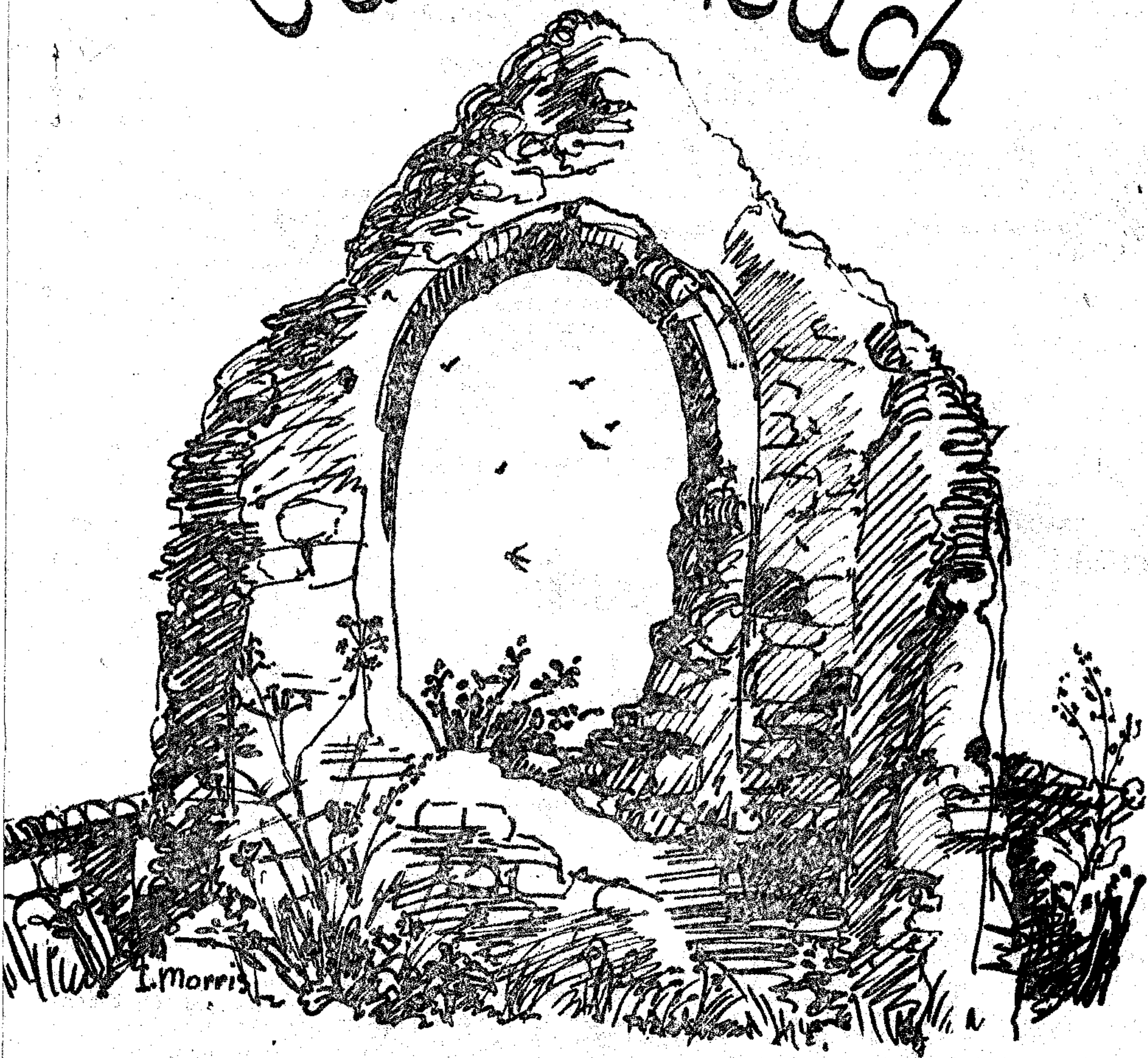


# Out of Reach

87



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OUT OF REACH

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be taken at other times.

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Rev. Canon J.K. BYROM, Swaffham Prior Vicarage  
Telephone: Newmarket 741409

OUT OF REACH COPY DATE 20th of PRECEDING MONTH



OUT OF REACH  
COMMUNITY MAGAZINE

Issue no 87

Editorial

After last month's skeleton issue, this one contains some items of interest. You may recall that several years ago I suggested having a regular Children's Page in the magazine. Unfortunately only one child/teenager in the village (Sandra Harrison), responded with any material on that occasion. I am therefore very pleased that Sara Parkes has now compiled a collection of puzzles for this issue, and she assures me that she intends to contribute more items for each issue. Many thanks to her, and I would be delighted if any other Reach children (or teenagers) would also like to make contributions. These do not have to be puzzles, but may be stories, poems, riddles, jokes etc. And it will be something to do on these cold winter evenings!

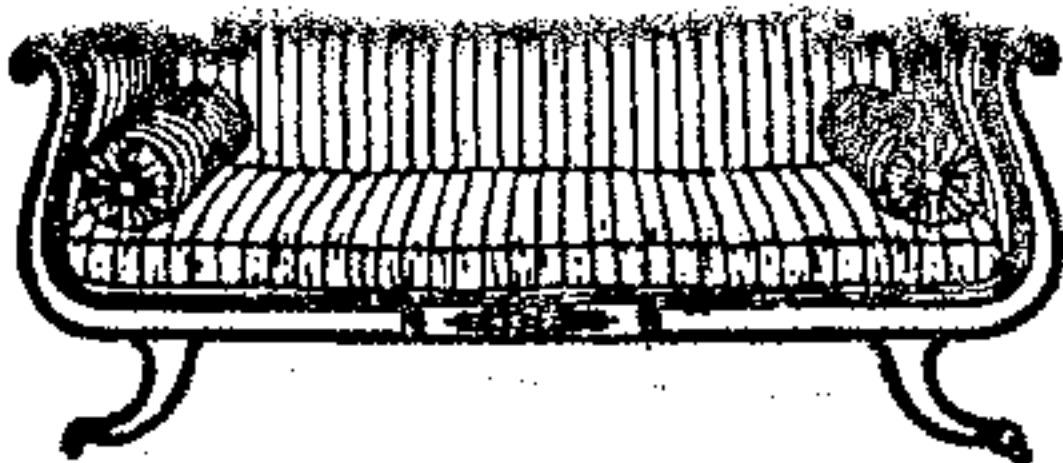
Also in this issue you will find an article on the controversial subject of 'Rights of Way'. I do not claim to be an expert on this subject, and indeed it is not one to which I had previously given much thought I must admit. However John Robinson thought that it might interest a number of village people, and kindly provided me with some information on which to base the article. I apologise in advance if it is somewhat short and sketchy!

I also received this month an anonymous letter which we have printed, although it was most unpleasant. I would have thought that everyone in the village appreciates the hard work and help given to many by Joyce Harrison, not only in cooking the over-sixties Christmas Dinner, but all year round. No, she does not expect a medal, she simply requested that people would have the common courtesy to reply to the invitations sent to them. She has also offered lifts to anyone finding it difficult to make their way to the Village Centre. Incidentally, there is no one in the village who is truly housebound. How much more pleasant it would have been to have received a letter of appreciation for her efforts rather than a spiteful grouse! I hope that I have not spoken out of turn, but felt that something needed to be said.

Best wishes go to Mr. Curtis of Burwell Road this month, as he recovers from a recent operation. The next meeting of the Reach Village Committee will be on Wednesday 8th February at 8 p.m.

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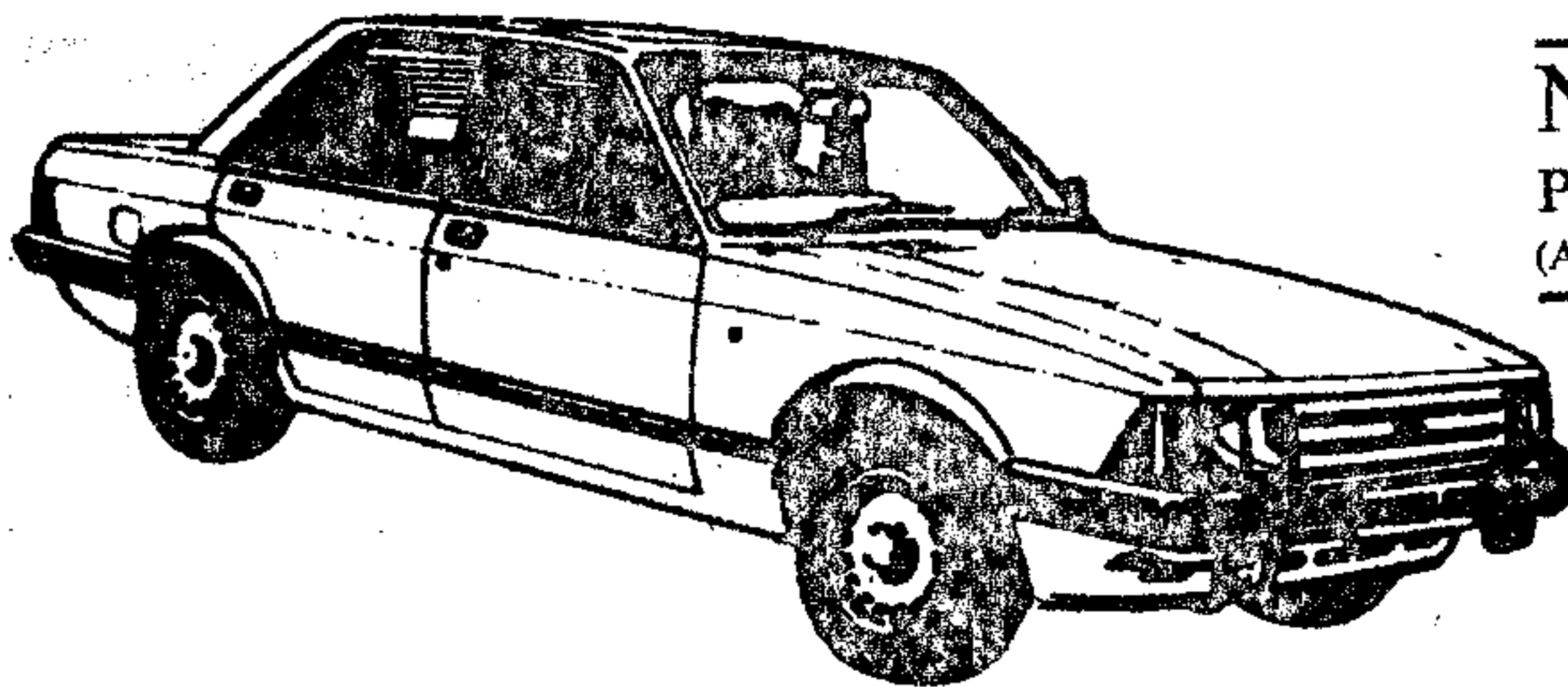
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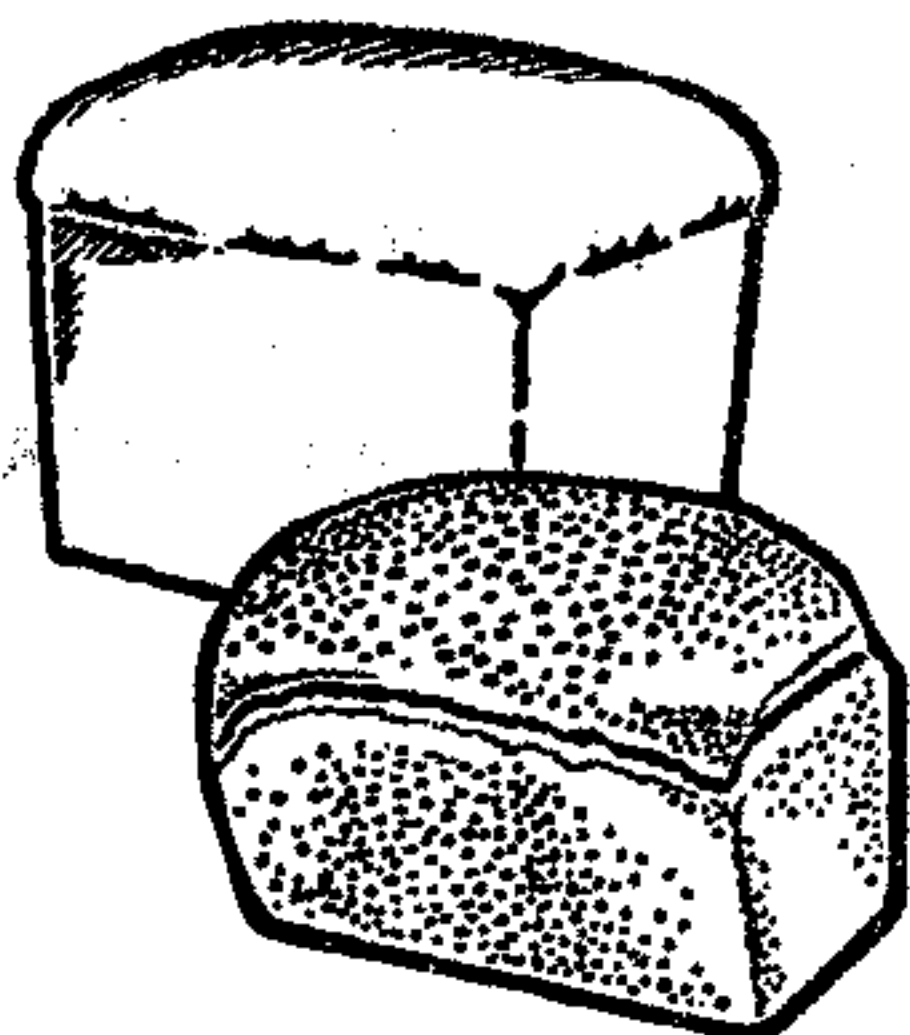
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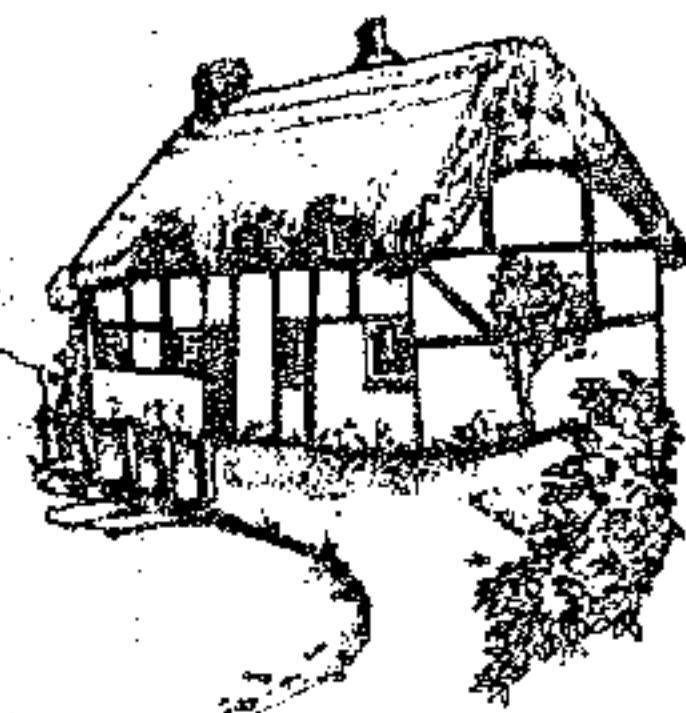
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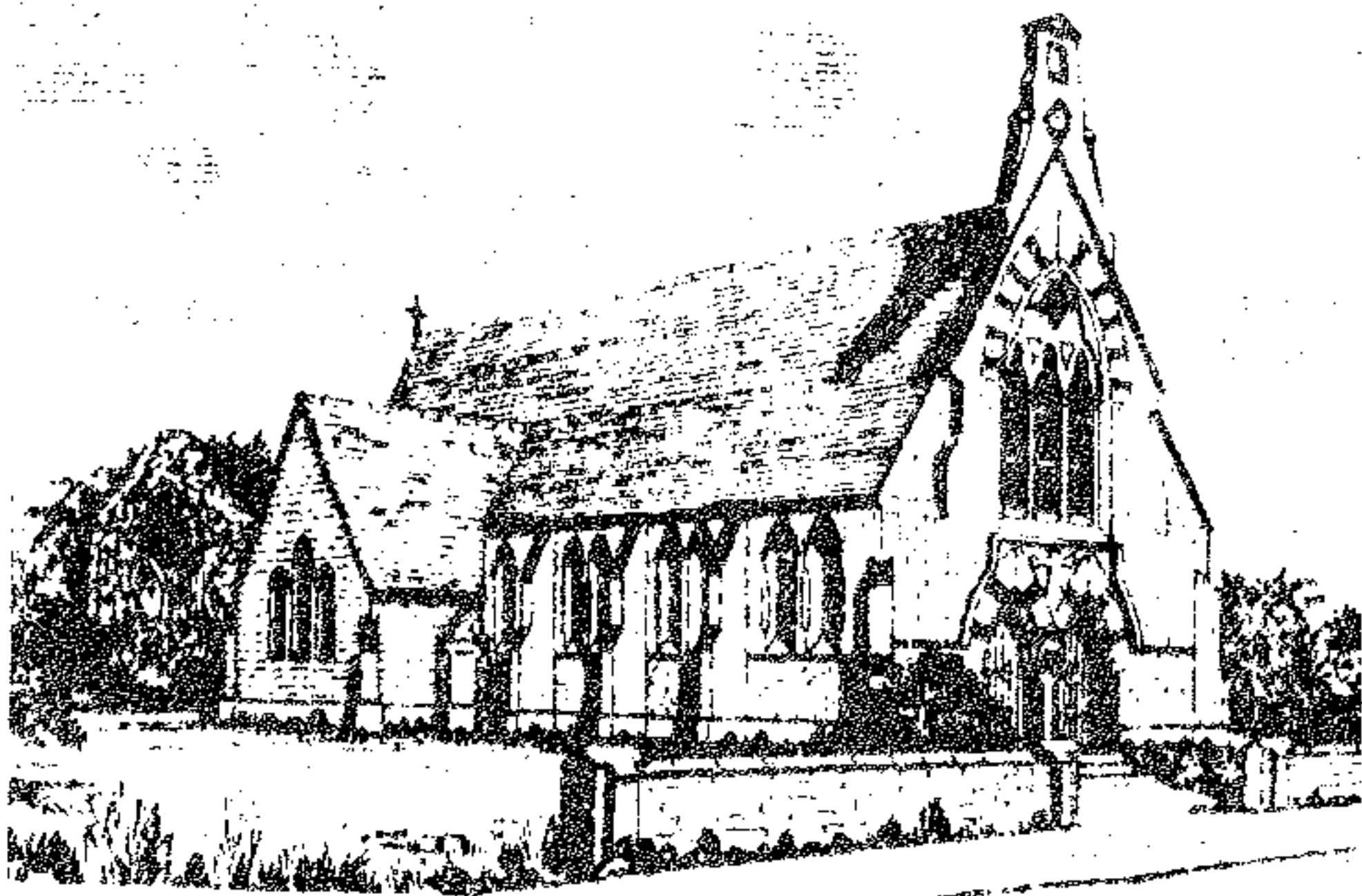
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# *St. Etheldreda and the Holy Trinity*

*Reach*

## **FROM THE VICAR**

I wonder if you were as impressed as I was by the two programmes on After 1984 televised on Jan 1st and 2nd. I have seldom been so conscious of a sense of breakthrough in the exploration of where we might now, as a country, be heading, and more importantly, where we should be heading.

It so happened that while considering what I could usefully say to you this month, I found myself reading a remarkable lecture by the Archbishop of Canterbury on The Pursuit of Justice, delivered at St George's House, Windsor, on 10th April, 1981. (It occurs in a recent collection of his papers and addresses called Windows on to God, which I strongly recommend).

Rather than treat you to cloudy musings of my own on the way we may and should be going, I would like therefore to pass on to you some of the final remarks of this lecture, on A Vision of a Just Community, in the hope that you will be tempted to buy the book and enjoy for yourself the pleasure of exploring this exceedingly wise and powerful mind.

I wish to suggest that in the Christian tradition - you can find all the texts you need in the Epistle to the Romans, chapter 12 - there are four ingredients which are essential for community life. But before you judge me, wait until the end. They are all important and the beauty, as they say in the tea advertisement, is in the blend ... as indeed it was for Plato.

First, any community worthy of the name needs what I call the family virtues - acceptance, tolerance, compassion, forgiveness. These are the qualities which provide anchorage, acceptance, companionship in a family. They enable people

to grow, and without them no community will ever thrive. Care for the tender, the handicapped, the inarticulate, the child, the old, the stranger in our midst, this is basic Christianity. St Paul says "Weep with those who weep, rejoice with those who rejoice".

The second ingredient is a kind of discipline of mind and spirit - the proper use of talents. The family virtues on their own can be flabby and soft, keeping people in immaturity and dependence. The welfare state becomes a nanny state. A community needs the backbone which comes from a readiness to develop our skills, set some standards, to engage in sheer hard work, undertake and stick at tiresome duties, above all to establish some principles and hold to them. St Paul again: "There are varieties of gifts but the same Spirit". "Having gifts according to the measure that God has given you, you are to use them and develop them"

The third ingredient is loyalty springs from pride in the community of which one is a member. It has recently had a bad name because it can be used to manipulate. It can be narrow or complacent. If so, it should be mocked; but at its best loyalty provides a nursery for our affections which need to be deepened before they can expand in scope. The noise of 60,000 Welshmen singing "Land of my Fathers" on a Cardiff rugby ground may make the sophisticated smile, but I do not think it displeasing to God. Communities and places, like individuals, only thrive if they are loved. That's true of a country or a company. St Paul again has it: "We are members one of another".

The last ingredient is again an obvious correction of the previous one. I fumble for a word, but cannot do better than "vision", the need to look beyond the present, beyond your local loyalties to a wider world and a different future. As the Christian message has it in St Paul: "Be not conformed to present pattern but be transformed by the renewing of your mind". There is a need for people to know where they are going, commit themselves to the venture, and have some inspiration to make the journey.

A lack of clarity in this country about where we are going, what sort of society we are building, has had an unnerving and divisive effect. Some of my own background cannot but contrast the unity that came from a common purpose in time of war, or the confident idealism of the architects of the welfare state - the Beveridges and the Tawneys. Where are they now? As the Bible has it in another place: "Without vision, the people perish".

We need some spirit to challenge the inevitabilities and fatalism of our world. The old Welsh preach, Hugh Pryce Jones, once cried out: "If anybody says war is inevitable



poverty is inevitable, disease is inevitable, poverty is inevitable, I shout out 'Thank God that's a lie; Jesus Christ lives and his kingdom will come'.

The four ingredients are all necessary and they balance each other. The caring or family virtues can be soft and sentimental. The stern virtues of discipline and hard work can be stiff and insensitive - as is sometimes the sound of the law and order lobby. Loyalty can be fiercely exclusive and heartless about others. Vision can be mere theory and idle dreaming. I believe that the integrating unity which faith in the love of God gives to such a picture means that a vision of the future is not fudged up by wishful thinking, that discipline has a purpose beyond mere rules and legalism, that loyalties can be passionate but not exclusive, and that the family virtues lose their cloying sentimentality ....

One thing and one thing alone will decide whether we go up or down and that is the way in which society is quietly affected by those who try to get the better things caught, so that they become part of the personality of growing individuals and not something imposed by coercion from outside. It is surely the conviction of St George's Windsor that Christians should be infectious people in an age of freedom and confusion - but also an age of glorious opportunity'.

J.K.B.

#### FROM THE CHURCHES

##### Worship in February

##### St Mary's and Reach

##### 5th EPIPHANY V

8.00 a.m. Holy Communion (Reach)  
9.30 a.m. Matins & Eucharist (St Mary's)  
6.30 p.m. Evensong (Reach)

##### 12th EPIPHANY VI

9.30 a.m. Parish Communion (St Mary's)  
11.00 a.m. Family Communion (Reach)  
6.30 p.m. Evensong (St Mary's)

##### 19th SEPTUAGESIMA

9.30 a.m. Parish Communion (St Mary's)  
11.00 a.m. Family Communion (Reach)  
6.30 p.m. Evensong (St Mary's)

26th SEXAGISIMA

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

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

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

Stop Press \*\*\*The Blue Peter Weather Beater Appeal last Sat  
at Swaffham Prior School raised £19.50p

-----

COUNTY COUNCIL NOTES for JANUARY 1984

While wishing all my readers a very happy New year, I must warn that 1984 is not likely to be roses all the way. However I will start with some good news.

Boundary Commission

The good news is that this Whitehall bureaucracy has heeded the representations made about its peculiar proposals for the County Council Electoral divisions in South and East Cambridgeshire. For once local opinion unanimously expressed by County, District and Parish Councils has been heeded. The local division, now represented by me, will remain unchanged. Bottisham will not be linked with Kirtling, The Swaffhams, Lode and Reach will not be joined to Ely South and Little Thetford, Burwell will not be linked with Fordham: and a good thing too!

Rates

The bad news for 1984 will most certainly be the rate demands. In spite of all the kind words said in Parliament about this County having an efficient, cost effective and low-spending council which sets an example to the big spenders, we are still going to be clobbered by the government's absurd method of setting targets for expenditure.

There is no way the County Council can meet its target without drastic cuts in services, and the Council is in no mood to do this. It looks very likely as if, at least for the coming year, it will decide to face up to a major reduction of government grant by increasing the rates and look to minimise this increase by seeking further efficiency economies, by careful use of capital receipts and balances, while maintaining services at their present level.

Rural transport

One service which has been in serious jeopardy has been the £300,000 a year given to subsidise rural 'bus services. However there is good news for local 'bus users in that this subsidy is to continue for at least another year. It may well have to be reconsidered in 1985/86, but in the meantime the whole system of subsidy is to be looked at again. There must surely be some more cost-effective way to provide rural public transport than subsidising large half-empty 'buses at times very few people seem to need them.

John Brooks County Councillor



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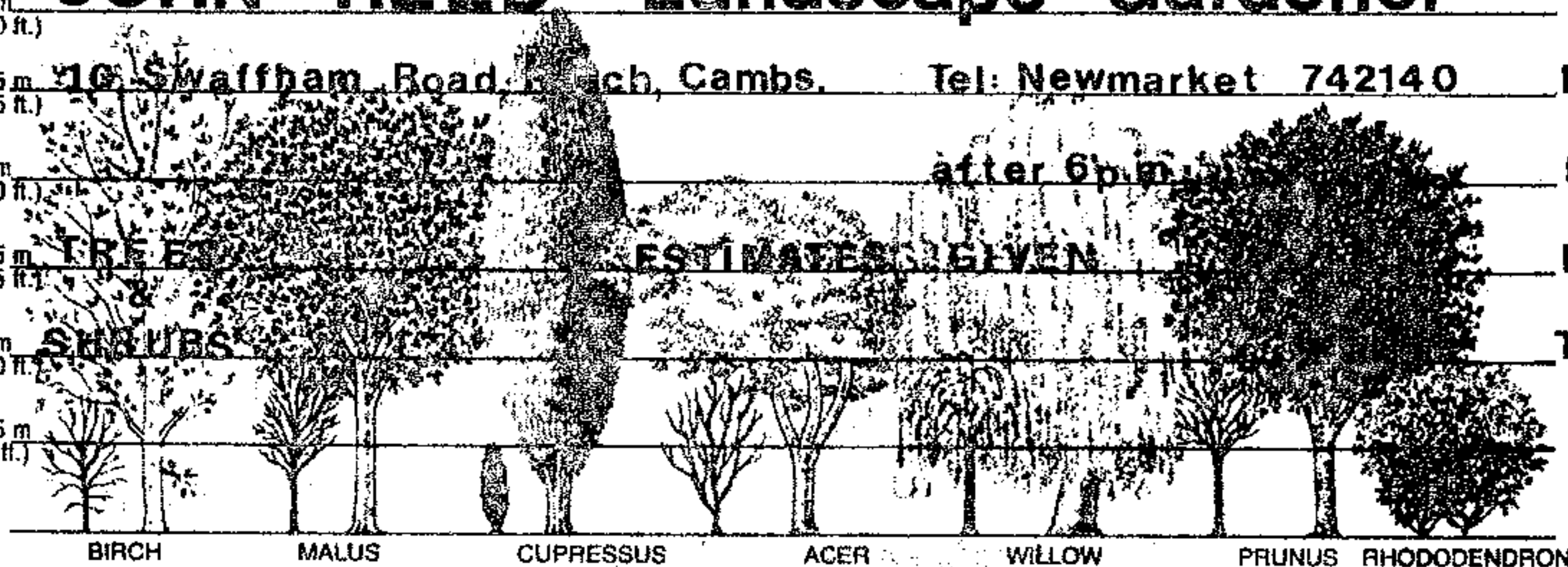
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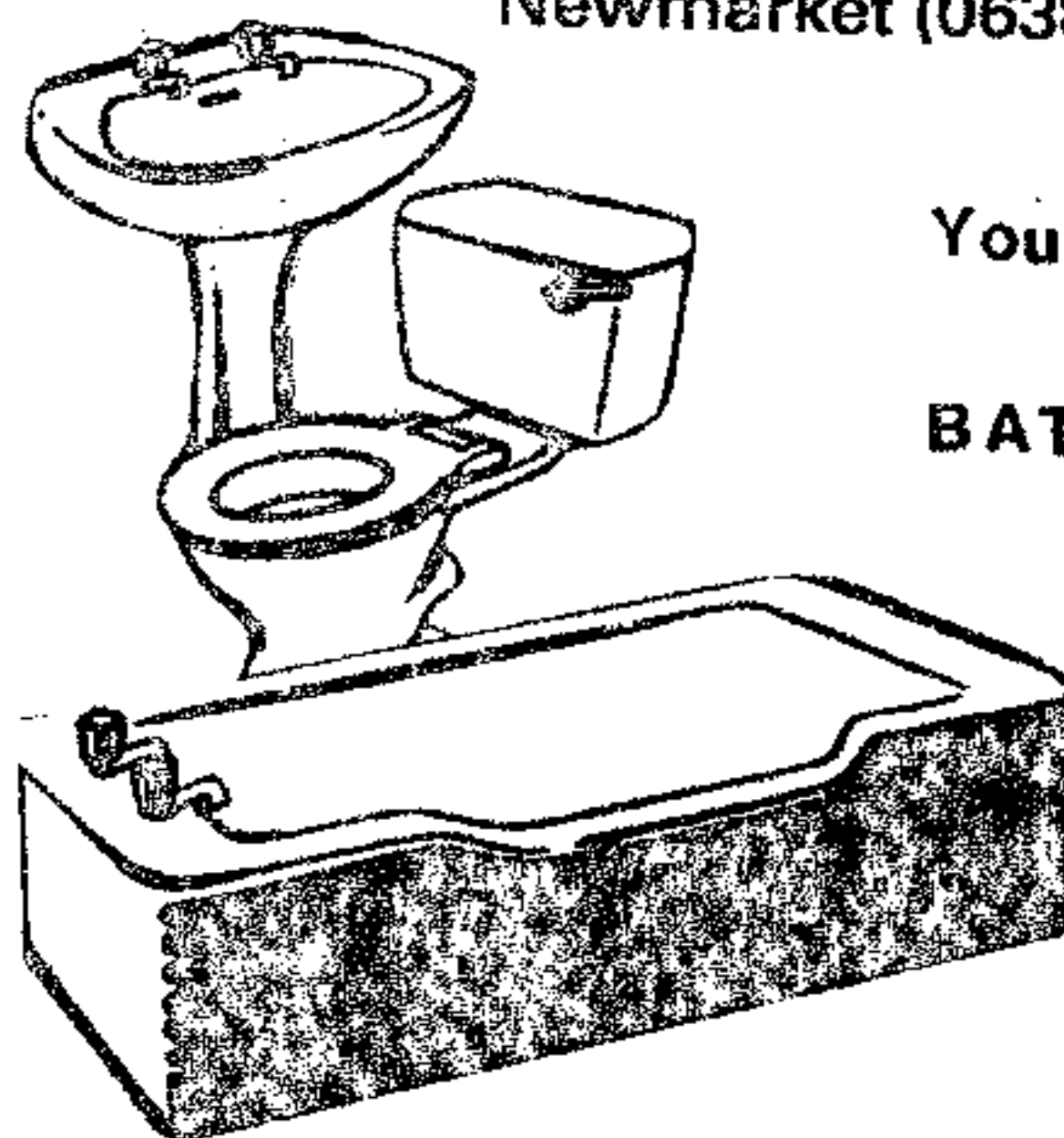
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## RIGHTS OF WAY

Public rights of way can be defined as paths which are open to all members of the public. They can be bridleways, footpaths or roads. But the general public including ramblers, family strollers and horse and motor cycle riders, have long been demanding increased access to the countryside, and it is a subject which gives rise to much controversy and conflict. These demands resulted in the Wildlife and Countryside Act of 1981. Since then there has been much argument between the landowners and conservationists on the one side, and those who feel that the provisions made by them are inadequate. One bone of contention is that maps and statements of public rights of way dating from the 1949 National Parks and Access to the Countryside Act, do not define properly the correct routes. County councils and parish councils throughout the country may not have been certain as to which paths and bridleways were private and which public. Therefore they may have been incorrectly marked on Ordnance Survey Maps and if no-one raised objections at the time of publication of these maps, they probably became public rights of way. In popular walking areas apparently many foresters, farmers and landowners spend time patrolling their areas to keep people from using private paths and drives.

This generation of landowners like to blame their forefathers for not clearly defining paths in their day. However the Wildlife and Countryside Act of 1981 has a section which charges Highway authorities to keep maps and statements of rights of way under continuous review. So now they have an opportunity to do something positive about the problem. Plans are at present being made to review the whole network, and landowners will be notified of any proposals affecting their land. They can also submit applications for any modifications which they would like made. Ofcourse this will be a mammoth task, and each district will have to be visited, which could take years. When evidence has been proved, only then can amendments to the existing maps be made. These may mean that rights of ways not shown on maps may be included, or that amendments are made e.g. public rights of way are deleted from the maps.

It is estimated that there are over 120,000 miles of rights of way in Britain. According to a recent survey 21% of these are never used. These are probably the ones

which originated as short cuts for people working on the land getting to and from their work, and now do not lead to anywhere in particular. A further 46% are only occasionally used, and 36% are frequently used. In addition to these rights of way, there are some landowners who allow permissive paths over their land. These are paths which an owner permits the public to use and sets down conditions as to by whom, when and how often they are used. In fact these paths are more heavily used than rights of way, and mainly by local people.

Some landowners make formal access agreements with local authorities, or sometimes with historical societies, naturalists, schools or scouts or guides. Formal agreements have to be signed with the local authority and necessary safeguards provided. Also agreements are often made between landowners and individuals who make use of the land for such activities as field sports or fishing, camping, archaeology or pic-nic sites.

The controversy over rights of way has arisen because of the owners' traditional fear of exploitation of the countryside. In fact the vast majority of land users behave well and respect the countryside. The problem, as in many other areas of life, arises because of the few careless or ignorant people who spoil the land for every one else who wishes to use it. They may trespass, leave litter, create noise or damage, or even cause deliberate vandalism. So long as some anti-social people behave in this way, it is not surprising that the landowners and farmers of our country are cautious or even hostile towards use of their land by the general public.

On the other side of the coin the majority of decent law-abiding people simply want to enjoy pleasant walks and fresh air and exercise in the countryside. Probably like myself, you have felt frustrated while out walking to come across a particularly enticing path, wood or piece of land bearing that dreaded sign "Private". At least I hope that this short article has highlighted some of the differences of opinion from (literally) both sides of the fence.

\*\*\*\*\*

#### STAINED HUNDRED

Miss Peggy Watts of Guy will be showing slides and talking about Village Signs of Cambridgeshire at the next meeting of the Stained Hundred, the local history society, on Wednesday 8th February at 7.30 p.m. in the Lecture Room at Bottisham Village College, Non-members welcome 50p



# P U Z Z L E P A G E

## COMIC WORD SEARCH

X A R R T U V D F M O Z W P K G B E A R  
M I S T Y C R E E K Y A Y L N S S I P B  
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J A C K M A N D Y F L I T B E E Z E R M  
E V E R E W T T H O W M I N T E G O E R  
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S A A P A R K M O N E N Y N O T I H N G  
A L R L T A T T E M O T B L R I G C J J  
O F T W I N K L E D A Y R O P I L F A C  
A E N A G R A M S O M I D O H S R O A R  
E I K C A J O L K M A U L K S Y S O R E  
E B V E R Y A A A P P I N I N E S K A N  
O B P E Z Z X T K J U M P N R O V W E N  
B E Z O R F L O P L O T I S E S A A O I  
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Changing only one letter at a time, find the words  
which complete the ladder

BOOT      MEAL      GALE

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

SHOE      \_\_\_\_\_

FOOD      WIND

Answers will be in next month's "Out of Reach"

# ANAGRAMS

Unmuddle the words and find the odd one out

1 RONGAE    2 ULPREP    3 WOYLEL    4 LEBU    (colours)

1 TASSAMU    2 PLEAP    3 NARGE0    4 GANTRENIE    (fruits)

# ANIMAL CODE

Clues:- A 761 has nine lives  
A 483 is man's best friend

A 3861    B 12359    C 01861    D 1964

E 4559    F 38805    G 189182 05

Answers at the back of the magazine.

111 111111111111111111111111111111

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below

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	Ann Cutting, 17 Tothill	New 742459
Swaffham	Jane Newbury, 117, High Street	Cam 812154
Bulbeck	Elizabeth Raby, 71 Commercial End	Cam 811264
Reach	Sue Jordan, 16 Fair Green	New 741368

BOTTISHAM VILLAGE COLLEGE MUSIC SOCIETY

On Friday 10th February at 8.00 p.m. a concert will be given in the hall at Bottisham Village College by Clare College Choir, directed by Tim Brown. The programme will include choral & instrumental works by one of the best choirs in Cambridge.

Admission will be by programme at the door or by tickets which are available from 59 Commercial End, Swaffham Bulbeck phone 811525

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\*\*\*\*\*

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WEST ANGLIA FEDERATION OF YOUNG FARMERS' CLUBS

Young Farmers in Burwell?

The West Anglia Federation of Young Farmers' Clubs is holding a meeting on Friday 17th February at 8.00 p.m. in the Lecture Room of Burwell Village College to explain to interested people i.e. young people and parents, just what Young Farmers Clubs are all about with a view to opening a Club in Burwell.

A Young Farmers' Club is an organisation that serves the youth of the community and seeks to increase their knowledge and appreciation of rural life.

Young Farmers are young people from every walk of life who have an interest in the countryside.

A Young Farmers' Club is a self-governing body, choosing its own programme and managing its own affairs. The programme is varied and provides for educational, social and recreational activities, as well as agricultural activities of a practical nature.

The growing membership of the movement represents a real rural youth movement. If you require any further information, please contact Mr Peter Cornish, West Anglia Federation of Young Farmers' Clubs, St Ives Youth Centre, Off Broad Leas, St Ives phone (0480) 61472



## YOUNG FARMERS IN BURWELL

On Thursday 12th January, members of West Anglia, Soham and Bottisham Young Farmers and other interested people met at Burwell Village College to discuss the possibility of forming a young farmers club in Burwell to cater for young people from the surrounding area.

Despite the fact that there are already numerous activities for young people in Burwell, it was agreed that it would be worthwhile organising an open evening to explain to young people and parents the activities enjoyed by young farmers, and providing enough support was shown, to form a club and organise the first few meetings.

A steering committee was set up, formed by the following volunteers: Mr. R. Gowing (Advisory member - Soham Y.F.C.), Messrs A. Fletcher, D. Seal, D. Pollard (members Soham Y.F.C.), Mr & Mrs D. Badcock (local farming family), Wayne Barsby (Bottisham member and farmer), Yvonne Partridge (Bottisham member) and Peter Cornish (West Anglia Federation County Organiser)

We will shortly be organising a publicity campaign in the area leading up to the open evening which will take place at Burwell Village College on Friday 17th Feb at 8.00 p.m. in the Lecture Room.

We all sincerely hope that as many interested persons will attend and the outcome of the evening will be favourable.

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### Self Pity

Why moan about the Xmas dinner the committee put on once a year for the pensioners that don't turn up for it. Do they ever check to find out why. They may be ill or house bound. Why don't they take an Xmas parcel round to them, then they would not have wasted their time in cooking it. After all, other villages do. Why not take a leaf from their book. Seems they want a medal for their once a year good deed.

This is the anonymous letter received by the editor

## THIS MONTH'S RECIPE

### BANANA & DATE COOKIES

(Makes 24)

A healthy no-sugar high fibre recipe

- 3 bananas
- 1 cup chopped dates
- $\frac{1}{2}$  cup chopped walnuts
- $\frac{1}{3}$  cup oil
- $\frac{1}{2}$  teaspoon salt
- 1 teaspoon vanilla essence
- 2 cups rolled oats

Mash bananas, leaving some pieces. Add chopped dates & oil. Beat with a fork. Add remaining ingredients. Mix lightly. Let mixture stand for a few minutes to let oatmeal absorb the moisture. Drop from a spoon on to ungreased baking sheet. Bake for 25 minutes or until nicely browned at 400 F. Loosen with a spatula & leave to cool.

### A VALENTINE'S DAY DESSERT

Put a flan case into an 8" tin. Spread base of flan with raspberry jam (seedless if possible) Make 1 pint of custard and pour on top. Take some fresh pears (or a tin of pears) & cut into heart shapes. Heat the remainder of 1lb raspberry jam & simmer for a few minutes. Pour over the fruit.

### Answers to puzzles

BOOT	MEAL	GALE
SOOT	MEAN	GALL
SHOT	MOAN	WALL
SHOE	MOON	WILL
	MOOD	WILD
	FOOD	WIND

1. Orange 2. Purple 3. Yellow 4. Blue  
Purple is the odd one out because it is the only one not in the rainbow

1. Satsuma 2. Apple 3. Orange 4. Tangerine  
Apple is the odd one out because the others have orange skins and are citrus fruits.

A. Goat B Tiger C Stoat D Toad E. Deer

F Goose G. Tortoise

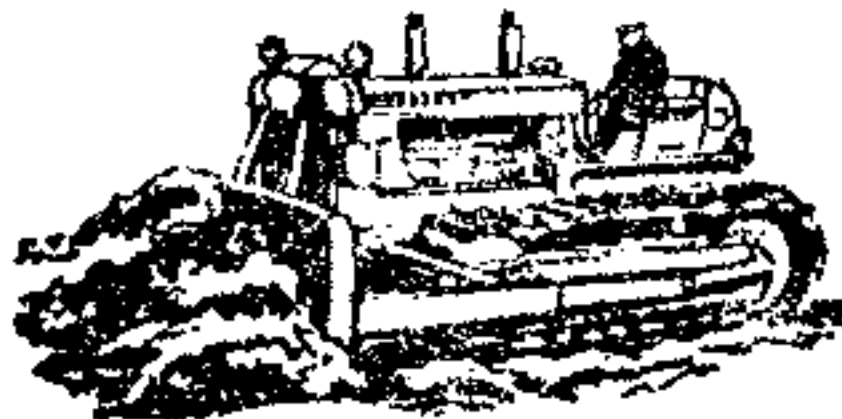
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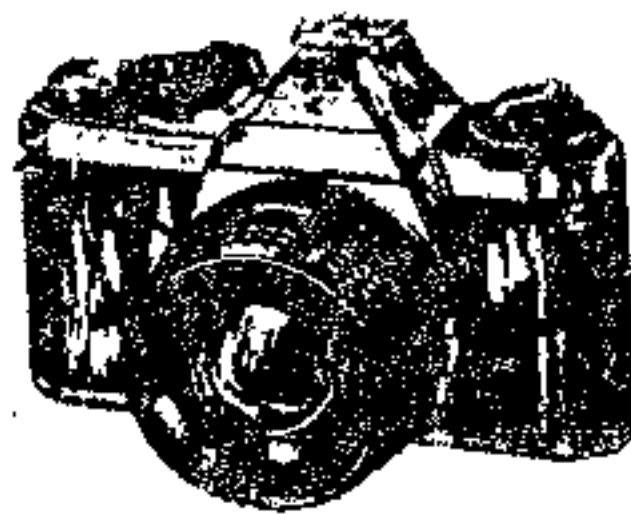
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*From farmyard scenes to 'page three' glamour!*