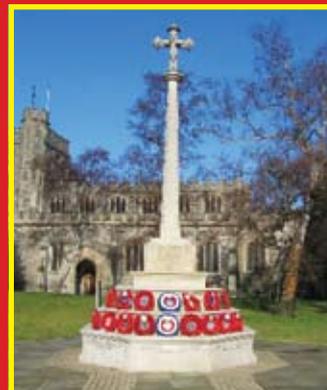


COMMENT

THE MAGAZINE OF THE CHURCHES IN TRING



All Souls Services in Tring Parish

Tuesday 30th October 10.00am
"Rosemary for Remembrance"
St Cross, Wilstone

Wednesday 31st October
5.30pm - 7.30pm
"Hot dogs and prayers"
All Saints, Long Marston

Sunday 4th November 6.00pm
St John the Baptist, Aldbury

Sunday 4th November 6.30pm
St Peter and St Paul, Tring

You are invited to come and remember those who have died.

You may wish to bring a sprig of rosemary or a flower to lay on the altar.

You are also invited to add names to a list of the departed which will be in each of the Churches.

Living God's Love

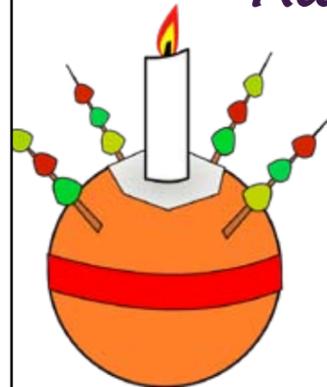


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Editorial

This issue of Comment features a lot about community: people coming together to celebrate the harvest as people have done for generations – with some of the same traditions and others with a 2018 twist; people who have left the Tring community and others who have stayed to play a different part in it; people concerned with the needs of others in this community and those of others on the other side of the world; the education of children in this community

and in the wider country; people who left this community to fight for their country but were never to return.

As we move through November and look towards Advent and January, I will be hoping for articles from readers to share about a memorable Christmas in their lives (wonderful, sad, spiritual, poignant, funny, life-changing...). Does anyone remember a war-time Christmas? Or Christmas after the Armistice? What does Christmas mean

to you now? And don't forget that the December edition also covers Christmas. Please tell us about any January events before 6 November.

The Editor



Lest we forget

I must have been driving past it for weeks. But I have only noticed it recently. There on the side of the road as I drive into work is the black silhouette of a silent soldier, Tommy (a soldier from the First World War). Bizarrely, he stands below a 'beware the bend' sign. At his feet is another sign: Lest we forget.

Tommy is part of the Royal British Legion's campaign of Remembrance this year. He is popping up all over towns and villages in our country; a statue reminding us to remember.

Remembrance this year will be especially poignant for it will be 100 years since the end of the First World War. The last veteran in the war has died. No one who will stand in silence on 11 November will actually recall the events of that war as experienced by them.

I will be one of them. I have never seen war. I have never got remotely close to any kind of battle. Frankly, I hope not to. It means I cannot begin to imagine the horror of being at war or of being called up and serving on the front line. My only understanding of war comes second hand from books, films and television programmes and, try as they might, I doubt very much they, in any way, properly encapsulate what went on.

So when Tommy invites me not to forget. What is it am I remembering?

Because when we remember anything else, we recall something which involved us. Often when the memory is particularly strong I can remember more than just what I saw but the sounds and the smells too. I can picture myself back there. But I can't do that with events I have never been part of or experienced. Can I? Remembrance, then, seems a

strange word to describe what we are doing.

Remembrance, it seems to me, is more about honouring. Honouring the service of many, praying for them and re-committing ourselves to peace.

In honouring them, I shall remember that many served, and serve now, and that service is sacrificial. It is sacrificial because these men and women put the interests of others ahead of their own. They fought for a cause and, for many, that cause demanded their lives. So, in my silence I shall reflect on their sacrifice and give thanks for my life.

I shall pray too. Praying for those who have fought and are fighting, for those who have been injured mentally and physically and especially for those who have died. As I read the names of the fallen from the War Memorial on Remembrance Sunday (though I do not

know them) I shall commend them to God asking that they may truly rest in peace.

In committing myself to peace, I shall remember that war is not heroic or glorious but dirty, painful and horrific. Its price is heavy and affects entire populations: war is not a private matter. Therefore, I shall try to remember the lessons that war teaches and that we must ensure our leaders always strive for peace. This is not to take anything away from the service of our armed forces but it is to take seriously the awfulness of war, and that we must do what we can to avoid it.

I shall also think of those I am fortunate to know who served in the wars, some of whom cannot even now talk about their experiences. Many memories of fighting and suffering endured during war are buried but not forgotten. These men and women may have survived, but they are marked indelibly by war however they may have gone through it.

This is what I shall be doing as part of our Remembrance Services. I invite you to join us in the Tring Team on 11 November to do the same.

And maybe instead of just driving past Tommy this month, I might remember, too, to acknowledge him each day on my commute so that, in a small way, my remembrance is not confined to a single day but becomes a more permanent recollection of what was done: that I have my tomorrow because they gave their today.

Didier Jaquet, Tring Team





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Fairtrade – why bother?

In September I had an email from Traidcraft, with the sad news that they are proposing to cease trading by the end of December 2018. They are entering a period of consultation with employees, but it looks fairly certain that they will no longer be an outlet for Fairtrade goods.

So what does the closure of Traidcraft mean? On a personal note, what am I going to put in my kids' lunch boxes, aggh! I have been bulk buying Geosticks, Geobars and mini packets of Liberation nuts for brilliantly easy fairtrade lunches for the last couple of years. I'm going to have to do some research!

Why Fairtrade matters

According to the Fairtrade Foundation, the UK is one of the world's leading Fairtrade markets, with more products and more awareness of Fairtrade than anywhere else. Almost one in three bananas sold in the UK is Fairtrade.

Christians in the UK have a history of getting behind issues of trade and justice, and helped bring about this global initiative. Traidcraft was instrumental in the Fairtrade movement and in the establishment of the Fairtrade Foundation in 1992, the organisation now responsible for licensing the use of the Fairtrade mark in the UK. This mark is seen not only on Traidcraft's own products but on many high street brands. The stringent standards relate to pay and conditions for workers and growers. However, standards for the Fairtrade mark reach beyond the producer: they are intimately tied up with the environment too. 'Farmers/workers must meet environmental standards as part of certification. Producers are



required to work to protect the natural environment and make environmental protection a part of farm management. They are also encouraged to minimise the use of energy, especially from non-renewable sources.' Fairtrade Foundation

The end of Traidcraft

You might well be asking 'Why is Traidcraft folding?' In simple terms, they are not making enough money. Since 1979, Traidcraft has been pioneering Fairtrade and, with improved quality of products and ease of distribution with the internet, it appeared on the outside to be a thriving company. Traidcraft works with more than 100 producers from thirty countries. Many of its products are sold in UK Churches and schools and yet, perhaps here was part of its demise. Despite the apparent high profile of Fairtrade in the UK, Traidcraft was still limited to a relatively niche market. While internet shopping is on the rise, I imagine most of us still tend to 'go' to one, perhaps two places, for our weekly grocery shop. Shopping on-line with Traidcraft, or popping to the ad hoc Traidcraft stall for some biscuits, tea or peanut butter probably doesn't fit readily into our daily routine. I often told people I don't stock tea and coffee as I want people to buy this from their supermarket – it's easy to buy and sends a clear message, to your store of choice, that you prefer to buy Fairtrade.

Furthermore, Traidcraft is not immune to the economic constraints many companies have faced over recent years. Thus, the period of consultation with workers has commenced, and the anticipated closure will be at the end of December 2018. Aside from the sixty-plus workers based in the UK, the news of Traidcraft's imminent closure must be devastating for the producers around the world. I pray that Traidcraft manages to introduce them to new opportunities to sell their goods – with a fair price. Here is part of the letter from Robin Roth, CEO Traidcraft: 'We are very much aware of the impact that this will have on our producer friends. Over the years we have built up personal and trusting relationships with many organisations and we deeply regret that these will be coming to an end. We are communicating with all our partners to

see if we can help them transfer their business to other organisations.'

It is worth highlighting here, that Traidcraft Exchange will continue to function as a campaigning charity. Traidcraft Exchange works with farmers, workers and artisans in Africa and South Asia to help them get a better deal from trade, and to lobby and campaign in the UK for better trade rules.

If you would like to sign up to receive Traidcraft Exchange's regular updates, please email hello@traidcraft.org.

What next?

While you may not be seeing Traidcraft stalls – like this one at Tring Carnival – for much longer, this is certainly not the end of Fairtrade. As consumers, we not only have a choice: we have power too. Our supermarkets, shops and online market places do stock a wide range of fairly traded and ethical products. Sometimes this takes a bit of looking for, but often the choice is on the shelf in front of us. Yes, the Fairtrade option is often a few pence dearer, but after reading this we hopefully understand why. The more Fairtrade products we buy from our local supermarkets, the clearer the message will be to large corporations. And the more Fairtrade products we buy, the better the conditions for workers. So this is a plea: that you actively seek out Fairtrade options in your supermarkets, and if you can't find what you need, please ask!

Polly Eaton
High Street Baptist Church



Commemorating the Armistice



As plans are made for the commemoration of the centenary of the armistice, marking the end of the 1st World War, headlines in 'The Sun' warn of 'secret plans to invite Germany's president to The Cenotaph'. It was, in fact, no secret and other papers also reported the possibility of German participation, in some cases grudgingly but in all cases diplomatically. It was generally agreed that an invitation would be in the spirit of reconciliation and peace.

This was certainly not the spirit in which the Amnesty was signed in 1918. Indeed part of the tragedy of the 1914-18 war, especially in the long term, is that Germany was the one labelled as having perpetrated the crime – was found guilty and then had to pay a severe price for its guilt. Was Germany to blame for the start of WW1? Contemporary historians would say yes, indeed there was a clamour not just to blame but to punish. 'We shall squeeze Germany until the pips squeak', (attr. Campbell Geddes 1918). However, as the years of commemoration have analysed the war in greater detail and with hindsight as to its causes, there has been a more varied response. A complex of motivation, intention, and accident involving national pride and greed resulted in bellicosity on all sides. As Mallinson puts it 'The war was predestined to happen in a world sleepwalking into conflict.' (Mallinson 2014)

The long drawn-out inability of one side to overcome the other across a no man's land that stretched hundreds of miles, the massive casualties, and the proliferation of hostilities across the globe, made the end of the war not just a question of making peace but of blame and also of punishment. Not a 'Congress' of nations to restore the balance of power and draw up a series of treaties as in Vienna in 1815 but a gathering of the winners which would name Germany as the villain and proceed to punish its guilt.

When the representatives of Germany arrived at the railway carriage parked at Compiègne to surrender, they expected to be part of an 'armistice'. An agreed

cease fire as had been suggested in the preliminary talks by President Wilson in his address to the Senate January 1917: 'It must be a peace without victory... Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory... Only a peace between equals can last.' (Traynor 1992)

1918 – 2018 'Aldbury Remembers' Events in St John the Baptist Church to mark the centenary of the Armistice.

8 November at 8.00pm

In the Chapter House
Dr Caroline Ellwood will give a lecture
'Blaming the Germans – The War Guilt Clause and its results'

Saturday 10 November at 3.00pm

'The War to End all Wars –
Peace at Last'
Words and Music
followed by cream teas
in the Chapter House

Sunday 11 November at 11.00am
Remembrance Service

In addition Wilson set out '14 Points' listing ways in which Europe could achieve his aim of 'a peace between equals'. To understand why he failed (and in its turn the League of Nations), it is necessary to look at how each of the participating countries had survived the war and what each hoped to get out of a peace. Certainly all populations were exhausted, economically distressed and desiring an end to hostilities. Every country had social problems and there was civil war in Russia, Ireland, Germany, the Balkans and Turkey. The war had provided opportunity for border disputes to flare up between Russia and Finland and Poland. As the crown heads of Germany and Austria disappeared into the night and the Tsar, already stripped of any power, was assassinated together with his whole family, it was in a period of acute social turmoil that the victors met at Versailles to hammer out a new Europe.

Peace without victory was certainly not the aim of the 'victors' who were

very clear about who had started the war and who had won. That Germany was solely responsible for the outbreak of World War I was officially reported to the Paris Peace Conference by a 'Commission on the Responsibility of the Authors of the War' which was chaired by American Secretary of State Robert Lansing. Lansing refused to allow any Germans to take part in his deliberations, and firmly supported France in the idea that Germany must pay. Thus the vitally important 'guilt clause' was included in the Versailles Peace Treaty.

Article 231: 'The Allied and Associated Governments affirm and Germany accepts, the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.'

The German representatives had no choice but to sign the treaty in the very Hall of Mirrors where they had triumphed over France in the war of 1871. France had her revenge as the treaty did not just declare Germany's responsibility, but returned Alsace Lorraine, stripped her of her colonies, reduced her army and as a final humiliation presented a reparations bill of 226 billion RM (£22 billion). Whilst this was later reduced to 132 billion RM, it was not just this crippling debt that had to be found, Germany was subjected to a total stripping of her industrial and agricultural assets. France was to receive '500 stallions, 30,000 fillies and mares, 2000 bulls, 90,000 milch cows, 1000 rams, 100,000 sheep, 10,000 goats. Belgium was to receive a similar list of livestock. (Treaty of Versailles, Annex 4, 6).

Was the Versailles settlement an act of revenge that would poison the future of Europe and lead to the dictatorship of Hitler or was it reasonable in the circumstances? It is difficult for historians not to justify their opinions by a knowledge of later events; however, there were critics at the time who foresaw dire results arising from the punitive tenor of the treaty.

'The future of Europe was not their concern; its means and livelihood was not their anxiety. Their preoccupations, good and bad alike related to frontier

and nationalities, to the balance of power, to imperial aggrandisement, to the future enfeeblement of a strong and dangerous enemy, to revenge and to the shifting by the victors of their unbearable financial burdens on to the shoulders of the defeated.' (Keynes 1919)

Most people were not so far sighted, seeing no further than a war-torn society in turmoil. 'The whole of Europe is filled with the spirit of revolution' said Lloyd George... '...the whole existing order in its political, social and economic aspects is questioned by the mass of the population from one end of Europe to the other.' (Lloyd George, 1919)

The stability provided by monarchical systems dissolved, it seemed, overnight and each of the major combatants had internal social problems. Russia erupted into revolution, as did Germany, Austria and Hungary. France and Britain both feared the spread of Bolshevik ideas on the one side and the extreme right on the other. Britain faced civil war in Ireland and the outbreak of riots in Egypt (1919) and revolts in Iraq and Palestine (1920). The Balkans, cradle of WW1 hostilities, continued to simmer with ethnic religious and nationalist strife. It was as though whoever was guilty of opening Pandora's

box, be it Germany or not, had released a potential for violence that would never stop and would change the world.

The message of President Woodrow Wilson's 14 points to settle Europe and his appeal to not label Germany but have 'peace without victory' would never have been accepted as the winners cheered and totted up the bill. Wilson's idea of reconciliation included 'a general association of nations... of great and small states alike.' Here was the seed of an idea which with the formation of 'The League of Nations' created the possibility of a balance of national power that included all states, large and small, providing a forum to promote peace. This was a vision of a world order, where peace would be maintained through open diplomacy, democracy would be enshrined as a principle and there would be agreed and shared rules – 'a community of power to include all states.' The League of Nations was not a success, but it paved the way for the later formation of the United Nations, also faulty, but the best forum we have.

As for outcomes, it is easy from the high mountain view of today to look backwards and see a clear road leading from the labelling of Germany as guilty

for the First World War to reparations, the rise of Hitler and the Second World War. However, there are few straight lines in history and many ways of interpreting the facts. Certainly, by retrospective analysis, the consequences were WW2 and the Cold War.

Searching the evidence is the role of the historian; however, interpretation of that evidence will differ. Nationality, culture and religion will influence perceptions of whose history is discussed and assessed and where blame and responsibility lie in the complex of events. The 'muddy' origins of WW1 will continue to present a challenge but perhaps in the end it is the poet that can give the deeper meaning and the final word as he tells 'of war and the pity of war...'

'I am the enemy you killed, my friend.' Wilfred Owen, 'Strange Meeting' 1918

Caroline Ellwood
St John the Baptist, Aldbury

Based on a chapter in 'Whose History: Essays in Perception' C Ellwood, John Catt Publications

Poppies fall for the fallen



By the time this edition of Comment reaches your doorstep, the Poppy Project People will either be in a state of nervous excitement or sheer panic.

At the time of writing, we are reasonably confident that everything will be ready for the start of the poppy installation at the beginning of November, however if a large number of poppies come in very late, we will be having to revise plans at the last minute and find places for them all. We will use each and every one of them, however late they arrive.

At the end of September, we held a very successful workshop with the war memorial placement nearly completed and many prayer poppies assembled. We would like to thank those ladies once again who have given up time to help us prepare for such an awesome project, and Ben's team for the preparatory work they are doing in St Peter & St Paul's in readiness for the installation.

Please come and see us in St Peter & St Paul's Church in Tring during November and admire the vast number of poppies knitted, crocheted and sewn with such loving care by so many in our community.

Come and weep with us as we remember those who gave their lives in WW1 and the families who were torn apart by the losses of their children, their husbands and fathers, and for those who came back injured, whose lives were never the same again.

We will remember.
Janet Goodyer, St Peter & St Paul



Walter's War



In the March issue of Comment, I gave an account of my father's experiences as a soldier of the Post Office Rifles in France from 1915 to 1918.

After innumerable escapes from death in the trenches, he was eventually shot and taken prisoner in March 1918. (You may remember the miraculous escape when a bullet entered one side of his helmet and came out the other side without injuring him). With no option but to surrender he was taken off to Prussia to work with 400 other prisoners from various nationalities. They were sent to mine coal every day, deep underground. He described this as almost worse than being in the trenches as there was no respite – whereas in the trenches they had breaks away from the front line.

The prisoners had very little idea how the war was progressing or when it would end so it was not surprising that life was totally depressing. They were forced to do difficult, dangerous work of which they had no experience. My father was badly injured twice but had to keep on going. Working with different nationalities, not knowing the German language, and with just a dribble of a cold shower when they finished each day, no wonder they were all in a poor mental, emotional and physical state. That was the reason why my father, although extremely shy and reserved, felt that God called him to arrange Christian services to try to cheer the men up and give them some hope for the future. He felt they were like 'sheep without a shepherd', words which Jesus used when he looked at the tired, hungry crowd and so fed them.

But when the news eventually reached them that the armistice had been signed and the war was over, there was great jubilation and they expected to go home at once. But, of

course, that would take time. There was a different attitude from the Germans to them except for the fact that they still had to go down the mines. This did not last long because the prisoners, quite naturally, assumed that they should no longer have to work for their enemy. My father had felt, all along, some resentment at having to help the German war effort. They all decided to

They disembarked at Harwich and then were given travel permits to their own towns. My father finished his journey at King's Cross which was only a short walk to his home at Clerkenwell. Strangely, he makes no mention of the reception his family must have given him. His parents had received messages of 'missing, believed killed' when he was captured, but, later they had been told he was a prisoner, so must have looked forward to his return with joy. My father had five sisters and one brother and one can only imagine that excitement when he knocked the door.

As a Post Office sorter, he returned to work at King Edward building in Holborn where he stayed for the rest of his working life.

I am quite sure his family and workmates had no idea what he had been through as Dad never told my brother nor myself anything at all and probably, my mother knew nothing.

After his death in 1957 my brother stayed in the house where we were brought up in Islington. (I had married the year before.) When he eventually sold the house and cleared everything out, he was amazed to discover three large notebooks containing our father's story. It was written in his immaculate handwriting, but we always

wondered how he remembered so much detail of his experiences as he could not keep notes when in the front line.

My daughter, Hilary, took these notes and edited them into book form. Anyone interested in the First World War could purchase 'Walter's War' published by Lion Hudson plc – or let me know. (Lion Publishing used to be housed in the industrial area in Tring before they moved to Oxford and the Editor of Comment, Sheila Davies and Jean Buchanan from the Methodist Church – and possibly other readers – used to work there). The official account of the Post Office Rifles, 'Terriers in the Trenches', contains many excerpts from my father's story.

With a small gratuity from the Army,

my father, who loved the countryside, purchased a plot of land in Chipperfield and, as boys, we paid many a visit enjoying a day out from London.

I shall always be grateful that my parents, who married in 1923, set me an example of humble, sincere Christian living, enabling me to grow in my faith and to start serving our wonderful God in youth work at our local Baptist Church during the Second World War and which I have continued ever since both in London and locally.

I always wonder that the physical and mental effects of the front line did not take its toll on my father in later life, but he was able to walk a lot, enjoyed his allotment and played cricket in the local league and even played on one occasion at Lords.

Even during the Second World War

he was active as a firewatcher in the dome of St Paul's Cathedral. Climbing up the stairs to such a height with a stirrup pump was his contribution.

The end of the World War I, of course, produced great jubilation in every country, but we can only think of the effect of the losses which affected nearly every family in this country and elsewhere. Their rejoicing must have been muted as one of their own was missing.

May we all give thanks for those who laid down their lives so we have freedom and may we all rejoice with the message of the Gospel which promises forgiveness, peace and hope to us now and in eternity when 'war will be no more'.

John Young
Akeman Street Baptist Church



Parish magazine November 1918

We hear, with much regret, of the death, from the effects of influenza, of James Edward Ayres, A.S.C. It is hardly a month since he joined the Army but he has given his life for his country, and his name is placed on our Roll of Honour.

George Brooks, 10th Lancs. Fusiliers, was killed in France, on 12 October. He joined the Army, September 1915, going into the Beds. Regiment; but when, in June 1916, he crossed the Channel, he was transferred to the Lancashire Fusiliers. In February, this year, he was badly gassed, and crippled with trench fever, and invalided home. He was well enough, however, to return to the front September last, and took an active part in the successful operations of the last two months.

Ernest Cutler, Norfolk Regiment, was killed 'somewhere in France', on 22 August. In February, 1917, when he first joined up, he was attached to the Bedfordshire Regiment, but on proceeding to France at the beginning of this year, he was transferred to the Norfolks. As a lad he was a keen member of the YMCA in Tring, and often took part in their Gymnasium displays.

Lawrence Henry Fenner, 5th Canadian Regt. died from pneumonia, following influenza, in the Canadian Hospital at Bramshot, on 12 October he left England to settle in Canada, about eleven years ago, and joined the Canadian Forces at the end of 1915. His regiment arrived in England in May 1917, and crossed to France in the following



month. In November of last year, he was badly gassed at Paschendale, and he never fully recovered his health afterwards. He would have returned to Canada to receive his discharge, but he proved himself so reliable a clerk in the Orderly Room, where he was, for a time, employed, that the officer in charge was unwilling to release him. He was buried with full military honours in the section of Bramshot Churchyard reserved for the Canadians who die in the hospital there. Harry, in former days, was an active member of our C.L.B. and was confirmed in the Parish Church in 1904.

William Seabrook, Flight-Sergt. R.A.F. joined the Air Force in October 1914; and such good progress did he make that he attained the rank of Flight-

Sergt. On 23 September he was badly wounded in an air raid on his Aerodrome in France, where he had been for 18 months, and died in hospital two days afterwards. He too owed much to his early training in the YMCA Gymnasium Squad, and, in former days, helped in their displays.

Many of our readers, too, will have heard with deep regret that Robert Melville was severely gassed on the night of 4 September and was sent to Boulogne, where he developed double pneumonia, and passed away on the 20th of that month. He joined up, voluntarily, in the Black Watch, on 4 April, and, after being fitted out at Perth, was trained at the Curragh, joined the 9th Battalion at Aldershot in July, and was in France of the 29th of that month. Robert was, for many years, a chorister at our Parish Church, a faithful member of our C.L.B., and, before he and his family left Tring some four years ago, was already learning bell ringing in our belfry. A short notice of the lad appeared in the Ringing World; this says, that he, like his father, was a member of the Holy Trinity Society at Guildford. His first and only peal, of the Grandsire Triples, was rung at Chiddingfold on 26 December 1917. Members of both the Guildford Societies, when the news of the lad's death arrived there, met in strong force at Holy Trinity, to honour his memory in the usual way. The ringing concluded with a beautiful 501 Stedman Triples in very slow time.

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Names in full Young, Walter Edward
Unit and Regiment or Corps 8th London Regiment
Discharged Transferred to Reserve Disembodied
Enlisted on the 1-5-1911
For City of London (Post Office Rifles)
Also served in
Medals and Decorations awarded during present engagement Authorized Military Medal prior to London Gazette 21.8.17 11.11.18
Has served Overseas on Active Service
Place of Rejoining in case of emergency Crystal Palace Medical Category B
Specialist Military qualifications nil Year of birth 1876
He is Discharged Transferred to Reserve Disembodied Demobilized on 11th February 1919 in consequence of Demobilization.
Signature and Rank E. S. [Signature] London
Officer to [Signature] Records Infantry [Signature] London

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'go on strike' and refused to work. The Germans were angry about this and said they would have no food or fuel. But realising they may called be called to account for ill-treatment of prisoners, they soon rescinded this.

It was obvious the repatriation of prisoners from all over Germany would take some time, but eventually, the great day came when the British prisoners were allowed to board transport on the long journey to Great Britain. Travelling by train, they reached Holland and passed through several towns before reaching the port. From there they had a rough sea journey across the Channel when many of the men were seasick. (I am sure they endured this knowing they were on their way to freedom.)



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Report Published
31 August 2018

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In praise of amazing women

For those of us who are a little older, there is nothing quite like a Harvest Festival service in a country Church with sun streaming through the windows on an early Autumn afternoon.

The service at St Mary's Church in Puttenham in September ticked all the boxes. While it's a long time since I attended a BCP service, the familiar words felt very comfortable alongside the hymns, 'We plough the fields and scatter' and 'Come ye thankful people come' among others.

The sermon by Jon Reynolds reminded us to thank God for the world he has created and all the good things we enjoy from it; but also to take care of it so others can enjoy it after we have left it – and to share all it gives us with others now. And at the end we did share with each other a wonderful old-fashioned afternoon tea with delicious sandwiches and cake. Perfect.

The service was also an opportunity to dedicate a plaque to two amazing ladies whose efforts and determination nearly seventy years ago turned an almost derelict country Church into a beautiful and now eco-friendly building which has retained and enhanced its beauty while also being warm! Rector Huw Bellis reminded us of the efforts of sisters Joan and Mollie Newman, whose vision was matched by their enthusiasm to persuade people to make things happen.

'Joan Newman, with her sister, Mollie, set to work restoring St Mary's, which had been shored up externally and had algae growing on the walls inside. There were village events, horse shows, flower festivals to raise money. Sadly, Mollie died of cancer some years later. Joan formed The Friends of Puttenham Church to put things on a more formal basis and many thousands

of £s were raised with a further assortment of events until the tower and chancel stonework had been repaired or replaced, and the inside of the Church cleaned, repaired and painted.

'With the main work completed, in 1995 Joan formed The Puttenham Trust as, having put St Mary's in reasonable order, she was keen to expand on the use of the money to provide not only for St Mary's, but for education of the young within the village, the elderly, and to help local charities. This work, together with the Friends, still carries on to this day.'

Christine Rutter collected some memories of Joan Newman from various people which helped give a picture of the kind of woman she was for those not privileged to meet her.

If Joan disapproved of anything, she could be sharp-tongued, but she had a heart of pure gold. Never short for words, she could 'drop by' leaving her car engine running in the driveway, saying 'Can't stop', then two hours later she would finish talking and the car engine would still be running. She could easily talk on the phone for a good hour or more, planning things for an upcoming event, then suddenly the receiver would go down... End of conversation. If you only wanted a quick chat, phone when a football match was on. She was a great football fan and would not want to lose a moment of the match on the television.

She would always be 'tickling along'. She would ask friends to help with strawberry picking (to make her many jars of jam) and one day there was a cloud-burst and, slipping and sliding in the mud, we were strictly told to get into a bush so that the strawberries would not get wet (never mind about us!). She would have about 40lb of Seville oranges in various people's freezers,



which she would gradually work her way through making marmalade. She was very well known for her marmalade, strawberry jam, and always the very alcoholic sherry trifles, together with her Dundee cakes (always cooked in pairs). All the elderly ladies of Puttenham and round about would often receive one of her little thank-you gifts of any of the above items.

When she was still working, she often cooked up a pig's head, which she would then take to work and pour off the resulting juice by way of a soup for her lunch. (I am told it was repulsive stuff.)

Joan was a one-off, and very well loved. Any new local resident received a call from Joan, and before long she had them under her wing, attending or helping with events.

Derek Townsend testified to the hard work done by Joan but also thanked Christine Rutter and her team of helpers for the tea provided for all who stayed after the service. Christine said she had been 'trained up' by Joan Newman in the provision of the perfect tea!

If you haven't been to St Mary's in Puttenham recently, it's worth the visit and you will be warmly welcomed. Services vary from the Book of Common Prayer Communion, to Taizé to Evensong, all taking place at 3.30pm on Sunday afternoons.

Annette Reynolds, St Peter & St Paul



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Two red rings around the chimney



On Saturday 8 September we were delighted to welcome back to St Martha's the Aylesbury Fellowship Band for another Salvation Army evening, this year on the theme of 'Harvest', ably led by Ann and Michael Power. Their joy in their faith shines through their music and messages. The band was in great form with some foot-tapping marches and some

congregational singing. We all joined in 'Summer Suns are Glowing' with one of the verses being read by the congregation. What a clever idea to read a verse – then we could just focus on the words.

The Salvation Army does a great job of getting out into the community and doing good works. They are called out whenever there is major crisis requiring the Emergency Services; they are equipped to provide the necessary practical support wherever they are called.

One of the Band, Malcolm, is part of a ministry to canal-dwellers who face enormous problems arising mainly from the requirement that they must move on every two weeks. Their ministry provides practical and spiritual support and if you ever see two red rings around the chimney on a canal boat, it means that the Salvation Army is welcome on board. So, let's put two red rings around our chimney (we do have one!) and we look forward to a return visit next September.

Rosemary Berringer
St Martha's Methodist Church



Far away readers

After reading our Editor's request as to how far away Comment readers lived, it seemed time to respond to the request.

I moved to Tring from Doncaster in South Yorkshire in 1986. After finishing educating my sons, it seemed logical to move nearer to some of the wider family.

I left Tring in April 2017 to move to Cornwall, again to be nearer to some of the family. I now live in Penrice House, a care home near St Austell which is a truly remarkable establishment and some 284 miles away.

Mrs Cobbold Sawle had no descendants; she was a very generous lady to the local community. Penrice House was her home and, on her death forty years ago, she left it for the use of the elderly. It stands in sixty acres of woodland, which we share with a herd of deer. In Spring the grounds are covered with wild daffodils, primroses and bluebells. We are looked after by a team of very caring staff who care for our needs.

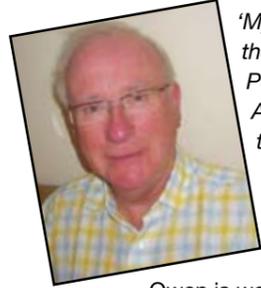
I look back on our time in Tring as

a very happy time in my life and I still miss my friends, my garden and, most of all, St Peter & St Paul's Church. I look forward to receiving 'Comment' each month so that I can keep in touch with events at the Church.

Dorothy A Walsh, ex-St Peter & St Paul



Wilfred Owen: poet and war hero



'My subject is War, and the pity of War. The Poetry is in the pity... All a poet can do today is warn. That is why the true Poets must be truthful.'

Lieutenant Wilfred

Owen is world famous as arguably the greatest of the war poets of the First World War. He was poignantly killed in action on 4 November 1918, only a week before the signing of the Armistice. The term 'war poets' particularly applies to those poets who fought in the trenches along the Western Front, including Rupert Brooke, Edward Thomas, Edmund Blunden and Siegfried Sassoon. They encouraged and assisted each other with the publication of their poems. Compared to Rupert Brooke, Owen was virtually unknown during his lifetime. The quality of his poems began to be recognised more generally on their publication after his death in successive editions by Blunden and others.

Looking back at his early life, the prospect of Owen becoming a war hero would have seemed very unlikely. He was born in 1893 in the family house at Oswestry, the son of Tom and Susan Owen. Tom was a career railwayman, with pretensions above his lower middle class status: his family had originated in north-west Wales and he believed he was descended from a Tudor grandee, Baron Lewis Owen.

Owen was a bookish, lonely child, whose only real emotional relationship was with his doting mother. He was a dreamer and from an early age saw himself as a poet, devoting himself in particular to John Keats. However, he showed only average ability and always resented the fact that he was unable to attend the fee-paying Shrewsbury School and that, unlike many of the other war poets, he did not have the reach to enjoy the 'glittering prizes' of Oxford or Cambridge.

In 1913 Owen moved to Bordeaux to teach at the Berlitz School. He enjoyed the French café culture, and had a taste for wine, including the expensive Château d'Yquem, but he was anxious not to betray his family's puritanical attitude to alcoholic drink. He enjoyed friendships and beauty, but, despite many opportunities, was unable to form

any romantic liaison, other than with his mother, whom he idealised, even to the extent of comparing her poetically to the Virgin Mary!

Was Owen homosexual? He certainly appreciated male beauty, and had homosexual friends, but the scant evidence points to him being either passively homosexual or, possibly, bi-sexual. Either way, any desires might



well have been sublimated by his mother love. However, he acquired a moustache, adopted a central parting and started wearing a bow tie. He was certainly aware of his own rather sensuous face and physical attractiveness.

At the beginning of the war in 1914 Owen was in the Pyrenees as tutor to the Léger family for a month and a half. The fighting in Belgium seemed a long way away and he preferred to concentrate on his poetry and personal well-being. When he returned to Bordeaux, he found it had been changed to a war footing. Shortly afterwards the French government moved there as Paris was thought to be too close to the fighting.

As time passed, he felt increasing pressure to enlist and left Bordeaux in September 1915 to join first the Artists' Rifles and then, in 1916, the Manchester Regiment as a 2nd lieutenant: at that stage in the war the army considered someone of Owen's background with language skills to be acceptable as a temporary officer and therefore a gentleman. He enjoyed the status and trappings of being an officer, as if they

were a work of art, but was unprepared for the reality of trench warfare. After training he and his men were sent to the trenches, where his actual experience as a lover of beauty was of shock at the brutal ugliness of the terrible conditions. Owen had acute sympathy for his men. Osbert Sitwell said 'he had a love of life and a poet's enjoyment of air and light... he had the... supple good manners of the sensitive, and was eager and receptive, quick to see a point and smile.' He never wished to be anywhere but leading them at the front.

However, in his poetry he was now determined to record the truth and protested against the horrors of the war. He had always looked for beauty, but knew that his duty was to survive the terrible conditions. In his poem 'Dulce et decorum est [pro patria mori]' (it is sweet and fitting to die for one's country) Owen described a horrific scene of wounded soldiers, and stated that the saying (a quotation from the Latin poet Horace) was an old lie.

This contrasts with the ardent patriotism of Brooke in his poem 'The Soldier' written at the beginning of the war in 1914: 'If I should die, think only this of me: / that there's some corner of a foreign field / That is forever England. There shall be / In that rich earth a richer dust concealed;'

Brooke's early death and good looks gave him a mythic stature, an icon of classical and Christian virtues, but his reputation is now exceeded by that of Owen.

In 1917, suffering from shell-shock, Owen was invalided back home and became a patient at the officers' mental hospital at Craiglockhart near Edinburgh, where he met and fell under the influence of the anti-war poet Siegfried Sassoon. After discharge he was not expecting to have to fight again and concentrated again on writing poetry. However, in June 1918 Owen was found to be fit for general service and he returned to fight in France as full lieutenant. In October 1918 he was awarded the Military Cross for gallantry in showing fine leadership and resisting a heavy counter-attack. By the end of that month, Owen's battalion had reached the Oise-Sambre canal, the other side of which was controlled by the Germans. Early on 4 November 1918 Owen's troops started to cross the

canal, but in the fierce fighting he was killed before he could cross himself.

Earlier that year, Owen had written his most famous poem, the haunting 'Strange Meeting', in which he described an escape from battle 'down some profound dark tunnel'. Here he encountered a dead German soldier, who suddenly sprang up and, recognising the poet, talked to him with much regret about the pity of war and what had been lost. The final words of the poem (so memorably set by

Benjamin Britten in his War Requiem – see my article in September 2017 Comment) seem to look forward to the acceptance of a reconciliation and perhaps a restoration of the beauty of peace so long desired by the poet: / 'I am the enemy you killed, my friend. / I knew you in this dark: for you so frowned / Yesterday through me as you jabbed and killed. / I parried; but my hands were loath and cold. / Let us sleep now...'

Owen was a somewhat mysterious

Weddings, dogs and loneliness...



There has been a new trend in weddings this year and that is the inclusion of dogs. Several couples have asked if their dogs can be part of the service in the Tring Team.

My answer is yes, but suggest that the dogs come in to the rehearsal so we can see how they behave. Some are good and some are not, so then at some weddings the dog is sitting in Church, in others they meet the couple outside.

Although I am not a 'dog person', I also understand just how important pets are, and how big a part they play in people's families and their lives. A

clergy dog can also be very useful: ours is taken on visits to those housebound people who desperately miss having pets of their own; he is a reasonably regular member of the Tuesday 9.15am congregation and is thoroughly spoilt there; and, of course, is there for every Stick Sunday.

We recently saw the launch of the Tring Loneliness and Social Exclusion Initiative, organised by different charities, to help us make sure that we are aware of who might be on their own in our communities and how we can reach out to each other. Loneliness can be a particular issue for the elderly but can also affect all generations. It is one of the ironies that a side effect of all the social media in our lives is that so many people

can feel left out and uncared for. We all have our part to play, whether it is inviting others to concerts or coffee mornings, or whether it is us as the lonely person taking that first step and saying yes to the invitation.

Martin Wells, St Peter & St Paul

Our calling as God's children is to be part of community, part of a church, and to reach out to those who feel alone.

Jane Banister, Tring Team



Grateful and thankful

We (Jean-Paul, Patricia and our daughter Pauline) arrived in Tring about a year ago (September 2017) for what was supposed to last a few months, maximum one school year, waiting for a visa for Washington D.C. The answer was due around Christmas.

We were lucky enough (after an exam to assess Pauline's English language and maths) to be able to enroll our daughter in Tring School in Year 10. That was quite challenging, that she would fit in well intellectually despite the big differences between the French and the



British school system; and socially it has been a bit less easy as she was missing her French friends so much – and the British pupils had often known each other for a long time; and there was also something of a language barrier.

Jean-Paul and I tried to adapt as well as possible, taking part in local societies and clubs. We found people very welcoming and lovely, whether at church or at different clubs, chess, tennis and others.

Waiting for visa was not such an easy thing to handle: how to be part of a new town and country (Tring, UK) while at the same time preparing mentally to move to the US. The process lasted much longer than it was supposed to and we were becoming quite nervous around Easter. It was especially difficult for Pauline and myself and who needed a 'nest' while Jean-Paul is more a bird on the wing.

Jean-Paul got the visa in August! This was definitely too late. If we had received it in January as we hoped, or even in May, we would have had the time to prepare the move and do it properly; but in August, with the US school year beginning mid-August and an almost 16-year-old teenager, that was just too much.

So here we are, in Tring, happy to be here now for three more years. A huge thank you to all the people and institutions in Tring who have welcomed us so well. A special thanks to Anna and Edmund and to Annette and Jon – and to all the others who will recognize themselves.

Patricia Dubois



Loneliness in Tring



Over fifty people attended the Tring Loneliness and Social Exclusion Initiative at High Street Baptist Church on Wednesday 12 September, representing various Tring and Dacorum organisations, plus interested individuals. Mayor of Tring, Cllr Penny Hearn, opened the event.

Talks were given by LinkingLives.uk, High Street Baptist Church, Hector's House and Home-Start Herts. These showed that loneliness applied right across the range of ages, and that, in fact, more people in total are lonely under 65 than over 65.

A steering group was formed and will be meeting early in October to formulate a plan to address Loneliness and Social Exclusion in Tring, and details will be publicised when the plan is finalised.
John Allan, High Street Baptist Church



The aim of the meeting was to hear of the experience of several charities working in the area of loneliness, not just of old people, and then to set up a Steering Group.

This group would 'map' Tring to see where there is loneliness and try to work out how to improve things for people who are feeling lonely or isolated.

We were shown a short clip of a C4 programme focussing on the loneliness of widowed people in old age and how low and sad they felt before some regular contact was set up for them, in one case by a weekly telephone call.

Jeremy Sharpe of linkinglives.uk spoke of their experience in Frome, Dorset, where in 1998 a GP realised that many patients were feeling lonely and set up a small community group then called 'Compassionate Frome', offering weekly or fortnightly visits. This started eventually to linkinglives becoming a national charity, now working to help other towns to set up similar schemes. John Allan expressed the hope that they may also help Tring.

Cliff Brown from HSBC explained how their church had set up various

things to combat loneliness, eg the very popular Friday lunches, an afternoon of board games and refreshments, weekly get-togethers for carers with young children and babies and a regular meet up for fathers. They will be looking for more volunteers to do visiting, and would like to see lonely people helping other lonely people – this is where linkinglives will be able to help and the town council will be helping financially.

Robert Stringer of Hector's House, a local suicide prevention charity, spoke of the need for education and awareness for 'Generation Lonely', young people of about 16-24, who are feeling under pressure as they move from childhood to adulthood. Self-harming is common among girls in particular, a symptom of how they are feeling.

Social media has made things worse for young people by making them suffer from FOMO – fear of missing out on things, and MOMO – the mystery of missing out. They fear that they are failing to live up to expectations, but do not want to admit to struggling with mental illness. Robert's views on social media were challenged by someone working with people with mental health problems as it can help them to keep in touch and feel connected with others.

Loneliness is a source of stigma in a world where perceived happiness and success is so important.

Is bullying worse than it used to be? Yes, in the sense that people say things on-line that they would not say face-to-face, but physically, it's probably no worse than it used to be.

Young people need to learn how to use social media so that it doesn't harm them and Hector's House is trying to help with this.

Lynne Adams of Homestart Herts spoke of the work they do, not only with families who are struggling with a variety of problems, but also of befriending young parents (very often the mother) who have a first baby in a town and area that is new to them and where they haven't had the chance to make friends before the baby arrives. Homestart has 170 volunteers across Herts.

During question time, David Pearce, CEO of AgeUKDacorum reproached Tring for being 'isolationist' and not working together with other organisations already offering services in this area. He mentioned the two COGs

Clubs for people with dementia, Active Living Clubs and café get togethers for people and their carers who have moderate dementia as well as other initiatives in Dacorum. He would like to see more inter-generational activities taking place.

While some applaud Tring's 'Let's do it ourselves' spirit, there should also be a place for co-operation and recognition of each others' work in all our efforts to reach out to those who are feeling lonely or isolated at whatever stage in life they may be at.

Margaret Whiting & Anne Nobbs
St Peter & St Paul



Parish registers

Baptisms

We welcome these children into our church family and pray for their parents and Godparents.

Jessica Louise Pearce
Oliver Shaw
Freddie Frank Swain
Evelyn Prescott



Funerals

We thank God for the lives of the departed and pray for comfort for those who mourn.

Richard Taylor 68
Murray Harold Julian Fieldhouse, 93
Bill (Wilfred Thomas) Herbert

Editor's apology

It seems that the obituaries in the September issue of Comment contained a mistake. Doreen Evelyn Capel died at the age of 89 not 81, as reported. My apologies to her daughter and family.



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Religion and World Views: A Way Forward



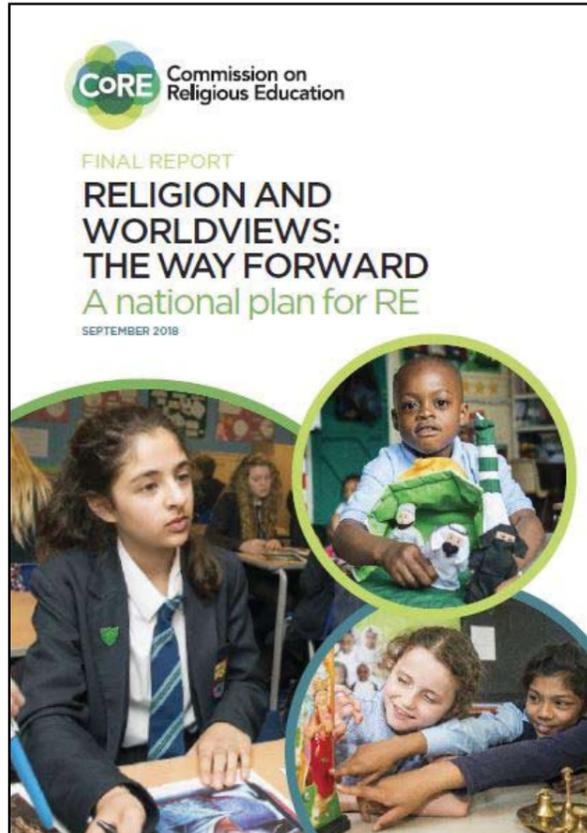
When I was a classroom teacher in Hemel Hempstead and Leighton Buzzard, I was often asked: what was the point of Religious Education for children and young people in modern Britain?

Many people do not believe in God and fewer go to Church; and of those who believe in God, some go to a mosque or gurdwara or temple. My standard answer was that the aim of Religious Education was not to make you religious but to make you educated. How can you claim to be educated if you do not know something of the great religions of the world? A knowledge of Christianity is essential to understand the history of Britain, its literature and the classic art of Western Europe. A knowledge of Judaism is also important. You cannot properly understand the Second World War without it and neither can you understand Christianity. A knowledge of Islam is important to comprehend the History of the Middle East (amongst other areas), its art and literature and also current world issues. Likewise Asia cannot be truly known without realising the importance of its great religious traditions.

While religion is declining in Western Europe, it is still strong in many of the countries of Eastern Europe and there are still confirmation rates in the Swedish Lutheran Church which would make an English Bishop's eyes water. In China and South Korea Christianity is growing fast and in South and North America it is doing better than in Europe. Islam is strong in many parts of the world and growing in influence. The predicted demise of religion has not taken place and it is still a factor in the world for good and ill. Globally, 84% of people describe themselves as religious. Most schools have adopted the approach of studying world faiths for these and other reasons. The main Education Acts which

shape Religious Education were passed in 1944 and 1988, so change was long overdue.

In September 2016 the Commission on Religious Education, fourteen experts from a variety of backgrounds, started its work. The chairman was the Dean of Westminster, the Very Revd Dr John Hall. Dr Hall started his career as an RE teacher in a Hull comprehensive.



After parish work he became Diocesan Director of Education for Blackburn Diocese and later Chief Education Officer for the Church of England. The Commission on Religious Education was established to review the legal, education, and policy frameworks for RE. This review was a wide-ranging, inclusive and evidence-based process designed to inform policy makers. The ultimate aim was to improve the quality and rigour of RE and its capacity to prepare pupils for life in modern Britain.

After an interim report in September 2017, the final report: 'Religion and World Views: The Way Forward. A National Plan for Religious Education' was published in September 2018.

The Commission proposed a

significant change to what is taught in RE, but then the teaching of RE, as with other subjects, changes over time.

When I was at school in the late 60s and early 70s, the subject we now call RE or RS was called RI. It was Religious Instruction. You were, in theory, being instructed or told what you should believe, which was basically Protestant Christianity. But, in fact, the subject had moved from this Religious Instruction approach popular after the 1944 Education Act; my classmates (incidentally, I think about two others in a class of thirty went to Church) were not really instructed what to believe but taught fairly neutrally about Christianity with a very little bit of world religions thrown in.

In November 2015 three families took Department for Education (DfE) to the High Court over the new GCSE Syllabus because their non-religious view point was not included in RE. The decision has major implications for the way religious education is taught in Community Schools (non-church or non-faith schools). The High Court said that the DfE had made 'an error of law' in its specification of content for the new GCSE Religious Studies (RS) for English schools: 'the state must accord equal respect to different religious convictions, and to non-religious beliefs; it is not entitled to discriminate between religions and beliefs on

a qualitative basis; its duties must be performed from a standpoint of neutrality and impartiality as regards the quality and validity of parents' convictions.'

The report makes eleven recommendations which can be found at www.commissiononre.org.uk/final-report-religion-and-worldviews-the-way-forward-a-national-plan-for-re

The first is the one which caught the headlines in the national press: 'Experts: Too much religion in RE lessons' which is, of course, a simplistic description of what the report recommended. This recommendation to government and schools is that: 'The name of the subject should be changed to Religion and Worldviews. This should be reflected in all subsequent legislation and guidance.'

This reflects what is going on in the best schools where pupils are told about a variety of religions and about the understanding of those who have no religious faith on such issues as the creation of the world and the morality of abortion.

I often hear two comments on what should be taught in RE. The first is 'We are a Christian country and we should teach just about Christianity.' I cannot find the idea of a 'a Christian country' in the New Testament on which I base my faith. I can find that of a Christian individual, of being 'in Christ' as St Paul says, but not 'a Christian country'. In my lifetime the UK has gone from being a country where Christianity is the majority faith to, depending on the poll you read, Christianity being in a minority or fractionally just in the majority. The authoritative British Social Attitudes Survey published in 2017 found that in 2016 53% of the UK citizens declared themselves as having no religion compared to 31% in 1983. This is not because there are vast numbers of followers of other religions (they number

only about 6% of the population) but because many indigenous people, Anglo-Saxons (English) or Celts (Welsh, Scots, or Northern Irish) no longer call themselves Christians. These figures need further analysis because if you ask some of the non-religious they will describe themselves as 'spiritual' or tell you that they pray. It is, all the same, difficult to describe the UK as 'a Christian country' if 53% of people say they are non-religious and 6% of people follow a religion that is not Christianity.

The world has changed. Christians need to get used to this change in their position.

The second comment is 'Atheism should not be taught in Religious Education because it is not a religion'. That Atheism is not a religion is, of course, true, hence the change in title. Atheism, however, is very much a belief system though with some unprovable tenets. But for years Buddhism has been taught about in British Schools and the Buddha and Theravada Buddhists (the Buddhists of Sri Lanka, Cambodia, Thailand, Laos and Myanmar) do not

believe in God. Nevertheless, most people would describe Theravada Buddhism as a religion. There is a limited number of Buddhists in the UK (but plenty in the world) and far more Atheists.

There are many reasons for studying religion and worldviews in schools. One of them is that it is important that children brought up in Humanist, Atheist or Agnostic homes understand something of Christianity, Islam, Hinduism, Sikhism, Judaism, Buddhism, etc. It also essential that children from religious homes understand their Humanist, Atheist or Agnostic school mates.

'Religion and World Views: The Way Forward. A National Plan for Religious Education' is a report that is worth reading if you are interested in the education of young people and the future of our country.

The views expressed here are entirely my own.

Jon Reynolds, Tring Team Parish

Countdown to Christmas

The town of Tring comes alive with all things Christmas on Friday 30 November from 6.30-9.30pm. The High Street is transformed into a Christmas Market with many shops and businesses holding late opening hours. Father and Mother Christmas are in residence in the Victoria Hall along with festive themed stalls selling all manner of toys, decorations and those stocking fillers.

A full programme of entertainment is provided on the Main stage in Church Square with additional entertainment in Dolphin Square in the form of Christmas busking. The Christmas Light switch-

on and the Design-A-Light winner announcement opens the Festival on the main stage followed by music and dance from a wide variety of local acts.

The upper High Street is home to the Fun Fair – a must for all ages.

Food and drink abound up and down the town along with Tring Brewery beer tent, a gin tent, hog roasts and more plus Tring restaurants and bars are all open.

Tring's largest free event – make sure you don't miss out!

Thank you to Steve Kitchener for the use of the photos.



A dog is a man (or woman's) best friend, part 2



I talked in my previous article in Comment about my first Guide Dog, Eric, and if you missed it, you can read it on the Tring Parish website where you will find back issues of the magazine.

My second dog, Lenny, literally came tap-dancing into our lives as when he was young he was very enthusiastic about everything and when out with me, got so excited, that often, instead of moving forward, he would dance up and down on the spot, his claws making clicking sounds, just like tap-dancing shoes. He was a real clown, and we called him 'Loony Lenny', and his favourite method of de-stressing after a busy day's work was to stand on his head for a minute or so, looking at you through his paws before doing a forward roll and flipping back on to his feet. How we laughed in our Yoga classes when, having watched us trying vainly to go up into the position of what we hoped was 'dog', he then calmly put his head down and stood up on his front paws and showed us exactly what the position should be. I understand from his Puppy-Walker that he used to do this when he was six months old. All I can say is that he was still doing it when he was eleven!

Lenny was a Golden Retriever and a very attractive dog with masses of wavy, golden hair, and he was obviously very aware of his looks as he loved being photographed. 'Birthday', 'Candles' and 'Party' were trigger words that immediately made him bound to his feet and look around for a camera, and

many's the time when I was out with him, if he was running free in a park and saw tourists with a camera, he would run up to them and join their party for a photograph. Now that he has gone, I sometimes wonder how many tourists around the world, while showing pictures of their travels to their friends, might suddenly come across a photo of a little Golden Retriever sitting happily in their midst and wonder how he got there.

Of all my dogs, Lenny was my particular Guardian Angel as he followed me everywhere, and no matter what he was doing, always looked out for me, watching what I was doing and where I was going. This meant I had to be particularly careful when getting up from a chair or opening a door, as the chances were he was lying just behind me or sprawled in the doorway. When our son Andrew went clubbing with his friends, he always asked if he could take Lenny with him since he was so good at 'pulling' the girls!

My third dog was Morris, a real favourite with the students I was then teaching at the Further Education Colleges in Luton and Hitchin. He had had a rather unsettled beginning as a Guide Dog, as his first owner suddenly died soon after he was trained, and he spent some time in various kennels before coming to us. This meant that for the first few months he was rather nervous and afraid to play with any of the toys he was given, as he kept expecting to be moved on somewhere else, and it took a while to convince him that this was his home now and he was never going to be moved anywhere else again. Of all my dogs, he was the one who appreciated living in the countryside

the most, as he loved being outdoors, going for walks and just running and running until he was exhausted. He was no Champagne and Truffles Maurice, but a thoroughly down-to-earth, hard-working Morris, who loved being a normal dog, rolling around in the mud and brushing through the undergrowth when out and getting covered in thistles and burrs.

Over the years, I was amazed to find how many people ascribed almost magical powers to Guide Dogs and believed them capable of almost everything. On one occasion, I can remember walking back from Tring with Morris when a car stopped beside me and a lady jumped out, threw her arms round his neck and whispered something in his ear. She then jumped back into her car and started the engine, and when I called out to her, she shouted: 'Not to worry, dear, your dog has just agreed to come and talk to our children at school about Guide Dogs and I have just told him the date and time.' With that, she beeped the horn and was gone.

'Well, Morris, did you understand all that?' I asked. But he just wagged his tail.

On another occasion, I was waiting in the queue to go to the Proms in London, and there must have been another visually impaired person just ahead of me, as I suddenly heard his talking watch say: 'The time is exactly six o'clock'. Whereupon the lady in the queue behind me turned to her friend and said: 'Isn't it wonderful what these dogs can do now! Did you hear that? He just told us the time.'

Morris was a wonderful, caring Guide Dog, who loved children and was always referred to as 'Mr Morris' by the family. When he died in January this year, he left a very big gap in our lives.

And so we come to Andy, my latest dog, who has been with us for some four years, so was Morris's close companion during his retirement. Guide Dog training has changed significantly over the years, as now the Organisation has given up most of its centres and training times have been reduced and training takes place near the person's home.

Sometimes, training sessions can be arranged direct from home, which means they are far more tailored to the person's needs. Just as Eric was the dog of our children's childhood, so Andy is the dog

of my retirement, and most of what he does is concerned with visiting friends, hobbies, such as playing Bridge, and leisure pursuits like going to concerts and theatres and visiting the various galleries in London.

Being good with children was the main stipulation I made when applying for a dog, and all my dogs loved children and were loved by them. From Eric onwards they have come regularly to Sunday School each week, and their ears have pricked up as soon as they heard the Church bells ringing as we walked down Mortimer Hill. The children have always made a huge fuss of them as they come through the door, and it has been lovely to see how even those who were initially nervous of dogs have gradually got used to them once they see how gentle and laid back they are.

When we used to enact the Bible stories, sometimes the children would want the dogs to take part as well, and I can remember many years ago how Eric was quite happy to be led around as the donkey chosen to take Jesus into Jerusalem on Palm Sunday. Morris, in particular, was desperate to join in any activities that involved running around or playing with balls, and Lenny especially loved the singing - 'Lord of the Dance' being his favourite hymn - and he would want to go into his tap-dancing routine as soon as the music started. All have been really good about coming into Church and going up to the altar with the children, though Andy still has not



got the message that he should wait quietly behind me while we are receiving Communion, and feels he should be at the altar rail as well!

Although I am no longer concerned with children on a daily basis, we now have six wonderful grandchildren aged six and under, and are very much involved with their care and upbringing. Since the families are all situated in different areas, this involves regular visits to them and having them to stay, so Andy, like Eric all those years ago, is used to having children around him and

playing with them in the garden.

In a way, I feel I have come full circle from having a Guide Dog when our children were small, through the working years and now having one in retirement when a new generation of children are still pulling themselves up on my dog, climbing over him and curling up with him on his bed. For over thirty years my dogs have given me such wonderful service, loyalty and companionship. Very sincerely I can say they have truly been my best friends.

Jenny Revel, St Peter & St Paul

Pet Service at St Cross



I had a great time at St Cross when I went for the Pet Service on 30 September. My owner, for some reason dressed in a white robe, led a service where he thanked God for us. I made loads of new friends. There was a sad bit, too, because we also prayed for those pets who had died and were missed. We were all blessed and then we had lots of sausage rolls and had this picture taken of us on the St Cross steps.

Pippa, St Cross, Wilstone



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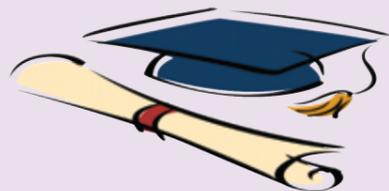
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information and an application form.

Website details: www.tringcharities.co.uk/education
Telephone: Elaine Winter, Secretary to the Trustees
01442 827913 Email: info@tringcharities.co.uk

Please note that the closing date is 15 November 2018
to lodge a completed application for grants payable
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Our friend in the far north

As some of you know, when we lived
in Tring I became a member of the
Mothers' Union in April 1996. When we
moved to Dalwhinnie I was pleased to
find that there was a Mothers' Union in
the Diocese and became a Diocesan
member. There are only branches in Elgin
and Forres.

A few years ago, I became the Faith
and Policy Coordinator for the Diocese.
In the last year Catherine, the previous
Diocesan President, said she needed to
step down. Earlier this year Catherine
and I had a meeting with Bishop Mark,
and it was agreed that I should become
Diocesan President. On Sunday 2
September during the Evensong in
Inverness Cathedral, Bishop Mark
commissioned me.

The Diocese of Moray, Ross and
Caithness covers most of the area
north of Dalwhinnie in Scotland. It is a
vast area, and we have about twenty
Diocesan members from me in the south
to a couple in Thurso. We even have
two members from Oban, which is in the



Diocese of Argyle and the Islands. They
are the only members so they joined us.

I have already been looking at how
the diocesan members can get involved
in mission. There has been fundraising
for AFIA (Away from It All), a holiday
scheme primarily funded by the Mothers'



Union to help people who wouldn't
otherwise be able to have a holiday. I
met with Very Revd Sarah Murray, the
Provost in Inverness Cathedral, who was
pleased to have the opportunity to give
the families a day out at the seaside paid
for by the AFIA money raised. Following
the meeting with Sarah we decided we
could buy packs of socks and pants for
school children 'Smalls for All', along
with pencil cases with a few pens and
pencils in it. Earlier in the year I knitted
poppies for St Peter & St Paul. I, along
with other members, are knitting poppies
which will be attached to a cargo net
suspended in Inverness Cathedral. With
so much of the Diocese being coastal
we are also knitting items for the Mission
to Seafarers.

In addition to this, things are
happening in the Mothers' Union in the
north of Scotland. Just like everywhere
else, there is a shortage of people in
the three northern dioceses willing to
volunteer to run things like Mothers'
Union. I had, with the previous Diocesan
President of Aberdeen and Orkney, and
Bishop Anne to continue the discussion
of merging the Mothers' Unions in
the three Diocese of Moray, Ross and
Caithness, and Aberdeen and Orkney,
and Argyll and the Isles.

Keep us in your prayers.

Deborah Munday,
Diocesan President of Mothers' Union
Moray, Ross and Caithness

Home



What does 'home'
mean to you?

A few weeks
ago, as I have for
a few years now, I
visited houses and
other buildings in
London as part
of Open House
London. Maybe you did
too? This year over 800 buildings were
open and free to visit.

My Open House buddy and I have
a particular interest in social housing
from the mid-twentieth century, and
we have seen many brilliant examples
of innovative housing from this era.

Those who open their homes offer great
hospitality too.

On that weekend, as always, visitors
received a warm welcome from generous
residents enthusiastic about their homes,
and an invitation to wander round, take
photos and ask questions. Usually a
leaflet is provided, and sometimes tea
and cake too! Residents are proud of
their homes, of what they stand for and
the community they are part of.

I think we in the Tring Team are also
pretty good at welcoming people into
our spiritual homes – our Churches.
St Cross, St John's and St Peter & St
Paul are open every day for visitors
(barring the occasional light replacement

scheme!), we have prayer resources and
leaflets about the buildings and at St
Cross visitors can also make themselves
a cuppa.

Prioritising the use of our space for
weekday visitors is an important part
of our Christian calling, because before
they are anything else, Churches are
places of prayer and hospitality. And so,
when a visitor is able to sit and soak
up the peace; or discover something
which speaks of our loving God; or find
a friendly face; or light a candle as a
prayer that is too deep for words – then
we are offering the hospitality which
Christ offers us all.

Michelle Grace, Tring Team

Where God wants me to be



Putting a box of cereal in my trolley in Tesco's a few weeks ago, something on the back of the packet caught my attention. My cereal was inviting me to join its 'Facebook community'. My cereal has a community! Even my cereal is in a community! What does community even mean?!

I have spent the last five years working for an organisation that serves its local community. The Chilterns MS Centre www.chilternsmcentre.org supports people affected by multiple sclerosis. It serves a geographical community – not defined by town or county borders but rather by anyone who is prepared to travel to Wendover. The Chilterns MS Centre also serves a community of people who all have something in common: a diagnosis of MS. Most visitors to the Centre expect the atmosphere to be subdued. MS is a life-long condition that is usually

debilitating for which we know neither cause nor cure. People come for symptomatic treatment and to talk to professionals and peers. And yet it is the most wonderful place of laughter and resilience and black humour and care. It is this community that helps to treat people's MS symptoms as much as any physio or hydrotherapy. The Centre embodies the Oxford English Dictionary's definition of community: a group of people living in the same place and/or having a particular characteristic in common.

But I stopped working at the Chilterns MS Centre in July, and although I miss that community enormously, I felt God prompted me to do so.

To set the scene... My husband has worked for big American IT firms for the last decade. A few years ago, we talked to his then employer about relocating to California, for him to work in Silicon Valley in order that we could live in the San Francisco Bay Area. We thought it would be exciting to live abroad for a few years. Leaving our children with

relocation but it felt like déjà vu. Once again I prayed, and friends prayed and the St Peter & St Paul's house group I was attending prayed that God would be in the decision. Once again God made it clear that this wasn't the time to move either. We were both left feeling a little deflated. (That's an understatement.) If California wasn't God's plan for us, I wanted to know, what was? There was one particular night of tears and frustration and red wine.

And then, the following morning, the call came. Not a spiritual call. A phone call. 'Thursday morning, Hannah. 8.30am? My house. I'd like to talk to you about something.' I thought the caller – David Evans, of Grass Roots and local philanthropy fame – wanted to make a donation to the Chilterns MS Centre, my marvellous charitable employer. Instead, out of the blue, David offered me a job, running his soon-to-be-set-up charitable foundation. He has been giving money away for years, to the local theatre, football club, rugby club, schools etc. But now he wants to formalise his philanthropy and has pledged his support in deliverance of a well-rounded education for children and young people. (As someone said to me recently, anyone can give money away. Just leave it on a street corner! But to give money away to a particular cause, to make sure it's received where you intend it to go, give through a charity.)

Out of the blue? A coincidence that I received a phone call the morning after the night my frustration poured out? Not at all! One of my favourite verses is from Jeremiah 29:11 – 'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future.'

Our future obviously isn't in California for the time being. It may be in the future. It may not. But we are happy where we are now. I have a strong sense that I am, at the moment, where God wants me to be, serving my community. And I have recently read something that really resonated. St Catherine of Siena said, 'Be who God meant you to be and you will set the world on fire.'

My prayer for us all is that we will set the world on fire in our local communities, our communities of locality and shared interest.

Hannah Asquith
High Street Baptist Church

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piano-and-more.org.uk
or Google "Piano and more, Tring"

Child refugees

Back in July on Radio 4, Michael Morpurgo described the condition of child refugees in camps across Europe following their dispersal from the 'Jungle' outside Calais. It made disturbing listening.

He then announced a new initiative to help refugee children. This was led by the Refugee Council and the Safe Trust with an awareness-raising programme starting in September. This included events for children, with role-playing, to raise awareness, to educate them and lead adults to action, encouraged and shamed by Britain's past compassion.

This will lead to a presentation to the Government on 15 November, the 80th anniversary of a delegation which led to the then Government allowing unaccompanied child refugees to enter Britain in 1938. This became known as the Kindertransport.

The Kindertransport (German for 'children's transport') was a rescue effort begun by Nicholas Winton that took place during the nine months prior to the outbreak of the Second World War.

Winton was determined to rescue as many children as possible from Nazi-occupied Prague. He arranged for a train to bring the first 200 children to Britain, who arrived in London at Liverpool Street Station in December 1938. The sculptural group 'Kindertransport – the Arrival' by Frank Meisler, which stands outside Liverpool Street Station, was not erected until comparatively recently in 2006.

With a network of organisers in Germany, the United Kingdom eventually took in nearly 10,000 mainly Jewish children who were fleeing from Nazi persecution in 1938-9. They were placed in British foster homes, hostels, schools and farms. Often they were the only members of their families to escape the Holocaust. One of those rescued was Alfred Dubbs.

In 2016, Lord Dubs sponsored an amendment to the Immigration Act 2016 to offer unaccompanied refugee children safe passage to Britain amidst the European migrant crisis. Originally rejected by the House of Commons, the amendment was accepted by the government following a second vote in favour by the Lords.

However, in February 2017, the Home Office abandoned the scheme after accepting only 350 out of the



planned 3,000 child refugees. The Refugee Council wrote to the Home Secretary 'Refugee families are being torn apart and left in danger because of the UK's unfair laws. Appallingly, refugee children who have been granted asylum here aren't allowed to bring any family members to safety in the UK – including their mothers and fathers. And that's not all. The rules also prevent adult refugees from bringing their children over 18, or their elderly parents. These desperately unfair rules are tearing refugee families apart.'

Returning to history, another fine example of how our predecessors have shown great kindness towards the

suffering of child refugees occurred around the outbreak of the First World War. When the German army occupied Belgium, over one million Belgians fled to the Netherlands, 250,000 to France and another 250,000 made the hazardous crossing to England. Belgian refugees began arriving here at the end of August 1914 and the numbers increased throughout the year. By the middle of 1915 there were over 250,000 refugees including 40,000 wounded soldiers. Initially temporary shelter was found in reception camps like Alexandra Palace and Earls Court.

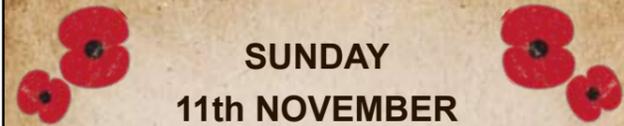
Appeals were made in newspapers

and in letters to local authorities, resulting in over 2000 local voluntary committees being set up to offer relief and accommodation. More than 100,000 people offered refugees rooms in their own homes. Churches also helped and one group of refugees stayed in Church premises for four years.

Most returned home to Belgium after the war, but some stayed and became British, contributing to our national life.

As with the Grenfell Tower fire, the challenge to us is a call to action, to seek justice for all, to love doing kind deeds and to walk humbly before our God and the international community.

Leslie Barker, St Peter & St Paul
This article was compiled with material from Point of View on Radio 4 on 29 July 2018, and help from Wikipedia.



SUNDAY
11th NOVEMBER
10.00am

TRING PARISH CHURCH
Service of Remembrance
for the whole community
and suitable for all ages.

At the War Memorial at around 10.45am there will be wreath laying and at 11am the two-minute silence.

All Welcome.



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Hidden secrets of Tring



In 2017 Dacorum Borough Council installed two information boards at the Streamside Walk open space in Brook Street, which forms a green link from the town to New Mill. Tring Local History Society members Ian Petticrew, Wendy Austin, Mike Bass and Tim Amsden contributed the text and images summarised in this article.

The stream that gives Brook Street its name probably rises beneath the high ground of Tring Park. It used to run north-west across the Chiltern scarp to a marshy area called The Meads, contributing to the River Thame. In 1799 the brook was diverted to supply the Wendover Arm Canal. In 1994 two footbridges were built to demonstrate the 'Shaw system', a novel technique of pre-stressed brickwork. Constructed vertically, one reinforced with rope, the other with steel rods, and then laid across the stream, they are continuously monitored from Plymouth University.

Mills have been a feature of Tring for over a thousand years. Two were recorded in the Domesday Book (1086), perhaps driven by this brook. The Silk Mill probably took the site of a corn mill and there was another beside New Road, where 18th century pastor Henry Blaine conducted baptism by immersion. At Gannel a windmill was replaced by Mead's steam flourmill, later Heygates.

Tring's Silk Mill was built in 1824-25 by textile manufacturer William Kay as a 'throwing mill'. Skeins of silk filaments

were cleaned, spun and twisted for strength. The finished thread was sent elsewhere to be woven into fabric.

The machinery was originally powered by a 22ft diameter, 6ft wide waterwheel (still in place), drawing its water from a pond fed by springs and

"Come, little Children," the Mill-bell rings, and drowsily they run, Little old Men and Women, and human worms who have spun The life of Infancy into silk; and fed, Child, Mother, and Wife, The factory's smoke of torment, with the fuel of human life. O weird white face, and weary bones, and whether they hurry or crawl, You know them by the factory-stamp, they wear it one and all.

local streams. The spent water passed under the Mill, along the brook and into the canal feeder. Venus, a 25-horse-power steam engine, was added later. By 1840, forty men, 140 women and 320 children (many from London workhouses) were employed. The long, low building left of the main gate was the children's dormitory. The manager lived in the attractive Mill House, facing the pond at the Tring end.

From the 1870s the Mill became less profitable due to competition from cheaper silk imported through the new Suez Canal. In 1887 Lord Rothschild averted its closure, keeping it running while other work was found. In 1898 the top two storeys were removed and it became a power station, serving the Rothschild estate with electricity before the public supply became available in 1926. During World War II it

became an engineering works making military components and subsequently a factory and industrial estate.

One of the Silk Mill's more notable employees was the poet, Gerald Massey (1828-1907). Son of an impoverished canal boatman who lived at Gannel, Massey worked there from the age of 8, later recalling his experiences in verse. He became a successful

poet and lectured widely on literature around the world. His reputation rests mainly on his research into the influence of ancient Egyptian beliefs on western culture.

The site of Massey House and Brookside was once occupied by the Tring Gas Light & Coke Company. Built in 1850-51 by Thomas Atkins, Tring's gasworks was for many years owned and managed by the town's leading citizens.

Originally the 'coal gas' produced there was used for lighting; its uses for cooking and heating came much later. Coal delivered to Tring Station was hauled to the gasworks where it was baked in ovens ('retorts'). The raw gas given off was purified and stored in large cylindrical tanks ('gas holders') to be piped around

the town. By-products (tar, ammonia and hydrogen sulphide) were valuable for road surfacing, chemical dyes, and fertiliser. The residue was sold as smokeless fuel ('coke').

It operated until the late 1950s when Tring was connected to the national transmission system. In 1969, coal gas was replaced by North Sea gas. Part of the site became Maund & Irvine's print works. One gas holder was retained to regulate pressure; this was dismantled in 1985 and decontamination eventually took place.

Lord Rothschild offered to build housing for Tring Urban District Council on land below the Silk Mill in 1912. Trees were felled but the ground was waterlogged, so high ground opposite was chosen for twelve cottages, having long, steep gardens. In 1972 the Greater London Council bought Silk Mill Farm for a major housing development.

**Tim Amsden, Chairman
Tring & District Local History & Museum Society**

Please visit the Tring Local History Museum, The Market Place, Brook Street, Tring, to see many exhibits and displays about the lives of the people of the town and the villages around it. The museum is open from 10.00am to 4.00pm (3.30pm November to February) on Fridays and Saturdays. Admission free. More detailed information can be found on the website www.tringlocalhistorymuseum.org.uk



Brook Street in more tranquil times (image: Mike Bass)

Philadelphia – city of brotherly love



Following a visit to our son, who lives in NE Pennsylvania, Margaret and I became tourists in the city of Philadelphia, staying for four nights in a downtown hotel. The city could be described as the birthplace of the USA, being their first capital, the place where independence was declared and where the constitution was drawn up.

As tourists we learned a great deal about these momentous events during a tour of Independence Hall, Independence Visitor Centre and the Liberty Bell Centre.

Philadelphia was founded in 1682 by William Penn who had been granted a large acreage of land by Charles II, situated between two rivers, the Delaware to the East and the Schuylkill to the West. He laid out the rectangular grid of roads which still exists today though very much expanded. Penn was an English Quaker who wanted to establish a colony in the Americas where brotherly love was the guiding principle – hence the city's name.

There is much to do in this city, apart from the Independence



experience, and a must is the view from the top of the City Hall tower. This tower was planned to be the tallest structure in the world but it took so long to build it that M. Eiffel in Paris beat them to it.

Another 'must' is the Museum of Art, which from a distance looks like a light brown Buckingham Palace.

Margaret was much taken by the indoor Reading Terminal Market, a place crammed full of small stalls, mainly food, many serving meals or snacks. We homed in on 'Tootsies' for a couple of meals – serve yourself and pay by weight. Very useful as standard American-size helpings are generally too large for us. The Market provided an interesting contrast to the huge department store, Macy's, which

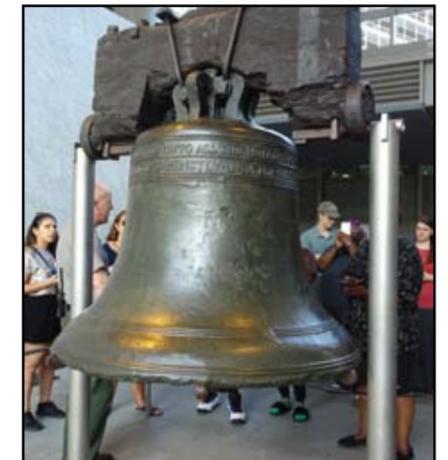
was palatial, with marble floors and high ceilings, and possibly a church-like organ on one floor – or was it an illusion? But whereas the Market was buzzing with life and transactions, Macy's was rather quiet.

I was pleased with the transportation system, Metro and buses, which made getting to the tourist spots easy.

It was very hot while we were there, 30+, so we were glad of the air conditioning that buildings afforded and when outside made use of every bit of shade we could find.

Less frenetic than New York, and a more spacious feel to it, Philadelphia is a city worth visiting.

David Whiting, St Peter & St Paul



Call for School Governors

At Dundale Primary School & Nursery, we are currently looking to recruit a number of School Governors from the local community; people who do not have a direct connection to the school but are passionate about children's

education and willing to give their time, energy and skills to help lead Dundale. If you would like to find out more, please send an expression of interest to our Chair of Governors, Barbara Hamilton at bhamilton@dundale.sch.herts.uk or

drop it into the School Office by Friday 16th November, outlining why you are interested in becoming a School Governor and the contribution that you believe you can make.

The Governors at Dundale School

Divulging a secret recipe...

This is not just a recipe. I am about to divulge one of the best kept secrets of Orkney. That is the reason this communication is anonymous. It's a bit like The Masons: I risk a horrible demise divulging it to 'Southerners'.

It is, of course, Orkney Courgette and Crab Soup. It is the best I have ever made or tasted, But beware! It is terribly addictive. Withdrawal at Rehab is not good. It is not fattening and I also tell fibs.

Ingredients

Large knob of butter
2 x small onions (chopped)
2 x medium potatoes (diced)
2 x large courgettes (peeled and diced)
1 x pint of chicken stock (I use ready-made Tesco's)
Seasoning
Small pot whipping cream
2 x ORKNEY or CROMER crabs

Note: it is important to use either of these two crabs (Orkney/

Cromer) as they have that wonderful taste which pales others into submission.

Method

Melt butter and cook onions until soft (not brown). Add courgettes and potatoes, mixing well and cooking until softened (stir to stop burning). Add seasoning and stock and the meat of the first crab, cooking for a further 30 minutes. Cool slightly and liquidise until smooth. Warm up but DO NOT BOIL. Add cream to taste (I usually add a good dollop) then add the meat of the second crab, which adds slivers of meat to show it is REAL crab soup, not out of a tin. Stir in well and serve with a nice warm soft roll. Ahhhhhhh!

The Undercover Foodie



How long have you lived in Tring?



I was born in Tring on 15 October 1926 and, apart from a few years in Surrey, have lived here all my life. I was baptized in the Parish Church of St Peter & St Paul, confirmed there and married there, and although I now worship at St Cross in Wilstone, still have much affection for St Peter & St Paul's. Wilstone is a second home to me: my mum was a Wilstone girl – and she was married at St Cross. My two grandchildren were both baptized there – so we have close ties with both churches.

How many houses have I lived in in Tring? Let me think! I was born over a shop in the High Street called Sanders and Sons, which was pulled down when Dolphin Square was built. We moved for a short time across the road to Hastovan, the home of my paternal grandparents, Alfred and Alice Sanders, and it still exists today. It is the house whose entrance lies between the two restaurants, Lussmans and No. 23, originally the Midland Bank and the doctor's surgery. From there we moved to a house in Manor Road – no Silk Mill estate then, just green fields – and from there to a bungalow in Dundale Road. It was one of an identical pair that my Dad

and his brother Harold had built in the 1930s.

After the war we spent about four years in Surrey and then came back home, and I say home deliberately, to live at a house in Longfield Road. It was a fairly large Victorian semi but the only loo was downstairs and accessed from the kitchen and past the larder! My dad soon had this altered and we ended up with an enormous bathroom upstairs with a loo, a wash basin, a bath, an airing cupboard, a chest of drawers, and my mum's sewing machine – and still room for a dance! It was from this house that I was married, and moved again, but still in Tring.



John and I had our first marital home at Adeyfield, another very large Victorian house in Western Road opposite Queen Street, which belonged to my dad.

Finally, we moved to Beaconsfield Road where I fully intend to stay! We have lived here for sixty years, first as a family of four, husband John, daughter Alison and son Tim. Sadly my husband

died eleven years ago, and my son lives in Bristol with his family, but I am very lucky to have a very caring daughter still living with me who looks after me and makes sure I 'do' things and don't become a cabbage.

Beaconsfield Road has a good community spirit and although people come and go, there's a large nucleus that has been here for many years – I think we are probably the longest – and we do look out for one another. We exchange house keys, look after pets at holiday time, have an annual street party, and best of all chat. There's nothing like a good chat! We all moan about no banks, too many shops turned into restaurants and coffee shops, and not enough 'ordinary' shops; but we have a weekly market, a Farmers' Market, numerous community events like the FOTCH Family Fun Day and the Apple Fair, and two good museums to enjoy. Tring is still a fine place to live and I doubt if anyone walks through the town without someone saying hello (or stopping to chat!) and long may it be so. God bless.

(That's seven houses and eighty seven years in Tring!)

Pam Cockerill, St Cross, Wilstone

I somehow doubt any reader can beat eighty seven years! Is there a reader who has lived in Tring for under two years?

Graham Greene – local boy done good?



The 20th Graham Greene International Festival was held in Berkhamsted at a number of venues in the old Boys School and around the town centre, from 20-23 September 2018. It was organised by the Graham Greene Birthplace Trust.

Why Berkhamsted? The answer is simple - Henry Graham Greene was born in Berkhamsted in 1904. He lived and was educated there, where his father was a schoolmaster. Graham Greene died in 1991.

Although currently unfashionable, he was very widely read in his heyday. Several of his books were made into films and he was a regular TV broadcaster. Perhaps because of his personal and educational background he was well regarded by the intellectuals of his time.

His father was a housemaster (later headmaster) at the original Berkhamsted School and Graham attended it, initially as a boarder and then as a dayboy. He later studied history at Oxford. He was a contemporary there of Evelyn Waugh.

Graham Greene's family was well connected and links include the Greene-King brewery owners. His mother was a cousin of Robert Louis Stevenson and Hugh, one of his brothers, became Director-General of the BBC. Other close relatives also achieved a relatively high public profile.

There was a downside to his character. He was very unhappy as a boarder in his father's school, possibly in part because his father was a member of staff. As mentioned above, he later switched to being a day pupil and was diagnosed when a teenager as being bi-polar (manic/depressive). There is an argument that fiction writing is a form of personal psychotherapy and this perhaps is what Greene was doing all his adult life.

He was born a Protestant, but had a difficult conversion to Catholicism just before he married. His marriage was not a happy one and he later had a series of relationships with other women, but his wife never divorced him. He later described himself as an agnostic.

His best-known film is probably 'The Third Man', set in cold war Berlin, but he is also credited with an extended list of TV films and features.

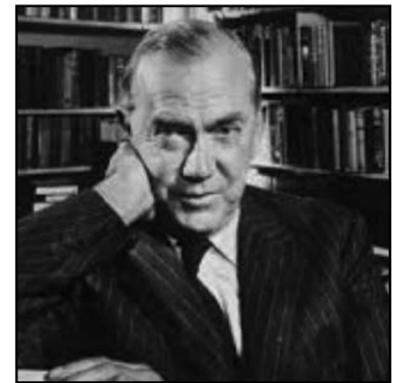
Looking through the programme of the 2018 conference, it is worth noting the books and films that were specifically shown or discussed. These were films of The Third Man, The

End of the Affair, The Power and the Glory, The Heart of the Matter, Under the Garden and 'May we borrow your boyfriend?' and the books A Sort of Life, The Human Factor, The Captain and the Enemy, Stamboul Train and The Virtue of Disloyalty.

It suggests these are among the ones that have best stood the test of time and/or have a current relevancy.

Looking for personal links, Greene and I are both Librans. He was born on 2 October 1904; I was born on 1 October thirty years later. Do we have anything else in common? I went to Highgate as a dayboy – then a similar school to Berkhamsted and we both enjoy(ed) the challenge and pleasure of writing, although his published record obviously very far outweighs mine. Although I wrote for my school magazine, most of my later written work was investment oriented for City-based employers and hence largely financial/technical and mainly client confidential – a very different readership!

Bill Bradford, St Peter & St Paul



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are privileged to present:**

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How we can end modern slavery

A Talk by Esther Swaffield-Bray
(from International Justice Mission)

**Tuesday 20th November 2018
at 7.15pm
at
High Street Baptist Church Hall,
High Street, Tring**

All are invited

Tweet of the month

As usual during late September and early October I was on Shetland. One of the joys of Shetland is the unpredictability of the weather and also the birds that turn up in seemingly completely the wrong winds. It is accepted that most birds prefer the wind to be behind them when migrating. After all this at least means that air resistance is reduced and if the wind is strong enough will give the birds a helping hand.

One feature of my holiday this year was the persistent westerly winds hitting Shetland the whole time I was there. Fortunately before we got there the wind was looping round from an easterly airflow that came from Russia. This had resulted in a Yellow-breasted Bunting on Whalsay, an island I had not visited before, the day before we arrived. Also I had only seen one Yellow-breasted Bunting before and that was in 1992!

So when the ferry arrived at Lerwick we did some shopping, dropped the shopping and our luggage in the

cottage, checked frequency of ferries to Whalsay, and headed to the Whalsay ferry quay. We saw the Yellow-breasted Bunting well and for a juvenile it was actually quite yellow on the breast – it is



the adult male that has the really yellow breast that gives the species its name. However there was a certain poignancy to seeing this bird as it could be the last one to be seen in Britain. In the mid-1990s it bred in Scandinavia and Eastern Europe all the way across to Siberia and it was very common throughout its range. Today its range

has contracted and population has reduced by 90% and it is considered to be critically endangered and facing extinction. This is thought to be due to it being extensively caught and sold in China to be eaten. This brought to mind the Passenger Pigeon in North America that numbered in the billions when first discovered and in just over 100 years was extinct due to habitat loss and hunting. The Yellow-breasted Bunting's decline has resulted in a decrease in frequency of occurrence in Britain from five to ten in a year to one every four or five years.

Both of these species suggest that humanity is capable of making the same mistakes again and again, which I find sad. I also think this can be true for us as individuals but, fortunately for us, God's capacity for forgiveness is infinite and we should rejoice in that as we try to not repeat our mistakes.

Roy Hargreaves, St Peter & St Paul

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8						9						
10								11				
12				13			14			15		
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17		18				19		20				21
22								23				
24							25					

- CLUES ACROSS**
1. Religious day (7)
 5. Counsellor (5)
 8. Mother-in-law of Ruth (5)
 9. Each of the family (7)
 10. Outside sleepers (7)
 11. Long upland (5)
 12. Ceremonial march (6)
 14. Fire, nearly out (6)
 17. Used to ring the bells (5)
 19. Meditate (7)
 22. Entreat (7)
 23. Ready for playing (5)
 24. The chosen (5)
 25. One under instruction (7)

- CLUES DOWN**
1. Relating to noise (5)
 2. A big mistake (7)
 3. '.....' with me (5)
 4. Non acceptable belief (6)
 5. Traveller to a shrine (7)
 6. Not the most recent (5)
 7. Everlasting (7)
 12. Story, told by Jesus (7)
 13. Objection (7)
 15. Everlasting (7)
 16. Gateways (6)
 18. Fix together (5)
 20. Go and get (5)
 21. Medieval dynasty (5)

Answers on page 38

High Street Baptist 'Bake Off' and Harvest



Harvest at High Street Baptist Church this year was celebrated on Sunday 30 September at our morning service. Kevin Rogers led the service and many people

decorated the Church to make it ready – it looked beautiful, as you can see from the photos.

For the last few years we have combined our Harvest service with a 'Bake Off' competition for both children and adults. This year all entries had to be in before the service and what an amazing number of bakes were submitted! We had judges for the bread category, as well as for the cake category which had separate sections for under-16s and adults.

As is traditional for Harvest services, there was a time for people to bring forward their gifts. The produce and items are then sent to DENS, and a film was shown about their work at the Food Bank to help explain how the gifts are used. During a time of thanksgiving, we put post-it notes on a map of the world showing countries which hold special memories for us and we gave thanks for those places. We sang harvest songs, which included singing the first verse and chorus of 'We plough the fields and scatter' in German as we now have our 2018-19 High Street Baptist Church interns from Germany, Hannah and Johannes.

The results of the judges' deliberations on the bakes were read



out and prizes presented, including customised aprons, with 'High Street Bake Off 2018 Winner'. Special prizes indeed! Everyone who entered was given a wooden spoon. Slices of the cakes and bread were distributed to everyone during the service. After the final hymn we held a bring-and-share lunch in the hall and the bread and cakes were available as part of the meal.

It was an excellent service rounded off with a lovely meal together. Harvest has always been an important date on our church calendar and this was a really lovely, enjoyable service.

Polly Eaton took the wonderful pictures which accompany this article. A big thank you to everyone who helped to make our Harvest morning so special, including Hill Farm who donated the straw bales!

**Thelma Fisher
High Street Baptist Church**



Unforgotten heroes



The Poppy Project's 100th Anniversary Commemorations for the end of World War I is based on 117 poppies. This takes 107 from Tring War Memorial along with nine names taken from Dacorum Heritage Roll of Honour for Tring and Herts at War along with one poppy to commemorate any 'unknown soldiers'. If you want to find out details of the 107 servicemen from Tring then go and visit Tring Local History Museum as they currently have a display in their window; or look at their amazingly detailed biographies at <http://gerald-massey.org.uk/memorial/>.

Some of the additional soldiers, like Ernest Barber and William Briant, died after Tring War Memorial was inscribed. Being one of the earliest War Memorials, the inscription was done in 1919 and the Commonwealth War Graves Commission commemorates all servicemen killed between 9 August 1914

and 31 August 1921 regardless of the cause of their death. It is impossible for us to imagine how the parents of Ernest Barber, who had already lost another son – Edward Barber V.C. in March 1915 – felt when they heard that Ernest was reported missing after an engagement on 31 July 1917. Then in October they must have felt great relief when, as reported in the Bucks Herald, they received a postcard from Germany, where he was being held a prisoner of war, saying that his wounds were not serious. Then seven months later, when he was back in England, the Bucks Herald reported that his parents had been able to visit him and, whilst he was partially paralysed and had some shrapnel in his back, that he was 'most cheerful and full of joy' at being back in England. However, the effect of mustard gas and his wounds led to his untimely death on 18 September 1920.

William Briant was born in Tring and is one of sixteen servicemen from the war to be buried in Tring Cemetery. His

headstone reads, 'Peace perfect peace'.

Of the sixteen servicemen, five are on Tring War Memorial. Of the others, George Crichton, who does not appear to be on any other War Memorial, is commemorated by The Poppy Project. The Bucks Herald (20 February 1915) relates, 'Six months ago, George Crichton was living a quiet, uneventful life at Lochee, a busy suburb of Dundee, following his calling as a plumber in the



mines'. He was billeted in Tring with Mr and Mrs Sheppard in Longfield Road and whilst on a route march fell ill. Mr and Mrs Sheppard did all that they could for him and, despite being removed to Tring military hospital, he died.

The men in his company raised a subscription amongst themselves to defray some of the expenses of his internment, and all united to pay honour to their departed comrade. Private Crichton's parents travelled to Tring with the intention of taking their son back to Lochee for burial, but when they knew of the preparations made by his comrades, they decided to allow the funeral to take place in Tring and were 'much consoled by the great kindness shown by his officers and comrades to their son and how sincerely they appreciated the sympathy extended on all sides to themselves'.

In addition to those on Tring War Memorial, some fifty-eight other servicemen who lost their lives were born in Tring and many of these are

commemorated on other War Memorials. Of those that do not appear to be on any other War Memorials The Poppy Project is commemorating George Brooks, Charles Sansom Bushell, Harold Robin Crawley, William Thomas Montague and Daniel Ronald Bedford.

Charles Sansom Bushell's parents lived in Gammel, New Mill, and Charles died, aged 18, with the inscription on his headstone reading: 'Twas hard to part with him we loved, but Jesus knows what's best'.

Daniel Ronald Bedford, following in the footsteps of his late father, was a hairdresser at 27 High Street, Tring and had no surviving immediate family in Tring when he died of wounds on 14 June 1917.

William Thomas Montague and Harold Robin Crawley both lost one or both parents whilst they were comparatively young and were educated in schools for orphaned children. William's mother, Elizabeth Poulton, died suddenly (aged 37) at home in Harrow-yard in 1897 at which time it was found out that she had married Thomas Seabrook

Montague on 24 December 1892 at High Street Chapel whilst still being married to William Poulton. William Thomas Montague is the brother of Mrs Sarah Fountain of 44 Charles Street, whose husband Sidney Fountain is on Tring War Memorial and she must have felt their loss dearly.

Another loss to the town of Tring were some twenty-two servicemen who had relatives, be it a wife or parent, resident in Tring and of these six have yet to be traced on any War Memorial. One of these is Hugh Connell, who had married Fanny Kent Clisby from 15 Henry Street, Tring, on 7 August 1915, only to leave her widowed within a year of their marriage.

Tring, along with many other towns, paid a heavy price and, as mentioned in the Parish Magazine at the unveiling of Tring War Memorial, 'Tring turned out in force, for during the four years of conflict, most people in the town had lost a relative or friend'.

Debbie Turnbull, The Poppy Project

Gardens are good for you!



What's the connection between our faith, care for the environment, combatting poor mental health, reducing obesity, increasing social inclusion and decreasing loneliness?

Gardening, of course!

What, I hear you ask, is a non-gardener like me (as a result of chronic hay fever, an allergy to grass and an overwhelming phobia of 'creepy crawlies') doing sitting in the grandeur of Lambeth Palace in October attending a conference called 'Green Health Live' and listening to experts extolling the benefits of gardens and gardening?

I was (along with Nicky Bull) at a Church of England conference linking gardens in the Bible to modern-day creation care and improvements to physical, mental and spiritual health.

To give you a 'flavour' of the day, four of the seminars included: The Theological Basis of Gardens for Health; The Benefits of Plants to Health and Wellbeing; 'It keeps me sane' – psychology and gardening; People, places and health: Come into the garden...

To be honest, there was rather a lot of the high-level research, evidence, theology and science around the benefits of gardening that went way over my head. That said, there were half a dozen critical and easily accessible messages that really stood out.

Gardens mentioned in the Bible

These are The Garden of Eden representing hope, The Garden of Gethsemane representing suffering, The Garden of Golgotha representing victory and The Garden of Paradise representing unification with God.

The positive effects of gardening

These include self-confidence, self-esteem, exercise and mental, physical and spiritual health. Did you know that 75% of UK children spend less time outdoors than prison inmates?

A calming colour

It is scientifically proven that the most calming colour is green and that gardening modulates blood pressure

to create calm and a less stressful experience.

Building relationships

Gardening helps us build relationships with God, the environment and each other.

Good health

There are benefits of plants for health, for example in foods, clothing, medicinal drugs and ecosystems.

No more stress!

Horticulture has been proven to reduce depression and anxiety (through sunshine and Vitamin D), obesity (through exercise), osteoporosis (through stretching), falls and fractures, social isolation and loneliness (through interacting with other human beings).

With the recently launched 'Loneliness in Tring' initiative in mind, I quote below from some of the churches who were shortlisted in the Green Health Awards that were announced on the day.

St Giles Parish Church in Lincoln

They created an accessible community garden in an urban setting to enable local people to know one another, to promote mental and physical wellbeing and to strengthen the bond between the parish church and its neighbourhood.

St John's Church, Old Trafford

They have been running a gardening project for five years. Originally set up to share practical vegetable-growing skills, the garden has brought different community skills together and helped local people tackle social isolation.



St John's Meadow Garden

This is a community haven in a built-up area of Croydon. In partnership with two local doctors' surgeries, the meadow hosts weekly gardening sessions for patients with mental health difficulties.

Manchester Cathedral

The roof is home to a large number of bees looked after by volunteers who are experiencing long-term unemployment. The project is to help turn around the lives of people who have lost confidence and self-esteem.

In summary the benefits of gardening are support that comes from working with others, working with a purpose, caring work tending plants, sense of ownership, shared occupation, freedom and space, physical activity, health and wellbeing, self-confidence and self-esteem.

While I have personally not rushed out and taken on all the gardening duties from my green-fingered wife, I was left in no doubt as to the virtuous integrated circle of gardening, our Christian faith, mental, physical and emotional wellbeing, care for our environment, increasing social inclusion by creating an identity and purpose and ultimately reducing loneliness.

The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. (Isaiah 58:11)

**Kevin Ashton
High Street Baptist Church**



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Horatio Bonar



Horatio Bonar was not a hymn writer whose name sprang to my mind when I was writing this series on hymn writers. Yet when his name occurred in a list of suggestions and

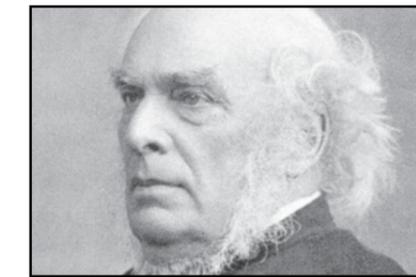
I looked him up I realised the fault was mine! Bonar wrote 600 hymns and according to one authority 100 are still in use. Actually, half a dozen is more likely! He has been described as 'the prince of Scottish hymn writers'.

Horatio Bonar was born in 1808 in Edinburgh and educated at the High School and the University there. Then he served as a missionary assistant at Leith before being ordained and inducted as minister of the North Parish, Kelso, in the Church of Scotland. He left that Church in the Disruption of 1843, when well over a third of ministers left and formed the Free Church of Scotland. This schism was finally healed in 1929 although some remained, and they are now known as the 'Wee Frees'. Bonar remained at Kelso as a minister of the Free Church of Scotland until he was called to the Chalmers Memorial Free Church and in 1863 he served as moderator of the Free Church.

It is interesting to note that when he first started his ministry hymns were not yet in favour. His first hymns were for children, but he later wrote for adults having become opposed to metrical hymns based on the Psalms as a sole vehicle of worship. His hymns show a strong devotional warmth. They also have a Victorian stress on the shortness of life and an emphasis on our need for work and action. The following three first lines are a good example of this: 'Go, Labour on, Spend and be Spent', 'Work for the Time is flying' and 'Make haste, O Man, to live'. Bonar backed the Moody and Sankey crusades in Scotland and encouraged the reception of gospel songs and organs. Yet his hymns were not sung in the Chalmers Memorial Church, where worship still only included metrical psalms. For in the Free Church each individual kirk decided whether to permit hymn singing.

While only a few of Bonar's hymns are found in modern hymn books, some are worthy of mention. For example 'Thy way not mine, O Lord' is worth

reading, if not sung, as a prayer asking for God's direction. What a splendid Christian counterblast to Frank Sinatra's song 'I did it my way' which is all too often heard at funerals! While we well understand what the song is saying we need Bonar's reminder, as shown in the final words, that Jesus is The Way: 'Not mine, not mine the choice / In things or great or small. / Be Thou my guide, my



strength / My wisdom and my all.'

Another hymn which has been described as more than a hymn, being good poetry as well, so not only sings well but also reads well: 'Fill thou my life, O Lord my God / in every part with praise.' It ends 'So shall no part of day or night / From sacredness be free; / But all my life, in every step / Be fellowship with Thee.'

Having saved the best till last we come to Bonar's best-known hymn: 'I heard the voice of Jesus say...' It has the advantage of a perfect tune Vox Dilecti by J.B.Dykes. This has what has been described as 'its dramatic, almost melodramatic, change from minor to major key' as the writer responds to Our Lord's words. It was published in 1846 and again in 1857 under the title 'The Voice from Galilee'.

The first verse is based on Matthew 11: 28-31, familiar to Anglicans as the first of the

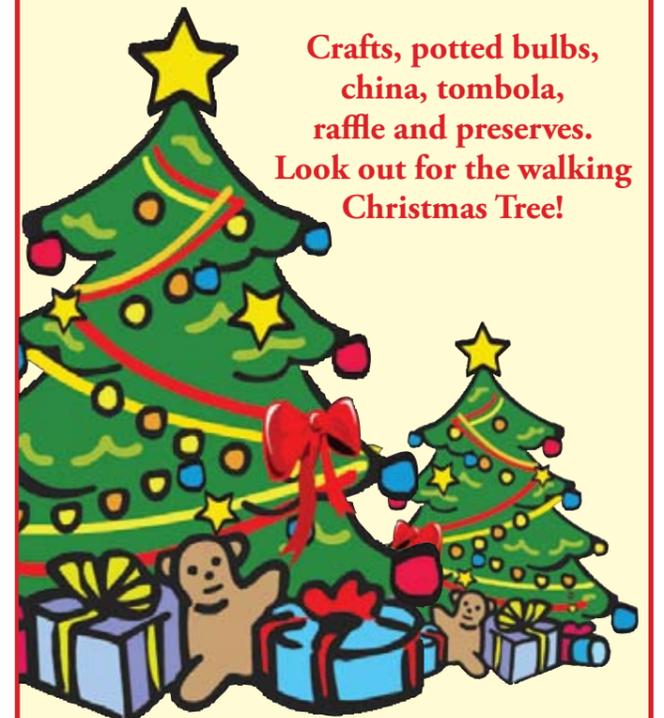
Comfortable Words after the Absolution in the Book of Common Prayer Communion Service: 'Come unto me all that travail etc.' The second verse takes us to the Fourth Gospel and to Our Lord's meeting with the Samaritan woman by the well (John 4:10-16) ending with the words, 'those who drink of the water that I give will never be thirsty'. 'Behold, I freely give / The living water, thirsty one...' Finally, the third verse also quotes from St John's Gospel (8:12) where I am the light of the world is rendered as 'I am this dark world's light' and ending 'And in that light of life I'll walk, / Till travelling days are done'.

Other hymns are worth looking up even if we do not use them today and perhaps we could use them as prayers. One I have never sung or read before I wrote this strikes home, as Psalm 90:10 strikes home every time I say it (Look it up!): 'A few more years shall roll, / A few more seasons come, And we shall be with those who rest / In peace beyond the tomb'.

Martin Banister, St Albans Abbey

Saturday 17 November

**Tring WI Christmas Bazaar
10.00am - 12 noon
at the Victoria Hall, Akeman Street**



Notices from the Tring Churches

ST MARTHA'S METHODIST CHURCH



SERVICES

Sunday 4 November 10.00am
John Benson

Sunday 11 November 10.00am
Revd Brian Tebbutt

Sunday 18 November 10.00am Communion
Revd Rachael Hawkins

Sunday 25 November 10.00am
Revd Rachael Hawkins

JEAN'S CAFÉ

Making use of our new kitchen facilities, Jean has started providing lunches at St Martha's every Tuesday (12.00 midday to 1.30pm) and afternoon teas on the third Saturday of each month (3.00pm to 5.00pm). Everyone is welcome to drop in for soup (£3.00), lunch with pudding (£5.00 plus £3.00), tea or coffee, etc.

JOHN & JENNIFER'S HOUSE GROUP

The house group will meet on Wednesday afternoons 14 and 28 November, and will be continuing their study of a booklet covering five of the Psalms.

FRIENDSHIP CLUB

The Club will meet again on 6 November at 2.30pm in the St Martha's. David Williamson will be visiting to give a talk about 'Life Experiences'.

NEW MILL BAPTIST CHURCH



SERVICES

4 November 10.30am Morning Worship
Peter Wortley

11 November 10.30am Remembrance
Kenneth Payne

18 November 10.30am Morning Worship
David Nash

25 November 10.30am 363 Church Anniversary
Carol Murray

TRING COMMUNITY CHURCH

SERVICES

Every Sunday 10.30am
Nora Grace Hall

MONTHLY PRAYER BREAKFASTS

Saturday 3 November
at St Martha's

Saturday 1 December
at Corpus Christi
From 8.30am to 9.30am

A simple breakfast and prayers. Join us as we pray collectively for our town and the wider world. Your comments and suggestions are welcome.

Colin & Janet Briant:
colin.briant@hotmail.com
or 01442 828896

CORPUS CHRISTI CATHOLIC CHURCH

SUNDAY MASS
Confession 5.15pm & by appointment
Saturdays 6.00pm (Vigil)
Sundays 12.15pm with Children's Liturgy
Coffee afterwards

WEEKDAY MASS

Mondays 10.00am
Thursdays 10.00am
Rosary Prayer group after Mass

THURSDAYS

Christian Meditation Group
8.00pm in Sacristy

FRIDAYS

5.00-6.00pm Church Hall
SPOG (Small People of God)
Age 7 + onwards:
Tricia Apps

SATURDAYS

9.00-10.00am **Tricia Apps**
Sacramental Preparation
First Reconciliation and Communion

SUNDAYS

2.00-3.00pm Power Hour Group
Years 7 - 9
Pete Emmott
Parish Youth Worker

JUSTICE AND PEACE GROUP

Michael Demidecki
michaeldemidecki@gmail.com

ROSARY PRAYER GROUP

Thursdays, after 10.00am
Mass

LADIES GROUP

Annabelle Halliday

CHILDREN'S LITURGY

Viv Bryan, Helen Bojarski

SAFEGUARDING

Caroline Burmaster
tringsg1@rcdow.org.uk
Mary Miles
tringsg2@rcdow.org.uk

MEDITATION

Thursdays 8.00pm

HIGH STREET BAPTIST CHURCH



SUNDAY MORNING WORSHIP

Service at 10.30am with Junior Church and Crèche

SUNDAYS @ 7

First Sunday of the month at 7.00pm

ACTIVITY ROOM

Tuesdays 9.30-11.30am
Craft, stories, songs and more! Suitable for 0 to 4yrs

COFFEE FOR A CAUSE

Tuesdays 10.30am - 12noon
Coffee in the foyer in aid of BMS World Mission

TOTS

Wednesdays 9.30-11.30am
Baby play area, soft play, trikes, scooters!
Suitable for 0 to 4yrs

GAMES AFTERNOON

Wednesdays 2.00-4.00pm
Traditional games, puzzles and refreshments

PLAY CAFÉ

Thursdays 9.30-11.30am
Relax while the little ones play
Suitable for 0 to 3yrs

FRIDAY CAFÉ

Fridays 12.00-1.30pm
Freshly cooked lunches

WHO LET THE DADS OUT

First Saturday of the month at 8.30am to 10.00am

Tring Team Anglican Churches

The Tring Team consists of five churches: St Peter & St Paul in Tring; All Saints, Long Marston; St Cross, Wilstone; St Mary's, Puttenham; and St John the Baptist, Aldbury.

1ST SUNDAY OF THE MONTH

8.00am Holy Communion BCP Tring
8.00am Holy Communion BCP Aldbury
10.00am All Age Communion Tring
10.00am Sunday Worship CW Long Marston
10.00am Worship for All Aldbury
10.00am Holy Communion CW Wilstone
12.00 midday Baptisms Tring
12.00 midday Baptisms Aldbury
3.30pm Holy Communion Puttenham

2ND SUNDAY OF THE MONTH

8.00am Holy Communion CW Tring
10.00am Holy Communion BCP Aldbury
10.00am Holy Communion Long Marston
10.00am Sunday Worship Wilstone
10.00am Worship for All Tring
12.00 noon Holy Communion BCP Tring
3.30pm Evening Prayer Puttenham
6.00pm Evening Prayer Long Marston

3RD SUNDAY OF THE MONTH

8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Tring
10.00am Holy Communion CW Wilstone
10.00am Worship for All Long Marston
10.00am Holy Communion Aldbury
12.00 midday Baptisms Aldbury
3.30pm Taizé Puttenham
4.00pm Stick Sunday Service with tea

4TH SUNDAY OF THE MONTH

8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Tring
10.00am Worship for All Wilstone
10.00am Holy Communion Aldbury
10.00am Holy Communion Long Marston
3.30pm Evensong Puttenham
6.00pm Alternative Communion CW Tring

5TH SUNDAY OF THE MONTH

8.00am Holy Communion BCP Tring
10.00am Holy Communion CW Tring
10.00am Holy Communion Long Marston
10.00am Holy Communion CW Wilstone
3.30pm Sunday Worship Puttenham

WEEKDAY SERVICES

Mondays 9.00am Morning Prayer Tring
Tuesdays 8.30am Morning Prayer Tring
Tuesdays 9.15am Holy Communion CW Tring
Wednesdays 8.30am Morning Prayer Aldbury
Thursdays 10.00am Holy Communion BCP Tring
Fridays 8.30am Morning Prayer Tring
Fourth Tuesday in the month 10.00am Holy Communion Wilstone

DACORUM FOODBANK

Weekdays 10.00am St P&P

YOUTH CAFÉ

Mondays in term time 3.30pm St P&P
Secondary School aged children meet for toast, crisps, coke and chat.

MEDITATION

Thursdays 8.00pm Corpus Christi

COFFEE MORNINGS

Tuesdays 10.30am Aldbury
Tuesdays 10.30am Wilstone
Fridays 10.00am St P&P
Saturdays 10.00am St P&P

YOUNG ADULTS GROUP TAYA

First and third Thursdays 8.00pm St P&P
A discussion group for young adults

FIRST SATURDAY LUNCH

Saturday 3 November
From 1.00pm for those who have been bereaved to meet and eat with others.
Contact Margaret Oram for information on 01442 824575.

CTT PRAYER BREAKFAST

Saturday 3 November at 8.30am St Martha's Methodist

BAPTISM PREPARATION

Second Sunday in the month 11.20am
St P&P Emmie Hobbs Room

AFTERNOON TEA

Fourth Tuesday in the month
2.00-3.30pm All Saints, Long Marston

BOOK GROUP

Fourth Sunday in the month 6.45pm
St P&P

CRAFT AND A CUPPA

Tuesdays 2.00pm, St P&P

MEN'S SOCIETY

Wednesday 7 November 7.30pm
Half Moon, Wilstone

PIANO & MORE

Sunday 11 November 3.00pm St P&P

STICK SUNDAY WALK

Sunday 18 November 3.00pm
St John the Baptist, Aldbury
One-hour gentle stroll followed by informal service and tea

TRING TEAM CONFIRMATION SERVICE

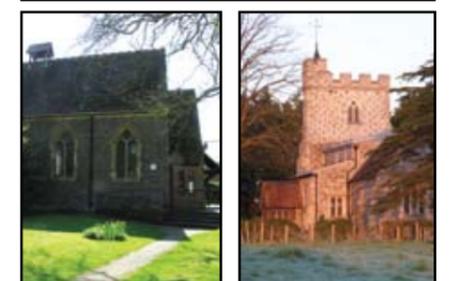
Wednesday 21 November 7.30pm St P&P

CTT AND JUSTICE & PEACE

'Seeking Freedom, an end to modern slavery'
Tuesday 20 November 7.15pm High Street Baptist Church

TRING TOGETHER CHRISTMAS FESTIVAL

Friday 30 November 6.30pm-9.30pm
St P&P open for refreshments, entertainment and last chance to see the poppies



Useful contacts

TRING TEAM PARISH

**Team Rector
(Tring & Puttenham)**
Rev Huw Bellis
2 The Limes, Station Road
01442 822170 or
07411 483229
huw@tringteamparish.org.uk
(Day off Thursday)

**School Chaplaincy
and Team Vicar**
(Aldbury, Tring School)
Rev Michelle Grace
Aldbury Vicarage
01442 851200
michelle@tringteamparish.org.uk
mgrace@tringschool.org
(Day off Friday)

**School Chaplaincy
and Team Vicar**
(Long Marston, Tring School)
Rev Jane Banister
01442 822170
jane@tringteamparish.org.uk
jbanister@tringschool.org

Associate Priest
(Wilstone)
Rev Didier Jaquet
didier@tringteamparish.org.uk
(Day off Saturday)

Diocesan Lay Minister
Mike Watkin
01442 890407

Parish Co-ordinators
Roy Hargreaves
01442 823624
roy.hargreaves@btinternet.com

Ted Oram
01442 824575
ted@oram-home.net

Church Wardens
Chris Hoare (Tring)
01442 822915

Ian Matthews (Tring)
01442 823327

Jane Brown (Aldbury)
01442 851396

Ray Willmore (Aldbury)
01442 825723

Christine Rutter (Puttenham)
01296 668337

Ken Martin (Wilstone)
01442 822894

Rev Jane Banister (Long
Marston)
01442 822170

Tring Team Administration
Administrator
Trish Dowden
admin@tringteamparish.org.uk

Janet Goodyer
pewsheets@tringteamparish.org.uk

Hall Bookings
Janet Goodyer
01442 824929
jgoody@ntlworld.com
tringparishhall@hotmail.com

Hall Secretary
Barbara Anscombe
01442 828325
Bandb33@talktalk.net

Safeguarding
Jenny Scholes 01442 825276

**ST MARTHA'S
METHODIST CHURCH**
Minister
Rev Rachael Hawkins
01442 866324
rachel.hawkins@methodist.org.uk

Senior Steward
Rosemary Berdinner
01442 822305

**AKEMAN STREET
BAPTIST CHURCH**
Minister
Rev David Williams
01442 827881

Administrator
Emma Nash
01442 827881

**CORPUS CHRISTI
ROMAN CATHOLIC
CHURCH**
Parish Priest
Father David Burke
01442 863845
davidburke@rcdow.org.uk
www.rcdow.org.uk/tring

**HIGH STREET
BAPTIST CHURCH**
Minister
Vacancy

Assistant Minister
Kevin Rogers
km_rogers@outlook.com

Administration/facilities hire
admin@tringbaptistchurch.co.uk
01442 824054

**NEW MILL
BAPTIST CHURCH**
Minister
Vacancy

JUSTICE & PEACE GROUP
affiliated to
Churches Together in Tring
Secretary
Michael Demidecki
07887 980004
michaeldemidecki@gmail.com
www.justiceandpeacetring.org

OUR CHURCHES ONLINE
www.tringteamparish.org.uk
www.tringchurchmusic.org.uk
www.stmarthas-tring.org.uk
www.tringbaptistchurch.co.uk
www.newmillbaptist.org.uk
www.akemanstreet.org.uk
www.rcdow.org.uk/tring

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would like it posted.

Articles and photos for the
next edition should arrive with
the Editor no later than the 6th
of the previous month.

Crossword puzzle answers

From page 30

ANSWERS ACROSS

1. SABBATH
5. PADRE
8. NAOMI
9. RELATED
10. CAMPERS
11. RIDGE
12. PARADE
14. EMBERS
17. ROPES
19. REFLECT
22. BESEECH
23. TUNED
24. ELECT
25. SCHOLAR

ANSWERS DOWN

1. SONIC
2. BLOOMER
3. ABIDE
4. HERESY
5. PILGRIM
6. DATED
7. ENDLESS
12. PARABLE
13. DISSSENT
15. ETERNAL
16. ARCHES
18. PASTE.
20. FETCH
21. TUDOR

the
Akeman

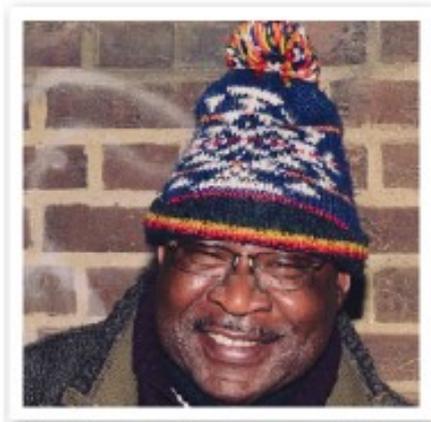
hello
Autumn

NEW MENU AVAILABLE NOW



WWW.THEAKEMAN.CO.UK | TEL. 01442 826027

9 AKEMAN STREET, TRING, HP23 6AA



7 December 2018

*A night under the stars -
the event in aid of homeless
people in Dacorum*



Please sponsor the Youth Café as they sleep out under the stars.
Please contact Huw to offer.

TAKE THE CHALLENGE!

Date: Friday 7 December 2018

Time: 9pm-7am

Place: Within the grounds of Hemel Hempstead School

**Call us now for more information
or to register: 01442 800268**

Email: fundraising@DENS.org.uk; Visit: www.DENS.org.uk;
Charity No. 1097185



QUANTA

For the first time ever, this year we'll have a silent disco in the evening!

Run by Club Tropicana and kindly sponsored by Quanta

