

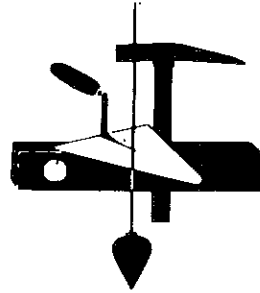


The  
magazine  
of the  
parish  
of

St. Thomas  
Brampton

Vol. 5. No. 2. February - March 1981

# Year of Jubilee



1981 is a year of Jubilee for St. Thomas'.

The Parish Church was opened for worship in July 1831 and consecrated by the Bishop of Lichfield, of whose diocese Chesterfield was then a part, in August 1832. From autumn of this year to the summer of next year celebrations will be held to mark the 150th anniversary of St. Thomas' Church.

Jubilee will be proclaimed on Saturday, September 19th. A festal service at 3 p.m. will be followed by tea in an adjoining marquee. The Bishop of Repton will preach at the service; and the Duke of Devonshire, whose predecessor laid the foundation stone in 1830, hopes to attend.

The season of festivities will end with a parish Eucharist on the eve of St. Thomas' Day, Friday July 2nd 1982, when the Bishop of Derby, in which diocese we are now included, will preside.

During this nine month period of jubilee we plan to celebrate the life of the parish in all its aspects. The parish church no longer has such great significance for people as it did in the 1830's; but it remains the church of the people, not just the meeting place of those who are its committed members.

God is not merely the God of the Church and of Christians; he is the God of all creation, of all people, all life. Our celebrations will not therefore be confined to churchy things of concern to the congregation only, but will embrace the whole life of the district.

The arts will feature prominently in the festive programme, and a number of musical and dramatic items have been arranged. Events featuring painting, parish history, local industry and the schools are also planned.

And what of the church building itself? In the past, each successive generation has had the courage to modify the building to meet the needs of the day; when that process ceases, the church itself will die, for evolution and adaptation are essential to survival. Dare we celebrate the 150th anniversary by asking the questions: what is the appropriate use for a parish church building in the closing years of the 20th century? How can we provide a building that meets the needs of the next fifty years?



## The Alternative Service Book 1980

In the Preface to this Prayer Book it is pointed out that "the Church of England has traditionally sought to maintain a balance between the old and the new. For the first time since the Act of Uniformity this balance in its public worship is now officially expressed in two books rather than in one". From this it is apparent that the new book is to be a supplement to the Book of Common Prayer. It is clear that in the Church of today there are new understandings of worship, and strict uniformity of practice is not essential to the Christian faith.

The presentation of the book is very good, the spacing is concise and the printing large enough for the poor sighted to manage without difficulty. There is a comprehensive list of contents with all services, and variations on services, Tables of Festivals and Holy Days, Rules, etc. Some editions include the Psalter and readings.

Generally speaking the book is clear and beautifully worded. However, the Order for Holy Communion seems involved. There is Rite A; and Rite A plus the Order following the pattern of the Book of Common Prayer; also the Order for Holy Communion Rite B. After a careful study of the Form of Service it becomes clear that a meaningful and beautiful Service can be made from several alternatives, and that the officiating priest will obviously remind the congregation of certain page numbers and sections, to assist members in their worship.

Remembering the Bishop's visit to St. Thomas's Church to explain the book, and that it is truly an alternative service book, it should be widely appreciated in the future.

# ActionAid.

Each child sponsored is a child with hope.

## GIVE A CHILD A CHANCE

Since we were married we have been putting aside money each month to pay our various bills, our stewardship contributions, our holiday costs, and our car expenses. We've also put aside £6.50 each month to help pay for the education of a little girl in India.

Despite the fact that the £6.50 is our smallest monthly commitment we are assured that it goes a very long way towards clothing, feeding, and education this child. We hope to maintain this support until she has fully completed her education, and we hope that she will then be able to make an improved and valuable contribution to her family and village life. In a way one could look at this as an 'investment'!

In a time of cuts in aid to developing countries and increasing awareness of the fact that we are one world of interdependent peoples, we are realising the importance of sharing our comparative wealth.

Action Aid has a scheme which enables people to have contact with a specific individual whom they can sponsor personally. Its a great way to make your own contribution to world development, because you can see the results yourself and keep in touch with the person you are sponsoring.

If you would like to join the scheme their address is:

Action Aid  
P.O. Box 69, 208, Upper St.  
London N1 1RZ

Judith Sadler



# Roundabout

Ex-parishioner to be clergyman

A young man who until recently was a member of St. Thomas' Church has been accepted for training as a clergyman. Ian Pallett, whose family lived in Moorland View Road until their move to Dore, is to begin his theological studies at Lincoln College in the autumn. An ex-pupil of Chesterfield School, Ian studied modern languages at university. He is at present working with the Simon Community - a Christian society serving the down-and-outs.

## WANTED: PHOTOGRAPHS

By far the best way of reporting events which have happened is by a photograph. Words can be tedious; a picture can say it all interestingly, humorously or seriously, without need of words. We need photographs for Spearhead. But they must be monochromes - we can't use coloured prints or slides. If you take any pictures of local or parish events in black and white, please let us use them.

## LENT

The Christian Church has traditionally prepared for Easter by forty days (not including Sundays!) of fasting and prayer. In our parish it has been our custom in recent years to meet in house groups to study and pray together. This year we shall again be arranging groups, details of which will be available in the churches shortly.

## HARD FACTS ABOUT FINANCE

A budget for 1981 prepared by the Finance and General Purposes Committee has had to be drastically revised in the light of the chilling news that our contribution to the central funds of the Church is to be greatly increased. St. Thomas' Church share has gone up by

36½% to a staggering £9605, and St. Peter's and St. John's shares have soared proportionally, making St. Thomas' Brampton the highest rated parish in the diocese (excluding the Buxton federation of parishes).

Needless to say, all other expenses are up too. This financial situation is a great challenge. It can be met without difficulty if Committed members take serious notice of the signpost put up by our church's governing body and endorsed by our bishop: "£1 per £20 of take-home pay".

## COMPOSE AN ANTHEM

In the year of the Derby Diocesan Jubilee one enterprising deanery sponsored a competition for the best new hymn tune. To celebrate St. Thomas' parish 150th anniversary, I am proposing to sponsor a competition for the best short anthem (2 to 4 minutes), suitable for general church use at either the Parish Communion or Evensong, to be sung by a four part choir of moderate ability.

Entries should be sent to John Badger, 97 Moorland View Road, Chesterfield, before 1st May 1981. A prize of £50 is offered for the best anthem submitted, but the adjudicator reserves the right to withhold the prize money should no entry reach an adequate standard.

V.W.J

## New Prayer Book

Many people took advantage of the opportunity to give copies of our new hymn book in memory of a relative. We now have enough hymn books, but are still receiving enquiries from folk who would like to adopt this method of commemorating someone. I therefore propose that the scheme should be extended to the Alternative Services Book.

The Worship Committee will shortly be deciding which edition of the ASB to select for church. Forms will then be available for those who want to present copies. The price will be between £3.95 and £4.50 per copy.

V.W.J.

# World-wide Prayer Link-up

The Earth is the Lord's. That is the theme of this year's service to celebrate Women's World Way of Prayer. The evening service is to be held in St. Thomas' Church at 7.30 pm.

Every year women throughout the world unite in prayer on a selected day; and each year the women of a particular country are responsible for producing an order of service which is translated into many languages, so that people in every continent are using the same form of worship.

This year the service has been prepared by Christian American Indian women representing Indian Tribes from throughout the United States. In the words of the introduction to the service, "They work in their homes, their communities, their churches, and some at the national level of American Indian affairs. Some are steeped in traditional ways of life; others were brought up as Christians.



Their special reverence for nature and their feeling of kinship with all creatures of the earth, sky and water enable them to teach us how to live justly, respectfully and in harmony with our world and each other."

The American Indian modes of expression give the service a freshness and vitality which is too often lacking in our worship. The service will be led entirely by women. Reports that the clergy will officiate in feathered head-dresses are therefore exaggerated, but their squaws will be taking part. Gill Watts-Jones will lead the service, and Sylvia Scott will give the address. Organiser of the event is Margaret Willis.



You will need:

- 6 oz Shortcrust pastry
- 4 oz Margarine
- 4 oz Caster Sugar
- 1 Egg
- 2 oz Sultanas
- $\frac{1}{2}$  teasp. Vanilla Essence
- 2 tablspsn. each of chopped glace Cherries
- " Nuts

ground Almonds

" Rice of Semolina

Jam

Line Swiss roll tin with pastry. Cream fat and sugar. Whisk egg.

Mix together other ingredients, except vanilla and jam, in separate bowl.

Add half egg to creamed mixture and mix well. Add vanilla and remainder of egg and other ingredients.

Spread pastry with jam, then cover with mixture. Cook for 30-40 minutes in moderate oven (Gas 4, 375°F). Remove from oven and while still warm sprinkle with caster sugar and mark off into fingers.

# Paul tops the charts

Again our resident statistician has been at work, analysing the register of baptisms which have taken place in St. Mark's and St. Thomas' parishes and which have been reported in the last six issues of Spearhead.

Paul, second in the charts last year, has moved up and now shares first place with David for boys' first names.

Sarah, the most popular choice for girls' first names last year, has now become 'Sara' and shares top place with Karen, Rachel, Laura, Joanne, Hannah and Paula. The trend seems to be towards originality in the choice of a child's first name. There were 30 different first names given to the 43 boys baptised; and 30 different first names were selected for the 38 girls.

It is interesting to see which names have now fallen from favour. Among the boys' first names Michael and Peter, until



recently such popular choices, did not appear at all. No girl was given the first name Catherine (in any of its many spellings) or Elizabeth; but diminutives of these names, Katy, Kathy, Kate and Lisa, Beth, were chosen. Susan is out.

Second names tell quite a different story (few children are given more than two Christian names). Clearly parents are looking for a second name which has a certain dignity, and one which spoken together with the first falls trippingly off the tongue. Among the boys' names, James es clearly considered to have this quality; while Elizabeth, so firmly rejected as a first name, was favourite for the girls, with Louise (last year's winner) a close second.

---

## FESTIVAL of FLOWERS



A flower festival will be held at Saint Thomas' Church as part of the 150th anniversary celebrations.

Many people living in the Parish probably have in their gardens flowers and greenery which will be suitable for decorating the Church. Listed below is a selection of the many plants useful for this purpose, and any helpful suggestions to add to and improve this list will be appreciated.

A "Bring and Buy Plant Sale" will be held in April. Hopefully, people will bring spare plants, or split existing ones, so that other people with space available in their gardens can grow more varieties for church use - and their own pleasure.

This article may seem a little premature for an event which will not take place for eighteen months, but nature cannot be hurried and it is essential to plan well ahead to grow plants successfully.

### FOLIAGE PLANTS

Hosta, Bergenia, Senecio, Alchemilla, Eucalyptus, Eleagnus, Hedera, Broom, Flag Iris leaves, Ferns, Mahonia, Viburnum etc.

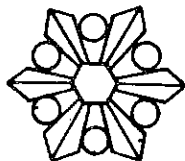
### PERENNIAL FLOWERS

Lily, Paeony, Scabious, Campanula, Solomon's Seal, Esther Read, Pyrethium, Euphorbia, Alchemilla, Kniphofia, Iris, Montbretia, Yarron, etc.

### BI-ENNIAL AND ANNUAL FLOWERS

Lupin, Delphinium, Hollyhock, Foxglove, Sweet William, Rudbeckia, Nicotiana, Stocks etc.

# Becoming Yourself



My first problem is - how can I possibly state ten weeks' experience of a new term at University in just three hundred words, and my second problem is - how much dare I reveal about that term? Do I tell about all the fun, the parties and my amazingly hectic social life, or do I bore you all with my views on the use of satire in Jane Austin's novel? Or I could expound on some of Voltair's philosophies or even attempt to write this in Italian - no? I will pass on mentioning that I do enjoy the work, that its always there to be done and that it is quite different to my previous 'A' level course because one is left very much to work on one's own. So I find that for me it is a question of striking a happy medium between the academic work and social activities, which at times can be quite difficult, for University life has so much to offer. During my first week at Leicester I joined no less than twelve societies - well, even I couldn't cope with twelve different commitment so I now belong to just three. Commitment I find is very difficult and I'm sure we all discover this in our own lives. But I hope that by belonging to just three of those twelve societies, doesn't reflect my lack of commitment, rather my efforts at trying to strike this happy medium.

I feel that even at this stage such commitment is essential for hopefully some day it will help me to get the job I would like. Perhaps the hardest aspect for me during this first long spell away from home has been exercising self discipline (and I don't think I need elaborate on that!) for the independence and liberty come as quite a shock - a pleasant one though, when you have had the restraints of 'grown-ups' forced upon you!

Thus, during my first term at University I have realized that it is not just new academic fields that I'm discovering, but I'm also learning how to cope with my independence, with those extra responsibilities that are taken care of when you live at home, and also learning how to get on with people. As I see it, its an experience which affords you a time of relative security during which you can become quite simply yourself.

Claire Gillingwater

---

## A PRAYER FOR ALL WORKERS AND CRAFTSMEN

---

O Blessed Saviour, who pleased thyself to be reckoned among the craftsmen; bless all who labor with their hands, that their work may be done for thy honour and rewarded with thy approval; for thy Name's sake. *Amen.*

A parish bulletin (California)

---

## THE TRINITY

---

Dorothy L. Sayers likened the Trinity to a book in which the Father was the idea in the author's mind, the Son was the actual labour in writing between one date and another, and the Holy Ghost was the influence which proceeded from the idea, which could reach men *only through* the actual writing.



### NEVER MIND THE WEATHER .....!!!

On New Year's Day, twenty-two energetic members of St. Thomas' celebrated the arrival of 1981 with a walk through rural Derbyshire. It was cold, rain threatened and half a gale blew most of the time. The challenge was met and the exhilaration experienced made it worth while.

Walking commenced at Bakewell and the route of the River Wye was roughly followed to Haddon Hall. The A6 was crossed and the party headed towards Over Haddon which stands at an altitude of 900ft. It was during this uphill climb that it was noticed that some of the junior members were missing and a search party was detached to locate them. This incident illustrates the need for the exercise of some discipline on these occasions. The intentions of the leaders should always be born in mind.

The expedition eventually reached Over Haddon where arrangements had been made for tea to be obtained to accompany our sandwiches. Our hostess, due to the appalling weather, was unable to make use of her usual tea-room so opened her home to us where we were accommodated in comfort. And we didn't have to do the washing-up.

We had removed our boots on entering. This does not imply that some of our members had changed their Faith, but was because of the vast amount of mud we had accumulated. While we were enjoying our meal the errant wanderers, no doubt to their relief, arrived with their rescuers.

There remained a short walk back to Bakewell where we embarked for home. Despite the inhospitable conditions, the hilly terrain provided a constantly changing panorama of the Derbyshire scenery which amply compensated for any physical discomfort suffered, and no-one regretted the decision to participate.



## HUNGRY ?

Just before Christmas a group of our young people (John included) spent a weekend experiencing in a small way the type of living that millions in the Third World do all their lives. This was part of our growing awareness of a way of life much different from our own. What follows is a personal impression of the event:

Hungry? Of course not! 36 hours of eating only jacket potatoes (no butter) and dry bread didn't make us starve, but it certainly made us appreciate being able to eat what we want when we want. Friday evening was fun - we had full stomachs to watch the film on drought in the Sahel and to play the "grain drain" game - a Monopoly-like game where the poor countries always lose while the rich countries always win. It was a most thought-provoking exercise which made us realise that no matter how much we know about poverty, sickness, hunger, we are very reluctant to suffer the same discomfort when we don't have to.

Two pieces of bread for breakfast after a cold and not altogether comfortable night still didn't make too much of a drain on our fat reserves, but after a brisk walk to Linacre Reservoir and back our stomachs were beginning to complain. The jacket potato we had for lunch replenished us enough to practice for the carol service and our evening carol singing at Heaton Court, the Terminus Hotel and the Star, with several calls in between. By the time it came for our afternoon tea - two slices of bread - our stomachs were not only complaining they were in revolt. Four hours singing was very rewarding but we have never enjoyed two small jacket potatoes more than at 10 p.m. on Saturday evening'.

By Sunday morning, the hunger had passed for some of us. But the thought of Sunday lunch was very inviting, and we couldn't wait to get home. All in all we were never really hungry because we had too much fat to keep us going, but the psychological agony of not being able to eat stimulated our brains as well as our saliva glands. Voluntary hunger gives one a great deal of emotional self-righteousness, but we thank God that it is only voluntary, and hope that the exercise has proved to us that we can't afford to merely be aware of the third world - we have to do something about it.



# Corrymeela



## A Hill of Harmony in Northern Ireland

There is a boy named Tommy who lives in one of the narrow, red-brick and sunless streets of Belfast where the young people's main recreation is stoning British troops. Tommy has been one of the ringleaders. He has good aim, a strong right wrist and swift feet.

All of these are necessary to bloody a British nose - and to escape before a rubber bullet or a canister of gas is hurled back by exasperated soldiers who have had to withstand great provocation in their difficult task of trying to keep the peace in Belfast.

Tommy has stopped stoning. The last time a British patrol drove along his street, he stayed indoors. "What's wrong, Tommy?" his friends asked him.

"If I stone the soldiers, I won't be allowed to return to Corrymeela", he slowly replied.

Corrymeela, which has persuaded Tommy to stop stoning soldiers, is a building, a community meeting centre, and an attitude to community living. It is one of the most remarkable and hopeful developments to have come out of Northern Ireland, which is

not known internationally for its sense of hope or its Christian charity.

The Corrymeela Community is a group of people from the main denominations in Ireland, both Protestant and Roman Catholic. It is dedicated to the work of peace and reconciliation. And in Northern Ireland it is close enough to the horrors of violent community conflict to realise that words alone and fine sentiments are not enough.

The Corrymeela Community lives in the valley of the shadow of death. But in its quiet yet triumphant way it is showing that Christ-like qualities working themselves out through the troubled and often blood-spattered lives of ordinary men and women can point the way to a better society and to a richer Christian commitment.

Corrymeela began in 1964. A group of Students from Queen's University in Belfast gathered together to start a Christian community. Most of them were Presbyterians and they were dissatisfied. They felt that Christians should have more involvement than organised religion was offering. The students were influenced by examples

from Iona in Scotland, Taize in France, and Agape in Italy. In 1965 the Community was formed and it took over a site at Ballycastle on the north-east Irish coast.

The main building is a large white wooden structure in the style of a Dutch barn; it is perched near the edge of a cliff overlooking some of the most rugged and beautiful scenery in Europe. To come to Corrymeela, to breathe the fresh air, and to listen to the waves breaking on the rocks far beneath is a therapy in itself.

It is the kind of place that well-to-do Americans and Europeans would cherish as a holiday retreat. In Northern Ireland it is a retreat for tired minds and bruised bodies, and for people who have been caught up in the turmoil of a country tearing itself apart.

The director of Corrymeela is the Reverend Ray Davey, a fresh-faced, kindly, and dedicated man of 58 who looks 10 years younger than his age.

"We have all kinds of people", Mr Davey says, "There have been families from the extreme Protestant and extreme Catholic areas. We have had mixed groups of children. We have had old people. We had a family that was on the run from an extreme Protestant para-military group. We had a man who had been systematically worked over with a razor. We had the widow of a man shot dead by the IRA, which withheld his body from relatives for two weeks. We have had the families of men interned in Long Kesh camp. We have had families of Orangemen and of Republicans, who are at opposite ends of the political divide."

There is not another place in Ireland where such opposites could come together in the same way. There are plenty of churches and church halls, but in Northern Ireland organised religion has been viewed with increasing scepticism.

Many people feel the Church has sacrificed its identity to the Northern Ireland political system, which is characterised by religious tribal instincts. One little boy who went to Corrymeela remarked, "This place is great. There is no religion here." There is religion, but there is no sectarianism, the only kind of religion the little boy knew.

Part of Corrymeela's success has been its lack of churchiness. It is informal yet dignified. There are more sweat-shirts and guitars than clerical collars or robed choirs. But the spirit of Christianity is there, though Corrymeela does not go preaching about it.

Ray Davey is quiet and self-effacing. Yet this father of three, ex-prisoner of war in Germany and Italy, ex-dean of residence at Queen's University, and ordained Presbyterian minister, talks about Christ with the assurance, passion and commitment as if He were standing at his elbow.

"I sometimes feel we are like Christian paratroopers. Our job is to go on ahead of the Church, but it would be disastrous if we became cut off. So we have to maintain our links", notes Mr Davey.

Surprisingly, the organised Church does not finance Corrymeela. "We get a lot of support from clerics and people in the churches, but as a community we are completely independent of any church", Mr Davey explains. "We feel this is the most effective way to do our work at the present time."

Ray Davey is not the kind of person to lash out wild criticisms, but in some of his comments there is the longing of a man who would like to see organised religion playing a greater part in community interaction. His own salary is paid partly by the British government-sponsored Community Relations Commission, partly by organisations based in Germany and Switzerland, and partly by Corrymeela itself.

"It hurts me sometimes to realise that the government has spent thousands of pounds setting up a community relations organisation when there is already a network of churches honeycombing the country. What is the Church in business for? Surely its main business is that of reconciliation."

In Northern Ireland one way to work toward reconciliation is to take people out of their homes on either side of the religious divide and bring them together for a brief period. At Corrymeela they have a chance to meet in an atmosphere of calm where they can talk to one another, rather than at one another.

At first the different groups were wary,

but gradually the atmosphere of the place helped participants reach a new consciousness of one another as human beings. There have been arguments - sincere and impassioned arguments - but somehow Corrymeela has held people together.

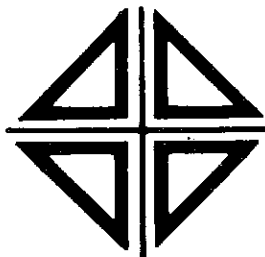
Davey talks about one Catholic family that had strong sympathies for the Provisional IRA. "When they came first, they laughed at violence. But toward the end of the week they said, "we will consider our position". They were really hard-line, but something did get across to them. "

One of the problems is that Corrymeela can do so little in a week, which is the normal period for both sides to meet. To surmount this time barrier, the Community has set up another centre in Belfast, where it can help people when they return to their old environment.

It is one thing to be nice to a Catholic or Protestant in the peace and beauty of Ballycastle. But it is more difficult to be true to the spirit of Christ in the back streets of Belfast, where religion is worn like a badge and where each tribe has its own version of exclusive Protestantism or Catholicism.

Corrymeela, with the hardheadedness for which it is admired by many observers, refuses to let the environment of Belfast undo the work that has been done in Ballycastle. Its aim is to set up groups that meet regularly in Belfast, and even a threat from extremist thugs, who said they would wreck the Corrymeela premises, has failed to frighten Davey and his helpers. "We are looking for a house on the outskirts of Belfast", he says, "we will not be intimidated. The work will continue".

There are several layers of involvement in the work of Corrymeela. The close to 80 members of the Community provide the structure and organisation for the movement. They are committed in terms of prayer, finance and time to the Community and its work as an instrument of God's peace. There are four permanent staff members and normally about seven short-termers who come from all over the world. These full-time staff members look after the two main centres in Belfast and Ballycastle and provide a framework in which others can work.



---

## **Corrymeela Sunday - 15th March**

---

# HEALTH

What is health? At first sight it seemed to be a simple question - until I started to think about it, that is! And the more I've thought about it, the more wooly the concept seems to have become. In a sense, I guess there's no ultimate definition of health, because it seems to me that health, like the Christian concept of Salvation, is something that on the one hand we already experience - we have delicious tastes of - and yet, on the other hand it is something that we are only slowly groping towards, and are still to experience. In other words, health, complete health, that is, is more a state of wholeness, a state of being, which in Christian terms, we shall eventually experience in the immediate presence of God - a state, in other words, which can only ever be partially defined in the here and now.

Having said this, though, there are definitions of health that can set us thinking! In a small dictionary that I have at home, health is simply defined as a state of well-being; and, rather in the same vein, there is a World Health Organization definition which speaks in terms of health being a "state of complete physical, mental and social well-being, and not merely the absence of disease and infirmity."

It's certainly a nice tidy definition, but, as with all definitions, the meaning of this one can depend so much on the meaning of the words and the terms used within it. Take this word "well-being" for example - what do we understand by this term? Does it mean when we are "physically and mentally and socially perfect" - no blemishes anywhere - or, as some might say, "made in the image of God"? But if we say that, are we saying that God has a blue-print to which, in our perfect state we all fit, and from which, in our present state we all diverge? And would this, in turn, mean that we couldn't talk of a man who has lost a leg, or who has lost the sight of one eye as healthy?

Or is "well-being" much more the state which is reached after people have fully come to terms with themselves; meaning that they are content in what they really are, and where they really are? There is a definition that I have come across which states that health is the condition of being content with what you are, and of not wanting to be anything or anywhere else! Another tidy definition, and one which has something useful to say, but one which seems to have about it a danger of complacency and almost stick-in-the-mudness! It occurs to me, you see, that, although health must have a static/accepting dimension about it, there must also be a dynamic dimension; not least because the human person is an essentially dynamic and developing and continuously changing entity, and a state of well-being at the age of 12 can never be the same as that state of well-being at 60!

There has to be, therefore, this dichotomy between the static dimension, and the dynamic, a dichotomy which can be seen in the famous prayer by Reinhold Niebuhr, "Grant me the serenity to accept the things that I cannot change, The courage to change the things I can, and the wisdom to know the difference" - a rather egocentric prayer, I guess, but one which makes the point.

JOHN SADLER  
... to be continued

# February and March

## IN YOUR GARDEN



Are you an avid reader of this column? Do you read Spearhead backwards in order to get at the gardening notes first? Probably not, therefore you will already have seen the note about the proposal to hold a Flower Festival.

Flowers in large quantities will be needed so, if you have any herbaceous plants which produce the colourful long stemmed blooms suitable for display, please bear in mind the summer of 1982. In the early spring of this year small pieces can be taken off the outside of a clump and carefully planted in a spare piece of ground to produce flowers for that summer. Alternatively they may be potted up in 3" or 4" pots, or any sort of container with drainage holes, and brought to the Bring and Buy sale (details of which will be announced) in the spring, to be grown on elsewhere. Please label them - lacking the encyclopaedic knowledge of Geoffrey Smith our panel of experts may not be able to identify all your offerings. Barbara Inger or Gerald Saunders will try to answer any queries.

You may have read that parsnip seeds, early peas and broad beans may be sown in February, but only in the climatically more favoured parts of the country is this likely to be worthwhile. The heavy soil that most of us have is generally too wet for early seed sowing, the condition being more suitable for seed rotting.

However many of our popular flowers and vegetables will stand the winter if given an encouraging start. Sweet peas can be sown in early October and, if protected from birds and high winds, will amply justify this special treatment the following summer. Brompton Stocks are also fairly hardy and if the seed is sown in late June they can be either planted out in late September or early October, or kept in 3" or 4" pots and planted out in March or April. They should flower abundantly throughout the summer provided the winter has not been too severe.

Should glass protection be available, particularly with a little heat, many varieties of seeds can be sown much earlier. Early peas and broad beans can be sown individually in small pots. Pots up to 3½" in diameter will be suitable and fresh compost must be used, never use garden soil for this purpose. Small plastic containers sold in packets of 50 or 100 are economical for this operation.

There are particular varieties of lettuce which have been bred for early sowing but they vary with each seed marketing firm. One fairly universal type is all the year Round which almost lives up to its name. A similarly named cauliflower is equally responsive. Run your own experimental station, you never know what break-though you may achieve. I have discovered that beet-root, of which there seems to be no recommended early variety, can be raised in pots in a warm greenhouse early in the season and planted out in the open garden to give a very early crop.

Remember that all seedlings will flourish more readily if given good conditions, and apart from suitable compost an important requirement is sufficient room for each plant to develop both above and below soil level.