

Berkhamsted *review*

May 2008

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for Town and Parish

30p



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

Welcome to the May 2008 issue of the Berkhamsted review

Recycling and the avoidance of unnecessary waste have become objects of government policy, topics for experts to debate endlessly in the media and a fashionable competitive arena in certain social circles. How has this happened? For those of us, your editor included, whose memories extend back to the *Age of Austerity*, before Harold Macmillan told us we had never had it so good, recycling is second nature and *waste not want not* a guiding principle. In the intervening years a rather sad new ethos emerged, underpinned by a social, and in origin a political aversion to the past and seized upon by a relentless marketing industry. Now all must be NEW. An uncompromising stigma attaches to the second-hand, regardless of quality, or of bizarre attempts to re-brand it as *pre-owned*. Worst of all, the marketing of the 'new' seems most effective among those least able to afford it. While the relatively affluent browse happily in charity shops, there are teenage single mothers who can't bring themselves to purchase a second-hand buggy. Such is the malignant influence of a culture awash with must-have products, bought today and discarded tomorrow. Could the credit crunch have some beneficial side effects? **Christopher Green**

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Tony Firshman

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Addicted to Credit

**Fr Luke
Geoghegan**
examines the credit
crunch

review leader

Two eminent psychologists were asked to research the personalities of people who were in chronic debt. After nine months they concluded that often such people liked shopping.

There are genuine reasons why people are pushed into debt. Illness, family breakdown, or loss of employment can create poverty and thus debt. But it is hard to get round the fact that as a society we are addicted to credit. *The Independent* recently calculated that the level of personal debt in the UK means that every man, woman and child currently owes an average of £27,000.

Dennis Stephenson, boss of Halifax / Royal Bank of Scotland (HBOS), has argued that credit had been *democratised*, and that this is a good thing. In the Middle Ages only kings could borrow. In the 19th century it was only kings, governments and large companies. It took until the middle of the twentieth century before ordinary people could ask for a loan from their local bank. Credit is, of course, often essential to make a large purchase like buying a house or starting a business, but all too often credit is used for our consumption (such as cars and TVs) rather than investment in a lasting asset.

The British obsession with house prices hasn't helped. Easier to access credit has pushed up housing prices and as housing prices overall soar people have to borrow more to get on the housing ladder - a vicious circle is created. We are now told by the media that as credit is harder to come by, housing prices will have to fall: why, shock horror, some prices have sunk to last year's levels! This fascination with artificially inflated house prices has unintended and negative consequences. A friend of mine told me about his son who

had a good job in the city. The son had splashed out on a top of the range BMW sports coupe. Dad remonstrated with son arguing that the money should have been put into a more durable asset - like buying himself a house - rather than a car that devalued from day one. But as the son argued - and the Dad subsequently agreed - putting the equivalent cost of the car into a housing deposit would hardly have proved a drip in the ocean of the massive mortgage needed for even a modest house. As Dad remarked ruefully, *deferred gratification* is no longer an effective way of running your finances.

As Christians what should our response be? Well, the marketing industry is determined to change our wants into needs. There might be many things I want, but I don't need them. If the car, the TV, and all those other things we love spending money on are still serviceable - why replace them with a new model? Here the Green Movement and Christianity are re-discovering each others truths. Borrowing more, to own more, to throw away more is not a viable way of living, either as individuals or as a society, or as a world community. ❖

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A FOREST OF BANNERS

Jenny Wells commends an
MU Tradition



One of the things to be seen in the Lady Chapel at St Peter's is the Mothers' Union banner. It is quite old, predating the formation of the present Mothers' Union. I don't know how old it is. Perhaps someone can tell me?

Some of you will have seen it carried at the start of some festival services in the procession at St Peter's, and of course if there is a special Mothers' Union service in the Diocese or Deanery that our branch is attending, then this banner will leave church and accompany us.

It can be especially impressive at Abbey services to see a forest of banners, some modern, and some probably of similar age to our's. More often than not, the banner will depict the Virgin Mary with child. Ours certainly depicts a mother and child. If it is Mary, then it is not how she is usually depicted. Sometimes Mary is just symbolised with a spray of lilies, and most banners contain lilies somewhere on them. I feel that it is so appropriate to have the banner of this special mother, *Our Lady*, in the Lady Chapel. Wherever there is a church with a Mothers' Union, there is usually such a banner in the Lady Chapel.

Lady Day, or the Feast of the Annunciation was on March 31st this year.

This festival is normally held on March 25th, but as Easter was very early this year, it was transferred by the lectionary to this later date. Of course, at one time Lady Day was celebrated in April - April 6th. This is still the beginning of the new tax year and a reminder of the time when this was regarded as New Years Day!

Lady Day is always a very special festival for the Mothers' Union, and this year we celebrated by hosting a Deanery service at St Mary's, Northchurch, and of course we

took our banner with us. With members attending from Hemel Hempstead, Leverstock Green, and Tring as well as from the Berkhamsted branch, it meant that there were four banners to be received by our chaplain, at the beginning of the service.

This service was led by our chaplain, the **Reverend Jane Banister**, and once the banners had been received, it was not long before voices were raised to sing, *This joyful Eastertide, away with sin and sorrow!* Although one or two men were present, there is always something about so many women's voices uplifted together in praise that inspires me.

During the service, **Margaret Burbidge** was commissioned as Branch Leader of our Berkhamsted branch and three new members were admitted from Tring. When we were then asked: *Members of the Mothers' Union, will you welcome and support and pray for each other?* With one voice we replied **We will**

Each branch was able to contribute to this uplifting service. A collection was taken for the Mothers' Union Relief fund (over £126) and as our voices were raised to sing, *Tell out my Soul, the greatness of the Lord* the banners were collected and carried in procession to the back of the church.

It is always good to meet like this. Good to worship together with other groups, to share news and to realise that those four banners represent just a tiny part of the work of the World Wide Mothers' Union.



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One of the happy circumstances of life is that we are all unique. We each not only look different, we have different backgrounds and life histories, different habits, interests and personalities. This is our identity. We only have our identity because other people have

a different identity. If there were no differences there would be no identity, only bland and boring indifference. We all, quite rightly, protect our identity ferociously. It is also quite right that we should respect each other's identity. Diversity and tolerance are the buzzwords of the moment and such attitudes should be the unspoken basis of any modern society.

What is true of people is also true of places. Places also have or should have their own identity, their own history, character and personality. Towns without their individual identity end up as an endless array of shopping malls or airport terminals. To protect us from such insensitive blandness we need to conserve what it is about our towns that gives them their particular identity. We need to conserve what it is about our architectural and landscape heritage that gives it its uniquely distinctive feel. For this reason we have, in Berkhamsted, a Conservation Area. Any building work or demolition in the Conservation Area needs to be carefully justified.

Because Berkhamsted is an ancient town which has experienced different phases of expansion the Conservation Area has in fact three Identity Areas. These are centred upon the High Street, the Canal and Charles Street. The High Street area stretches along the High Street from approximately Swing Gate School to Park Street and on the south side to the Moor and on the north side to the edge of Butts Meadow. The High Street area has a history going back at least to the 13th

Ian Reay's &news &views

A Question of Identity

Ian Reay looks at the
Conservation Area and beyond

century. The Canal area runs along the sides of the canal from the western end of Canal Fields at one end to the Esso garage at the other. It also takes in the Castle. Part of the importance of the canal area lies along the tow path, in the early

industrial sites and former artisans' dwellings between the canal and the railway line. The third Identity Area is on the steeply sloping land to either side of Charles Street. This is mostly residential with the houses mostly dating from the late Victorian and Edwardian period.

The main streets in the Charles Street area are named after the large houses and farms that were demolished to enable the development to take place: Boxwell, Cross Oak and Kitsbury. At the lower end of North Road houses are terraced and at the top end larger and detached; all built between 1900 and 1906. The edge of the Conservation Area lies at the top of North Road and passes through the middle of the very large garden of an attractive house called *The Pines*. *The Pines* itself is just outside the edge of the Conservation Area because, although built in the Arts and Crafts style, a style of architecture used predominantly in the period 1880 -1910, it was not constructed until 1939. So it is something of an anomaly - of the same character and quality as the Conservation Area but without its protection.

But protection is what it now is in dire need of. There is a planning application to demolish *The Pines* and fill its garden (teeming with wildlife) with twelve houses. This proposal has no respect for the identity of North Road at all. The houses are standard designs which could be found anywhere in the country. By the time you are reading this article the appeal by the developers will have been heard. We await the decision. ❖

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SACRILEGIOUS SPOLIATION

Plus ça change ...

Jenny Sherlock writes

Churches through the ages, just like other buildings which have stood the test of time, have undergone changes reflecting the needs and tastes of each generation.

Investigation has shown, however, that the desire for preservation and the resistance to change is not new. It was just as evident in earlier times, certainly in the 1880s, as the reading of the *Hertfordshire Constitutional Magazine*, an interesting County magazine created in Berkhamsted, shows. In 1889 a short piece entitled *Memoirs of a lost screen* appeared. Earlier that year the 'beautiful rood screen in Berkhamsted church which had for a long time been out of sight (being removed by the architect when the church was restored) was again restored to the light of day, and fixed between the nave and the choir, between the westernmost tower arches.' In order to erect this properly it was necessary to remove some of the pavement of the church, and underneath was found a piece of the beautiful carved oak screen that used to separate St. John's Chantry from the nave. The piece of wood was about six foot in length and had evidently been buried with a view to disposing of it. 'It would be of interest to many people to know what was done with the rest of the beautiful screen.' It was reputed to have been moved to another county. The writer ends indignantly with the words: *Is it no one's business to save our churches from such sacrilegious spoliation?*

An original sketch of the old screen was found by Mr. Pethybridge, a local coachbuilder. *For our drawing we are indebted to the able pencil of Mr. Rew, the architect of Berkhamsted School chapel. Those now living who can remember the beautiful old screen know that it divided St. John's Chantry, better known as the place where the Grammar boys sit, from the rest of the church.*

Equal indignation is expressed in an article reproduced in the *Constitutional Magazine* from *The Leisure Hour* and entitled *Hertfordshire Lanes*. Here the writer

bemoans the earlier demolition in the time of the Reverend John Crofts (1810-1851) of the Rectory in which William Cowper was born. The writer expresses his sorrow

that the destruction of Cowper's home 'has been vandalously carried out, to the last brick of its foundation. Perhaps it might have been better to have spared so noted a relic; but regrets are useless.' Had Cowper's birthplace been preserved perhaps Berkhamsted rather than Olney would have been the home of the Cowper Museum.

One cannot dwell too long on what might have been. One could say the same about the many buildings, which we have lost through the years. Some change is inevitable. For the historian, it is the pictorial record, drawings or photographs, and written accounts, which enable us to understand the evolution of our buildings and of our historic town. ❖

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Shopping is followed by refreshments in the cafeteria and then the shoppers are driven home and helped in with their shopping. The Shoppers are contacted a week beforehand and also the day before to check their availability. It is a great opportunity to get out, go shopping and see other people to talk with.

If you wish to join the scheme – the District Nurse will visit you in advance. We ask for a small donation of £2 per trip.

If you would like to go contact Louise on 01442 228930.

On the evening of Palm Sunday, 16th March 2008, in St. Peter's Church, Berkhamsted, a large audience was able to enjoy a fine concert of choral music from the

Renaissance and Baroque periods given by the Chiltern Chamber Choir and a few instrumentalists, directed by **Adrian Davis**. The candle-light added to the period flavour of the evening, and the solemnity of the occasion was heightened by the lack of applause except on a few strategic occasions.

The concert commenced splendidly, with the choir processing to their places singing the plainsong hymn *Pange Lingua*. We were then treated to unaccompanied motets by Anerio and Lassus. One of the Lassus pieces, *Timor et tremor*, illustrated how forward looking some Renaissance composers were, with its strange harmonies and chord progressions, introduced by Lassus to *colour* the text. It must have pieces like this that influenced Gesualdo, the most eccentric of the church musicians of the period. Later on in the concert the choir sang his *O vos omnes* – actually one of his less extreme pieces, but nonetheless a real challenge to sing. The choir performed it with great fluency. Another setting of the same words – by Victoria – was also sung, a beautiful and moving piece.

All the above pieces were performed unaccompanied, while the remaining choral pieces were accompanied. Monteverdi's short and highly chromatic *Christe, adoramus te* with organ and cello continuo accompaniment left one wishing that the composer had written a longer piece, but Schutz's *Selig sind die Toten* was perfect, and beautifully sung. Another real treat was the performance of Lotti's eight part *Crucifixus*, accompanied by trombones and organ. What a marvellous piece this is, with its cumulative beginning and later heart-

BAROQUE AND RENNAISANCE

Richard Grylls reviews the Palm Sunday concert at St Peter's

rending suspensions. It was given a marvellously clear but rich-sounding performance.

The groups of choir pieces were separated

by interludes, three of these given by Brückewasser Posaunenchor (alias the Bridgewater Trombone Choir!), comprising four local players playing music by Daniel Speer. Two of their three pieces went very well, the less accessible middle piece with its echo effects was a trifle insecure. Two further interludes were provided by **Kate Semmens**, soprano, a former member of the choir. As usual Kate produced a beautiful sound and the Fiocco *Lamentatio terzia* worked well, though it would have been nice had the programme told us what she was singing about. The very long Couperin piece would perhaps have been more appropriate in a liturgical situation – it did not seem to work as a concert piece.

The concert ended with a rarity – a real tour-de-force. Striggio's 40-part motet *Ecce beatam lucem* brought together all the performers. The 57 choir members present shared the forty singing parts between them, meaning that most choir members were singing a vocal line on their own. Added to this challenge was the feat of reading from a score with 40+ lines of music in it – the choristers were barely visible above the music they were holding! The changes in and variety of texture that Striggio wanted were very well brought out by the performers, and the whole performance of what is a difficult piece sounded splendidly confident. To this listener it was the glorious blaze of sound from the full forces shortly before the end that produced the best shiver of the evening. What a pity they did not perform it twice.

The whole evening provided a most pleasurable experience, and congratulations are due to all the performers, and to **Adrian Davis** for leading the proceedings with his usual flair. ❖

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FOUNDLING VOICES

At the end of March the Foundling Museum in Brunswick Square, London, close to where the original Foundling Hospital stood, submitted an

Jenny Sherwood describes an oral history project

application for lottery funding for an exciting oral history project, in which the Berkhamsted Local History & Museum Society and the Dacorum Heritage Trust have been invited to take part.

Those of you who have visited this fine museum with its collection of Hogarth paintings and the room devoted to Handel and his music, together with the history of Thomas Coram's Foundling Hospital, will be conscious of how little space is devoted to the years after the demolition of the London Hospital in 1926. First temporary accommodation was found at St. Anne's School, Redhill, until the foundlings were able to move to their large purpose-built premises in Berkhamsted in 1935. Although it is possible to listen to a few recordings made by former foundlings at the museum the record of the Foundling Hospital in the twentieth century is somewhat incomplete.

The aim of this project is to collect and preserve the memories of one hundred former pupils of the hospital within the context of the present building and with the use of earlier pictorial records. Those

foundlings who will provide their memories are all now in their seventies and eighties so time is of an essence, if this opportunity is not to be

missed.

The four hundred children who lived in the hospital in Berkhamsted were a familiar sight from 1935 to the 1950s, seen out for walks or marching from the station led by their brass band, but the people of Berkhamsted knew little of the life in that large building they could see from the gates. The memories of local residents will also be recorded in this project.

The nineteen fifties saw a change in attitudes towards foundlings and institutional care. This became evident when in the last years foundlings and local Berkhamsted children were educated side-by-side in what became Ashlyns School. The school, now a Grade II listed building, remains a prominent landmark in the town. It incorporates many of the artefacts and features of the original London hospital, whilst reflecting the needs of a new age. Once again the school will be open for the Heritage Open Days in September when there will be guided tours led by former foundlings and the opportunity to see a video of the hospital days. Further details may be obtained from **Jenny Sherwood** (875158). ❖



Don't miss this year's Petertide Fair on the 14th June, 2008 at St Peter's Churchyard, 10:00am to 3:00pm. All proceeds go to charity and you can have lots of fun too! Smash a crock or pick up a bargain, then sample a cake, and wash it down with a cup of tea or a nice cool Pimms!

The art auction on Sunday April 13th raised £2005.

More details are available on

<http://tinyurl.com/5sgrmv>

That I should have been reading this book on the day my council tax demand arrived was hugely ironic. In the days covered by this history the rate-payers of Hertfordshire were heeded as a collective voice. No council could easily ignore them, or venture upon the electorate's wrath; and even measures that were thought progressive and humane - such as the rationalisation and improvement of education, and basic health measures to aid the poorest - could scarcely count on a grudging public assent. Ninety years on and tax-payers tamely submit to expenditure that would have been regarded as profligate.

This book is an interesting history, showing how Hertfordshire was, in its blends of the rural and urban, of reactionary views and modern, really very different from the bordering counties. It is a closely-written and heavily referenced book. That is one's first impression, and, as it goes on, one realises the need to match the author's tenacity. He traces the course of elementary education from its being a tool for almost social stagnation to the 1930s, when ardent reformers saw it as the way to social change and chance and physical health. Regional variations, political rivalries, church and chapel bias, local interests of town and rural area - all these add up to educational complexity, and the terms - elementary schools, higher-elementary, central schools, *Higher Tops*, technical schools, village schools, church schools, continuation schools - contribute to a picture of educational diversity. That was always the case; and it is, in some respects, even so today. It is not the intention of this book to deal with the curricula of secondary schools or the impact of public schools or grammar. The main thrust is to examine basic education for all in Hertfordshire up to the age of fourteen.

David Parker has a sure grasp of his subject, and there are often times when a delighted enthusiasm illuminates the

HERTFORDSHIRE CHILDREN

David Pearce reviews
Hertfordshire Children in War and Peace 1914-1939 by **David Parker**. University of Hertfordshire Press. ISBN 9781905313402

scholarly thoroughness. His account of the impact of the Great War turning the County into one vast military base is one such section. Schools were requisitioned, masters signed up, and the glamour of soldiers with their billeting and manoeuvring led to truancy. Demands were made on schools to be actively involved in the war efforts. The children were a source of disciplined labour: they ran errands and were cultivators and money raisers; girls knitted mittens, and boys made splints and crutches. *Buy a badge and help a horse* was one slogan that was used. I liked the school essay excerpts published in the *Hertfordshire Express* on the subject: *What I would do with the Kaiser*. It was an exciting time, and the author gives us a stirring and detailed picture of the total concentration of effort, here, in the areas we know well. But the clock for much needed reform was set back. Education was not the priority.

In Hertfordshire, in the years around 1914, education was regarded by many as a necessary but frustrating postponement of the essential matter of employment. It was simply a means of instilling basic literacy and numeracy, of asserting Christian values, and of maintaining the old order. Children were destined to work in field and factory just as their parents had done. Their contribution was needed in the economy of families. One mother, in 1917, told a magistrate, *'I think when they get to that age (13) they ought to be doing us a bit of good.'*

Employers, the land-owning squirearchy, magistrates, even education committee members, the Church, and indeed parents held much that view. The social disintegration of wartime, and the subsequent years of depression set back hopes of enlightened progress. There was, in our County, a rather negative view of youthful aspiration. For the LEAs the secondary schools were the exclusive preserve for fee-paying middle-class

parents. Such schools, either from geography or selection, were out of reach for the vast majority, and in 1914 the take-up for further education in the County was *no higher than 4%*. Secondary schooling was not regarded in any way as the natural outcome of a school career.

Boys could be excused school in order to work on harvests; and harvests in Hertfordshire included not only grain harvests but the gathering of market-garden produce and fruit. The figures quoted for exemption are revealing: Hertfordshire in 1916 had the very worst record. It is hardly surprising - but still shocking - that at the end of the war the LEA moved only slowly and reluctantly towards protecting full-time education even up to the age of fourteen.

Concerns about the nation's health and about the lack of fitness in army recruits led to a campaign to improve health in schools. The admirable **Dr** (later Sir) **Francis Fremantle** was a prime mover. He discovered huge inadequacies and fierce objections to any enterprise that might increase the rates. The die-hard view was that improvements for the working classes should fall on the funds of voluntary agencies and the Poor Law Guardians rather than on ratepayers. Many diehard Conservatives smelled the whiff of Bolshevism in all this. In 1918 Hertfordshire was one of the very few authorities that had no arrangements for medical treatment, but, gradually, with the humanity and tirelessness of such guiding lights as Fremantle the position changed.

The creation of garden cities, with the associated light industry and their ramifying housing estates led to a growing insistence on practical and technical instruction. Letchworth and Welwyn set the pace in radical reform. Reactionary newspaper editors saw all this as de-stabilising society, but gradually the momentum grew, and the County came to consider its responsibilities in a more positive, creative way. There was a move away from the old Rural Studies based teaching to instruction in skills of new manufacture and for healthier life-styles. But even with a desire to see the curriculum broadened and made relevant there was no great desire to increase the relatively small percentage of pupils vying as candidates for secondary education.

A lively, entertaining chapter deals with the crusade of the Bishop of St Albans, **The Rt Revd Michael Furse**, to preserve church schools from the clutches of atheistic Socialism. As the state and the LEA raised standards it became harder for the Church of England to maintain its role, its singularity and its increasingly inadequate buildings. On the other hand church schools saved the general public from greater expense. Furse was force enough to make the LEA nervous, and an *Agreed Syllabus* on religious teaching was put forward. It did not go far enough for the Bishop who portrayed his churches as a sacred trust and railed against *those who confused what was meant by Scripture instruction with what was meant by religious education*. It was a rail-roading time leading up to the Education Act of 1936 which tentatively raised the leaving age to fifteen and enabled LEAs to make special agreements with church school managers.

David Parker cites his sources and draws from school log books and educational directives. He has combed the newspapers for stories. He brings hard figures alive in anecdote and quotation. Most importantly, he focuses his arguments succinctly – emphasises a direction with short summaries, and enables the reader to feel more comfortable with the weight of reference.

For those of my generation whose schooling followed hard at heels, the fascination is in spotting the traces of the great debate in personal experience: in the rear-guard actions over church schools; the emphasis on scholarships and the 11+ as creating a route to *escape*; in kindergarten concentration on gardening and rural studies; injunctions to thrift; concerns over possible eruptions of head lice or ringworm; in the celebration of Empire day; the approval of the Scouting movement; and the emphasis on PT and swimming; on the flag and patriotism.

The fun of the book is in the reader's recognition of both similarities and difference, and in the picture, just out of sight, of a landscape of social hierarchy and conservatism: the value of the book is that it charts with insight and care and closeness this formative period of our local history. ❖

SAINT ALBANS FESTIVAL PILGRIMAGE

Members of Donutz Youth Group are planning to go to this year's Festival Pilgrimage on **21st June**. Please join us so that St Peter's can be well represented.

Gill Malcolm writes

no-one missed the address. At this point Jess & I took time to visit the town market, others in our group stayed on for the service and later picnicked in the

Orchard

My daughter, Jess, and I were surprised how much we enjoyed ourselves last year. It was a lovely sunny day as we watched an impressive and colourful procession, led by a Giant Alban and his Roman guards, snake through the Westminster Lodge Park. They were followed by school children dressed as Roman soldiers, monks, and pieces of the Rose window. The Bishop and Dean of St Albans, the guest speakers, **Desmond Tutu** and **Mike Oakley**, and clergy from all over the Diocese including Father Michael and Father John followed on. Behind them came the High Sheriff of Hertfordshire, the Mayor of St Albans and representatives from many local organizations. Our part was to help make up the crowd witnessing the re-enactment of the story of Alban's life, trial and death as portrayed by the procession. The final scene, Alban's *execution*, took place in the Cathedral Orchard. We both found this quite moving. Then the procession moved to the Abbey for the first of two services, also transmitted outside for those who couldn't squeeze in to the service so

After lunch Jess had a great time participating in the Chariot races. She is now looking forward to a Donutz team participating this year. How about an adult team too? The whole event finished with a service of celebration followed by a moving spectacle of hundreds of Pilgrims filing passed the Shrine of St Alban.

This year the **Revd Angela Tilby**, Vicar, Writer and Broadcaster will speak at the Festival Eucharist and **Stephen Cottrell**, Bishop of Reading, will speak at Evensong. This year, as well as the Chariot races, there will be Lion taming to watch, circus skills to practice, face painting and a bouncy castle for younger pilgrims to enjoy.

As Archbishop Tutu said last year, "*It is an incredible, exhilarating occasion. When you hear people speak about the Church dying you say 'where are they when the Church has occasions such as this one?'*" Don't miss it!

More information on how to book your place on this year's trip to follow ❖

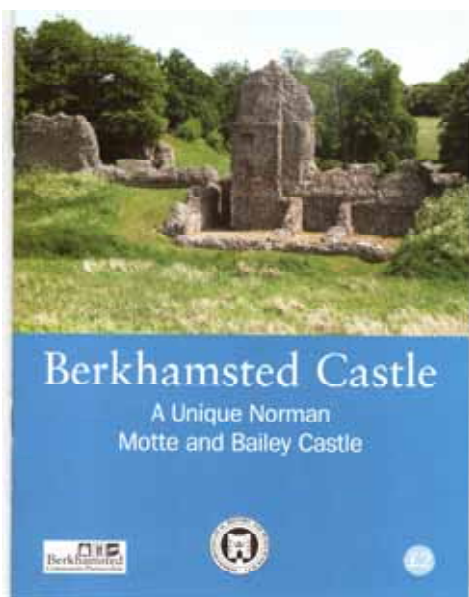


Photos: Gill Malcolm

BERKHAMSTED CASTLE

A unique Norman Motte and Bailey castle

Christopher Green writes



This is a new guide to the Castle published by the Berkhamsted Community Partnership with text and illustrations put together by the Berkhamsted Local History and Museum Society. After a brief Introduction describing the meeting at Berkhamsted when **William the Conqueror** was offered the crown of England, the Guide is divided into three parts:

Guided Tour,

Personalities,

History in Summary.

The **Guided Tour** identifies 21 features of interest, illustrating each with a colour photograph and locating them all on a plan. The text is brief but full of detail that

brings the building vividly to life.

Personalities reminds the reader that throughout its history the castle was a royal residence. There are biographical sketches of four of the castles royal residents and of three other people who at various times had a role in the development of the building - **Thomas à Becket** and **Geoffrey fitz Piers** in the 12th century and Geoffrey Chaucer in the 14th.

History in Summary lists 27 dates in the life of the castle and to each attaches a short note full of detail and interest. This is an excellent little publication, full of fascinating information, well written and clearly set out. Available from the Library and at the Visitor Room in the Castle - **£2.00**. Money well spent.

Castle Visitor Room

The Visitor Room, opened officially last August by **Mrs Carol Green**, Town Mayor, and **Mrs Jenny Sherwood**, Chairman of the Berkhamsted Local History & Museum Society, opened again this year for the very cold Easter weekend.

Thereafter it will be open from **3rd May, 2008** on Saturdays, Sundays and Bank Holiday Mondays until the end of September. Special mid-week openings with the possibility of guided tours are offered to school and other groups.

Pre-booking is essential (*see below*). Entrance to the Visitor Room is free.

Make the most of this opportunity to increase your knowledge of this unique motte and bailey castle with its many royal associations, and so enhance your visit to the castle.

CDs depicting the sixteen display panels are available to schools price £10 from Berkhamsted Local History & Museum Society.

For booking and further details contact **Jenny Sherwood** - 01442 865158 or Ksherw9100@aol.com ❖

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Sales of Fairtrade-marked products have increased by more than 80% in the past year and now stand at an amazing £500 million a year, reports

Larry Bush, Marketing Director for

Traidcraft Exchange the charitable arm of the trading company, Traidcraft. He comments, *"That's lots of cups of Fairtrade tea and coffee, bunches of bananas and Fairtrade cotton T-shirts!"*

"It is amazing to think that a radical idea back in the 1970s, supported by church congregations and a few organisations like Oxfam, Christian Aid and Traidcraft, has now become a really significant movement. This can no longer be ignored by the major supermarkets and food and drinks companies," Larry says.

Fairtrade is practical and is here to stay. Every Fairtrade tea bag and cup of coffee makes a difference to the farmers and producers who work hard to produce the crops we enjoy and the social premium workers receive is vital to their communities. Last year a group of cotton farmers in Gujarat, India used some of their premium to hire a JCB digger and dig out a lake. Following the summer rains, this village now has its own supply of clean drinking water, instead of a trek of several miles to the nearest clean water supply.

But Fairtrade means more than the obvious benefits of a guaranteed price and much-needed community projects; with these things come life-giving benefits of security, self-confidence, hope and dignity. This is what Fairtrade is achieving, but the challenge is to maintain the momentum – to extend the reach of Fairtrade and enable more farmers and producers to trade their way out of poverty.

Here Traidcraft Exchange plays a major pioneering role and the Agrocel cotton

MAINSTREAM BUSINESS & FAIRTRADE

Angela Morris writes

farmers project provides a good example. It started with a project called *Straight from the Cotton Fields* where Traidcraft Exchange provided training and support for smallholder

cotton farmers in Gujarat and helped them move to sustainable and organic farming methods better suited to their dry region. The farmers formed the Agrocel Pure and Fair Association and Traidcraft bought their cotton, which was made into a range of clothing by another fair trade group – Craft Aid, in Mauritius. In time, with help, Agrocel became a Fairtrade producer and was able to access the mainstream market, notably Marks and Spencer. M&S has now entered into a three-year contract, guaranteeing secure business for these cotton farmers, and enabling Agrocel to bring in more smallholders and invest in new developments which will allow them to process their cotton and add more value and income.

In a second stage of the project, *More from the Cotton Fields*, the charity helped the farmers diversify into crops such as sesame, castor and gram, so they are not solely reliant on cotton. Traidcraft Exchange gets much of its funds from donations, from churches for example. Your support of the Traidcraft Fairtrade stalls at our churches and the monthly Community Market means that the small profit arising from this goes to help provide life changing benefits, perhaps for the cotton farmer who now makes your T-shirts or the producers of your breakfast coffee or honey in Latin America.

Fairtrade needs our support now more than ever to create opportunities for more producers to benefit.

I'm doing my little bit to help Traidcraft fight poverty through trade – one tea bag and one T-shirt at a time. Please help me! Call **Angela Morris** on 866992 ❖

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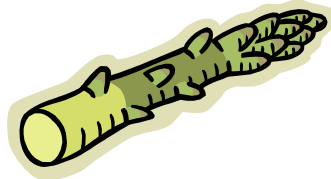


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Just to bring everyone up to date, domestic electrical work carried out since 1st January 2005 comes within the remit of Building

ELECTRICITY IN THE HOME

Norman Cutting comments on the wiring regulations

Control Regulations administered by the local authority and any electrical additions made in *special locations* have to be notified as do any new circuits. Special locations include bathrooms, kitchens and outside.

The idea is to reduce the number of fatalities caused by faulty electrical installations. The little difficulty was that the number of fatalities rose from 2 to 13 per year over the period 2003 to 2007 at which time for some reason they stopped keeping records. My own opinion is that they allowed anyone with the correct piece of paper to call themselves an electrician, and register with one of *registration bodies* to be let loose on the general public. A good example of the problems relates to the 1960s housing boom when a lot of the Dellfield estate and the top half of the Hall Park estate was built. The 14th edition of the Wiring Regulations was issued in 1966 and introduced the idea of actually having a protective conductor on the lighting circuits. Many metal light fittings make use of this wire. I'm still finding properties built as late as 1969 with metal fittings installed but without an earth wire on the lighting circuits.

The latest problem to hit the industry is the new version of the Wiring Regulations which is also known as BS7671:2008 and comes into effect for installations designed after June 2008. You notice the word *designed* as this is important.

This latest edition of the Wiring Regulations is the 17th and the biggest change which will affect us is a *woolly*

requirement to have any circuit protected by a residual current device (RCD) if the cables are not buried at least 50mm below the surface of the floor, wall or ceiling, unless they are protected by an earthed metal enclosure. Needless to say, this is causing difficulties when coupled with some of the other requirements.

For example, the easiest way to comply would be just to bury cables 50mm into a wall, but many walls are not much more than 100mm thick. Think of the structural weakness introduced by cutting half this thickness away. Alternatively, just install one RCD to protect all circuits and the problem goes away, but.... there is another requirement that circuits should be arranged so that a fault on one circuit doesn't affect another circuit... and it goes on!

BS7671:2008 was issued in January 2008, to come into effect from July 2008 and you will not be surprised to hear that amendments are already on their way which the grapevine suggests could number 20 or more. I believe most of us at the *sharp end* are still wondering how this situation actually arose.

In any case, dare I suggest you should be guided by your usual electrician when having any work done as every installation is different and has different problems. A quick example is a recent job I was on, where the plumber had plumbed in a water softener for the new boiler. One small difficulty was that the pipe passed across the front of the socket from which the supply for the softener was to be taken so you couldn't actually plug it in. I think it must have been one of the new invisible sockets that the public want installed. ❖

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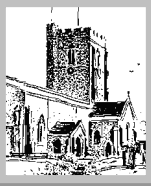
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Animal and Human Embryo Research

**The Revd
Jonathan
Gordon writes**

The Human Fertilisation and Embryology Bill will be debated in the Commons this month. The Bill would allow research on *human admixed embryos* that contain human and animal material.

Scientists can, by removing the nucleus from a cow or rabbit egg and replacing it with the nucleus from a human skin cell, create a hybrid embryo that develops like a human one in which stem cells can be grown.

A number of safeguards would be put in place: a time limit of 14 days; a ban on placing a hybrid embryo in a human or animal womb; and a requirement to prove such research is necessary and desirable. The reason an animal egg is involved is the shortage of human eggs for research.

The creation of hybrid cells has generated an ethical storm and can make people instinctively feel uncomfortable. It may be the horror of human experimentation in the Nazi era or a concern about unchecked scientific progress. A few years ago I read Margaret Atwood's book *Oryx and Crake* in which in a not too distant world science runs way ahead of any kind of conventional morality.

This type of unbridled scientific development may have influenced the thinking of some religious leaders. **Cardinal Keith O'Brien**, head of the Roman Catholic Church in Scotland branded the Bill a *monstrous attack on human rights* that would allow experiments of *Frankenstein proportion*.

A similar line was taken by the Bishop of Durham who warned that society was in danger of learning nothing from the *dark tyrannies* of the past. He told his congregation on Easter Day: *Our present government has been pushing through, hard*

and fast, legislation that comes from a militantly atheist and secularist lobby... In this 1984-style world, we create our own utopia by our own efforts, particularly our science and technology... The irony is that this secular utopianism is based on a belief in an unstoppable human ability to make a better world, while at the same time it believes that we have the right to kill unborn children and surplus old people.

The **Bishop of Lichfield** put it in a more measured way: *A society has to be judged by the way that it treats the poorest, most vulnerable and weakest. And what can be weaker than an unborn child?*

Biblical ethics is a subtle process of searching for a sense of what might be God's will. These comments from religious leaders suggest that the issue is straightforward. However, you could argue with a good Christian conscience that one purpose of science is to eradicate suffering and that the potential benefits of such research in relation to Alzheimer's, Parkinson's and motor neurone disease are great. Disease cannot be seen as if it were God's will and, if through research we can make breakthroughs then suffering will be alleviated. Some scientists from Christian backgrounds have argued that church leaders have caricatured the bill by ignoring the safeguards in the legislation.

My perspective is that some church leaders have misrepresented the bill. If they want to hit out at legislation that denies the sanctity of life, they could be speaking up for the victims of the arms trade or of trading practices that deny millions a basic existence. By contrast, one of the purposes of the Bill is to alleviate suffering. Science is in one way quite morally neutral. It can be used for good or harm, but there will always be scientific breakthroughs and we cannot undo something that we know is possible. Maybe the emphasis should be on enforcing safeguards that allow this research to be used in a way that reflects a common ground of morality. ❖

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review notes¬ices

BERKHAMSTED BOARD GAME

Funded by Berkhamsted & District Chamber of Commerce (BDCC), this game is based on a stylised town plan featuring real businesses and landmarks. Available for £24.99 from Hamlins, <http://athomedot.com> and from the BDCC and its partner in this project, Rosewood Publishing. For details contact **David Guest** (824300), or d.guest@btinternet.com. In next month's *review* **Sam Limbert** will report on playing the Berkhamsted Board Game

CHRISTIAN AID WEEK

11th-17th May 2008 - Collectors needed, especially in the Robertson Road area. Contact **Margaret Burbidge** (862139). By giving up a couple of hours you are collecting so much more than money. £50 will pay the monthly salary of a community coordinator in Bangladesh who will help the underprivileged to understand their rights and to learn about health and hygiene. Find out more about Christian Aid Week at <http://caweek.org>

BERKHAMSTED FLOWER CLUB

This year Berkhamsted Flower Club is celebrating its sapphire anniversary. We meet in Lagley Hall at 2:00pm on the second Wednesday of the month. Every month we have a demonstrator who usually does six arrangements - a mix of modern and traditional in an amazing variety of containers, while at the same time giving a running commentary on many subjects and using a large variety of flowers and foliage. Once a year in June when many gardens are at their best we arrange an outing usually to a garden of outstanding interest and with a café for lunch or the necessary 'cuppa'. Visitors are always welcome. If you would like to find out more contact **Jean Bray** (864532)

OXFAM SHOPS DIAMOND JUBILEE

In May sixty years ago, a dedicated entrepreneur named **Joe Mitty** opened the first Oxfam shop in Broad Street in Oxford and the spark from that small flame lit a fire which spread from one end of the country to the other. There are now 740 Oxfam shops including numerous specialist bookshops, a chain of bridal-wear boutiques and furniture stores as well as the familiar standard shops. **Joe Mitty** was passionate about raising money to overcome poverty and suffering. His most famous enterprise involved leading a donkey through Great Missenden until he found a purchaser who could offer it a good home. His death last year robbed Oxfam of one of its most enthusiastic supporters.

Joe re-opened the Berkhamsted Oxfam shop in the High St. after refurbishment, still firing on all cylinders. Although he did not live to celebrate the 60th anniversary, his memory sparkles with all the brilliance of a diamond.

BERKHAMSTED ACCESS GROUP

This group meets every three months to address access and disability problems in the town. It's organised by the Borough Council's Access Officer, **John Gavin**, so things can get done! At the last meeting, it was reported that WH Smith will be providing a customer lift to the basement this Spring (one achievement); and the provision of disabled parking in the Lower Kings Road car park should be improved shortly (another achievement). Next meeting is on **9th May 2008** at 3:00pm in the Civic Centre 1st floor meeting room. New members always welcome! More information at <http://tinyurl.com/65rqbl>.

review notes¬ices

BERKHAMSTED CASTLE WI



On a fine spring afternoon our Joint President **Judith Lowther** welcomed members and three visitors to our April meeting and proceeded to read two amusing poems to us. Our Secretary **Janet Mitchell** read out notices of forthcoming events for us to attend in coming months and also reported on her enjoyable stay at Denman College where she studied calligraphy. Our speaker this month was **Beryl Hulbert** who gave us an illustrated talk on her travels in *Sunny South Africa*. Her slides were excellent with delightful shots of lions, elephant and colourful birds. A vote of thanks was given by **Janet Mitchell** and we hope this speaker will pay us another visit. Next month at 2:00pm on 2nd May, 2008 we have our Resolutions Meeting, at the Court House. We welcome new members and visitors.

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ALDBURY SINGERS

Saturday 17th May 2008 7:30pm in the church of John the Baptist, Aldbury - The Aldbury Singers, with the Aldbury Junior Choir, are preparing to tell you the tale of the most famous floodbuster of all time – *Captain Noah and his Floating Zoo!* Something for all the family! Come and join in and see the animals going into the ark! Entry is free but we'd welcome a donation to our selected charity - the Royal National Lifeboat Institution

BIKE 'N' HIKE

Saturday 13th September 10:00am to 6:00pm - The Beds & Herts Historic Churches Trust Sponsored Bike Ride. Raise funds for your church or chapel by being sponsored to walk or cycle between churches and chapels in Bedfordshire and Hertfordshire. Last year the sponsored Bike 'n' Hike raised **£102,545**, with churches of the Berkhamsted Team contributing **£8,639** to the total. Anyone can take part and there is a choice of over 600 churches and chapels for you to visit. Details from **Chris Clegg** (875818) or visit the Trust's website <http://www.bedshertshct.org.uk>



Berkhamsted's NEW Creative Arts Venue at 196 High Street (formerly The Making Place), behind the Town Hall with access from Water Lane car park and Lower Kings Road footpath.

A chance to try your hand at a wonderful range of crafts and literary and artistic skills - Creative Writing, Pottery, Wood and Stone Carving, Play Reading and many more. For details Rose Scarborough 384974 or 07855 854 054 or

rose.scarborough@gmail.com
<http://recreateberko.co.uk>

review notes¬ices

THE BERKHAMSTED WALK

Sunday 11th May 2008 - This will be the 40th Children's Society Berkhamsted Sponsored Walk.

Easter and school holidays came early this year with cold winds and snow flurries. Surely spring will be with us by May 11th, with the prospect of walking in sunshine and enjoying the amazing displays of bluebells in the Ashridge Estate. As is now usual, there will be three routes - two of 18 miles and 11 miles will start from the Court House, alongside St Peter's Church. Registration can be in advance via the website <http://berkhamstedwalk.org.uk> or at the Court House between 10:00am and 12:00 noon. The 6 mile route starts at Ashridge College with registration between 11:00am and 2:00pm. A 40th Walk is a milestone to be celebrated and it will be opened at the Court House by local celebrity, Peter Drury, football radio commentator. Routes are way-marked and a map is provided to guide you. Checkpoints track your progress, offer light refreshment, and can call up help if there is a mishap.

Sponsor forms are available at *The Bloc* on the corner of Lower Kings Road and the High Street, at the Library and the Sports Centre and at *The Complete Outdoors*, London Road, Bourne End. The form can also be downloaded from the website. Alternatively, phone 01442 864968 for information and forms

to be sent to you.

There will again be three prizes, generously donated by *The Complete Outdoors*, for the most sponsorship raised. They are a Paramo Jacket, Brasher Boots, and a pair of Lekki walking poles. In the sponsor form are tips on fundraising and on using the website <http://justgiving.com> to make it easier for friends and family to sponsor you, and for you to collect the sponsorship money.

FRIENDS OF ASHRIDGE

Friday 9th May 2:30pm Gentle Stroll with **Brian and Siân Barton**. Starting from Ling Ride car park off Beacon Road. NGR: SP 982 143

Sunday 11th May - 11:00am - 4:00pm Spring Plant Fair. Ashridge Monument Visitor Centre. Thousands of plants for sale. For more information phone 864984.



Organ Appeal Sponsored Run

Eight runners successfully ran 13 miles between the Team Churches on **March 30th, 2008**. They raised over £2000 for the St Peter's organ appeal.

Photo: Rowena Pike

May

SUN	<i>St Peter's</i>	8:00am Eucharist			
		9:30am Sung Eucharist			
		6:00pm Evensong			
	<i>All Saints'</i>	4 th 10:00am Morning Worship - Methodist led			
		11 th 10:00am Sung Eucharist - Anglican led			
		18 th 10:00am Morning Worship - Methodist led			
		25 th 8:00am Holy Communion - Methodist led			
		10:00am Morning Worship - Methodist led			
All services at <i>St Peter's</i> unless otherwise indicated. MP = Morning Prayer EP = Evening Prayer					
MON	MP	7:30am	EP	5:00pm	Eucharist 6:00pm
TUE	MP	7:30am	EP	5:00pm	Eucharist 9:30am <i>All Saints'</i>
WED	MP	7:30am	EP	5:00pm	Eucharist 8:00am
THU	MP	7:30am	EP	5:00pm	Eucharist 11:00am (<i>Fr Michael's day off</i>)
FRI	MP	7:30am	EP	5:00pm <i>both churches</i>	Eucharist 9:15am
SAT	MP	9:30am <i>St Peter's</i>	EP	5:00pm <i>St Peter's</i>	Eucharist 10:00am <i>St Peter's</i>
	MP	8:45am <i>All Saints'</i>			

3 rd Mon	GRIEF & LOSS SUPPORT VISITORS GROUP 7:45pm	<i>Court House</i>
	Contact June Haile (873087), Angela Morris (866992) or Ruth Treves Brown (863268)	
Tue	HILLSIDE GROUP: 8:00pm at 22 Upper Hall Park for bible study.	
	Contacts: Rob & Julie Wakely (875504)	
Tue	CHUCKLES PARENT & TODDLER GROUP: 10:00-11:30am	<i>All Saints' Church Hall</i>
	Song Time or Short service as announced.	Jenny Wells (870981)
Tue	ST PETER'S CHOIR Children 5:15 to 6:15pm	<i>St Peter's</i>
	Contact: Adrian Davis (875674) or Jean Wild (866859)	
1 st Tue	TUESDAY CLUB 7:45pm <i>A lively women's group with guest speaker</i>	<i>Court House</i>
	Contact chairman Val Atkinson (866792) or secretary Joan Gregory (864829)	
3 rd Tue	MOTHERS' UNION: meets in members' houses at 8:00pm.	
	<i>Non-members always welcome.</i>	Contact: Kathie Lally (863526)
4 th Tue	MOTHERS' UNION PRAYER GROUP: 2:00pm	<i>17 Shaftesbury Court.</i>
	Tell us if anyone needs our prayers.	Contact: Jenny Wells (870981)
Wed	JULIAN MEETING: meets about twice a month	at Jenny's <i>57 Meadow Rd</i>
	<i>All are very welcome at 11:30am as arranged</i>	or at Ruth's <i>1 Montague Rd</i>
	Contact: Jenny Wells (870981) or Ruth Treves Brown (863268)	
Wed	PATHFINDERS GAMES CLUB 7-8:30pm . (yrs 5-8) Jimmy Young (384929)	<i>All Saints' Hall</i>
3 rd Wed	GRIEF AND LOSS SUPPORT Lunch at 12:30pm for those who have been bereaved.	
	Contact Sylvia Banks (871195)	
Thu	HOME GROUP: 8:00pm on 2nd & 4th Thursdays.	Contact Linda Bisset (862115)
Thu	TE'S (Youth club for yr 9+) 7-9pm	Jimmy Young (384929) <i>Court House</i>
Thu	BELLRINGING: 8:00pm Helen Rubery (865048)	<i>St Peter's</i>
Fri	LITTLE FISHES PARENT & TODDLER GROUP: 9:30-11:30am	<i>Court House</i>
	Weekly meetings with a short service 1 st Fri in <i>St Peter's</i> (10am)	
	Nicole Addy-Varnell (864094)	
Fri	ST PETER'S CHOIR: Children 7:00-8:30pm, Adults 7:30-8:30pm.	<i>St Peter's</i>
	Contact: Adrian Davis (875674) or Jean Wild (866859)	
3 rd Sat	ABC PRAYER BREAKFAST: 8:00am for breakfast & prayers.	<i>Various local churches</i>

review diary

Please see opposite for services at St Peter's and All Saints' churches.

May / June

MAY

Thu	1	6:15am	Madrigals sung by Chiltern Chamber Choir from the tower..... <i>St Peters'</i> followed by breakfast in <i>The Court House</i>
		8:00pm	Ascension Day Sung Eucharist <i>St Peter's</i>
Fri	2	10:00am	Little Fishes Service..... <i>St Peter's</i>
		1:00pm	Lunchtime Recital: Chroma String Trio <i>Lady Chapel, St Peter's</i>
Fri 2 nd – Mon 5 th inclusive – Pilgrimage to Walsingham			
Sun	11	10.15am	Official start of The Children's Society Berkhamsted Walk <i>outside the Court House</i>
		6:00pm	Choral Evensong..... <i>St Peters'</i>
Tue	13	10:15am	Chuckles Toddlers' service <i>Secret Power</i> <i>All Saints'</i>
Sat	17	8:00am	Association of Berkhamsted Churches Prayer Breakfast <i>Court House & St Peter's</i>
Thu	22	8:00pm	Sung Eucharist for Corpus Christi..... <i>St Peter's</i>

JUNE

Tue	3	10:15am	Chuckles Toddlers' service <i>The House on the Rock</i> <i>All Saints'</i>
Fri	6	10:00am	Little Fishes Service..... <i>St Peter's</i>
Sat	7	7:30pm	bridgewater sinfonia with Chiltern Chamber Choir <i>St Peter's</i>
Sat	14	10-3pm	Petertide Fairin and around <i>The Court House</i> and <i>St Peter's</i>
Tue	17	10:15am	Chuckles Toddlers' service <i>The Good Samaritan</i> <i>All Saints'</i>
Fri	20	1:00pm	Lunchtime Recital: Takami Weaver piano <i>Lady Chapel, St Peters'</i>
Sat	21	8:00am	Association of Berkhamsted Churches Prayer Breakfast <i>Bourne End Church</i>
		9:15am	Full peal to mark John Pritchard's ordination <i>St Peter's</i>
		10:30am	St Albans Festival Pilgrimage..... <i>sets out from Roman Verulamium</i>
		11:30am	St Albans Festival Eucharist, Preacher Angela Tilby <i>St Albans Cathedral</i>
		4:00pm	St Albans Festival Evensong, Preacher Stephen Cottrell, Bp of Reading..... <i>St Albans Cathedral</i>

review registers

Weddings (St Peter's)

29 th March	Ian David Rennie & Tineke Rosalind Kolff
30 th March	Benjamin Scott Lewin & Sarah Kathleen Harrison
5 th April	Richard Brome Weigall & Marcia Joan Ferran

Funerals

27 th March	Joan Dora Margery Pope	Chilterns Crematorium
2 nd April	William Marmion	Chilterns Crematorium
8 th April	Florence Payne	St Peter's Church (Chilterns)
8 th April	Desmond Farnan	St Peter's Church (Chilterns)

review factfile

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 Helen Nicholls (873162) 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 Nicola Beadle (874538)

All Saints'

The Anglican and Methodist children meet together on Sundays at 10:00 am as *Explorers*, in four age-groups: *Trekkers* 3-5 years, *Hikers* 5-8 years, *Climbers* 8-10 years and *Pathfinders* 11 years onward. Contacts: for Explorers—Carenza Wilton (875147), for Pathfinders—Penny O'Neill (843422) or Rebecca Judd (865691).

Youth Groups

TEs for Year 9 up meets each Thursday at 7pm to 9pm in the Court House
Contact Jimmy Young (384929)

Pathfinders games club meets 7:00-8:30pm each Wednesday in All Saints' Hall. Contact Jimmy Young (384929)



Rothesay 1891

The cover photograph this month continues the series showing buildings in Berkhamsted that have a date displayed on the outside. This house is one of a distinctive row of ten Victorian villas - five pairs - on the north side of the High Street (320-338) between St John's Well Lane and Park Street. They are all very similar and look as though they are all the work of the same architect and builder, but they weren't all built at the same time. The two villas at the Park Street end of the row are *The Limes* on the left and *Rothesay* on the right. *Rothesay* has the date - 1891. All six villas at the Park Street end of the row appear on the 1897 revision of the Six Inch Ordnance Survey map. They replaced cottages that can be seen on the earlier 1866 map. In 1897 the remaining four villas were yet to be built. The ground they occupy was still part of Lane and Son's extensive nursery business. *Rothesay* was the original home of Rothesay School, founded in 1922. It later moved to a larger Victorian house in Shrublands Road, opposite All Saints' church. In the 1980s, soon after Rothesay School was merged with Egerton School, this house was demolished to make way for the flats of Rothesay Court which still occupy the site.

review contacts

General

The Revd Dr Michael Bowie, (Team Rector), The Rectory, Rectory Lane (864194)
(day off Thursday)

The Revd John Pritchard (Curate), 6 Severns Close (870016) (day off Tuesday)

The Revd Prof. Luke Geoghegan (NSM), 16 Gravel Path, (875970)

The Revd Canon Basil Jones (Hon.Asst.Priest), 17 Lochnell Road (864485)

Canon Anthony Lathe (Hon Asst Priest), 15a Kingsdale Road (863115)

Christina Billington (Diocesan Lay Minister), 13 Ashridge Rise (385566)

Marjorie Bowden (Reader Emeritus), 16 Broadwater (871283)

Joan Cook (Reader Emeritus), The Gardeners Arms, Castle Street (866278)

John Malcolm (Reader), Landswood, Shootersway (874993)

Jenny Wells (Reader), 57 Meadow Road (870981)

Parish Administration: **Jean Green**, The Parish Office, the Court House (878227)

Stewardship Recorder: **Miles Nicholas**, 46 Fieldway (871598)

Churchwardens: **Chris Hunt**, 11 The Firs, Wigginton (822607)

Philippa Seldon, 1 Fieldway (871534)

Deputy Churchwardens: **Peter Bryant**, 36 North Road (871680)

Tracy Robinson, 36 Trevelyan Way, (863559)

Parochial Church Secretary: **Pat Hunt**, 11 The Firs, Wigginton (822607)

Council: Treasurer: **Michael Robinson**, 36 Trevelyan Way (863559)

St Peter's

Director of Music: **Adrian Davis** (875674)

Asst. Director of Music: **Jean Wild** (866859)

Organist: **Jonathan Lee** (0794 1113232)

Weddings and Funerals,

Banns of Marriage and

Baptisms: **Fr Michael Bowie** (864194)

Bellringers (St Peter's): **Helen Rubery** 2 Hall Park (865048)

<http://stpetersberkhamsted.org.uk>

All Saints'

Choirmaster:
(874894)

Peter McMunn

All Saints' is an Anglican / Methodist

Local Ecumenical Partnership.

Methodist minister: **The Revd Paul Timmis** (866324)

<http://allsaintsberkhamsted.org.uk>

Personalities in the Parish



Answer next month

April's Personality



Christopher Green, the *review* editor, aged 20
with the RAF in Jordan



Fr John Russell

John Russell is to return to active priestly ministry by taking up a non-stipendiary role in this parish. He was born and grew up in Abbot's Langley. He was educated at Watford Boys Grammar School and studied from 1974-78 at the London College of Furniture. By profession, John is a violin maker and instrument restorer and spent 16 years with Thwaites violin dealers, leaving as a partner. He has been an independent violin restorer since 2003. He was ordained priest in 1996. He was priest-in-charge at All Saints' Wing until 2003. Within the church he has been variously choirboy, server, PCC member, churchwarden, and lay member of the Deanery Synod youth chaplain, assistant curate, area dean, deacon and of course priest.

Karen, his wife, is a Community Matron. They have three children and live in Aylesbury. *photo: Tony Firshman*



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www.bridgewater-sinfonia.org.uk

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Bridgewater Sinfonia are
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Arts Trust, which is financially
supported by Dacorum Borough
Council