

# CAVERSHAM BRIDGE 6d.

May, 1965

Incorporating National Christian News

*It's May. And here comes another Christian Aid appeal. If we cough up enough, a helping hand will be offered around the world, for Christ's sake. What a world! A suffering world, as ever was. A world in which, as we illustrate here, there are rich and poor, war and peace, need and plenty.*

*A world in which people are ...*



war-carrying

rescuing



healing



carguing



pacifying



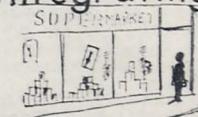
tinkering



earning



disintegrating



consuming



registering



appetising

## DEAF ?

**WE** sat down. Four of us. And we thought.

What can we say in this newspaper to a quarter of a million people we know read it to make them see that Christianity is about caring?

The topic for May has to be Christian Aid. "Let's try," said one of us, "to produce an issue that will shake people into realising that it really does matter."

"Why the hell should it matter? You can't expect people to get worked up about pot-bellied kids they've never seen."

"Yes, people have developed a defence mechanism. Appeals to sentimentality don't touch them."

"But this isn't sentimentality. If we don't do something sacrificial for the underdeveloped nations there's got to be chaos ..."

"We all know that. How to get it over ..."

Silence.

"A chap I know just back from India says the British people are chattering so much they haven't got time actually to do anything. That's true of exports, he said, and production, and certainly of Christianity. We're so damned literate that we never see people; only words about them in books and newspapers and chat, chat, chat ..."

Silence.

"There's too much for people to think about. The problems are too big. The bomb, the population explosion, threats to peace, great aching personal griefs and

despairs. People shut their eyes and who can blame them? They're punch drunk."

"Yet about 80 per cent. of the people in this country say they are Christians. They say they don't go to church or harm anybody, and they visit their grannies at Christmas, and that's about all you need to do ..."

"What we're talking about here is having compassion. Which is a good lot more than going to church."

"O.K., so let's say it's no good saying you are a Christian, unless you have this kind of compassion for people, even if you've never seen them. Going to church hasn't really got a lot to do with it."

"There's a tremendous amount of compassion in the British people."

"No there isn't. We're a selfish, greedy, neurotic nation of grab - what - you - can - pagans ..."

"Oh, I say, I won't have that. People are very kind, on the whole. They'll move heaven and earth to help people in trouble in their own street, or at the next machine."

"I agree. It's a matter of seeing even more terrible need being met through agencies like Christian Aid, which need their help."

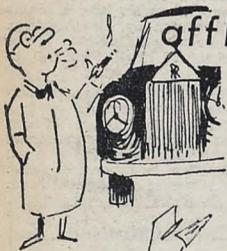
"It isn't really selfishness. Just deafness. You can't blame people for that. So many voices are shrieking for their attention. In the end they don't hear any of them. There's just a big vague noise coming from the next street. It's been there so long you don't hear it at all now ..."



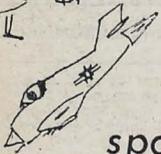
reprisaling



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dustbinising



levelling

COMMENT

COMMUNICATION—1

# YAP, YAP, YAP

IF you're a husband your wife is thinking about it. If you're a mum your child is thinking about it. If you're a working man your boss spends time worrying about it.

Politicians are anxious about it; the government would give a lot to make sure about it; an army of salesmen is experimenting with it; teachers are being trained for it; Christians are yap, yap, yapping about it; revolutionaries are plotting for it.

And so on. Three guesses . . . no; wrong again . . .

It's communication.

That's the common art of conveying thoughts to other people.

What's there in that to make Hell pop? you may ask.

This: we aren't doing it well, and that's the root cause of an awful lot of trouble.

What you think may be as clear as daylight to you. But when you try to get somebody else to think so too, your words can fall like toy arrows off sheet steel.

From the least of us, to the greatest, we're not doing too well in this basic human activity.

Aneurin Bevan saw the need for serious thinking about how to re-establish intelligent communication between the House of Commons and the electorate.

Industrialists tear their hair as millions of pounds slip away in strikes that need never have happened if

they could have explained their attitude better to their men.

Workmen take strike action because it is often the only way they can get their point across to the management.

The only people who are making massive experiments in the art of communication are people with something to sell.

More people know about the qualities of margarine than about the pros and cons of immigration, for example. That's because the sale of margarine is commercial. Immigration is a far more interesting subject, but as Jimmy Durante would say: "Where's the percentage?"

In the song the kid howls: "Oh Lord, please don't let me be misunderstood." He's right, communication is worth taking seriously.

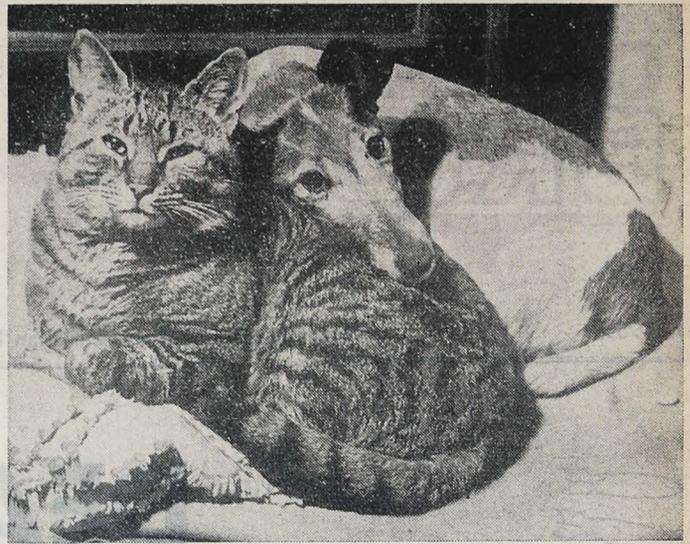
Seriously enough to put television cameras into the Commons, for instance, without delay.

Seriously enough for bosses and workers to be a lot more patient when they're listening to each other, in case they miss the point.

Seriously enough to give a marriage partner the benefit of the doubt when they seem to be talking rot.

Seriously enough for us all to learn how to say what we think honestly, and in as straightforward a way as possible.

And listen to what the other fellow is saying, a good deal more carefully.



Communication—2

That's the trouble with you blokes on the "Christian News"—always up to your ears in problems and crackpot ideas. All this about communication, for instance . . . now who'd have thought Georgie the dog would get along so well with me—a mere cat? We're different as chalk and cheese, and I really don't understand his mental processes at all. But, like I said on the wall last night, anything for a quiet life—even when he uses me as a pillow!

## ONLY CHRISTIANS TO TEACH R.I. IN DOVER

ONLY convinced Christians will be allowed to give religious instruction in schools in the Dover and Deal Districts of Kent, from now on.

Orders to this effect have been sent to all head teachers in the area by the Education Officer as a result of a recent decision of his Executive Committee.

By 17 votes to two the Committee approved a motion proposed by Fr. Terence Tanner, who represents local Roman Catholics: "That this Divisional Executive is concerned about the influence of religious teach-

Communication—4

ing on the conduct of children and young people, and expresses the view that such teaching should only be given by teachers who are convinced Christians."

Difficulty

The motion was seconded by the Rev. C. H. Teal, the Free Church representative and a former teacher. He said that it was imperative that all headships should be held by convinced Christians, and recalled the difficulty at a school where the headmaster was not a Christian yet took morning assembly.

Following the decision, the National Secular Society sent a letter to all Kent M.P.s denouncing the Committee's actions as "a flagrant illegality which shows how far minority Christian pressure groups are prepared to go to foist their religion upon all the nation's children."

The letter continues: "It also shows clearly that agreed syllabuses are not impartial statements about the Christian faith, but are vehicles of special pleading and attempted brainwashing."

June date

When the Queen and the Duke of Edinburgh attend the service in St. Paul's Cathedral on Thursday, June 10, to commemorate the 750th anniversary of the sealing of Magna Carta, the Archbishop of Canterbury will preach the sermon. The service will also be attended by the Lord Chancellor, the Speaker of the House of Commons and the Lord Mayor of London.

# Could you put a match to yourself?

EVEN a friendly army of occupation can be disliked (especially by the men-folk). Realisation that it is disliked makes the occupying army sneer back. The older generation can probably recall times when they intensely disliked the U.S. Army, even though it was preparing for D-day. Yet no Limey soaked himself in petrol and went in for auto-cremation.

What makes the Vietnamese monks seek this spectacular death?

It is a protest. But why, and against exactly what? And what good do these self killers think they will do? The Americans are there to help fight the Communists, aren't they?

The answer is complicated. Complicated because Euro-

pean thought is not like Asiatic thought. Complicated because some ways of thought which an Irishman would easily understand are nearly a closed book to an Englishman. England has been a politically independent nation for so long that anger against a superior race which comes in from outside is something we have forgotten.

Torn

Vietnam won independence from France in 1956 after about 100 years of colonial rule. Japan in World War II had shown Asiatic peoples that Europe was not all-powerful. The Viet-

name War of Independence proved it again.

Free, the Vietnamese found themselves torn in two. Just as in Burma and Ceylon there was a strong feeling of national pride, and a strong desire to assert their own way of life, which was bound up with a curious mixture of Buddhism and ancestor-worship.

Yet the educated people knew they needed Western machinery and Western know-how. There was also a solid block, over one million strong, of Roman Catholics in the extreme south of the country. They were educated and comparatively rich. In 1961 they seized political

power. Necessary to run the country, they were hated by the majority as bastards "Westerners." Also, to fill the power vacuum left by France, the Americans had to come in to help hold off the Communists in the north.

Out of this tension in the minds of the Buddhists came these spectacular flaming suicides. First as a protest against the Vietnamese Catholic dictatorship and later against the hated (but necessary) Americans, individuals deliberately chose a flaming death—a desperate demand that their country also should have "the right to go to hell its own way." This is nationalism rather than Buddhism.

Dotty

Yet there is a religious aspect also (in our sense of the word "Religious"). Vietnamese Buddhism teaches reincarnation. Man moves up and down the scale in his various incarnations in accordance with what he has done with his last life. The goal of life is to cease all desiring of anything, because desire can only lead to frustration and further desire.

Deliberate choice of spectacular death is (at least) a throwing away of a lot of desires. Certainly if done for the national benefit. Probably the hope of a "higher grade" at the next incarnation encourages this, by western standards, dotty behaviour.

And before we write it off as entirely dotty, Westerners

who are non-Christian would do well to remember the saying "Who dies if England lives?"

Christians would also do well to remember that Saint Paul agreed that Christianity was dotty—though he also added that this was God's dottiness, and that it was wiser than men's wisdom.

K.F.

## Road slaughter goes up and on

THE number of people killed and injured on Britain's roads during 1964 was higher than in any other peace time year, the Ministry of Transport has announced.

The total number of people killed or injured was 385,499—an increase of 8 per cent. on the 1963 figure. The number killed—7,820—was 13 per cent. up on the previous year. The number of seriously injured was 95,460—an increase of 9 per cent.

But the number of vehicles on the road in 1964 increased by 11 per cent., and the overall casualty rate per vehicle mile was lower than in 1963—except for bicycles, scooters and motor cycles, for which it was higher.

Although traffic is increasing the roads are improving, and there should have been an improvement in the casualty figures.

A Buddhist monk burns himself to death before thousands of onlookers in Saigon. He put a match to his petrol-soaked robes to communicate his protest about alleged persecution of Buddhists.



Communication—3

# At 42, she adopts five

## homeless children

**MRS. GLADYS ROBINSON, 42, wife of a £13-a-week chauffeur, aims to adopt as many half-caste children as she can and then launch a national trust, supported by public donations, to provide them with education and a chance of a good job when they leave school.**

As a start she has adopted five coloured children and provided the trust is approved by the Charity Commissioners she will take in even more.

### Christaction

Mrs. Robinson, of Sinai Hill, Lynton, Devon, has two children of her own. She is seen here with three members of her mixed-blood family, who would have found difficulty otherwise in being adopted.



# HOLIDAY TREAT FOR SIX NAPLES URCHINS

SIX orphan boys from the dockside slums of Naples can look forward to a holiday in comfortable homes in suburban Middlesex—thanks to the efforts of young people from seven Northwood churches.

The boys, aged seven to 11, once members of wild gangs wandering the shanty town area of Naples—and now being helped to lead useful lives by Father Borrelli, who runs the "House of Urchins" there—will be guests of Northwood families for two months.

### CHRISTACTION

Their trip to England is being organised by nearly 200 members of five denominations banded together in the Northwood Christian Youth Council. The Northwood youngsters, aged from 16 to 21, are organising dances and other fund-raising activities to raise the £150 needed to pay the boys' fares.

Their holiday is being arranged through International Help for Children, which will bring them to Northwood. Now members of the Christian Youth Council are trying to find couples with children of about the same age to act as hosts.

### Family

The Rev. Anthony Tucker, of Northwood Hills Congregational Church, who is chairman of the Youth Council Children's Committee, said: "We are anxious to provide the right kind of atmosphere where the boys will be one of the family. Once we have settled them in, we will leave the rest to the hosts except perhaps for an occasional inquiry to see how the boys are getting on."

When their holiday is over the Italian boys will probably be taken back to Naples by a senior member of the Youth Council Committee.

# THE LIES A FIRM HAS TO TELL

THE "percentage of lies" a firm must tell customers was referred to by Mr. W. R. Pickering, assistant managing director of Metal Sections Ltd., one of the Tube Investments group of companies, in a business meeting speech.

He said: "You cannot achieve 100 per cent. delivery promises unless you have unlimited capacity for production; a perfect process which never suffers any breakdowns, or an even flow of orders."

"Since none of us has these things I say that it is impossible to achieve 100 per cent. delivery promises and we would be completely deluding ourselves to think that it is possible."

"So what we, as responsible people in industry, have got to determine is the percentage of lies we are going to tell to our customers."

# Three Rs, and the ABC of LSD, for schoolgoers

A BANK in Maidstone, Kent, is staffed by 14 and 15-year-old girls. There, no deposit is too small to be accepted. One of its newest customers is an 11-year-old boy who, after completing the necessary documents—including three specimen signatures—to open an account, paid in the princely sum of 5d.

It is their own bank, for the pupils of Senacre Secondary School. It was opened in October, and already has a balance of around £400.

The bank is a school project devised to teach the boys and girls the value of money.

It opens its counter for business twice a week during the lunch hour and has 161 clients, including some members of the staff.

Clients receive two-and-a-half per cent. interest on deposits and are able to write cheques and make withdrawals as they would in any ordinary bank. Any large withdrawal has to be authorised by a parent.

### Lichfield

A SIMPLIFIED school banking system is being run by the girls at Friary School for Girls, Lichfield. It is managed by sixth formers the chief cashiers being Margaret Beedie and Ruth Carter, both aged 17.

It is open once a week, in the lunch break, and 130 girls (a third of the school) have opened accounts with average deposits of 2s. 6d. a week.

Miss K. C. M. Gent, headmistress, said that learning to handle money was valuable to a girl's future whether as housewife or wage earner.

### Fortitude

For pluckiness in the face of six major operations since she was run over by a car in 1959, Lesley Ann Nicholls, a 10-year-old Brownie of Ryecroft, Harlow, has been awarded the Brownie Badge of Fortitude.

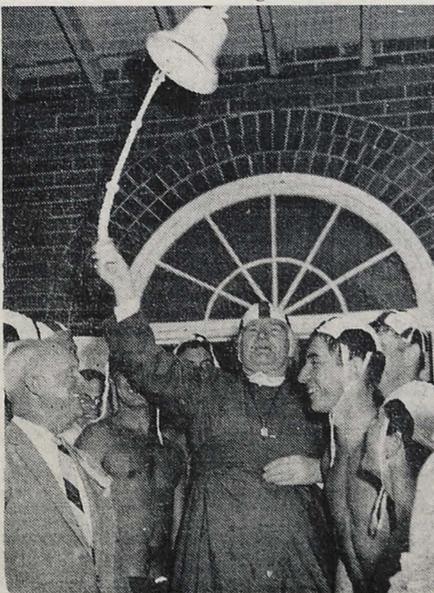
# Dr. Ramsey in form at surf carnival

DR. MICHAEL RAMSEY, Archbishop of Canterbury, enjoyed himself at an Australian surf carnival in Sydney in March. With 2,000 people looking on he stood on the steps of the North Bondi Surf Club and was made an honorary member.

Then, in time-honoured fashion, he put on a surf cap and rang the shark bell. The crowd was delighted with his genial, man-of-the-people approach, and his grace loved every moment as he strode across the sand wearing his purple cassock, his pectoral cross—and the lifesaver's cap striped in chocolate, red, and white.

Dr. Ramsey inspected lifesavers as they formed a guard of honour, watched the carnival from a special dais, and later drank tea poured from a "billy-can."

The carnival was only part of a hectic round of engagements for Dr. Ramsey, but he spent as much time as could be allowed among the lifesavers.



### CHRISTACTION

## The boys fix it for charity

AIRCRAFT apprentices have been giving up their Saturdays to help to provide a new home for a charity they have adopted.

Luton Society for Mentally Handicapped Children has just bought its own headquarters, a small building in Avondale Road, Luton.

The building needed repairs before it could be put into use—and that is where the Apprentice Association at the Luton factory of the British Aircraft Corporation came in.

It has adopted the society, and some of the boys are spending their free time doing repairs and decorations.

Nigel Gourley, 20-year-old chairman of the Apprentice Association, said: "It's quite a change from precision engineering work, but it's good fun and we're enjoying it."

Secretary of the society, Mrs. Joan Webb, said: "The boys are doing a wonderful job for us and we are grateful. They are saving us hundreds of pounds on labour costs."

# VIETNAM SUFFERING

FLOODS, COUNTLESS HOMELESS. TOTAL CROP AND CATTLE LOSS.

In 1964 that statement brought £52,615 from the British Public—that means you.

With it War on Want is providing  
14 EMERGENCY BUILDINGS (75 x 40)  
Dormitory & Canteen accommodation for 600 students (having lost parents and homes)  
Four "New Life Hamlet" Centres  
4/6 Red Cross Reception Centres  
As well as masses of clothing and blankets

Contact with the country has been revealing and very shattering.

Destitution is revealed in many groups. One great joy is ours. We find warm co-operation and integrity everywhere. The desire to "help themselves" is strong in this poor war-torn nation.

### War on Want pleads again for your aid

In Saigon the British Community is greatly concerned to support an Orphanage where present conditions are revolting  
FOOD AND SUPPLIES DESPERATELY NEEDED FOR THESE DESTITUTE CHILDREN

We plead for your mercy

At this stage cash support alone is required. Later on we hope to build. These destitute children may then obtain a fair start in life.

Fuller details gladly forwarded.

Your gift, small or large, received with gratitude.

**WAR ON WANT,**  
9, MADELEY ROAD,  
LONDON, W.5.

## Why newspapers?

THE Press exists to print good sense, rubbish, fearless exposes, human interest stories, political views, descriptions of society weddings, general meddling into other people's business, reports of the proceedings of the House of Commons Committee of Privileges, expressions of the editors' prejudices, Stock Exchange tips, information about new goods in the shops, praise of policemen, gossip columns, news-background features, cartoons, truths, lies and the football results. Also, if they are very good, and behave themselves, and keep to the point, bearably short extracts from the speeches of Members of Parliament.

—Bernard Levin.

## STAND-OFFISH

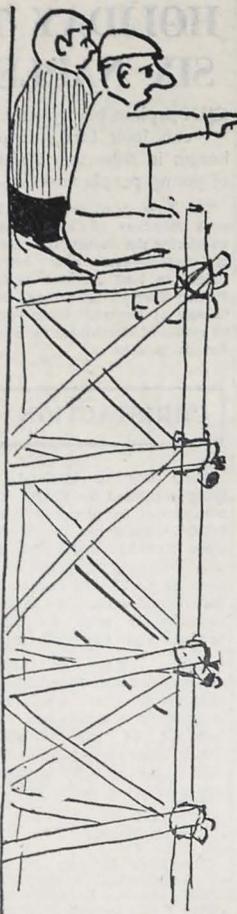
I DO not believe that many of these immigrant communities have the slightest intention of integrating with one another, and I do not think they want really to integrate with us.

—Mr. Peter Thorneycroft, Shadow Home Secretary.

## Family favourite

SUNDAY mid-day dinner is still for tens of thousands a family bond of great sociological value. I should regret to see that bond loosened.

—The Archbishop of York, Dr. Coggan.



## Not petroleum likely

WHY should we buy his petrol? He doesn't buy ours.

—A parishioner at Farcel, Hunts., on receiving an Easter greetings card from the Vicar along with a request to give to the Easter offering, thus helping the Vicar pay for petrol to run his new estate car.

## TV PAP

THIS House believes that as a general rule, television programmes which shock and offend nobody are artistically and educationally worthless, and that the uncontroversial pap which forms the greater part of television entertainment is spiritually more debilitating than any programme, however coarse, which may provoke viewers to thought and argument.

—Mr. Tom Driberg, M.P. for Barking, in a tabled motion.

## Simply grand

THIS is a war, but it is a very small form of war. There are not many casualties. We are being shot at but really it is the most marvellous jungle training that our forces ever had. They are able to operate with a small risk of being killed but a risk nevertheless.

—Lord Mountbatten, Chief of the Defence Staff, after a tour of the Borneo front line.

## Choked?

A GREAT deal of our money and energy and devotion are invested in ecclesiastical plant which probably prevents the Church from fulfilling its mission in the world.

—Dr. M. E. MacDonald, a Church of Scotland minister.

## Happiness . . .

. . . is a by-product of doing other things.

—The Bishop of Manchester.

# TAKING THE PRICE TAG OFF SIN

A CHURCH is measured by the quality in the life of its members. Last month I suggested that even Communion itself is judged, not by togetherness at the altar rail, but by relationships in the everyday.

But there is another way to judge a Church — by what is emphasised in its theology. Commonly non-Roman friends judge my Church in four ways: authority-ridden, sin-obsessed, defensive, neglectful of the Bible. There is much truth in these criticisms; sometimes even more truth than there is prejudice in the critics.

Analysing the four judgments I believe they describe the Church less than they describe the limited view too many R.C.s have of theology. When one examines what has been taught, and in some R.C. circles is still being taught as theology the four judgments strike.

Until very recently opportunities for the adult study of theology have not been readily available to R.C. laymen. Laymen were not expected to study theology. This was the job for clerical authority in the Church. Laymen were handed what was good for them, and protected from what might disturb. In a meaningful sense they were not required to think for themselves.

But it must be faced that if this suited authority, for the most part the laity preferred to be authority-ridden. If one could conveniently leave theology to the clergy and to Sunday, one did not have the trouble of making theology relevant to everyday life. The clergy could define my precise theological obligations, but this generally gave me considerable freedom to attend to my finances and ignore my neighbour.

## Morality

This links criticism two: many R.C.s think of theology as defining the limits of sins. We are reared in our ability to calculate the sin value of every thought, word, deed or omission. If Catholics did pay for Confession they would be well able to work out the price list! The unhappy division in theology of morals from dogma has contributed to this attitude.

Too often R.C.s seem more interested in sin than in morality. The concern seems less with the texture of life than with the catalogue of sins. One is even distracted from this life by the availability of dispensations and of indul-

## The way we spent our holidays

THIRTY-ONE million Britons spent their holidays away from home last year, the British Travel Association reports.

The number of people who took holidays last year was about the same as in 1963, but the number that went abroad increased from 4.5 millions to 4.6 millions. Expenditure on all holidays last year, including transport, was about £675m. compared with £655m. in 1963. The average length of holidays in Britain last year was 10 days, and the average cost each person was £16.

Of British people holidaying abroad in 1964, 93 per cent. went to Europe, the most popular countries being Spain and Italy. Next in order of popularity were France, Switzerland, Germany, Belgium and Luxembourg, Ireland and Austria. One in three of the 4.6 millions who spent holidays abroad last year did so for the first time.



By Denis Rice, a Roman Catholic

concern was not a dialogue for truth or understanding; not for feeling one's way into another's view. The aim was to have answers ready, and to win the argument. Theology was not a search for insight so much as skill in finding the answers at the back of the book.

For this purpose the Bible is a poor book. It does not give neat answers. The "answers" run through it as a continuous whole. The Bible had to be worked into and lived with. But in much Catholic education, even the Bible became argument fodder to shore up the apologetics. The Resurrection was seen limited as proof of Christ's divinity, not as the promise of human resurrection in Christ. Non-Romans seeing the R.C. Church as uninterested in the Bible, were judging correctly the biblical poverty of much R.C. theology.

## New spirit

I must counsel non-Roman friends against mere nodding at these criticisms. They can be equally well-directed at the theological fronts of other denominations. We need a mutual examination of conscience.

The old R.C. ways die hard; but the four criticisms are losing accuracy. A truly biblical theology is throbbing in the Roman Church. Pope John asked his Council to renew the spirit of the Gospel. More and more laymen are reflecting about theology, and together with non-Roman friends, the theological atmosphere is again one of exploration — the inevitable attitude of finite man in relationship with his infinite Creator.

The level of the present birth control debate is an excellent example of reformation in Roman theology. What was once the field of authority, sin values, and enemy-crushing argument, has flowered into an area for discovery by ALL members of the Church: discovery of God's love for man; of a positive theology of marriage and life giving; discovery of the irreplaceable element of personal responsibility in the life of the individual Christian.

As for morals, so for dogma, the approach was black and white. It was also defensive. The aim was to meet the attacks, arguments and questions of "them."

The young R.C. destined for work or University was being prepared for a hostile environment. He had to be given a battery of immunisations. The

# QUOTING

## His delight

THEY often irritate me, and sometimes infuriate me. They seldom if ever bore me except when they descend to smut, and taking the British Press as a whole this happens remarkably seldom. They remain one of life's most persistent joys. I am admittedly an addict but I refuse to apologise for my addiction.

—Earl of Longford, Lord Privy Seal.

## Optimistic

THE earth is a community and it can survive and flourish only in freedom and equality. It will be long before such conditions are everywhere established, but signs are not wanting that they are spreading.

—Daily Mail.

## Fit to live

IF a man has not found anything worth dying for, he is not fit to live.

—Dr. Martin Luther King, the American Negro leader.

## HE, TOO

MY one great problem at the moment is money.

—Sir Hugh Greene, B.B.C. Director-General.

## The crunch

SHOULD we defeat every enemy, double our wealth, conquer the stars and still be unequal to this issue then we will have failed as a people and a nation.

—President Johnson, on equal rights for American Negroes.

## The askers

IN the long run those who change history most are not those who supply a new set of answers, but those who allow a new set of questions.

—The Bishop of Woolwich.

## WHOM OCEANS PART

I AM an old man.

—An Indian pleading for leniency at London Old Street Court. Age?—48.

## PRO BONO PUBLICO

ALTHOUGH they have no full-time attendant the vandals have left them alone. I feel that the better the facilities the less are they likely to invite the attention of hooligans.

—The Medical Officer of Health for Salisbury and Wilton, on the public lavatories at the village of Mere.

## Understanding China

I THINK the House will remember the tribulations that China went through in this century and the last. Not only the tribulations but the humiliations to which she was often subjected by Western powers, and we have to remember that, to understand her attitude today. But in the end — and this is something all nations have to learn — one cannot build policy on past grievances, however justified.

—Mr. Michael Stewart, Foreign Secretary.

# CAVERSHAM BRIDGE

THE NEWSPAPER OF THE ANGLICANS, BAPTISTS, METHODISTS AND ROMAN CATHOLICS OF CAVERSHAM.

## IN THE WILDERNESS

**L**ENT is over. Or is it?

In Lent we thought of our Lord in the wilderness. St. Mark in his Gospel tells us bluntly that after his Baptism "The Spirit drove Jesus out into the wilderness." Perhaps we can discover a new truth in these words. It was the Holy Spirit who drove our Lord into the wilderness.

The small minority of people in Caversham who call themselves the Christian Church are also being led today into the wilderness, into a period of questioning and uncertainty. And there are many signs which point to the fact that the post-war revival in Christianity is over.

This fact may be less obvious in Caversham, because a growing population tends to hide from us the fact that the proportion of Christian worshippers is in fact less. But there is plenty of evidence in other parts of England that should warn us: fewer men are coming forward for ordination, confirmation candidates are declining.

And within the whole Church of God we are being, I believe, driven by the Spirit to a period of prolonged self-examination. Things which generations of English Christians have valued and held dear are being looked at afresh.

This change is affecting the whole church, Anglican, Roman Catholic and Protestant, and the parts of Christendom that have seemed the most conservative are just those parts which are being the most radical in their re-thinking.

Part of the change lies in the very fact that we are being driven by the Spirit to learn from each other. We are emerging from centuries of denominational isolationism, and compared to what is happening in many parts of the world we in Caversham are really very reactionary.

Amid all this questioning let us remember the words of Gamaliel, who warned the Jewish Church in his day about the teaching of the apostles "If it is of God you will not be able to overthrow them." Let us heed his warning and beware of regarding as rebels those whom a later age may well come to recognise as prophets.

Our Lord's Baptism involved him in a period in the wilderness. Our own commitment to the Lord of the Church is involving us today in a period which may seem dark and perplexing. Some may fall away—Christ warned us this would happen. But in God's good time we shall emerge from the wilderness, a church renewed for mission, chastened and purified by this time of testing.

None of us can as yet foresee what shape the Church will take. We can only go on in faith as we seek to lay ourselves bare before the Risen Christ, praying that he will use us in his good time in his service.

*John Grimdale*

# CAVERSHAM SHOPS

**H**OW many people, I wonder, shudder when they read the words "Reserved for shopping precinct" over a derelict building in Church Street. I suppose it is because the word "precinct" has such an American connotation that one automatically thinks of enormous impersonal supermarkets of fully automatic, self-service establishments. Of course one could be wrong, but if this is what is intended I think it will be a

**By our  
Roving  
Reporter**



Photo: Fred Walker.

great pity. Some hard things have been said in recent issues of "Caversham Bridge" about Caversham people as neighbours; they may or not be justified, but if they are, then a striking contrast is presented by the shopkeepers of Caversham.

I remember when I first arrived in Caversham how I set out in trepidation on that first Saturday afternoon to discover the local shops.

The main grocery order had been sent into a local store, but oh, the little things one forgets when moving!

From all over the house, amidst the banging and clattering of moving furniture, laying carpets and unpacking cases, came cries of "See if you can match the cotton for the curtains." "Bring in a short-handled broom, I can't find

ours." "I can't find the tea; bring some in." "See if you can order the papers." "I want some comics." "Don't forget the fruit," and a last plaintive wail: "For heaven's sake bring in some flowers to brighten the place up."

I girded my loins for battle, prepared to be told in abrupt terms that "we don't sell that kind of thing here; you'll have to go into Reading," or, even more frustrating, "We'll see what we can do, come back next week."

I was prepared, in fact, for every kind of attitude but the one I found.

For the next hour, between pleasantries about the weather about being new to the district, about—of all things—other shops in the district which did

sell the required article, I found nothing but kindly co-operation and helpfulness.

Old stock was ransacked for matching cottons, brooms of all shapes and sizes were lined up for inspection, beautiful fresh spring flowers were carefully wrapped, and newspaper deliveries were planned and promised down to the last detail.

Within weeks it became obvious that this was no flash-in-the-pan, an attitude trotted out only for new arrivals. It is part and parcel of the approach which Caversham shopkeepers bring to their work of providing the day-to-day needs of Caversham people.

Shopkeepers, at least, find time to enquire after one's friends and relations, and to commiserate with personal problems.

They are prepared to go out of their way to obtain articles they don't normally stock, or deliver personally items which cannot be carried by hand, and, above all, they are ready to spend as much time over the purchase of a 6d. article as they are over a bulk order.

They are prepared to advise on respective qualities and to discuss alternative purchases. One could quote so many examples of personal kindness and attention; one could men-

tion the many old people struggling along on pensions who get "just that bit extra," and, indeed, one could mention the butcher who recently gave an old lady two juicy chops as a gift on her 92nd birthday.

There will, I know, be some who will say "I haven't time for that kind of shopping—give me self-service every time." "Time" is a word that is greatly overworked these days, what, after all, do we do with all this extra time?

And surely the average housewife is so rushed off her feet these days that she has reason to be grateful for the extra half hour she can manage on her shopping time and for the pleasure she gets from shopping in this district.

## 'Bridge' sponsors election meeting

THE "Bridge" deplores the apathy shown each year at local municipal elections when only a small percentage of the electorate use their vote. It believes that every voter should use his vote. The "Bridge" therefore has arranged a meeting in Balmore Hall on Monday, May 10 at 7.45 p.m. This is your chance to come and question your local candidates about any matter of importance to us in Reading. The Conservative and Labour candidates have all agreed to be present and it is hoped that if any Liberal or other candidates are adopted they will also accept our invitation.

COME AND QUESTION THEM. The following will be present.

**CAVERSHAM WARD**  
Mr. G. Robinson (Cons.)  
Mr. F. Wise (Lab.)

**THAMES WARD**  
Mr. E. Ansell (Lab.)  
Cllr. L. W. Chopping (Cons.)

### 12,000 readers

THE circulation of the "Caversham Bridge" is continuing to rise, and has now reached 3,150.

We are glad to report this and to be giving our advertisers a higher readership figure than we promised them.

Many thanks to our gallant band of 220 distributors. And may they do even better this month.

THE Editor regrets that not all the material supplied this month has been published. We have received a great deal of copy, and it is encouraging to discover that a growing number of people are helping by sending contributions.

As soon as we can increase our advertising we shall be able to give you a larger paper.

## NATTERBOX

THE point of this column is to air topics of interest to women who live in Caversham. If you have any comments or views of your own send them to me c/o "The Caversham Bridge," The Rectory, Caversham.

★ ★ ★

I am one of many frustrated shoppers, because two large stores in Reading are now closed on Mondays.

This is surely a bad move. They say it suits them better. I thought shops were there to suit customers! With shorter working hours, more luxury spending and a growing urban population, we need more buying time, not less.

Encouraging is the policy of Boots, Woolworth's and Marks and Spencer to open six days, with five-day working for staff. I hope that they are allowed to proceed with this and that others will reconsider and follow suit.

If you've got 'flu, you might as well have leprosy—I decided last winter.

Few people are willing to risk catching 'flu—especially the virulent gastric type—by helping out a household when

Even if they refuse the offer, it should buck them up a bit.

★ ★ ★

For years I have been looking for a cooker which combined the advantages of gas and electricity.

At last a sensible manufacturer has produced the Cannon Fifty Fifty, with a four burner gas hotplate, electric oven and electric or gas grill. At 62 gns. upwards it compares well with other cookers.

I have yet to see it in Reading, but it sounds exciting.

★ ★ ★

Ante natal Relaxation Classes are available in Caversham and Reading. I shall say more about them later, but if you are interested in classes provided by the Children Mothercraft Training Society or the National Childbirth Trust, send me a stamped addressed envelope for each society.

mum, dad or the kids are sufferers.

One practical risk-reducing suggestion for the next epidemic is to do laundry or cooking for the stricken family in your own home and leave it on their doorstep.



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## ST. ANNE'S MOURNS ARCHBISHOP

THE death of the Archbishop of Birmingham, the Rt. Reverend Francis Grimshaw, cast a gloom on the whole diocese. Not only was his loss mourned by Roman Catholics but by all who knew him. He will be remembered for his pleasant demeanour, his personal interest in all his people and their welfare, his gentle and seemingly shy ways.

St. Anne's, Caversham, has special reason for remembering him as the chapel on Richmond Road was the first he blessed and dedicated in the diocese.

He also blessed and dedicated the Shrine of Our Lady, the first to be actually restored in England, and he offered the first Mass there. He also administered the Sacrament of Confirmation on several occasions in the parish.

May he rest in peace.

### PRIMARY SCHOOL

After a lapse of some years, French lessons have been resumed in the three top classes of St. Anne's Primary School.

The Holy Childhood Society, the children's own missionary interest, benefited by £102 in February. This is the result of a ten month collection and reflects great credit on the pupils' generosity.

Since Ash Wednesday Lenten Alms have been collected for Fr. Hudson's Homes. These Homes, which cater for all needy children of the Birmingham Archdiocese, are at Coleshill, Warwickshire.

St. Anne's School football team has completed another successful season and won the Reading Primary Schools' B2 League. St. Anne's was undefeated, gaining 15 points out of a maximum of 16 while scoring 20 goals in the League matches. The League cup and medals were presented by Fr. O'Malley at the school and the team was entertained to tea later that day by the Headmistress.

### MARIAN GROUP

This is the name adopted by the ex "Young Wives' Group" which now has over 30 married and non-married members.

We again extend a warm welcome to all interested women living within the boundaries of St. Anne's Parish who would like to come along to meetings and join us in our activities.

During the past month we met to discuss whether mothers should go out to work, and the effect of television on the home and family. In addition, there was a combined meeting with St. Peter's Group to view slides of Russia and to hear a talk given about that country.

The committee members who had volunteered to organise the group for its first three months, successfully completed their work at the beginning of April. At the first annual meeting and social evening held recently, the committee was elected and plans for the future discussed.

The baby sitting circle, now operating successfully, has room for a few more members who occasionally need baby

sitters and who are willing to sit in return. More children can be accepted in the Children's Play Group, for which an extra helper, ex-nurse or teacher, would be welcome to assist once a month in its supervision.

For any further information please get in touch with Margaret Steele, Reading 71437.

### COFFEE PARTIES

Our last coffee party was held on March 25 by kind permission of Mrs. Bernard, in Albert Road, with a discussion on the questions asked at the Brains' Trust earlier in the month at St. Andrew's Hall. Some ladies were invited to join us, from St. Andrew's.

Our next coffee party will be held on May 11 at "Pine Cones," Darell Road, with Fr. Donnelly as the speaker. As a sideline there will be a bring and buy sale for a charitable object.

## Methodists' coming events

May 11: Caversham Heights 56th Anniversary. The Minister, the Rev. Ewart B. Wright, B.D., will be in the Vestry from 6.30 p.m. to receive gifts. There will be refreshments in the Church Hall followed by a social evening.

May 15: Caversham Sunday School Parents' Evening at Gosbrook Road.

May 25: Caversham Heights-Overseas Missions Evening, Highmoor Road, 8 p.m.

May 26: Circuit Women's Fellowship Conference at Oxford Road Church, Morning Session 10.50; Lunch 1 p.m.; Afternoon Session 1.50 followed by group discussion and closing with the Sacrament of the Lord's Supper.

May 29: Caversham Evening Garden Party at Gosbrook Road from 6 p.m.

May 30: Caversham Heights Sunday School Anniversary at 5 p.m. This is a Family Service and takes the place of the normal evening service at 6.30 p.m.

## Caversham Hill Chapel

One of the most encouraging features at Caversham Hill Chapel is the "Ladies Friendly Evening" which started in September, 1964 and is held on alternate Thursdays. This has been well attended particularly by those who are unable to get to the Sunday Services regularly.

This meeting take the form of a talk or demonstration on an interesting topic followed by refreshments and an epilogue.

The only occasion in the year when the Church appeals for its own funds is the annual Gift Day. This year it will be observed on Sunday, May 16, which will also be the day of the Sunday School Anniversary.

## Library opened at St. Barnabas'

LAST month under the headline "Whose Minds are Hungry?" we expressed dissatisfaction with the people who couldn't find time to read seriously in connection with their faith and the world around them. This month we are happy to report that a small library has been opened at St. Barnabas' at coffee on Sunday mornings. The Library's beginning coincided more-or-less with the beginning of Lent and new books are being added week by week.

On Tuesday evenings in Lent an average of 20 or more have been meeting in St. Barnabas' Hall to hear members of the congregation say what they personally find hard or off-putting about belonging to the Church in general and the Church of England in particular.

If we were to try to summarise the sort of stumbling-blocks that people found in belonging to the Church (and not everyone found the same difficulties) we would say that they fell into two main categories: doctrinal (teaching) and practical.

There was a repeated request for the Church to reformulate Christian doctrine (and Worship) in language that could be

more easily understood by 20th century people, and alongside this there was a felt need for the Church to really act upon her belief — for instance, as far as society was concerned — nationally, internationally, and in the life of the local congregation — Love, Reconciliation, Grace — and all that!

During the discussion (and people actually talked about their faith with little of the usual Anglican embarrassment) it was repeatedly said that what we needed was more teaching and less exhortation. The result of this particular piece of dissatisfaction is that study groups are being formed, to meet in various houses, to dig into such subjects as New Testament Introduction, Christian Ethics, and Basic Christian Doctrine.

**MOTHERS' UNION** — On May 12 at 2.30 p.m. a Sister of the Community of St. Mary the Virgin (one of our own local Wantage Sisters) will talk about the Society's work in South Africa. There will be a Bring-and-Buy Sale in aid of Overseas Missions.

**COFFEE POT** — Dr. Alison Bush will be the speaker at 8 p.m. on Wednesday, May 5 at 9, Burnham Rise. All mothers with children of school-age warmly invited.

## CONFERENCE OF BAPTISTS

THE President of the Berkshire Baptist Association, the Rev. W. Vellam Pitts, recently held a conference at Caversham Baptist Church under the title "Baptist Priorities," the principal speakers were the Rev. R. J. Stephens, the Rev. Douglas Hicks and the Rev. R. F. Mitchell.

Mr. Stephens, speaking on "Our Church," stressed that "Christian living should be expressed lovingly, fully and personally."

He was followed by Mr. Hicks, who is the Central Area Superintendent, and he spoke on "Our Ministry." Mr. Hicks provoked lively discussion on such possibilities as "ministerial teams" whereby village churches could be linked to larger churches in a similar way to the "circuit" system of the Methodist Church.

Mr. Mitchell dealt with "Our Message" and pointed out that there was only one Gospel.

### JACKS-OF-ALL-TRADES

During the past few months a handful of "do-it-yourself" enthusiasts at the Baptist Church have been active in carrying out repairs and renovations to the Church Hall and the Manse in Kidmore Road.

The gallery of the hall, which was the original church, has been screened off, large areas of the walls replastered and the interior redecorated with a little professional help.

At the Manse a floor, the joists of which had rotted, has been repaired and redecoration work undertaken.

### MISSIONARY WEEKEND

The Baptist Churches of Reading have held their annual Missionary Weekend. In the deputation of missionaries was Mr. O. W. Clark, B.Sc., on furlough from Kimpese, Congo Republic, where he is a teacher. Mr. Clark was one of the guest speakers at Caversham Baptist Church. In his address to the Sunday School he expressed pleasure at being in Caversham once again as he had been billeted, as an evacuee during the war, in Hemdean Road.

The other speakers were Mrs. E. G. T. Madge, S.R.N., wife of the Baptist Missionary Society's Foreign Secretary, and the Rev. C. A. G. Austen, from Linguu, Congo Republic.

### HOME MISSIONS

Recently the Baptist Church held its annual Home Missions'

Evening at which Sister Margaret Phillips spoke of the work being done by the Baptist Home Work Fund at Kidlington, Oxford, where, in spite of the many setbacks, a new Baptist Church is about to be built to cater for the spiritual needs of this small but ever growing community. A quartet from the Caversham Young People's Fellowship provided musical items. Mrs. Thelma Grundy, the church's Home Missions secretary, who organised the evening, gave her report.

The annual meeting of the Reading and District Free Church Women's Council takes place at Broad Street Congregational Church on Friday, May 21, at 3 p.m. The Rev. Elsie Chamberlain, of the B.B.C. Religious Broadcasting Department, is to be the speaker and all ladies will be welcome.

## S.O.S.

If every home in Caversham is to receive an envelope on behalf of Christian Aid during the week May 10-16 then more collectors are needed.

Offers of assistance should be made to Mrs. D. Tittley, 27, Ikeley Road (Tel. 71005) or Mrs. M. Casey, 14, Albert Road (Tel. 72300).

## Grove School Drama Society

In spite of somewhat limited stage facilities, The Grove School Drama Society's presentation of Lionel Hale's "She Passed Through Lorraine" on March 30 was skilful and entertaining.

The acting was of a high standard, particularly from Janet Halford, who played Blanche, and Jeremy Thompson, who played the dim-witted Pierre, Ian Hutton was well cast as the singing troubadour, and communicated a sparkle to the audience in both his singing and talking.

The society have good reason to feel proud of this production.

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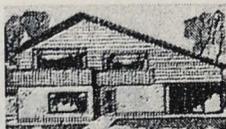
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## TALKING POINT

FOUR years ago a newly-ordained Deacon arrived with his family to make a home in Caversham, and to take up the new life to which God had called him in middle-age.

If the people of Caversham were uncertain what to make of this "former Army Officer," he, for his part, was more-than-a-little uncertain of his bearings, in the violent upheaval which

## Water under the bridge

had uprooted him and his family in almost every aspect of their life.

Social relationships, the physical security of the home, financial stability, working life — in every practical respect, a turning of the back on the past and a new beginning, with faith (though without understanding how) that the future would prove the adventure right.

Faith — yes, that was the enabling power that made it happen; though one must admit how strongly faith was fortified by the loyal support of wife and children who bore the real risk and cost, and who nevertheless in family council had willingly shared in the original momentous decision.

In every ministry, the first few weeks and months after ordination are of crucial importance; in this case, they will always be recalled as a time of outstanding happiness, marked as they were by the love and acceptance extended by one's colleagues and neighbours (both in and without the Church).

As the months have sped by, there has never been a lack of work, nor of opportunities for new friendships — indeed time, as always, has been the great enemy, and one is ever-conscious of needs and opportunities neglected.

Blundering, seeking, learning, one has been all-too-aware of the debt one owes to more experienced friends and colleagues — grateful, too, for the understanding and tolerance of those who have so often accepted the will for the deed.

Through it all, we shall never know where God will judge us to have enjoyed success or failure. It is enough for us to seek (and go on seeking) the guidance and power of the Holy Spirit. Wonderfully, our poor best is good enough for Him to accept, and that fulfils our purpose.

Without desert or right to rewards, yet we enjoy them — not least, for the Armstrong family, the generous friendship which has been showered on us so bountifully by the people of Caversham during these four years.

We value it the more because we recognise it for what it assuredly is — the love of Christ. May that same love become more and more the mark of Community life in Caversham.

GUY ARMSTRONG

# THE REV. GUY AND MRS. ARMSTRONG

WHEN it first became known that Mr. and Mrs. Armstrong were leaving Reading for Bagshot we had so many requests from people connected with their various activities to be allowed "to put a bit in 'Caversham Bridge,'" that we hope you will forgive us if we do just that.

To those few readers who do not know the Armstrongs and who, perhaps, find tributes of this kind boring, we offer our apologies and promise that this will not be a regular feature of our paper.

Many feel unable to put their feelings into words, such as the very close personal friend who could only say, "You know how much I shall miss them; what else can I say?" But we are sure that Guy and Rita Armstrong will understand that these are not merely personal and individual tributes; they express the feelings of all those in the parish who have known and loved them during their all-too-short stay here.

From a member of St. Peter's congregation:

"My first impression of the Armstrongs was of their friendliness and charm. As time went on, one became so impressed with their great capacity for work and the eagerness with which they entered into every aspect of the life of Caversham.

Their enthusiasm and interest soon spread to young and old alike, and I doubt if they will ever really be able to know to what extent they have influenced the youth of the parish in the good foundations they have helped so much to lay."

From a member of St. Andrew's congregation:

"The Rev. Guy Armstrong was no stranger to the parish when he transferred to St. Andrew's two years ago. It is difficult to express his Ministry in words or to single out items of great impact. One could refer to his keen interest in the youth of the district and, stemming from that, the formation of youth discussion groups. Of the expansion of the Sunday School and of the way in which he has fostered and extended the Retreats for both men and women. His work in connection with unity of the Churches. The work with the older members of the congregation and, in particular, the residents of the Arthur Clark Home. Much further down the scale of the innovation of the special Remembrance Sunday service. But always for his deep sincerity and understanding."

From the Multiple Sclerosis Society:

"The Reading branch was, in fact, founded by Mr. Armstrong in October, 1962, when he was on the Council of the National M.S. Society.



The Rev. Guy and Mrs. Armstrong.

"Mr. Armstrong knew of the need in this district for the friendship and assistance which the society could give to the sufferers of this incurable disease, and wasted no time in gathering support for this very worthwhile cause.

"Mr. Armstrong may justly be proud of having prepared the ground, sown the seed and brought to life an activity which benefits so many local disabled people."

From a member of the Mothers' Union:

"Rita Armstrong never does anything by halves and her leadership of St. Andrew's Mothers' Union was no exception. Although illness made it possible for her to be present with us on very few occasions, the gifts she brought to the office have enabled the branch to follow closely this year's new thinking from Mary Sumner House.

"She laid particular emphasis on prayer and study groups and was anxious that the branch turned its attention outwards, not only to members of our own church, but also to fellow Christians in the district.

"Under her guidance, too, an additional evening programme has been arranged for the benefit of young mothers and those who go out to work during the day.

"Each member felt the impact

of her dynamic and warm hearted personality. She gave of her best and drew the best out of others. Her ready sympathy and understanding have helped many of us in personal trouble."

From a member of St. Peter's Youth Group:

"As a founder member of St. Peter's Sunday discussion group and youth club, I would like to thank the Rev. Guy and Mrs. Armstrong both for their never-ending friendship.

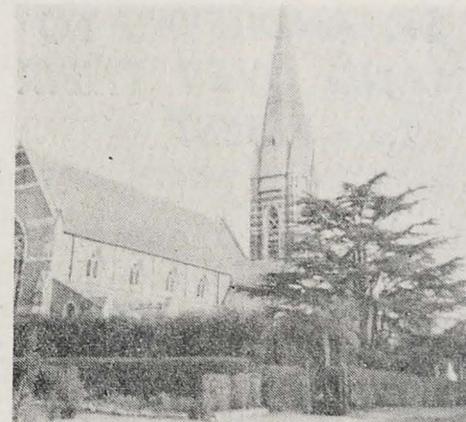
"If ever we had a problem (as people of our age often do), they would do all they could to help us 'sort things out,' and they did this with a genuine desire to help. They inspired confidence in even the shyest, and with their warmth and sense of humour were admired by us all."

From the Toc H:

"Guy Armstrong, on coming to Caversham, immediately associated himself with the Reading branch of the Toc H. We were very pleased when he accepted our invitation to become Branch Padre, in which capacity he has been a source of great strength, and we shall miss him greatly."

From a member of the Samaritans of Reading:

"My first meeting with Rita Armstrong was when, after a telephone offer of help during the early days of the Samaritans, she bounced into the room and announced: 'I am going to use you unmercifully.' And so she did! It is typical of the Armstrongs that they give themselves so unsparingly that their enthusiasm and concern for others carries everybody with them."



The Church of St. Anne's, Bagshot, was consecrated in 1884. Our photograph shows the spire which is 140ft. high.

## Mr. and Mrs. Pick leave Tree Tops

This is a copy of a letter being sent out to many people who have been connected in some way with the Children's Hostel known as Tree Tops, 2, St. Peter's Hill.

Here, in Caversham, Tree Tops has been surrounded by people who have helped and were interested, and Mr. and Mrs. Pick would like the publication of this letter to be an invitation also to them to join them at the service.

"As we are leaving Tree Tops this July, after 16½ years, we want to try to gather our children together and see them once more. We are inviting them to come here any time during the afternoon of Sunday, May 30 and to stay to tea. During that afternoon there will be a short service of thanksgiving across the road at St. Peter's.

"Would you be able to join us at that service? Our many friends have made life so rich and varied for us and the children. We wish we could ask you back to tea but Tree Tops won't be big enough. However, if you could come to the service at 3.0 p.m. we would be so glad."

Kurt and Pamela Pick

## POSTBAG

### Friendly Caversham

DEAR Editor, I have read a letter from Mrs. E. Williams and Mrs. S. Grinstead regarding unfriendliness in Caversham and feel I cannot let that go unchallenged.

I came to Caversham to live about 10 years ago and have attended all the churches and found the people most friendly. My favourite is the Baptist Free Church, Prospect Street, where I am a member of their sewing class, garments being sold for funds for foreign and home missions. We have a cup of tea and a chat there, and enjoy it very much.

On Tuesday afternoons, I attend the "Silver Threads Club" (over sixties) where there is spiritual entertainment and also of a lighter variety, run by the Salvation Army, another cup of tea and a chat!!

On Wednesday afternoon, the "Darby and Joan" Club, at the Balmore Hall, run by the W.V.S., a wonderful band of workers with their "Meals on Wheels," etc.

On Thursday afternoon, I attend the O.A.P. at Chatham Street where there are many more friends that I can meet.

At various intervals, you will see me down by the shops on Saturday mornings collecting for different charities for their Flag Days, my favourites being The Blind, The Philanthropic, Polio Victims and the Church of England Children's Society!

Surely, if you want a friend, you must first of all start with yourself and be a friend. Smile at people in the street and speak to them, even if you do not know them.

Yours, etc.,  
ELSIE PAYNE (Mrs.),  
41 Priest Hill,  
Caversham.

## Cold comfort

On the notice board outside a certain church in Caversham appeared the following: "It is not falling, but trying which matters."

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# IT'S A BUSY TIME AT ST. PETER'S

ON May 18 St. Peter's Wives meet in Church House at 8 p.m. when a member of the Borough Police will demonstrate the kiss-of-life resuscitation method. On the same evening at 7.30 p.m. in Balmore Hall, the newly-elected social committee is arranging a whist drive — tickets 2s. 6d. from Mr. S. Flack or any member of the committee.

## CAVERSHAM OVER THE BORDER

So many members of St. Peter's congregation live over the border in the area of Upper Warren Avenue that two most successful social evenings have been held at Warren Court by the kindness of Mr. and Mrs. R. Gamble. At the second of these Air Commodore Cleaver entertained the company to a magnificent display of his coloured transparencies taken with the R.A.F. in many parts of the globe.

## SWANNING IT

The Parish Communion on Easter Day ended with Donald Swann's new hymn, "Lord of the dance" being sung at the end of the service. If a few eyebrows were raised a great many throats were also open to sing it joyfully unto the Lord.

## OPEN DISTRICT MEETING

A longer time than usual has elapsed since the last open district meeting. We plan one for Thursday, May 6 in Balmore Hall at 8 p.m. and hope that the usual excellent attendance on these occasions will be maintained

— no subject barred — ask what questions you like and say your say.

## EASTER CAROLS

The choir will sing Easter carols at 6.30 p.m. on Sunday, May 9, and on this occasion Evening Prayer will be said at 5.45 p.m.

## ASCENSION DAY

The times of services on this great festival will be the same as last year but the congregations could well be larger. Holy Communion at 9 a.m. and the Parish Communion with procession and sermon at 8 p.m. At 9.45 a.m. there will be a special service for schoolchildren.

## JUMBLE FOR SCOUT FUNDS

The newly-formed group committee of St. Peter's Scout Group are starting their task of fund raising with a Jumble Sale at Balmore Hall on Saturday, May 22 at 2.30 p.m. The committee will be very grateful for offers of help both in sorting jumble and selling. The Scouts and Cubs will themselves collect the jumble and if you have some for them to fetch please phone 73745 or 72013 or send a postcard to Mr. Handy at 43, Highmoor Road.

## OPEN EVENING

About 75 parents came to see their sons in their capacity as Scouts or Cubs at the open evening. Starting at 7.30 p.m. the Cubs met with the usual Grand-howl, and the programme then showed some of the methods of instruction used at

ordinary pack meetings. The Scouts followed later with a quick inspection followed by a game and instruction from Scouters in knotting.

Refreshments were served and then the group's A.D.C., Skipper Knight, got everyone singing at the camp fire. The Rector took prayers which were followed by flag down and dismissal. Many thanks to the parents who helped with the refreshments.

## FAREWELL

A presentation to Mr. Armstrong will be made at a parish gathering in St. Andrew's Hall on Thursday, April 29, at 8.30 p.m. when it is hoped that members of all the congregations will be present, so that we can express our thanks to Mr. and Mrs. Armstrong for their work in this parish.

On Saturday, May 1, Mr. Armstrong will be instituted to the parish of Bagshot. Coaches will be leaving at 1.45 p.m. and if you wish to come and have not already booked a seat consult any of the clergy at once.

## MAY 8

Have you booked your seat for the Alexandra Palace? If not do so without delay—on this occasion our choirs will be singing at the U.S.P.G. rally in the great choir of 1,200 voices accompanied by the R.A.F. Band. The Archbishop of Canterbury is among the speakers. Coach fare and admission to the rally is only 10/-. Ring 73679 without delay to ensure a seat.

## HELPING HAND

Our neighbours of Maple-durham have just concluded a stewardship campaign, and we were able to help them both by providing baby sitters on the night of the supper and also in lending them a number of our experienced canvassers, a gesture which has been very much appreciated.

## Salvation Army Notes

At the Salvation Army Hall nine young people recently came forward, and knelt at the Mercy Seat, and accepted Jesus Christ as their Saviour.

On March 28, the Hall was filled with parents and their children, when each child presented a flower and Mother's Day card to their mother.

## Pressure period in May

IF you ring one of the Anglican clergy to arrange a wedding some months ahead, or to enquire about a baptism and find that no one can see you straight away please be indulgent.

When Caversham had less than half its present population there were five priests on the staff. Today there are still only five, and in the first four months of this year one has been ill nearly all the time and is leaving at the end of April (The Rev. Guy Armstrong) and another, the Rev. R. Hutchinson has to enter hospital on May 2.

This means that during May we shall only have three clergy in the parish. Every effort will be made to maintain the weekday worship of the Church and to deal with urgent pastoral matters, but we have so far not managed to invent a day with more than 24 hours in it.

## St. John's mothers' move for unity

ST. JOHN'S Men's Fellowship was successfully launched back in March, and it is planned that the men shall meet once a month in future. Mr. John Moss and Dr. John Conn were elected chairman and secretary respectively, any enquiries should be made to them.

Towards unity. On two occasions last year, the St. John's Mothers' Union and the Methodist Women's Fellowship from Gosbrook Road attended each other's meetings. One of the results was that as we passed each other on Tuesday afternoons on the way to our respective meetings, and as we met in the shops, we exchanged at least a smile and at most several words.

When St. Anne's Roman Catholic Church started a women's group, the leaders of the organisations in the three churches met to explore ways and means of working together in this part of Caversham. Not altogether surprisingly, we quickly discovered that we were all doing much the same sort of thing for the

same sort of people, and we began to lay plans for meetings together.

We were quite sure that we were right to start on a district basis, and equally sure that we must start by getting to know each other, for it is only then that we can begin to discuss deeper things.

So, we have arranged an open meeting for any woman belonging to St. Anne's, St. John's or Gosbrook Road Methodist Churches in St. Anne's Hall at 8 p.m. on Tuesday, October 5. Meanwhile we are arranging between now and then, small groups meeting for coffee parties in each other's homes just to begin to get to know each other and so to break down barriers of ignorance and prejudice which we may have about each other. The six leaders who are doing this are finding an ever-deepening sense of fellowship, and are beginning to talk openly to each other.

Letter of thanks: My very dear friends in St. John's Mothers' Union, What can I say to express my thanks to you all for your wonderful presentation to me? I love the radio and the flowers, and most of all I treasure the love and thought that I know lay behind your gift. Thank you all. May God bless you, Yours very sincerely, Betty Nunn.

The priest in charge is taking a few days holiday from Friday, April 30, until Friday, May 7. If there are any urgent enquiries during this period, please get in touch with the Rev. J. Grim-wade, The Rectory, Church Road, Tel. No. 71703.

Diary: Sunday, May 9: Evensong 3.15 p.m., Thursday, May 13: 7.30 p.m. Women's Fellowship in St. John's Hall: "An evening of magic" by Mr. John Barlow; Wednesday, May 19: Women's Fellowship: "An evening mystery tour." Thursday, May 27: Ascension Day: Holy Communion 10 a.m., Sung Eucharist 8 p.m.

## ST. ANDREW'S TO HAND OVER THEIR PRIEST

THE month of May is ushered in by St. Philip and St. James on Saturday, May 1. On that date a substantial body of the St. Andrew's congregation will be "handing over" their Priest-in-Charge to the people of Bagshot, when he is instituted as Vicar at 3 p.m. by the Bishop of Guildford.

Until the arrival of the Rev. Roger Packer towards the end of June, the clergy of the parish, with their retired colleagues and our Readers will be arranging for the Church services to continue, so far as possible as normal.

During this period, the active support and prayers of the whole congregation are needed, so that there may be no falling off in the vitality and effectiveness of our organisations and activities.

Saturday, May 1: St. Philip and St. James, 7.30 a.m. Holy Communion, 3 p.m. Institution of the Rev. Guy Armstrong as Vicar of Bagshot.

Thursday, May 6: Men of St. Andrew meet in Church at 7.30 p.m. for Evensong, followed by a talk in the Hall by a representative of the Reading Rural Life Museum.

Friday — Sunday, May 21 — 23: Retreat for Men at the Mission House, Cowley.

Thursday, May 27: ASCENSION DAY, 6.30 a.m. Holy

Communion, 7.30 p.m. Family Eucharist (followed by refreshments in Hall).

Note for your diary: ST. ANDREW'S SUMMER FAIR — SATURDAY, JUNE 26.

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## We Record...

**BAPTISED**  
**St. Peter's**  
March 28: Joanna Mary  
Clift.  
**St. John's**  
March 28: Donald Mark  
Cameron, Anne Christine  
Dicks, Mary Elizabeth Griffiths  
Stephen James Hester, Tina  
Maria Jose, Ian Savin, Debra  
Ann Tarrant, Joan Alison  
Wood.

**St. Andrew's**  
March 28: Andrew John  
Rosser, Shaun Graham Rush,  
Deborah Louise Kippax, Emma  
Louise Jarvis, Ann Julia White,  
Anne Price, Deborah Claire  
Merry, Mark Leslie Shepherd.

**St. Barnabas'**  
March 28: Sarah Jane  
Knapp, Alastair Winston Pear-  
son, Sally-Anne Rogers.  
Caversham Heights Methodist  
Church

March 21: Sarah Joanne  
Tester.  
Caversham Methodist Church  
March 28: Rachel Anna  
Hollingworth.

**St. Anne's**  
March: Anastasia Rattigan,  
Michael Joseph Tackley,  
Andrew James Pearce, Michael  
John Patrick Moran.

**MARRIED**  
**St. Peter's**  
March 6: Graham Arthur  
Jones and Carol Joyce Drew.  
March 13: Patrick Bartholomew  
Morgan and Jennifer  
Wild.

March 20: Derek John Green  
and Carole Ann Mullins, An-  
thony Josey and Mavis Elsie  
Kenneson, James Richard  
Webb and Maureen Sandra  
Goddard.

March 27: John Charles  
Sparkes and Jennifer Joan  
Carroll, Anthony George Kers-  
ley and Daphne Marina Page.

April 3: Peter Layton Francis  
Hemmett and Pamela Char-  
main Elliot Smith.

**St. John's**  
March 6: Barry Frank  
Masterman and Violet Sylvia  
Ann Hiles, John Brian Butler  
and Angela Mary Elizabeth  
Lockett, Kenneth Ward and  
Norma Alice Benney.

March 20: Phillip William  
Beaven and Wendy Ann Beas-  
ley, Graham Morris Rachley  
and Janet Kathleen Searle.

March 27: Brian Henry  
Parker and Lily Margaret Ed-  
wards, Ronald Arthur Mundy  
and Julie Ann Povey, Keith  
Edward Fowler Sturt and Dawn  
Rose.

April 3: John Keith Young  
and Maureen Low, Peter James  
Bartlett and Pamela Violet  
Burt.

**St. Barnabas'**  
April 3: Roy Newman and  
Carol Ann King.

**St. Anne's**  
March: David George  
Morris and Maureen Rowena  
Brown, John Edward Fay and  
Pauline Ann Mager, Anthony  
Douglas Green and Anne Pat-  
ricia Harding, Charles John  
Downes and Margaret Rigby,  
Eric Gordon Wallam and  
Norma Mary Flynn, Raymond  
Brian Parr and Sheila Ann  
Ward, Harvey Keith Willshir  
and Irene Mary Colyer.

**BURIED**  
**St. John's**  
March 24: Betsy Simmonds.  
**St. Andrew's**  
March 16: Elizabeth Clara  
Wicks.

**St. Anne's**  
March: Sister Mary Winifred,  
Martha Clara Smith.

## DEATH OF MR. A. HOWES

We regret to record the death  
of Mr. A. Howes of 5, Patrick  
Road on Sunday, March 21. His  
connection with the firm of  
Samuel Elliott goes back to be-  
fore the first war. About 1919 he  
took over as machine mill fore-  
man.

Owing to failing eyesight,  
which led to eventual blindness,  
he retired in 1945, but still  
delighted in latter years to make  
many stools and tables with  
great skill. He is remembered for  
his remarkable gift of handling  
men, and was one of the found-  
ers of the employees' children's  
party which started in 1919. He  
was, with his wife, a regular  
worshipper at St. Peter's. We  
extend our sympathy to Mrs.  
Howes.

May he rest in peace.

## ROUND THE CLUBS

ON May 4, Caversham After-  
noon Townswomen's Guild  
is combining with Caversham  
Heights, Emmer Green and  
Whiteknights Guilds to present  
a social evening in St. Andrew's  
Hall, Caversham.

This event will bring together  
members from various Guilds  
and the ambitious programme  
which has been arranged in-  
cludes a one-act play by mem-  
bers of Whiteknights, singing  
by the Emmer Green Choir  
and a display of Scottish  
Country Dancing by mem-  
bers of Caversham Afternoon

Guild, Caversham Heights Guild  
will be responsible for the  
general organisation of the  
evening.  
Caversham Heights Towns-  
women's Guild hold their meet-  
ings on the third Thursday of  
each month at St. Andrew's Hall  
at 7.30 p.m. Recently they had  
as speaker Miss Price Hill, who  
for many years was keeper of  
the Royal Archives at Windsor  
Castle. The social studies group  
are studying the history of  
Berkshire this year, and Mr. R.  
J Lee of the Borough Library,  
gave them an illustrated talk on  
Reading Abbey.

## SUNDAY SERVICES

### CHURCH OF ENGLAND

**St. Peter's**  
8.00 a.m. Holy Communion  
9.15 a.m. PARISH COMMUNION  
11.00 a.m. Mattins  
12.15 p.m. Holy Communion

(1st and 3rd Sundays)  
6.50 p.m. Evensong (1st Sunday  
3.15 p.m.)

11.00 a.m. Sunday School  
Infants - Hemdean  
House School  
Juniors - Balmore  
Hall

**St. John's**  
8.00 a.m. Holy Communion  
9.15 a.m. FAMILY EUCHARIST  
6.50 p.m. Evensong (2nd Sunday  
3.15 p.m.)

11.00 a.m. Sunday School  
Infants - Church Hall  
Juniors - The Church

**St. Andrew's**  
8.00 a.m. Holy Communion  
9.15 a.m. FAMILY EUCHARIST  
11.45 a.m. Holy Communion  
6.30 p.m. Evensong (3rd Sunday  
3.15 p.m.)

11.15 a.m. Sunday School  
Church Hall

**St. Barnabas'**  
8.00 a.m. Holy Communion  
9.15 a.m. FAMILY EUCHARIST  
6.50 p.m. Evensong (4th Sunday  
3.15 p.m.)

9.15 a.m. Sunday School  
Church Hall

The principal Communion service  
at 9.15 a.m. is intended to be a  
family service at which children  
are most welcome. A breakfast is  
held weekly after the service for  
the congregation in each district.

### ROMAN CATHOLIC

**St. Anne's**  
8.00 a.m., 9.50 a.m., 11 a.m. 7  
p.m. Mass

**Our Lady of Caversham**  
9.50 a.m. Mass  
(except 1st Sunday  
when at 8.50 a.m.)

**BAPTIST**  
**Caversham**  
11.00 a.m. and 6.50 p.m. Worship  
Communion after  
Evening Service 1st  
Sunday, after Morn-  
ing Service 3rd Sun-  
day.

2.45 p.m. Sunday School

**North Caversham**  
10.45 a.m. Worship  
Communion after ser-  
vice on 3rd Sunday

### METHODIST

**Caversham Heights**  
11.00 a.m. and 6.50 p.m. Worship  
10.15 a.m. Sunday School  
Senior Dept.

11.00 a.m. Sunday School  
Junior and Primary  
Depts.

**Gosbrook Road**  
11.00 a.m. and 6.50 p.m. Worship  
11.00 a.m. Sunday School

**SALVATION ARMY**  
**Prospect Street**  
3.00 p.m. Young People.  
6.30 p.m. Adults.

**CAVERSHAM HILL CHAPEL**  
11.00 a.m. and 6.50 p.m. Worship  
10.30 a.m. and 3.00 p.m. Sunday  
Schools.

## METHODIST CHURCHES

### May preaching appointments

CAVERSHAM	CAVERSHAM HEIGHTS
May 2 Mr. J. Horsnell	11.00 Rev. E. B. Wright
Rev. E. B. Wright	6.30 Rev. P. W. Luxton
May 9 Rev. W. A. A. Tutt	11.00 Rev. A. E. Emerson (1)
Mr. J. S. Marsh	6.30 Rev. E. B. Wright (2)
May 16 Rev. E. B. Wright	11.00 Mr. P. Smith
Rev. E. B. Wright (3)	6.30 Rev. A. Olds
May 23 Mr. E. Ripley	11.00 Rev. E. B. Wright
Rev. P. W. Luxton	6.30 Rev. E. Richards (4)
May 30 Rev. E. R. Bates	11.00 Rev. E. B. Wright
Cumberland Road	Rev. E. B. Wright (3)
Templars	(5.00)

Notes: (1) Parade Service (2) Holy Communion (3) Sunday  
School Anniversary (4) Overseas Missions.

## CAVERSHAM FREE CHURCH

### APRIL SERVICES

May 2, 9, 16, 23: The Reverend L. S. Lewis  
May 30, Sunday School 99th Anniversary: The Reverend A.  
H. Palling, of Ilford

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HERE in Reading we are justly proud of our Old People's Homes, as anyone who has visited them will understand. But it is not generally known that the first of these to be opened several years ago was Warren House, Caversham.

Actually consisting of two separate establishments, Warren House and Wychcotes, they are both under the capable management of Mrs. Ablett. Set in a beautiful district, near to the river, they provide a wonderful home for many of our elderly citizens. Here, in return for part of their pensions, they are provided with every comfort while still maintaining the maximum amount of freedom.

Our only complaint is that there aren't more of these places for there are still far too many elderly people trying to eke out a pension in somebody's back room, or attempting to maintain a large house on very little money.

The Public Health authorities have many plans afoot for the building of new homes such as these; one of their main difficulties however, is finding staff. There is a permanent shortage of domestic help in all these homes, so if any of our readers are looking for a job, what could be more rewarding than working in a place like Warren House. Mrs. Ablett will be only too happy to see anyone who is interested, at any time.



## (The old folk of Warren House)



Left: The sitting rooms are clean and airy. They become very cosy on a winter's night when chairs are drawn up round the TV set or radio.

Right: The sitting-room is a hive of industry and knitting and sewing is very much in evidence. Mrs. Sparrow knits these animals, all of which are given to friends, or for charity.

Bottom right: Miss Thomas, the eldest resident, will be 97 in April. She is a keen "Archer" fan and everyone sets their watches by her when she goes off to her room to listen.

Below: Those unable to get out much are not allowed to feel cut off from the community. Visitors are regular. Here Mrs. Gardiner entertains her son. Many local people visit residents who have no relatives near.



All home comforts are provided. Here Mrs. Barber, one of the assistants, makes preparations for a good night's rest. Beds are comfortable and warm, there is none of the old institution atmosphere and there is room for everyone to lay out their treasured photographs and personal possessions.

All photos by Fred Walker



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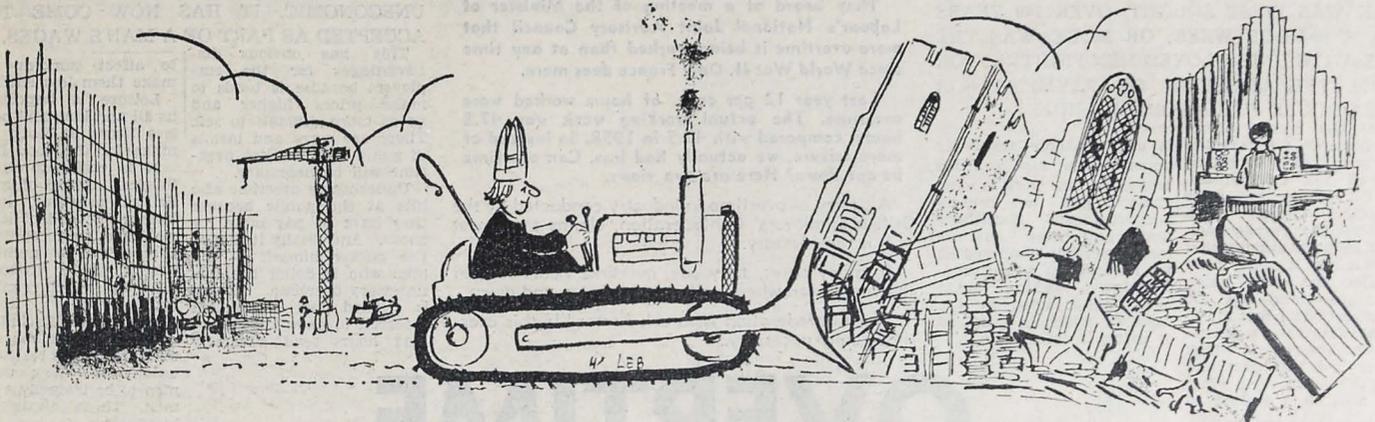
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Artist Leonard Bates sees the Bishop of Woolwich driving age-old churchy symbols over a cliff edge to destruction. In their place other concepts will arise. What will they be? He can't see yet for scaffolding ...



## PUT THIS WAY, CHRISTIAN FAITH COULD BE POSSIBLE FOR MANY

John Robinson, the Bishop of Woolwich and author of "Honest to God," is surprisingly well-known outside church circles. He is admired by non-Christians because he is prepared to come off the church's usually dogmatic pedestal when thinking about God and the form the Church's life should take in our time.

Modern man makes his own decisions; he has no use for a church which arrogantly tells him what to do, what to believe. He has no patience with that kind of authority. A

Christian minister who admits that he too experiences doubts and difficulties about the beliefs and life of the Church will have a hearing. As a man, not as a remote figure claiming special authority, he can speak to modern secular man.

"The New Reformation?" The Bishop's latest book, calls for the Church to come off its pedestal of authority and cock-sureness and share in the thought and life of the secular world. JOHN DUNCAN examines the Bishop's ideas.



John Robinson,  
Bishop of  
Woolwich

"GOD" says John Robinson, "is a word which is becoming increasingly problematic to our generation."

Many thinking people today cannot accept the traditional Christian creeds. Modern man revolts against their un-historical, unscientific, supernatural and religious framework. Ideas such as virgin birth, ascension, life after death and second coming are meaningless to him. So long as the Church stands on its dignity and aloof from the thought of our times and says "you must accept what our creed says, take it or leave it" modern man will choose to leave it! He's just not interested.

### HOW JESUS

#### MET PEOPLE

But he is interested in human relations, in how to "make a go of it" with the variety of people around him. This is what has been called the search for a "gracious neighbour." It was as a neighbour, a man among men, that Jesus met the people of his

time. He did not demand to be accepted as God before men were allowed to associate with him.

### CAN'T SIGN THE

#### DOTTED LINE

John Robinson suggests that the church of our times needs to be an "open" group, accepting among its number many who would be unable to sign on the dotted line and say they believe all that is stated in the creeds. Yet they want to associate with the Church and examine the claims of Jesus IN THEIR OWN EXPERIENCE both outside and inside that group.

Modern man is suspicious of ready-made truth. If he is allowed to start with human experience he may come to the truth that is in Jesus, to the realisation that "Jesus is Lord." The Bishop of Woolwich calls this approach to faith "starting from the other end."

THE Church is seen as an exclusive group of people all adhering loyally to a fixed set of beliefs. Modern man thinks these beliefs are medieval, at least 400 years behind the times, and he cannot swallow them hook, line and sinker. The Bishop has pleaded for a more "open" view of the Church, with greater freedom for enquiry.

### THE PEOPLE

#### WHO LOVE

He also pleads for those many people who by their concern and love for people show the life of the Kingdom of God to the world. Like those who show compassion in the parable of the sheep and the goats they may be unaware of the value of what they do. As with Jesus, their work may go unrecognised. Yet John Robinson counts them "in"; he regards them as "the latent Church" rather than "the God-less world." The Church must come off its pedestal and realise that it

doesn't have a monopoly of the servants of the Kingdom.

### LIGHTS IN THE

#### WORKING

#### WORLD

JOHN ROBINSON has vision to see that the Church is most truly itself when its people are scattered as points of light in the work-a-day world. So the layman becomes the key figure in the Church's work of the proclamation of the love of Jesus in the secular world in the places where society is planned and shaped. The laity have been seen as helpers of the clergy in building up a stable local parish life. But life is no longer centred in local parish communities.

More and more people work, plan and play away from their homes. The clergy must train lay people for discipleship in these places. Then they must let the people go even if this is

at the expense of the busy activity often regarded as the hallmark of a "live parish."

And the laity must be prepared to accept this responsibility and not escape from the challenge of our times in "cosy" parish activity. Too often this activity is a pedestal which lifts us out of the world's affairs. We need to come off it.

Let a paragraph from "The New Reformation?" sum up the contribution which John Robinson's new book can make to the building of the Kingdom of God in the mid-twentieth century.

### HEALTHY AND

#### HOPEFUL

#### THING

"The whole theological front is now wide open: the very foundations are exposed. This I cannot but believe is a healthy and a hopeful thing. In the process there is nothing that will not be questioned, and many things will be shaken. But at least the

impression has been shattered, described to me by the agnostic President of the Union at one of our modern Universities, that theology is simply a debate between a closed circle of mandarins within the agreed terms of their system. It has been seen to be a genuinely open-ended search for the truth, and this has raised again the possibility of faith for him as for many others."

The New Reformation is an S.C.M. paper-back and costs 6s.

## By Tom Chapman, Liaison Officer, Church of England Industrial Committee

OVERTIME IS THE PRICE PAID FOR A MAN'S LEISURE. WHEN THE 40-HOUR WORKING WEEK WAS FIRST SOUGHT, OVER 100 YEARS AGO, A 60-HOUR WEEK, OR MORE, WAS THE RULE: WITH UNEMPLOYED MEN FIGHTING FOR WORK, THE QUESTION OF PAYMENT FOR EXTRA HOURS WAS A FORLORN HOPE.

Since the Second World War, however, we have become accustomed to conditions of full employment, and now there are more "situations vacant" than people seeking employment. BUT we need to remember how difficult it must have been for the early union leaders to stand out for shorter working hours in the face of desperate competition for work. It took courage to stand firm and refuse to stay on a job when other men were waiting to step into their shoes, only too glad for a chance of any work at all.

Trade is flourishing at the present time, and in most industries men can demand their own price for their labour, regardless of national agreements. To get the work done with this great shortage of hands, employers in many sectors have to offer considerable overtime as an enticement.

### Accustomed

For their part, too, many work people have become accustomed to these opportunities for higher pay. Thanks to the agreements won by the unions for a standard working week, no one is now compelled to work extra hours without compensating payment. The fact is that the extra has been used by people to raise their standard of living where these opportunities exist. In the south and west these are considerable.

The latest figures published by the Ministry of Labour show that last December, more than a third of manual workers averaged 8.5 hours a week overtime, excepting in very small factories. To bring the average figure to 47.8, a significant number of men and women must be working very long hours, that is, not very much less than in the old days when labour was to be had for the asking.

The unions have steadfastly resisted overtime as a means of boosting the wage packet and their aim has been a shorter standard week to create more jobs and share out the available labour when unemployment or redundancy occurs. Neither can the importance of leisure be ignored.

Some unions restrict the number of hours overtime by agreement with employers. In the engineering industry, for instance, this is 30 per cent. per month. Some unions discourage or forbid spare-time working; but in those areas where there is great pressure on the labour market this is difficult to enforce particularly in small firms.

### Liberty

Again, there are millions in industry who are not covered by union agreements, who are at liberty to undertake any amount of overtime they wish. The picture over the whole country

is uneven—there are fewer opportunities for overtime and spare-time work in some areas. But in densely populated and flourishing towns and cities "guaranteed" overtime is offered as an inducement to recruits. Overtime working must never be included in the basis on which a standard of living is defined.

## ARGUMENT

UNION and employers' leaders have agreed to investigate ways of cutting down overtime in British industry.

They heard at a meeting of the Minister of Labour's National Joint Advisory Council that more overtime is being worked than at any time since World War II. Only France does more.

Last year 12 per cent. of hours worked were overtime. The actual working week was 47.8 hours, compared with 47.5 in 1958. So instead of more leisure, we actually had less. Can overtime be cut down? Here are two views.

A survey of overtime in industry conducted by the British Employers' Confederation, claims that most of it is unnecessary.

In many cases, they say, overtime hours remain the same even when production goes up and down.

The Confederation is to ask firms: "Is this overtime really necessary?"

## By Michael Ivens, Director of Services, Aims of Industry

A GREAT DEAL OF OVERTIME IN INDUSTRY, AS THE BRITISH EMPLOYERS' CONFEDERATION HAS POINTED OUT, IS UNNECESSARY AND UNECONOMIC. IT HAS NOW COME TO BE ACCEPTED AS PART OF A MAN'S WAGES.

This has obvious disadvantages for the employers because it tends to make prices higher and goods more difficult to sell. There are ways and means of going slow so that overtime will be necessary.

Unnecessary overtime also hits at the public because they have to pay more for goods. And finally it hits at the worker himself — the man who is doing the unnecessary overtime. There is a good deal of medical research to show that overlong hours tend adversely

to affect workers and to make them less efficient.

Leisure is important to us all and long and purposeless hours at work do not make for the good life.

It is easier to show the illogical nature of much of British overtime, however, than to get rid of it. First we have to recognise that there are a number of deeply held taboos in industry which cannot be broken with impunity. These taboos include such subjects as overtime, demarcation, and the resistance of unions to allow unskilled men to be trained as craftsmen. These taboos have to be broken if we are to operate efficiently.

### Backing

These radical changes cannot, however, simply be forced on workers. They must have the backing of the trade unions. Now the British Employers' Confederation has given the lead, the T.U.C. should also attack unnecessary overtime. This calls for the personal backing of Mr. George Woodcock.

But more than pronouncements from the employers' and union organisations are necessary; effective consultation at shop floor level is absolutely essential. Radical changes of this kind are rarely successful if pushed through without consultation.

Finally, employers must recognise that there is nothing intrinsically evil in men wanting more money. And workers must also understand that employers want to keep down costs and eliminate 'canny' practices. It means that both sides have to be frank with each other.

Perhaps this sounds idealistic. But it IS possible as has been shown by the revolutionary Blue Book Scheme at Esso's refinery at Fawley. Here, after long negotiations between managers, union, shop steward and workers, overtime was virtually eliminated along with demarcation practices; craftsmen were persuaded to train unskilled men to work alongside them. Productivity rose. In return workers received large wage increases, shorter hours and security.

### Study

It is vital that Mr. George Brown's incomes policy should be flexible enough to allow this type of productivity agreement. Very often overtime cannot be studied in isolation. A thorough overhaul by employers, unions and workers in order to create higher production AND higher wages would go a long way towards solving Britain's economic problems.

Have "Christian News" sent by post to your friends and relatives. We'll arrange it if you send a P.O. for 6s. 6d. to cover the next 12 months.

# OVERTIME

## End of a day: motor-makers go home



## Where they face daily danger with a prayer

Arabian acrobats and tumblers, Dutch, French and German clowns and wild animal trainers from Austria and Germany are all part of the large company of many nationalities to be found travelling with Billy Smart's Circus.

There are as many as 12 different nationalities living on the circus campus, but whatever their country of origin, all the members feel that they are a big, happy family. Perhaps they are taking their example from the size of Mr. Smart's personal family of 10 children, 26 grandchildren and two great-grandchildren.

Billy Smart's eldest granddaughter, now Madame Poissonnet, is a member of the High Table Skating Act. With her husband, Jean-Paul, and two others they perform a fast moving act on roller skates 15 or 20 feet above the ring, which calls for precision and concentration.

Penny and Jean-Paul talked of the rituals which take place before many of the acts. They told how each say a quick prayer before they go on, and of the colours and materials

which they feel they must not wear if their act is to be successful. They told of a Mexican who lights a candle before an image of the Mother of Christ, and who keeps it burning throughout his act. He regards it as a safeguard against danger.

Penny is a Protestant, Jean-Paul, who speaks five languages fluently, a Roman Catholic. Born in the heart of Paris, he left school at 18 to become a skilled electrician, but he gave up this secure job to

join a circus and concentrate on his hobby of roller skating.

He and his wife have no definite ideas about the religion their two delightful children, Jean-Pierre and Michael, will be taught. Both of them were baptised in the Big Top, where everyone, regardless of denomination or creed, may join in worship from time to time.

In the cosmopolitan air of circus life, where English have married French, or German or Austrian, the

most important issue to the parents is not that their children should follow in their footsteps, but that they should be given the best education possible, and the best training for a secure and steady job. Many of the children can speak two languages fluently, but Jean-Paul is determined that if possible his sons will go to boarding school and on to university.

M.P.J.  
Mother, Father, Jean-Pierre and Michael. Relaxing between shows.



# SELF HELP BABY-SIT CLUBS FREE MUMS

by Joan Best

THE idea that London is an unfriendly place where you could weep for loneliness in your bed-sitter is a misleading generalisation; it may only be broadly accurate in those districts where nearly everyone else lives alone in a bed-sitter. But in areas where families predominate, the metropolis is like a collection of small villages.

One of the greatest influences for creating community spirit is to have, say, one end of a road where most of the houses have children of about the same age. I've come across a hundred yards or so of street in one or two suburbs where families take turns at baby-sitting for each other, and when one house has a party, you generally find most

of the neighbours there. That's the best way to avoid complaints about noise and car-parking when you have a party — invite those who are liable to have cause to complain!

Now I've heard of a development of this kind of community spirit. It is a baby-sitting club. A friend of mine who moved to

a northern suburb of London from Manchester last summer tells me she has had invitations to join at least three of these clubs. Again, children were the means of introduction: she began talking to other mothers when she took her young son to a nursery school.

The baby-sitting clubs cover a wider area than the informal sitting-in arrangements that grow up among a few near neighbours. I understand they're much more systematically run, too, on the basis that you are entitled to claim sitters for periods equivalent to the time you put in.

## Time credit

But it isn't just as straightforward as that. There is a points system for totting up your time credit. For instance, if you have to stay after midnight, you get extra points. There are also rules about the provision of refreshments, which in one case are limited to tea or coffee, and biscuits.

I'm impressed with the flexibility of this kind of club. It means that housebound mothers can now get an afternoon off to go window shopping, or have an hour or two free to go out to tea with a friend. Those who can't take a midnight shift can put in their stint during the day.

One big attraction is that no money is involved. I've known people with young children who have to pay sitters so much in order to be able to go out for a special celebration that the cost, plus theatre tickets or the price of a dinner for themselves, has set their finances back for months.

When you only have to pay with your time, and then only when it's convenient, you don't have to ration your freedom quite so much.

## New Books

### WELCOME PROPHETESS

THERE'S a great Bible word which is a stumbling attempt to describe Jesus Christ's regard for people. It's loving-kindness.

Monica Furlong is a welcome, welcome prophetess, who in all her writings has this word written on her forehead. In a new book "With Love to the Church" (Hodder, 4s. 6d.) she wants us to put love and kindness back on the top of the Church's expressions.

It is another in the series of healthy utterances from modern prophets demanding that Christians "get fell in" for Christaction.

Also from Hodder:

A Time for Christian Candour, 16s., by James A. Pike, Bishop of California. Bishop Pike will be in this country this month, where he will no doubt take his stir at the theological pudding. He keeps American Christians on the hop.

A Passion for the Impossible, 5s., by Leslie T. Lyall. The story of the founding of the Chinese Christian Church in that vast and troubled land under James Hudson Taylor. Thrilling, frustrating, humbling.



## Village prays for boy with puzzle illness

EVERY Sunday in the Hampshire village of Littleton, villagers pray for little Simon Davis, an autistic child aged seven.

This handicap, through causes unknown, afflicts around 5,000 children in Britain with difficulties in communicating. Ability to speak and otherwise normal senses such as hearing are mysteriously affected and distorted.

Littleton is determined that Simon's withdrawal will not worsen through lack of love and understanding. Besides saying a prayer in Church every Sunday, for three years now the Rector, the Rev. P. H. Bell, has been going to the Davis' home each week "to take the Church to Simon" as Mr. Davis describes it. The Rector, and the whole Davis family kneel down and pray. Again at bedtime the family prays together in Simon's room. Mrs. Agnes Davis, like so many other parents of autistic children, has found the wild and unpredictable behaviour of an autistic child a fearful burden to cope with. Yet Mr. Davis says: "The power of love seems to quieten and help Simon."

## Improved

For three years Simon received therapy from a psychiatrist in Southampton. Socially Simon improved enormously as a result of this, and Mrs. Davis has greatly increased her understanding of Simon and her ability to give him the right kind of attention. But the time has come for remedial education. Special remedial education is now believed to be the most effective and practically beneficial method of tackling autism and equipping the child for a sheltered but nonetheless moderately useful and independent life.

## Suitable

Seen at the end of an advertisement for staff for a well-known holiday camp:

"In the case of married women, suitable unskilled work would be available for husbands."

Anyone got a suitable unskilled husband?

## A letter from Auntie Julie

### The funniest thing at the fair

Dear children,

Not very long ago I went to the fair. It was very exciting to be whirled about on the dodgems and the fast roundabouts, but the thing I liked most of all was the hall of mirrors. Have you ever been inside one of these places?

You go round and stand in front of them and look at the reflection of yourself in the glass. The first one made me look about as tall as a big tree, and very thin, as if I hadn't eaten for years.

Then there was another which made me look very fat, like a football. Another made my feet as big as a giant's, and my head as small as a tin lid.

The secret is, as you probably know, that the glass is not straight. And when the glass is bent in certain ways, it gives you a wrong idea of what you look like. It reminded me of that poem about the crooked man. Remember how he walked a crooked mile, and found a crooked sixpence beside a crooked stile? He bought a crooked cat which caught a crooked mouse, and they all lived together in a little crooked house!

There's a wall being built near my house, and I watched the builder the other day testing to see if he was building straight. He used a piece of string with a small lump of lead on the bottom of it. When it hangs down, it is perfectly straight.

Next time you see a bricklayer, watch how he uses the plumbline. It's a very good way of making sure that he's building properly. What use is a crooked house to anybody except a crooked man?

With love,  
AUNTIE JULIE

## COOKERY CORNER

### Country recipe

#### Bacon Fraise

For the batter (serves four):  
1½ plain flour  
2 eggs  
1 pint milk  
1½ streaky bacon, and diced  
Seasoning

Sieve the flour and salt into a large bowl and make a well in the centre. Drop the eggs into this and add half the milk gradually, drawing the flour to the centre and mixing well, using a wooden spoon. Then

beat thoroughly, until the batter is smooth and shows air bubbles on the surface. Put aside, covered with a clean cloth, for about half an hour.

Dice the bacon and fry it gently in a frying pan. When cooked, put in a dish to keep hot and leaving quarter in the pan. Now pour remaining milk into the batter and pour the batter into a measuring jug. Pour quarter of this over the bacon in the pan and cook as for pancakes.

### Caraway-Cabbage and Stuffed Egg Salad

4 cups finely-shredded cabbage.  
2 cups grated carrot.  
1 to 2 tablespoons grated onion.  
1 cup salad dressing or mayonnaise.  
1 teaspoon caraway seeds.  
Salt and pepper to taste.  
6 stuffed eggs.  
Lettuce leaves.

Combine cabbage, carrot, onion and sufficient dressing to moisten. Add caraway seed and season with salt and pepper to taste. Pile lightly on lettuce in salad bowl or on individual salad plates. Garnish with devilled or stuffed eggs, and sprinkle with paprika.

## "YOUR MONEY OR YOUR LIFE!"

The old challenge in a modern context. For we need more money to help our great work progressing

Also we need more people (18 and over) to do the work of caring for children. Can you help?

### National Children's Home

Chief Offices:  
Highbury Park, London, N.5.



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# Could a black man captain the M.C.C.?

ONE of the advantages of travelling by bus is the view you get from the upper deck.

Passing through what is now quaintly termed the "twilight area" of a big city, recollections of a mis-spent youth were interrupted as the bus was invaded by a herd of schoolboys en route for the playing field.

I had made this journey scores of times, and for the same purpose. The conversation, in broad accents, was the same now as ever it was.

The leader, a barrel chested 14-year-old who answered to "Smugger" was discussing the previous game. As captain, he was far from happy, it appeared, with the performance on the left wing of one "Bill" but he was prepared to give him one more chance.

Bill, a near six-footer, replied with alacrity, warmth, and feeling.

The gist of his address was that he was in no way concerned with the views of the reigning monarch,

the Pope, or Smugger. Particularly Smugger, and more particularly Smugger's views on his ability as a winger. Indeed, and here he ventured to speak on behalf of the assembly, he would be pleased to see Smugger surpass his own humble efforts.

Smugger promptly hurled himself on the left winger, and there was activity reminiscent of Twickenham until a cry of "we're here" emptied the bus.

Not a dramatic incident. Just precocious young athletes behaving like young athletes everywhere. Two points: They were "Brummies" and they were black. There was no problem ahead of these boys that would not be resolved on the football field. But will it always be so easy for them?

In the world of sport the coloured man's contribution has been enormous. From Jack Johnson to Cassius Clay the non-white American has dominated boxing. When speaking of the all-time greats in athletics the names of Jim Thorpe, Jesse Owens and Bob Hayes

must be included. Brazilians Pele and Garrincha have set new standards in soccer that will be hard to emulate.

The Harlem Globetrotters and the West Indians remain unchallenged as the biggest crowd-pullers in basketball and cricket.

The universal success of the coloured athlete has prompted insidious talk of "black domination" in sport.

We in this country have an opportunity to dispel such nonsense by making sure that the only criterion in selection is that of merit.

There is certainly segregation in some areas of the British sporting world. If anybody doubts that, let him ask a Jew how easy it is for him to get into a golf club.

A coloured man might one day captain M.C.C., or lead a team onto the field at Wembley. Why not?

Ernest Adkins.

# Men break Hell's grip on village

Christian Aid Week is May

10-15. We must all help to

ensure that more people like

the stonebreakers of El Homble

can be given back their

status as human beings

In Algeria, 600 Christian Aid milk stations serve 290,000 children a day. Every day 150,000 children are given a hot meal.

TWO years ago the villagers of El Homblé, in the Constantine area of Algeria, squatted beside their houses sheltering from the bitter wind which pierced their ragged clothing as they broke stones by hand for an access road.

Stone-breaking was their only work. The terror of the long Algerian war lay behind them, but the future held out nothing to them except poverty and hunger. The earth was parched; the village had no water supply and lived in a permanent drought.

Today these same villagers are smiling as they dig in their gardens, sowing broad beans, potatoes and turnips. Last summer they grew tomatoes, melons, peppers, corn and other crops. Not only do they have food for their tables; they now have a sense of purpose.

### Tiny part

Constantine is one of two areas allocated by the Algerian Government to a relief and rehabilitation agency set up by the Christian Churches to help Algerians back on to their feet. Known as the Christian Committee for Service in Algeria, it receives funds for its £230,000-a-year operation from Christian Aid in Britain and its equivalents in other countries.

Saving the villagers of El Homblé was only one tiny part of its total undertaking but it illustrates the commonsense approach of the whole programme.

It started with first aid —

clothes, blankets, food and regular visits from one of the Christian Committee's mobile medical units (complete with operating theatre). Then came George Geha, a young Lebanese agronomist. He set off to find water, eventually discovering a supply at the top of a distant hill. A well was sunk, a pipe line laid to the village, and the revival of El Homblé was in progress.

Elsewhere in its two vast areas—Constantine and Batna, where the Algerian Government estimated there were 1,300,000 people in "total need"—the Committee were implementing a far-reaching and far-sighted policy of Christian aid. After two years of action they have employed in rotation over half a million men raising 40 million seedlings in tree nurseries and planting out eight million trees. The ultimate aim is to plant 70 million trees to replace the valuable forests destroyed in the war and to halt soil erosion. The men still work in rotation, receiving their pay in the form of six weeks food for their families for every ten days work.

### Training

For the children of Constantine and Batna Christian Aid



takes the form of milk, distributed to 290,000 children daily from 600 milk stations, hot meals for 150,000 every day, a home for girls, an apprentices' school for boys, and a demonstration farm and farm school training 50 boys and girls.

### Houses

Nor is this all. Community development work includes the building of simple houses for war widows and the training of women in weaving, knitting, child care, hygiene and home economics. And the medical service manned by three doctors and seven nurses is treating an average of 4,000 patients a month.

This is the Christian Churches in action together, It is perhaps a sign of present-day enlightenment that all this is going on in a Muslim country with no attempt or wish to convert people to Christianity, but only a sincere desire to serve.

### PAUL (10) IS A RADIO BOSS

IT was time for Radio Littlemoor to go off the air. The Director of Broadcasts murmured a final "Good afternoon—and be careful how you cross the road" message into the microphone.

Then he sighed, hitched up his short pants and commented: "I think it was a pretty good programme today."

Paul Dunn, director of broadcasts to Britain's newest station, is ten years old.

For Radio Littlemoor is run by and for the children of newly built Littlemoor county primary school at Weymouth, Dorset. No one over the age of 11 takes part.

The idea of setting up the station came from the children when they discovered that the headmaster, Mr. S. T. Dodds, had a loudspeaker connected to every classroom.

Mr. Dodds says: "It is already proving its worth in encouraging the children to use their initiative and improving their vocabulary, their critical faculties and interests and in teaching them to express themselves better."

Programmes include a quiz, poetry reading and discussions.

## Mrs. Hunt is a prisoner no more

A TWO-AND-A-HALF inch block of wood kept 42-year-old Mrs. Beatrice Hunt a prisoner in her flat in Livingstone Towers, Leyton, London. It lay at the flat doorway and stopped Mrs. Hunt, a victim of a spinal complaint, getting out on to her balcony.

"It was terrible being shut up—only being able to look out from my window," said Mrs. Hunt.

"When I asked the council to remove the block, they told me it would cost £28 and that I didn't qualify for a full grant as my husband was earning too much."

Her husband, Charles, is a £15-a-week presser. Then Leyton Council and Essex County Council health

### Oxfam's effort

Just over £2½ million worth of overseas aid was allocated during the last financial year by Oxfam, according to their latest report.

It paid for schemes of irrigation, farmer training, dam-building and long term construction as well as emergency aid.

and welfare officials heard of his problem.

"We realised that Mr. Hunt had extra expenses because of his wife's disability and, although we couldn't help, we approached the Multiple Sclerosis Society," said a public health worker.

The Society found £15 towards removing the block and also building a ramp on the outside landing. The rest of the cost was met by Mr. Hunt's union—Printing and Bookbinders.

Mr. A. C. Waine, the society's secretary, said: "We were most glad to be able to help Mrs. Hunt."

Commented Mrs. Hunt: "I always worried how I would ever get out if there was a fire. Now all that has been lifted from my mind. Everyone has been wonderful."

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