

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



THIS OBLISK
WAS ERECTED BY PUBLIC
SUBSCRIPTION TO THE MEMORY
OF THE MEN OF LLANDUDNO AND
DISTRICT WHO VOLUNTEERED AT
THEIR COUNTRY'S CALL AND LOST
THEIR LIVES IN THE
SOUTH AFRICAN WARS 1900-02

50p

November 2009

Services

Holy Trinity Church, Mostyn Street

Sundays

- 8.00 am Holy Eucharist
- 10.30 am Sung Eucharist (1st, 3rd, 4th
& 5th Sundays)
- Matins followed by
shortened Eucharist (2nd
Sunday)
- 5.00 pm Evening Prayer
- 6.00 pm Exploring Worship - in
Church Hall (2nd Sunday
unless notified otherwise)

Weekdays

- 8.30 am Morning Prayer (Tue, Wed
Thurs & Fri)
- 9.00 am Holy Eucharist (Wed)
- 11.00 am Holy Eucharist (Thurs &
Major Saints' Days)
- Holy Eucharist in Welsh
(Sat)
- 5.00 pm Evening Prayer (Tue, Wed,
Thurs & Fri)



Cover:

**Boer War
memorial
rededicated
— see page
17.**

St. Tudno's Church, Great Orme

- 9.00 am Morning Prayer (Sat)
- 11.00 am Open Air Service (Sun
from end of May to end of
September)
- On the first Sunday of
each month, the service is
followed by a shortened
Eucharist in the church.

The pattern of Sunday and Weekday services sometimes changes. Please check the calendar in each month's magazine and the weekly bulletin.

The Rector is in Holy Trinity church on most Saturday mornings from 11.30 - 12.00 to see parishioners on any matter – for confessions, spiritual guidance, the booking of baptisms or weddings etc.

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Llandudno**

www.llandudno-parish.org.uk

The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

Copy may be on disk, printed or handwritten.

From the Rectory

As a child I loved Guy Fawkes night. There was something magical about standing around the bonfire in our garden in the cold and darkness of a November evening eating baked potatoes cooked by my mum, holding a sparkler and watching the fireworks lit by my Dad. Modern community firework displays, though often quite spectacular don't have quite the same atmosphere, though I suppose they are safer.



Bonfire night as we keep it today commemorates the failed attempt to blow up the Houses of Parliament in the 17th century. But the practice of lighting bonfires at this time of year goes back much further into history. For instance, in the ancient Celtic lands bonfires were lit to mark the great feast of *Samhain* (literally 'summer's end') which began on the eve of October 31st. Apparently it was also known as Ancestor Night or the Feast of the Dead with rituals to remember the departed and to affirm the continuing life of this world. On this night the veil between this world and the next was considered thinnest and it was a time for settling problems, and throwing out old ideas and influences. As one Web site puts it, *'It was understood that in dark silence comes whisperings of new beginnings, the stirring of seed below the ground.'*

Our modern customs associated with Bonfire Night and Halloween are doubtless hangovers from this ancient and mysterious festival.

The Christian Church wisely decided to adapt many ancient feasts and rituals for its own purposes and to help converts from paganism to feel at home in their new faith. *Samhain* eventually became **All Saints Day**, a festival on which to rejoice in the victory of those who had most particularly manifested the grace of God in their lives, to rejoice in our fellowship with them within the Communion of Saints and to celebrate the fact that we too can live grace filled lives.

The day after All Saints became **All Souls Day** when Christians remember and commend to God's love their own departed loved ones.

Less important than All Saints Day it is nevertheless very popular simply because of its personal associations. At the Requiem Eucharist on that day we can feel close to those we have loved and who have gone before us.

In modern times **Remembrance Day** has been added to the two more ancient commemorations. Of course this is in November simply because the First World War armistice was signed

on 11th of the month in 1918 and has nothing to do with ancient custom. However, there could be no better time to remember those who died in conflict than this time of year.

The modern ritual of the changing of the clocks from BST to GMT at the end of October always brings home to me that winter is really on its way. The evenings suddenly get dark really early and although the mornings are a little lighter for a while, there is a sense of gathering gloom. It is easy to see how the ancient pagan rituals helped people to cope with this and how they felt that at this dark time the spiritual world was

very close, and they thought much of their departed ancestors. As Christians we have Christ, the Light of the World, to accompany us though even the darkest times and in All Saints Day and All Souls Day (and Remembrance Day too) we can experience the true thinness between earth and heaven and our closeness in the Communion of Saints to those who have gone before us into the fullness of God's Kingdom. With the psalmist we can cry: *'You O Lord are my lamp; you turn our darkness into light' and 'With you, O Lord, is the well of life: in your light shall we see light'.*

Fr John

A Blessing Prayer for All-Saints' Tide

Blessed are you, Lord our God, King of the universe:
to you be glory and praise for ever!
We rejoice in the glorious splendour of your majesty.
For you have given us a share
in the inheritance of the saints in light.
In the darkness of this passing age
your saints proclaim the glory of your kingdom.
Chosen as lights in the world,
they surround our steps as we journey on
towards that eternal city of light
where they sing the triumphal song.
Open our eyes to behold your glory
and free our tongues to join our song with theirs:
For great and wonderful are your deeds,
O Lord God almighty;
Just and true are your ways, O King of the ages.
To you be praise and glory, now and for ever. Amen

News and Notices

Thank you

I want to thank everyone for their forbearance during the difficult time Holy Trinity Church was closed during the roofing work. Everything looked so awful and it seemed as if the work would go on forever.

I want to say an especial 'thank you' to all those who helped to clean the church from an incredibly filthy state to sparklingly clean not once but twice – for the 'Wondrous Story' and then towards the end of the work. And a big 'thank you' too to Stan Whittaker who, as Chairman of the Fabric Committee worked very hard to see that the project actually came about.

Fr John

Friends of St. Tudno's Church

The Friends' AGM was held on Saturday 26 September. The day began with a Eucharist service at St. Tudno's, followed by a very enjoyable lunch at the Queen's Hotel. The business meeting was then held at the Queen's and ended with a slide show of Friends' events and events at St. Tudno's in the past year.

Sponsor-a-Slate has made a very good start and at the time of writing 230 slates have been sponsored. The target is to find sponsors for the 1000 new slates which are expected to be

required when the roof is replaced (hopefully in about a year's time). For £10.00 per slate sponsors can have their name(s) on the roof, while the sponsor forms showing names and messages will be retained in the parish archive.

People have sponsored slates in their own names or those of family members, in memory of loved ones and pets or for a business or voluntary group. Sponsor forms are available in both churches or from the Rector or me. It is expected that replacing the roof will cost in the region of £60,000 and there are still 770 slates awaiting sponsors, so please pass on the word to anybody you know who might be interested.

Christine Jones (Secretary, Friends of St. Tudno's Church)

Summer Season Refreshments

This year the Tuesday team paid a total of £7024.35 into the Parish account.

The money was raised on Tuesday's and other days of the week by a generous and hard working team who provided a range of refreshments and hospitality.

From the total banked, £309.50 was raised for Christian Aid, £287.46 for the Bible Society, £116.00 for MU Overseas Fund, £295.10 for HIV and AIDS Hospital in Africa and £231.29

for the Barnabas Fund.

The team are hoping in the future to raise at least £18.00 per month to provide food aid to persecuted Christians through the Barnabas Fund. We hope that this can become a reliable, on-going ministry, to be continued by the Winter Warmers team, when they commence on 4th November 2009.

If any one would like to help us with this or any other part of our work, or if you would like more details, please

contact any member of the team.

Thank you to all who have encouraged and supported our efforts and in particular to those who have helped us with home baking.

Angela Pritchard

Bellringing

A quarter peal of Plain Bob Doubles was rung on 25th September to mark



Rev Jane Allen with the bellringers: (back row) Stan Whittaker, Jason Walker, David Raggett, (front row) Ellen Jenkins, Rev Jane Allen, Elizabeth Curtis and Lynn Ferriday.

the retirement of the Rev Jane Allen. Happily she was able to listen to the ringing and met with the ringers afterwards. We all wish her a very happy retirement.

(Congratulations to Ellen Jenkins on completing her first quarter peal).

Stan Whittaker

Son et Lumière (In Memory of the late Enid Horsfield)

Many of you will no doubt remember the *Son et Lumière* event organised by my late wife Enid in December 2005.

The Rector has asked if we could stage the event again this year, and I am pleased that we will do so, in memory of Enid, on Thursday 10th December at 7.30pm at Holy Trinity church.

For those not aware of what this event entails, the following is an extract from the original notification put in our church magazine by Enid in 2005:

The dictionary definition of Son et Lumière is 'an entertainment staged at night in an historical building, whereby the history of the location is presented by means of lighting effects, sound effects and narration. The Son et Lumière on this evening will focus on our beautiful stained glass nativity windows.

'Imagine the scene.....the church in complete darkness, a window is illuminated. The stained glass is seen in a way we may never have seen before and music

enhances the atmosphere.'

The *Son et Lumière* will be free to everyone this time and will be followed by mulled wine, mince pies, hand bell ringing and the singing of traditional Christmas songs in the church hall. So please put a note in your diary, and bring along your family and friends to what promises again to be an unforgettable evening.

John Horsfield

Parish Fellowship

Editor's note. This article should have been printed in the last edition but was overlooked due to the closure of the church for roof renovation. Apologies for the delay.

It has been a long time since our last meeting in the spring and so much has happened since. It hasn't been much of a summer, has it!

We were very sorry to hear of the sudden death of Margaret Griffiths and Bill Craven is now in a nursing home. We shall miss them both as they were valued members of our fellowship; our prayers are with Glyn and Betty. Our prayers are also with Renee Woodyatt who has fallen and who is in hospital; may she be back with us soon.

Jane has now finished her time with us and we thank her for her commitment, caring and understanding. We wish her well.

Our programme began in October. If

you are interested, you will be made most welcome.

Programme till Christmas.

All meetings start at 2.30 pm.

Tues 3rd Nov Rev Canon Trevor Jones — Trinity

Tues 10th Nov Mr Leech Portmadog Port

Tues 17th Nov Gwyneth Peters ABC of Australia

Tues 24th Nov Vernon — Tales from the Met

Tues 1st Dec Marion Gwyn NT
A vegetarian Christmas

Tues 8th Dec Closing meeting with Eucharist & Father John followed by Christmas Tea

Mon 14th Dec Christmas Lunch (with MU)

The spring meetings begin on Tuesday 19th January 2010.

Adele Arrowsmith



On October 12th the Mother's Union was joined by Police Constable Claire Reynolds of the North Wales Police. Claire (the tall one in the back row!) told members about her work as the Domestic Violence Coordinator of the Public Protection Unit at St. Asaph. This was a fascinating meeting and much appreciated by the members.

Sidespersons

		Nov 15th	Dorothy Trent Marion Heald Alun Barret Ray Millington
Nov 1st	Pat Ridler Doug Pritchard Eira Jones Eileen Roberts	Nov 22nd	John Ridler Doug Pritchard Barbara Yates Adele Arrowsmith
Nov 8th Remembrance Sunday	Annabel Jones Angela Pritchard Barbara Yates Adele Arrowsmith Stan Whittaker Joyce Crosby Barbara Scott Judith Williams Christine Jones Mary Rees	Nov 29th	Annabel Jones Joyce Crosby Stan Whittaker Eileen Roberts
		Dec 6th	Pat Ridler Mary Rees Alun Barret Eira Jones

Calendar for November

Sun 1st	All Saints Day (Kingdom 1) Services as usual
Mon 2nd	All Souls Day 11.00 am & 7.30 pm Requiem Eucharist
Tues 3rd	10.00 am <i>Julian Meditation group – Stella Maris</i>
Sun 8th	Kingdom 2 (Remembrance Sunday) 8.00 am Eucharist 9.45 am Civic Remembrance Service (Preacher: The Revd Neil Kirkham) 10.55 am Act of Remembrance & Eucharist 5.00 pm Evening Prayer 6.00 pm Exploring Worship
Thurs 12th	10.00 am Guild of St Raphael Meeting 11.00 am Eucharist with Ministry of Healing 7.30 pm PCC Meeting
Sun 15th	Kingdom 3 Services as usual

Continued overleaf

Sat 21st	Parish Christmas Fayre
Sun 22nd	Christ the King (Kingdom 4) Services as usual.
Sun 29th	Advent I Morning services as usual At 5.00 pm there will be a special Evening Prayer for World Aids Day

Attendance Figures for September

Holy Trinity

	Weekday Eucharists to September 5th		25
September 6th	8.00 am	Holy Eucharist	13
Trinity 13	10.30 am	Sung Eucharist	87
	5.00 pm	Evening Prayer	8
September 12th		North Wales Bellringers Association Evening Prayer	c30
	Total of other weekday Eucharists		54
September 13th	8.00 am	Holy Eucharist	17
Trinity 14	10.30 am	Choral Matins	52
		Shortened Eucharist	23
	4.00 pm	Evening Prayer	3
	6.00 pm	Exploring Worship	22
September 14th		Holy Cross Day and Dedication of Stations of the Cross in memory of Sheila Crosby	19
	Total of other weekday Eucharists		21
September 20th	8.00 am	Holy Eucharist	17
Trinity 15	10.30 am	Sung Eucharist	94
	5.00 pm	Evening Prayer	5
	Total of other weekday Eucharists		31
September 27th	8.00am	Holy Eucharist	16
Trinity 16	10.30 am	Holy Eucharist for Back to Church Sunday	69
		No Evening Prayer	
	Total of other weekday Eucharists		11

The Parish Share or 'Quota' for 2009 is £73442

The Quota is the sum of money that we have to contribute to pay the stipends of our clergy. In 2007 and 2008, we partially paid this sum from our reserves. This year the increase is £5030 more than 2008 (7.35% more) and we do not have the reserves.

If you are able, please consider revising your regular giving so the Parish can pay its dues.

If you are a payer of income tax or capital gains tax, please declare regular giving and donations as 'Gift Aid' so HM Customs and Revenue might refund to us the tax you paid on earning your gift.

If you make a donation of £10, the Parish receives an extra £2.50 at no cost to you.

Please contact Stan Whittaker, the Gift Aid Secretary. (Tel: 596796)



Saturday 21st November 2009

CHRISTMAS FAIRE

in the Church Hall - 10am to 12.30pm

Refreshments, seasonal stalls, entertainment and competitions

Helpers required, also items for sale, cakes, mince pies, etc.

Further information from wardens and sub-wardens

Exploring Worship

Those attending Exploring Worship on 11 October were surprised when a drama that was being performed was accompanied by additional visual graphics. The illustrations on this page show Angela Pritchard being appointed a government minister and Adele Arrowsmith blowing her money on a BMW convertible!

Sadly, both our stalwarts were brought back down to earth as the drama, written by Jane Allen, unfolded. The moral was that fame, power and wealth do not necessarily bring you great joy.

Exploring Worship is team-led and is



generally held in the church hall on the second Sunday of each month at 6pm. The next service will be on Sunday 8th November. Please do join us.

If you would like to form or join a team, please contact Rev Jane Allen.



Women's World Day of Prayer

A Fellowship Day is to be held at

Calvary Church



200 Victoria Road

Prestatyn LL19 7TL

on

Friday, 6th November 2009



10 am – 3.30 pm

Women's World Day of Prayer is a global, ecumenical movement of informed prayer and prayerful action, organised and led by Christian women who call the faithful together on the first Friday in March each year to observe a common day of prayer and who, in many countries, have a continuing relationship in prayer and service.

The service is written by a different country each year and that country then becomes the focus of the world's prayers on the day itself, which begins as dawn breaks over the islands of Tonga in the Pacific and continues across each continent until the last services of this special day are held back in the Pacific, on the islands of Samoa, circling the world in prayer for 36 hours.

The symbol of the Women's World Day of Prayer was designed in 1982 for the service prepared by women of Ireland, both north and south, and was then adopted as the International Logo.

The design comprises arrows converging from the four points of the compass, four figures kneeling in prayer, the Celtic cross and a circle representing the world and our unity through all our diversity.

Boer War Memorial

We are very grateful to the Llandudno Lions Club for restoring the Boer War Memorial at St. Tudno's. Tim Faulkner from the Lions cuts the grass at St. Tudno's and noticed that the memorial was rather dilapidated. The memorial was erected by public donation and the Lions felt that it would benefit the town if they restored it as one of their charitable causes. As well as arranging the restoration, the Lions discovered that some of those commemorated had been bellringers who had joined up together in 1900 to serve the Queen and

country. The engravings on the granite memorial can now be clearly seen and the inscription reads as follows:

'This obelisk was erected by public subscription to the memory of the men of Llandudno and district, who volunteered at their country's call and lost their lives in the South African War 1900 – 1902.

'Denbighshire Hussars Imperial Yeomanry 3625 Lance Corp. O. Roberts, killed in action, 3814 Trooper C.O. Goodwin, died of disease. Royal Welsh Fusiliers 3rd Vol. Battalion 7417 Sergeant C. Jones, died



The rededication of the Boer War Memorial at St. Tudno's on 26th September.

of disease, 7302 Private R. Deverell, died of disease.'

The memorial was re-dedicated at a service on Saturday 26 September, attended by representatives of the Lions, Llandudno Town Council, the Royal British Legion, the parish and other members of the public. Some members of the ATC were also in attendance and provided a standard bearer, while three cornet players from Llandudno Town Band played The Last Post and Reveille.

St. Tudno's Church was packed for the first part of the service and in a short address the Rector likened the Boer War soldiers to many of today's service men and women: volunteers to the service, fighting a war which many people did not understand, in a land far from home. Fr. John added that those

who died of disease were no less heroic than those killed in action and that the number who died of disease was an indication of the appalling conditions in which they must have been living and fighting.

The standard bearer led the congregation from the church to the memorial for the re-dedication and after a short silence and Reveille, four wreaths were laid at the memorial.

Internet users may be interested in the Web site www.ladysmithhistory.com which gives quite a lot of background information on the Boer War. The compiler of the Web site, from South Africa, contacted the parish last year to ask for details of the inscription on the Llandudno memorial, to be added to a register of Boer War memorials.

Christine Jones

Great Orme Goats

Yes, these are Great Orme goats. No, a coniferous wood has not suddenly sprung up on the Great Orme! These goats were photographed in Surrey by my cousin, Ralph Humphries from Kent. While our goats are quite adventurous, these did not make their own way to Surrey but were moved there as part of the herd management plan. A few small groups of goats have been sent to other places, to help control population size on the Great Orme and to provide a

'back up' population in case of infection by foot and mouth, etc In return, the goats help with conservation work at their new homes.

The Surrey goats are currently at Ash Ranges, an MOD site where the conservation is managed by Surrey Wildlife Trust. The stockman for the Trust tells me that the 10 goats in this group have been busily munching their way through young birch trees as part of a scheme to restore the native heathland. The goats



The 'Surrey' Great Orme goats.

will soon be moving on to another, smaller, site in Surrey, while their place at Ash Ranges will be taken by a much larger group of feral goats.

The new goats will be coming from the Valley of Rocks, at Lynton, North Devon. The Lynton goats have been living there for about 1000 years and, while not pure-bred, they are descended from the British Primitive Goat, introduced by early farmers in the UK. There are currently about 170 goats at Lynton and when food gets a bit short during winter they go on raiding parties to nearby gardens, thus making themselves unpopular – sound familiar?

Sadly for the Lynton goats, they don't seem to enjoy as much sympathy as do ours and their local council planned to 'manage' the herd by slaughtering 120

goats. A rescue campaign was launched by the UK's only goat sanctuary, Buttercups Goat Sanctuary in Kent (where cousin Ralph is a volunteer), and the Surrey Wildlife Trust will be taking the majority of the threatened goats.

The Trust's stockman assures me that the Great Orme and Lynton goats will be kept at separate sites, to maintain their respective bloodlines. Ralph described the difference between the goat-browsed sites and the un-browsed sites as 'remarkable' and I'd like to think that the pioneering conservation work by our goats has helped to save some other feral goats — but hopefully the Great Orme goats won't be trying to do too much 'conservation' work in Llandudno this winter!

Christine Jones

Great Hymns — When I Survey

I was listening to the radio some months ago when Graham Kendrick, writer of 'Shine, Jesus Shine' and numerous other worship songs was asked what his favourite hymn was and he answered: 'When I Survey the Wondrous Cross' by Isaac Watts. According to Kendrick, it had everything. Graham Kendrick is not alone for Charles Wesley reportedly said that he would have given up all of his own hymns just to have written it.

Before the reformation, it was not customary for members of a church's congregation to communally sing hymns. Singing was done by the priests and other clergy. The communal singing of Gregorian chant was the function of professional choirs, or amongst communities of monks and nuns. Though hymns became standard in those reformed churches influenced by Martin Luther, those churches influenced by John Calvin required versions of the Psalms and other Biblical texts. Only the word of God was fit for worship.

Perhaps the most famous Psalter of the reformation was the Genevan Psalter of 1551. Its English version of 1561 contained one the most famous of the metrical psalms that still remains in common usage 'All People That on Earth Do Dwell' (Psalm 100) and its familiar tune that became known as *Old Hundredth*.

In 17th century England, congregation singing was restricted to metrical psalms, some of which were based on the Psalms of David and others that were based on other religious texts. The routine apparently was that the words of each verse were spoken and then sung. Not all the words were as fine as the aforementioned 'All People That on Earth Do Dwell' and a great deal of doggerel had been introduced. For example:

*Ye monsters of the bubbling deep,
Your Master's praises spout;
Up from the sands ye codlings peep,
And wag your tails about.*

Isaac Watts

Isaac Watts was born at Southampton in 1674, the son of Isaac and Sarah Watts. His father ran a boarding school and became the deacon of an Independent (Congregational) meeting, serving two terms in prison for his nonconformist beliefs. Isaac Jr learned Greek, Latin, Hebrew and French tutored by his father and later by John Pinhorne, Rector of All Saints church, and headmaster of a free grammar school.

Isaac's taste for verse showed itself in early childhood, and his promise caused a local doctor and other friends to offer him a university education, assuming he would be ordained in the Church of England. However, Isaac declined

and instead entered a nonconformist academy at Stoke Newington in 1690, under the tutorship of Thomas Rowe, pastor of an Independent congregation at Girdlers' Hall.

Watts left the academy when he was 20 and spent two and a half years at home. Then from 1696 to 1702, Watts lived with Sir John Hartopp at Stoke Newington and was tutor to his son. Sir John was a staunch Nonconformist and heavy fines were inflicted on him because of his adherence to his principles. He was a man of deep sympathy with almost every department of literature and science; hence Watts could learn from the father while he taught the son: a deep bond of friendship was established between them. During the comparative seclusion of this period Watts' principles became firmly grounded.

In 1698, Watts became the assistant of Isaac Chauncy of an Independent congregation in Mark Lane, London. He took over as pastor in 1702. His health began to fail the next year and Samuel Price was appointed as his assistant in the ministry.

In 1712 he had gone on a week's visit to Sir Thomas Abney at his seat at Theobalds in Hertfordshire. This visit led to his permanent residence there, or at Stoke Newington where Sir Thomas had another house., and virtual adoption by the family.

In spite of his delicate health and absence, which required Price become

co-minister, Watts was one of the best-known of all London preachers. However, he was much more than a poet, theologian and preacher. He was the author of a text book on logic which was particularly popular. This was first published in 1724, and its popularity ensured that it went through twenty editions. It became the standard text on logic at Oxford, Cambridge, Harvard and Yale; being used at Oxford University for well over 100 years. His fame spread widely and in 1728, the University of Edinburgh awarded Watts a Doctor of Divinity degree.

With a head proportionately too large for his five-foot body, Watts was apparently no beauty and he was never married. He died when he was 70 and was buried at Bunhill Fields in northern London. The Hartopp and Abney families built a tomb over his grave. The Establishment that had imprisoned his father, erected a tablet to his memory in Westminster Abbey.

Hymnody and the words

A criticism by the teenage Watts had been the excruciating state of congregational singing. Reportedly at his father's suggestion to write 'something better', he wrote his first hymn. The first stanza with a wonderfully confident last line was:

*Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honours for His Name
And songs before unknown.*

Because the hymn was not a paraphrase of a biblical text, this was a very radical step. It was later termed a 'hymn of human composure' (ie it was not a hymn of divine composure). With encouragement of the congregation, the young Watts wrote a new hymn every week thereafter for two years. They were sung from manuscripts in the Southampton Chapel and began a revolution. It could be that because the congregation was Independent, then there was no higher authority to stamp down on the practice.

Though Watts did not invent the hymn, it was he who first popularised hymns that could demonstrate personal praise of God. Biblical references were often included and from then on, hymns became a major means where scripture and doctrine could be introduced to congregations.

Watts also decided to Christianise the Psalms. He updated the texts arguing that the Psalmist would have done so had he had the opportunity to know the truths of Jesus. Hence part of Psalm 72 became 'Jesus Shall Reign Where'er the Sun' and Psalm 90 became 'O God Our Help in Ages Past'. Watts eventually adapted all but 12 of the Psalms; the ones he omitted he considered unsuitable for Christian usage.

'When I Survey the Wondrous Cross' was written in 1707 for use at a communion service. It first appeared in print that same year in Watt's first published collection, *Hymns and Spiritual Songs*:

Crucifixion to the world by the cross of Christ, Gal. 6. 14.

*1 When I survey the wondrous cross
Where the young Prince of Glory dy'd,
My richest gain I count but loss,
And pour contempt on all my pride.*

*2 Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.*

*3 See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?*

*4 His dying crimson like a robe
Spreads o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.*

*5 Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

When the book was expanded in 1709, the second line of the first stanza became the familiar 'On which the Prince of Glory dy'd' and the fourth stanza was bracketed to indicate that it could be omitted.

Benjamin Franklin reprinted *Hymns and Spiritual Songs* in 1741 as well as Watt's later *The Psalms of David Imitated in the Language of the New Testament* in 1740 in Philadelphia with great success. Franklin had been influenced by the English Evangelist George Whitefield who had met and thought highly of his 'friend Dr

Watts'. In 1757, Whitefield, included the hymn (less stanza 4) in the Supplement to his influential *Collection of Hymns For Social Worship*. The next year, the hymn appeared in an American hymnal: a revision of *The Psalms, Hymns and Spiritual Songs of the Old and New Testament*.

Tunes and development

Watts wrote his hymns to just few simple meters so congregations would have no problems singing tunes known to them. 'When I Survey the Wondrous Cross' is written in long meter (8.8.8.8) and any number of tunes could have been used, including *Old Hundredth*.

As so often happens, the English and American traditions split as suggested tunes became to be published alongside hymns. Without any doubt, the accepted English tune is *Rockingham*, also known as *Caton* or *Communion*. *Rockingham* was derived from an earlier tune named *Tunbridge*, composer unknown, published in 1778 in a supplement to *Psalmody in Miniature*, a collection edited by Aaron Williams. Edward Miller (1735-1807) arranged *Rockingham* for use in his *The Psalms of David for the Use of Parish Churches* (1790). Miller named his adaptation for his friend and patron, the Marquis of Rockingham.

In Norwich, Miller's father had made his living laying paving, and the young Edward became his apprentice. Unhappy with that profession, he ran away to King's Lynn and studied music under Charles Burney, the most prominent music historian of his day.

A competent flautist, he played in Mr Handel's oratorios and was often present at the conductor's home in Brook Street. Burney taught him the organ and he served as organist at the parish church in Doncaster from 1756 to 1807, his original salary was £30 per year. Miller was active in the musical life of the Doncaster region and composed keyboard sonatas and church music. Cambridge University awarded him a doctorate degree in 1786.

Rockingham first appeared alongside 'When I Survey the Wondrous Cross' circa 1833 though it was in 1861 when *Hymns Ancient and Modern* cemented the marriage. The A&M version of the words differed from Watt's revised 1709 version in that 'blood' replaced 'death' in stanza 2 line 2, 'mingling' replaced 'mingled' in stanza 3 line 2, stanza 4 was deleted, 'an offering' replaced 'a present' in (new) stanza 4 line 2, and a doxology (not by Watts) was added:

5. To Christ, Who won for sinners grace
By bitter grief and anguish sore.
Be praise from, all the ransomed race
For ever and for evermore.

The *English Hymnal* (1906) printed Watts' 1709 version unchanged as well as an additional earlier version of *Rockingham* where, in the melody, the penultimate note of line three is not accidentally raised by a semitone.

In American hymnals, 'When I Survey the Wondrous Cross' is generally set to *Hamburg*, a tune adapted from an old Gregorian chant by the promi-

nent 19th-century American music educator, Lowell Mason (1792-1872). The tune was published in the 1825 edition of Mason's *Handel and Haydn Society Collection of Church Music* set to Watts' hymn: 'Sing to the Lord with Joyful Voice.'

Quite when *Hamburg* became set with 'When I Survey the Wondrous Cross' is unknown to me but it remains a favourite in the USA though some might consider it decidedly treacly, Gregorian or not. (Interestingly, one of Mason's best known tunes *Antioch* is sung to another text of Watts: 'Joy to the World' [a paraphrase Psalm 98]. *Antioch* is based on music by Handel.)

Another American tune *Eucharist* by Isaac B Woodbury (1819-1858), a pupil of Mason, is occasionally heard in the USA but even more sentimental. More interesting in the English Methodist tradition is *Job* by William Arnold (1768-1832) in *Original Psalm and Hymn Tunes* (1807) where the first half of the fourth lines are repeated. Some modern hymnals print the folk tune *O waly waly* alongside *Rockingham*.

However, there exists a terrific tune that is perhaps the equal of *Rockingham* and firmly in the repertoire of Welsh male voice choirs. The tune is *Morte Criste* and it was composed by Emrys Jones. It was first published in 1965, harmonised for TTBB (two tenor lines, two bass lines) and described as a 'choral meditation for male voices.' The score contained the English words by

Watts and Welsh words by PJ Beddoe Jones. The tune has also been published arranged in conventional SATB harmonisation so it remains a bit of a mystery why it has not been adapted by mainstream hymnals. Perhaps copyright has something to do with it.

Frustratingly, I have been unable to find out anything biographical about Emrys Jones apart that he was the first conductor of ... (then the Internet link went cold). Even the tune *Morte Criste* is an enigma. 'Morte' is easy enough but 'Criste'? If it had an 'h' then it could be Latinised Greek for 'Christ'. Perhaps there was a misprint. Somehow the French for 'dead fennel' seems inadequate! Theories to the Editor please.

Legacy

Isaac Watts was without doubt, the 'Father' of the English hymn tradition. John Newton, Charles Wesley and all those who followed, are completely indebted to him. Watts wrote about 700 hymns and published numerous books as diverse as metaphysics, logic, astronomy and children's catechisms and poetry.



Dr Isaac Watts and Dr Edward Miller. No image of Emrys Jones can be found.