

*In this issue*

**February 2000**

Using space  
for worship

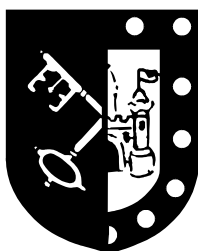
Coming to a  
field near you!

All about  
the Tube

But is it Art?

A new flag over  
Northchurch

This month's  
Notes & Events



*for Town and Parish*

**25p**



## *The Parish Magazine of St Peter's with All Saints'*

**Welcome to the February issue of the  
*Berkhamsted Review*.**

Well, it's now been here for a month.  
The millennium, I mean. Or is it?

At the beginning of the nineteenth and twentieth centuries a glance at the newspapers and magazines of the time showed that the 1st January 1801 or 1901 was taken to be the first day of the new century. The near universal assumption that 1st January 2000 marks the new millennium and thus by definition the first day of the twenty-first century (have I just committed a logical error? If so I'm sure someone will tell me) means that the poor old twentieth century only had 99 years. Was this some sort of divine punishment, we ask?

Whatever the answer to my calendar question, we hope you will keep reading the *Review*, unchanged in price since the depths of the 1980s. And, if you have not already done so, let us have your 2000 subscription!

*David Woodward*

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*Cover: All Saints' festival in full swing. Peter McMunn takes in the washing (!) and children find the festival great fun.*

*Photos: Rob Wakeley*

### *In this month's issue...*

#### **Using space for worship**

**Fr Mark Bonney** plans to use his study leave to examine different approaches to worship space.

#### **Parochial or Ecclesiastical?**

**Ian Reay** reflects on the interplay between civil and ecclesiastical parishes.

#### **Coming to a field near you!**

The GM crop debate gathers momentum, but are we asking the right questions says **David Simmons**.

#### **All about the Tube**

**Stephen Halliday** lets us in on some early research work for a new book.

#### **But is it Art?**

Modern art doesn't inspire **Vera Pullen** who asks who is being fooled.

#### **A new flag over Northchurch**

**Rev Peter Hart** explains the new adornment to St Mary's church tower.

*... plus our regular features, readers' letters, notes & notices and diary dates.*

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*Responsibility for opinions expressed in articles and letters published in this Review and for the accuracy of any statements in them rests solely with the individual contributor*

**Next copy dates (all Fridays): 4 February 3 March 2 April**



**Fr Mark Bonney  
writes about his  
forthcoming study  
leave and his  
objectives.**

## *review* leader

A little later in the year I shall be taking up an opportunity given me by the diocese for a period of study leave. Since this involves an absence of some

three months I thought it was time that knowledge of this became more general!

The diocese offers study leave to those who have been ordained for at least ten years and have been in post for three (I've been ordained nearly 15 years and in post for three and a half years - I missed out on my last chance of study leave by moving to Berkhamsted!). The aim of this period is to step back for a period from the everyday pressures of the job in order to

- refresh one's prayer life, sense of wonder and sense of humour
- reflect on one's work and the way it is shaping
- give concentrated attention and time to a subject which matters to oneself and one's ministry

I will be on study leave from 15th May for three months, and will follow that with my family holiday, and so will be returning to parish work at the beginning of September. During that time I will begin by taking a week's retreat and then will be pursuing a particular interest of mine related to the development and use of churches and liturgical space for worship. I will spend some time in Oxford staying with the Sisters of the Love of God and using the Bodleian Library. My studies are to be supervised by Fr Christopher Walsh of the Institute for Liturgy and Mission at Sarum College. I will visit a number of important churches in this country that show developments in the use of their space. I will also be visiting the USA where some

of the most adventurous thinking and building is happening.

Some people reading this will be having a panic thinking 'What's he going to come back wanting to do to our church?'. Well, the answer to that question is, I don't know! Rest assured that I'm not doing this because I have an agenda for radical change, but I am interested and fascinated by why things are the way they are, how they have come to be so and how they'll develop. It's fascinating to know for example that altar rails weren't put in to kneel at, but to keep animals away from the altar. We so easily think that such things have *always* been there, but as far as the 2,000 years of Christian history are concerned they're a pretty new thing! Such knowledge should put our thoughts about such things into a different perspective. Worship is, I believe the most important thing we do as Christians, and the way we worship and how we use the space in church, speaks volumes about what we believe about the God we're worshipping. Looking at the development of this space shows how approaches to God have changed. Worshipping in the round 'says' something different from worshipping with the priest a long way away and with his back to everyone. One is not necessarily 'right' and the other 'wrong', but what are the messages about the God we worship and adore that we hope our worship will convey?

By seeing how others have approached this fundamental Christian activity I hope to be refreshed and renewed in the lead I give to the worshipping community here in Berkhamsted.

I am most grateful to the PCC for supporting me in taking study leave, and to the other clergy in the parish who will have a few extra services to take.





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### **A Church Cottage**

Recently a lady wrote to the Rector from distant Cornwall seeking information about her great-great-grandfather who was sexton at St Peter's during 1820s-1850s. She thought he might have lived in a cottage tied to the church.

In fact there was a cottage attached to the church in the early part of the 19th century, and it is shown in an aquatint of 1817 by L. Hassell (*see the illustration on page 16*). It is a crude and inaccurate picture, but interesting even so. It shows among other things how wide the pavement was outside the church then, so it was possible to fit the cottage in without it sticking out into the road. Quite likely the building was occupied by someone involved with the church – a curate or the sexton. The house had been demolished by 1851: if this had not been the case then the occupants would have shown up in the 1851 census.

### **The 1851 Census**

The analysis of the thorough census of 1851 covering the Berkhamsted region was published in 1996 and can be bought in local bookshops or looked at in the library. It makes interesting reading - well, perhaps not exactly reading. It is not the sort of book you sit down and read

through, but it is a work of reference from which all sorts of details of the life of the Town around 150 years ago can be gleaned.

Berkhamsted was of course much smaller then than it is today, and the population was largely crammed together into a few residential streets in the centre of the Town: the High Street of course, followed by Castle Street and then mostly little streets where hardly any houses survive today - Mill Street, Water Lane, the Wilderness, Waterside, Prospect Place - and then others that have disappeared altogether, like Red Lion Yard.

In the early years of Victoria's reign houses did not have numbers so it is not easy to identify who lived in which building without a bit of detective work. In Castle Street there were 248 people, not just residing there but working at all sorts of trades.

Red Lion Yard was behind one of the Town's principal coaching inns, in fact the last one at which regular stagecoaches called. It stood where the Midland Bank building is today (now known simply by some oh-so-boring initials). If you look round the back of the bank it is difficult to imagine how the little space could have housed all the 49 people mentioned in the census as living there. What could it have been like, particularly in the days before piped water supply and main drains?

In the last decade or two there has of course been a reversal of the trend of depopulating the centre of the Town, with blocks of flats springing up like Cavalier Court, Berkley Court and Alsford Wharf, and this is continuing with more developments in Chesham Road and the old Coopers site in the High Street; but all, of course, benefiting, as the estate agents say, from all mod cons.

### **The Workhouse**

In the 1851 census the bare list of the inmates of what was described as the High Street Union Workhouse is rather chilling. The building stood on the site now occupied by Kitsbury Parade. Apart from

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the Master of the Workhouse and his family (his wife was matron) there were 61 paupers there, drawn not just from Berkhamsted but from Tring and the surrounding villages too. They ranged in age from 85 years to two weeks. There were five illegitimate babies, all born in Berkhamsted, not all there with their mothers, and two of the inmates were described as idiotic (both from Tring!) *[I'm not sure why I let this past! – Ed (Tring)]*. A four-year old girl is listed as an 'inmate labourer'. Again, one would like to know a great deal more about what the place was really like, but the simple statistics in themselves paint some of the picture.

In 1851 the workhouse building was only 20 years old or so and the lot of the inmates was probably very much better than had been the case before then. The old thatched workhouse on a site near the bottom of Park View Road next to the George was so wretched that it moved the Revd George Nugent who lived in Berkhamsted to give £1,000 to have it replaced. The new one came to be called Nugent House and there was an inscribed stone on it referring to 'the munificent gift of George Nugent', but this disappeared when the building was demolished in 1935. So there is another local benefactor who should be considered when a name has to be found for a new street in the Town.

Incidentally, later in the century after the new pews had been put in, a plan was drawn up allocating seats in St Peter's Church. Tucked away in corners were the pews for the Union men and separately the Union women, who presumably were marched there on Sunday mornings. Theirs



*The shops and flats in Kitsbury Terrace, where the workhouse used to be.*

*Photo: John Cook.*

were the worst seats in the church, where very little of the service could have been seen and probably not much of it heard.

### Quotes

On the subject of books to dip into, some readers may well have been given a book of quotations for Christmas and enjoyed thumbing through it and looked up a few things. Who, for example first called tobacco 'Pernicious weed'; who coined the phrases 'Variety's the very spice of life'; 'Monarch of all I survey'; 'Born to be forgot'; 'God made the country and man made the town'; 'England, with all thy faults I love thee still'; and then 'The cups that cheer but not inebriate' (cited by my brother-in-law every time he made a pot of tea)?

You may have known or guessed they were all coined by our own William Cowper, who I imagine many of us quote without realising it. These days I don't suppose anyone reads him much. We sing his hymns but don't often attempt his poems or his letters, which a century ago were considered to be among the finest in English literature. But he has very much left his mark on our everyday speech.



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Margaret Barnard brings us  
a new year reminder of the  
work of this vital institution.

I am afraid that Jenny and Stephen Wells have started the new year with 'flu as have many other families over the Christmas holiday. I hope this wave of illness will soon pass. We look forward in our branch of the M.U. to another year of friendship and fellowship. We try in all our dealings with each other to uphold the aims of the M.U., particularly in our support of Christian family life. We try to help those whose family life has met with adversity, not only close by but in the diocese as a whole. We help financially with the Christian family care unit with its work for abused women and vulnerable mothers, and we give practical help at The Mount (H.M.P.). Our programme of meetings and speakers has a caring slant and reflects the world wide persistence and commitment that the M.U. has. There are over 800,000 members worldwide. Programmes can be seen in both the churches. ❖



### Photographs in the Review

Regular readers may have noticed that in recent issues the quality of reproduction of photographs has been rather grainy. This is a problem we're aware of and are making efforts to improve within the limits of the pre-production and printing processes we use. You will hopefully see an improvement in future issues. CS

## Have you said 'Hello' to a new face lately?

Worried that you don't know  
anybody in church any more?  
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Do you remember the first time you came to St Peter's or All Saints? Somebody almost certainly said, "Hello, nice to see you!" or, "Are you new or just visiting?"

After some time with us you are now probably feeling quite at home, but have you said 'Hello', one Sunday, to somebody you haven't met before? Remember how nice it was when it happened to you. Well, you can also make it happen to our newcomers and visitors.

It can be so easy to slip into a routine of speaking only to those who have become well know to us. Let's try and make it a habit that at least once a month we approach a new face and say, "I don't remember having spoken to you before – are you new or have you been coming here for years?" If we do that, say, once a month, we'll soon get to know everybody. This message is especially appropriate for the older members of the congregation who always say, "there are so many new faces around. I don't know anybody anymore!"

So, go on, give it a try! ❖



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From time to time I become fascinated by certain words which I find myself turning over in my mind. Recently I have found the word 'parochial' coming back to me in different situations. I had always previously thought of the word in its rather metaphorical, comparatively recent meaning as narrow

and provincial: to be contrasted with cosmopolitan. But now, having picked up the word and turned it over, so to speak, I have begun to notice its earlier meaning. I recently became a town council appointed trustee on the rather quaintly named Ecclesiastical and Parochial Charities and I now see 'parochial' in contrast to ecclesiastical. The two charities are quite separate but run by a common meeting of trustees. Although as a newcomer to this arrangement it is not clear to me what the difference between the ecclesiastical and the parochial charity is. Ecclesiastical, to me at least, connotes things churchly or hierarchical. Parochial, coming from the noun 'parish', denotes to me things civic or public at the local level. It also has an early English feel to it - as in the phrase 'parochial church council'.

Berkhamsted town council is actually an example of an elected parish council. It has the status of a town rather than a parish only by virtue of having the right to hold a street market. Elected parish councils did not come into being until towards the end of the nineteenth century and had their powers largely emasculated in the local government reforms of 1972. (By power is meant the right to raise local tax revenues for the purpose.) Elected parish councils do still have some powers although many of them are rather archaic and irrelevant in the modern age. For

## council & news & views

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Town councillor **Ian Reay** delves into the connotations of the word 'parochial'.

---

example, local councils have the power to 'light', the power to subsidise postal and telecommunications services and the power to provide water facilities - 'public baths, wash houses and bathing places'. Since 1972, local councils have also had the power to maintain closed churchyards.

This possibility has recently arisen in the case of the maintenance of Three Close Lane cemetery. The lower part of the burial ground is closed and Dacorum borough council has taken up responsibility for its maintenance. The upper, larger, part of the cemetery remains the responsibility of the parochial church council, which is having difficulty in finding the necessary funds to maintain it. The borough council has, in the past, made some contributions to the maintenance of trees and grass cutting but a significant expense, for the parochial church council, is the repair of the walls of the upper part of the cemetery which the borough council has declined to look after. Because the parochial church council was finding it difficult to finance this work it asked if the town council would be prepared to make a grant towards the repair work and possibly towards the grass cutting if the borough council do not continue with their support for this task.

The town council has agreed to pay £1,000 towards the repair of the walls with the possibility of more funds later. The future maintenance of the cemetery is now the subject of discussion between the town and the parochial church councils and I am sure that these two 'parochial councils' will find a harmonious way of working together.



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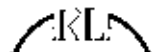
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*Last month Stephen Halliday argued for open-ness in experiments to establish if genetically modified (GM) crops are safe. This month David Simmons argues for a deeper public debate than has yet taken place on the ethics and theology of the issue.*

## *Coming to a field near you*

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**David Simmons** says that ethics and theology must be central in the GM crops debate.

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Coming to a field near you: or to be more precise - about six miles from the centre of Berkhamsted. This is about the distance a bee can fly, taking with it pollen, if it so wished, from the genetically modified crop of oil seed rape planted last autumn in one of farmer Fiddaman's fields near Gaddesden Row. This is one of just three farm scale trials at present in operation though a great increase is planned for the coming season. Inevitably some cross fertilisation will occur. How this may affect conventional crops, the wildlife that depends on them, or the whole intricate web of life is not known. These farm trials are not set up to measure such things, but only to study the crop itself. Other long-term effects on human and animal life and on the environment are also not known. Despite claims by the biotech industry that tests have been carried out for over 25 years, the actual time scale of GM crop growing on sites is only a few years, and almost exclusively in the vast prairie lands of North America. While admitting that farm trials are needed, some scientists are making enormous claims that these products will solve the world's food problems, reduce the need for chemical inputs into farming, bring us better and conveniently long-life foods on our supermarket shelves, as well as providing good profits for shareholders in biotech companies.

For fifty years scientists have persuaded us that chemicals were the answer to all agricultural problems from crop yields to pest control. Now we are

being told by their successors that we should use less chemicals, and the GM crops will help us do this. Do they know something we don't know? Or are they just responding to capitalism's drive to change the product frequently? Perhaps a return to less intensive, more organic methods would be a better 'third way'.

Too much contemporary science is in the twin grip of man's innate pride and corporate power. Outrageous claims are being made by some genetic scientists, such as that 4,000 diseases are caused by identifiable single genes which can then be eliminated. But the real number so far identified is more like five. Furthermore, their behaviour in any individual or plant is not predictable with great certainty because of the relationship to the whole composition of the unit involved. We may be able to create a simple form of life. But are we right to go on to create more complex and new forms - to assume the role of creator? Is not this a risk too far?

There is no comparison with traditional breeding experiments which were essentially working with nature. Gene transfer between totally unrelated species is essentially working against nature with all sorts of potential hazards. We could learn a lesson from the much less radical introductions of alien species - they have almost always become pests in their new environments. Rather than testing the crops we need to test and debate the ethics, indeed the theology which lie at the heart of the matter, a task for which science as such is not equipped. It would be good if philosophers and theologians were to join forces with those scientists who oppose genetic engineering on scientific grounds. The debate should not be left just to the enthusiasts in Greenpeace, Friends of the Earth and other groups. ♦

Readers of the *Review* will know that, for the last five years, I have been writing a book about Sir Joseph Bazalgette. It was published in 1999 as *The Great Stink of London*\* and I have now started writing a new book on London's underground railway. Many rather technical books have been written on this subject in the past, replete with details of door design, junction layouts and signalling equipment. I'm more interested in the people who built and ran the underground and the effect it had on the communities it served. I therefore propose to cover the bare facts about the construction of each line in 'panels' to which readers can refer. I will also be writing such panels on other related matters. I'm going to publish these in advance in the *Review*; three such are set out below under the emboldened headings. If readers think I have made any mistakes or serious omissions perhaps they would be kind enough to write to the *Review* and tell me.

### **Hackney Coaches**

In the reign of Charles I, Captain Bailly, a retired sailor who had served under Sir Walter Raleigh hired out from the Maypole Inn in the Strand (now the site of St Mary-le-Strand) four *coches hacquenees*: French for a coach pulled by two strong horses ('hacks'), one of which the driver rode. Charles I attempted to suppress the coaches, which cluttered up London's narrow streets, in favour of the sedan chair but they survived and in 1654 Cromwell authorised the 'Fellowship of Master Hackney Coachmen', licences being issued to regulate the numbers. By 1662 three hundred such licences were being issued at £5 per annum. They enjoyed a monopoly of public transport

# All about the Tube

---

**Stephen Halliday** is embarking on a new literary project, looking at the history of London's underground.

---

within the area bounded by Southwark to the south and the 'New Road' (Marylebone Road - Euston Road - Pentonville Road - City Road) to the north. In 1694 the Hackney Coach Office was established, with five commissioners to issue licences, and in the same year some masked ladies hired a Hackney Coach and took it to Hyde Park where they 'behaved disgracefully and deliberately insulted some very distinguished people driving in their private coaches', following which coaches for hire were banned from Hyde Park. The ban remained until 1924. In 1823 David Davies of Mount Street, Mayfair, introduced from France a new type of carriage: a one-horse two-seater cabriolet, quickly shortened to 'cab', painted yellow and black. In 1831 the limitation on the number of coaches was removed and stage coaches, from surrounding towns, were allowed to pick up within the area previously monopolised by the Hackneys, leading to disputes which foreshadowed the mini-cab wars of the 1960s. From 1850 control of the Hackneys passed to the Metropolitan Police who issued licences, laid down regulations on the construction of vehicles and, later, administered the dreaded 'knowledge' test. The first petrol driven cab was licensed in 1903 and taximeters (a third French word, meaning 'tariff') were introduced in 1907. Today there are about sixteen thousand licensed taxi cabs, technically known as Hackney Carriages, whose twenty thousand drivers would probably be surprised to learn of their dependence upon French terms to describe their vehicles.

### **The Metropolitan Line**

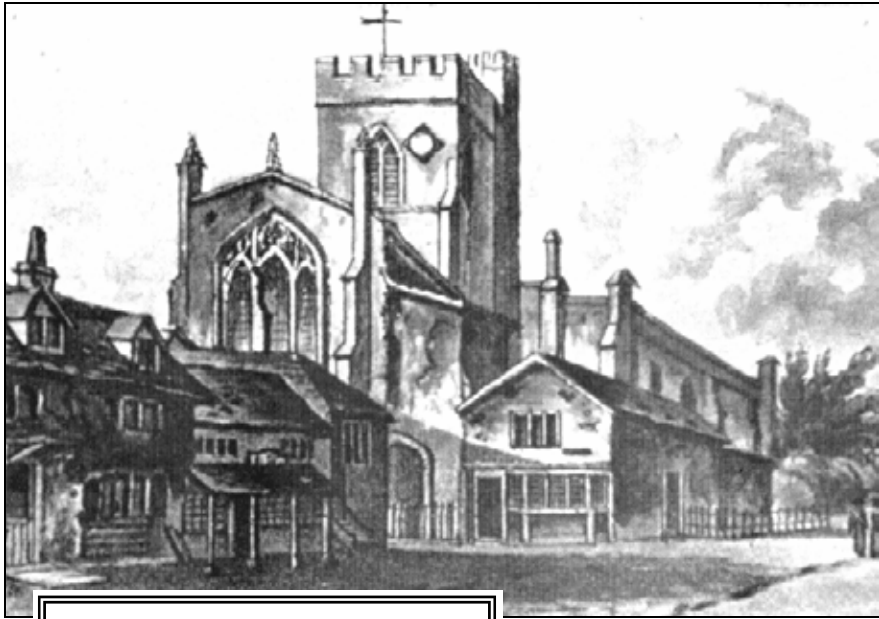
The Metropolitan Railway was the world's first underground railway though it firmly believed that it was really a main-line railway, part of which, by painful necessity, happened to be built just below street level. Its steam service opened on 9th January, 1863 running from Bishops Road station, near Paddington, to Farringdon Street in the City of London. Its tracks were dual gauge, accommodating both the standard gauge trains of the Metropolitan Railway itself and the broad gauge rolling stock of the Great Western running through from the main line at Paddington. In 1865 the line was extended to Moorgate Street and in 1868 further extensions were made north to Swiss Cottage and south to Gloucester Road and South Kensington. From 1864 it also operated services over the Hammersmith and City Line via Westbourne Park and Shepherds Bush to the Hammersmith terminus. After 1872 its new chairman, Sir Edward Watkin, also chairman of the South Eastern Railway, embarked upon an ambitious programme of expansion and acquisition. In 1875 he extended the Metropolitan from Moorgate to Liverpool Street and in 1882 to Tower Hill. In 1878 Watkin had bought the East London Railway, from New Cross to Whitechapel, with an onward connection to Liverpool Street, to provide a link beneath the Thames to his South-Eastern Railway. In the 1880s he extended the Metropolitan in a north-westerly direction to Harrow (1880), Pinner (1886) and Chesham (1889). Amersham and Aylesbury were reached in 1892, while in 1891 he had purchased the Aylesbury and Buckingham Railway, thus taking the 'Metropolitan' to the rural fastness of the Vale of Aylesbury. The original link to Paddington had become part of the Circle Line. Watkin's plan, a century before its time, was to connect with main line railways to the North and take passengers from Manchester, via London, Dover and

a channel tunnel, to Paris. In 1899, after his retirement, a further acquisition took the Metropolitan's services to the village of Brill, 7 miles west of Aylesbury. Further extensions were built to Uxbridge (1904), Watford (1926) and Stanmore (1932) the last of these passing to the Jubilee line when it opened in 1979. In 1913 the Metropolitan had acquired the unloved Great Northern and City Tube from Finsbury Park to Moorgate which remained, however, unconnected to the rest of the company's network. The Metropolitan electrified its services from 1905 though its outer reaches, in the Vale of Aylesbury, remained steam operated until they were transferred to British Rail in September 1961 following electrification of the final stretch from Rickmansworth to Amersham and Chesham. The Metropolitan maintained its independence of the rest of the network until it was finally absorbed, protesting, into the London Passenger Transport Board in 1933.

### **The Widened Lines**

The so-called 'widened lines' were laid down in 1968 beside the existing Metropolitan Railway tracks between Kings Cross and St Pancras to the north, and Farringdon in the City. They were built to make the City directly accessible to Great Northern trains from Kings Cross and Midland Railway trains from St Pancras. There was also a connection with the London, Chatham and Dover Railway terminus at Ludgate Hill, thus linking railways north and south of the Thames. This through service for passenger trains ceased in the First World War but was re-opened as Thameslink in 1988 following the electrification of suburban services north from Kings Cross and St Pancras and the creation of the City Thameslink station. ❖

*\* Sutton Publishing, available from The Bookstack at £19.99.*



## Images of Berkhamsted

*Top:* St Peter's in 1817, from an aquatint by L Hassell, showing the cottage mentioned in John Cook's piece (see *Around the Town*, page 5).  
*Below:* the Mill, Berkhamsted, which gave its name to Mill Street, in the early years of the 20th century (photo kindly lent by Mrs Jill Johnson).







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Alex Evans introduces this year's Petertide Fair and the causes which it will support.

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★ ★ ★ SATURDAY, 24TH JUNE 2000 ★ ★ ★

Our readers will no doubt be pleased to hear that the fair committee has judged that the millennium froth will have subsided by late June. We will categorically not be advertising a millennium experience! Petertide Fair 2000 however has a stirring ring to it. Two thousand years of Christianity is awesome. There is something special and wonderful about this year, with its groundswell of feeling that there must be a New Start in human relationships.

The fair is again an opportunity to put our beliefs and principles into practice. By the generosity and efforts of so many people we are able to raise funds for good causes.

This year we are supporting the Berkhamsted Patients Medical Fund and, internationally, the New Life Street Children Mission that reaches out to street children in St Petersburg, Russia.

The Berkhamsted Patients Medical

Fund is a local charity, formed in 1997, which provides specialised medical equipment such as beds, hoists, and wheel chairs for the use of our team of district nurses based at the Victory Road clinic. Its objective is to have a store of immediately available equipment, which is used to ease the suffering and discomfort of ill people in their homes, before going into hospital or on their return home. Our goal is to provide a mobile bed and associated pressure-relieving mattress, expensive and urgently needed equipment.

The New Life Street Children Ministry operates under the auspices of Youth With A Mission, an international Christian organisation, and runs a street children hostel in St Petersburg. Rachel Cyrino (nee Barker) and her husband are the hostel organisers. Rachel was formerly a Berkhamsted resident and pupil at the Bridgewater and Ashlyns schools before receiving God's call to her work. The hostel desperately needs funds for its day to day costs, and to build its capacity to change the lives of more deprived children.

The committee will be striving to make the fair hum with activities, so that money can be generously and happily spent, with everyone having fun. We know we can rely on your support. Please pencil the date in your diaries **NOW – Saturday, 24th June** - and decide what you would like to do to help change people's lives. ❖

*Alex Evans is this year's fair committee co-ordinator. He can be contacted on 872502. More details about the fair will be in forthcoming issues of the Review.*

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Church bellringing involves teamwork and attracts men and women of all ages and backgrounds to practise its art in belfries around the world. St Peter's Berkhamsted is no exception and on 1st January at 12:00 noon, 14 ringers assembled to take part in the national *Ring 2000* to mark the millennium.

Ringers, young and of more mature years, students and the retired, very experienced and learners, rang together to celebrate the arrival of the 21st century and third millennium alongside ringers in cities, towns and villages across the country. Our ringers included someone who has been learning for only a few weeks and another who had been attracted to bellringing in order to ring specially on that day. Photographs were taken and a real sense of achievement was present. Celebrations continued in the *Crown*, as ringers of a century ago would have done.

This followed the tradition of ringing in the New Year at midnight, the tenor bell ringing the twelve strokes of the hour before all the bells join in to mark the new year's arrival. Despite illness and ringers being away, the bells were rung for the Christmas services and on the morning of Sunday, 2nd January.

Ringling for services is our purpose, proclaiming the Christian message of hope from the church tower to the wider world before the service begins. In addition, there is

# Millennium Bells

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The bells of St Peter rang out on New Year's day.  
**Margaret Burbidge** tells the story behind them.

---

ringing following weddings in the church and for significant national and local events. In order to do this ringers need to practise and to develop their skills. They do this through longer periods of ringing, for example quarter peals which last approximately 45 minutes. The Christmas and new year

holiday gave opportunity for this with two attempts. Local ringers were joined by friends from Tring, Lincolnshire and Worcestershire. Both were successful and the ringers are to be congratulated on their achievements and standard of ringing. Ringing is a social activity; friendships are built and maintained through the art of ringing bells together. I would like to take this opportunity to thank all the members of the St Peter's band for their commitment and friendship, and their contribution to the art of church bellringing, which will ensure that the bells will ring out from St Peter's tower in this new century. ❖



*The fourteen ringers who performed on New Year's Day, taken in the dark confines of St Peter's bellringing chamber.*  
 Photo: Margaret Burbidge

I woke up this morning to find the sun shining, the sky blue after days of gloom and rain. What a tonic! On my bedroom wall I have a print of a famous painting of the 1600s by Murillo titled Peasant boy leaning on a cill. It is delightful. It depicts a young boy looking out and to his left with the most lovely smile on his face. Obviously he has seen something that really amuses him. Looking at him really sets me up for the day, whatever the weather.

Some years ago we spent a fortnight in Vienna with a niece and her husband who were living there. We had a wonderful time. One day we went to one of the art galleries, intending to spend a couple of hours there before going on. In fact we were so enthralled that we spent the day there. Luckily it was possible to get lunch! I have always been fascinated by Breughel: I love his crowded scenes of life, and there was a whole room devoted to his paintings there.

## Art? I know what I like!

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**Vera Pullen** isn't fooled by modern art. Or is she?  
Are we?

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Now I know nothing about Art with a capital 'A'; I just know what I like. What I don't like, or understand, is so-called modern art - an unmade bed, half an animal in formaldehyde, a collection of cars squashed together into a solid block! I remember being in the Gallery of Modern Art

in Edinburgh and seeing an entire wall covered in arms and legs of various pieces of furniture, painted a rather gloomy purple I think. One of the guides asked me what I thought about it and, when I replied, said, grinning, "They gave a fortune for it. She's in a lunatic asylum now". Once when we visited that gallery we were asked to complete a questionnaire as we came away. The chap in front of me had written right across his form 'The quiche is wonderful.' They have an excellent restaurant there. I wrote, 'I wonder who is fooling who?'

My daughter teaches in a prison on the Isle of Wight and among the subjects she teaches is art. At Christmas she showed us a really beautiful drawing, in pencil, of the

head of David (the famous statue in Florence). One of the prisoners had drawn it and given it to her. She is going to have it framed. Sadly the man died shortly after, but he had a great gift. It made me wonder what had gone wrong in his life, poor man.



*More conventional art on display at the recent All Saints' festival, specially created by children.*  
Photo: Rob Wakeley

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## Town Council committees

*Mr C R Westwood, clerk to Berkhamsted Town Council, writes:*

I refer to Norman Cutting's article in the January issue of the *Review* in which, not for the first time, he has mislead your readers by providing inaccurate information.

I refer specifically to the last paragraph of the article concerning meetings of the finance and policy committee. He is perfectly well aware that the minutes of all committees, and therefore any resolutions and decisions contained in them are always considered by each meeting of the full council when members resolve to receive, approve and adopt them. If full council disagrees with any matter recorded it has the authority to make amendments to resolutions passed in committee and it is my task to ensure that the minutes reflect those amendments.

Furthermore I wish to point out that standing orders under the heading of budgetary control allow for expenditure to be incurred up to the amounts included in the approved budget. Only if expenditure cannot be met from the amount provided in the appropriate budget is approval required *either* by the finance and policy committee or by full council. It is therefore perfectly proper for the finance and policy committee to approve expenditure outside of that provided in the budget. However as I have already pointed out to Mr Cutting there is an additional safeguard provided by the process of ratification by full council.

I now turn to Mr Cutting's comment that just three members of the council could take decisions that affect all policy and financial matters. Here again he is wrong, as standing orders require that the quorum of a committee or sub-committee shall be one half of its members, which in

the case of the finance and policy committee is a minimum of five councillors, or one third of the full council. You may be interested to know that there have never been less than seven members present at any finance and policy committee meeting since the last election. Finally I must point out that if ever a standing committee appointed a non-member to its ranks the non-member would not have the opportunity of participating in any voting process and therefore the implication in Mr Cutting's final sentence is inaccurate.

I would be grateful if having considered my comments Mr Cutting would set the record straight in his next offering to the *Review*.

*The Civic Centre  
Berkhamsted HP4 1HJ*

## Something to say?

Well, write in and say it! The *Review* is your magazine - we welcome interesting articles, news, letters, photos and poetry. Our subjects are diverse, and we particularly want to include news of current events in the town. So if you're organising an event tell us about it - you'll find contact details inside the front cover with copy dates for the next three issues.





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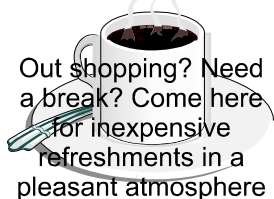
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## *I'm Fine, Thank You*

*Author unknown  
Submitted by Nancy Agate*

There is nothing the matter with me,  
I'm as healthy as I can be.  
I have arthritis in both my knees  
- and when I talk, I talk with a wheeze.  
My pulse is weak and my blood is thin  
And I'm awfully well for the shape I'm in.

Arch supports I have for my feet  
Or I wouldn't be able to be on the street.  
Sleep is denied me night  
But every morning I find I'm alright.  
My memory is failing, my head's in a spin  
But I'm awfully well for the shape I'm in.

The moral is this, as my tale I unfold  
That for you and me who are growing old  
It's better to say 'I'm fine' with a grin  
Than to let folks know the shape we are in.

How do I know that my youth is all spent?  
Well, my 'Get up and Go' has got up and went.  
But I really don't mind when I think with a grin  
Of all the places my 'Get up' has bin.

Old age is golden I've heard it said,  
But sometimes I wonder as I get into bed  
With my ears in the drawer, my teeth in a cup,  
My eyes on the table until I wake up.  
Ere sleep overtakes me I say to myself  
'Is there anything else I could lay on the shelf?'

When I was young my slippers were red,  
I could kick my heels over my head,  
When I was older my slippers were blue.  
But still I could dance the whole night through.  
Now I am old my slippers are black,  
I walk to the store and puff my way back.

I get up each morning and dust off my wits  
And I pick up the paper and read the 'Obits'.  
If my name is still missing I know I'm not dead  
So I have a good breakfast, and go back to bed.

## *the things they say*

### **Another humorous round-up...**

*Don't let worry kill you - let the church help.*

Thursday night - potluck supper. Prayer and medication to follow.

*Remember in prayer the many who are sick of our church and community.*

For those of you who have children and don't know it, we have a nursery upstairs.

*The rosebud on the alter this morning is to announce the birth of David Allen Belzer, the sin of Rev. and Mrs Julius Belzer.*

This afternoon there will be a meeting in the south and north ends of the church. Children will be baptized at both ends.

*Tuesday at 4:00pm: there will be an ice-cream social. All ladies giving milk will please come early.*

Wednesday the ladies liturgy will meet. Mrs Johnson will sing 'Put me in my little bed', accompanied by the pastor.

*Thursday at 5:00pm: there will be a meeting of the 'Little Mothers' club. All ladies wishing to be 'Little Mothers' will meet with the pastor in his study.*

This being Easter Sunday, we will ask Mrs Lewis to come forward and lay an egg on the altar.

*Next Sunday, a special collection will be taken to defray the cost of the new carpet. All those wishing to do something on the new carpet will come forward and do so.*

The ladies of the church have cast off clothing of every kind. They can be seen in the church basement on Saturday.

*A bean supper will be held on Tuesday evening in the church hall. Music will follow.*

At the evening service tonight, the sermon will be, 'What is hell'? Come early and listen to the choir practice. ❖

## **Acornitise!**

**Norman Cutting** bemoans  
a costly canine escapade.

I couldn't think of a better name for the affliction that caused one of our dogs to allow the vet to give us a bill nearing £400.

We have a Cavalier King Charles, which is a bit of a gannet. 'When in doubt, pick it up and taste it', is her motto. For some reason, this year has presented lots of little nuts in our local woods and every opportunity was taken during the autumn to 'hoover' up as many as possible. One recent Saturday morning she was her usual reluctant self when being offered a walk. I should also point out she is very much a 'lap dog', so when she didn't want to settle, suspicions were aroused. A call to the vet suggested if it didn't improve during the day, then call back. As the day progressed, things didn't improve and the call was made. Within five minutes we had arrived at the bottom of the hill where the vet saw us instantly.

Lots of prods, umms and ahhs later, it was decided that she had a lump in her stomach, x-rays would have to be taken to determine what it was and that would determine what course of action would be required. On the Sunday morning the telephone rang. The general consensus was that a lot of small objects were blocking things up. Acorns contain tannin, as in tea, and the thought was that her stomach had been coated with tannin from the acorns. The treatment was a combination of antacids and liquid paraffin in an attempt to reduce the coating and 'ease the flow'. It took 48 hours for the 'treatment' to provide results. We must do our best to reduce her intake of acorns if only to avoid a repetition of what must have been a painful period for her and my wallet!







**Revd Peter Hart  
explains the  
presence of a new  
flag flying from  
St Mary's tower.**

We seem to be progressing through the year in our normal way - the long run in to Lent, politicians bickering, new schemes for schools to implement, financial ups and downs and wars or rumours of wars on most continents. Apart from the strangeness of writing '00' on forms, all is running according to plan. What changes there have been are small.

The one change at St Mary's that was noticed immediately was the new flag on the flagpole. People have been trying to decipher the picture, read the wording, understand the purpose, so it seemed right to explain it here.

The flag is white, the colour of peace and celebration. Within a swirling ball of blue, five different coloured pieces of a jigsaw, or clasped hands, or doves, are crisscrossed by a four coloured cross. Above the spinning globe is the word

'Jubilee', below the watery chaos is the date, AD 2000. Written within the interlocking hands / doves / jigsaw pieces (five continents?) are the words, 'Christ, yesterday, today, forever'.

The flag speaks loud and clear - this is a special year, of joining together, of recognition of our interconnectedness in God's world, within the unchanging love and justice of Jesus Christ our Lord. The date may change, the year may change, the millennium may change, but our God does not. In Christ we find solidity, reliability, all-embracing love and mercy, standards of justice that have to be met, freedom to live, to love and to worship.

The flag of Jubilee will fly all year at St Mary's, as a powerful call to unity and justice, as a comforting reminder of the unchanging nature of God, as a challenge to our disparate world to find its purpose, its standards in Christ. Each time you see it, each time it catches your eye, praise God for his unchanging love and justice, and make real your part in making his love and justice effective in his world. ❖

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## LENT LECTURES AT ST MARY'S

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MONDAYS 13th, 20th, 27th March at 8:00pm

**13th: Education in the 21st Century**

Mr Jon Reynolds, Diocesan Director of Education

**20th: The Church in the 21st Century**

Very Revd. Dr Christopher Lewis, Dean of St Albans

**27th Democracy in the 21st Century**

Revd. Richard Wheeler, Diocesan Social Responsibility Officer



The programme of events sponsored by the trust in February includes:

On *Saturday 5th February* Berkhamsted Music Society presents *Martin Cousin* playing Beethoven, Chopin, Debussy and Brahms, at 8:00pm in the civic centre. Tickets can be obtained from the secretary (871598) or at the door and cost £6 (under 21s £3.50).

On *Monday and Tuesday, 7th and 8th February* the Berkhamsted Film Society screens *Hilary and Jackie*, a controversial biopic (UK 1998) in the civic centre at 8:00pm. Tickets in advance cost £3 at the library..

On *Saturday 12th February* Berkhamsted Jazz present the *Full Keith Nichols Cotton Club Orchestra* at 8:00pm in the civic centre. Tickets for non-members cost £8 (students £4).

On *Sunday 13th February* the Dacorum Symphony Orchestra will give a concert including Beethoven's *Pastoral Symphony* and Rachmaninov's *Piano Concerto No. 3*. The soloist is Viv McLean. The concert is at 3:30pm in the Centenary Hall, Berkhamsted Collegiate School. Tickets can be bought at Berkhamsted Arts and Crafts (258 High Street) at £7 (concessions £4).

On *Tuesday 15th February* the Berkhamsted Schools Music Association are holding a presentation and workshop by the Iroko theatre company in Berkhamsted town hall (all day). Tickets cost £1 from the schools. This is an event for school children.

Also on *Tuesday 15th February* the Berkhamsted Local History Society presents a talk entitled *Narrow Boat Nostalgia* by Susan Woodward at 8:00pm in the civic centre. Admission to non-members at the door costs £1.

On *Thursday 17th February* the Berkhamsted Citizens Association presents an illustrated talk by Don Otter of the National Trust on the *Wildlife of Ashridge* at 8:00pm in the town hall. Admission for non-members is £1 at the door.

On *Monday and Tuesday 21st and 22nd February* the Berkhamsted Film Society screens *The Governess* (UK 1998) with Minnie Driver in a Victorian story at 8:00pm in the civic centre. Tickets cost £3 to non-members.

On *Thursday 24th February* the Berkhamsted and District Archaeological Society presents a talk on *Looking at Roman Coins* by David Thorold, assistant keeper of archaeology at the Verulamium museum at 8:00pm in the Newcroft Wing, Berkhamsted Collegiate School. Tickets to non-members cost £1.50 at the door.

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## OXFAM IS FOR EVERYDAY

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Oxfam is not just for Christmas. The range of beautiful hand-crafted gifts is certainly popular for the giving season but day-to-day household needs are not neglected.

Why not give your home a new spring feel with mugs, teapots, rugs and throws made by craftsmen from small village co-operatives in needy communities overseas.

And don't forget to buy your tea, sugar and coffee from the Oxfam shop in the High Street. Have you tried the new organic *Machu Picchu* coffee? If you cater for a church, restaurant or large group, why not enquire about Oxfam's case discount scheme? A note to the volunteer food organiser will bring details. Fair Trade foods mean improved income and living standards for poor farmers overseas. Benefit them and yourself!

Audrey Hope  
(864255 shop, 864537 home)

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### SAVE THE CHILDREN

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The Berkhamsted Branch of Save the Children is holding a Scottish Evening on Saturday, 4th March at Potten End Village Hall at 7:30 for 8:00pm, to include a demonstration of Scottish dancing, entertainment and a raffle. Tickets are £7.00 which includes supper and are obtainable from Stella Kittle on 862230 or Margaret Bowley on 873694.

### Organising an event?

Then let our readers know what's going on! The *Review* is your magazine – use it to tell people of forthcoming events, and don't forget to tell us how your event went afterwards.

Send full details to **David Woodward,**  
**3 Murray Road, Berkhamsted HP4 1JD**  
(862723) (copy dates inside front cover)

There can hardly be anyone who can remember St Peter's without Eric Alsop – his passing is the passing of an era indeed. Longevity is a feature of the

Alsop family - Eric's father lived until he was 98, his grand father had died at 87, his grandmother at 91 - and Eric himself would have been 95 in last month.

Eric felt that he had a calling to ordination but this was forbidden by his father on the grounds that his mother was a lapsed Roman Catholic and his father brought up a Baptist. A career then ensued with the Bank of England for whom Eric worked until his retirement due to ill-health in 1963. He always said that he was happy at the bank - certainly they will have paid him far more money as a pensioner than they did as an employee.

Eric was a server at St Mark's, Barnet Vale and also during the 1920s a cub master in Barnet. He met his wife to be, Mary, in front of the high altar at Chipping Barnet church, and in 1930 Akela and Baloo married and moved briefly to North Harrow where they helped in the early stages of St Albans Church.

In 1942 the family moved to Berkhamsted where initially they lived in



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## ERIC ALSOP

## R.I.P.

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Doctors Commons Road and became involved with All Saints'. Three years later they moved to Bridgewater Road and Eric and Mary became involved with St Peter's.

He was secretary and treasurer of the PCC for many years - not particularly endearing himself to Mary by insisting on taking the books away with him on holiday! He also put in an enormous amount of work keeping the Three Close Lane cemetery tidy. He was also a governor of Victoria School for many years and for 28 years a Trustee of the Parochial and Ecclesiastical Charities.

Eric was intensely proud of his four grand children and seven great grandchildren and felt great responsibility as the family's senior member.

At St Peter's we are deeply grateful for Eric's devotion and service at the altar and in the other ways I've mentioned. He faithfully served Father Jim on a Friday morning for many years.

When I was talking with Eric last year he spoke movingly to me of his sense of the presence of God with him. We now hold him in our hearts in thankfulness and love; he will be sadly missed.

Father Mark Bonney

## BERKHAMSTED W.I.



Our newly elected president, Mrs Jane Crellin, opened the December meeting with a presentation of birthday posies to members whose birthdays fell this month. Mrs Crellin reported on all the activities of the past month and reminded us of outings and activities for the forthcoming period. Various members attended carol singing at the Tring and Kings Langley women's institutes. Members also attended the Hertfordshire Federation of the W.I.'s 80th birthday dinner at Hatfield.

The main event of our Christmas meeting was a visit, with the help of a millennium time travel machine, to Berkhamsted in the past thousand years, enacted by five of our members.

We journeyed from 1066 to 2057, beginning with life in 1066 seen through the eyes of a churl (a bonded servant). We had the insights of an Elizabethan noblewoman and a well-known 19th century barnmaid, Polly Page, of the Kings Arms, of whom it was said that she had a friendship with a Bourbon King. Wartime Britain was depicted by a local woman of 1944. But the W.I. is nothing if not forward looking and to complete the picture an imaginary character from the future, in the year 2057, told of the miracle of modern technology and the changes that have taken place in that time.

We had our traditional bran tub and Christmas cards, and after mince pies and coffee a circle of friendship was formed, candles were lit on a table in the centre of the circle and we had readings interspersed with carols.

Our January meeting was held on 19th January in the Gable Hall, Prince Edward Street, when the speaker was Mr Alistair Moir who told us about The History of Watford Palace Theatre. Visitors and new members are, as ever, warmly welcome at all our meetings.

## BERKHAMSTED CASTLE W.I.

Our president, Liz Baxendale, welcomed us to the first meeting of the year and was pleased to see so many members. There were apologies from many who were unwell and we hope that they will soon be on the way to full recovery.

During the business matters our varied programme for the year 2000 was discussed and we look forward to a year full of interest and enjoyment.

We were introduced to our speaker, Mrs Wendy Austin, who gave us an excellent illustrated talk on *The Big House*. She drew on many memories to recall the big houses that were once situated in Berkhamsted and which have been destroyed: Lagley House, the Hall, Berkhamsted Place and Egerton House to name just a few of them.

She showed us excellent slides of Berkhamsted Place, Stocks at Aldbury, Champneys, Ashridge House and Pendley Manor. The last four mentioned are still standing of course. She was an enthralling speaker with a good knowledge of our locality.

Next month we look forward to welcoming Mrs Nicky Evans to speak on *Good Morning, Your Worship* on 4th February at the Court House at 2:00pm. A warm welcome is extended to new members and visitors. ❖



## ORGAN RECITAL

by Terence Charleston

at

ST PETER'S CHURCH,  
BERKHAMSTED

Sunday, 13th February

The recital follows Choral Evensong  
(which starts at 6:00pm).

Admission is free; there will be a  
retiring collection in aid of The  
New School of Organ Studies.

	<b>SUNDAY</b>	<i>St Peter's:</i>	8:00am	Eucharist				
			9:30am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the Court House				
			11:00am	Celebrate Together (2nd Sunday only) - A service for all ages				
			6:00pm	Evensong [except 1st Sunday]				
		<i>All Saints'</i>	8:00am	Eucharist [except 1st Sunday]				
			9:15am	Sung Eucharist, crèche, Sunday School & Pathfinders followed by coffee in the hall ( <i>This service will be replaced by a family Eucharist or, All Saints' being shared with the Methodists, a 10:00am United Service as announced</i> )				
			6:30pm	Evensong [1st Sunday only] Other Sundays Methodist service				
			7:30-9:30pm	Youth Fellowship ( <i>contact Christine Billington 385566</i> )				
	<b>MONDAY</b>	<i>St Peter's</i>	7:30am	Morning Prayer (MP)	5:30pm	Evening Prayer (EP)		
	<b>TUESDAY</b>	<i>St Peter's</i>	7:30am	MP				
		<i>All Saints'</i>	9:30am	Eucharist				
	<b>WEDNESDAY</b>	<i>St Peter's</i>	6:45am	Eucharist	7:30am	MP	5:30pm	EP
	<b>THURSDAY</b>	<i>St Peter's</i>	7:30am	MP	11:00am	Eucharist	5:30pm	EP
	<b>FRIDAY</b>	<i>St Peter's</i>	7:30am	MP	9:15am	Eucharist		
	<b>SATURDAY</b>	<i>St Peter's</i>	7:30am	MP			5:00pm	EP
	<b>1st Sunday</b>	<b>SUNDAYS TOGETHER LUNCH:</b> 12:30pm in the Court House <i>For anyone on their own on a Sunday. Contact: Joan Morris 863780</i>						
	<b>Mondays</b>	<b>GRIEF &amp; LOSS SUPPORT GROUP</b> 8:00-9:00pm in the Court House as announced.						
	<b>3rd Sunday</b>	<b>OPEN HOUSE:</b> 11:30am - 5:00pm with the Macdonalds (384953) 9 Hall Park <i>Stay for five minutes or five hours; unlimited coffee; lunch; tell a friend, bring a friend.</i>						
	<b>Mondays (except 1st)</b>	<b>BIBLE STUDY/HOUSE GROUP:</b> 8:00pm at the Macdonalds (384953) 9 Hall Park						
	<b>1st Tuesday</b>	<b>TUESDAY CLUB</b> 8:15pm in the Court House <i>A lively women's group with guest speaker</i> Contact chairman Angela Morris 866992 or secretary Margaret Barnard 862794.						
	<b>Tuesdays</b>	<b>CHUCKLES PARENT &amp; TODDLER GROUP:</b> 10:00-11:30am All Saints' Church Hall. Song Time 1st & 3rd Tuesdays; Short service 2nd & 4th Tuesdays. Special activity weekly. Gillian Malcolm 874993 or Jenny Wells 870981.						
	<b>Tuesday</b>	<b>MOTHERS' UNION PRAYER GROUP:</b> 2:15pm third Tuesday at 61 Kitsbury Road. <i>Non-members always welcome.</i> Contact: Jenny Wells 870981						
	<b>2nd Tues</b>	<b>MOTHERS' UNION:</b> meets in members' houses at 8:00pm. <i>Non-members always welcome.</i> Contact: Jenny Wells 870981						
	<b>Wednesdays</b>	<b>MEDITATION GROUP:</b> meets about twice a month as arranged at Jenny's 57 Meadow Road and at Ruth's 1 Montague Road. <i>Everyone is very welcome to join us for about half an hour of quiet prayer.</i> Contact: Jenny Wells 870981 or Ruth Treves Brown 863268						
	<b>Wednesday</b>	<b>PATHFINDERS GAMES CLUB</b> 7:00-8:30pm in All Saints' Hall. Contact Chris Billington 385566.						
	<b>4th Wed</b>	<b>WOMEN'S FELLOWSHIP:</b> meets 2:30-4:00pm in the Court House. The meetings are usually addressed by a guest speaker and the group attracts senior members for whom lifts can be arranged. <i>New members and visitors always welcome.</i> Contact: Vera Pullen 862196						
	<b>Thursday Tuesday / Friday</b>	<b>BELLRINGING:</b> 8:00pm at St Peter's. Priscilla Watt (Captain of the Tower) 863804 <b>TUESDAY / FRIDAY STUDY GROUPS:</b> Tues 1-3pm / Fri 9:30-11:30am. Two separate weekly meetings for informal Bible study and support. <i>Young children welcome.</i> Contact: Kate Semmens 866531 for Tuesday or Gillian Malcolm 874993 for Friday						
	<b>Friday</b>	<b>LITTLE FISHES PARENT &amp; TODDLER GROUP:</b> 9:30-11:30am in the Court House. Weekly meetings with a short service on 1st Fridays in St Peter's. Katy Bonney: 864194						
	<b>Friday</b>	<b>CHOIR: Boys</b> 7:00-8:30pm (& Tuesday 5:15-6:30pm), <b>Adults</b> 7:30-8:30pm. Contact: Adrian Davis 864722 or Jean Wild 866859						
	<b>3rd Saturday</b>	<b>ABC PRAYER BREAKFAST:</b> 8:00am for breakfast followed by prayers. Meetings rotate between local churches.						

# reviewdiary&registers

There is Eucharist every Tuesday (9:30am) at All Saint's and every Wednesday (6:45am), Thursday (11:00am) and Friday (9:15am) at St Peter's. At St Peter's there is 7:30am Morning Prayer every weekday and 5:30pm Evening Prayer on Monday, Wednesday and Thursday; there is 7:30am Morning Prayer and 5:00pm Evening Prayer on Saturdays. A priest is available for confessions by appointment (phone 864194).

## February / March 2000

### FEBRUARY

2	8:00pm	Solemn Eucharist for Candlemas. Preacher: the Revd David Parry, team rector of Chambersbury	<i>St Peter's</i>
4	10:00am	'Little Fishes' Service	<i>St Peter's</i>
7	8:00pm	Eucharist with prayers for healing	<i>St Peter's</i>
8	8:00pm	Parochial Church Council	<i>All Saints'</i>
13	6:00pm	Choral Evensong	<i>St Peter's</i>
13	7:15pm	Organ Recital: Terence Charleston, organist at St Peter's	<i>St Peter's</i>
19	8:00am	ABC Prayer Breakfast	

### MARCH

Fri 3 – Sun 5		Trip to the Shrine of Our Lady of Walsingham (Fr Mark)	
4	9:30am	Organ Study Day (ends 4:45pm)	<i>St Peter's</i>
6	8:00pm	Eucharist with prayers for healing	<i>St Peter's</i>
8	8:00pm	<i>Ash Wednesday</i> : Solemn Eucharist and Imposition of Ashes	<i>St Peter's</i>
12	3:30pm	Organ Recital: Hilary Norris, organist at St Mary's Northchurch	<i>St Mary's</i>
12	6:00pm	Choral Evensong	<i>St Peter's</i>
19	8:00am	ABC Prayer Breakfast	

## Registers

### Baptisms (*St Peter's*)

19 December	Henry Edward Mulligan, Katharine Lois Charlton
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### Weddings (*St Peter's*)

11 December	Luigi Coccia & Bryony Lucinda Victoria Watson
18 December	Benjamin James Sladden & Faye Cinnamon Bridge

### Funerals

3 December	Rachel Dunlop	Chiltern Crematorium
7 December	Lily Lloyd Temple	Chiltern Crematorium
17 December	Barbara Margot Wigg	Vicarage Road Cemetery – graveside service
20 December	Sylvia Margaret Carpenter	West Herts Crematorium
21 December	Leslie Chamberlain	Chiltern Crematorium
22 December	Gilbert Holland Price	Chiltern Crematorium

Young people

Churches

PCC 1999/2000

Contacts

## Young people at St Peter's and All Saints'

### St Peter's

Sunday school and Pathfinders run from 9:30am to 10:30 in the Court House (next to the church in the High Street). Sunday School caters for 4 to 10 year olds, Pathfinders from 10 years upwards. Contact Angela Dunford (875226) or Stephen Lally for Pathfinders (863526).

Crèche is available at 9:30am for under 3's. Parents are most welcome to use this facility in the Court House. Please contact Nicole Addy (381426)

### All Saints'

Sunday school and Pathfinders run from 9:15 to 10:15am, or at 10:00am on the first Sunday in the month. Sunday school caters for 3-9 year olds; Pathfinders from 10 years upwards. Children from both groups join the main service part way through. Contact Elizabeth Figg (866161), Kathy Beaumont (384453) or Felicity White for Pathfinders (863526). Crèche is available at the same times as Sunday school for children under 3. Please contact Sandra Simpson (384915).

### Youth Groups

The youth fellowship meets in the Court House each Sunday 7:30-9:30pm. Contact Christina Billington (385566).

Pathfinders games club meets 7:00-8:30pm each Wednesday in All Saints' hall. Contact Christina Billington (385566).

**For mid-week activities for toddlers** please see page 29.



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## Contacts

The Revd Mark Bonney, The Rectory, Rectory Lane. Tel: 864194 (day off Friday pm / Sat am)  
 The Revd Robin Figg, All Saints' House, Shrublands Road. Tel: 866161 (day off Monday)  
 The Revd Canon Basil Jones (Hon.Asst.Priest), 17 Lochnell Road. Tel: 864485  
 The Revd Jim Lawrenson (Hon.Asst.Priest), Downside, 7 Torrington Road. Tel: 865999  
 The Revd Preb Stephen Wells (Hon.Asst.Priest), 57 Meadow Road. Tel: 870981  
 Miss Marjorie Bowden (Reader), 16 Broadwater. Tel: 871283  
 Mrs Joan Cook (Reader), The Gardeners Arms, Castle Street. Tel: 866278  
 John Malcolm (Reader), Landswood, Shootersway. Tel: 874993  
 Tom Montague (Reader), 27 Hill View. Tel: 875320  
 Mrs Jenny Wells (Reader), 57 Meadow Road. Tel: 870981  
 Parish & Area Youth Worker, Christina Billington, 13 Ashridge Rise. Tel: 385566  
 Parish Secretary: Mrs Jean Green, The Parish Office, The Court House Tel: 878227  
 Churchwardens: Mrs Barbara Conway, 7 Kilfillan Gardens. Tel: 865798;  
 Peter McMunn, 37, North Road. Tel: 874894  
**Parochial Church Council:** Secretary: Richard Foster, Vandykes, 29 Ashlyns Road. Tel: 863359  
 Treasurer: Michael Robinson, 36 Trevelyan Way. Tel: 863559

## St Peter's

Director of Music: Adrian Davis 864722 Asst. Director of Music: Mrs Jean Wild. 866859  
 Organist: Terry Charlston Tel: 01582 462024  
**Sundays**  
 8.00am Holy Communion (1st Sun BCP) Holy Communion  
 9.30am Family Sung Eucharist with crèche, Wednesday 6.45am  
 Sunday Schools & Pathfinders Thursday 11.00am  
 (in the Court House) followed Friday 9.15am  
 by coffee in the Court House. Morning Prayer: Mon-Sat 7:30am  
 11:00am Celebrate Together (2nd Sun) Evening Prayer: M,W,Th 5:30pm  
 6.00pm Evensong & Sermon Sat 5:00pm  
 (except 1st Sunday see All Saints') Holy Days - see weekly Notices  
**Confessions:** By appointment 864194  
**Weddings, Banns of Marriage, Baptisms, Funerals:** Contact Father Mark Bonney.  
**Bellringers (St Peter's):** Miss Priscilla Watt, 11 Cavalier Court, Chesham Road. Tel: 863804

## All Saints'

Choirmaster: Peter McMunn Tel: 874894  
 Organist: Paul Swinden Tel: 239975  
**Sundays**  
 8.00am Holy Communion (1st Sunday - Methodist rite)  
 9.15am Sung Eucharist with Sunday schools & Pathfinders, then coffee in the Hall  
 11.00am (Methodist Morning Service)  
 6.30pm Evening Service (1st Sunday - Anglican rite, other Sundays Methodist rite)  
**Weekdays**  
 Holy Communion: Tuesday 9.30am Holy Days - see weekly Notices  
 (All Saints' is an Anglican / Methodist Local Ecumenical Partnership)  
**Methodist minister:** The Revd Martin Turner, 32 Finch Road Tel: 866324



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