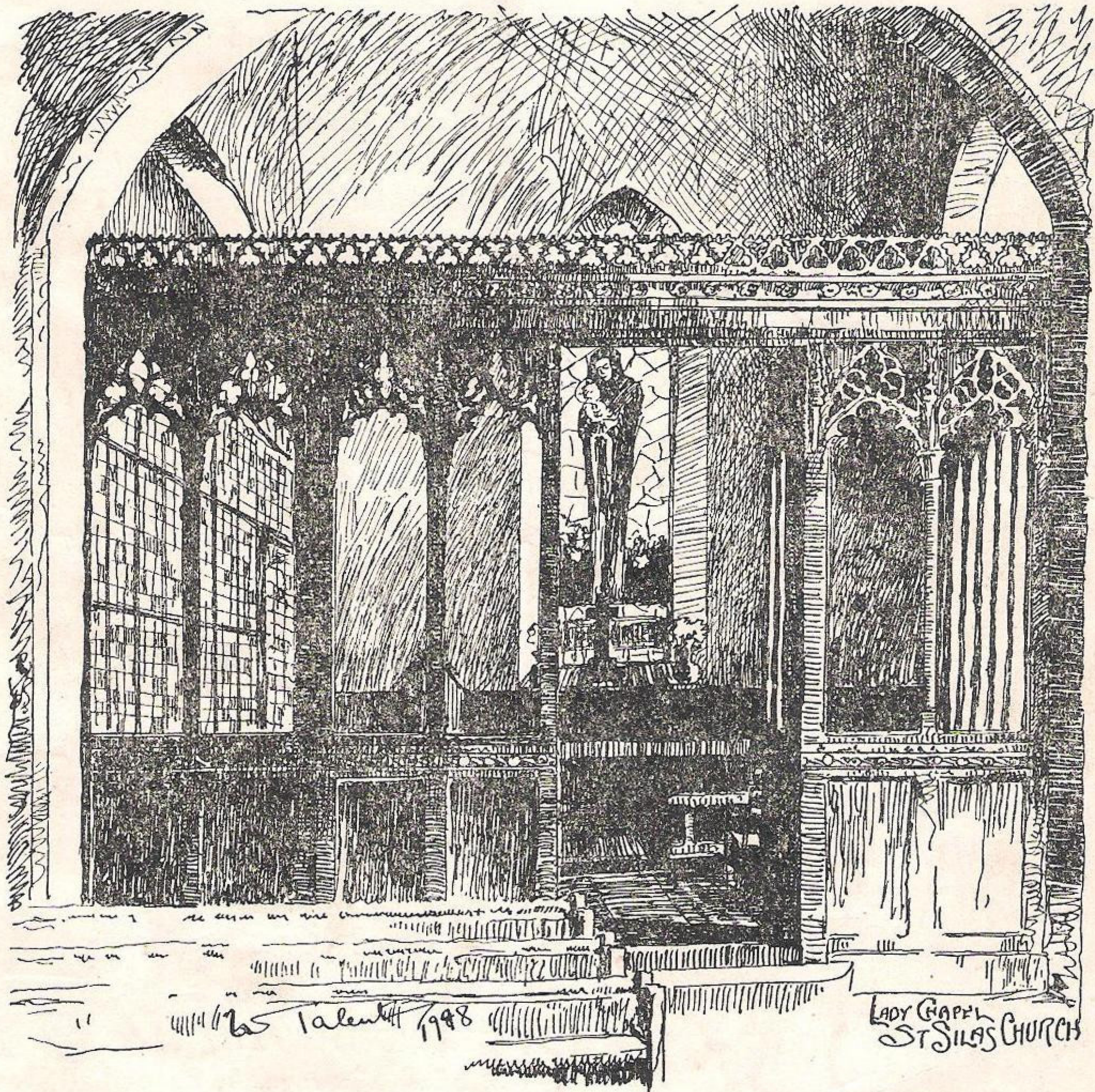


P. Hardcastle
1944 St Silas Girl Guide
Sheffield

ST. SILAS, SHEFFIELD,

PARISH MAGAZINE



JANUARY, 1955.

Price 3d.

In an instant Carol knew that was just exactly what she did want to do. Here was the solution to her problem. Here was escape. With a hint of defiance in her glance she told her mother, 'I don't think it's in the least ridiculous. It sounds a jolly good proposition to me. Have the courage of your convictions, Dad,' she urged him. 'If you want to give up your job—why shouldn't you?'

'I'd like to,' he said thoughtfully; adding, more to himself than to them, 'one gets in a rut. But your mother's not keen, are you, Mabel?'

'No; I am not,' she declared. 'You're too old at forty-five to start a new life in a new country. Emigration's meant for young people who haven't put down any roots.'

'But they need men of experience too,' he pointed out. 'Not, of course, that I'd go without you and Carol and Peter.'

Carol took a deep breath. 'If mother won't go with you, Dad, I will, gladly.'

With ceaseless energy Carol set to work to arrange for passports, medical examinations, berths.

'You'll be back in three months,' her mother commented.

'You mean you and Peter will be out there,' Carol corrected.

Early in June two cabin trunks stood

packed, locked, and labelled, awaiting collection. Soon the two, father and daughter, were in a train for Southampton. Then their ship was sliding slowly down the Solent, past the golden sands and undulating downland of the Isle of Wight, and out into the Channel.

Carol leant on the guard rail and watched the coast receding beyond the horizon, and with it the past. The future lay ahead, unchartered, unpredictable.

Joe shared a cabin with David Martin. He had a quiet, arresting personality and had spent most of the war years stationed in Simonstown. Unable to settle to teaching in England he had returned to South Africa, instinctively compelled, though with what vocation he had not yet discovered. Joe liked him. 'That young man's got character,' he told Carol.

Carol made no comment. David was certainly pleasant company. He and she partnered well at games and dancing and she liked the respectful courtesy he showed towards her father.

On the last night out he said, 'I'll be seeing you again.'

'You must come and see us when we get settled,' Joe invited. Carol did not add her welcome. This acquaint-

tance could, without much encouragement, become serious on David's side. She wanted no emotional complications in her new life.

'Where's the best place to buy a house?' Joe asked.

'Well, sir, I think you'd like Camps Bay or Bakoven. But be careful. There are plenty of sharks ready to take advantage of new-comers. I met a fellow just before I went on leave. Nice chap but too trusting. He'd come into a lot of money, travelled all over the world, and then settled in Cape Town for a while. News travels fast and he was soon approached with hard luck stories and offers of good investments. Last I heard he was considering buying a newspaper and printing works.'

Carol and her father looked at one another. Naturally reserved with strangers, they had not revealed any details concerning their reason for coming to South Africa.

David went on, 'The business was a flop before he came on the scene and the owners showed a copy of some paper or other to make it look as if it was a good proposition.'

'If you knew this why didn't you warn him?' Carol challenged.

David laughed. 'I'd like to see any one try and warn Russell Grayson about anything,' he said.

(To be continued)

Query corner

ANSWERS TO OUR CORRESPONDENTS

3743. Where in the Bible can we find that Mary, our Lord's mother, is descended from David?

It is not stated directly in the Bible that our Lord's mother was descended from David. The reason is, no doubt, that the Jews reckoned descent solely through the male line, and for legal purposes counted a foster-father on an equality with an actual parent. The tradition that Mary was descended from David is based on the Old Testament prophecy that the Messiah should come from the root of Jesse. See also Romans i. 3.

3744. When did the title of 'Reverend' originate? Are Nonconformist ministers entitled to use it?

The word 'Reverend' was first used before a priest's name in the modern fashion about the year 1485. It is to be compared with the legal title 'Mr. Justice —.' It is a courtesy title of office, and its use is not legally restricted unless there is intent to deceive. A Nonconformist minister, or Roman Catholic priest, may certainly use it.

3745. Who are the Church Commissioners, how many are there, and how are they selected?

The Church Commissioners are 94 in number. They comprise the Archbishops, Diocesan Bishops, 3 Estates Commissioners, 25 persons appointed by the Church Assembly, 4 nominated by

the Queen, 4 nominated by the Archbishop of Canterbury, and 16 Officers of State, Judges, and representatives of the cities of London and York, and the Universities of Oxford and Cambridge. The office is at 1 Millbank, Westminster, S.W.1.

ALL questions to QUERY CORNER, 28 Margaret Street, London, W.1, must be accompanied by a stamped addressed envelope, and will be answered by post. It is possible to publish only a small proportion of the questions received. Names will not be printed, but must be given in all cases. A payment of 5s. will be made for each question published.

3746. Is it a matter of policy in theological colleges that a new approach is made to interpret to the growing army of technocrats the Christian faith and the Church of England in particular?

It is indeed a matter of much importance that the Church should seek to interpret her teachings to the technologically minded. The burden of so doing must inevitably fall chiefly upon the parochial clergy. But it has to be remembered that these are themselves nowadays the products of a similar background, and are not unused to thinking upon the lines of the 'scientific method,' so that they do not come un-

prepared upon the problems it presents.

A notable example of the Church's concern with the whole matter is William Temple College, recently opened at Rugby. This institution, an Anglican foundation, will be devoted to study and research into many aspects of the very question you raise.

3747. Is everything planned by God? If so, what is the purpose of free will, and is it possible that man will break away completely from God?

In creating the universe God might, had it pleased him, have refrained from giving existence to responsible creatures. He might have made the whole universe 'a law which shall not be broken.' But God desired something greater than such a constrained service as this. He desired a free obedience and a willing love, which nothing thus made could have given him. In his desire to receive such an unforced obedience and generous love, he created angels and men, endowing them with a gift which he bestowed upon no other of his creatures. This gift is that of moral freedom, or free will. Angels and men alone of all creatures can say, 'We need not do this or that unless we choose.' But if the will is to be really free, it must be capable of choosing evil as well as good. It is possible that some men may break away completely from God, and we read in the New Testament that those who have chosen evil shall be separated from those who endeavoured to do good. This answer is taken in the main from *The Catholic Religion* by Vernon Staley (Mowbrays, 8s. 6d.), a book which we can recommend.

Win Friends, Popularity With Little Tricks of Everyday Talk

A well-known publisher reports there is a simple technique of everyday conversation which can pay you real dividends in both social and professional advancement and works like magic to give you added poise, self-confidence and greater popularity. The details of this method are described in a fascinating booklet, 'Adventures in Conversation,' sent free on request.

According to this publisher, many people do not realize how much they could influence others simply by what they say and how they say it. Whether in business, at social functions, or

even in casual conversations with new acquaintances, there are ways in which you can make a good impression every time you talk.

To acquaint more readers of this magazine with the easy-to-follow rules for developing skill in everyday conversation the publishers have printed full details of their interesting self-training method in a 24-page booklet which will be sent free to anyone who requests it. The address is: Conversation Studies (Dept. SGN/CS 5), Marple, Cheshire. Enclose 2½d. stamp for postage.

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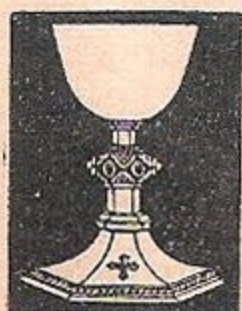
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be with us

when we sail

upon the lonely deep . . .

and sailors can be very lonely afloat and ashore . . . but the

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THE CHRISTIAN HOME

A monthly feature for women by Anne Proctor

A HAPPY New Year to you all, and congratulations to Mrs. Hanson of Birmingham and her son David, who are the first prize winners in our photographic competition. Once again we had a very large number of entries and found it really quite hard to choose the twelve for prizes. All the successful competitors have already received their prizes, and I have returned all the photographs which were accompanied by stamps and envelopes. I will hold on to all the others for another month in case any one else would like their photographs sent back. Please send me stamped envelopes of the right size, if you do.

Opportunity Knocks

When I called on Mrs. Peters the other day she was listening to the Daily Service on the wireless, so I listened with her till it was over. The reading was from St. Matthew, chapter xxv, verses 14 to 30, the Parable of the Talents. As we switched off, Mrs. Peters said thoughtfully, 'It's very easy to think one has no talents at all, but I'm not sure that we haven't made a mistake in restricting the meaning of talent to some special kind of ability or gift or skill. Since I've been so helpless with this rheumatism I have come to put the word *opportunity* where the parable says *talent*. It wasn't until I just couldn't go to church unless some kind friend took me by car, that I realized what opportunities for worship I had been taking for granted, and not using. Of course, wireless services are a great boon to people like me, but it isn't a bit the same as going to church. Still, it's no good just regretting the past, and opportunities to help others and to pray are all around me still, even though I am chair-bound.'

Good Cold Weather Recipes

The first recipe is from Mrs. D. R. of Manchester. Buy a pork shank or pestle the day before you intend to serve it, and simmer it slowly for as long as you can (or use your pressure cooker if you have one). The next day add spoonfuls of peas, lentils, and barley, then dice a large carrot and a large onion and any other vegetables you like in soup. Anything else suitable can be added too, like bacon rinds for flavour, or the odd cupful of tomato soup left from yesterday. Simmer all gently again until the

vegetables are cooked. Then take out the shank, and if it is not needed for that meal, skin it and bone it and press



the meat into a basin to cool into a shape, which will cut up beautifully for sandwiches, or can be served next day with a winter salad. Of course, it can be eaten hot with mashed potatoes at once, but the soup is so filling and so delicious that it is usually sufficient for the first day, especially if there is a good pudding to follow.

For a savoury pudding to eat with pork, boil three onions, mix a cupful of Quaker Oats with sage and salt to taste, add this to the onions, and beat well. Add a beaten egg and then cook in a fireproof dish with breadcrumbs and little dabs of dripping on the top. Bake for about half an hour. (Mrs. M. I. W., Darlington.)

Soup Vegetables

It is a good thing when making broth not to chop the root vegetables but to put them through the mincer or a coarse grater. This makes it easier to cook and more tasty to eat; and it certainly saves time when you are in a hurry. (Mrs. M. W., Hampstead.)

Have you seen the Muffin Man?

Not lately, I regret to say, but this recipe from Mrs. F. M. B. of Yeovil has brought him back to mind.

For six you need 6 oz. self-raising flour, 1 dessertspoonful of granulated sugar, 1 level teaspoonful of baking powder and a pinch of salt, $\frac{1}{2}$ pint of milk, $\frac{1}{2}$ oz. cooking fat, and about half an egg. Sift the flour, baking powder, and salt together. Blend together the milk, egg, and melted fat, and then add to the flour. Stir just enough to moisten the flour and pour into greased tins, two-thirds full. Bake in a hot oven for about twenty minutes. Serve hot, cut through and buttered.

Readers are invited to send useful recipes and hints to Mrs. Proctor, THE SIGN, 28 Margaret Street, London, W.1. There is a prize of five shillings for those published.

THE MAN IN THE GARDEN

By W. E. SHEWELL-COOPER, M.B.E., Thaxted Horticultural Training Centre

CONTINUE with the double digging, burying the dung or compost available a spade's depth. Renovate the garden paths and give a good rolling. Plant more shrubs if the weather keeps open. Sweep the lawn with a besom in order to distribute the worm casts. Go through the catalogues and send away orders for seeds, both vegetables and flowers. Give some protection to the tender herbaceous plants, with coarse sedge peat or ashes. Go over the garden labels and re-letter them. Trim all the grass verges carefully. Prepare the trenches for the sweet peas. Give the carnations a good dusting with lime.

Continue to propagate the chrysanthemums by taking cuttings; re-pot the ferns, if potted down, into the John Innes potting compost. Make hanging

baskets with wire netting. Sharpen hoes and spades with a file. Oil handles of all tools. Make cuttings of blackcurrants, red currants, and gooseberries. Grub out the useless, worn-out fruit trees, and re-plant if necessary. Do any root pruning that may be advisable. Examine labels on fruit trees and replace if necessary. Protect fig trees from severe frost by covering them with sacking or straw.

QUICKIES. Put seed potatoes in boxes rose end upwards. Sow rounded seeded peas in warm border; sow seed exhibition onions in greenhouse. Cover rhubarb with large pots upside down. Blanch endives with upturned pots. Protect celery with cloches. Protect frames with sacks. Lift mint for forcing. Protect auriculas.

BIBLE FOR THE PEOPLE.

"Secondly, it is a scriptural Church. It possesses the open Bible. It requires that its ministers shall study it day by day, and it encourages its laity to read it. In teaching the faith, it appeals to the scriptures as containing all doctrine necessary for eternal salvation, and insists that nothing may be taught as necessary for salvation unless it can be proved by the scriptures. Much of its worship is built up round the scriptures: the psalms and readings from the Old and New Testament occupy a large part of the daily services; and its prayers and thanksgiving bear the impression of the language of the Bible.

OUGHT AND MUST.

"Thirdly, the Church of England combines authority with freedom. It speaks plainly and uncompromisingly on the central doctrines of the Christian faith and on the life necessary for the disciple of Christ. But it values spiritual freedom. It keeps its rules to a minimum. It prefers to say, "You ought" rather than "You must". It makes its appeal to reason and conscience. It encourages its members to discuss and criticize in their search after a deeper understanding of the truth. Within limits, it allows a wide freedom in the manner in which its public worship is conducted. For the sake of truth, and in the spirit of charity, it is the most comprehensive of all Catholic Churches.

WITNESS IN HISTORY.

"Fourthly, the Church of England has made, through the centuries, a unique contribution to the religious and moral life of the whole nation. Through its clergy, and in its parish churches, it has preached the word and ministered the sacraments to successive generations of Englishmen. Its faithful laity, by their lives, have borne continued witness to God and his claim on man. It has brought to millions knowledge of the love of God, and has given to them strength, help, guidance and comfort in their journey through the problems joys and sorrows of life".

SCOUTS.

On Remembrance Sunday, after the Two Minutes Silence the Last Post and the Reveille was sounded by members of our Scout Troop.

Many of those present could not but comment on the first class way in which this was done. Both the playing of the Bugles and Drums showed how carefully this had been practiced, and we are proud to know that we have with us those who can render this moving music with such a high excellence. The following took part:—

LAST POST: *Buglers:* Harold Horsefield and Terence Barber.

REVEILLE: *Buglers:* Philip S. Wathen and David Laughton.

DRUMMERS: *Bass:* Terence Holmes; *Side-drums:* Terence Westwood, Bernard Moore and Leonard Scopes.

GUIDES.

The Girl Guides are most grateful to all those who helped them in their effort to meet the levy imposed by their Headquarters in London. The Guides worked hard and were rewarded by taking £9—15—0 at their Bring and Buy Sale in the School. This enables them to pay the levy, and retain a small sum for their own funds.

FORTHCOMING EVENTS.

- | | | | |
|------|-----|--------|---------------------------|
| Jan. | 6. | Thurs. | Whist Drive, 7-30 p.m. |
| | 8. | Sat. | Brownies' Party. |
| | 10. | Mon. | Mothers' Union Tea Party. |
| | 15. | Sat. | Sunday Scholars Party. |
| | 20. | Thurs. | Whist Drive, 7-30 p.m. |
| | 22. | Sat. | Scouts and Guides Party. |
| | 30. | Sun. | Collection for Hospitals. |
| Feb. | 5. | Sat. | Cubs Party. |

ST. SILAS' SUNDAY SCHOOLS.

A Very Happy New Year to all scholars, parents, and friends of the schools.

All our service arrangements during this month will be as usual.

Our annual tea, entertainment, and award distribution is arranged for Saturday, 15th January and we hope we shall see many of you in our midst during the evening—you will be very welcome.

We have been pleased to welcome several of our Senior Scholars into our teaching ranks and hope they will find great joy in their new duties. They are Joan Perkington, Bernard Moore and Harry Melia.
R.W.

ST. SILAS' YOUTH CLUB.

Boys' Section.

Members are asked to note that all meeting arrangements now revert to normal routine.

Many thanks to all those who assisted, in any way, to help us reach the remarkable total of £42—7—6 during our recent "club week" effort.

R. Wilson, (Leader).

WHIST DRIVES JANUARY, 1955.

1. Thursday, January 6th.

2. Thursday, January 20th.

At 7-30 p.m. in the Church Hall, Upper Hanover Street. Tickets: 1/- each event

Proceeds to Church Gift Day and Renovation Funds.

All old and any new friends will receive a very warm welcome.

OFFERINGS.

	Collections			F.W.O.			Gift Day			Total
Nov. 28,	£2	4	4 ...	£2	4	11 ...	—	...	£4	9 3
Dec. 5,	2	18	6 ...	4	8	0 ...	—	...	7	6 6
12,	—	—	...	3	0	...	56	7 5 ...	56	10 5
19,	4	6	1 ...	3	12	6 ...	16	19 4 ...	24	17 11
25,	4	11	6 ...	—	—	...	—	...	4	11 6
26,	2	6	2 ...	8	6	...	2	13 1 ...	5	7 9

BAPTISMS.

- November.
 28, Ian Kenneth Bolland, 137, Hodgson Street.
 28, Patricia Michall Atkin, 46, Moore Street.
- December.
 5, Stephen John Nelson Cooke, 172, Hanover Street.
 12, Lynne Janet Seaman, 8 Ct, 3 Ho. Hanover Street.
 19, Lynda Bates, 65 Monmouth Street.
 19, Ian Michael Goff, 21 Ct. 6. Ho. Hodgson Street.
 19, Philip Pennington, 73, Hodgson Street.
 19, David John Ebbs, 6, Collegiate Crescent.
 26, Joan Procter, 28, Egerton Lane.
 26, Diane Webster, 7 Ct. 2. Ho. Hodgson Street.
 26, Richard Keith Mould, Broomhall Street.

WEDDINGS.

- December
 11, Rowland Marsh and Moira Milton.
 11, Ronald William Strafford and Maureen Whitehead.
 18, Robert Foulston and Winifred Elwis.
 27, David Protheroe and Edith Anne Hancock.

FUNERAL.

- December.
 6, Dorothy Violet Pearson, 62 years, 35, Chelsea Road.
 Cremation, after Service in St. Silas' Church.
 21, Florence Elizabeth Radford, 74 years, Brunswick Street.
 Interment at Ecclesall Churchyard after Service in St. Silas' Church.
1955.
 January.
 3, Mary Annie Arnold, 84 years, Hangram Lane, Cremation, after Service in S. Silas' Church.

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SERVICES.

- Holy Communion:** EVERY SUNDAY at 8-0 a.m.
- | | |
|-------------------------|------------|
| 1st Sunday | 9-30 a.m. |
| 3rd Sunday (Choral) ... | 11- 0 a.m. |
| Saints' Days | 7-30 a.m. |
| Wednesdays | 7-30 a.m. |
- Holy Baptism:** At a time to suit the convenience of Parents and Godparents.
Three days' notice to be given to the Vicar.
- Morning Prayer:** On Sundays at 11-0 a.m. (except 3rd Sunday).
- Evening Prayer:** Every Sunday at 6-30 p.m.
- Children:** 1st Sunday in Church at 2-45 p.m.
Other Sundays, Sunday School, Hodgson Street, at 2-45 p.m.

Notice of Baptisms, Banns of Marriage, Weddings and Funerals
should be given to the Vicar.

- | | | |
|-----------------------------------|-------------------------------|------------------------|
| | Scouts: Tues., 7-30 p.m. | YOUTH CLUBS. |
| Choir Practice: Thurs., 7-30 p.m. | Guides : Tuesday, 6-54 p.m. | Boys: Friday, 7-0 p.m. |
| Mothers' Union: 2nd Mon., 3 p.m. | Cubs: Mon., 6-30 p.m. | |
| Men's Club: Wed., 7 p.m. | Brownies, Thurs., 6-15 p.m. | |
| | Young Wives' Fellowship: | |
| | Wed., 7-45 p.m. (fortnightly) | |
| | 12, Collegiate Crescent. | |
-

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- Organist:** Mr. V. CONNELLY, L.R.A.M., 32, Fulney Road, 11.
- Hon. Treasurer:** Mr. W. TALENT, 37, Stonegrove. Tel. 61645.
- Hon. Secretary:** Mr. R. F. S. JONES, 8, Sherrington Road, 7.
- Churchwardens:** Mr. A. COLEMAN, 177, Upper Hanover Street, 3.
Mr. R. WILSON, 13, Norton Lees Road, 8.
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December 30th, 1954.

My dear Friends,

May I first wish you all a very happy and prosperous New Year, and also thank so many of you for the kindly good wishes received by my daughter and myself this Christmastide.

Would that more of us remembered why there is a Christmas at all. Too, often, is it not true, that we seize upon the trappings of Christmas instead of its truth and message of love. Does Christmas mean just Turkey and Plum Pudding, presents and parties? Truly Christmas brings Religion right down to earth, but not just in this way.

Christmas reminds us that the power which rules the world is love and gentleness. God gave His Own Son as a babe and emphasizes the tender elements in the world which slowly and in quietness operate by love.

Christmas again, teaches, as a great lesson of the Nativity, the hiddenness and quietness of God's working. His presence is disguised rather than advertized. Not in Jerusalem but at quiet Bethlehem was Jesus born, and then in an out of the way Cattle Stall.

Again, the birth of Jesus the Son of God and of the Holy Mother, was not only at a particular place, at a particular time (when Cyrenius was governor in Syria). He came as a babe, grew up as a boy, became a man. So gentle, so humble, this is God's way. So it was for Him, so it should be for those who believe in Him and live by Him.

God so loved the world that He gave His only begotten Son. This is historic fact, this is the revelation of the great love of God for you and me. "In him was life, and the life was the light of men". If the Christmas truth is to be realized, both at Christmas time and all our time, then we shall be waiting, like the Shepherds, to go to the crib, worship there and adore, and dedicate ourselves afresh to the Service of Him who loves us and has given His life for us.

Your friend and Vicar,
JAMES HAYTHORNTHWAITE.

CAROL SERVICE.

On the 4th Sunday in Advent the Service of 9 Lessons with Christmas Hymns and Carols was held at 6-30 p.m.

We were glad to welcome so many parents many of whom brought their children. A small illuminated Christmas tree was placed in the Chancel, and we are grateful to those who kindly made the necessary preparation. It was a beautiful service and was much

appreciated by the congregation who were supplied with Hymn Books and the words of all the Carols sung, with one exception. This enabled them to join in almost all the singing. As both the singer invited, and her deputy were unable to sing "The Holy City" through indisposition, this solo was sung, at less than an hours notice, by the Pack Leader of our Girl Guides. The 9 lessons were read by a Brownie, a Cub, a Girl Guide, a Scout, a Choir Boy, the Organist, a Sidesmen, a Church Warden, and the Vicar.

CONFIRMATION.

The preparation class for Candidates for the Confirmation Service, to be held in S. Silas' Church on Monday, 7th. March will begin on Wednesday, January 5th. in the Vestry at 6-45 p.m.

This class is specially for the younger Candidates. A class for older candidates will be held in Church after Evensong on Sundays, when we hope to be able to help many who are still unconfirmed.

Any who are still uncertain should try to come to one of these classes, without committing themselves. Indeed, all need to know clearly more about confirmation before any committal should be made.

The Bishop of Sheffield is hoping to be present himself on this occasion.

SIDESMEN FOR JANUARY.

- | | | |
|------|-----|---------------------------------|
| Jan. | 2. | Messrs Cooke and Cowley. |
| | 9. | Messrs Croasdell and Jones. |
| | 16. | Messrs. Metcalf and Talent. |
| | 23. | Messrs. Wathen and Winder. |
| | 30. | Messrs. Barraclough and Booker. |
| Feb. | 6. | Messrs. Cooke and Cowley. |

FLOWERS FOR JANUARY.

- | | | |
|------|-----|-----------------------|
| Jan. | 2. | Dr. Freeman. |
| | 9. | Miss Haythornthwaite. |
| | 16. | Mrs. Brown. |
| | 23. | Miss Stokes. |
| | 30. | Mr. Pearson. |
| Feb. | 6. | Miss. Booker. |

PERSONALIA.

All of us have sustained a heavy blow in losing from our midst two who have taken a leading part in our family life.

Mrs. D. V. Pearson of 35, Chelsea Road has been with us for several years. For a considerable time her health has suffered from intermittent attacks of asthma, causing grave anxiety on several occasions. Lately, this became worse, and fear of other complications necessitated a period in Hospital, after which she was compelled to take things quietly. We were

deeply grieved when she had to return to Hospital where, after a few days, she passed from us. We offer our sincere sympathy with Mr. Pearson and his daughter. The funeral service, attended by many, was held in S. Silas' Church on Monday, December 6th followed by the committal service at the Crematorium. We shall miss her cheerful, kindly, and generous personality, especially the members Mothers' Union, with whom she has been our Enrolling Member for the past few years.

Mrs. F. E. Radford was one of our older members. For over forty years she had been associated with S. Silas' Church, which she deeply loved. Some months ago she was stricken down, and taken to Nether Edge Hospital in which she passed from us. After her long and distressing sojourn there she at last entered in her rest. All of us will deeply feel the great loss we all have sustained. She did so much, and so cheerfully and for so long, that her place will be hard to fill. For years she had been a leader with the Sewing Party who regularly and quietly did so much behind the scenes. She took charge of the Church decorations at Church Festivals and Harvest Thanksgivings. She arranged for the Altar Flowers week by week, and looked after the Wednesday Whist Drives. She also was an active member of the Church Council. Her love for S. Silas' Church was so deep that whenever she could do anything to help, that help was freely given.

We thank God for all she has been to us. After service in S. Silas' Church on December 21st, her body was interred at Ecclesall Churchyard.

Older members will remember Mrs. Arnold, who passed peacefully to her rest on Christmas Eve. Her late husband was at one time a choir boy. Since his death at Buxton, she has been living in Sheffield, and latterly, at Hangram Lane, Ringinglow Road.

ENGAGEMENTS.

We beg to congratulate Miss Dorothy Kathleen Phyllis (Topsy) Skellington, of 34, Collegiate Crescent and Mr. Frederick Hoyland Green, of Grenoside, on their recent engagement.

We also beg to congratulate Miss Pamela Moore, of 8, Broomhall Road, and Mr. Reginald Lomas, who also have become recently engaged.

BIRTH.

At Weston-Super-Mare, on December 22nd, to the Rev. H. A. Birch and Mrs. Birch, (née Haythornthwaite) a brother, (David), for Mary Christine.

MOTHERS' UNION.

The affection of the member of the Mothers' Union for their Enrolling member, Mrs. Pearson, was very evident as they showed their deep regard for her at the Funeral Service which took place in S. Silas' Church, on Monday, December 6th. before the Committal Service at the Crematorium. We shall miss her dearly from our midst and always remember her gentleness, kindness, and generosity.

The Vicar has appointed Mrs. Talent to be our new Enrolling Member, and is grateful to her for undertaking this responsibility. At her right hand Mrs. Talent will have Miss Rochelle, who has kindly consented to help her, as occasion requires.

Through the kindness of Mrs. Talent and Miss Rochelle, our next gathering, on Monday, January, 10th, will be a Christmas Tea Party.

YOUNG MOTHERS' FELLOWSHIP.

We shall not be meeting on January 5th, but I hope we shall be able to do so on January 19th. I will however let you all know about this. The reason for the uncertainty is that we are moving house on January 4th. We are going to live at No. 10, Claremont Place, Tel. 62394 and here the meetings will be held in future on alternate Wednesday evening at 7-30 p.m.

The old St. Matthias Vicarage in which we now live has become an uneconomic proposition and the Church Commissioners who now own it are selling it. Hence the reason for our move. We shall not however be far away in Claremont Place and I hope we shall be able to continue our connections with St. Silas' as usual. A Happy New Year to you all!

H. Wickham.

THE CHURCH OF ENGLAND.

"Why do you belong to the English Church?"

The Archbishop of York says that he is asked, from time to time, to state briefly and in simple terms, the answer to that question. This is the Archbishop's uncompromising, straight answer:—

"First, it is the ancient Catholic Church of this land. It has come down to us from the earliest days of Christianity in England. It has experienced great changes—at the time of the Norman Conquest, at the Reformation, and during the last hundred years. But there has been no break in all that is essential in its continuity; there has never been a change from an old Church to a new Church.

It has always remained the same Holy Catholic Apostolic Church, with the same creeds, the same scriptures, the same sacraments instituted by Christ himself, with the same unbroken apostolic ministry, always with the same commission to preach the gospel and to build up men in Christ.

THE SIGN

Not ashamed to confess the faith of Christ crucified

No. 601

JANUARY, 1955

Vol. 51

The Living Church

Dorothy May Roberts, O.B.E.

By Canon R. H. Soar

IT happened in Canterbury thirty years ago. The Rev. Basil Roberts, lecturer at St. Augustine's College, training men for ordination for service overseas, met Dorothy Somerville, a woman doctor from Edinburgh, who was working at the local hospital. This young woman had public service in her very bones, inheriting from her mother a belief that women have a special contribution to make to public life.

'Be good, sweet maid, and let who will be clever,' was no motto for the Somerville household. Dorothy kept to her books, and took her degree in medicine at Edinburgh University. Her first appointment was at the Kent and Canterbury Hospital. So it was at Canterbury that the happy partnership began, which was to take Basil Roberts and his Scottish wife to the ends of the earth. For in 1922 they set sail for Singapore, the great port where Asia rubs shoulders with Europe, and is confronted by a religion that knows no distinction of race or colour, and in which Asiatic and European can share as brothers.

In Malaya

For eighteen years the Roberts were to work together in Malaya, for in 1927 Basil Roberts was consecrated Bishop of Singapore, a post which naturally brought many new responsibilities upon his wife. But to some people is given an inexhaustible fund of energy and enthusiasm, and Mrs. Roberts found much scope for her medical skill and her many-sided interests. Child

welfare, work among prisoners, with mental defectives, in hospitals, duties in connection with the Missions to Sea-



men and with the Mothers' Union, all claimed a share of her time and energy.

In 1940 Bishop Roberts was recalled by Archbishop Lang to take over the post of warden at his old college at Canterbury, so that the Church might be more ready to face the missionary challenge of the post-war years. The blitz on Canterbury rudely interrupted this task, but the bishop and his wife remained in the city for most of the war. It was in the early spring of 1941 that the writer of this article first had the opportunity of meeting Mrs. Roberts. The Army Chaplains'

Department had arranged a chaplains' retreat at St. Augustine's College, and we duly arrived with our kit and our ration cards, to find the bombed-out canons of Canterbury also housed and coped with at the college by the bishop's wife. She certainly catered splendidly for us, and we returned to our units cheered and refreshed not only by the retreat, but by the warmth of the hospitality we had received.

During the war years Mrs. Roberts took up many new public duties. She became a County Welfare Officer for the Joint War Organization of the Order of St. John and the British Red Cross,

The Mothers' Union

As the war drew to an end, Bishop Roberts became secretary of the S.P.G., and the family moved nearer London, Mrs. Roberts becoming President of the Mothers' Union in Canterbury Diocese. In November, 1952, she took over the work of Central President of the M.U., a post to which she brings all her missionary enthusiasm and vitality. Yes, and a great love for her home. For she is not lost in all this welter of public service. She still manages the home, does the cooking, washing, and dress-making for the family, and spends her spare time in the garden.

In 1952, Bishop and Mrs. Roberts travelled 33,000 miles to Ceylon, India, Malaya, Borneo, Hong Kong, Japan (and the bishop to Korea), to visit the S.P.G. missions in the far-flung stations of the world. They have brought back first-hand experience of the world situation; and Mrs. Roberts, as she sits at her desk in Mary Sumner House, or as she makes the chutney to cheer Monday's cold lamb, has the satisfaction of serving the household of God, whether in wide circles of world citizenship, or within the four walls of her own home.

A More Excellent Way

A Story of the Early Church

IT was a hot month. The stones of Rome and the dust of her streets did not even become cool at night.

Hypatius, a fat man of about fifty, patted his red neck with a handkerchief and turned from the window. He was a mean man, but Cedonius knew him too well to make a mistake when rendering his account. Cedonius bent his shoulders forward slightly in an attitude fitting to a slave, lowering his eyes and folding his hands in respect. As Hypatius looked at him, he thought for the hundredth time what a formidable creature this slave of his was. With the big, muscular figure of a gladiator he had the tact of a courtier and the brain of a successful general. It had been a good day when he had bought him, and an even better day when he had put him in charge of his household. It was one of the advantages of being a Christian that you could expect honesty from your slaves. As Christianity was illegal, it had its dangers, but on the whole Hypatius looked back upon his baptism with the sober satisfaction which he reserved for the conclusion of successful business deals. As for Cedonius, there was no telling what he might not become if he were freed. It was rather a shame to keep such a man in slavery, but it would be much more of a shame to lose such an asset. Hypatius had no intention of losing him.

The Business Manager

For his part, Cedonius was too ambitious. Unlike most slaves, who took things as they came, Cedonius dreamed of freedom. What is more, he confidently expected to free himself, for he was a self-reliant man who knew his own talents. He was not as other slaves were. Even Hypatius recognized his quality, and entrusted him with some of his own business and investments, and the other slaves in the house gave him their savings—such as they were—to invest. There was no doubt that he had done well with them. Christian slaves, of whom there were many in A.D. 187, were only too willing to sell information to a fellow Christian; it was not surprising that he had been so successful a business manager for Hypatius. But

recently he had begun to suspect that his success might be the means of keeping him in bondage. He had begun to wonder whether Hypatius would ever deprive himself of so profitable a servant, for Hypatius was always putting up the price of his liberty. Cedonius' hope, now, was to bring off a really successful *coup* before



HYPATIUS

M. G. M.

his master could put up the price of his liberty once more, and to do this he was forced to speculate. It was a risk, of course, but it had to be attempted, and he was not the man to be frightened of a risk. So he had made an investment with a Greek Jew called Myonides which, if it succeeded, would dwarf his other successes. He did not think of the possibility of failure, for he had invested too much of his own and Hypatius' money to make such a thought tolerable. Anyway, his information had led him to trust Myonides as far as one could trust any Jew.

The shadow of uncertainty at the back of Cedonius' mind disquieted him. After he had left the room, bowing to Hypatius, he was conscious of an old, accustomed anger: anger at being a slave; anger at a world in which four out of every five men and women were mere things—goods, chattels, domestic cattle—with no rights and no redress for whatever might be done to them; anger, perhaps, at God for countenancing such

a world. For the smallest faults a slave was subject to the lash, the treadmill, or even death; for a master might do as he wished with his own property, and the law supported him. Things were a little better in Christian houses. As they grew too old to be profitable, slaves were usually fed instead of being turned out into the streets to die, as was often the case in pagan establishments. But in Christian houses there was the full rigour of the Church to be taken into account. For even trivial sins against God the Church exacted formidable penance, while for the major sins there was no penance, for there could be no forgiveness; the sinner was excommunicated, and left to die without hope.

Enter Rufus

As he turned into the slaves' quarters, Cedonius resolved once again to be free of them within the year. Things would not fail. Things never did fail for him. He was different. If he relied on himself and used his abilities, he would succeed. The sight of Rufus plucking a goose cheered him. Rufus was a small, red-haired, cheerful little man of about forty who idolized Cedonius. He had given him all his savings to invest with a complete trust in Cedonius' ability to double them for him, and the mere sight of him helped to restore Cedonius' self-confidence. Rufus smiled at him.

'You're coming to-morrow?' he asked.

Cedonius had forgotten. The priest had sent word that the usual meeting would be at the house of Callisthenes the next day. It was typical of Rufus to remember. He was immersed in his Christianity to such an extent that he could be irritating at times; particularly with his habit of quoting the scriptures, most of which he seemed to know by heart. Cedonius sometimes felt that he could not bear to hear another word of Mark's gospel from Rufus. Well, it was all right for him, for he had nothing else to think about, but Cedonius had other things to memorize. Not that he was a bad Christian—far from it—but there was a time and a place for all things. But he would go to-morrow. It was a duty. Moreover, he would see Festus there, and Festus might have some information for him, for he was butler in the house of a banker. Yes, he would certainly go to-morrow.

(To be continued)



Picture Post

Bricks and Mortar

THAT 300,000 houses have been built in Britain in the year is the proud claim of those responsible, and a not infrequent item of news. So far, so good. Furthermore, some of them are very nice houses. In design, in amenities, they are often far in advance of the efforts of a former day. When the planners and the architects of to-day have finished, and the builders have rushed off to begin somewhere else, the results they leave behind them are more often than not, in terms of bricks and mortar, quite admirable. And that again is so far, so good.

But how many homes have been built in the year? Obviously the answer to that must lie to a considerable extent with the people in the houses. People, not planners, make homes. What is more, homes are made, not out of bricks and mortar, but out of the ideals, the beliefs, the personal disciplines of the families concerned. And where there is love, and care, a quiet sort of pride, and a Christian attitude to other people around, a good home can be made out of even the most unpromising surroundings. It is as true of home-making as of life in general, that man does not live by bread alone.

When the Archbishop of Canterbury

not long ago dedicated a brave little church on an enormous new housing estate, he drew attention to a glaring defect in the whole design of the place. There was no sense of community. There was little hope of achieving one because there was no centre of community life. There were just—houses. Row upon row, mile upon mile of them.

TOPIC FOR THE MONTH

flourish in isolation. And how can people bear one another's burdens, kindly affectioned one towards another, be good neighbours, Christian citizens, if it is their lot to sleep in a vast, impersonal human dump from which they must depart to work, to which they return to sleep, and in which there is about as much

This is not giving the potential home-maker a proper chance. The human family does not

natural sense of community as in a large railway station?

It won't do. Some of the new districts are being designed with thought. But this is not true of all. That the Church is keenly aware of this, and with small resources is doing what it can to meet the need, is matter for pride and satisfaction. It is a very hard, long-term task. Meanwhile, the powers that be, the back-room experts who plan these prodigious new settlements, may well be reminded that it is not houses only, but homes also, which count, and that homes are made of other things besides bricks and mortar.

SIGNET

JANUARY 1955

- 1 S. Circumcision of our Lord.
- 2 S. Second after Christmas.
- 6 Th. Epiphany of our Lord.
- 8 S. Lucian, P.M., c. 312.
- 9 S. First after Epiphany.
- 13 Th. Hilary, B.D., 368.
- 16 S. Second after Epiphany.
- 17 M. Antony of Egypt, Ab., 356.
- 18 Tu. Prisca, V.M., 265.
- 19 W. Wulfstan, B., 1095.
- 20 Th. Fabian, B.M., 250.
- 21 F. Agnes, V.M., c. 304.
- 22 S. Vincent, Dn.M., c. 304.
- 23 S. Third after Epiphany.
- 25 Tu. Conversion of St. Paul.
- 26 W. Polycarp, B.M., c. 155.
- 27 Th. John Chrysostom, B.D., 407.
- 30 S. Fourth after Epiphany. [King Charles, M.]

Days of fasting, or abstinence:
Fridays, 7, 14, 21, 28.

SONNET

From the Spanish

I AM not moved, my God, to love of thee
by heaven, where thou hast promised I shall dwell,
I am not moved by such a fear of hell
as would prevent me from offending thee.

Thou movest me, Lord; I am moved to see
thee nailed upon a cross and put to scorn,
moved to behold thy body wounded, torn;
thy insults and thy cruel death move me.

Thy love moves me, at length, in such a way,
were there no heaven, yet thee should I adore
and though there were no hell, thee should I fear.

I need no gift of thine, to love thee more;
had I no hope of that for which I pray,
as now I love, so should I hold thee dear.

D. Murrell Simmons

Youth Enquires Within

MINUTIAE

MINUTIAE are little things. Sometimes they are important, sometimes not. But important or not, they are often interesting. The Prayer Book is full of such little things. Consider first of all:

The Missing Comma

A comma—in or out—can completely change the meaning of a sentence. A most important comma is omitted from the Nicene Creed, part three. Here is the sentence, first without, then with, the important comma:

'I believe in the Holy Ghost, the Lord and giver of life.'

'I believe in the Holy Ghost, the Lord (,) and giver of life.'

Although the Church *recites* the first sentence, it *believes* the second. The first sentence says that the Holy Ghost is the Lord of life, and the giver of life. The second sentence says that the Holy Ghost is the Lord, and is (also) the giver of life; reminding us that 'the Father is Lord, the Son Lord, and the

PUZZLE CORNER

No. 1. PRAYER BOOK WORD GAME

From the letters of the word PHARISEE it is possible to make many other words: Sire, hare, seer, sere, seep, rase, pair, pears, rash, hire, And there are many others too.

Do not use the words given above, but try to see how many others *you* can make from the word PHARISEE, and with each one provide also a verse containing that word from the Prayer Book version of the Psalms.

Example: ARISE—'Let God arise, and let his enemies be scattered.' (*Ps. lxxviii. 1.*)

Any one may enter for the competition. Words must be of at least *four* letters. If you use the singular of a word (pear), you may not use its plural (pears). A letter may only be used the same number of times it appears in the master-word.

Send your entry to: The Editor, THE SIGN, 28 Margaret Street, London, W.1. Three book tokens, value 5s., will be given to the best entries.

(Try Psalms xxxix, xli, xlv, lvii, lxxix, lxxix to begin with.)

December answers: 121. Four; 122. Silas; 123. 'Consent thou not'; 124. Tabitha; 125. Light; 126. Lydia; 127. Michal; 128. Seventy times seven; 129. Mark; 130. Good Friday; 131. Twelve; 132. Alteration.

Holy Ghost Lord' also. (Athan-
asian Creed.)

The Printer's Error

What is your name? N.
or M.

And hundreds just quietly suppose that N stands for Nicholas and M for Mary. Most Prayer Book scholars, however, think that N stands for *nomen* (Latin: name), and the M was a misprint for NN, which means *nomina* (names), and was the conventional way of indicating a plural, just as MS. means manuscript, and MSS. manuscripts. Some have objected that few people had more than one name in former days. This objection is of no weight, because NN (or M) refers not to the possibility of one child having many names, but of many children being catechized at the same time.

A Scholar's Mistake

About the year 1530, Thomas Cranmer made a special study of the 'Liturgy of St. Chrysostom'—one of the Prayer Books of the Eastern Church. In it he found the prayer we now call the 'Prayer of St. Chrysostom,' and assumed that it was composed by Chrysostom himself. There is little evidence to support this belief, and quite a lot against it; but it is an understandable mistake, for St. John Chrysostom was nicknamed 'Chrysostom' because he had a 'golden mouth,' and this prayer is so beautiful that whoever composed it, he had, like Chrysostom, a 'golden mouth.'

The Story of the English Church

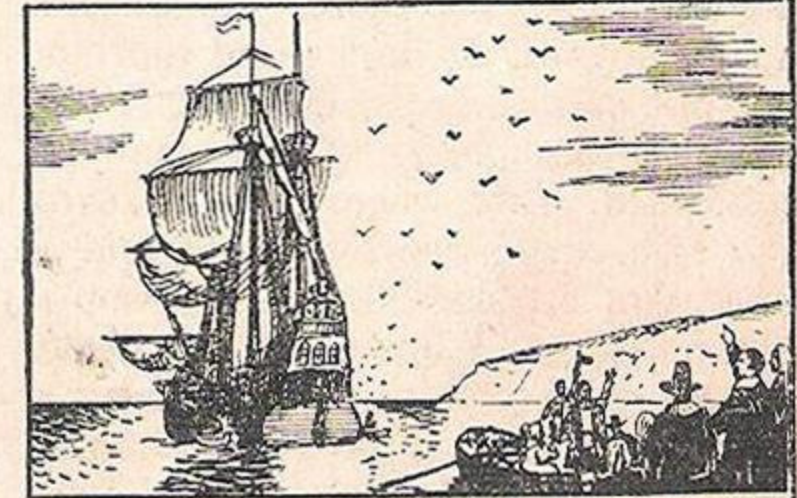
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THE 'AUTHORISED VERSION' OF THE BIBLE IS PRESENTED TO KING JAMES



THE PURITAN 'PILGRIM FATHERS', ENGLISH AND DUTCH, LEAVE ENGLAND IN THE "MAYFLOWER"

BE NOT HASTY

From the African jungle comes a fable which tells of the friendship between a wine-gatherer and a fisherman.

They lived together in the greatest concord. During the day the wine-gatherer collected palm-juice in little calabashes, and the fisherman laid his nets and traps in the pools and streams, and caught the fish which were entrapped in them. In the evening they returned home, shared the profits of their labour, and held friendly conversation.

One day, a young man heard them say that nothing could destroy their friendship, so he determined to put it to the test. He went away and, in the evening, collected the fisherman's nets and draped them round the palm-trees. Then he took the wine-gatherer's calabashes and hid them where the nets had been.

When the friends discovered this next day, they never stopped to discover what had happened, but abused each other with hasty words, and fell upon each other with sticks.

Then, when he knew that they were too exhausted to revenge themselves on him, the young man came out of hiding and said:

'You boasted too soon of friendship, and judged each other in haste.'

A Prayer

Help me, O Lord, not to be hasty in judgement.

Eight Part Serial

All God's Creatures

By Barbara Brookwood

FIRST INSTALMENT

IF Carol Curren had known of the new life, the widening horizons that were about to open out before her, she would have come downstairs with a much lighter heart on that showery April morning. As it was, she dreaded facing the family at breakfast. So little escaped her mother's lively brown eyes. She would know at once that something was distressingly wrong and would ask what was the matter. Then, though he would ask no questions, her father's affectionate concern would be roused, and young Peter would start teasing. But when she entered the dining-room they were talking all at once and took no notice of her until she asked, 'What's all the excitement about?'

Her mother handed her a cup of tea and, nodding across the table, said curtly, 'Ask your father. It's his news.'

Joe's characteristic calm was ruffled with animation and his long, lean face glowed with pleasure as he explained, 'Russell Grayson, a chap I was prisoner of war with, has come into a lot of money and bought a newspaper and plant in Cape Town. He's written asking me to go out as works manager, at three times the salary I'm getting now, and,' he added with proud emphasis,

'prospects of becoming a director.'

Peter exclaimed, 'Better fly, Dad, as he's paying the fare.'

'You get along to school or you'll be late,' Mabel Curren told her son. 'And not a word of this to any one.'

'No,' Joe supported her. 'Nothing's settled—yet.'

'O.K. Bye, Mother, Dad, Carol.'

'I don't see that there's anything to settle,' Mabel declared, the set of her head and the glint in her eyes expressing keen disapproval. 'You haven't seen this man for at least eleven years and he expects you to give up your job and me to leave my home and go and live amongst a lot of heathen blacks just because he's bought a business he knows nothing about.' She paused for breath and concluded, 'It's ridiculous. Whatever's the man thinking about, I should like to know.'

Joe could have told her. During the long days and nights in a prison camp men discuss things which, in normal times and circumstances, it would be disloyal to mention. He had told Russell Grayson, those many years ago, how increasingly he resented the fact that his family were not living in a house provided by him.

'I wasn't earning much when Mabel and I got engaged,' he'd confided. 'We couldn't have got married nearly as soon as we did if her mother hadn't died and left her the house and furniture. It didn't bother me at first, but later it irritated me more and more every time she referred to "my" house and "my" furniture. When I suggested moving she wouldn't hear of it and she wouldn't get rid of a stick of the furniture and let me buy new.'

Grayson had nodded understandingly. Joe went on, 'If only I could make a fresh start, abroad, say—where I could earn big money—' And they'd made a pact that if ever either came into money he'd help the other achieve life-long hopes and ambitions. Grayson, a bachelor, with no living relation but a senile grandfather, wanted to be free to travel. He'd done so since inheriting the old man's wealth. Now he was offering Joe his chance, remembering their pact. And all Mabel could say was, 'Ridiculous.'

'I could give you and Carol all kinds of luxuries,' he defended. 'Build a fine house, buy you all the latest labour-saving devices, have a car—' He looked at his daughter, awaiting her reactions, but she wasn't listening. There was a far-away look in her grey eyes, her forehead was creased in a frown beneath the centre parting of her thick, dark hair, and her mouth trembled as she made pretence of eating. 'Carol!'

Startled at his raised voice, she turned her head and looked at her father inquiringly.

'You'd like a car, wouldn't you? You'd like to travel? To live in a perfect climate?'

The man for whom she had felt the deepest love, the greatest respect, had had a beautiful car. They had planned to travel. Climate didn't matter when they were together. Last night he'd told her he had something very important to ask her and was confident her answer would be 'yes.' When two people loved one another as they did surely there was only one question to ask, only one answer to be given. But the proposal he had made was not an honourable one.

Carol had rushed home to the sanctuary of her bedroom, numb with shock, feeling almost defiled, knowing him to be a man of no principle, scornful of Christian marriage and ideals. Somehow she had to go on with her job, her social and home life, as if nothing had happened. The problem was—how?

Her mother was talking. 'There's nothing wrong with my house and a car isn't essential to health and happiness, Joe,' she was saying. 'And of course Carol doesn't want to leave the hospital and give up her guides and Sunday school and all her friends.'

The Puritans and James I, A.D. 1603 to 1620



AND DECIDES AGAINST THE PURITANS



BUT ORDERS A NEW TRANSLATION OF THE BIBLE



AND LAND AT PLYMOUTH ROCK IN MASSACHUSETTS

IN THE REIGN OF JAMES I THE FIRST, THE PURITANS AGAIN TRIED WITHOUT SUCCESS TO IMPOSE EXTREME PROTESTANT IDEAS ON THE CHURCH, AND TO ABOLISH BISHOPS.

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GASFITTERS,

AND

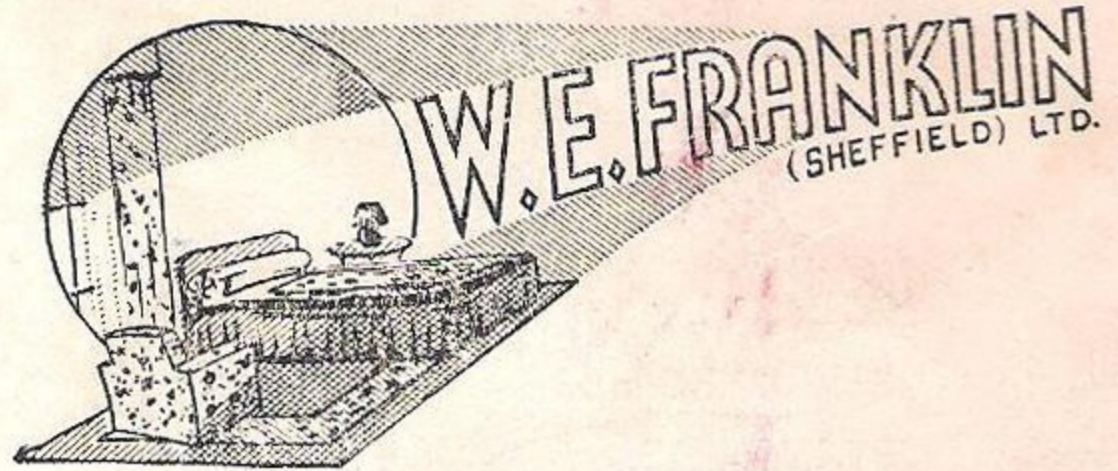
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