

# FORTY DAYS AND FORTY NIGHTS

## FORDINGBRIDGE AND RINGWOOD PARISH MAGAZINE

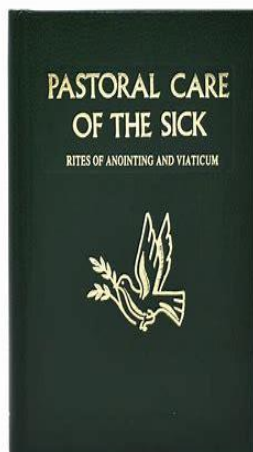
### In This Edition:

- Fr Paul says.....
- Reading Recommendations (Penny Sharp)
- Poetry Please (Anon)
- Presentation Picture (Sheila Wade)
- More Good Things (Helen Eales)
- A Forgotten Prince (Chris Basham)
- Cookery Corner (BBC)
- Indoor Curling (CAFOD)
- Interesting Talk? (Richard Morris)
- Peat (Sheila Wade)
- Fabulous Forest (Chris Basham)
- A Little Bit of Wisdom (Plato)
- End Bits (Ed)

### Fr Paul Says.....

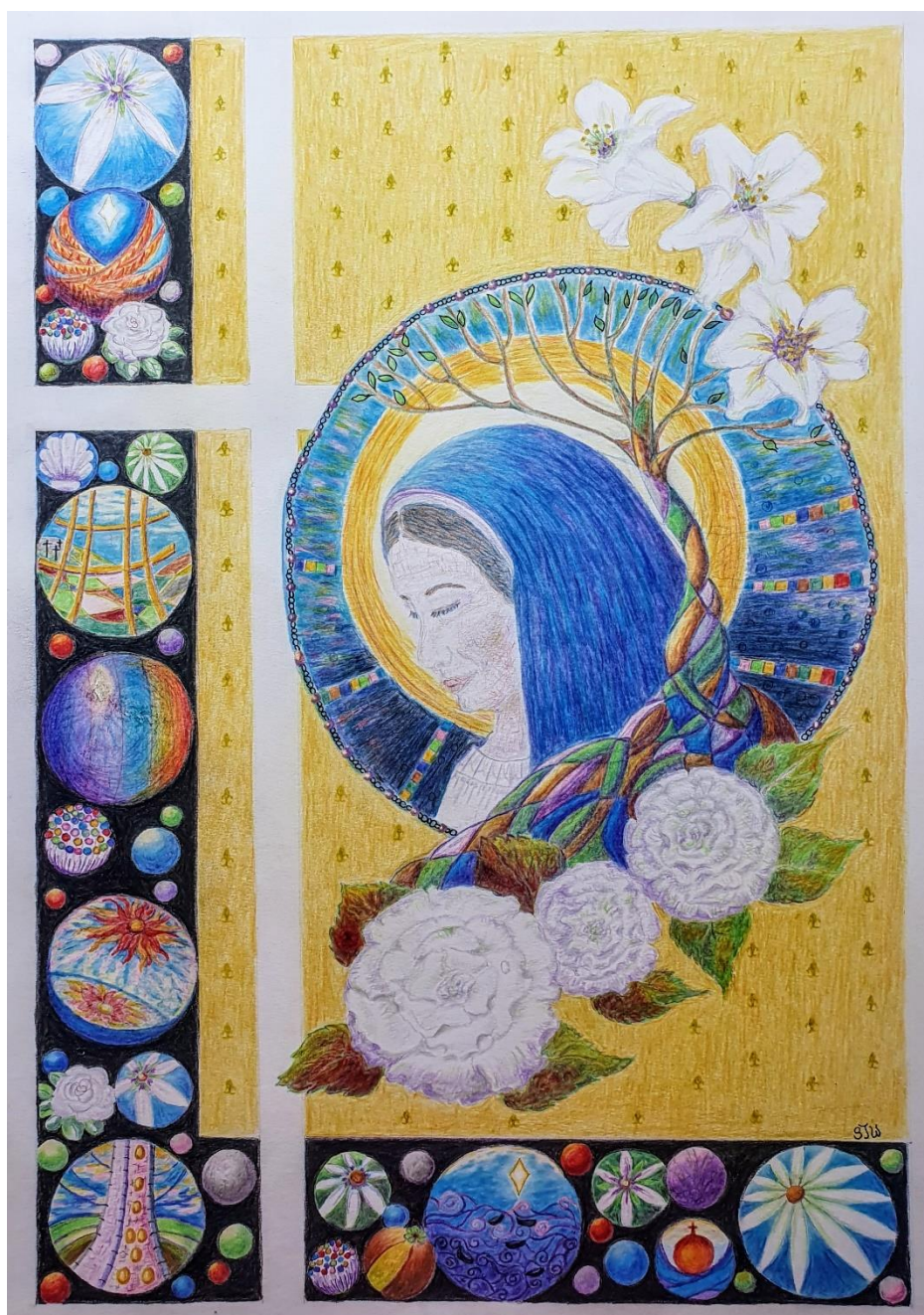


Most priests carry around, or have within easy access, a small book and a tiny silver container called an oil stock. The book is called 'Pastoral Care of the Sick' and the small silver container contains the 'Oil of the Sick' or in Latin, the 'Olea Infirmorum'. It is blessed by the Bishop during Holy Week.



Having the items nearby and all the time is an important part of a priest's work, which is his care of and ministry to the sick. When I was a

## Presentation Picture



St Mary's Church in Aldershot has been facing some challenges in recent years, and so to provide support, encouragement, and inspiration, to the parish, Sheila Wade has applied her considerable artistic talent to provide them with a Work to embellish their church and to celebrate its dedication to Mary the Mother of God (Ed)

Sheilas says "It is watercolour, dry on dry, 300 gsm paper A2 in size.

The frame I've chosen is walnut veneer with a small amount of gold on the inside of the frame and with three mounts. The colours are lapis lazuli (nearest the picture), gold and then dark teal blue going towards the frame.

It will be back from framing next week I think, and am hoping it will look lovely. It will be up at St Mary's later in September".

**Commentary on symbolism within the portrait based on my thoughts and experiences. Each person looking at the portrait will see and reflect on different things.**

Gold figured silk backdrop with Fleur de Lys embroidery: referring to Mary as Queen, with the colour gold representing the importance of Mary and also a reference to the House of Gold from Solomon's Song of Songs and Litany of Loreto. The Fleur de Lys are royal emblems.

Cross: Shown using negative space and overlaid over the gold silk and the japanned border.

Mary Roundel: Placed over the gold silk background and defined by the rosary. Mary is positioned below the cross. Three white roses, representing purity, glory and sorrow (a tear from Mary is on one of the flowers), are placed on leaves which progress from autumnal decay through to green shoots at the top of the olive tree referring to renewal. The green shoots also refer to Noah's Ark and the presence of the Holy Spirit. Three traditional Madonna lilies are at the top of the roundel and represent innocence, virginity and purity. The colour gradient in the roundel from bottom to top, dark to light, represents a journey of faith.

hospital chaplain at Winchester, I could be called upon at any hour of the day or night to visit a sick person to administer the Anointing of the Sick or Viaticum. Very often the celebration of these 'rites' can occur outside the hospital or care home when a priest meets a person who is anxious about their health or who has received news that is troubling from a health professional.

### The Anointing of the Sick

The sacrament of anointing, one of the seven sacraments, is intended for those whose health is seriously impaired by sickness of advanced age. "It is a sacrament through which the Church supports the sick in the struggle so often associated with illness and it makes present in the recipient Jesus's work of healing. Because baptism joins us all together as members of the 'Body of Christ', what happens to one member affects us all. The sacrament of anointing expresses the share that each person has in the suffering of others. When the priest anoints the sick, he is anointing in the name and power of Christ himself."

In my experience, the Sacrament of Anointing is underused. This is possibly because many understand that it is intended for the person who is in immediate danger of death. That is a misunderstanding. The sacrament is for those whose health is 'seriously impaired.' Many receive the sacrament before they undergo surgery or who are undergoing treatment for cancer or any other affliction that causes distress because it is a major health issue. And the weakness and frailty of advanced age would also be open to the sacrament of anointing.

Because Anointing of the Sick is a sacrament of healing, along with the sacrament of confession, it has its effects in the restoration of health and, therefore, embraces the work of health professionals in the work of healing. It is also unites the sick person with the paschal suffering of Christ, it gives strength, peace and courage, it forgives sins and it prepares us for eternal life.

### What happens when a person is anointed?



The prayer of faith: The Church community, with the family and friends of the person, represented by the priest, pray for the person to be anointed and, if they are able, the person should also join in the prayer.

The laying of hands: This is a sign of blessing and to indicate that the person is the focus of the Church's prayer. It is an invocation in which the Church prays for the coming of the Holy Spirit upon the person.

The olive tree is a symbol of Palestine and is also associated with Mary. The tree trunk is made up of tonal variations of the portrait's palette colours blended together (these colours are used throughout the artwork). The different colours working together suggest different people and groups working together being stronger than working alone, and refers to our parish journey. The palette colours are depicted in the roundel as three bands on each side of Mary, referring to Mary as my inspiration.

Mary is drawn as an older determined woman at prayer. She is often depicted reflecting the culture and traditions of the artist. I am from Canadian/American immigrant heritage, and I looked to North American First Nation peoples for inspiration for her features and skin colour.

The "black japanned border" on two sides of the portrait is an interpretation of parts of the Litany of Loreto, which we use as a prayer and meditation in our Wednesday Holy Hour. These symbols are placed on the border, with other imagery associated with Mary.

From top left, with some images repeated throughout the border: The flower of clematis as Queen of the Climbers, referencing Mary as Queen.

Fruits or planets: flowers and fruits represent Mary as virgin and mother and planets as Queen of Heaven.

Spiritual vessel as the instrument of the Holy Spirit; Mary gave birth to the Son of God. Not a cup cake with smarties but a representation of the seed head of the cow parsley, also called the Bishop's hat, which represents sanctuary. The colour of the seed heads are the portrait's palette colours and represent different groups and individuals seeking sanctuary.

Mystic rose: from John Henry Newman's writings referring to Mary's Assumption. Shells representing baptism and also pilgrimage.

The flower of a daisy, representing innocence and simplicity: a flower associated with Mary.

Gate of Heaven: Jesus's route from heaven to earth through Mary his mother.

Morning Star: precedes the rising of the sun and the dawn of the day/the presence of Jesus in our lives.

Mirror of Justice: Mary reflects the sanctity, holiness and goodness of God.

Tower of David, from Solomon's Song of Songs referring to defending Jesus and being ready to protect us.

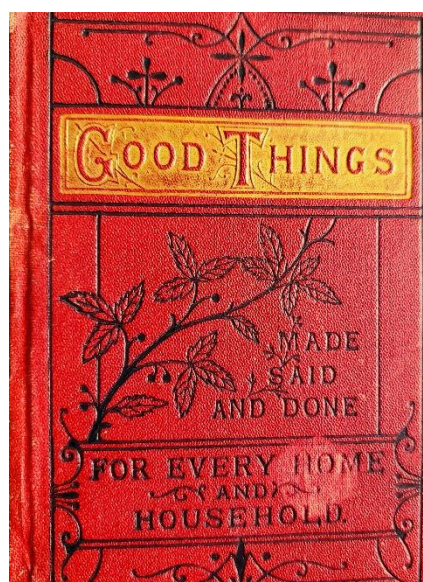
Hazelnut of Julian of Norwich, representing the concept of divine love.

Solace of migrants: boats in a rough sea, looking to the morning star

Seat of wisdom: the golden orb represents Jesus as King, raised in the lap of his mother.

(Sheila Wade)

## More Good Things!



A little book this old, shines a light on the concerns and life styles of its day. It was published in 1885. Today we are spoiled by the conveniences we have to help manage our homes and assist with our daily tasks. I know that I, for one, can sometimes be quite grumpy about doing housework (we can't imagine it! Ed) but reading this advice served to remind me how easy life is for us these days. This is a chapter which describes a seasonal task faced by housekeepers which, thankfully, we are not subjected to today. It is full of handy advice and warnings of pitfalls and, naturally, promotion of their product, Goodhall's Brunswick Black:

"A HINT FOR HOUSEKEEPERS

During the bright summer months, when the run upon the coal-cellar has ceased for a time, and fires are done away with until the approach of winter renders them again necessary, there is nothing perhaps more annoying to the housekeeper, or detrimental to the hearth rug and carpet before the fire-place, than the continual blackleading that is necessary to impart polish and freshness of appearance of the fire-stove and its immediate frame-work, and the fender that lies before it. Servants are expected to roll up the hearth-rug and lay a piece of hessian or a large course cloth in front of the grate before commencing operations, but these necessary preliminaries are often omitted, and the hearth-rug is folded in two and used as a kneeling mat, and the carpet is soiled and partially spoiled by spots and splashed of the blacklead.

The anointing with oil: To anoint the sick with oil signifies healing, strengthening, and the presence of the Holy Spirit. In fact, it is a sacramental sign of the presence, power and grace of the Holy Spirit. The priest anoints the person on the forehead with a sign of the Cross and says “Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. Amen. And then he anoints the hands in the same way saying, “May the Lord who frees you from sin save you and raise you up”.

**Holy Communion as Viaticum**

This is the celebration of the gift of the Lord’s Body and Blood as food for the journey. It is food for the passage through death into eternal life and it is the proper sacrament for the dying Christian. It is the last sacrament of the Christian life. It should take place within Mass, but this is not always possible. As he administers Holy Communion, the priest says, “May the Lord Jesus Christ protect you and lead you to eternal life.”

If no priest is available, an Extraordinary Minister of Holy Communion may administer Viaticum.

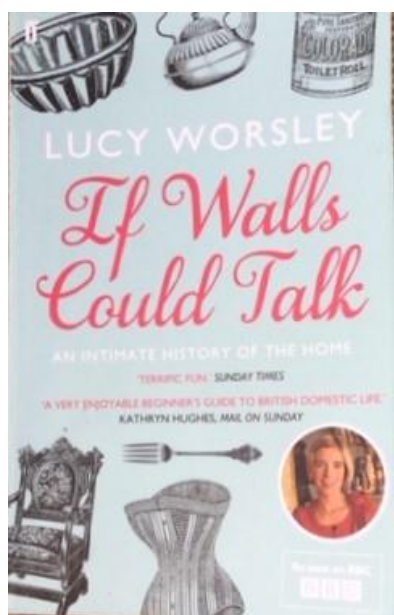
**Participation**

Both in the Sacrament of Anointing, and Holy Communion given as Viaticum, the recipient must be able to participate in the celebration. That is why it is important for the celebration to take place while the person is fully conscious so that faith can be expressed.

**Sacraments of Healing**

Anyone who feels that they would like to receive the sacrament of anointing should approach a priest with the request. The same is true of the other sacrament of healing which is confession. I am always available for confession at Fordingbridge at 5.30pm on a Saturday and in Ringwood before and after the 10.00am Mass on Wednesday. If there is no Mass on Wednesday, then I will not be available for confession.

**Reading Recommendations**



I could hardly stop myself reading this, so I decided that I’d have a break from fiction (and also from Irish writers - how does a little country like Ireland produce so many wonderful writers?) and tell you about this amazing book.

There is a way, however, of avoiding this, and all housekeepers would do well to adopt it. At the commencement of the summer season the entire face of the grate, the bars, back, and flap at the top, if there be any, should be well cleaned as soon as the chimney has been swept, and the coated with GOODHALL’S BRUNSWICK BLACK.

Brunswick black is a species of black varnish well adapted for application to ironwork of all kinds and tinned ware, provided always that such ware is not used for cooking purposes. When it is used, a little should be poured into a clean earthen saucer, and applied with a small paintbrush technically called a sash tool.

When a fire-stove has been treated in this way, the window should be left open at top and bottom to allow of free ventilation until all smell has disappeared; and care should be taken to raise no dust in the room by sweeping or otherwise, until the varnish is set and become quite hard. A fire-stove thus treated will preserve a fresh and bright appearance all through the summer, and nothing more need be done to it until fires are relighted, when it may again be blacklead as usual.

It may further be made ornamental by setting within the bars a large pot filled with ferns, and a row of ferns in pots may be placed in front of the stove within the fender. If the pots in which the ferns are placed be kept in other pots larger in size, less watering will be required, and to prevent any escape of water into the grate or on the fender after watering, care should be taken to set each pot in a large earthen saucer, which may be nearly hidden from sight by filling it with moss. The rich green of the ferns will find an admirable contrast in the bright black surface of the stove.

All iron articles, such as coal-scuttles, &c, when not required for use during the summer season, should be coated with GOODHALL’S BRUNSWICK BLACK before being laid up in ordinary. Those which show any signs of holes in the bottom should be sent to the tinman or zinc worker, that a sheet of zinc may be laid over the inside and riveted strongly to the iron sheet of which the coal-scuttle is made. When sent home the new work should be varnished over with GOODHALL’S BRUNSWICK BLACK. By such treatment all utensils of this kind will be fresh and sound when again brought into use.”

All this demonstrates the hard work and a laudable enthusiasm for ‘make do and mend’ which in these days of a throw-away culture we would do well to emulate. I wonder how many tinmen there were in each town back then? Of course, it is worth remembering that the housekeepers were often in some sort of service in a grander house and the lady of the house won’t have had to contribute much to all this herself.

Finally, this month’s motto from page 97: “No household work is too trifling to do well.”

(Helen Eales)

**A Forgotten Prince**



We all get to hear about ‘ Good King Richard’ and ‘Bad King John’. Not everybody knows that they had a less well known dissolute elder brother, Henry, who was called ‘The Young King’ and still less know about another brother, William Longspee.

Henry II had a complicated family, and not all his children were legitimate. William was born on the wrong side of the sheets because Henry was married to the feisty Eleanor of Provence, but William’s mother was a rather attractive young thing-about-court called Ida d’Tostig who took The King’s eye in one of his duller moments, possibly while his wife was held prisoner, as she was, for around ten years at Old Sarum.

William was recognized by his father and grew up a prince, although not as an equal to Richard or John, to whom he later became particularly attached. William was raised a soldier, and he fought with Richard in France, so well, in fact, that his big brother rewarded him with the hand of the very wealthy and desirable Ela, Countess of Salisbury, which gave the young prince both a powerbase and lands. The death of Richard brought William to prominence as a leading force, both in politics and warfare.

John seems to us to have been a dreadful king (I can forgive him his quarrel with The Pope, but he seems to have been quite happy to starve to death the families of friends he had fallen out with and, almost certainly, murdered his nephew Arthur of Brittany with his own hands as well, which, I think, renders him a less than sympathetic character), however,

William seems to have been a loyal soldier for almost the whole dismal reign as John steadily lost his lands in France and dallied with his newly wed teenage bride, having abandoned and imprisoned his first queen.

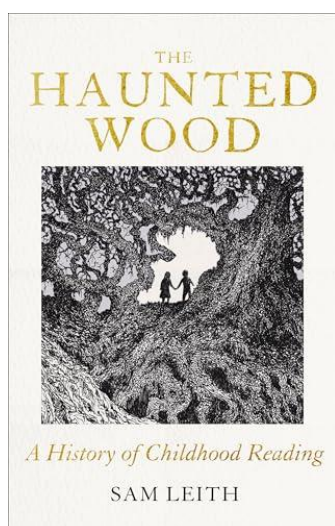
Is I s divided into sections. The first is entitled The Bedroom. Not as saucy as it sounds, it describes medieval sleeping arrangements - in fact, in medieval times there were no bedrooms, people slept anywhere they could, and all huddled together. Beds are described, and bed linen and covers; the bedtime routines of the monarchy, and of their subjects; sickness is included in this section, as is childbirth, dressing and the arrival finally of the private bedroom (quite recent).

The next section is entitled The Bathroom. Again, until quite recently, there were no bathrooms. This chapter is not for the squeamish, and no detail of personal care is omitted. Very fascinating, but we will not dwell too long on the contents of this chapter here.

Next the grand hall, parlour or sitting room is discussed. Originally one room served all purposes - cooking, eating, sitting, sleeping, but this chapter explains how wealthier citizens required separate spaces for all these activities. The parlour, in all classes, became a place to receive visitors and display your best things. (So different from my living room, where we sprawl about on cheap sofas, and the television has replaced the fireplace as the focal point of the room). This chapter also deals with heat and light, furniture, relations with servants, death and funeral rituals and many more aspects of social life.

The final section is the kitchen. It describes not only with the physical changes in kitchens over the centuries but also developing tastes in food (I didn't know that until the 19th century, food was never consumed raw, and vegetables were cooked to a pulp), dining etiquette, table manners, alcohol, washing up.

You learn as much in this book about social history as about the home, and is so readable that you hardly need to use your brain at all - the information just goes in.



This is a book for anyone who reads stories to children, or who has had stories read to them or who loved reading as a child (or as an adult for that matter). The author is the literary editor of The Spectator, and he has researched this subject thoroughly and extensively. He begins at the beginning of time, when the tradition of storytelling began.

Until recently children's stories did not exist as a separate genre. In fact, the state of childhood didn't exist - children were 'adults-in-waiting, to

While William was formidable (he won a notable naval victory at Damme) he lost his crucial battle at Bouvines in 1214 where John's hopes of recovering Normandy and Anjou were dashed and William was captured. Ransomed by John, he tried to help recover his brother's position in England, but finally defected to The French when the barons invited the Capetian heir to take the throne of England. Soon after, John died bringing his son Henry, a nine year old, to the throne. Longspee rejoined the English cause and fought with William Marshall at Lincoln where the French faction were defeated and the recovery of England began.

In later years, Longspee served his nephew Henry III as a diplomat. Returning from France he first became ill and was then shipwrecked off the Isle d'Re, but survived and found refuge in a convent. His life despaired of at Home, attempts were made to marry Ela, still quite young, to a nephew of Hugh de Burgh, although Ela was having none of it. William returned an angry, but sick man and died in his castle at Sarum in 1226. There was talk of poison, and then there is the rat - but that is another story. William was buried in the Lady Chapel of the new Salisbury Cathedral, where he and Ela had both laid foundation stones in 1220. Ela went on long after to found a Convent at Laycock. She never remarried, and William's tomb can still be seen in Salisbury Cathedral.



(Chris Basham)

## Cookery Corner

### Simple Apple Pie



#### Ingredients:

#### For the filling

- 5oz golden caster sugar, plus 1 tbsp for sprinkling
- 1 tsp ground cinnamon
- 2 tbsp cornflour
- 600g/1lb 5oz Bramley cooking apples, peeled, cored, sliced

#### For the pastry

- 400g/14oz plain flour, plus extra rolling
- 2 tbsp caster sugar
- 1 lemon, zest only
- 250g/10oz cold butter, cut into cubes
- 1 free-range egg, beaten with 2 tbsp cold water, plus 1 free-range egg, beaten, to glaze

#### Method

## Interesting Talk?

On Sunday, 20 October 2024, St Thomas More Catholic Church in Bournemouth will host a captivating public talk entitled *'The Maronite Christians in the Holy Land,'* from 3pm to 5pm UK time. The event offers a rare opportunity to explore the rich history of Maronite Christianity, focusing on its ancient Aramaic liturgies and the language spoken by Christ. Expert speakers, joining both in person and via live video link from the Holy Land, will provide valuable insights into the Maronites' current status and practices in the region. A special highlight will be a presentation on the Aramaic Centre in the Galilee.

This unique event is organised by Ordinariate Catholics in the UK in collaboration with Maronites in the Holy Land. Tickets are priced at £7 per person or £10 per family, and advance booking is required. The venue, St Thomas More Catholic Church, located at 42 Exton Road, Iford, Bournemouth, BH6 5QG, offers free parking for attendees. To secure your tickets, visit [ticketsource.co.uk](https://ticketsource.co.uk). Don't miss this insightful afternoon of history, faith, and cultural exploration.

(Richard Morris. On behalf of the event organisers )

## Peat

One of the many things I do, now I am retired, is volunteering for the National Trust.

be protected, raised and trained as soon as possible to become productive members of the tribe'. (This links in with Father's sermon last weekend when he described the status of children in Jesus' time). Children listened to adults' stories. Gradually myths and folklore became 'domesticated' and were written down and became the fairy stories we read to children today.

I have not read very far into the book yet, but it will discuss more or less chronologically all the authors we loved as children, and the development of children's literature as a separate genre, and how there is a direct link from the very earliest storytelling to contemporary children's literature (for example, shades of Aesop can be found in Julia Donaldson's 'The Grufflo').

But this book is so wide ranging and comprehensive and fascinating, that I cannot describe it any more. I urge you to read it (you can borrow my copy). My main thought at the moment as I read this book is that a child who is not read to or told stories to is a deprived child indeed, and I shall continue giving a small collection of books to any new baby of my acquaintance.

(Penny Sharp)

---

## Poetry Please!

---

Here is a simple – I like simple - devotional song to go with Sheila's picture. It dates from the fifteenth century, so roughly contemporary with Chaucer. I think it illustrates the beautiful genuine and simple devotion of a simple poet. You get it first in its original Middle English, but, if you prefer, the modernized version follows. Read it aloud!

'I syng of a maiden' (1400)

I syng of a mayden  
That is makeles,  
king of alle kinges  
to here sone che chees.

He cam also stille  
Ther his moder was  
As dew in Aprylle,  
That fallyt on the gras.

He cam also stille  
To his modres bowr  
As dew in Aprylle,  
That falleth on the flowr.

He cam also stille  
Ther his moder lay  
As dew in Aprylle,  
That falleth on the spray.

Moder & mayden  
Was nevere noon but she:  
Well may swich a lady  
Godes moder be.

Modern English version

I sing of a maiden  
That is matchless,

1. For the pastry, place the flour, sugar and lemon zest into a bowl and rub in the butter until the mixture resembles breadcrumbs. Add the beaten egg and stir with a round-bladed knife until the mixture forms a dough.
2. Set aside one-third of the pastry for the lid. Roll out the remaining pastry on a lightly floured surface until the thickness of a pound coin and 5-7cm/2-3in larger than the pie dish. Lift the pastry over the rolling pin and lower it gently into the pie dish.
3. Press the pastry firmly into the dish and up the sides, making sure there are no air bubbles. Chill the fridge for a few minutes.
4. Preheat the oven to 200C/180 (fan)/Gas 6. Place a baking tray into the oven to preheat.
5. For the filling, mix the sugar, cinnamon and cornflour in a large bowl. Stir in the apples.
6. Place the apple filling into the pie dish, making sure that it rises above the edge. Brush the rim of the dish with beaten egg.
7. Roll out the reserved ball of pastry. Cover the pie with the pastry and press the edges together firmly to seal. Using a sharp knife, trim off the excess pastry, then gently crimp all around the edge. Make a few small holes in the centre of the pie with the tip of a knife. Glaze the top with beaten egg.
8. Lightly knead the pastry trimmings and re-roll. Cut into leaf shapes place all around the edge of the pie, slightly overlapping each other, and glaze with more egg. Sprinkle the pie with sugar and bake in the centre of the oven for 45–55 minutes or golden-brown all over and the apples are tender.

(Hairy Bikers – BBC)

---

## Indoor Curling

---

On 7<sup>th</sup> September the Ringwood and Fordingbridge Joint CAFOD Group laid on another Indoor Curling Evening. Because of the size of the hall, we changed the format slightly so there were six tables competing against each other rather than individuals competing. Everyone had at least one go and there were careful calculations to be made by Helen Rawlins and Mary Richardson to judge the winning table.

As usual on these occasions, there was a wonderful selection of food provided by the attendees, which numbered about fifty people. The bar was pretty busy too selling soft drinks, wine and beers.

Indoor Curling is an activity which can be enjoyed by all ages and abilities and the children

Not in one of the big houses, but as a tour guide in a really lovely, conserved watermill, White Mill, in Sturminster Marshall just a few miles up river from Wimborne.

White Mill is a very interesting building with a good deal of its 18<sup>th</sup> century machinery in place. Part of the Bankes family story, as it belongs to the Kington Lacey estate, White Mill has a tenuous but interesting connection with 18<sup>th</sup> and 19<sup>th</sup> century smuggling on the south coast... and that is another story for another time.

White Mill appeals to me as a place as it is in a beautiful tranquil setting, close to the River Stour, of course, and with masses of wildlife on site and visiting. Almost every time I am on duty, I see our resident kingfisher (he is a resident as they have territories which they defend vigorously). We also have otters visiting, and each spring if I am lucky and quiet I will see the kits. This year we have also "acquired" a beaver. Not been spotted yet but there is plenty of evidence on the trees of its activity. Dorset Wildlife Trust people have been down to confirm that we do indeed have a beaver, unlicensed, and so we are all trying to work out where it has come from. The nearest licensed site is in Gillingham, so maybe one of the Gillingham beaver family decided to go on a journey! Watch this space for more news. So where does peat come into this story?



Well, one of the benefits of being a National Trust volunteer is that I get to visit any of their conservation projects they have running. And peat bog and mire conservation is one of their local current projects. So last week I had a great two hour guided walk around the project at Holt Heath, part of the Kingston Lacey estate, between Wimborne and Ringwood. I was particularly keen to go on this visit as Holt Heath is one of my favourite walking areas and I was wondering what was up with all the ranging poles and survey sites... not to mention why some areas were so wet!



The National Trust are working in a consortium with Dorset Wildlife Trust, Forestry England and other organisations as part of the Dorset Peat Partnership to restore peat environments, one of the most effective carbon sink mechanisms that exists in this country. So, a major contributor to action against climate change. And in addition to restoration of peat bogs and mires for climate change reasons, the restoration can help to

King of all kings  
For her son she chose.

He came as still  
Where his mother was  
As dew in April  
That falls on the grass.

He came as still  
To his mother's bower  
As dew in April  
That falls on the flower.

He came as still  
Where his mother lay  
As dew in April  
That falls on the spray.

Mother and maiden  
There was never, ever one but she;  
Well may such a lady  
God's mother be.

(Anon)

---

### A Little Piece of Wisdom

---

Wise men talk because they have something to say; fools, because they have to say something.

(Plato)

---

### Breamore House on a Dull Day

---



enjoyed having fun with the equipment during the interval. There was also a raffle during the interval with a wide selection of prizes which the youngsters helped with by drawing the tickets from the bowl. There was one very tiny attendee, however, who seemed to find the whole thing too much to stay awake for. She won the hearts of everyone and was on the winning table too!

Big 'Thank You' to everyone who helped out beforehand, during and after the evening. The money will soon be on its way to CAFOD (Catholic Aid for Overseas Development) where it will be gratefully received and put to very good use.

It will be the Harvest Family Fast Day on Friday 4<sup>th</sup> October when our parishioners are famously generous in donating to as well. Look out for the envelopes!

(Ringwood and Fordingbridge Joint CAFOD Group)



(CAFOD)

prevent flooding, increases biodiversity and stores water for drought events. Slam dunk as we would say in the States. More about the Dorset Peat Partnership here: <https://www.dorsetwildlifetrust.org.uk/what-we-do/conservation-work-land/dorset-peat-partnership>

(Sheila Wade)

---

### Fabulous Forest

---

The Forest is very wet again and not good walking. I drove round Hyde and Gorley this afternoon and wished I hadn't. I got through Blissford Ford and went down to Gorley where Hern Lane was awash and all very wet along the bottom. Let's hope it dries up!

(Chris Basham)

---

### End Bits

---

Many thanks to all contributors, especially Sheila for her fabulous artwork. Another of her many talents! I think it is really interesting to go through the iconography of a picture too – so many layers of meaning! This might be an idea for future articles analysing or commenting on Artworks. Any offers? Penny's "The Haunted Wood" Reading recommendations) reminds me of something possibly similar I read at University concerned with children's reading called "The Cool Web". I looked on my bookshelf, but can't find it.

We seem to be struggling again for gardening hints and things rural and outdoors. It is really good to have regular features. Anybody fancy taking on a weather column, perhaps? Observations, photographs, meteorology?

Chris