed near to the dangerous edge of Whitcliffe Scar. His horse leapt to its death into the valley, but Willance was thrown off. Although this saved his life, his leg was broken and, as night came, he crawled to find the body of his horse and slit open its side to benefit from the warmth of its body. Searchers found Willance the following day.

On the 300th anniversary of this event, Richmond Town Council erected a commemorative obelisk above one of the stones which Robert Willance set on top of Whitcliffe Scar, and this remains today.

Willance's Leap is most easily accessed via a footpath off the Hurgill Road, but the walk through Whitcliffe Woods which I am recommending here is much gentler and more accessible, running along the valley side. It is a *Camino Ingles* and part of the coast-to-coast path.



From the Reeth Road, turn right by TMC Butchers along Westfields. This is a long and narrow road, uphill at first, with limited parking, but there are a few good parking places, and one is usually available. At the end of the road, the track is usually firm and walking is easy. There are undulations, but no steep ascents or descents.

On only one occasion have I found the track to be muddy, and that was in the middle of the recent, unusually wet, winter and spring. The woodland



is mixed deciduous and, in Spring and Summer, native wildflowers are beautiful and abundant.

The walk through the woodland is probably about $\frac{3}{4}$ of a mile and turning round at the gate which opens onto the open rough pasture on the side of Whitcliffe Scar, means that the overall walk is around two miles. A longer version is to continue through the gate – still firm, even walking – and take the second track on the

left down towards the River Swale, roughly opposite the caravan site. This track skirts the river and leads back to Richmond – downhill all the way! The extended walk is roughly 4 miles.



A few doggy (and human) notes: there are no poo-bins, so please take home and dispose of safely; there are occasionally game birds in the woodlands, so, if off lead, dogs need to be under firm control; on the open pasture, more often than not sheep are grazing, so, as always, dogs must be kept on leads for this part of the walk. As far as human needs are concerned, there are no loos ...

The walk can be circular, if the longer option is chosen. Otherwise, the shorter versions are 'there and back again' walks.

Carole McCormack



NOTES FROM THE GARDEN

In the last of her articles for this season, **WENDY PRITCHARD** takes a look at a family of flowers that is still going strong – even if they have complicated and almost un-pronounceable names. Thank you, Wendy, for sharing your gardening tips and knowledge this year – we look forward to your return in the Spring.

The garden is beginning to close down for winter now, and we humans are tempted to go into hibernation too! But the group of flowers loosely called ‘Michaelmas daisies’ (in the aster family) are having a wonderful time. Michaelmas daisies supposedly flower on the feast of St Michael, 29th September, but they can start from late-August and continue until November, attracting hoverflies, bees and butterflies when everything else is looking drab.



Aster frikartii

‘Aster’ comes from the Greek word for ‘star’ and legend goes that the goddess Astraea looked down on a barren earth and cried – her tears became asters. Their flower shape is like a star, with single or double rays of petals in shades of pink, purple, blue or white. Their heights vary from one to nearly six feet, and they like growing in full sun (but can take a little shade if necessary).

The family group of asters was thought to be huge – over 600 members – but in recent years, botanists have used DNA techniques to check that plants were in the right family. Now many have been re-positioned into other families, so if you’re visiting a garden centre with plants listed alphabetically, it pays to have a good wander round. (As if a good excuse were ever needed to wander round a garden centre!) The two most popular types of Michaelmas daisy now have new names: New England asters (*Aster novae-angliae*) and New York asters (*Aster novi-belgii*) are now called *Symphyotrichum novae-angliae* and *Symphyotrichum novi-belgii* respectively. Not names for the faint hearted!

There are asters with slightly easier names than the above that are also easier to grow. *Aster x frikartii* ‘Mönch’ is trouble-free and flowers from August with large single blue flowers. *Aster amellus* ‘Brilliant’ also does well



Aster amellus



**Aster, name unknown,
with Red Admiral butterfly**

in our garden, with pinkish-violet single flowers. Other asters can be fussy about soil type, don't like to dry out in the summer and dislike wet winters. Not a recipe for success in Richmond!

I bought a dwarf purple Michaelmas daisy at a garden centre a few years ago. It flowered for a couple of years rather half-heartedly in my back garden, but coped with the cold wet winter when other asters died. It was easy to divide in spring, so I moved a clump of it into the front garden, where it is magnificent but twice the height! So don't give up too easily and be prepared to re-position plants that don't like

where you've put them. Asters like being divided every so often to keep them vigorous (and that way you get new plants for free).

Winter is on its way, when the lure of the garden definitely diminishes, so when the garden takes a rest, have one yourself too! Clean up the gardening tools, hang up the gloves, and look forward to what next year might bring.

Wendy Pritchard



Warm Welcome is now in its second year and continues to provide a safe, warm, comfortable space in Richmond, where visitors are offered free hot drinks and light snacks. Over the winter months we were open on Monday, Wednesday, and

Friday each week, and we have relied on our rota of loyal volunteers. We are continuing through the summer and, from May, we will be open on Monday and Friday mornings, from 9.30am to 12.30pm in the Methodist Church.

Volunteers are needed to welcome visitors, and to provide hot drinks and snacks. This remains a wonderful opportunity to serve the local community. If you feel that you could support this project by volunteering during any of the sessions, it would be good to hear from you. **To register your interest as a volunteer, please contact Dr John Ridley (Tel. 01748 818653, or by email: JohnRidley7449@aol.com).**

Thank you.

Are you at school? Love Singing? Want to learn to read music?

Join the St Mary's Song Squad

We meet on **Mondays during term time**, 4-5pm in St Mary's Church, Richmond
As well as having lots of fun singing and learning a wide variety of songs, there will be opportunities to perform at occasional services/events and to participate in the

Royal School of Church Music's highly acclaimed 'Voice for Life' Scheme.

Juice & biscuits will also be available & tea / coffee for any parents / guardians wishing to stay during the rehearsal time.

For more information or to sign up for the Song Squad

Contact Chris Denton 07817 386070



Usually last Sunday in every month
Next service — 27th October
For children and the young at heart.
Why not come and join us?
www.richmondhudswellparish.org.uk

LOUNGERS!

(The Ladies' Group)

Usually, last Friday of each month

From 7.30pm in the MORRO LOUNGE
Richmond Market Place

Next meeting:
25th October '24



THIRST!

(The Men's Group)

Meets first Thursday of every month from
7.00 p.m.

Next Meeting at

The Town Hall Pub & Dining, Richmond

3rd October '24



WORD SEARCH

All Hallows Eve – or Holy Evening

Modern Halloween celebrations have their roots in pre-Christian times. In those long-ago days, on the last night of October, the Druid priests celebrated the Festival of Samhain, or 'Summer's End'. They lit great bonfires and performed magic rites to ward off the dark supernatural powers of oncoming winter. Today, Christians turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.

All

Hallows

Halloween

Druid

Priests

Festival

Samhain

Bonfires

Magic

Dark

Supernatural

Powers

Winter

Christians

Prayer

Charms

Deeper

True

Eve

Closer

Christ

Thanks

Loved

Death

Gone



Sudoku - Easy

		9		6	5				
6			3		4			5	
5	7						1		3
		3			6			1	7
		6	9		7	3			
1	2		5				9		
9		8						2	5
	4		6		3				8
			8	9		4			

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Sudoku - Medium

			5					
		8	7	4				5
	4	9					6	1
		1						8
			4		5			
	7						3	
	1	3					8	6
	6			7	8	4		
					6			

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INFORMATION POINT — ALL ARE WELCOME

There are a number of groups working in the church. All are welcome if you fancy contacting the group and being part of what they do.

Keith Robson reminds us that the Happy Bodgers are operating once more for help with odd jobs. Keith's contact number is (07866) 325843

AFTER THE CARDS AND VISITORS

Bereavement is a very difficult time for the spouse/partner left behind.

Starting again on your own is even more difficult.

Carrie and friends would like to help you with the next step.

Our informal meetings are on the first Wednesday of every month at the Morro Lounge, Richmond Market Place starting at 1.30 p.m.

Please phone Carrie Stephenson (01748) 850103 if you would welcome any more information. The approach is very informal and relaxed

TELEPHONE SUPPORT IS ALSO AVAILABLE.

Do please get in touch.

PASTORAL CARE — A CONTINUING SERVICE

The St Mary's Church community wishes to do all we can to support, listen and love all in our parish, whether members of our church or not.

We are refreshing the **Prayer Circle**, an email-based anonymous group of church members who commit to pray when specific prayer requests are made, usually for named people. These can be relatives, friends or acquaintances, who may not even live in the area, but who would appreciate confidential prayer. No prayer request is ever too small or trivial. Whatever you wish to share, in confidence, we will support you in prayer.

If you would like prayer (or to be a pray-er), please contact **Anna** via boycead11@gmail.com



"All are welcome
in this place."

Puzzle Solutions

Sudoku — Easy

3	8	9	1	6	5	2	7	4
6	1	2	3	7	4	8	5	9
5	7	4	2	8	9	1	6	3
8	9	3	4	2	6	5	1	7
4	5	6	9	1	7	3	8	2
1	2	7	5	3	8	9	4	6
9	3	8	7	4	1	6	2	5
2	4	1	6	5	3	7	9	8
7	6	5	8	9	2	4	3	1

Sudoku — Medium

1	3	7	5	6	9	2	4	8
6	2	8	7	4	1	9	5	3
5	4	9	2	8	3	6	1	7
2	9	1	6	3	7	5	8	4
3	8	6	4	9	5	7	2	1
4	7	5	8	1	2	3	9	6
7	1	3	9	5	4	8	6	2
9	6	2	1	7	8	4	3	5
8	5	4	3	2	6	1	7	9

Wordsearch



**Deadline for November '24 edition; Monday 14th October.
To contribute letters, articles, etc. please contact
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