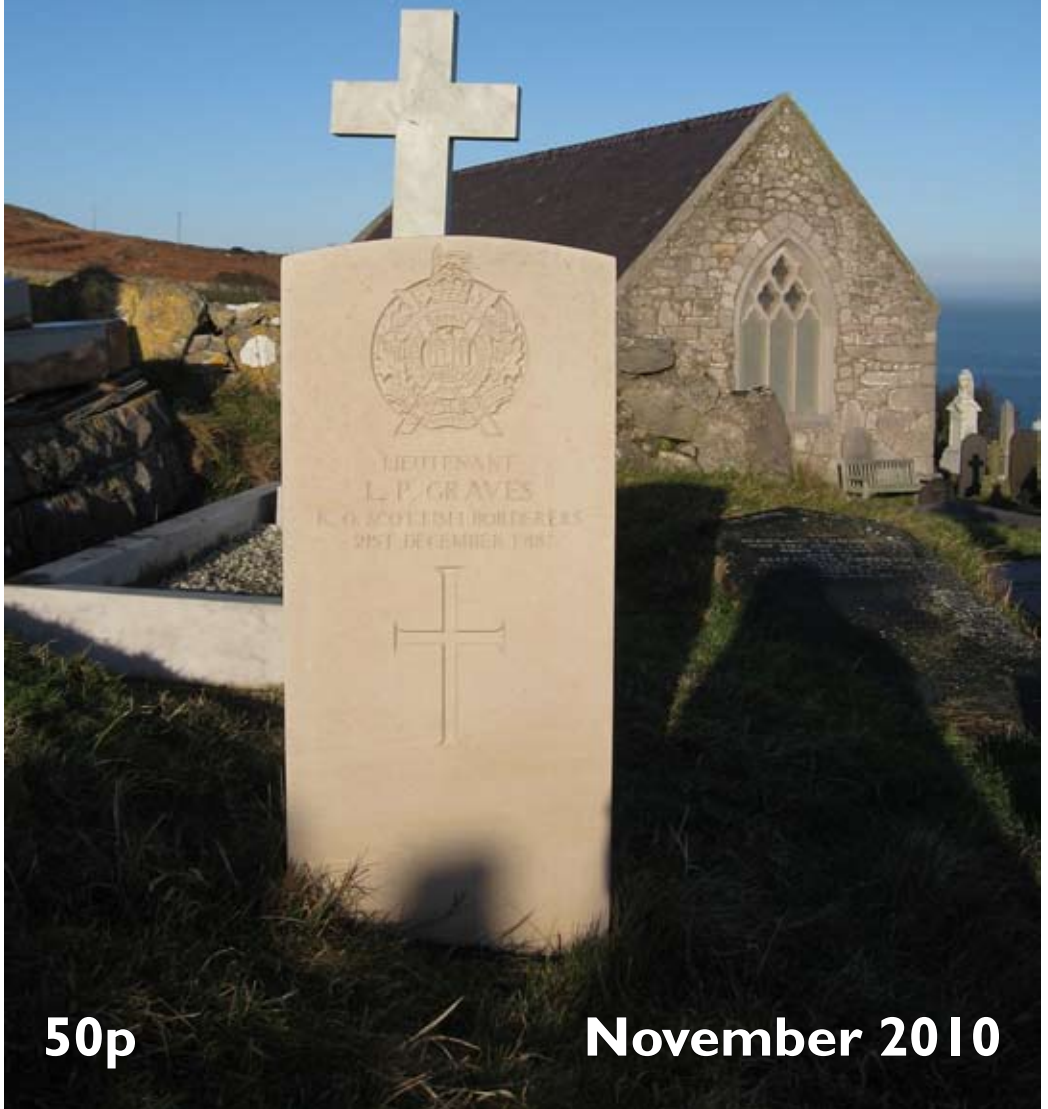


LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

November 2010

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)

oOo

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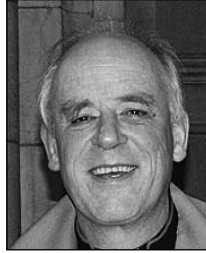
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

Copy may be on disk, printed or handwritten.

From the Rectory

As I sit in my study writing this letter I can see the trees beginning to wear their autumn colours but with many of the leaves already falling before they've really had time to change. For me autumn is both a beautiful and a sad time. In the midst of the beauty things are withering away and dying; winter is waiting in the wings. In November you often start to get a sense that the coming winter means business – gales, fog, cold and frost are all likely to be part of the picture.



And this autumn the situation seems even bleaker because we are in a time of austerity with the announcements of the cutting back of so much government spending. I fear for those facing redundancy, unemployment, the withdrawal of vital benefits and welfare payments. The debate as to whether the cutbacks are the right way to deal with the debt situation rages on, but we must never forget that real people and families are going to be affected – they are not just statistics.

For me the worst aspect of November is the growing darkness and particularly the dark evenings. Thankfully I don't suffer from SAD (a syndrome suffered by some folk caused by a lack of light) but I still feel a bit like raging '*against the dying of the light*' to quote Dylan

Thomas out of context! (see his poem '*Do not go gentle into that good night*')

Thomas' poem is actually about death. His father is dying and he wants him to be angry at the coming end rather than to just accept it:

'Do not go gentle into that good night, Old age should burn and rave at close of day; Rage, rage against the dying of the light.' And it's perfectly understandable that we should be angry at the prospect of death, even though deep down we know that it is a necessary aspect of human existence, just as we know the dark nights of autumn are as much a necessary part of nature as are the light evenings of summer.

In November the Church might seem to share the autumnal gloom by spending time considering death and the remembrance of those who have died – **All Souls' Day** and **Remembrance Sunday** come to mind in this context. But this is far from the truth! November is the month of the **Kingdom Season** which begins with the celebration of **All Saints** (the triumph of Christians over death through Christ) and ends with the triumphant keeping of the Feast of **Christ the King** in which His Lordship over all creation and over all authority and power is proclaimed. These are celebrations of Light which mean that

we don't need to rage against death because it is the gateway to Life and Light eternal, and we can put up with the darkness and bleakness of autumn because soon we shall be celebrating the coming into our world of the One

in whom 'was life and that life was the light of mankind. The light shines in the darkness and the darkness has never mastered it' (John 1:4-5).

Fr John

News and Notices



Russian Concert

We had a treat on 28 October when the St. Petersburg Blagovest Ensemble gave a concert of sacred Russian music and folk songs to an audience in Holy Trinity Church.

Pictured above are the members of the Ensemble: Olga Kozlova (second soprano and conductor), Olga Arbenina (soprano), Irina Pozdnyakova (mezzo soprano), Oleg Losev (tenor), Aleksey Ivanov (baritone) and Miroslav Alekseev, (bass).

Friends of St. Tudno's Church

By mid October, 780 slates for St. Tudno's roof had been sponsored. Sponsor-a-Slate reached the three-quarters point on 25 September when the Member of Parliament for Aberconwy, Guto Bebb MP, sponsored the 750th slate. Mr Bebb joined the Friends of St. Tudno's at their annual service at the church that day and was presented with a special certificate by Friends' Chairman, Chris Fosbury. Mr. Bebb said 'I am delighted to be with you here today and to sponsor the 750th slate.' There are still slates available to sponsor and the special Christmas gift certificates are now available in both churches and on the parish Web site, if you would like to sponsor a slate in someone's name for Christmas.

The Friends' service was followed by



Chairman of the Friends of St. Tudno's Church, Chris Fosbury, presents Guto Bebb MP (right) with a certificate to mark his sponsorship of the 750th slate for St. Tudno's Church roof.

lunch and the AGM at the Queen's Hotel and the day ended with a slide show of Friends' events and events at St. Tudno's during the past year. Friends are reminded that membership renewal is now due: you are welcome to give your subscriptions to me to pass on the Membership Secretary.

If you would like some of the Friends' Christmas cards, please would you contact me, Stephanie or Vernon or see Peggy at Winter Warmers. This year's design shows St. Tudno's lit with candles, ready for Carols by Candlelight. Last year's design (while stocks last) shows St. Tudno's in the snow. The cost is £5.50 for a pack of 10 cards and we can, on request, put together a pack with both designs (again, while stocks of last year's card remain).

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

St. Tudno's news

Many thanks to Ray Millington for holding an open house in aid St. Tudno's roof appeal and to all who supported this. The day raised the splendid sum of £60 for the roof. Thanks, too, to those who took part in the working party to put away the benches and tidy up before winter. St. Tudno's will be open weekends and Wednesdays over winter and Morning Prayer is said there at 9.00 am on Saturdays.

Christine Jones and Stephanie Searle



A Far East Prisoners of War Remembrance Service took place in Holy Trinity in October. In this photo we see some of the members of the POW Association with their chaplain, Mrs Pauline Simpson at the Cenotaph after the service.

Summer season coffee morning

By the time you read this the Wednesday coffee team will have enjoyed their end of season lunch at the Queen's hotel.

This year we had 27 weekly coffee mornings and thanks to our regular locals and holiday makers from all over the country and further afield we were able to present to the PCC a cheque for £7,300 plus £100 for the carpet fund and £235 from the Victorian coffee morning. The grand total for the PCC this year comes to £7,885.

Many thanks to our wonderful team who have worked extremely hard and now deserve a well earned rest.

Our special thanks also go to Joyce for

everything she does for us each week.

Thanks to all for your support. See you all in 2011.

Dorothy

Carpet Fund

Our special monthly all day summer season refreshments are now at an end, and we want to take this opportunity to thank the ladies and gentlemen who have worked so hard over this period to support our church carpet fund.

We thank all the friends and visitors for eating such delicious food made by our great band of loyal workers. The cakes scones and sandwiches were so good, that some customers bought extras to take home. Coffee, tea and soft drinks

were drunk like rain in the desert. Some of our helpers spent all day standing at or near the sink, washing dishes or preparing food. Others took control over the financial side (the till) One group organised, supplied and managed the stalls.

We have been overwhelmed by the love, support, friendship and generous donations we received during these four years of saving.

Following a meeting of the Fabric Committee a decision has been made to proceed with the purchase and laying of the new carpet. For although there is a shortfall of £2,000, we hope to raise

a little more by Christmas messages in lieu of cards (see p10) and the Mustard Seed has generously agreed to make up this difference, enabling us to continue with this plan.

Thank you once again.

Margot & Judith

Christmas Fayre

Margot and Judith would be grateful for any saleable items for their stall (see p 10). Please contact them as soon as possible if you have anything suitable.

Thank You.

Margot & Judith



The choir practices in the Memorial Chapel for our Open Day, See next page.



Mrs Gwen Davies photographed with a chasuble that she had made.



A slide show showing pictures of the Parish in the past was hugely popular.

Church Open Day

On Saturday 9 October the Parish held an Open Day in Holy Trinity Church. The decorations in place for the next day's Harvest Festival were supplemented by various displays prepared and manned by those who use both the church and the church hall.

The Open Day was most successful with a steady stream of visitors visiting the exhibitions, viewing the archives, marvelling at the flower displays etc.

A huge debt of gratitude is owed to those who both contributed to the activities within the church and also to the team in the church hall who provided tea and coffee to all.



The new votive candle is previewed.



Mrs Anne Rimmer prepares a demonstration of flower arranging.



The altars with silver and vestments.



The Mothers' Union stand.



The Girl Guides' stand complete with camp fire!



The Parish Records.

From the Parish Registers

Holy Matrimony

John Clarke to Margaret Guilfoyle

The Departed

September 20th: Neville Hortop age 87
Service at Holy Trinity, followed cremation at Colwyn Bay

September 22nd: Ryan Llewelyn Owen age 17
Service at Holy Trinity, followed by burial at the Lawns Cemetary, Llanrhos

September 24th: Thomas Temple Whitehead age 88
Service at Holy Trinity, followed by burial at the Lawns Cemetary, Llanrhos

Sidespersons

Nov 7th	William Maidlow Angela Pritchard Annabel Jones Joyce Crosby	Nov 21st	Dorothy Trent Adele Arrowsmith Stan Whittaker Judith Williams
Nov 14th	Remembrance Sunday Pat Ridler Doug Pritchard Terry Dewer Ron Illidge Sandra Davies Joyce Crosby	Nov 28th	William Maidlow Barbara Yates Marion Heald Ray Millington
		Dec 5th	Annabel Jones Angela Pritchard Pat Ridler Joyce Crosby

Calendar for November

Mon 1st	All Saints' Day (transferred to Sun 31st October)
Tues 2nd	All Souls' Day 10.00 am <i>'Julian' meditation group at Stella Maris</i> 11.00 am Requiem Eucharist 7.30 pm Requiem Eucharist
Thurs 4th	7.30 pm Standing Committee at the Rectory
Sun 7th	Kingdom 2 Services as usual for the 1st Sunday
Weds 10th	5.30 pm Ysgol San Sior Governing Body Meeting
Thurs 11th	10.30 pm Eucharist at Ysgol San Sior (Please note that there will be no 11.00 am Eucharist at Holy Trinity today)
Sun 14th	Kingdom 3/Remembrance Sunday 8.00 am Holy Eucharist 9.45 am Civic Remembrance Service 10.55 am Eucharist with hymns 5.00 pm Evening Prayer Exploring Worship transferred to 21st
Thurs 18th	7.30 pm PCC Meeting
Sat 20th	Parish Christmas Fair
Sun 21st	Christ the King (Kingdom 4) Services as usual for the 3rd Sunday
	6.00 pm Exploring Worship Service in Hall
Tues 23rd	2.00 pm <i>Cytûn Council at Stella Maris</i>
Sun 28th	Advent I Services as usual for the 4th Sunday

Guild of St Raphael

Due to the Eucharist at Ysgol San Sior on Thursday 11th the normal date for the meeting of the Guild of St. Raphael and the Healing Eucharist has had to be changed this month. Please check in the weekly bulletins to check when these will be held.

Attendance Figures for September

		Weekday Eucharists to September 4th	28
Sun 5th	8.00 am	Holy Eucharist	16
Trinity 14	10.30 am	Sung Eucharist	81
	5.00 pm	Evening Prayer	5
		Other weekday Eucharists	27
Sun 12th	8.00 am	Holy Eucharist	11
Trinity 15	10.30 am	Choral Matins	71
	11.45 am	Shortened Eucharist	21
	5.00 pm	Evening Prayer	6
	6.00 pm	Exploring Worship	26
		Other weekday Eucharists	76
Sun 19th	8.00 am	Holy Eucharist	16
Trinity 16	10.30 am	Sung Eucharist	76
	12.30 pm	ATC Service	c200
	5.00 pm	Evening Prayer	4
		Other weekday Eucharists	34
Sun 26th	8.00 am	Holy Eucharist	16
Trinity 17	10.30 am	Sung Eucharist	86
	2.30 pm	FEPOW Veterans' Service	79
Sun 27th	2.30 pm	Mother's Union Service	15
		Other weekday Eucharists	27
 St. Tudno's			
Sun 5th	11.00 am	Morning Service	32
Sun 5th	11.45 am	Shortened Eucharist	22
Sun 12th	11.00 am	Morning Service	37
Tues 15th	7.30 pm	Compline by Candlelight	8
Sun 19th	11.00 am	Morning Service	27
Sat 25th	11.00 am	Friends of St. Tudno's Eucharist	20
Sun 26th	11.00 am	Morning Service	27
Sun 26th	4.00 pm	Evening Prayer	15

Why do we ... stand, sit and kneel during worship

In the second article in this series (the first appeared in the September edition) we consider why we adopt different postures during our worship. On the face of it you may feel that whether we stand, sit or kneel is as matter of little or no importance. But this is far from the truth. The posture we adopt influences the way we feel and how we respond to things around us. For example if you are slouched in an armchair at home you are likely to be in a very different state of mind than if you are sitting in an upright position at a computer screen!

In our red Eucharist books directions for the posture of worshippers are given for every section of the service, although the notes at the beginning of the service make it clear that local custom can prevail if desired. We are well aware of the three basic postures: standing, sitting and kneeling. Each of these postures is particularly suitable for the various sections on the Eucharistic celebration.

Let's consider each posture:

Standing

When we are standing we are most likely to be alert and ready for action and it is the posture we adopt when we wish to show respect for someone – remember how you used to stand when a teacher entered the class. In

the early church it appears that standing was the usual posture for prayer. Standing is seen as the appropriate posture for prayers of praise and thanksgiving. So at the Eucharist we stand for hymns (songs of praise), the *Gloria in Excelsis* (praise), the reading of the Gospel (out of respect for Christ who is proclaimed), and the praise/thanksgiving part of the Eucharistic Prayer.

Sitting

This posture is seen as the most appropriate for listening and concentrating. We are thinking here of sitting with a straight back in an upright position not slouching in an armchair! Going back to your days at school, remember when your teacher said 'sit up straight and cross your arms' when he or she wanted you to be particularly attentive. Sitting in this posture is reasonably comfortable and helps us to be receptive. So in worship we sit when we need to listen – for example during the readings (except the Gospel) and the sermon.

Kneeling

This is a posture which signifies submission, sorrow, and a sense of dependence. In worship we kneel when we wish to express our penitence, our awareness of our dependence on God, and our feelings of adoration and awe. So kneeling is appropriate for the prayers

of penitence, the intercessions, when the bread and wine are consecrated in the Eucharistic Prayer, and when we are receiving Communion (standing out of respect is an alternative posture for receiving Communion).

Extra Note on Kneeling – obviously many folk are unable to kneel because of age or infirmity. But these days there seem to be many others who simply choose not to kneel. It often seems to me that kneeling seems to be going out of fashion. This is a great pity! We are losing part of our Anglican heritage, and also failing to take seriously the need to express outwardly our penitence and dependence.

Fr John



The War Graves in St. Tudno's Churchyard

In the Commonwealth War Graves Register there are just five graves registered in St. Tudno's Churchyard. However there are many more graves of war casualties in the Cemetery but they have not been registered. I have researched the five known casualties with mixed results.

(1) James Waldron Brown, killed on duty 20 March 1945, aged 26. He was a Third Officer in the Air Transport Auxiliary. He was flying with First Officer Frank Hill when their Avro Anson was in a mid-air collision with a Hawker Typhoon of No 55 Operational Training Unit, RAF whilst on the approach to RAF Aston Down near Stroud in Gloucestershire. Pilots in the ATA were civilians.

The son of Albert and Maggie Muir Brown of Liverpool, his ashes were interned in the family grave on 29 March 1945. The burial register shows his home address as The Grange, West Parade. The grave is located in section 'G' of the overhead view map, top part of Cemetery.

(2) L P Graves, died 21 December 1918, a Lieutenant in the King's Own Scottish Borderers. No further information is given on his marker of Portland stone (cover).

Lionel Perceval (Arnold) Graves known as Perceval or Percy was born in Dublin

on 15 April 1884. He was the eldest son of Arnold Felix Graves, a Barrister at Law and famed educationalist, and Constance Graves. He was educated at King William's College on the Isle of Man. In 1894 when Percy was 10, there was a Personal Act of Parliament to dissolve the marriage of his parents.

The *London Gazette* around 1908 reported the progress of the bankruptcy of a Lionel Perceval (or Percy) Graves, a dealer in motor cars. This might be coincidence but census records show no other person with that name.

Percy Graves was commissioned as a Second Lieutenant in the Kent Territorial Force Royal Engineers Units (Submarine Mining School, Gillingham) from 1909 till his resignation in 1911. On 1 October 1911, he disembarked from the 'Canada' at Quebec having sailed from Liverpool. In September 1914, he volunteered at Valcartier for the Canadian Over-seas Expeditionary Force. He attested his next of kin as his mother of 9 Porchester Terrace, London, and his trade as an engineer. He was described as being ruddy-complexioned, blue-eyed, dark-haired, C of E, and unfit for service.

Nevertheless, Percy is listed as a Private in the 16th Battalion of the Canadian Infantry Brigade. It arrived in France in 1915 and fought in France and Flanders till the armistice. How Percy became

commissioned in the 9th Battalion of the KSOB is presently unclear but on 17 March 1916, he relinquished his commission of Temporary Second Lieutenant on grounds of ill health and was granted the honorary rank of Second Lieutenant.

A medal roll in December 1916 gave Percy's address as a private hotel (a nursing home?) in Bournemouth. Percy Graves died in Llandudno on 21 December 1918. There were a handful of military hospitals and nursing homes in the area.

The *National Probate Calendar* of 1919 reported that Lionel Perceval Graves of 9 Porchester Terrace had left his effects of £139 to his brother Arnold Graves, a major in the RAF.

It seems difficult to understand why the eldest son in a prominent English/Anglo-Irish family received such a lonely demise and low-key burial. Nevertheless, having named his mother, then resident in London, as next of kin in 1914, it could be that he was estranged from his father who was enjoying a spectacular career in Ireland.

Percy Grave's grave is in Section 'C' at a point where the boundary wall curves round.

(3) Richard Edward Jones, killed in action on 26th April 1915, aged 22. He was, according to the CWGC, a Private in the 24th (Pembroke and Glamorgan Yeomanry) Battalion Royal Welsh Fusiliers. However, in the report

of his funeral in the *Llandudno Advertiser*, he is shown as Trooper 24th Battalion (Denbighshire Hussars Imperial Yeomanry) Royal Welsh Fusiliers. I could not establish where or how he died. He was the son of William and Margaret Jones of 'Combermere', Deganwy Avenue, Llandudno.

He was buried with full military honours in the family grave which is located in section 'B'.

(4) Norman Owen, killed whilst on flying duty on 3rd June 1918, aged 24. He was at this time a Second Lieutenant in the newly formed RAF (63 Training Squadron). He initially joined the Royal Navy Auxiliary Section (Motor Section) in October 1914. A few months later he was sent out to South Africa under Commander Locker Lampson. His services there earned him a commendation.

He returned to Britain and was then sent to the Western Front. A result of more distinguished service he was recommended for a commission. He returned to England and went through the course at the Naval College, Greenwich. He was successful and soon gained a pilot's certificate.

The report in the *Llandudno Advertiser* goes into more detail about how he met his death: 'It appears that having obtained a First Class Pilot's Certificate, the deceased was sent on a Gunnery course in S. England. On the morning of June 3rd he was sent on a flight, accompanied in another machine by a

comrade. He had complained to this friend of not feeling well the day before. He made no suggestion to the instructors that he was unwell before setting out. All went well until both aviators arrived over the aerodrome on their return. Just before commencing a spiral descent the deceased waved to his friend, whether as a signal or a friendly salute cannot be stated. The next moment his friend saw him fall back in his seat and the aeroplane began to fall to earth.'

He was the son of Mrs Owen and the late Mr Owen of Canton House, Lloyd Street. He was buried with full military honours on the 15th June and rests in the family grave located in Section 'G' in the top part of the Cemetery.

(5) Harry Lloyd Roberts, killed in action on 23rd April 1918, aged 28. The CWGC register shows him as a private in the Royal Marine Light Infantry attached to HMS 'Vindictive'. The inscription on his grave reads 'Honoured Memory of Harry Lloyd Roberts, Royal Marines, died of wounds received on the Mole at the Battle of Zeebrugge, April 23rd 1918, aged 28.'

The first report of his death appeared in the *Llandudno Advertiser* on 27th April 1918. It reads, 'The brilliant naval exploits at Ostend, Zeebrugge claimed the life of a Llandudno man, Harry Lloyd Roberts. His mother was away from home and two uncles went to Chatham to arrange the return of the body to Llandudno.' In the *Llandudno*

Advertiser on the 4th May 1918 there is a comprehensive report of the funeral. In that report it shows that the body was returned on a Saturday evening and the funeral took place the following afternoon, a Sunday!

There a glowing testimony to Harry in this report describing him as 'one of those intrepid volunteers who have gained immortal fame for their courageous work on the "Vindictive" the war vessel which, battered beyond recognition in her upper works, came back from the inferno at Zeebrugge, carrying with her the dead and wounded in as gallant an action as any inscribed on the records of the Navy.'

Harry was the eldest son of Mr Harry Roberts and Mrs Roberts, Roby House, Church Walks and grandson of Mr. Thomas Roberts, founder of the firm Messrs T Roberts, Roby House. He had been in the Llandudno Boy Scouts, a member of the Llandudno Amateur Dramatic Society and a sidesman of the Church of St. Tudno.

He is buried in the family grave in Section 'G' at the beginning of the path leading to the town cemetery.

He also was buried with full military and naval honours and I've selected parts of the report on the funeral to show what such a funeral entailed: 'The funeral was announced for half past two, but long before that hour people began to assemble in the vicinity of Roby Mount, there being many hundreds there while the Service was conducted. The Navy

was represented by the Commander of Western District, Detachment of men from the Coast Guard, representatives from Lighthouse staff, The Llandudno Company of Caernarvonshire Volunteer Regiment paraded in force under Captain Strowger. Representatives from the H.Q. of the same Regiment. Lieut. J. Grosvenor Jones represented Col. Lord Mostyn. An impressive section of the cortege was that formed by wounded soldiers, of whom there were about two hundred. Several of the men were on crutches, and one of them at least marched so aided the whole way to St. Tudno's. Members of the Special Police also attended. The coffin, draped with the Union Jack, was conveyed on a Pontoon Wagon, drawn by four horses with outriders, and was followed by a Firing Party of the Royal engineers'. At the head was the Town Band, under the direction of Mr. F. L Traversi"

In the same copy of the *Advertiser* there is a poem dedicated to Harry Roberts, RMLI by John Roberts 'Arwynfa' (I cannot verify if it's a relative)

A Zeebrugge Hero

*It was St. Georges Day 1918
Our country at war with German spleen
Now good St. George give help on land
and sea
To vanquish dragons and set Britain free
A call was made for volunteers true
A special hardy errand it was too
Young Harry Roberts in obedience went
Quite full of British pluck and daring
bent*

*When on this duty in the battle clash
And fighting with the foe with manly
dash
He bravely fell before a deadly dart
But not before he nobly did his part
What excellent example he did set
The cost was great – the sacrifice met
The world extols his memorable deed
The flowers of fame will spring up from
this seed*

*We mourn his loss, but still his glory
stands
And echoes now abroad throughout the
lands
All Britain marvels at his fine display
The memories of this feat for years will
stay*

*His body rests in quaint St. Tudno's yard
And Soldiers Guardian Angels there
mount guard
The breezes waft, his valour always
spread
Why! patriotic deeds are never dead.*

*Cheer up relations – friends not mourn
undue
True fame he won – then joined the
heroes queue*

*His duty's done uprightly brave and well
Reposing now in peace – eternal spell*

(With acknowledgments to the Commonwealth War Graves Commission, the Canadian Archive, ancestry.co.uk, the Imperial War Museum, The National Archives, The UK National Inventory of War Memorials and the Conwy Archive Service)

Vernon Morris

The dewdrops hang on the spider's stair

The title is a line taken from 'After the Salvo' (1917), one of the First World War poems by Herbert Asquith (1881 – 1947), whose father was Prime Minister during that war from 1908 – 1916. This part of the poem reads:

*Where the salvo fell, on a splintered
ledge
Of ruin, at the crater's edge,
A poppy lives: and young, and fair,
The dewdrops hang on the spider's stair,
With every rainbow still unhurt
From leaflet unto leaflet girt.
Man's house is crushed; the spider's lives
Inscrutably He takes, and gives,
Who guards not any temple here,
Save the temple of the gossamer.*

This is a time to remember the dead, injured and bereaved of two World Wars and of many conflicts since, including those continuing today, so the poem is appropriate for this month. Autumn is also a time when many spiders' webs can be seen, often hanging with dew or mist.

The 'typical' spider's web is an orb web, with a spiral of silk attached to radiating 'spokes'. The garden spider makes this type of web and can be seen hanging head downwards in the centre of its web, waiting for prey. Different types of spiders produce different types of web and these include sheet, funnel, tubular, tangle and dome webs. A spider's silk is

produced from specialized spinneret glands at the tip of the abdomen and different types of silk can be produced for different purposes, eg making webs, wrapping up prey or protecting eggs. While webs are mostly constructed from a sticky silk, they can also include non-sticky silk which helps the spider move about the web.

Spider silk is made of complex protein and is a remarkable material



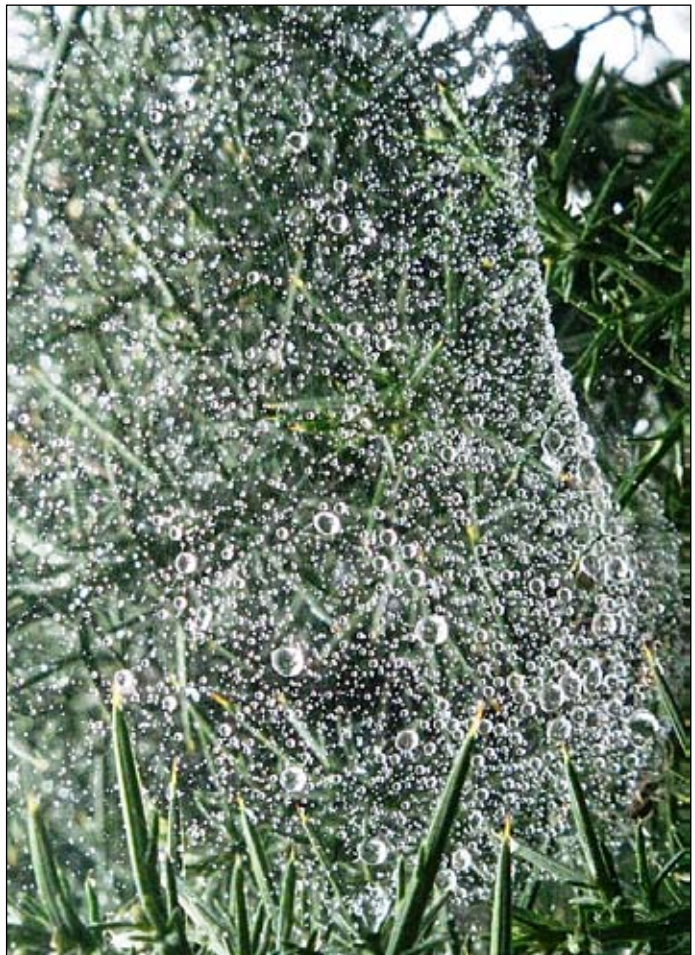
A garden spider hanging head downwards in the centre of its web.

with a tensile strength (ie how much it can be pulled before it deforms or breaks) equivalent to that of high grade steel but with a very light weight: a strand of silk long enough to circle the earth would weigh less than 500g (18 oz). The stickiness of a spider's web results from droplets of glue suspended on the silk and this too has unusual properties: if an insect touching the web tries to withdraw at high speed the glue behaves as a solid like rubber but if the insect tries to withdraw slowly the glue behaves as a simple, sticky adhesive, the combined effects giving a very strong grip on the prey.

Spiders' webs have been used in the past as wound dressings, to reduce bleeding from cuts and aid healing and it is suggested that these effects may result from the blood clotting properties of vitamin K found in the silk and anti-septic properties of the silk. Because of the high strength and light weight of spider's silk, there is interest in producing artificial spider's silk but this has not yet been

achieved commercially, while 'farming' spiders like silkworms has not been successful either – spiders are aggressive and tend to eat each other if kept too close together! However, research is continuing and it will be interesting to see whether technology can eventually reproduce something which nature does so easily.

Christine Jones



A sheet web in a gorse bush, hung with dew.

Great Hymns — O God our Help

On the morning of Sunday, August 10, 1941, the British Prime Minister, Winston Churchill and US President, Franklin D Roosevelt joined Royal Navy and US Navy crews for a religious service on the afterdeck of the battleship HMS Prince of Wales.

Three hymns were sung during the service: Roosevelt selected the US Navy Hymn, 'Eternal Father, Strong to Save'. Churchill selected 'Onward Christian Soldiers' and the title hymn: 'O God Our Help in Ages Past'.

Neither man knew exactly what the future might be for the free world. However, both men sought the inspiration of God. Roosevelt was an Episcopalian and Churchill referred to himself as a 'buttress' rather than a 'pillar' of the Church of England. Years later Churchill stated regarding this service, 'Every word seemed to stir the heart. It was a great hour to live.'



Roosevelt and Churchill on HMS Prince of Wales in 1941.

When the national chips are down, then 'O God Our Help in Ages Past' is decidedly a hymn of choice. It is often sung at great state occasions and is invariably sung at services of remembrance. It was sung at Churchill's funeral.

Though long-regarded as a hymn, the lyric was written as a metrical psalm and the work of the greatest paraphraser, Isaac Watts (1674-1748). Watts' position in English hymnody cannot be understated as he was pivotal in adapting the Psalms of David for Christian worship and also writing original hymns that were not based upon sacred texts. 'O God Our Help in Ages Past' is Watts' paraphrase of the first verses of Psalm 90 which begins (KJV):

- 1. Lord, thou hast been our dwelling place in all generations.*
- 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*
- 3. Thou turnest man to destruction; and sayest, 'Return, ye children of men.'*
- 4. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*
- 5. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.*
- 6. In the morning it flourisheth, and*

groweth up; in the evening it is cut down,
and withereth.

Previous metrical Psalters had generally used Ballad Metre, a form of Common Metre where only the even lines necessarily rhymed. For Psalm 90, Ravenscroft's Psalter (1621) had printed:

*Thou Lord hast been our sure defence,
our place of ease and rest:
In all times past, yea so long since
as cannot be exprest.*

and the New Psalter (Tate and Brady [writers of "While Shepherds Watched"], 1696):

*O Lord, the saviour and defence
of us thy chosen race
From age to age thou still hast been
our sure abiding place.*

Watts was horrified by the dismal repetition of what bordered on doggerel in churches and according to legend, was encouraged by his father to write better.

What follows is Watt's looser paraphrase exactly as originally published (except for instances of the long 's').

Man Frail, and God Eternal

*1. Our GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.*

*2. Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.*

*3. Before the hills in order stood,
Or earth receiv'd her frame,
From everlasting thou art God,
To endless years the same.*

*4. Thy Word commands our flesh to dust,
"Return, ye sons of men:"
All nations rose from earth at first,
And turn to earth again.*

*5. A thousand ages in thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.*

*[6. The busy tribes of flesh and blood
With all their lives and cares
Are carried downwards by the flood,
And lost in following years.*

*7. Time, like an ever rolling stream
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.*

*8. Like flow'ry fields the nations stand
Pleas'd with the morning light;
The flow'rs beneath the mower's hand
Ly withering ere 'tis night.]*

*9. Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.*

The lyric was first published in Watts' *The Psalms of David Imitated in the Language of the New Testament, and Applied to the Christian State and Worship*, 1718. Watts suggested, 'The various measures in the verse are fitted to the tunes in the Old Psalm-book.'

It can be immediately noticed that

Watts began his paraphrase with 'Our God' and not the more familiar 'O God'. A technical grammatical error is apparent in the first stanza because it ends with a full stop in spite of it not being a complete sentence.

Watts was an independent minister and his works were treated with suspicion by the establishment. Some might have declined to use his works for fear of being judged heretical. Nevertheless, his metrical psalms and hymns were influential and in 1737, the text of the title hymn was included in John Wesley's *Collection of Psalms and Hymns*. John Wesley was then an Anglican priest visiting America. Watts was not named as the writer of the words.

Wesley's impression had seven stanzas. It began '**O GOD!** our help in ages past' and the first stanza ended with a colon. The changes altered the stanza's meaning subtly: rather than being a statement affirming four facets of faith, it addressed God directly and became an introduction to the second stanza. Wesley also changed stanza 2 line 2 to '**Still may we dwell** secure,' stanza 4 was omitted, stanza 6 line 2 became 'With all their **cares and fears**,' stanza 8 was omitted and the last two lines of the last stanza became 'Be though our guard while **life shall** last, And our **perpetual** home.'

Subsequent collections selected stanzas from either or both versions though 'O GOD' became preferred. Hymnal editors ran riot. For example, the Rev

Augustus Toplady's collection of 1776 had seven stanzas based on Watts' version, one stanza of the earlier Tate and Brady paraphrase, and, bizarrely, two stanzas from a hymn for the burial of the dead by Philip Doddridge, 1755. In none of these additional stanzas did the first and third lines rhyme.

Thomas Cotterill's collection of 1810 used stanzas 1, 2, 4 and a last by another hand, probably his own. The *Bible Hymn-book* edited by Horatius (I Heard the Voice of Jesus Say) Bonar, 1860, a hymnal for children, used Watts/Wesley stanzas 1, 2 and the last. The penultimate third stanza was one by Doddridge. There undoubtedly exist other anomalies and curiosities.

When the first edition of *Hymns, Ancient and Modern* was published in 1860, the now common arrangement of six stanzas had become standard. The 'companion' to the hymnal read 'Sts. iv, vi, vii are generally omitted, as here, as being unequal to the rest.' The second stanza began '**Beneath** the shadow'.

The first edition of the *English Hymnal* in 1906 was virtually identical except that 'Beneath' in stanza 2 line 1 had reverted to 'Under'. Our own church hymnal *Hymns Old and New* prefers 'Beneath'. It wisely avoids updating the 'thys' and 'thous' but, with an air of inevitability and contradiction of tense, changes lines two and three of the penultimate stanza to '**will bear us all** away; **we fade and vanish**, as a dream.'

Traditionally, Psalm 90 was attributed to Moses. It focuses on the darker side of life and is full of sombre thoughts. Nevertheless, Watts' hymn was considerably more upbeat introducing the concept of hope, and the prayer in the last stanza. Watts' genius was to produce a work that was both a Psalm that could be sung the old tunes (to satisfy any lingering Calvinistic attitudes) and an inspirational hymn of hope.

Various tunes in common metre were suggested for the hymn in numerous Psalters and hymn books but it was not until 1861 and the Music Edition of *H,A&M* that the tune *St. Anne* (or *St. Anne's*, *St. Ann*, *St. Ann's*) was inextricably associated with the hymn.

The tune first appeared with the name but anonymously in a supplement to Tate and Brady's 'New Version' Psalter in 1708 as a setting for Psalm 62. The tune was later attributed to William Croft who was the first organist from 1700-1711 at St. Anne's Church in Soho. Whether Croft wrote or just supplied the tune is unknown but he was involved in the production of the supplement.

Croft's tune had limited harmonisation and made use of 'gathering notes'. The first note of each line was doubled, the initial beat establishing the pitch, the words beginning on the second. The tune became a standard in metrical Psalters and hymn tune collections, eventually gaining several different but similar four-part harmonisations.

By the time it appeared in *H,A&M*, the first note of each line had been changed to equal the tune's prevailing quarter note image. Nevertheless, the *English Hymnal* of 1906 reverted to a rhythm with half notes at the beginning and end of each line, the rest being quarter notes. The *New English Hymnal* (1984) had the later rhythm but the same harmonisation as the original *EH*.

The tune shares its first melodic motif with a number of other tunes from the early eighteenth century; one example is JS Bach's great fugue in E-flat (1739), nicknamed 'St. Anne', though it uses only the first motif of Croft's tune. There is no evidence that Bach knew of the hymn tune.

The tune was incorporated by Handel in an anthem entitled, 'O Praise the Lord with One Consent'. The American composer Carl Ruggles (1876-1971) used the text in his last composition, 'Exaltation'. The hymn and words are also featured in Vaughan Williams' anthem 'Lord, thou hast been our refuge' (1920), using both the *Book of Common Prayer's* words to Psalm 90 and those of Watts.



Drs Isaac Watts and William Croft.

Coffee Time

SOLVE the cryptic clues **OR** the Sudoku puzzle on this page. Complete the form, detach page and hand into an editor or warden. Correct solutions for this and subsequent months in 2010 will be entered into a **prize draw** at Christmas.

Cryptics (thanks and courtesy Barbara Cartwright). All begin with 'C'.

1. During March, aired the seat. (5)
2. Kiss love twice in natural light. (8)
3. Trap in a niche. (6)
4. Grasp car component. (6)
5. A British Bachelor of Arts is imprisoned like a vegetable. (7)
6. One this one is bound to have a collision. (5,6)
7. Took part in the contest with a learner in the middle, but finished the course. (9)
8. Arresting element? (6)
9. Cured perhaps of being tackless. (5)
10. Are they on board looking for the first mate? (8)

SUDOKU

Put your cryptic solutions below

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