



# **St Mark's Parish Magazine**

**February 2020**

# THE PARISH CHURCH OF SAINT MARK, REIGATE

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**Visit our website: [www.stmarksreigate.co.uk](http://www.stmarksreigate.co.uk)**

**Donations to cover the cost of this publication are welcome**

## In this month's issue

Letter from the Vicar	Page 2
Fairtrade Fortnight 2020	Page 3
Local News	Page 4
Fundraising	Page 5
News from the Church of England	Page 6
Remembering Anne Frank and her diary	Page 8
Environmental News	Page 9
Regular events and services	Page 11
February and March calendars	Page 12
Parish events, activities and groups	Page 14
Book review	Page 15
Letter to the editor	Page 18
Reader's Recipes	Page 21
Shrove Tuesday – Who's for Pancakes?	Page 22
Candlemouse	Page 23
Sudoku	Page 24
Crossword	Page 25

## Your Views & Contributions

Next issue will be available from Sunday 1 February 2020

All contributions to the editor by Monday 17 March 2020

Email: [magazine@stmarksreigate.co.uk](mailto:magazine@stmarksreigate.co.uk)

## Meet the Parish Magazine Team

**Editor:** Helen Starmer

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**Advertising:** Jane Artis

**Calendar Update:** Parish Administrator

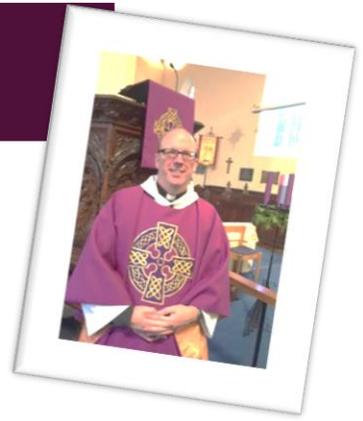
**Crossword & Sudoku:** Terrence Hancock

**Proof Readers:** Fr. Martin Colton, Terrence Hancock & Malcolm Toye

## LETTER FROM THE VICAR

Dear Friends,

### At the Sea of Galilee



One of my favourite hymns since childhood is 'Dear Lord and Father of mankind' which always comes to mind in times of need. However, it became more relevant when, far from afraid, I travelled on a boat across the Sea of Galilee a few weeks ago. Chris and I had undertaken a Pilgrimage to the Holy Land beginning in Jerusalem and culminating at Tiberias where we stayed at a hotel right on the water's edge.

Having travelled for the previous 6 days, visiting the most important sites for a Christian in the Holy Land, the peace and calm of our boat trip across the lake was made all the more potent when the engine was cut and, as we lingered on the glassy water, we read a bible passage (Luke 8.22-25) and sang this evocative hymn. The silence which followed was full of the sense of Jesus and his disciples having been on those very waters 2000 years ago and the knowledge that, in the haze, the skyline of the Golan Heights and other surrounding hills was almost entirely as it was in Jesus' time. It was a very special moment indeed.

So, as we sang that same hymn at the 10 am service Sunday 26 January, I couldn't fail to remember that emotional moment of connection with our Lord and his earthly terrain.

We will be returning to the Holy Land next January, from the 5<sup>th</sup> to the 14<sup>th</sup>, leading a group from this area who will have the same opportunity to see, and sense, the major places of Jesus' life and ministry. Please do speak to me if you're interested in coming with us. I shall have brochures available very soon.

With every blessing.

A handwritten signature in black ink, appearing to read 'Manton'.

## Fairtrade Fortnight 2020

Fairtrade fortnight this year is 25 February – 8 March; the aim is to raise awareness and campaign for a living wage for farmers, in particular female cocoa farmers.



The UK chocolate industry is worth at least £4 billion each year. And yet the average cocoa farmer in Côte d'Ivoire and Ghana, where 60 percent of all cocoa is grown, makes less than 75p a day. This is well below the extreme poverty line of around £1.40 per day.

If this wasn't enough to cope with, the climate crisis is already wreaking havoc on global food production. Farmers are facing less predictable seasons, more plant diseases and weather extremes, leading to a lack of food. They are suffering, struggling to harvest crops and working longer hours, for lower prices.

For women, the situation is even more unfair. In Côte d'Ivoire, for example, women carry out more than two thirds of the labour involved in cocoa farming. They work in the fields, look after children, carry water, and help bring the crop to market. And yet they often have fewer rights than men, and often earn less than a quarter of the money generated.

### Therese deserves Fairtrade

Therese believes her children deserve more. So that's her priority – doing everything she can to offer them better chances in life. In her words ***'to leave them higher'***.

Perhaps the single most important thing that happened to Therese – or didn't happen – was that she didn't go to school. 'This was devastating to me.' She knows the opportunities education can offer, the choices it can open up. And it's left her determined to do whatever she can to make sure her children have those chances.



As an Ivorian cocoa farmer and a woman at that, Therese is one of the fortunate ones. Both she and her husband own their own cocoa farms. She belongs to a group of farmers who have a market for their beans through Fairtrade.

Most importantly, this means that she has a safety net in the form of a minimum price for her crop. This is vital, as prices for cocoa are some of the most volatile on the market and frequently plunge to levels that leave farmers like Therese hungry and out of pocket.

It's this security that allows Therese and her husband to support eight children. The oldest is at university in Côte d'Ivoire's capital city, Abidjan. The others study in the biggest nearby town, which is still a bumpy two-hour drive away. They stay there, which means not only that she must pay for their fees and books, but that she must find a place for them to stay and pay for their food. Most of her money goes on their education but there's no question the sacrifices she makes are worth it.



Find out more at:

<https://www.fairtrade.org.uk/en/get-involved/current-campaigns/Fairtrade-Fortnight>

## Local News

### Come and sing your heart out

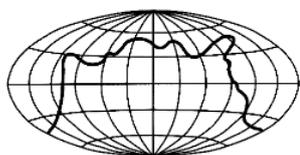
Brockham Choral Society is a sociable, friendly, and go-ahead choir with 70 plus members. Cole Bendall, our new Musical Director with our outstanding Accompanist Marion Lea, ensures every rehearsal is lively and fun. Come and join us: we do not audition, all voices most welcome. The FIRST TERM is FREE.

We rehearse on Tuesday evenings, 7.30pm at St John's School, Dorking RH4 2LR. We shall be preparing Haydn's Nelson Mass and several Bruckner Motets for a performance on the 28 March accompanied by the Covent Garden Sinfonia who will also perform Mozart's Symphony No. 40.

We have an exciting year ahead with a Summer Concert in June entitled 'Dawn to Dusk' with songs by composers from Victorian times to the present followed in December with a performance of *Messiah*.

For further information contact our Secretary Ed Criswick 01372 877069 or visit our website: [www.brockhamchoral.org](http://www.brockhamchoral.org)

## Fundraising



S · M · O · A · T

ST MARK'S OVERSEAS AID TRUST

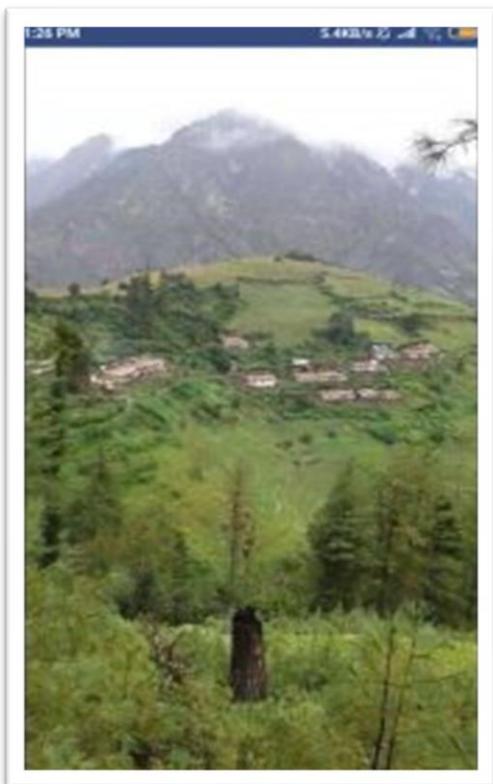
### OUR BINGO FULL HOUSE!

On a wet, dreary January afternoon we held our biennial family bingo event. It was a lovely afternoon attended by over 80 people and the church hall was buzzing with chat and laughter. Our very own lovely Graham Humphries was the caller and he donned his bowtie for the event! On the day, we raised £637.50, an amazing amount for a small event. Thank you to all those people who came and supported us, it really was a wonderful success.

The money raised will be topped up, using money from regular givers, and we will be supporting Doctors for Nepal. We have been asked by them if we can provide money to buy a stethoscope for a young medical student, Santosh, who is currently having to borrow a stethoscope while he is training. This will cost around £80. The remainder of the money we send to Doctors for Nepal will be go towards the training of two midwives, Parbati and Aarathi. Parbati is 24 years old and Aarathi is 20 years old and they have been given the opportunity, through Doctors for Nepal, to attend a midwifery course at Karnali Academy of Health Sciences. Both young ladies will graduate in 2022.



This is Parbati Bhandari and the picture overleaf is of Jumla, the village she and Aarathi live in. This gives us some idea of the remoteness of the villages scattered around Nepal.



The shocking statistic is that there is only one doctor for every 150,000 people in rural areas of Nepal and children born in Jumla and other remote areas have a life expectancy of only 36 years old. The cost of training doctors and nurses is as much as £30,000 and without the help of organisations like Doctors for Nepal, these young people would never get the chance. Once trained they are contracted to serve in the remote parts of Nepal and will hopefully be able to treat people and save lives and, ultimately, allow these people to live longer, healthier lives.

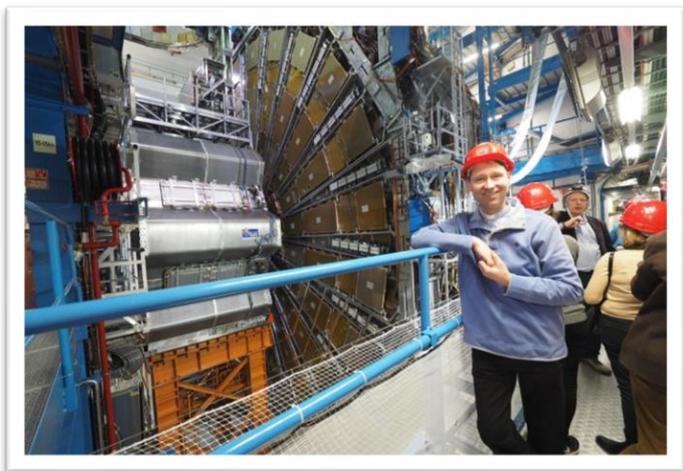
For more information: [www.doctorsfornepal.org](http://www.doctorsfornepal.org).

## News from the Church of England

### **Trainee clergy to receive £3.4 million grant to get closer to science**

The Templeton Religion Trust has earmarked the grant to provide people training for ministry in the Church of England the opportunity to learn more about science in a bid to transform the relationship between science and faith.

Theological colleges and courses are being encouraged to request funding in the hope that up to half of all people training for ordained ministry will benefit from sessions which cover such cutting-edge topics as artificial intelligence.



The sessions will be run by the Universities of Durham and York in partnership with the Church of England.

Under the plans, the project will also provide more conferences for senior church leaders and clergy on areas of scientific interest. This follows eight conferences for church leaders on

subjects ranging from neuroscience to cosmology that have taken place over the past four years.

There will also be an expansion of the *Scientists in Congregations* scheme, awarding grants for local science and faith projects in churches and cathedrals including science festivals. The scheme will include a new emphasis on working with cathedrals and larger parish churches to pioneer projects that can be replicated by other churches.

The funding will further build on policy advice and communication on science within the Church of England. There will also be research exploring attitudes to science and faith within the church and in wider society and public policy.

The full story is available at: <https://www.churchofengland.org/more/media-centre/news/major-expansion-science-education-planned-ministry-training>

### **New research findings published on clergy flourishing**

A new set of findings from a 10-year study into the well-being and flourishing of ordained ministers in the Church of England has been recently published.

The Living Ministry programme tracks the progress of groups of clergy ordained in 2006, 2011 and 2015 and women and men who entered training for ordination in 2016, seeking to understand what helps clergy to flourish in ministry.

The latest research from the project includes responses from 579 ordained clergy and 113 people training for ordained ministry in the Church of England.

The quantitative study includes research into physical, mental, relational, financial material, spiritual and vocational well-being, as well as responses to questions about ministerial effectiveness.

The Rt Revd Dr Chris Goldsmith, Director of the Ministry Division of the Church of England said: "This 10-year programme is providing valuable long-term insights into the experiences of our ordained clergy from initial training and curacy and throughout ministry.

"The findings will help inform the dioceses and theological education colleges and courses in their vital work in the selection, formation and long-term support of ordained clergy."

## Remembering Anne Frank and her diary

Anne Frank, the Dutch Jewish diarist and Holocaust victim, died 75 years ago, in February 1945, in Bergen-Belsen concentration camp at the age of 15 – probably from typhus. She is known for writing *The Diary of a Young Girl*, an account of how she and seven others were hidden in a secret annex to escape the Nazis.



The group had been arrested the previous August, and only Anne's father, Otto, survived the war. At first it was believed they had been betrayed, but it is now thought possible that they were discovered by accident.

The *Diary*, which Anne – who was born in Germany – started writing at the age of 13, is the story of how ordinary people risked their lives to help those in need, but it says little about the unclear relationship the Dutch had with Nazi Germany. Up to 80% of the Dutch Jewish population were killed during the war – the second highest percentage after Poland.



The *Diary*, which had been kept safe by Otto's secretary, Miep Gies, was published in English in 1952 and has since been translated into more than 60 languages. The Anne Frank House, a museum in Amsterdam, opened in May 1960. Asteroid 5535 Annefrank was named in Anne's honour in 1995.

Here are some facts you might not know about Anne Frank:

- 'Anne' was just a nickname; her full name was Annelies Marie Frank.
- The Frank family were originally German, but moved to Amsterdam in 1933 due to the rise of the anti-Semitic Nazis.
- Anne's diary was a birthday present: her father had taken her to pick out the book just a few weeks before they went into hiding.
- Anne's father, Otto, was the only survivor from the annex; he was liberated from Auschwitz in January 1945 and learnt of his daughter's deaths in July 1945 from someone who had also been at Bergen-Belsen.

## Environmental News

### I didn't know that

Dairy and beef cattle, as well as the melting permafrost near the Arctic, give off Methane Gas, CH<sub>4</sub>. A kilo gives 28-34 times the warming effect of the same weight of burnt carbon, CO<sub>2</sub>. Methane degrades over ten years. It accounts for just under 15% of the effects of greenhouse gases.



Carbon, on the other hand, does not degrade but accumulates in the atmosphere. So if the present use of carbon were abandoned overnight the current effects would still go on. This is not an argument for doing nothing but a warning that we need to stop using carbon and also recapture what has been used in the past.

I did not know that! Did you? I wonder what it may have cost to keep such truths from the general public.

It would seem that a possible strategy in the short term might be to reduce methane gas, since its immediate effect seems to be by far the greater. In reality the articles I have read use the cumulative effect of carbon release and its long-term dangers, to argue that little needs to be done about the causes of methane release. We can go on eating beef and drinking milk to our hearts' content.

No doubt when this information on the gasses is more widely known, vested interests will argue that since methane has the greater short-term danger we should reduce that and can go on using carbon to our hearts' content! This will ignore the fact that the volume of carbon release is far greater than methane. This is the opposition to change in response to the climate emergency (as recognised by Parliament). It employs any measure or argument, however facile, to sustain the status quo.

The point, of course, is that all such arguments are spurious. We need to stop releasing all greenhouse gasses as fast as possible irrespective of other measures and we need to speed up the process of recapturing carbon to catch up on the past.

Denial of global warming lasted about fifty years. Temperature increases were sometimes attributed to natural causes similar to the Ice Ages. Actually this was a gloomier forecast than global warming through carbon use, because there would have

been nothing anyone could do about it. But that was not the point. The point was to rubbish the scientists. Little was done.

Today, for example, we see fires in most continents due to the increased temperature. The fires in Australia have produced 400million tons of CO<sub>2</sub>, more than the emissions of 116 countries. This is an example of how rising CO<sub>2</sub> levels resulting from past carbon release, themselves produce further large quantities of additional CO<sub>2</sub>. CO<sub>2</sub> emissions are thus not only cumulative but become self-generating as conditions deteriorate. In this



context, the Australian PM announced that rather than emissions reduction he favoured "climate resilience and adaptation". This is such a ridiculous statement that it may yet prove positive through rejection. However, at this point, now that global warming is accepted by most commentators, it only emphasises the priorities of vested interests. Over Christmas a lady, secure in her late seventies, told me the scientists will save us. That also sounded a bit juvenile. We have past the stage of anticipating change. It is already here and is likely to accelerate.

As with the Australian government, the same people who rubbish the idea of climate change now applaud carbon capture as the answer, which on its own it certainly is not. This is pure ignorance, presumably based on the wish to go on as before, burning carbon in aeroplanes, cars (to a lesser extent with electrification) and many other uses, coupled with the fear that new industries will not allow our present life styles to continue. I have even heard it claimed that those who cry out against the current usage of carbon are really only bent on undermining capitalism. That is yet another unreal diversion. It all illustrates the determination of certain sectors to go on as before without concern even for the near future.

Thank you to Harry Ingram for providing this month's environmental article. If you would like to contribute to the magazine, please email: [magazine@stmarksreigate.co.uk](mailto:magazine@stmarksreigate.co.uk)

## ***Graham Williams Decorating***

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**\*Free estimates\***



## REGULAR SERVICES AND EVENTS AT ST MARK'S

### SUNDAYS

8.00am	Each Sunday	Holy Communion (Book of Common Prayer)
10.00am	1 <sup>st</sup> Sunday	Sung Eucharist (with Story Telling)
	2 <sup>nd</sup> Sunday	Parish Eucharist (with Story Telling)
	3 <sup>rd</sup> Sunday	Sung Eucharist (with Story Telling)
	4 <sup>th</sup> Sunday	Sung Eucharist (with Story Telling)
	5 <sup>th</sup> Sunday	Sung Eucharist (with Story Telling)
1.00pm	2 <sup>nd</sup> Sunday	Community Lunch
4.00pm	1 <sup>st</sup> Sunday	Family Service
	3 <sup>rd</sup> Sunday	Messy Church
6.00pm	1 <sup>st</sup> Sunday	Evening Prayer (said)
	2 <sup>nd</sup> Sunday	Taizé Prayer
	3 <sup>rd</sup> Sunday	Evening Prayer (said)
	4 <sup>th</sup> Sunday	Evening Prayer (said)

### MONDAY TO WEDNESDAY

8.30am Morning Prayer in the Lady Chapel (20 minutes)

#### MONDAY

9.30am St Mark's Toddler Group in the hall (term-time only)

#### TUESDAY

10.00am 3<sup>rd</sup> Tuesday St Mark's Buffers (in the church)

#### WEDNESDAY

3.25pm 'T' Time Tales (term time only)

#### THURSDAY

8.30am Informal Morning Prayer in the Lady Chapel

12.45pm Holy Communion (Iona) followed by tea or coffee

2.00pm 1<sup>st</sup> Thursday SMART

#### SATURDAY

8.00pm 4<sup>th</sup> Saturday St Mark's Social Dance

## CALENDAR FOR FEBRUARY 2020

<b>Sunday 2<sup>nd</sup> February</b>	<b>Presentation of Christ in the Temple (Candlemas)</b> 3.00pm First Communion Class 4.00pm Family Service 5.00pm Children's and Families' Party 6.00pm Evening Prayer
Thursday 6 <sup>th</sup> February	12.45pm Holy Communion (Iona) 5.00pm Choral Evensong
<b>Sunday 9<sup>th</sup> February</b>	<b>3<sup>rd</sup> Sunday Before Lent</b> 1.00pm Community Lunch 5.00pm ROOTS Church (Wisdom of God Church) 6.00pm Taizé Prayer
Thursday 13 <sup>th</sup> February	12.45pm Holy Communion (Iona)
<b>Sunday 16<sup>th</sup> February</b>	<b>2<sup>nd</sup> Sunday Before Lent</b> 3.00pm First Communion Class 4.00pm Messy Church 6.00pm Evening Prayer
Monday 17 <sup>th</sup> February	No Parent and Toddler (half term)
Tuesday 18 <sup>th</sup> February	10.00am St Mark's Buffers
Wednesday 19 <sup>th</sup> February	No T-Time Tales (half term)
Thursday 20 <sup>th</sup> February	12.45pm Holy Communion (Iona)
Saturday 22 <sup>nd</sup> February	8.00pm St Mark's Social Dance
<b>Sunday 23<sup>rd</sup> February</b>	<b>Sunday Before Lent</b> 5.00pm ROOTS Youth Club (Lower Kingswood Hall) 6.00pm Evening Prayer
<b>Wednesday 26<sup>th</sup> February Ash Wednesday</b>	11.00am Holy Communion with Ashing 8.00pm Sung Eucharist with Ashing
Thursday 27 <sup>th</sup> February	12.45pm Holy Communion (Iona) 5.00pm Choral Evensong

## CALENDAR FOR MARCH 2020

### Sunday 1<sup>st</sup> March

#### Lent 1

- 3.00pm First Communion Class
- 4.00pm Family Service
- 6.00pm Evening Prayer

Wednesday 4<sup>th</sup> March

8.00pm Lent Course 1 on *The King's Speech*

Thursday 5<sup>th</sup> March

9.30pm Lent Course 1 on *The King's Speech*

12.45pm Holy Communion (Iona)

2.00pm SMART

### Sunday 8<sup>th</sup> March

#### Lent 2

- 1.00pm Community Lunch
- 5.00pm ROOTS Church (Wisdom of God Church)
- 6.00pm Taizé Prayer

Wednesday 11<sup>th</sup> March

8.00pm Lent Course 2 on *The King's Speech*

Thursday 12<sup>th</sup> March

9.30pm Lent Course 2 on *The King's Speech*

12.45pm Holy Communion (Iona)

5.00pm Choral Evensong

### Sunday 15<sup>th</sup> March

#### Lent 3

- 4.00pm Messy Church
- 6.00pm Evening Prayer

Tuesday 17<sup>th</sup> March

10.00am St Mark's Buffers

Wednesday 16<sup>th</sup> March

8.00pm Lent Course 3 on *The King's Speech*

Thursday 19<sup>th</sup> March

9.30pm Lent Course 3 on *The King's Speech*

12.45pm Holy Communion (Iona)

### Sunday 22<sup>nd</sup> March

#### Lent 4 (Mothering)

- 5.00pm ROOTS Youth Club (Lower Kingswood Hall)
- 6.00pm Evening Prayer

Wednesday 25<sup>th</sup> March

3.25pm T Time Tales (last of term)

Thursday 26<sup>th</sup> March

8.00pm Lent Course 4 on *The King's Speech*

9.30pm Lent Course 4 on *The King's Speech*

12.45pm Holy Communion (Iona)

5.00pm Choral Evensong

Saturday 28<sup>th</sup> March

8.00pm St Mark's Social Dance

### Sunday 29<sup>th</sup> March

#### Lent 5

- 6.00pm Evening Prayer

Monday 30<sup>th</sup> March

9.30am Parent and Toddler Group (last of term)

## **PARISH ACTIVITIES, EVENTS, GROUPS & CONTACTS**

CHURCH FLOWER ROTA

*Contact: Mrs Valerie Jones*

CHOIR PRACTICE

*Each Thursday in church - all parts at 7.00pm - other practices as notified*

DATA REQUESTS

*Contact: Parish Office – 01737 210785*

HOME GROUP

*Contact: Mrs Susannah Dyde*

IONA COMMUNION – LUNCHTIME SERVICE

*Every Thursday 12.45pm to 1.15pm followed by Coffee/Tea*

PARENT AND TODDLER GROUP

*Contact: Mrs Louise Wallis*

PARISH SAFEGUARDING OFFICER

*Mrs Rosemary Absalom*

SMART - St Mark's Afternoon Retirement Team

*Meetings on the first Thursday of the month*

*Contacts: Mrs Sarah Cousins*

ST MARK'S BUFFERS

*Meeting in church on the third Tuesday of the month from 10am - 12noon*

ST MARK'S COMMUNITY LUNCH

*Contacts: Paul Selvedurai & Mrs Alison Stagg*

ST MARK'S CHURCH HALL

*Regular Lettings Secretary: Mrs Jean Hatton*

*Party Bookings & Church Bookings via Parish Office 01737 210785*

ST MARK'S OVERSEAS AID TRUST - SMOAT

*Chairman: Mrs Barbara Perkins*

ST MARK'S SINGERS

*Rehearsals Monday 7.30pm in the church – all welcome*

*Contact: Toby Garrod*

WEBSITE & FACEBOOK

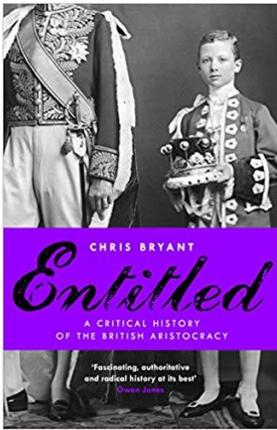
*Contact: Ben Read*

YOUTH WORK

*Junior Church: Mrs Leonora Corden*

## Book Review

This month we review *Entitled: A Critical History of the British Aristocracy*



Chris Bryant holds the view that since titles emanated from rewards for service in long past wars, the slave trade or similar events, those inheriting such titles have no moral right to them or their property. He provides massive evidence in support of this thesis.

He follows English history to show that generally Title holders, "The Entitled", exploited their political power both to defend what they had and also add to it by claims made on the crown and by passing legislation prejudiced in their favour on rights over land and land not even in their ownership (e.g. hunting and fishing rights).

He paints a picture of this leisured class devoting itself to amassing further fortunes by such activity as claiming exploration rights abroad and using their land for mining or farming. They also developed sports including gambling, hunting, horse racing, much of which was supported by legislation passed by them. Occupying local as well as central legal positions enabled them to govern local communities but themselves escape the law unless challenged by their peers. These views are impressively evidenced with little to show for positive effects to the country.

This book traces these rights back to medieval times especially the Norman Conquest which allowed the Norman kings to redistribute the land so as to allow their chosen supporters to govern in return for fealty. Magna Carta curbed the power of monarchs in favour of the Lordly class not the population at large.

The next major redistribution of land, and therefore power, came with Henry VIII and the dissolution of the monasteries with the distribution of their massive lands. James I created many new Lords both north and south of the border. He also founded the practice of selling peerages.

Enclosures in the eighteenth century were another opportunity for the "landed gentry" to use their power as magistrates and further increase their land and wealth by enclosing common land. This legalised theft led to the flight from much of the Highlands of Scotland but was also common throughout the land. As a by-product it peopled the colonies.

As the Titled grew in power they not only extended wealth and influence via Parliament (at first at the expense of the crown through Magna Carta), but they

protected their monopoly of wealth by growing a marriage market both to acquire more wealth by concentrating ownership through marriage but also to meet debts from gambling. All had to find ways for occupying their substantial leisure time. Building mansions was a way of advertising wealth and power and also something to invest gains from outside ventures such as the East India Company and the slave trade. When slavery was abolished they even insisted on, and were paid, compensation.

The 1832 Reform Act is taught in schools as a milestone in the development of democracy, but whilst it did remove many of the rotten boroughs (of which there were many held by the entitled) and substituted boroughs in such new towns as Birmingham and Manchester, there was still a property qualification to vote and votes for women came only ninety years later. As children we were taught that it was better to reform gradually than by Revolution. We were never told that this is also the way to preserve capital in the hands of the aristocracy as well as the seats of power.

Interestingly, when I joined the Revenue in the second half of the twentieth century, there were still property qualifications for General Commissioners of Taxes. Business had to be ruled by the well-off. There were even Special Commissioners for administering Surtax. Not even the local rich could know about the wealth of their neighbours.

So, in the 1830s there were plenty of men of letters who understood the inequality of the social fabric, but Chris Bryant argues that it has still to be reformed.

As late as 1883 it was found necessary to pass the Corrupt and Illegal Practices Act to curb the practice of local magistrates from using their powers to bribe for votes or preventing local opposition from voting. It also brought the qualification for voting down to £10, still no mean sum, but useful for keeping out the labouring class, and the franchise rose only from 3 million to 6 million voters. But it did replace many of the old means of controls by creating County Councils which were to become vital to the improvement of public health and, later, education.

Of course, as Britain became wealthier, so the values of land, especially in the towns rose and till this day often spectacularly. The Entitled still own much of central London and the other major towns and that is where the greatest land inflation is still taking place.

Certainly, the history taught in our schools correctly traces the movement of power slowly towards a kind of democracy but the persistence of aristocrats in government posts persists to this day. On the other hand, the duty of government has long passed from the hands of Lords. However, if their interests are threatened by legislation changes, they will still sacrifice some time to vote it down if they can.

The 19<sup>th</sup>, 20<sup>th</sup> and probably 21<sup>st</sup> centuries are a story of the adaptation of the aristocracy to preserve themselves and their families by limiting change and taking every financial advantage they could attach to their position whilst slowly, and perhaps reluctantly, government was limiting their influence without removing the sources of their wealth.

The slave trade was not the only occasion that compensation was claimed and received. Pre- and post-EU they received agricultural subsidies, which although loosely attached to agriculture and now attached to conservation, were none the less valuable financial support. They themselves sold old titles for which they had little entitlement, for cash. Per contra they spent most of their time addressing their finances but little on the duty of government. Attendance at the Lords has been very low unless some monumental attack was made on their status. If they do attend they receive a tax-free allowance of £300 a day for the House of Lords (£150 for elsewhere) and they do not have to speak, only sign in, and, perhaps, walk out.

The power to delay money bills was reduced to a month in 1910, after the threat to create a large number of new Liberal lords. But change thereafter was very slow. They did send many sons to die in the Great War but this bore little by way of gratitude and they were even blamed as a class for the results: "Heroes led by donkeys". More important were the changes in society with slowly more rights for women. Death Duties to pay for the war were blamed for many of the subsequent failures of landowners but at least as important was the rise in wage rates and the loss of cheap labour to run their mansions.

They certainly reacted with enterprises to exploit their houses by opening them to the public or using them to found businesses such as those at Longleat, Woburn and Alton Towers. They also obtained a 45% reduction of Death Duties for agricultural land (though it might only be a hobby farm) and avoided tax in the usual ways by transferring ownership to companies and trusts abroad. Curiously, the National Trust helped their survival by taking their houses to cover Death Duty but allowing them to continue to live in them.

Finally, page 354 in the book advances the view that the survival of the entitled in later years has been due to their invisibility and one might add the attention of parliament elsewhere. Discretionary trusts and other methods allow them to hide their wealth from public and revenue inspection whilst land inflation allows it to grow. To disapprove of this state of affairs is widely met by the accusation of Socialism.

This book is not for those who are satisfied with the current state of affairs, but it could raise doubts.

Thank you to Harry Ingram for providing this month's book review. If you would like to write a review or recommend a book, please email: [magazine@stmarksreigate.co.uk](mailto:magazine@stmarksreigate.co.uk).

## Letter to the editor

### Just a minute

Just one minute can seem an awful long time. Whether you are eighteen or eighty you may recall a minute when your life was changed or nearly changed. It may have been opening a job acceptance letter or that time you spread out your handkerchief for your left knee to express your hopes to the lady of your dreams. Or, again, it may have been five years later when she offered a tentative acceptance!! I can excite you with none of these, except perhaps some time ago.....

Our Advanced Level exams were finally over. At last we were to leave school behind, and we kept our regrets to ourselves. Now we had to await our "A" level results to see whether our plans for University were still good. To celebrate, one of our group organised a holiday in Cornwall to begin at once. We would travel in pairs, hitch lifts and meet up on the edge of St Ives the next day. This was to be my first holiday without the family.

This was long before motorways. Getting out of South-East London to the A3 was a challenge for those of us who had never hitchhiked before. Once settled on the A30, lifts were still slow till a wide station wagon passed us then braked hard and reversed. The driver turned out to be an American student at Oxford who had brought his Lincoln car over from the States. How could anyone be so rich? (What a contrast with my travelling companion Brian's later Oxford experience feeding shillings into a gas fire to try to keep warm in his ancient rooms with draughts from all directions).

The American said that with his left-hand drive we could help with the overtaking. Since neither of us had much experience of being in cars we had to learn judgement of speed rather quickly. The conversation was very interesting exchanging views on our two countries and he had the grace to admire the courage of our rugby players compared with the padded and helmeted American footballers.

The American dropped us to go for lunch with the Dean of Salisbury Cathedral and we walked through the town. Our planning had been somewhat hurried and we had very little money. So we bought a large new loaf and ate it whilst still hot with water which Brian said would swell it in our stomachs and stop us feeling hungry. Sweet was the luxury of a choc ice which Brian said would give us strength.

The other side of Salisbury lifts seemed unobtainable till, believe it or not, just when we were feeling despondent, there was our friend in his Lincoln, bound for Exeter. How lucky can you get?

After he dropped us, lifts deteriorated to nil, and it was well into the evening before, to our amazement, a coal lorry stopped. We were desperate and ignorant too. The story was that the daughter of this East London family had missed her coach so dad took the last coal bags off his lorry and was giving her a lift to her holiday venue accompanied by her brother. There was no room in the cab so we climbed up onto the flat bed. No sides. Behind the cab was a secured spare wheel so that is where we put our packs. Not quite the comfort of the Lincoln.

The Devon scenery was magnificent but the many hills were like a switch back. Only clinging to the spare wheel prevented us from rolling off and the journey went on for ever so that we were now in the dark and very cold. Finally he stopped. This was as far as he was going. His road branched off to St Austell.

We made our thanks sound sincere and watched his tail light disappear. There was no moon or stars and it was so inky black that we could hardly see our hand in front of our faces. We had forgotten to bring a torch. We literally groped about realising that lifts now were unlikely, to say the least, and we had to pitch our tent nearby. So we did that on a patch of grass beside the road and climbed into our sleeping bags. However, rest escaped us because the lights from cars and lorries frequently lit up the inside of the tent and the noise from their nearby engines kept us awake. Sometimes there was the squeal of breaks. When in the early hours we gave up and climbed out of our bags, we found that we had pitched on a grass triangle formed by the road turning off to St Austell. What a surprise it must have been for motorists breasting the rise to see a tent immediately in their path!

We brewed up a breakfast of tea, bacon and sausage still in the triangle and that morning that was the best breakfast in the whole of Britain. We speculated on whether the magic of a full stomach overcame the tiredness from the loss of a night's sleep which we had never experienced before. Then we were on our way. Lifts were still scarce but to our surprise we just made St Ives by the eleven o'clock deadline.

There were eight of us in all and the rest had been luckier with lifts but one lad had developed a very sore throat and that pair were off to the doctors. We stewed about waiting for them and the news was that it was tonsillitis. He was prescribed antibiotics, plenty of milk (they had since bought a tin of powdered milk) and a good diet. But the doctor was realistic in another way because he had arranged for one of his patients to let us use a field on his farm to camp in. You can still find Traveal Farm on an Ordnance Survey map.

We pitched our tents in a small steeply sloping field bounded on one side by cliffs dropping down to the sea. Ours was a US pup tent of heavy canvas which had been a real weight problem when walking. Once the tent was up, as a good boy scout and much to the amusement of the rest, I dug a small trench round the outside but because of their scorn I stopped just past our entrance. We crawled into bed exhausted.

That night the wind blew a gale and rain swept down as it only can in Cornwall. Brian and I were too tired not to sleep, but it was intermittent, and once we heard desperate cries which we were far too tired to answer. It transpired the next morning that my trench had worked very well, up to a point, and had kept us dry. Those in the tent below, however, were less fortunate. The little stream of water from our tent had entered the back of their tent and exiting through the doorway had thoroughly soaked them and their kit.

Next day, with a complete absence of lifts, Brian and I walked to Penzance and St Michael's Mount. On the way back we helped ourselves to swedes and parsnips from a field for our evening meal postulating that this was morally permissible in view of our hunger.

On day four, the two of us went for a walk along the steep cliffs. At one point a fast stream cut across our path. We looked where it plunged down the cliffs to a kind of half bowl about forty feet below, the surf frothing in a cauldron. Each wave created a loud splosh and reached up the narrow cleft only to subside then try again to reach us the next time. It was mesmeric. The stream was about fifteen feet wide and inland its banks rose steeply. No way there. The only crossing was just above the cliffs and Brian pointed out a slab of rock about a foot square placed conveniently near the middle of the stream. He made a strong leap, placed one foot on the rock and in the same movement stepped off strongly to the other side. Unfortunately he displaced the rock which was now at an angle. He looked to me to follow. "Just a minute," I said.

The alternative to making the crossing was to retrace my steps and find a way inland. I looked at the fast-flowing water of the stream, then at the ever hungry foaming sea still noisily boiling in its cauldron. Fifteen feet is nothing. I followed Brian's lead and jumped. The rock slid away beneath me and disappeared and I was flung directly down onto my hands and knees in the grit and mud. It was less than two feet deep but the fast flowing stream pushed at my legs and body. In my mind I could see the bubbling cauldron waiting for me. I scrabbled on with my toes and fingers fearfully clawing at the muddy bank. The noise of the surf seemed amplified. I arrived up the bank, wet to the waist and considerably frightened.

We sat there on the cliffs for a while contemplating the sea below. We did not need to say that I could never have swum or survived there. The warm sun was smiling down at us. My shirt and shorts would soon be dry. Then we continued the walk.

The rest of the holiday by comparison was uneventful. Sunshine and showers, plenty of sunbathing; swimming and pretending the rough water was not cold. We saw the beauty of Zennor Head, made a trip to Lands' End. Then came the big hike home. In between lifts we speculated uninformed on what life at University might be like. What would be the standards for cricket and rugby? Would we meet again? But we had few thoughts beyond that.

**Harry Ingram**

## Reader's Recipes

### Ham and Mushroom Muffins

#### Ingredients:

50g butter  
½ small onion, finely chopped  
80g button mushrooms, chopped  
360g plain flour  
2 ½ teaspoons baking powder  
250g Cheddar cheese, grated  
250ml whole milk  
1 egg  
80g smoked ham, finely chopped  
Salt and pepper to season.



#### Method:

1. Preheat the oven 170°C
2. Melt the butter in a sauce pan over a medium heat, then fry the onion and mushrooms until cooked. Season with salt and pepper. Set aside.
3. Put flour, baking powder and cheese in a large bowl. In a separate bowl, mix the milk and egg together, then slowly pour into the flour mixture and beat with a handheld electric whisk until all ingredients are well mixed.
4. Stir in the onion, mushrooms and chopped ham with a wooden spoon until evening dispersed.
5. Spoon the mixture into the paper cases until two-thirds full and bake in the preheated oven for 30-35 minutes or until deep golden.
6. Leave them to cool on a wire rack.

This recipe has been taken from the Hummingbird Bakery Cookbook.

We would really like to hear from you with your favourite recipes. It really can be anything. Please email them to [magazine@stmarksreigate.co.uk](mailto:magazine@stmarksreigate.co.uk) or leave them with the Parish Office.

## Shrove Tuesday – Who's for Pancakes?

Why do we have pancakes on Shrove Tuesday, or Pancake Day, as we call it today? And what is Shrove Tuesday? And why do thousands of people feel it rewarding to race along a street somewhere tossing pancakes from their frying pans as they go?



Well, the tradition dates back to Anglo-Saxon times, when Christians spent Lent in repentance and severe fasting. It was the last chance to enjoy meat, fat and other tasty dishes until Easter Day. The 'Lent Fast' was widely and strictly observed. The food in the larder wouldn't keep for six weeks so it had to be eaten. With all these rich foods no wonder the French call it 'Fatty Tuesday' – Mardi Gras.

Pancakes feature in cookery books as far back as 1433, some people have noted that the ingredients of pancakes can be used to highlight four significant things about this time of year: eggs stand for creation, flour is the staff of life, while salt keeps things wholesome, and milk stands for purity.

On the Tuesday before Ash Wednesday, the church bell would summon them to confession, where they would be 'shriven', or absolved from their sins, which gives us *Shrove* Tuesday.

So, what have pancake races got to do with all this solemnity? The most convincing (and amusing) of the explanations of pancake races is of outwitting the Sexton who rang the curfew bell that marked the start of Lent. He was reluctant to do it while the race was unfinished. So, the revelry caused by dropped pancakes, postponed the inevitable. Another explanation is the races are in remembrance of a panicked woman back in 1445 in Olney, Buckinghamshire. She was making pancakes when she heard the shriving bell calling her to confession. Afraid she'd be late, she ran to the church in a panic, still in her apron, and still holding the pan.

Today Lent Fasting is not so strictly observed in Britain, but still people will resolve to 'give up something for Lent'. Shrove Tuesday is always 47 days before Easter Sunday and falls between 3rd February and 9th March. If you are giving something up for the period of Lent, it is worth noting that Sunday has always been exempt from the 40 days and 40 nights of Lent.

## ***Candlemouse Returns***

*Another Tale about a Church Mouse for younger readers  
Written by Sarah Cousins and illustrated by Roger Lloyd*

***"Shine, shine, shine"***

*Hallo, it's me again, Candlemouse. I live in St. Mark's church near the railway station in Reigate. I'm as small and as quiet as a mouse can be, so most people don't notice me, which gives me plenty of time to see them and the things that they do!*

In the dark, cold days of winter after all the joy and fun of Christmas, sometimes I want to curl myself up in a very small ball in my nest because I find it quite hard to be cheerful and to wait for spring to arrive. The dark seems to go on and on and there isn't much sunshine.

One February I discovered that in the winter sometimes a special service is held in church for ***Candlemas***. The church is full of candles blazing with light at night time. This is to remember the time when Mary and Joseph took Jesus to the temple to say a big thank you to God for their baby boy. While they were there they met two old people called Simeon and Anna.

Simeon and Anna knew that Jesus was a very special baby, promised by God to save people from their wrongdoing and to give light to people to see clearly how to live and follow God. They had been patiently waiting for Jesus and were thrilled to see him because they had faith to know that he would grow up to do this important job.

Simeon and Anna make me think of old people like our grandparents who always seem to have plenty of time for us. Some grandparents are a bit like candles that keep on shining bravely and clearly in the dark. They are always pleased to see us and they are always full of hope for us. When we are feeling it's hard to be cheerful they make us feel warm inside and brighten our day. I thank God for my own dear grandparents.

[If you would like to read the whole story of Simeon and Anna you will find it in the New Testament in Luke chapter 2 verses 21-40]

*Story and prayer copyright of Sarah Cousins  
and illustrations copyright of Roger Lloyd.*

### Let's pray

A candle lights the way  
Practical and reassuring.  
Gives light for each step  
Guides us through the dark  
To comfort and security.  
Chases away the monsters  
And creates order from chaos.

Who is it Lord, I can continue to be a candle for?

## Puzzles

### February Sudoku Challenge

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

### January Sudoku Solution

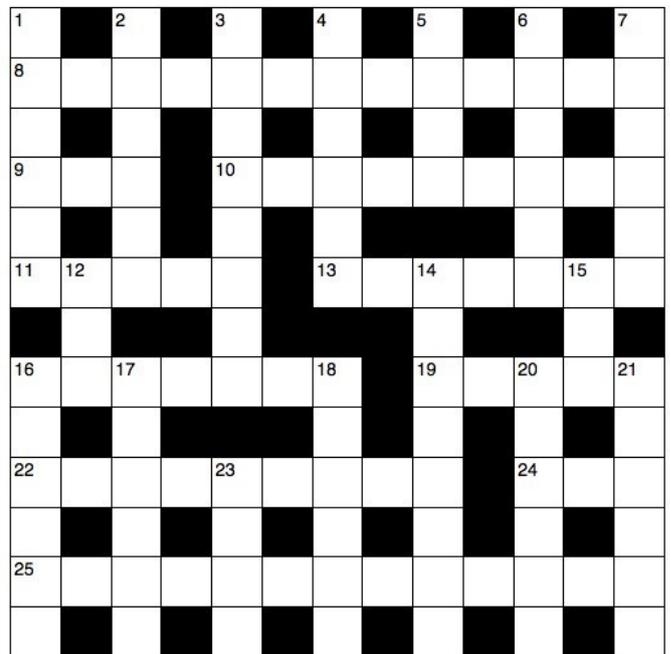
3	4	9	5	8	1	6	2	7
8	2	6	3	7	4	1	9	5
7	5	1	6	9	2	3	8	4
4	9	3	7	2	8	5	1	6
1	8	5	9	3	6	7	4	2
2	6	7	4	1	5	9	3	8
9	3	4	8	6	7	2	5	1
5	7	2	1	4	9	8	6	3
6	1	8	2	5	3	4	7	9

# February Crossword Challenge

Biblical references are from the New International Version

## Across

- 8 Interrogated (Acts 12:19) (5-8)  
 9 'Burn it in a wood fire on the — heap' (Leviticus 4:12) (3)  
 10 Tobit, Judith, Baruch and the books of Esdras and the Maccabees are part of it (9)  
 11 Science fiction (abbrev.) (3-2)  
 13 Clay pit (anag.) (7)  
 16 Went to (John 4:46) (7)  
 19 'Therefore, I urge you, brothers, in view of God's mercy, to — your bodies as living sacrifices' (Romans 12:1) (5)  
 22 David's plea to God concerning those referred to in 14 Down: 'On — — let them escape' (Psalm 56:7) (2,7)  
 24 Royal Automobile Club (1,1,1)  
 25 How the book of Ezekiel refers to God more than 200 times (Ezekiel 2:4) (9,4)



## Down

- 1 Seas (Proverbs 8:24) (6)  
 2 One of the sons of Eli the priest, killed in battle by the Philistines (1 Samuel 4:11) (6)  
 3 Specialist in the study of the Muslim religion (8)  
 4 'Do not rebuke an older man harshly, but — him as if he were your father' (1 Timothy 5:1) (6)  
 5 One of Esau's grandsons (Genesis 36:11) (4)  
 6 Taking a chance (colloq.) (2,4)  
 7 God's instructions to the Israelites concerning grain offerings: ' — salt to — your offerings' (Leviticus 2:13) (3,3)  
 12 Confederation of British Industry (1,1,1)  
 14 'All day long they twist my words; they are always — to harm me' (Psalm 56:5) (8)  
 15 The crowd's reaction to Jesus bringing back to life a widow's son in Nain (Luke 7:16) (3)  
 16 Disappear (Psalm 104:35) (6)  
 17 How Jeremiah was likely to die if he wasn't rescued from the cistern where he was imprisoned (Jeremiah 38:9) (6)  
 18 What the prophets do to a wall, with whitewash (Ezekiel 13:10, RSV) (4,2)  
 20 Made by a plough (Job 39:10) (6)  
 21 Noah was relieved when the flood waters continued to — (Genesis 8:5) (6)  
 23 Jesus gave the Twelve the power and authority to do this to diseases (Luke 9:1) (4)

## January Solution

**ACROSS:** 1 Cock 3 Shackles 8 Play 9 Paradise 11 Faithfully 14 Enmesh 15 Unseen 17 Armageddon 20 Benjamin 21 Beri 22 Capitals 23 USPG

**DOWN:** 1 Cup of tea 2 Charisma 4 Heap up 5 Challenged 6 Lois 7 Slew 10 The Servant 12 Lewdness 13 Unending 16 Daniel 18 BBFC 19 Snap

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