

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

March 2011

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)

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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.

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.



Plwyf Llandudno
Parish of Llandudno

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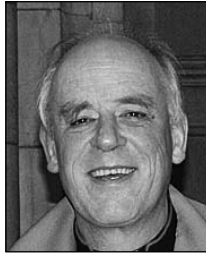
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

Copy may be on disk, printed or handwritten.

From the Rectory

We are usually pleased to receive an invitation. Even if the event is not to our taste it's nice to be asked! Soon we will all be receiving a very special invitation – not to a wedding or to a party – but to the keeping of Lent! At the liturgy on Ash Wednesday we will hear these words: *'I invite you...in the name of the Church, to the observance of a holy Lent.'* The important question is: **how will we respond?**



In a way our response will be almost immediate. By coming to receive a cross of ash on our foreheads we will be committing ourselves to observe Lent well. But what will this mean in practice, what are we actually going to do to make it happen? And anyway what does it mean to keep a 'holy Lent'?

Lent, as we know it, developed out of various practices in the ancient church which led up to the celebration of the death and resurrection of Christ at Easter. It was the time in which candidates for baptism were prepared for the sacrament at the Festival and it also became a period when those who had committed grave sins and had been 'excommunicated' ie barred from Communion, went through a time of penance before being re-admitted at Easter. Gradually Lent became a time when all Christians went through a

time of penitence in preparation for the keeping of Easter – and that is essentially what it remains today.

The spiritual background to Lent is of course Our Lord's time in the desert during which he was tempted by Satan. So to keep Lent properly means firstly being willing to go with Him spiritually to this place of testing and in His company and with His help to face up to our own 'demons', acknowledging ourselves as sinners in need of His grace.

This should indeed be our spiritual attitude and intent – but what should we do in a practical sense?

Prayer, worship and reflection on scripture should obviously be particularly important to us at this time of year and should receive more attention than we usually give them. In these things we will indeed be with our Lord in the desert. There are plenty of opportunities in our parish to involve ourselves more deeply – for instance we could attend an extra Eucharist during the week, take part in the Julian meditation group or the St. Raphael Guild prayers.

Then there's the 'giving up' side of things. I think this is still important. It may be something simple like giving up chocolates or the drinking of alcohol,

or perhaps just eating less in a general sense. What we give up isn't important in itself though it should obviously be something we really like – or there's no point in the exercise! The real point is that by giving something up we are making a gift of ourselves to God and we are saying that material things or our fleshly desires should not dominate our lives. It's a way of putting these things in their proper place!

'*Taking on*' is also an important factor. Lent may well be a time to start doing something we know we ought to do – perhaps making our Confession, or starting to practice the prayer of meditation, or maybe beginning a new commitment such as visiting a lonely person or getting involved with work with the homeless etc. It might mean dealing with a problem in our life we have been trying to avoid!

The purpose of all these things is to grow closer to Christ and to acknowledge our need of His grace. This is the true keeping of a Holy Lent.

There is much to help us in our Lenten

programme for 2011. The **Quiet Day** on March 19th is an opportunity to leave behind the busyness and the concerns of daily life to be with our Lord in the silence just for a short time. The **evening with Peter Owen-Jones** on March 24th will also be a wonderful opportunity to reflect on deep spiritual matters. Our **Lent course 'Growing the Church'** will help us to reflect together on the life of our parish in the light of the Acts of the Apostles and the experience of Christians in many parts of the world today. If you come along to make the **Stations of the Cross** with the children of our school you will undoubtedly grow closer to Christ in his passion and death. These and other events (all listed elsewhere in this magazine) are designed to help us all keep Lent well, please use them! And if I can help you to prepare for Lent in any way please don't hesitate to ask.

We are offered the invitation, by Christ though his church to keep a holy Lent, how indeed are we going to respond?

Fr John

News and Notices

Thanks

Mrs Alice Mary (Bebe) Davies, of Cornerways Hotel, Craig-y-don and Mrs. Kath Smith, of Llys Maelgwn, Gloddaeth Avenue have, for 50 years or more, delivered the Parish Magazine to sub-

scribers in their respective areas. They deserve a well earned rest.

Actually they have more or less run out of subscribers. The Parish is most grateful for their long and loyal hard work. On behalf of the Parish a big thank you

to you both. (It's interesting to learn that they were school classmates)

Subscriptions

The subscriptions for the monthly magazines are now due. Most distributors collect from subscribers in January for the following twelve months. Advertisers also pay in their fees for the year in January. We no longer have a Magazine Treasurer, so please do not send money to Mrs. June Dwyer unless you are one of those that she delivers to.

All monies, cheques etc. are to go to the Parish Treasurer, Mr. Eurig Jones, 2, Lorina Grove, Llandudno, LL30 1UQ (Listed in Magazine). Some distributors find it difficult to collect from subscribers. In that case leave a note with the next magazine for those subscribers and inform the Treasurer.

Cheques should be made out to Llandudno PCC.

I will continue to bundle and label the magazines. They will then be left at the back of Holy Trinity Church for collection by distributors on or about the last Sunday of each month.

A note for Advertisers: I hope that by now I will have contacted all of you regarding this year's renewals.

**Vernon Morris, Magazine Manager
and Distributor**

St. Tudno's news

The church is open weekends and Wednesdays during March and then will be open every day from the beginning of April. More than 960 of the target 1000 slates have been sponsored for Sponsor-a-Slate in aid of re-roofing the church. Slates can be sponsored for £10.00 each and sponsor forms are available in both churches and from the parish website. The Friends of St. Tudno's Church will be holding a fair on Saturday 16 April to raise funds for the roof. If you are able to help or if you have anything to donate, please contact one of us.

Christine Jones & Stephanie Searle

Letters to Parishioners

We just wanted to say a very big 'thank you' for such a very welcome home after being away for over two months in Australia, with our family.

John and I were extremely overwhelmed at the lovely welcome we had on our first day in town at the Coffee Morning, and on our first Sunday in church. Everyone made us so 'at home'. Thank you once again.

Regards to you all

Pat and John Ridler

We would love you to come and be a part of our Fairtrade Fortnight Fiesta! (28 Feb - 13 Mar). We are having a fun evening in the Town Hall on Wednesday

2nd February where you can show off your favourite recipe using fair trade ingredients or just come and see what can be achieved using them.

After sampling and judging and a nice cup of tea or coffee we will have the pleasure of welcoming the Chief Executive from Traidcraft: Mr Paul Chandler with a talk entitled – What Difference Does It Really Make?

There will be stalls from Kingdom

Krafts Fairtrade Centre and the Coop to give you an opportunity to see what is available and maybe swap your regular brand for a fairly traded one.

Llandudno Fairtrade Coalition will also be recognizing B&Bs and Guest Houses who have promised to use Fairly Traded products in their establishments.

So put on your thinking caps, choose your favourite recipe, print it out stating

Continued on next page

PARISH REGISTER

The Departed

*December 30th: Norman Brierley aged 88
Cremation at Colwyn Bay*

*January 27th: David Specht aged 63
Cremation at Colwyn Bay*

Sidespersons

March 6th	Sandra Davies Adele Arrowsmith Stan Whittaker Ray Millington	March 27th	Wendy C Stewart Eira Jones Terry Dewer Ron Ildige Barbara Yates Judith Williams
March 13th	William Maidow Mary Rees Annabel Jones Joyce Crosby	April 3rd	William Maidlow Mary Rees Sandra Davies Joyce Crosby
March 20th	Pat Ridler Angela Pritchard	.	

Continued from previous page

which ingredients are fairly traded and return the reply slip below. Then cook/ bake and bring the finished delight along

with the printed recipe on Wednesday 2nd March. If you would like to attend, please telephone: 01492 877995.

Pam Kirkham

Attendance Figures for January

January 1st		Holy Eucharist	11
January 2nd	8.00 am	Holy Eucharist	12
Epiphany Sunday	10.30 am	Sung Eucharist	53
	5.00 pm	Evening Prayer	2
		Other Weekday Eucharists	27
January 9th	8.00 am	Holy Eucharist	14
The Baptism of Christ	10.30 am	Choral Matins and Blessing of the Water	67
		Shortened Eucharist	19
	5.00 pm	Evening Prayer	2
	6.00 pm	Exploring Worship	25
January 11th	2.30 pm	Holy Eucharist for Parish Fellowship	15
		Other Weekday Eucharists	23
January 16th	8.00 am	Holy Eucharist	11
Epiphany 2	10.30 am	Sung Eucharist	70
	5.00 pm	Evening Prayer	7
January 20th	10.30 am	Eucharist for Cytun Llandudno	
		Week of Prayer for Christian Unity	48
		Other Weekday Eucharists	11
January 23rd	8.00 am	Holy Eucharist	14
Epiphany 3	10.30 am	Sung Eucharist	64
January 24th		Holy Eucharist for Mothers Union	20
		Other weekday Eucharists	31
January 30th	8.00 am	Holy Eucharist with Candlemas Ceremonies	8
The Presentation of Christ	10.30 am	Holy Eucharist with Candlemas Ceremonies	68
	5.00 pm	Evening Prayer	7

Attendance figures for St. Tudno's in December:

Sunday 19 December, 3.00 pm Carols by Candlelight, 30

Sunday 19 December, 5.00 pm Carols by Candlelight, 10

Mystery Church Exposed!

Short of a local newsy image for the cover of last month's edition, I chose a picture from our personal archive which has had people guessing ever since. 'Where is it?' I have been asked half a dozen times so perhaps I'd better clear up the mystery.

The photo was taken last year at Le Pizou, a commune in the Dordogne department in Aquitaine in south-western France. Every Tuesday in July and August, the village has a night market in the square in front of the church of St. Martin. A church has stood in Le Pizou from 830. The first building was destroyed by Vikings in 900 and

eventually rebuilt in 1107. The village was destroyed by Protestant troops in 1556, returning three years later to loot the church bells, torch the building and murder the priest. The present rebuild dates to the 17th century.

Night markets are a wonderful experience. Food stalls selling local produce surround the square. It is best to turn up early, 'bag' a table and explore the choices before buying your first course. With live music and the smell of roasting hogs and garlic, what better way is there to eat *alfresco*, soaking up the ambience and the evening sun? And no washing-up either.



Locals and tourists alike enjoying themselves in the square at Le Pizou.

Calendar for March

All events are held in Holy Trinity or Holy Trinity church hall unless *indicated otherwise*.

Tues 1st	David, Patron of Wales 10.00 am 'Julian' meditation group at Stella Maris 11.00 am Bilingual Eucharist
Sun 6th	Sunday Before Lent (Transfiguration Sunday) Services as usual for the 1st Sunday
Weds 9th	Ash Wednesday 9.00 am Holy Eucharist with Imposition of Ashes 11.00 am Holy Eucharist with Imposition of Ashes A frugal lunch will follow this Eucharist 7.30 pm Holy Eucharist with Imposition of Ashes
Thurs 10th	10.00 am Guild of St. Raphael Meeting 11.00 am Eucharist with Ministry of Healing
Sat 12th	North Wales Bellringers' AGM
Sun 13th	Lent 1 Services as usual for the 2nd Sunday
Weds 16th Sior	9.30 am Stations of the Cross with year 5 pupils of Ysgol San 7.00 pm <i>Compline - Hospital Chapel</i> 7.45 pm <i>Growing the Church Lent Study Group – Hospital</i>
Thurs 17th	11.30 am Growing the Church Lent Study Group - HT Hall
Sat 19th	10.00 am <i>Deanery Quiet Day at Stella Maris</i> - 3.00 pm
Sun 20th	Lent 2 Services as usual for the 3rd Sunday.
Weds 23rd Sior	9.30 am Stations of the Cross with year 6 pupils of Ysgol San 7.00 pm <i>Compline - Hospital Chapel</i> 7.45 pm <i>Growing the Church Lent Study Group - Hospital</i>
Thurs 24th	11.30 am Growing the Church Lent Study Group - HT Hall tba An evening with Peter Owen-Jones
Fri 25th	The Annunciation to the Blessed Virgin Mary 11.00 am Holy Eucharist

Sun 27th	Lent 3	Services as usual for the 4th Sunday.
Weds 30th	9.30 am	Stations of the Cross with year 4 pupils of Ysgol San Sior
	7.00 pm	Compline – Hospital Chapel
	7.45 pm	Growing the Church Lent Study Group - Hospital
Thurs 31st	11.30 am	Growing the Church Lent Study Group - HT Hall

Lenten Events

Arllechwedd Deanery Quiet Day

Saturday 19th March 10.00 am - 3.00 pm at the Stella Maris Centre.

‘With Jesus in the wilderness – reflections on the Beatitudes’.

An Evening with Peter Owen-Jones

Thursday 24th March (start time to be advised) in Holy Trinity.

The BBC presenter of *Around the world in 80 faiths*, *Extreme Pilgrims*, and *How to live a simple life* will be reading from his new book and taking questions. Tickets £10 – proceeds to Fr Peter’s charities and Holy Trinity Church.

Sunday Evening Prayer at 5.00 pm

On the Sundays of Lent we will be exploring the riches of the new Church in Wales Morning and Evening Prayer Book.

Compline and Address in the Hospital Chapel

7.00 pm on the Wednesdays of Lent (beginning on 16th March).

Lent Study Groups

‘Growing the Church - Lessons from the Acts of the Apostles and the contemporary world church’.

A five week course from USPG. There will be three groups meeting at the following times and places beginning in the first full week of Lent.

Tuesdays: 2.00 pm to 3.30 pm Queens Road, Craig y Don (tel 876451 for details of this group)

Wednesdays: 7.45 pm to 9.00 pm Chapel of Llandudno Hospital (following Compline)

Thursdays: 11.30 am to 1.00 pm Holy Trinity Church Hall (bring picnic lunch – tea/coffee provided).

Jointly organized by Llandudno & Rhoscystennin parishes.

The ponies at Maes y Facrell

In 2008 the Countryside Commission for Wales (CCW) purchased 5 hectares (12 acres) on the south east of the Great Orme at Maes y Facrell to form a new National Nature Reserve, which opened early the following year. Part of this area had not previously been open to the public but can now be accessed from two gates: one on the track running parallel to the entrance to the Great Orme Mines; and the second off St. Beuno's Road between Cyll Terrace and Pant y Ffridd. The area is potentially rich in wildflowers but had become rather overgrown, so CCW employs a number of four legged helpers in management of the reserve.

One of the problems with unmanaged grassland is the growth of coarse grasses which swamp the less vigorous flowers and ponies are ideal for grazing these grasses, particularly as unlike sheep they do not eat the broad-leaved flowering plants. Each winter a group

of Welsh Mountain Ponies spends a few weeks at Maes y Facrell and when they've completed their job here they move on to other CCW reserves. These ponies are part of a group of 300 owned by CCW and they probably originate from the Carneddau mountains, where their ancestors have been grazing since at least Celtic times. According to the Carneddau Ponies website, the Romans admired the ponies for their strength and agility, using them in Wales and even taking some back to Rome. However, Henry VIII was less enthusiastic and ordered the ponies to be destroyed as they could not carry a knight in full armour. Fortunately the ponies survived, though in the 19th century some were used as pit ponies, and they are now free to graze the Carneddau under the care of the Carneddau Ponies Society. The ponies are very tough and thrive on rough grazing and, like our goats, the CCW's ponies are essentially wild animals

though they are quite used to people. At the moment there are seven ponies at Maes y Facrell, some of whom are quite friendly - stand quietly near them and they are likely to come closer.

The name "Maes y Facrell" translates literally as "field of mackerel" and there



have been attempts to explain this away, suggesting that mackerel used to be dried in the field or that the limestone outcrops shining in the sun look like mackerel – neither of which seems very convincing to me. Another idea is that the field was named for Marcellus, a Roman general believed to have visited the area with his army. However the CCW website introducing the reserve suggested:

“... the most likely explanation is that the name was once Maes-y-Fachraeth / Fachraith. ‘Fach’ is commonly used in place names to denote somewhere ‘remote’ or ‘separate.’”

The name “Maes Fachraith” has indeed been used in the past, for example on

a Bartholomew’s map of North Wales including the Great Orme, published in the “Illustrated Guide Book to Llandudno and North Wales for 1921 – 1922” by Ward Lock & Co. I prefer this older version of the name but can any of our Welsh speakers help out with the translation?

The enclosed part of Maes y Facrell is a hill rather than a field, and quite a steep one at that, but if you would like to meet the delightful ponies they should be there until about the end of March. There are lovely views from the top of the hill and in spring the wild flowers should be appearing, thanks to the ponies’ efforts.

Christine Jones

Great Hymns — The Day Thou Gavest

According to an 1896 biographical sketch of the poet and hymnist John Ellerton, 'The Day Thou Gavest, Lord, is Ended' was 'contributed to a "Liturgy for Missionary Meetings," revised for *Church Hymns*, the first line borrowed from an anonymous hymn in *Church Poetry* (1855).' This is just one of the 10 hymns that Ellerton wrote in the year 1870 whilst he was vicar of Crewe Green in Cheshire.

Ellerton was born in London on December 1826, the eldest son of George and Jemima Ellerton. In 1838, the family moved to Ulverston in Lancashire and at around that time, he was sent to King William's College on the Isle of Man. He remained there till the death of his father in 1844. He then spent a year at Brathay Vicarage, Ambleside under the tutorage of the Rev C Hodgson. He entered Trinity College, Cambridge in 1845, winning a poetry award in 1848.

Illness prevented him from taking the honours examination though he passed after being awarded an *aegrotat* degree (1849). He then spent a year in Scotland tutoring and reading for Holy Orders. He was ordained deacon in Chichester cathedral in 1850 and began his ministry at Easebourne near Midhurst. He was ordained priest in 1851 and promoted to the senior curacy of St. Nicholas, then the parish church of Brighton. It was at Brighton where he first began

translating and writing hymns. In 1860, he was appointed the vicar of Crewe Green by Lord Crewe. He was married the same year to Charlotte Hart.

The village of Crewe Green, population around 500, was about a mile from the railway station and works of the London and North Western Railway. The railway had come in 1837 and a railway town had sprung up around it, now known simply as Crewe. There still exists green land between the new town and the village of Crewe Green.

St. Michael and All Angels' Church, designed by Sir George Gilbert Scott, had only recently been completed. As well as vicar, Ellerton was the chaplain to Lord Crewe and chairman to the Educational Committee of the L&NW's Mechanics' Institution. He reorganised the Institution making it one of the most successful in England, teaching English and Bible History. The 1871 census records John and Charlotte Ellerton as living at Crewe Green Vicarage with seven children, a cook, a nurse, and two housemaids.

In an attempt to standardise hymn singing in the Church of England, the SPCK had published a modest collection of hymns in 1852 and an enlarged edition as *Psalms and Hymns* (1855) to which an supplement was added in 1863. In the meantime, *Hymns, Ancient and Modern* had been published in 1861

and a supplement followed in 1868. Ellerton was not too impressed and in 1869 was minded, with the assistance of friends, to produce a new hymnal. Nevertheless, he had a change of heart and cooperated with the SPCK and its Tract Committee on the compilation of its new hymnal, *Church Hymns* (1871, complete version 1881), becoming one of its editors. Ellerton contributed eleven original hymns, nine translations, and six previously published hymns, including the title hymn which had been printed in *A Liturgy for Missionary Meetings* in 1870. Though written as a mission hymn, *Church Hymns* placed the hymn in the 'Evening' selection. Ellerton slightly amended the text from the original.

The supplement to the first edition of *H, A&M* contained two original Ellerton hymns and a translation. The second edition of 1875 contained a further 10 of Ellerton's hymns. When the editors were considering a supplement to the second edition in 1885, Ellerton became an official consultant to the committee of compilers. When published in 1889, the supplement alone contained 165 hymns, 13 by Ellerton. For the first time, *H, A&M* included the title hymn. It had been slightly altered again but the changes were Ellerton's or approved by him and this must be considered the definitive version.

The definitive version (1889) follows. The lines in brackets are as the hymn previously appeared in *Church Hymns* (1871).

*The day Thou gavest, Lord, is ended,
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall sanctify our rest.
(Thy praise shall hallow now our rest.)*

*We thank Thee that Thy church,
 unsleeping,
While earth rolls onward into light,
Through all the world her watch is
 keeping,
And rests not now by day or night.*

*As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.*

*The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.*

*So be it, Lord; Thy throne shall never,
Like earth's proud empires, pass away;
Thy kingdom stands, and grows forever,
(But stand, and rule, and grow for ever,)
Till all Thy creatures own Thy sway.*

Church Hymns associated the hymn with a quotation from Chronicles 'to stand every morning to thank and praise the Lord, and likewise at even.' *H, A&M*, chose a verse from Psalm 113: 'From the rising of the sun unto the going down of the same the Lord's name is to be praised.' These quotations do not do justice: the first stanza is rooted in Genesis and the last in Revelation. The patterns of the beginning and the end and morning into evening are often viewed as a metaphor for life which

explains why the hymn is often chosen for funerals. The middle three stanzas allow imagination to take over and view the world spinning on its axis with people awakening in different countries at different times worshipping God.

After Crewe Green, Ellerton was appointed rector of Hinstock, Shropshire in 1872 and rector of Barnes, Surrey in 1876. An attack of pleurisy in 1884 completely incapacitated him, causing him to resign and seek rest and health at Veytaux in Switzerland and Pegli near Genoa. He was accompanied by his wife on his European convalescence and was the SPG winter chaplain at both locations. He was appointed rector of White Roding, Essex upon his return in 1885, the same year he became involved with *H, A&M*. At the end of 1891, illness forced his retirement to Torquay where he died in 1893. All of the six hymns sung at his funeral were of his own pen. His wife died three years later.

Whether or not Ellerton had a tune in mind for the hymn is presently unknown. The music edition of *Church Hymns (Church Hymns with Tunes)* was published in 1874 and 'The Day thou Gavest' was set to two tunes. The first tune was *Radford* by the great SS Wesley (1810-1876) and the second was *St. Clement* by the unknown the Rev Clement Cotterill Scholefield (1839-1904). Scholefield only had a handful of hymn tunes published and most if not all (six) first appeared in *Church Hymns with Tunes*.

Clement Cotterill Scholefield, son of William and Jane Scholefield, was born in Edgbaston in 1839. He was educated at Pocklington School and St. John's College, Cambridge. He was ordained deacon in 1867 and priest in 1868. He was curate of Hove from 1867 till 1870 and curate at St. Luke's, Chelsea from 1879 till 1880. From 1880 to 1890 he was conduct (chaplain) at Eton College and from 1890 to 1895, vicar of Holy Trinity in Knightsbridge. He died at Godalming in 1904.

The Musical Editor of *Church Hymns with Tunes* was Arthur Sullivan (1842-1900), later Sir Arthur Sullivan of Gilbert and Sullivan fame. Trained initially at the Royal Academy of Music, Sullivan graduated from the Leipzig Conservatoire in 1861 and immediately built up a reputation as Britain's most promising young composer. Equipped with talent but little money, Sullivan became 'Chief Musician' at St. Michael's, Pimlico; he also became the organist at the new church of St. Peter, Cranley Gardens in 1867. He resigned from the former in 1869 and the latter in February 1872. One would not normally research the musical editor of a hymnal in any great detail, but it is crucial in this instance as the curate from 1870 (till 1878) at St. Peter's was none other than Clement Scholefield and presumably, Sullivan would have been involved in preparing *Church Hymns with Tunes*.

When Sullivan and Scholefield met in 1869, the former was aged about 27 and the latter aged about 30. Scholefield, a

self-taught amateur musician, would have naturally sought the counsel of the talented organist and composer. Did the composer encourage the clergyman to pen a few tunes for the new hymnal he was preparing? Did Sullivan commission other composers? I do not have the time to research this but it seems possible that SS Wesley, then organist at Gloucester Cathedral, was approached for the same hymn. The meter (9.8.9.8) is unusual and I can find no mention of his tune *Radford* in earlier publications.

Perhaps in deference to Wesley, *Radford* was printed as the first tune. Nevertheless, the tune was rarely reprinted. Scholefield's tunes, apart from *St. Clement*, are considered of little merit and have also disappeared. So how is it that *St. Clement* has become one of our most beloved of tunes? Admittedly, a number of learned musicians have dismissed the tune as waltz ditty of little substance (dee **dum** dee dee **dum** dee dee etc) – Ralph Vaughan Williams consigned it to his 'Chamber of Horrors' (the appendix to the English Hymnal, 1906) – but it is undoubtedly the work of a skilled musician. The answer may lie in the preface to *Church Hymns with Tunes*: 'The Editor also begs to express his hearty acknowledgments of the cordial goodwill shown towards him by composers to whom he has made suggestions as to the alterations of harmony, &c.' The emphasis being on the etcetera perhaps.

Indeed, there is some speculation that

the tune owes much more to Sullivan than to Scholefield and some scholars now credit Sullivan. Irrespective of who contributed the most, unless Scholefield was a huge egotist, then the tune was probably named by Sullivan with his tongue firmly in his cheek, canonising the curate. By all accounts, they remained great friends. In any event, it seems the Scholefield held the copyright to the tune because in 1904 (the year of his death), the 'new' edition of *H, A&M* acknowledged this. The same edition also printed an alternative tune by no less than Sir CV Stanford called *Joldwynds* – named after where his wife was brought up in Surrey.

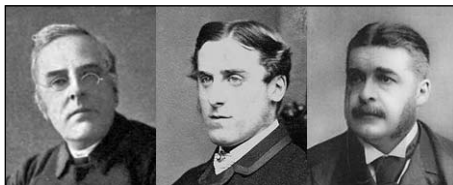
Curiously, in spite of RVW's outcasting of *St. Clement* to the appendix ('of alternative tunes for certain hymns for the use of those who do not agree with the choice of the musical editor') of the EH (1906), the tune is indicated as being the copyright of 'the committee'. Had the committee, probably against the advice of its musical editor, bought the tune from the estate of Scholefield (who was never married)? RVW's preferred tune was not that of his tutor Stanford but was taken from the *Genevan Psalter: Les Commandemens de Dieu*, attributed to Louis Bourgeois. This is a stately chorale-type tune, not dissimilar to the same composer's *Rendez à Dieu* (9.8.9.8 D) which RVW much more successfully wedded to 'Bread of the World in Mercy Broken'. Indeed, an even number of stanzas of 'The Day Thou Gavest' works beauti-

fully with *Rendez à Dieu*.

Needless to say, *St. Clement* overcame all opposition, sending the works of supposedly superior composers to musical Limbo. Even the *New English Hymnal* (1985) had to sanction the inevitable and assign *Les Commandmens de Dieu* to another hymn. The text has fared quite comfortably though some hymnals have dropped the fourth stanza. Inevitably, the text has suffered at the hands of those who would modernise it. 'The day you gave us, Lord, has ended; the sun is sinking in the west' is doggerel. Likewise is 'You call the darkness from the west' but at least it acknowledges God's will though, unless I'm missing something,

has the earth spinning the wrong way! These attempts to update the text have not met with much success.

Queen Victoria 'commanded' that the hymn be sung at her Diamond Jubilee service in 1897 and the hymn was repeated around the Empire. The hymn was sung a century later at the ceremony when the UK handed back Hong Kong to China.



Rev John Ellerton, Rev Clement Scholefield & Sir Arthur Sullivan.

Coffee Time

Cryptics (thanks and courtesy Barbara Cartwright).

All begin with 'E'. Solution next month.

1. Fine finish, though might one have cracked? (8)
2. Thing entering Kent, it yawns. (6)
3. Remnant, at the end of three months. (5)
4. In this context, rate more. (5)
5. Purpose to conclude. (3)
6. Magazine chief, when poorly treated, rioted. (6)
7. Sign up to penetrate garden roller. (5)
8. Obliterated as deer scattered. (6)
9. Some men idolise this girl. (4)
10. Even nuisances hide boredom. (5)

Results for last month:

1. Estonia.
2. Cyprus.
3. Panama.
4. Greece.
5. Austria.
6. Japan.
7. Wales.
8. Eire.
9. Armenia.
10. India.