

Well known to many past attenders of the Hull Unitarian Church, **Mrs Gertrude Attwood** died in February 2015 aged 91. She was best known for her 1988 book that culminates with the baccarat cheating scandal at Tranby Croft, owned by the shipping family the Wilsons, which later became Hull High School for Girls where Mrs Attwood used to teach History and Music. Mavis Lake and Pastor Ralph Catts attended her funeral and Gertrude's daughter Elspeth Attwood left a message of thanks to the church.



In 1890, the Prince of Wales was at Tranby Croft playing the then illegal when gambling game of baccarat. After an agreement for Lieutenant Colonel Sir Gordon-Cumming not to play

cards ever again in return for all the participants' silence about his alleged cheating, the accusation became gossip, and so he sued. The Prince of Wales was summoned in 1891 (the first since 1411) to give evidence. In his short testimony the prince denied having had a sexual relationship with Sir Charles Mordaunt's wife. Although the Lieutenant Colonel lost badly, the public sympathised with him and not the Prince. Friendly Gordon-Cumming had leant his Belgravia house to the prince for his encounters with women; baccarat then become one of the prince's alternative pasttimes.



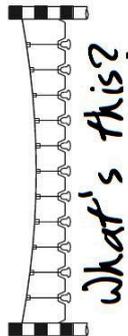
1 C A L V I N I S T
2 M
3 H A R K
4 B U D D I X
5 D H A R K
6 K
7 B E A R D
8 R A T T S
9 C O R N I N G
10 C A T T S
11 M O R N I N G
12 F I N G
13 F I N G
14 E L L E N
15 R A N
16 M E E T I N G
17 P E R R I S
18 P R E S B Y T E R I A N D

Anglican
Roman Catholic
Muslim
Methodist
Baha'i
Hindu
Jewish
Orthodox
Unitarian
Sikh

URC

How many squares can you detect with matches at their sides? The answer is between 12 and 20.

Answer for March - April

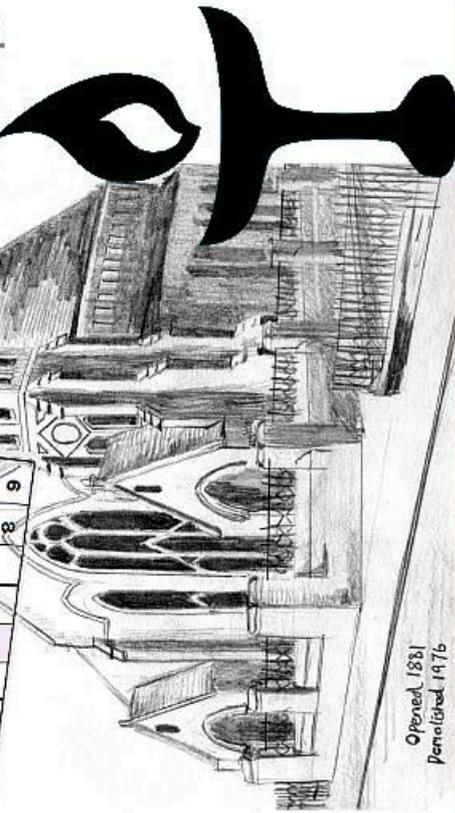


Sudoku for Apr-May

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

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

Answer
Mar-Apr



Opened 1881
Renovated 1976

Pastor: Dr. Ralph Catts Tel: 07444540925

Board of Church Trustees: Barry Cundill, Keith Brown
Mavis Lake, Michael Tracey, John Williams

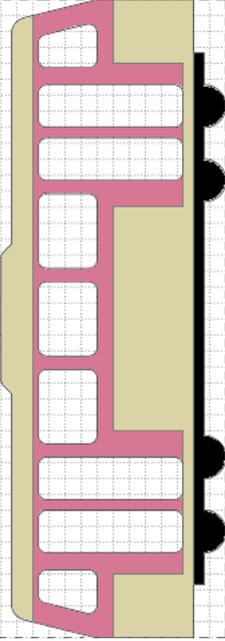
Website; Secretary: Keith Brown

Treasurer; Reaching Out: Mavis Lake Tel.: (01482) 353752
Music; Magazine Writer and Compiler: Adrian Worfold
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Who Does What?

Board of Chamberlain Trust trustees: Barry Cundill, Mavis Lake, Michael Tracey, John Williams

NEW TRAM ROUTES?



Several maps in this issue suggest routes. The issue is one of coverage, and involving high volume cross-city traffic.

Proposals take advantage of rail lines and old beds, particularly now the old Hull and Barnsley overhead line (not considered in 1973!). It may mean adaptation back from cycle routes. What about reusing dual carriageways, even using one carriageway? Other suggestions involve bus gates or bollards and duplicate routes from main roads by going through estates.

Mass transit needs investment, frequency, and recognition from fixed assets. Potential lines need waiting and information facilities with a clear lively throughout to add journey-miles.

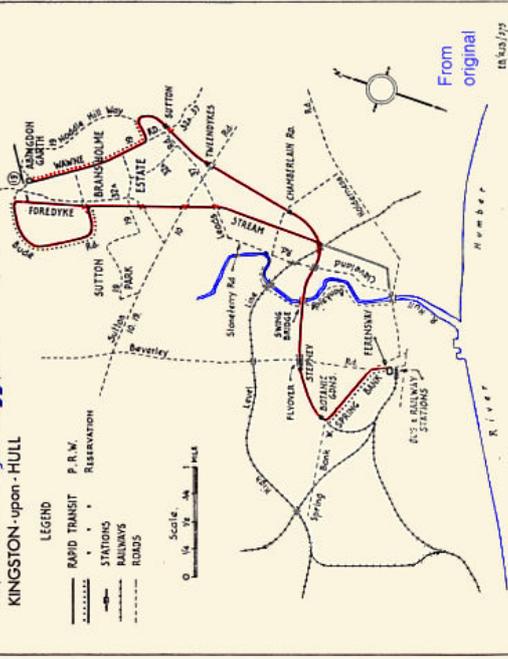
Routes have to follow popular directions of travel. This is the problem with the overhead line. Approaches from the west and east would need tram spurs into the city that avoided the long sweep around the centre, even if suiting the night time leisure economy.

The most practical proposals remain guided busways and perhaps

supertrrolleys, simply to avoid the engineering work of laying rails, but this loses railway use into trams and fixed assets line recognition.

Park and ride must be an essential element for mass transit with fares to encourage use.

Modern Tramways suggestion in 1973



From original 19.5.1973

Pastor's letter from Ralph Catts April to June 2015

return address:
Dr. Ralph Catts
Chamberlain House
HULL HU2 8TA



(2015)

The Congregation
Hull Unitarians
Chamberlain House
HULL
HU2 8TA

Over the past month or so I have enjoyed the opportunity to get to know many of the active members and friends in the congregation. I am interested in how you see Hull Unitarians and what you get out of your connection with us, and what more we could do to meet your needs and expectations. I want to find ways forward with our diverse community.

So far I have managed to talk with almost everyone who has come to church or to a coffee meeting and if I have not yet spoken with you I apologise. In the next month I especially want to visit everyone who lives in the Hull region and is unable to come to church due to mobility or transport problems. If you have not yet met me and would like to do so soon, then please pick up the phone and leave a message for me at the church (01482) 224662, write care of the church, or drop me an email (ralphunitarian@gmail.com) . If you know of someone who may not be in a position to contact me directly, please let me know.

If you are a member or have contributed as a friend to the consultations you should have received my report. If not, please let me know as it may have gone astray in the post. I want to know what you think about several options suggested by members and friends including a mid-week meditation and also holding discussion groups and possibly house meetings to supplement and support spiritual practice. There are also suggestions about how to improve the amenity of the church. I hope that you will contribute advice to the trustees on priorities by attending our open congregational meeting on April 19, which follow a short service. Please if you are willing and able, make a special effort to join us for the discussion on what you or others have had to say.

It is encouraging that some have offered to be more active in running our church, and I hope that you can respond to the invitation I am offering for you to contribute. Please let me know what you can offer, be

Sustainable Transit

As a community concerned with a sustainable future, Hull Unitarians have a concern for a viable public transport system in our city.

Newcomers may be surprised to learn of the history of trams and trolleybuses in our city.

The debate on the future of trams or trolleybuses, or some kind of guided way for buses, has been ongoing for at least forty years. Therefore, for this issue of our magazine, I (Adrian Worsfold) have compiled some information with diagrams about these proposals. I hope you enjoy this "history spread".

Have a look at it all and ask yourself whether **trams**, **trolleybuses** or **guided buses** could come to Hull and create an alternative to the traffic queues.

We've had trams since horses started to pull them on Saturday January 9th 1875. Routes stretched out on main roads with steam (1889) and electric (1900) power, first of all private and then council owned and run (1896-1899). Extensions continued through and after the First World War until the **Tramways Committee** saw the Doncaster and Rotherham new trolleybus systems in 1929 and wanted to convert.

In July 1934, trams were cut to the area of a 2½ miles radius from the city centre where all revenue went to Hull and was not shared with EYMS.

The first trolleybuses appeared from 1936 and developed rapidly so by 1942 they remained only on Hessle Road. Trams finished on June 30th 1945, with people lining the decorated route.

As commuters moved further out, these trolleybuses didn't reach, and people caught buses for whole journeys. Why extend electric lines if fuel was cheap?

The prospect of new road flyovers meant buses running along Hessle Road and Anlaby Road in the early 1960s, with other services soon removed. A one way system came to Hull centre in 1964 and then Saturday 31st October was the last day of the trolleybuses, these along Beverley Road. They went out with a whimper.



Our Unitarian Heritage

Over the following issues we will explore the many aspects of our wide Unitarian heritage. *This is the history column.* The idea is to introduce an aspect of our past and follow it up each issue with connecting themes.

The previous issue had a chart on its back cover showing a sweep of links from 'the right wing of orthodoxy' across to the 'left wing of heresy' of **Free Catholicism** involving Unitarians. A reference was made to a linchpin individual called **Ulric Vernon Herford**. Who was 'Herford'?

Ulric Vernon (1866-1938) was a Unitarian minister who became the **Reginary Bishop of Mercia and Middlesex** in his own Liberal Catholic Church. He came from a family of Unitarian ministers. Rev. Brooke Herford (1830-1903) was his almost evangelical uncle, Rev. William Henry (1820-1908) was his father, cousin Rev. Robert Travers (1860-1950) was a contemporary a minister for over thirty years and an expert on Judaism: he called himself a 'Jewunitarian'.

Ulric Vernon Herford (**UVH**) went to Owen's College in Manchester for ministerial training, and then transferred to Oxford, which was the side of Unitarianism that

stressed being open and non-denominational. All the other Herford ministers were denominationalists. James Martineau and then L. P. Jacks were principals of Manchester College in Oxford and both were strong anti-denominationalists, and they nurtured good relations with Anglican radicals. However, UVH even spent a year from 1891 training with Anglo-Catholics. UVH's hymnal published in 1892 contained unitarian and trinitarian hymns, but his theology subverted strict trinitarian forms of liturgy.



UVH had Unitarian ministries from 1893 in Kings Lynn for three years and then in Whitchurch. Dissatisfied, in 1897 he returned to Oxford and its non-denominational ethos. In 1898 UVH opened a Unitarian Church there, and made it monastic.

Then came his big breakout. He announced to Unitarian

Of the second strand, Mark's **tomb story** is stark and leaves much to imagine. It gets elaborated in later gospels. By John's Gospel the whole crucifixion and resurrection account is preordained in a wider cosmic scheme - it is no longer 'God's approval'.

The resurrection is a quiet period in the Christian narrative; the big key event is afterwards: **Pentecost**, or the birth of the Church, said also to be Christ's body. Into that Church the resurrection is a circulated story of Jesus conferring authority and ritual, and the ascension is to confirm the absence of further resurrection experiences. Indeed the **Paraclete**, the Holy Spirit, is established instead (although trinitarian doctrine gives this Spirit and its guidance eternal and equal pre-existence): **the Spirit activates the Church**.

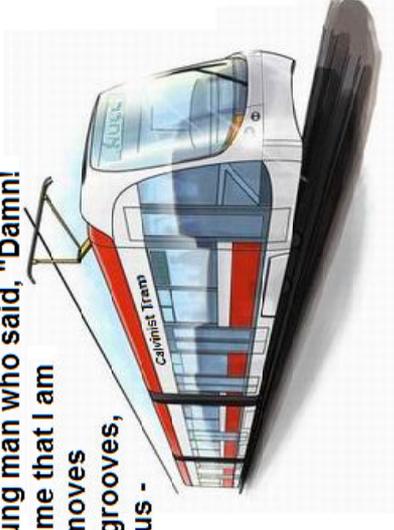
We know that a dead and cold human cannot be brought back to life. With death the brain rots rapidly and is unusable, never mind the work of maggots if the body is at all exposed. As it happens, the New Testament preaches a **transformed** body. The entity who appears, walks, speaks and disappears is not crippled. That this was the same self-consciousness as a person who died is beyond human capability.

So this bears no relation to biology or physics. It is also beyond historical techniques. It therefore looks like a myth of expectation in excited communities that were rapidly advancing Jesus's titles and status, in an expectation of the rapid coming of the Kingdom - which did not happen. **This is more than to say there is no proof: it has no explanatory power regarding knowledge today.** Rather, it seems to fall into one of those mythic structures that refer to the cycle of death and life, of loss in order to renew.

Opinion by Adrian Worsfold

There was a young man who said, "Damn!
It is borne in on me that I am
A creature that moves
In predestinate grooves,
I'm not even a bus -
I'm a tram!"

Submitted by
Tony Ward



In the earliest 1980s I, **Adrian Worsfold**, went to the Central Library to read about serious music radio stations and research music in order to present *The Great Classics* on Hospital Radio, innovating it with scripts, timings and use of non-crackly cassettes. Today I have innovated music at this church and, using the Internet, have researched and built an archive for the hymns and other pieces. At hospital radio I met some Baha'is, and in 1984 they used the Hull Unitarian Church building for a regional meeting. I came along to ask some embarrassing questions. Had I not done so I would have continued in the Anglicans untroubled by the Unitarians. My diary reminds me how strange the place can be to new attenders.

At first was weird in that the cross seemed to have been lopped off & replaced by a flame - the hymns didn't say much although that was my unfamiliarity because they were in line with the sermon - This is the light spot and it included newish readings all to do with darkness to light & it was spiritual stuff although the Unitarians are social too. The lack of dogma is also the lack of use of Christian terminology - about which, in so familiar that that was odd. We were singing about anything & here was my reaction to hearing about Transylvania as the location of earliest institutional Unitarianism.

He told me of Unitarian origins in Transylvania. Well, I kept quiet to see what else, but King John? There was me thinking Dracula & perhaps King John is just a name - as I've read since - and I believed him as he went on - that that is so. He said that I stand in quite a tradition of escaping Anglicans,

I went to Unitarian College 1989-90, and lived in north Derbyshire with some Western Buddhist and local Anglican contact up to 1994. From New Holland, 30 minutes from Hull centre, I attended Hull Unitarians 1994 to 2004, and returned from Barton Anglicans in late 2009.

I used to use and program in Basic an Amstrad PCW 8256. After getting a Personal Computer I learnt HTML code and website making by de-engineering the early UJA website. So the first Hull Unitarian website was built by me. It then was transferred over to a General Assembly approved page (not now!), so I retained archival material. Later, after 2004 in Barton, I added 250 archive pages to the parish church's website of content from a history of its church magazines. One series of magazines was called *The Church in Barton*. It was hoped it would be ecumenical. It became more than just news and events, included much original writing and inspires me now as magazine compiler. So it can be read again online by topics. In the 1970s it showed how townfolk feared that the coming Humber Bridge (opened in 1981) would turn Barton into a suburb of Hull. Instead, the high tolls made the bridge a barrier.

Barton on Humber Parish Magazine

The Church in Barton

Click for archives taken from the ambitious monthly magazine, *The Church in Barton* in 1972 and 1973

St. Chad in Yarborough

Parish News

In 1994 the idea of starting a theology group among Unitarians didn't get off the ground. In Barton I joined and then led a systematic theology group. I wrote its papers, described as "seminary standard" by the priest in charge. It served a liberal corner of a parish church whose activists included Anglo-Catholics, middle-class, some evangelicals tempted to go to Barrow-on-Humber (I crossed the parish boundary the other way) or Swanland, and liberals. Two of these liberals had even subscribed to *The Inquirer*. (They have never visited our church.) The theology group in Barton had no boundaries as to its enquiry or critical extent. At the time I was trying to be a liberal-postmodern Anglican, a position that ran out of steam by 2009.



Incidentally, in 1994 when my mother and I 'returned' to the church, I recorded over thirty people attending on our first visit, and I was astonished as to where all these people had come from.