



St Mary's
Harrow on the Hill

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Autumn Issue

The Spire

October 2020

Creation, Climate, Commemorations and Changes!



Musical Chairs!

It was lovely for us to be present at the admission of the new “dynamic duo” of Church Wardens, Matthew Biggs and Jane Hurley!! Matthew has stepped in to fill Nicky Yudin’s role as the Yudins prepare to head out West! Hope it’s not going to be too much like musical chairs for Matthew and Jane as each have key roles in the Orchestra and choir! We hear more from Matthew inside.

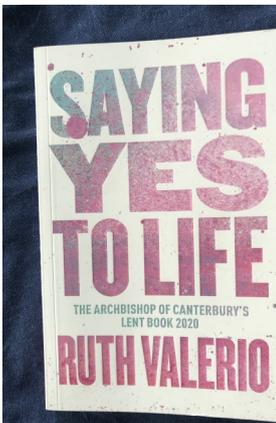


John Lyon, Founders Day Celebrations

It is always fantastic to have the traditions of both John Lyon School and Harrow School, reflected at St Mary’s. John Lyon died on 3 October 1592—428 years ago, and it is a wonderful chance to reflect on the legacy of one of our greatest local philanthropists. John Lyon School and Harrow School will be holding commemorative services in the first week of October.

Creationtide/Harvest Book Study

Beginning on Tuesday 13 October (evening) & Thursday 15 October (afternoon), the Revd Alison Christian will lead a series of seven studies based on the Ruth Valerio’s book, *Saying Yes to Life*, written originally as the Archbishop of Canterbury’s Lent Book for this year. (better late than never)! You are invited to sign up for either set of sessions (evening or afternoon) which will be conducted by Zoom – full instructions will be given. Sign up to the study groups in Church or via email to Alison or James.



Do It Yourself, Guided Heritage Trail:

Hoping you are able to access our super Hidden Nature Trail on St Mary’s Website—This month, we have seen Hidden Nature in action as one parishioner has sent through a night photo of the Muntjac deer foraging near their garden. The film is viewable on St Mary’s Facebook page.



In this issue:

Marian looks into the historic ties of Harrow and Pinner churches.
Pauline reports back on a wonderful family wedding.
Becket2020—A major anniversary for St Thomas Becket—Marian launches our celebrations with a twenty questions quiz. Also watch out for special exhibitions at the British Museum and Museum of London.
Our local poet has some jaunty limericks for us this month.
Chorister turned Churchwarden—we talk to Matthew Biggs
And our Cartoonist, David Walker, takes a sideways look at changed roles of the churchwardens.

Father James Letter for October

Dear Friends,

I have an admission to make. When the “lockdown” was announced to me via a Harrow School email on Tuesday 17 March – St Patrick’s Day – I had thought it would all be over by the end of May at the very latest. I am writing to you now on the feast of St Matthew, Monday 21 September, with the very real likelihood of restrictions being reimposed in some way, shape or form, although the closing of schools is declared to be an absolute last resort. We are having to “dig deep” to find the resources to travel through this challenging period.

Yet, of course, this is not the first time that the world has had to cope with and face down disease in pandemic proportions. The Black Death arrived in Europe in 1347 and lasted into the 1350s. It is thought that around 50 million people died in Europe as a result of the Black Death over the course of three or four years reducing the population from some 80 million to 30 million. www.historyextra.com The Great Plague in 1665 is thought to have killed over 100,000 Londoners, about 25% of the population, in a period of 18 months.

Against the background of all this, we have to remind ourselves that God’s chosen people, fleeing for their lives and seeking ultimate liberty, spent 40 years travelling through the Sinai Desert, during which time they were learning, slowly and falteringly, their total dependence upon God. Perhaps for us there may be changed perspectives, a reflection upon what we hold dear and in which we place our ultimate allegiance. I particularly recommend listening to the presentations at the recent Prayer Book Society Annual Conference, now available on the Society website <https://www.pbs.org.uk/resources/event-videos> entitled “In time of plague and sickness”. Normally, such material would not be so accessible, restricted more normally to those who had the time to attend the conference in person but the current situation has led to such material being more readily and widely available.

One casualty of the restrictions has been the APCM (Annual Parish Church Meeting) for the presentation of the Annual Report and Accounts. These will be published on the Parish Website and in the meantime I am delighted that Matthew Biggs has agreed to replace Nicky Yudin as Churchwarden. He will join Jane Hurley who is very kindly and generously continuing in the role. They will be appointed formally during the Harvest Festival Service on Sunday 27 September. The proper governance of St Mary’s as a charity remains essential even under the circumstances through which we are living but it is easy for the demands of bureaucracy to cloud the essential mission of the church in preaching the Gospel and proclaiming the love of God in our common life and pastoral concern.

I am convinced that had St Paul had to deal with some aspects of modern institutional life, they would have been in his sights as the “principalities and powers”!! All that said, I remain personally indebted to the Churchwardens, Jane and Matthew and to Nicky for all she has done in her time in the post, as I do to Pauline Chandler for chairing the Finance and General Purposes Committee, to Keith Grout as Parish Secretary and above all to Roger Horne who as Treasurer has had the most challenging role over these past months managing our finances.

As we enter October, both Harrow School and John Lyon School give thanks for the generosity of John Lyon. These ceremonies are designed to take place as close as possible to the anniversary of his death on 3 October 1592 and both Schools visit St Mary’s to lay wreaths on his tomb. The exact form of this year’s ceremonies are still being worked out but both Schools remain determined to visit “their church”, which is something I remind all our young visitors from wherever they have come from across Harrow – St Mary’s is “their church”, a symbol of life and hope visible from across the borough. The people of Israel had the pillar of cloud by day and the pillar of fire by night to guide them through their years of travelling; we, the people of Harrow, have had the Spire raising our sights for some 600 years!

We cannot know for certain what the winter months will bring us in the way of challenge but I want to encourage you to commit the future to prayer and to remain steadfast in our faith in a God who knows the suffering of the cross but holds out the promise of resurrection – new future, new possibility and new understanding.

Reflecting on the words of the hymns we know so well in our worship in the past weeks has been refreshing and challenging – they so often give us profound words of prayer:

Guide me, O Thou great Redeemer
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy pow’rful hand.
Bread of heaven, Bread of heaven,
Feed me till I want no more;
Feed me till I want no more.

Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through.
Strong Deliv’rer, strong Deliv’rer,
Be Thou still my Strength and Shield;
Be Thou still my Strength and Shield.

With every blessing
Fr James



A letter from the Archbishops of Canterbury and York to their fellow Bishops which they have indicated can be shared more widely.

Dear Sisters and Brothers in Christ,

It is clear that we now have to gear up for a second wave of the coronavirus. This is hard. Many people were starting to believe things could return to normal. They can't. But neither are we in the same place as before. We have learned a great deal. In our leadership of the Church and in the witness we show to our nation we need to be determined, resilient and hopeful. We will need to be more critical in our response to restrictions that are above and beyond government regulations, helping the church at the local level, in parish and diocese, steer a course that is marked by responsible action towards each other, care for the most vulnerable, and witness for the poor and disadvantaged who are suffering disproportionately. All this is the nature of love.

Our national situation is much more complicated than it was in March. The divisions are deeper. There is public and reasonable concern about hunger – especially amongst children – and homelessness, with an expected rapid rise in evictions. Domestic violence remains a major issue which is concealed.

We are also in a situation which threatens the recovery from the huge decline in the economy in the second quarter. The most vulnerable to this second wave are the small companies who employ the most people, and especially those in the hospitality industry. It will be for us and others to encourage the banks, who received such help in 2009, to be equally merciful to others as the nation was to them. St Matthew 18:23-35 seems highly relevant.

The poor, the elderly and isolated are especially vulnerable. There will be growing nervousness about Christmas, about mental health and many other issues that cannot be considered in this very short letter.

We are called to be responsible, but we are also called to resilience and prophetic speech. We have the networks, long since mobilised, and the partnerships to serve especially the hungry and homeless. Our schools are a particular treasure.

However, there will also be a sense of tiredness; the weariness which comes with dealing with yet another threat and difficulty. To face this, we must continue to encourage one another and bear one another's burdens. We must in our meetings be transparent with each other, able to say difficult things in a way that avoids mistakes being made through unwilling acquiescence to the perceived view of the majority.

Most of all we need to draw close to Christ, and continue to offer the hope and stability of the gospel. It is this gospel joy, even in the darkest times, that alone can help us through this crisis, bringing hope and an eternal perspective to the very pressing trials of the moment.

We are so grateful for our partnership with you in this work. Do feel free to share this letter as you see fit. And please be assured of our prayers.

In the peace of Christ,

The Most Revd & Rt Hon Justin Welby
Archbishop of Canterbury

The Most Revd & Rt Hon Stephen Cottrell
Archbishop of York

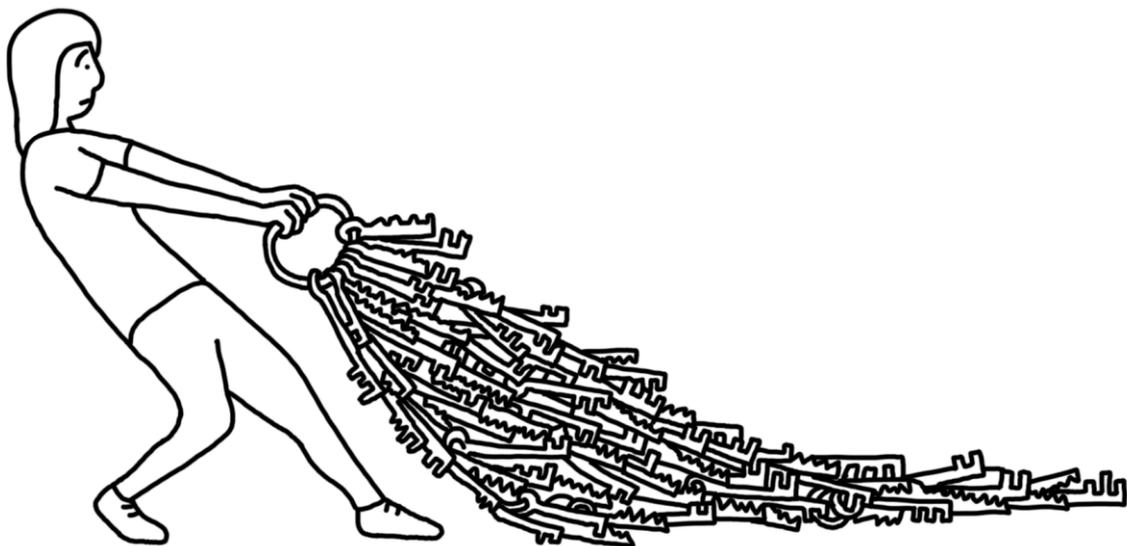
Dave Walker's Cartoon Page.....with Fr James' commentary

Courtesy of CartoonChurch.Com to whom we make an appropriate offering

Church Times Cartoonist Dave Walker has offered both an amusing yet thought-provoking commentary on various aspect of "Covid Church" over these past months. St Mary's is proud to have been open for private prayer and public worship just as soon as both became possible but it has required a "super-human" effort on the part of those who have undertaken to act a stewards and welcomers. This is the ministry of hospitality at its most focused and only possible because cleaning has become a vocation in itself - perhaps this should have been the Harvest Festival Procession



Covid has prevented quite a lot happening in the way to which we are used but there have been opportunities afforded to us as well. Under more normal circumstances the Churchwardens are admitted to their office at the Annual Archdeacon's Visitation; this year, Jane Hurley and Matthew Biggs, taking over from Nicky Yudin, to who we owe an enormous debt of gratitude, were admitted as part of this year's Harvest Celebration on Sunday 27 September. Churchwardens are afforded the privilege of carrying the Churchwardens' Wands but more frequently they are observed as below.....



Wedding Bells

What a joy for St. Mary's bells to ring out once more (even if 'social distancing' limited the number to five) for a Wedding. It has been too long during 'lockdown' with no Weddings to celebrate so ringers grasped their ropes with delight on Saturday, 26th September to ring for a rather special Wedding; not just because it was the first for some time but also because it was the daughter of our own Tower Captain, Bridget Campbell, who was the Bride! Some of the ringers have known Fiona Campbell since she was a little girl and here she was on her Wedding Day ready to marry her fiancé Robert (Robbie) Hynes.



Not only is Fiona the daughter of St. Mary's Tower Captain she is also the daughter of the Chair of The Friends of St. Mary (Spirewatch), John Campbell. Very much a 'St. Mary's Family' Wedding in which we were thrilled to share.

Hidden in the Ringing Chamber is an old, black and white, somewhat grainy television linked to an equally old camera in the Church so that the ringers can ring until they see on the screen the Bride and her father enter the Church when the ringing stops. After the Service the ringers watch for the Bride and Groom walking down the aisle together so that the bells can ring out again as they leave the Church to announce to the world that a Marriage has been celebrated. It was lovely to see Fiona in a beautiful, WHITE dress as white shows up more clearly on the black and white screen. The ringers didn't want to miss the Bride!



Fiona and Robbie leave St. Mary's to the sound of the bells.

Sitting up in their eyrie the ringers heard some of the Service which was conducted, in the absence of Fr. James in Shropshire to officiate at another Wedding, by the Revd Ellen Eames. The Service contained elements of the traditional and the not so traditional. There was the lovely hymn 'Be thou my vision' which, unfortunately, the congregation were not allowed to sing (Covid regulations!) and there was a poem 'Atlas' by U.A. Fanthorpe. I did not know this poem so, if you do not know it either, I can thoroughly recommend it to you. During the signing of the registers a friend of Fiona's, cellist Fiona Dart, played Meditation from 'Thais' by Massenet accompanied on the piano by Tim Smith. The Service ended with Tim back on the organ with Widor's 'Toccata'.

As soon as the first strains of the Toccata were heard in the tower the ringers grasped their bell ropes once more to ring out across the Hill wishing Fiona and Robbie every joy and happiness in their new life together.

GLIMPSES OF THE PAST
'A PARISH CHURCH
INTIER OF ITSELF'
Marian Small

Anselm consecrated St Mary's in 1094 to serve the nobles and agricultural community living in manors, messuages and hamlets stretching far and wide to the north, south, east and west. At least two small chapels were well-established in outlying areas by the 1230s. They feature in the detailed provisions of the Endowment of the Vicarage. All oblations and

. . . omnes oblationes & obuentones
 altaris de herges & capellat de primore
 & de Tokyngton in denarys in pane in
 candelis & in omibz alijs que solent ad
 altare offerri

offerings at the altars of the 'capellae' of Pinner and Tokyngton, whether in coins, bread, candles or anything else (eggs perhaps), were to be given to the Vicar.

It is surmised that Archbishop Winchelsey, Lord of the Manor 1291-1313, aware of the growth of Pinner, decided to build a church there using local flint and Bedfordshire stone. It was to be dedicated to St. John the Baptist, regarded as a suitable patron for a lonely spot. Winchelsey died long before its completion.

In October 1321 Archbishop Reynolds authorised the Bishop of Corbaria(?) to consecrate the church which was to be under the care of Harrow. *'We hereby grant to you a faculty to dedicate in Canonical form the Chapel of Pynnore of our immediate jurisdiction, dependent on the Church of Harewes.'* * The Vicar of St. Mary's, John de Wemynton, gained extra responsibility, providing priests to officiate there. For several centuries this system continued. The Vicars of Harrow were regarded as Vicars of Pinner, their names being recorded as such in the current Guide Booklet to St. John's.

In 1336 Archbishop Stratford was granted a Charter by Edward III which was to be of much help to the burgeoning population who from 1262 had been able to attend a weekly market on the Hill but could now

avoid the long journey. *'We have granted to the Venerable Father John Archbishop of Canterbury and his successors a market every week on Wednesday at their Manor of Pynnor, and two Fairs there every year, on the Vigil, day and morrow of the Nativity of John the Baptist (23/25 June) and on the day and morrow of his Decollation. (29/30 August)'* *

There were some extremist agitators in Pinner accused of civil disobedience at the time of the Peasants' Revolt and the murder of Archbishop Sudbury in 1381. Richard II set up a *'Commission to inquire concerning the trespasses committed in the Manor of Harewe and park of Pynnore, and the withdrawal of rents and services due to the King.'* *

The Manor Court Rolls show that in 1472 the Executor of the Will of the late Vicar William Fenton sold some land in Pinner to raise money *'for the repair of Books in the Chapel of Pynnor and for hiring an honest priest to celebrate Divine Service for the souls of all the faithful departed.'* *

From 1546 there were no longer Archbishops as Lords of the Manor, so the Primates thereafter did not have the local contact. During the reign of Charles I Pinner appears to have been a hotbed of Puritanism. It is known that in 1641 people there vowed *'to maintain the true reformed Protestant religion expressed in the doctrine of the Church of England against all Popish innovations within this realm.'* * At this time the Vicar was William Launce and Pinner's Curate of 20 years was John Willis, both of whom favoured the King and Archbishop Laud, concentrating on prayer and not providing the desired rousing sermons. The religious faction complained to Parliament: *'The Curate of Pinnor receives only £10 a year from the Vicar for his maintenance and seldom preaches or provides any other to perform that duty for him. The petitioners pray that they might have liberty to make choice of a lecturer whom they will maintain.'* * Willis was forced to make way for Philip Goodwyn. Lecturers so-styled were appointed in 1649 and 1651. They no doubt delivered the desired energetic, stirring, demagogic homilies.

In 1649 there was a formal request on egalitarian and practical grounds for the independence of Pinner Church. The Survey of Church Lands noted that *'in Pinnor there is a Chapell of Ease belonging to the Church of Harrowe-on-the-Hill which is two myles distant from the said church. William Rowles diligently serves the cure and bath for*

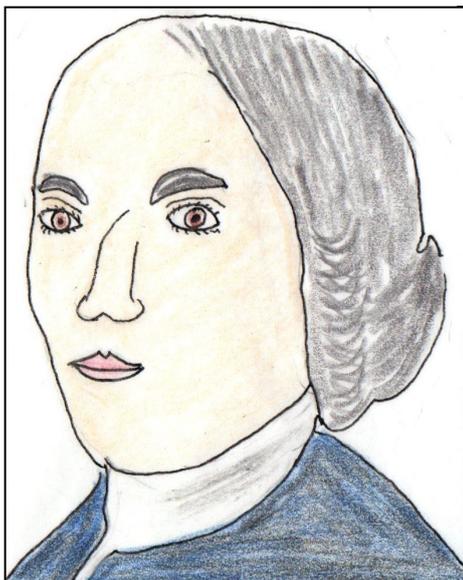
*his sallarye an augmentation of sixtye pounds per annum settled by the Hon. Committee for Plundered Ministers. We humbly pray considering the distance and the ill-ness of the waye that the CHAPELL MAY BE MADE A PARISH CHURCH INTIER OF ITSELF.’**

It was not to happen then. There was more stability after the Restoration. The Vicars of Harrow duly appointed the necessary curates, 15 in total between 1678 and 1764, the last of these being Walter Williams, all the names now displayed on a framed chart in calligraphy hanging beside the south door of St John’s. Pinner had long conducted business as if it were a distinct entity without obligations to Harrow, thereby legally accorded ‘immemorial immunity’. In 1699 St. Mary’s Churchwardens were therefore prevented from obtaining money for urgent repairs by raising a levy in that part of the parish.

It was in 1766 that an Act of George III brought about the separation of the two parishes. *It is hereby covenanted that from henceforth the said Chapel of Pinner*

*shall no longer be claimed or taken to be part of the Mother Church of Harrow, but shall be FOR EVER HEREAFTER SEVERED AND DIVIDED FROM THE MOTHER CHURCH AND DEEMED TO BE A DISTINCT AND PERPETUAL CURE AND BENEFICE OF ITSELF.’** Rev. Williams became the first Perpetual Curate. There was no Vicar of Pinner until the mid 19th century.

The parishes were independent for ten years until in 1776 Baron Northwick chose Walter Williams to be Harrow’s new Vicar. Did the patron expect him to resign his Pinner living? If so, he would have been disappointed. Williams held both benefices, appointing Curates, including Samuel Evans, to serve at St Mary’s and making use of Masters from Harrow School. With the advent of John Cunningham at Harrow and William Roberts at Pinner in 1811 the two parishes finally went their separate ways.



Rev. Walter Williams



Pinner Church in 1807

* W.W.Druett: *Pinner through the Ages* (1965): pages 32/36/42/45/65/64/67/87

The illustrations are by MPS and based on images in *The Most Visible Church* and *A Lookback at Harrow* by Don Walter.

Moments of Being at St Mary's

A couple of us from the congregation would like to float an idea before you: we hope many of you will want to share your own, personal memories of a special memory, a 'moment of being' enjoyed at St Mary's.

If you'd like to take part, please send a short piece (*maximum* 400 words) to Judith Shepherd (Editor) for future editions of The Spire, via the Parish email address: stmarys.harrow@btinternet.com

We're hoping this will encourage many more of you to contribute to the magazine. (Jenny Ransom and Ann Allen)

Do you remember?

From Ann Allen: This is my first contribution; here goes!

Hugh and I married in St Anselm's church, Hatch End in 1959 and set sail immediately for South Africa where Hugh began his career as a Mining Engineer. We were given a long leave – from the Autumn to the New Year – back to the UK, every five years. In 1964, we travelled with our family of five, from Tanzania to the UK and back again by Union Castle Mail ship. In 1969 we flew by Trek Airways from South Africa, stopping overnight in Angola to refuel. Then in 1974 (and now as a family of seven) we flew by BOAC/BA from central Botswana. All of these homes of ours were on mining properties where Hugh worked and all were in very hot, sub Saharan, Africa.

Imagine us all coming to a Midnight service at St Mary's one Christmas Eve, walking from Gran Dorothy's house (where I now live) up the Hill through the graveyard, past the view point in the dark and cold, with maybe a few stars overhead. Just inside the South door of the church and displayed on the nearest front pew of the back set of pews, we were greeted by a colourful display of small dolls dressed in the clothes styles illustrating the various centuries in the life of St Mary's Church. Those images and clothes spoke to us of something very special linking them and their times to many facets of this church's life and worship.

That wintry night we were instantly made aware both of the great age of the church and its continuity of worship since 1094. I can't remember each individual costume in that display but there would have been a hint of rustic clothes, Elizabethan, Georgian, Victorian, 20th century and all the centuries in between. This scene and that moment will remain with me for ever.

Does anyone remember that collection of dressed dolls and which year I am remembering? Was it 1964, 1969 or 1974? I would love to know. Our family returned to live in the UK and began to worship 'up the Hill' at St Mary's in 1985 – we'd come full circle.

I hope you have enjoyed reading about my "moment of being at St Mary's". And I look forward to reading about yours in future editions of The Spire.

Ann Allen

News from Spirewatch

Our annual autumn candlelit Chamber concert planned for 16 October, featuring Dimitar Burov and Friends, has been affected by Covid-19 regulations which severely reduce the audience capacity in St Mary's. This year's programme was to be a celebration of the 250th anniversary of the birth of Beethoven but we are sadly of the opinion it cannot go forward, unless we find a different local venue with much larger capacity. Please check our website www.spirewatch.org.uk for updates on this and membership info.

Thank you for your support of Spirewatch, still actively engaged in creating funds to conserve the church building. Repairing the South Porch buttress is our current focus. This major piece of work is starting imminently, and Spirewatch funds have already been used for the initial fees of the architects.

Chorister Turned Churchwarden!

It's been a while since we did an interview with one of the folks who are "Front of House" at St Mary's. Judith Shepherd was all the more delighted to be able to chat to the newest member of the Churchwarden Team, Matthew Biggs, at the end of September, and hear some of his motivation for moving into his new role.



Matthew Biggs 3rd from left, in the Socially Distanced St Mary's Choir, on Sunday 27th September.

We saw an Ad for St Mary's Choir in the Harrow Observer!

I think I can speak for everyone when I say it's always a pleasure when we hear a solo from Matthew Biggs—and I was keen to understand how Matthew's role in the choir had come about.

"Well," said Matthew "that's a good place to start!" Matthew said that he was baptized at the Holy Cross in Greenford in 1974. He first came to St Mary's choir in 1981 and was in the front row under the direction of Fred Goodwin. —His family saw an Ad for the choir in the Observer! Matthew was always a musical boy—and first went to Orley Farm School. Then, was sent to a non-Conformist Boarding School in Mill Hill.

Broad Spectrum

Matthew goes on to explain that through school and university, he always reflected on other forms of Christianity and other religions. He stayed London based at University—first studying History at Royal Holloway and then moving to be a Post Graduate at Kings College London.

At 30, he decided to become a Quaker and belonged to the Harrow Quakers for 10 years. Matthew gives a lot of thought to how his faith should progress. "I learnt from the Quakers that a relationship with God requires commitment and a willingness to be still and listen, and that I have to drive it myself". About six years ago, Sue Castledine suggested Matthew rejoin the St Mary's Choir.

St John Ambulance, and a practical discipleship

As part of Matthew's thought process, Matthew focused on how he could apply his faith in a practical way. Matthew turned his mind to history, the Crusaders, the Knights Hospitallers and how through caring for others he could do this. So for 23 years, Matthew has belonged to the St John Ambulance brigade.

Fifteen years ago, by chance, Matthew was given an opportunity to go to Lourdes. He explained, to begin with, he wasn't sure what he had let himself in for, but that the experience actually really moved him—with the result that every year, in April, in the same week as his birthday, Matthew goes to Lourdes as part of a team of 200 people who take 60 frail patients there. Matthew said it's summed up by someone who said, Lourdes is the one place where the people who need it most, go first. Matthew explained, that the Lourdes experience is very much a healing experience.

Thoughts on becoming a churchwarden

Although it's only early days, Matthew is giving some thought to the churchwarden role. Unsurprisingly, he would like to do more in terms of accessibility.

Matthew says it is going to be different, as for the first time, the team of Churchwardens, ie. himself and Jane Hurley are both employed full-time, so things are of necessity, going to have to be a bit different. Matthew is trying to come up with ideas which make the heavy-weight bureaucratic burden of running St Mary's a bit easier with possibly bringing in computer programmes which would take out some of the manual work involved, as ever, anyone with talent or experience of this sort of field, please come forward.

Matthew is also exploring lessons he could learn from the historical records of some of his predecessors— For example, in the 1600s the churchwardens would fine any parishioners found emerging drunk from the local hostleries, or in the 1700s were able to employ "wakers" to prod slumbering parishioners who had fallen asleep in their pews!! He's not expecting to follow suit!

The Limerick

A bit of fun this time!

Quickly taken up by Edward Lear in 1831 in his book *A Book of Nonsense*, the classic limerick form (that is five anapaestic lines rhyming aabba with two feet in the third and fourth lines and three in the others) is almost always ribald or salacious, which these are not, but always comical. The fifth line builds to an expected rhyme, often a pun. I offer these three for your amusement I hope, the authors being anonymous. The solution to the Salisbury one is below

There was a young curate of Salisbury
Whose manners were quite halisbury-scalisbury.
He wandered round Hampshire
Without any pampshire
Till the Vicar compelled him to walisbury.

A girl coldly called her beau Mr
Because he had cheekily Kr
And therefore in spite
The very next night
The Mr then Kr young Sr.

A fellow I know (name of Strachan),
When asked why he looked so forlanchan,
Said, 'My name gives me hell,
It's so awkward to spell.
I wish that I'd never been bachan!'

Dorothy Pope

The solution is

There was a young curate of Sarum
Whose manners were quite harum-scarum.
He wandered round Hants
Without any pants
Till the Vicar compelled him to wear 'em.



BECKET 2020

TWENTY QUESTIONS

M.P. S.

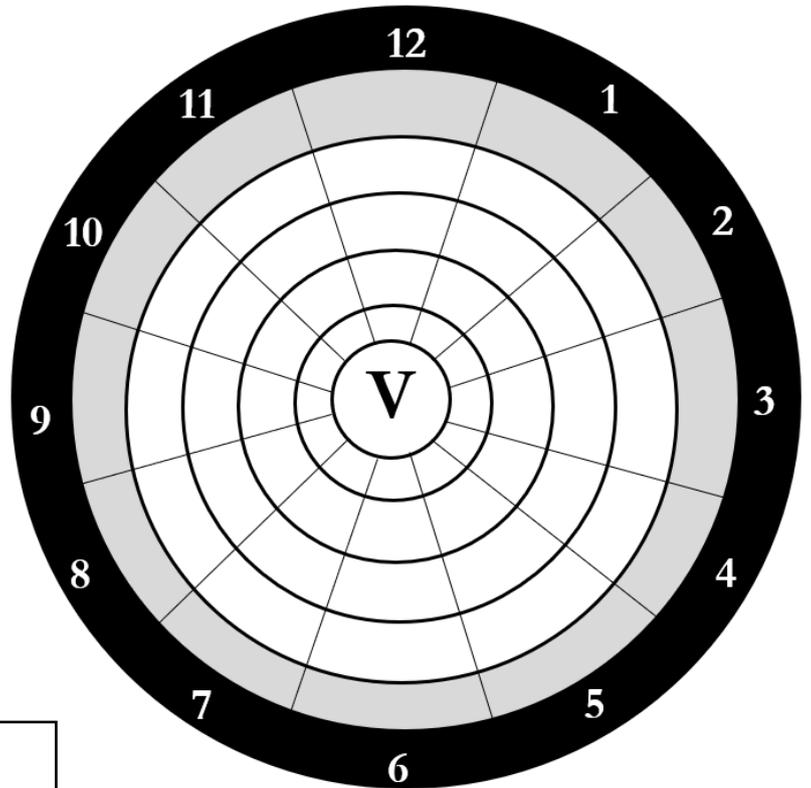
The life, character, influence and treatment of Thomas Becket all continue to interest and fascinate as the decades pass. 2020 is a Jubilee Year worthy of celebration. As current circumstances preclude there being any Quiz Nights with a 'Becket Round', I have devised a set of diverse questions based on the articles I have written about him and hope you will enjoy the challenge. The answers will appear next month.

1. Where was Thomas Becket born?
2. Which Archbishop of Canterbury appointed Becket as a clerk in his household, having interviewed him at Harrow?
3. Which bird features on Becket's Coat of Arms and why is it a suitable choice?
4. Why was Becket sent to Bologna in 1164?
5. How many knights were involved in the murder?
6. Who was Osbert Huitdeniers?
7. Which scene in Becket's life is depicted in one of our clerestory windows?
8. Who played Henry II and Becket in the 1964 Paramount film?
9. Whose sculpture is to be found in Canterbury Cathedral on a wall in 'The Martyrdom'? What does it represent?
10. At which English port did Becket land on his return from exile in 1170?
11. Which Pope canonised Thomas Becket?
12. Who wrote *Murder in the Cathedral*?
13. For what purpose were meetings held at Montmirail (1169), Montmartre (1169) and Fréteval (1170)?
14. What connection do Harrow's Rectors Elias of Dereham and Richard Layton have with Becket?
15. What colour is the David Austin *Thomas à Becket* rose?
16. What office of state did Becket hold from 1155-1162?
17. When monks stripped the Archbishop's body, what discovery caused astonishment and awe?
18. Where does Thomas Becket appear in our East Window?
19. Until 1870 some of Becket's vestments kept in the Treasury at Sens Cathedral were worn by the celebrant on his feast day. Why was the officiant chosen with care?
20. Why is 2020 such a significant year in the Becket story?

There will be further chapters in this story in the November and December issues.

Wheel of Words in Reverse Grammatica

(Answers next month)



All the answers are six-letter words beginning with **V**.

The final letters reveal the name of a Protestant Reformer.

(Two words).

1. emptiness; flask

2. ballroom dance

3. winner

4. flower, colour

5. Giorgio —— (1511-74)
painter, art historian

6. FWW battle

7. related to sight

8. Hindu god

9. rascal; Knight's page

10. disappear

11. a canticle

12. mathematical concept *F*