

Donations

October 2025

**GREETINGS FROM
LUDLOW
METHODIST
CHURCH**



Château des Avenieres - Annecy, France

Taizé – some FAQ's

What is Taizé?

Taizé is a meditative form of contemplation and worship.

Where did it originate?

The Taizé community was founded eighty-five years ago by Brother Roger (Shütz). He wondered what it really meant to live a life according to the Scriptures and began a quest for a different expression of the Christian life. Brother Roger said, "The defeat of France awoke powerful sympathy. If a house could be found there, of the kind I had dreamed, it would offer a possible way of assisting some of those most discouraged, those deprived of a livelihood; and it could become a place of silence and work."

During the second world war, Taizé became a place of sanctuary and refuge.

(For more information please see: en.wikipedia.org/wiki/Taizé_Community#History)

Is Taizé worship only about singing/chanting?

No, there is a format for those who go to Taizé and stay for a while. Morning prayer, Breakfast, Bible introduction with a brother of the community followed by quiet reflection or small group discussion, Midday prayer, Lunch.

Song practice (optional), Practical tasks, Tea time, Workshops (optional), Supper.

Evening prayer and Informal gathering at Oyak, a common area at Taizé (optional).

Of what will our Taizé sessions consist?

- It will be simple.
- We begin with a prayer and a short silence.
- Song – which is repetitive and with which one may join in or not as one wishes
- A short Bible reading.
- Silence for contemplation on the reading – what stands out for you? It may be a single word, a phrase, or a verse(s).
- Song (same form above)
- Prayer leading to quiet for presentation of own prayers to God
- Song (same form as above)
- Blessing

You are invited to

Taizé Worship

Every Wednesday

10.00 a.m. – 10.30 a.m.

at Ludlow Methodist Church

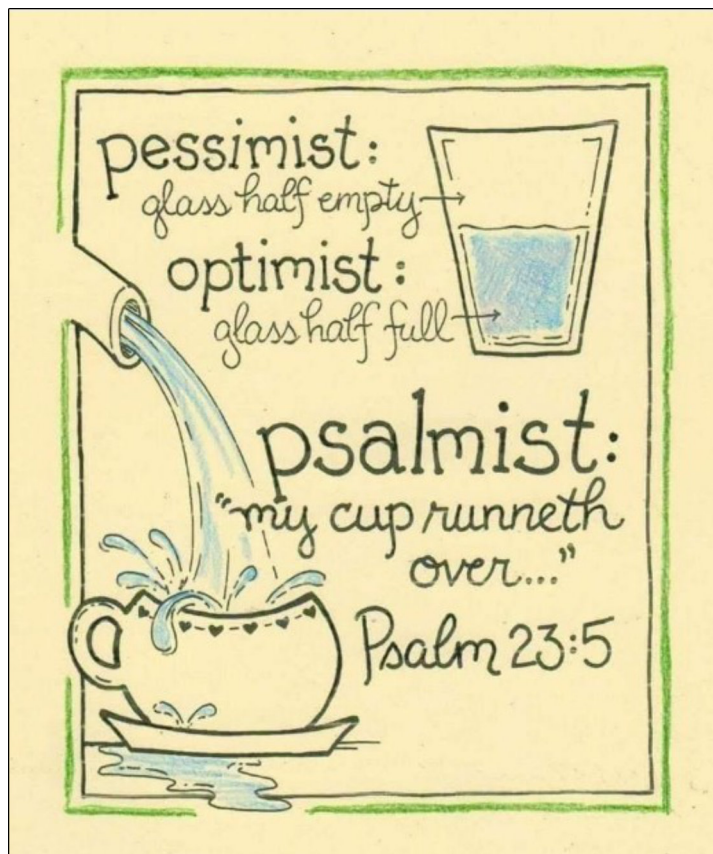
From

8th October – 26th November

Followed by tea/coffee



Denise



Lindsay Beavon

Charles Swindell writes:

The longer I live the more convinced I've become that life is 10% what happens to us and 90% how we respond to it.

Lord, sometimes my burdens seem too heavy and my energy too light. But if you'll take the other end I'll try and lift my share.

Eddie Askew

Church Directory

The church directory is currently being refreshed and will be distributed in November.

Could I ask you all please to check the details against your name in the current version, and, if there are any corrections to be made, please pass them on to Ron Gittings, in writing please. You may have moved, changed your email address or mobile 'phone number etc.

If you are not already included in the directory please contact either Joyce Evans or Ron Gittings for the relevant form to complete.

Thank you.

Dates for your Diary at Ludlow Methodist Church

Saturday, the 11th October. Rockerfellas Concert with guests Ruth Owens on violin & Jane Hughes on the piano, in the Church at 7.30pm. Donations in lieu of tickets to be split between the Church and Christian Aid. Tea/coffee and biscuits at the interval.

Saturday, the 29th November. Celebrate Christmas in the Church and café areas between 10am - 2pm. Come and share the fun, sing carols, browse the stalls and learn more about the true meaning of Christmas. Please consider making chutneys, pickles, jams, marmalades etc.

Maureen Farmery

Holy Days

13th October: Edward the Confessor – helping to found Westminster Abbey

If you approve of giving money to help cathedrals survive, then Edward the Confessor (1003 – 66) is the saint for you. This early King of England was the virtual founder of Westminster Abbey. And never mind entrance charges - at one point in his life, Edward was giving a full tenth of his income to Westminster Abbey.

Edward was the son of King Ethelred the Unready and his second, Norman wife, Emma. After various ups and downs which included a brief exile in Normandy, Edward was made King of England in 1042.

As King, Edward had a tricky time of it – trying to keep the peace for over 20 years while various Danish and Norman magnates struggled for power (which eventually led to the Norman Conquest). Scholars have argued over how much of a success he was as a king.

As a Christian, there is no doubt: Edward's holiness was evident to all. He made himself accessible to his people, he was generous to the poor, and chaste. He was also reputed to have seen visions and even achieved miraculous cures for people through prayer.

Edward did much to help the Church in many ways. His lasting contribution was the original Westminster Abbey - a huge Romanesque church, 300 feet long, with a nave of 12 bays. Westminster Abbey became the place of coronation and burial of kings and queens of England. It was finished and consecrated just before his death. Edward was buried there, and his relics are undisturbed to this day.

During the Middle Ages, Edward was a very popular saint: along with Edmund of East Anglia he was widely considered to be England's patron saint for a time.

Modern courage according to Irn-Bru

According to a survey by Irn-Bru these are modern examples of courage:

- 1 Standing up to the boss when they're in the wrong
- 2 Telling someone how you really feel about them
- 3 Asking for a pay rise
- 4 Cold water swimming in the UK
- 5 Admitting you have no idea what's going on in a meeting
- 6 Asking someone out face to face instead of texting
- 7 Being first on the dance floor
- 8 Telling someone you don't like the meal they've made
- 9 Skinny dipping
- 10 Sending back food in a restaurant
- 11 Starting a conversation with a complete stranger
- 12 Joining a gym class when you've no idea what you're doing
- 13 Deleting all your social media accounts for good
- 14 Wearing something trendy that's completely out of your comfort zone,
- 15 Wearing skimpy swimwear to the beach without shame

75% of those asked would like to be braver, 34% said they do something daring less than once a year, 45% would not have the courage to do stand-up comedy, 44% would refuse to be on reality tv, 31% would not be brave enough to move to another country but 30% would do something brave - if it would make a funny story!

So what brave thing will you do today?

Stephen Dalton

Family Courage - Part 1

The book, *Symbol of Courage*, by Max Arthur is an excellent list of Victoria Cross winners. It also provides some fascinating facts about the medal recipients - for example, the medal has never been won by a woman, the youngest winner was only 15 years of age; and one winner, uniquely, had served in every rank in the British Army from private soldier to major general.

There are also some interesting facts about relatives winning the medal: four sets of brothers have won the VC, and three fathers and sons.

It's not uncommon for relatives to fight, and die, alongside one another, and World War 1, where complete communities volunteered to fight, and were decimated as a result, is probably the single largest example of this happening. One example of relatives winning the VC, in this case with a time span of 40 years, was that of Lieutenant Lord Gifford and his nephew, Captain Butler. Gifford won his VC during the 1873 - 74 Ashanti Campaign; Butler won his during World War 1 fighting in the Cameroons, West Africa.

Lt Lord Gifford

Edric Frederick Gifford was born on July 5, 1849. His father was the 2nd Baron Gifford, Robert Francis Gifford. Despite being educated at Harrow he chose to take a commission in the 83rd of Foot in 1869. He became 3rd Baron Gifford on the death of his father in 1872.

In 1874 Gifford was 23 years old and serving as a lieutenant in the 24th (2nd Warwickshire) Regiment of Foot. In 1782 a Royal Warrant conferred county titles on all regiments that did not have a specific designation such as 'The King's Own'.

It was in 1881 that the regiment became known as 'The South Wales Borderers'. The film *Zulu* portrayed a company of the South Wales Borderers, ably commanded by the actor Michael Caine, fighting off a large (some 5,000) Zulu army. The action at Rorke's Drift, one of the most famous of the Zulu War, actually took place two years before the South Wales Borderers were formed. Research has failed to find more than 19 Welsh soldiers in the regiment at the time; even though their recruiting area included counties just on the Welsh side of the English/Welsh border.

The 1st Battalion of the 24th, together with a company from the 2nd Battalion, were involved in the very first action of the Zulu War, the crushing defeat by a more numerically superior force of Zulus, at Isandlwana. More than 20 years later, two subalterns of the 1st Battalion, Coghill and Melvill, were awarded the VC for their actions



Baron Gifford was Lord of the Manor of Bosham, Sussex. The church at Bosham is mostly Norman but with some original Anglo Saxon interior. The memorial plaque to Gifford lies within the church

in trying to save the Queen's Colour from falling into Zulu hands. Both were killed in the attempt and the Colour was lost. Posthumous VCs could not be awarded at that time, but when the rules were changed in the early 1900s, the award was made retrospectively. The award of the VC to these two officers has caused controversy in some quarters. There is no evidence to prove that they were given orders to save the colour (although to lose it to the enemy without any attempt to save it would have disgraced the regiment), and it has been suggested that they seized the opportunity merely as an excuse to escape the slaughter. If that is the truth, and of course we will never know, it did them little good. On the other side of the coin, there is no evidence that I can find to suggest that they were not given such an order.

The 2nd Battalion lost both the Queen's and Regimental Colour in the same action.

But it was in the Ashanti Campaign of 1873 - 74 that Gifford won his VC. The war came about when, after years of dispute over the coastal districts, Ashanti soldiers invaded them. They withdrew after an expedition, commanded by General Sir Garnet Wolseley, razed the Ashanti capital to the ground.

Gifford's citation reads:

'For his gallant conduct during the operations, and especially at the taking of Becquah.

The Officer commanding the Expeditionary Force reports that Lord Gifford was in charge of the Scouts after the Army crossed the Prah, and that it is no exaggeration to say that since the Adansi Hills were passed, he daily carried his life in his hand in the performance of his most dangerous duties. He hung upon the rear of the enemy, discovering their position, and ferreting out their intentions. With no other white man with him, he captured numerous prisoners; but Sir Garnet Wolseley brings him forward for this mark of Royal favour most especially for his conduct at the taking of Becquah, into which place he penetrated with his scouts before the troops carried it, when his gallantry and courage were most conspicuous'.

Gifford remained in the army and became aide-de-camp to Sir General Garnet Wolseley during the Zulu War. He retired shortly afterwards. Arriving in Western Australia in late 1880 he took up the appointment of Colonial Secretary. In 1883 he took up a similar appointment in Gibraltar and in 1889 he became a director of the British South Africa Company. He died in Chichester on June 5, 1911, aged 62.

Sources: Max Arthur *Symbol of Courage*

Dupuy R. Ernest and Trevor N *The Collins Encyclopaedia of Military History*

Ron Gittings

May every day
Begin with space
Enough to see
My Saviour's face

May every hour
Possess within it
The space to live
A prayerful minute

And may I find
From nights alarms
The space between
My Saviour's arms

Aylesford Priory Retreat

Introducing the Church

From 1981 to 1984 Rhiannon and I lived on the edge of inner city Manchester. My ministry then was mainly to Manchester Higher Education students, based in the heart of the University. But – as if to make sure I wasn't under-employed! - I had a small inner city church to look after as well.

They were challenging, exciting days. Back then, many students came from Methodist homes and churches. Each year I received about a hundred letters from their ministers commending them to our care. The idea was that we – and student chaplaincies elsewhere – would provide a spiritual home to serve as a link between the churches from which they came, and the churches to which we hoped they would go when they graduated.

Students from those days became lifelong friends. One was at the airport to welcome our eldest son Mark, when he began a gap year in Africa.

I mention this because it's easy to forget what a vast network of faith and friendship the Christian Church really is, both locally and world-wide.

There are other churches in Ludlow, of course - friends, not rivals; CTAL – Churches Together Around Ludlow –needs our support. But for now let me explain our Methodist network.

Our church belongs to the Shropshire and Marches Circuit. (From the very beginning in the 18th century Methodists were grouped in Circuits). Our nearest neighbours include the Methodist chapels and churches in Orleton, Wyson, Hopton Bank and Melville (up on Clee). (Denise, our minister, looks after all these as well as ours).

Further afield, Methodist Circuits belong to Districts; ours is now the West Midlands District. (Similarly, Anglican and RC churches and parishes are grouped into dioceses). Our new Chair of District, Rachel Deigh, was inducted in a wonderful service at Walsall Methodist Central Hall at the end of August. I hope there will soon be an opportunity to welcome her to Broad Street– and, if possible, her husband, Sylvester, also a minister.

Underlying all this detail is one important fact: the Church to which we belong is called, in the New Testament, 'the Body of Christ'; in this mystery, we are all One Church.

But the Church's 'reach' is even greater. We are called to represent and work for the unity of the whole human race – simply because God, our Creator, 'so loved the world that He gave His only Son' (John 3.16). So when anyone, young or old, is baptized, they are not joining the Church, but also – deeper still – the whole human race, redeemed by Christ. In down to earth terms we commit to becoming truly human – like Jesus – because God the Creator of us all, committed himself once and for all to the whole world.

Neil Richardson

Man's Best Friend

Jesus is the best friend
When others are not there
When others do not understand
When others do not care

Jesus is the best friend
He doesn't walk away
He doesn't say 'I haven't time
To talk to you today'

Jesus is the best friend
When everything goes wrong
He doesn't say 'I told you so' and burst into a song
He understands any weaknesses
He comes to lend a hand
He comes to say 'I'll walk with you Into the promised land
I suffered and I died for you
I will not let you go'

Over all you've said and done
My cleansing blood will flow
Jesus is the best friend
When no-one else will do
He comes to help and understand
The person that is YOU.

Janet Henson

Residential Carol Singing

This year our Carol Singing around the residential homes will take place on the following dates and times in December.

<u>Home</u>	<u>Date</u>	<u>Time</u>
Hagley Place	Wed'sday 3rd	14.30
Churchill	Thursday 11 th	10.30
Four Rivers	Thursday 11 th	11.30
Alexandra House	Friday 12 th	14.30
Hendra House	Friday 12 th	15.30

We will spend between 30-45 minutes at each home and the programme consists of:

Welcome

Poem

3 Carols

The Story

3 Carols

Prayer

3 Carols ending with

'We wish you a Merry Christmas'

Please sign up on the sheet if you can come with Ruth and Denise and sing the Nativity to our lovely neighbours.



Is there a spiritual revival going on among our young people?

A leading Roman Catholic professor of Pastoral Theology at the University of Vienna thinks that this may well be so. For the Revd Paul Zulehner says that while Church is still losing young people, it is also gaining them.

"We're clearly witnessing a protest against mainstream secularisation, as groups of youngsters yearn for re-spiritualisation or re-enchantment. Many are looking for meaning beyond material success, when such perceptions have become enfeebled in our pluralistic societies."

Professor Zulehner was speaking to the *Church Times* after the recent Roman Catholic Church's *Jubilee of Youth*, which attracted a million-strong gathering in Rome, led by Pope Leo XIV.

Meanwhile, in Britain, Youth for Christ, an international evangelical youth ministry, has reported that weekly church attendance by young people had doubled from four to eight percent in five years. YFC said that half of young people were now declaring a belief in God, and 96 per cent express an openness to "supernatural experience".

The report also said that the number of younger people claiming to pray regularly had also increased sharply, although it is still small. 65 per cent said that they now viewed churches "positively", compared with just eight per cent in 2020 — defying "every prediction about declining religious engagement".

Professor Zulehner added that while many young people are sceptical about institutional Churches, they have found a "medium and language" through social media for sharing their religious interests.

He told Church Times: "Gospel influences are at work through Instagram, TikTok, and the networks today's youngsters rely on, which may ultimately prove as important in finding followers for Christ as the Church's leaders and traditions."

St James the Least of All

On what those adverts from parishes wanting clergy REALLY mean...

The Rectory
St James the Least of All

My dear Nephew Darren,

So, you are being encouraged to look at adverts for parishes for that happy day when you will have charge of your own church. You wonder if you should look to moving to another part of the country; I suspect it may be better if you look to moving to another planet, as your reputation may not yet have travelled that far.



Reading the specifications that parishes provide, giving a picture of life in their community, need to be read in the same way as estate agents' specifications for houses for sale. Both demonstrate a triumph of optimism over reality. Let me help you decode some of the statements you will find:

"We look to grow our Sunday School" – We do not have a Sunday School.

"We have an enthusiastic choir" – We have a choir totally out of control.

"Our youth group is always eager to learn" - Our youth group experiments with some strange substances.

"The new incumbent should be sympathetic to our musical tradition"- The new incumbent must be able to play the organ as well as lead the Services.

"While cherishing our traditions, we see the need for change" – We always see the need for change, but alter anything at your peril.

"Plans for church renovations are in hand" – The building is in imminent danger of collapse.

"We have a large range of church groups" – You will have to run a large range of church groups singlehandedly.

"The vicarage is being refurbished" – The vicarage is a death trap. Its rising damp and dangerous electrics will not be fixed for many months yet.

"There is opportunity for developing ecumenical relations" – No one in living memory has ever spoken to clergy of other denominations in our town.

"The new incumbent should have a sense of humour" – He or she will need it when reading this specification.

My dear nephew, *caveat emptor*. Let the buyer beware!

Your loving uncle,
Eustace

A Wish

It doesn't have to rhyme or scan,
Lay bare the soul within the man.
It doesn't have to be profound
or cover unexpected ground.

No need for it to bring delight
To make you laugh or cry or fright.
It's not a case of would or should
But don't you rather wish it might?

Pip Hollins

The Friend at Midnight

As we remember St Luke this month, let's note that one of the major themes in his gospel is prayer. Jesus tells the *Parable of the Friend at Midnight* (Luke 11:5-8) in the context of teaching His disciples to pray (1).

Pray Shamelessly:

In the parable a man approaches his friend at midnight and asking: *'Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him'* (5-6). Despite the hour, the rules of hospitality mean that this is not an unreasonable request. Jesus says, *'though he will not get up and give him anything because he is his friend, yet because of the man's boldness he will rise and give him whatever he needs'* (8). Jesus is telling us to approach our heavenly Father in *'shameless boldness'* with our needs. As adopted children we should have no hesitancy in coming to talk with our Father. It is not God who is reluctant to answer, but we to ask. Do we pray with shameless boldness?

Pray Persistently:

Like children we should be persistent in our requests: *'Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.'* (9). All three verbs indicate a continual habit: *'Keep on asking...seeking...knocking'*. We will not be content simply to ask once and then move on. Jesus tells us to bring our prayers to God persistently. Do we give up too easily in prayer?

Pray Expectantly:

'For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.' (10). Are we expectant in our prayers, believing that God delights in meeting our requests? Why not begin this adventure of prayer today!

19th October brings Health and Care Sunday 2025

Health and Care Sunday is an initiative of Christian healthcare organisations in the UK and Ireland. It aims to give local churches an annual opportunity to affirm and support the work done by the members of their congregation and local community who work in health and social care.

Most churches include someone who is a doctor, nurse, care assistant, social care worker, occupational therapist, hospital administrator, porter, cleaner, ward secretary, laboratory staff or chaplain, as well as people serving in many other roles.

This is an opportunity for our church to pray for them and encourage them as they work in health and social care in our community.

Health + Care Sunday is sponsored by the Christian Medical Fellowship (CMF) and held on the Sunday closest to St Luke's Day (18th October).

More info at: <https://www.cmf.org.uk/health-and-care-sunday>

This year, Animal Welfare Sunday falls on Sunday 5th October, which is the nearest Sunday to St Francis' feast day on Saturday 4th. It is a good opportunity to thank God for the animals, and to consider how we might help them.

Christians have been involved in animal welfare reform throughout history. For example, even the RSPCA – the first animal protection society, was founded by an Anglican priest – the Revd Arthur Broome. But many well-known Christians such as C S Lewis, John Wesley and William Wilberforce also spoke out against animal cruelty.

As the Psalmist says in Psalm 148, animals in their amazing variety of species were all created for the glory of God and to praise His name. They were not created for our exploitation and domination.

But sadly, Creation has been abused, and it continues to be abused today. The economics of providing us with low-cost chicken, pork, beef and milk can too often result in cruelty towards millions of animals.

These days, The Anglican Society for the Welfare of Animals works to raise awareness of animal welfare issues within the Anglican Church and the wider Christian community. If you want to help the welfare of animals in some way, please visit: www.aswa.org.uk

Village Life

During WWI, in 1915, my father joined the Royal Marines for 21 years service and therefore in 1936 he had to find himself a job. Work was not easy to find in the 1930's but eventually he found what he was looking for in Otley, West Yorkshire and that is where I was born in 1938.

However Mr Hitler was causing mischief on the continent and dad, being on the reserve list, was called back into the Marines in 1939 and, because of his age, he ended up in East Devon, to spend the whole of the war in the Royal Marines Infantry Training Camp which backs onto the River Exe. He eventually found us a house in the village of Woodbury which is just a mile or so from his work. Mum, my sister, brother and I arrived at the house in 1940. The biggest difference between our house in Otley and our house in Woodbury was that there was no running water, we had to pump it up from a well, and mum wasn't happy as Woodbury had no gas.

At that time Woodbury had a population of about 500 and the predominant work for most people was found in one of the seven farms which were in or around the village. Our house looked out onto fields at the front owned by farmer Stokes and fields at the back owned by farmer Norton. It was a common occurrence to see cows in our lane being herded back to the farm for milking. It was also a common occurrence to see my mother with a bucket and hand shovel collecting as many cow pats as she could for our manure heap.

No part of the village was ever bombed in WWII, though personally I can still remember Exeter being bombed. On the nights of 23rd, 24th, 25, and 26th of April 1942 I was woken up by the noise of the bombs dropping on Exeter and I could look out of my bedroom window and see the bright glow in the sky above the city. Exmouth was also bombed but, although closer, it didn't wake me. I remember spending many times on Exmouth beach but getting into the water was not straight forward for scaffolding had been erected all along the waters edge. Thinking back mere scaffolding would not have stopped a determined landing craft. On one occasion in particular a German plane came across the sea and flew up the river Exe to bomb the Marine camp. Dad later told us that the camp was hit by a cluster of bombs but all personnel were already in the subterranean shelters. It seems that a house in Exmouth was hit by a bomb when the plane was on it's return journey and we could see

on the way home the fire brigade people trying to save the building.

My first day at school I can still remember by the overpowering smell from the wellington boots. My head was covered with nits by the end of that day too. My brother's first day at school was somewhat different. At playtime he was asked by a girl "I'll show you mine if you show me yours". Norman told me this story when in his 60's. He said he ran away because he couldn't understand what he was looking at. When relating the story to me he could only think she had a hermaphroditical condition.

Fairly early in our life in Woodbury was to be our regular visits to church on Sundays. Norman had a very good voice and he quickly became an important member of the church choir and rising very rapidly to become top boy and soloist. We all went to the Service on Sunday morning and to Sunday School in the afternoon. In those days morning service always meant there would be a big congregation. On my occasional visit to the church in latter years the pews are now almost empty.

During the war years we Woodbury children were treated to a special tea party every Christmas in the village hall laid on by Mr & Mrs Reg Berry, the village garage owners. The function lasted from early afternoon until about nine at night with something going on all the time. The evening always ended up by Mr Berry and his wife throwing sweets from the stage. How they managed to get all the sweets plus all the food we ate baffles me considering we were all on rations at that time

The winter of 1947 was a winter of deep snow. It was a time for toboggans for those who had them. But kids, like myself, who didn't have one went to Jack Nash, the village butcher, who gave us his meat trays for the day. The field at the top of Bonfire Hill was very steep and coming down on the meat tray was particularly exhilarating, though ending in the hedge was the luck of the draw – some parts were covered in brambles.

If us lads wanted to play football or cricket we would do so in one of the many fields whether it contained cows or not. From memory we would play until 6.45pm sharp because we all wanted to be home by our wireesses to listen to "Dick Barton, Special Agent". Life was never the same again once the country was introduced to "The Archers".

One advantage of rural life was the possibility of gathering mushrooms in the fields. Dawn was always the best time though we couldn't always be out in the dewy meadows at that time. Wild strawberries from luxuriant unspoiled hedgerows and blackberries always made mum happy unless I'd eaten them first. The boys in the village introduced me to the advantage of climbing trees to see the whereabouts of all the mushrooms. The point was the mushrooms would grow in the cow pats and so all we had to do was pick out the areas of dark succulent green as opposed to the dull green of the rest of the field. Easy when you know how!

One time I decided to climb the tree without the others. I spotted all the potential mushroom locations and started to climb back down to investigate. I went down a lot faster than intended and fell heavily onto the field in some pain. I got home to rest my arm on the kitchen dresser until the doctor arrived. I had broken my right arm and ended up in Exeter hospital.

Rural life offered so many other advantages. To encounter millions of grass-hoppers making their noisy presence known in the long ripening grass; to experience hundreds of acres of spectacular springtime apple-blossom; to observe aerial displays of myriad butterflies in abundant clover meadows and enjoy the air-filled evening fragrance of wild honeysuckle. I loved it.

I can't talk about Woodbury without mentioning the importance of Woodbury Common. This was a huge area of heathland with an Iron age fort at the top. From this point it's possible to see Dartmoor in one direction and Somerset in the other. When I was old enough to have a proper bicycle we would be up there more often than in the village. The Marines would train there as part of their initial training before progressing onto Dartmoor where things would be more arduous for them.

Gradually rural life was changing and us, who were not directly involved with farming, could still see things happening. There was the mechanical transition in agriculture. The emergence of the extremely robust, versatile 'Ferguson' tractor, a comparatively small machine that almost every small local farmer now possessed. This was an innovation which led to the fairly rapid decline of the shire-horse. Although farmer Havill was one who kept his horses because he believed the hoeing of mangolds and swedes couldn't be done properly by any other means.

Though in his case, and at his time of life, there was a slice of sentiment which provided good reason to retain his pair in semi-retirement after years of faithful service. Something we never saw but heard about was the new 'TT Attested' herd regulations, and at the same time the machine milking of cows. Finally it was farmer Stokes who was the first to acquire a combined harvester in the early 1950's.

About this time I left the village to go to Bath to complete my education. I was in Bath for 47 years and can obviously compare city life to rural life. For a young lad growing up then rural life every time, though once you need to work then urban life is the best.

But I get the impression now that there are no more villages like Woodbury any more. The population of the village I knew (500) is now about 1500. All the farms I knew have sold up and gone away. The field at the front of our house is now the village cricket pitch. The field at the back of our house is now occupied by about 30 bungalows. In my view definitely not a change for the better.

Geoff Farmery

Retirement:

What do you call someone who enjoys Mondays?
Retired.

Retirement is wonderful. It's doing nothing without worrying about getting caught.

Sometimes the best part of your career is retirement.

Retirement is what happens between doctor's appointments.

How many retirees does it take to change a light bulb?
One, but it'll take all day.