

60

September 1981

Out of Reach



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be taken at other times.

VICAR: Rev. Canon J.K. Byrom, Swaffham Prior Vicarage
Tel: Newmarket 741409

" O U T O F R E A C H "

COMMUNITY MAGAZINE

ISSUE No. 60

SEPTEMBER, 1981

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EDITORIAL.

Dear Friends,

I hope you have all enjoyed some rest and relaxation during the past month and built up your reserves for the coming ones.

Do you ask people who knock at your door for any evidence of identification or authority? Please be careful how much you allow strangers to find out about you and your home; be careful what you leave lying around, apparently neglected and forgotten. Nothing can make up for the shock and unpleasantness of having goods stolen or property damaged.

This issue marks the completion of five years of "Out of Reach." Your magazine committee (names inside front cover) would be glad to have constructive suggestions for its future, and the regular Editor welcomes items of news and views.

Have a happy month ~

Yours sincerely,

(Janet Biggs)

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Time, date and place of next meeting:- 8 p.m.
Friday 18th September
Fitzroy Farm

- 4 -

FROM THE VICAR

I have been asked to reproduce some remarks I made in St. Mary's on Sunday, 19th July, 1981:-

'I'm afraid this isn't likely to be a very tidy, or even coherent sermon. My mind is still feeling too torn by the riots, and all that they have meant and will mean for our society.

It's no use saying - You should keep it all in perspective: be detached; it isn't the end of the world; there are plenty of peaceful places still left. - But it isn't as easy as that. I spent two days last week with a man as deeply and practically and painfully involved in race relations as anyone in England. And it was a searing experience to see this great strong man simply break down late at night under the sheer strain and misery and frustration of it all.

His house has been burgled four times in the last few months and the rear window of his car smashed by bricks. But this isn't what was getting him down. It's the dreadful things the government cuts are doing to the social life of the East End; it's the fact that innocent and intelligent and thoughtful coloured men simply daren't go to the police to complain about really serious things for fear of instant arrest. Perhaps worse than anything it was the recent remarks about the responsibility of parents for their children when it is precisely parental responsibility which West Indians take most seriously. That is why I was so moved the other day by a coloured man talking about riots, on the radio; the most sensible, peaceable statement I've heard so far. And then there was the young Anglican priest in Toxteth who somehow managed to stop the riot long enough to allow ambulances to empty the old peoples' hospital.

That was one thing; one set of facts. But there have been others, nearer home. Last Sunday night our own village policeman was summoned to Leicester to cope with the riots there. And that gave a very special point to the meeting which he and other leaders of the Youth Club had with the Parochial Trustees and members of the Village Hall Committee on Monday night to see how best we could help the Youth Club to establish a really satisfactory base in the village.

Swaffham Prior is 60 miles or so from Leicester and the East End - a safe distance you may feel; but the problem is the same in each place, in all three places. What many people fear in Leicester is what some people fear in Swaffham Prior - hooligans wrecking their peace. But why do young people behave like hooligans when they do? Isn't it simply the inner emptiness of their lives? And what causes this, but all the different kinds of deprivation we have all been hearing about these last weeks?

This is why we are trying at the moment to find ways of enriching the life of our Youth Club in our midst, so that its members can feel they are wanted and treasured, not beset as inevitable nuisances. No trouble we can take to do this can possibly be wasted

From the Vicar - contd:

And yet one has to utter a caution. "A man's life," Jesus said, "doesn't consist in the abundance of what he possesses." The very best equipped Youth Club won't fill the vacuum that lies, actually or potentially, at the heart, in the depths of every man and woman, boy and girl. The only thing that can fill that void is peace, "the peace of the Lord," as our new services put it. It sounds absurd; it sounds pious; but it isn't, because the peace he brings is like no other: "not as the world gives," he said. His peace, the peace he breathed on his friends, arose from the cross, the absolute depths of human dereliction, and is therefore undefeatable and inexhaustible.

And the simple point I want to make is that this peace is available still. Not any old how or anywhere, but here in the depths of what we are about to do together. To clasp the hands of that spiritual giant I mentioned just now, as I did at the moment of the Peace in the Eucharist last week, was itself a new revelation of that elemental inexhaustible peace.

"He is our peace," Paul says, "who has made both one." Then, it was Jew and Gentile. Now it is black and white, and only he can do it; because in him there is neither black nor white, as there is neither male nor female.'

J. K. B.

FROM THE REGISTERS:

Burials: 4th August Eliza Anne Pedley, Queen's Court,
Bottisham, aged 87.

11th August: James Kirby, 13 Fairview Grove, aged 73.

Baptism: 26th July: Sarah Caroline, daughter of Peter Albert
and Denise Lesley Rust,
Searivers, Swaffham Road.

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W	WHEN - or perhaps one should say - IF - you buy a loaf of bread
H	which is wrapped in polythene, with a twisty clip or plastic
E	closer, do you know whether or not you are buying a stale loaf?
C	Monday's bread has a Blue closer; Tuesday - Orange; Wednesday -
L	Purple(mauve !); Thursday a Green one. The days to be careful are
E	Friday and Saturday, when Yellow seals are used on both days.
N	FREEZER TIP: Separate sliced loaves into smaller packages, for
Y	convenient use, so that you are not struggling with a whole loaf
E	everytime you only need a few slices. This way, too, you can be
T	sure that frozen bread remains hard-frozen all the time it is
L	being stored. Partly thawed food should never be re-frozen.
N	

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FROM THE CHURCHES

Worship in September: St. Mary's and Reach:-

TRINITY XXI 6th September

8.00 a.m. Holy Communion (Reach)

9.30 a.m. Matins & Eucharist (St. Mary's)

6.30 p.m. Evensong (Reach)

TRINITY XIII and XIV 13th & 20th September

9.30 a.m. Parish Communion (St. Mary's)

11.00 a.m. Family Communion (Reach)

6.30 p.m. Evensong (St. Mary's)

ST. MATTHEW THE APOSTLE: 21st September

7.00 a.m. Holy Communion (St. Mary's)

TRINITY XV 27th September

9.30 a.m. Children's Eucharist (St. Mary's)

- Harvest Festival -

11.00 a.m. Children's Eucharist (Reach)

6.30 p.m. Evensong (St. Mary's)

ST. MICHAEL AND ALL ANGELS: 29th September

8.00 a.m. Holy Communion (St. Mary's)

TRINITY XVI 4th October - 8 a.m. Communion (Reach)

also:- - 9.30 Matins & Eucharist (St. Mary's)
- 6.30 p.m. HARVEST EVENSONG (REACH)

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Week 30	No. 4	F. Trundley	£20
Week 31	No. 50	Mrs. Hunter	£10

FUTURE EVENTS ~

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10th October	SCHOOL DANCE
5th November	BONFIRE PARTY
21st November	CHRISTMAS FAIR

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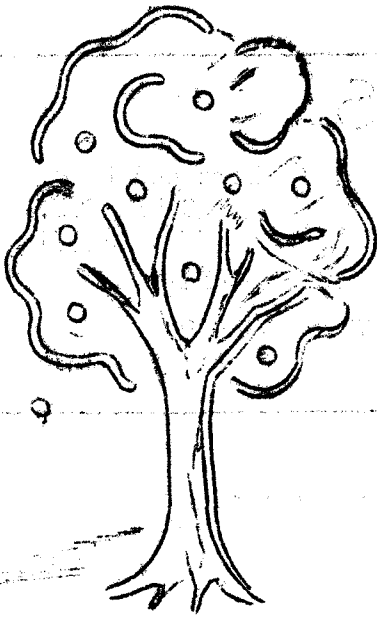
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THE COUNTRYSIDE

As the Chairman of the East Cambs. Branch of the National Farmers' Union, like many of my farming friends I am confronted with public criticism of modern farming methods.

'The Country Landowner' magazine published an interesting article in August by S. C. Whitbread, which may help the general public to understand better the evolution of the countryside. (It is reproduced here with permission.)

John Robinson.

NO PRESERVATION, PLEASE !

Many of those who seek to preserve the English countryside, well-intentioned though they may be, fail to recognise the difficulty of preserving something that is essentially evolutionary. We who live and work immersed in the countryside (rather than merely dipping our toe in it at the weekends) are aware of the constant dynamic cycle of growth, maturity, decline, death and regrowth. We see it in the wildlife around us, in our farm livestock, our grass, crops and trees. We may not be conscious of the imperceptible changes that occur from day to day, but if I go away for a week in spring or summer I am always amazed on my return at the changes that have taken place. Even the casual visitor notices the changing seasons; which is more than can be said for the desk-bound "eco-nuts" who moan about the "blackened landscape" after harvest, or "a great, brown ploughed Everywhere."

Cannot even they see that it is this selfsame farmland that within a matter of months will be a sea of waving golden corn?

You cannot preserve the countryside, any more than you can preserve a kitten or a rose-bud - or anything that is living, for that matter; only dead things can be preserved, like jam or a laboratory specimen.

The preservationist seems to want to freeze the landscape as it was in Constable's day, with its checker-board pattern of crops and grass, its elm trees and hedges.

But why choose to halt evolution in its tracks at that point in history? Why not, for instance, the 18th century pre-enclosure England with its large fields and relatively few hedges? Or the medieval landscape of forest, scrub and marsh? It is sheer arrogance to pronounce that Constable's landscape is the ideal and that the dynamic process of evolution should be halted at that point.

Even if we believe in the theory of "all things bright and beautiful the Lord God made them all", are we really saying that the Act of Creation was brought to completion in England in July 1826 - the date of

Constable's 'The Cornfield' ?

Of course, the English countryside didn't just happen. It has to a great extent been created by man. Take away the hills and rivers, and there is not much in the countryside that does not owe its existence, or at least its appearance, to the hand of man. Throughout the centuries, forests have been cleared for the growing of crops, large open fields divided and enclosed with hedges; other hedges have been planted and walls built to contain livestock; belts of trees have provided shelter for cattle and spinneys for game. In other times, trees have been felled to build ships and pastures ploughed to grow food in time of war. More recently modern machinery has demanded bigger fields, and hedges not 300 years old have been removed. At the same time many miles of new hedges have been planted, noticeably along the motorways to prevent the drifting of snow.

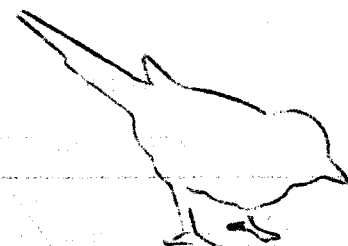
In each and every case man has had good reason for changing the countryside in response to changing needs. Similarly, he must have good reason for not altering the landscape. For instance, a Game Conservancy survey has shown that those farmers who shoot have removed hedges at only a fraction of the rate of their non-shooting neighbours. Incidentally, the abolition of field sports would have a far more devastating effect on the landscape than any single event in the last hundred years, including Dutch Elm Disease. Take away hunting and shooting, and you immediately remove the only reason for keeping and looking after thousands of acres of spinneys, shelter belts, fox coverts and hedges, which are so much a part of the typical English landscape.

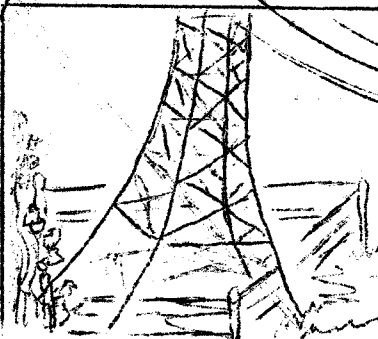
MUSEUMS.

There is something negative about the word preservation. It implies prevention, control, the stopping of change in a constantly-changing countryside. There may well be a case for the preservation of a few sites of outstanding importance, either for wildlife or the landscape. These should be bought and managed as museums; for that is what they were, not part of the living countryside. And they should be very important and very few indeed.

As for the rest, no preservation please ! Conservation, perhaps, as long as we understand the meaning of the word. For conservation is essentially forward-looking, creative rather than restrictive.

Conservation means taking what is best of the past and adapting it for the needs of the present and future. And this concept is far wider than just the needs of wildlife and landscape. It means people and rural industry, transport and education. It means a thriving and dynamic countryside that is good to live in as well as good to look at.





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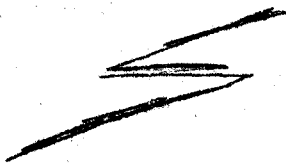
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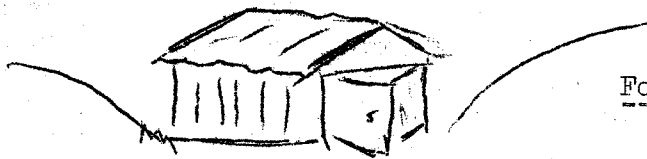
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SCHOOL OF DANCING

The Autumn Term commences Friday 26th September, in the Church Hall, Swaffham Bulbeck. Please note revised times:-

Pre-School-Age Movement Class	2.45 to 3.15 p.m.
School-age to 6 yrs old Ballet	3.30 to 4.15 p.m.
Over 7 years old Ballet	4.15 to 5.00 p.m.

If your child would like to join one of the above classes, please contact me - Jane Newbury - on Cambridge 812154 or at 117 High Street, Swaffham Bulbeck.

PRIORY YOUTH CLUB

On Sunday 9th August - at the School - a return match was held between the Youth Club Netball Team and 'The Mums'. I think we will let the score speak for itself, which was 20 - 8 to 'The Mums' !! On the same afternoon, the lads played 'The Dads' at football, in pouring rain, and lost 9 - 10. Obviously a little more practising is called for!

Saturday 15th August saw a very colourful "Bar - B - Que Fayre" at The Park, Swaffham Prior and many thanks go to Mr. W. B. Chambers for allowing us to hold it there. Thanks must also go to Malcolm and Joan Hall for having such a brilliant idea and for all the pure effort involved in seeing it work properly, including holding 'open house' during all the preparations. To everyone else who helped in any way at all we say a big "thank you" for helping to make the evening such a great success. (We hope by the next issue to be able to say how much of a success it was.)

Considerations are still in hand regarding the hut donated by Mr. Chambers, but in the meanwhile the Club will re-open, after its summer break, on TUESDAY 8TH SEPTEMBER at the VILLAGE HALL, where we hope to see everyone again, including any new members who would like to come along.

(Just a reminder - age group: 11 to 21 years.)

JEFF HERRING.

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