

**CAVERSHAM
BRIDGE** 6d.

November, 1965

Incorporating National Christian News

**That we
may be**

FREE!



**THIS MAN CAME BACK. ON REMEMBRANCE DAY HE
WILL BE THINKING ABOUT WHAT HE FOUGHT FOR.
THERE'S A LETTER FOR HIM ON PAGE TWO.**

A letter for you, Jack

DEAR Jack,—While you were being pushed around during the war, watching your mates get cut down, and wondering if you'd go with them, you kept on thinking what you'd be able to do after it was all over.

You had a right to believe that at least you'd be free to run your own life. If you ever got home, then there were lots of things you'd like to do.

Looking back now, you may well think that you get pushed around more in peace - time than you ever did in the war.

This is the way life may look to you—

You tried to start a business and a jumped up official scotched it by some stupid thing he found in a planning regulation book.

Perhaps you came back and found your wife had gone off with an American.

Your job wasn't there any more, or somebody you left as an office junior was way up high in the firm over your head.

The local authority didn't find you a house for years after you got married, and the pension pundits diddled you and wouldn't see things your way.

Niggers have moved in next door and the value of your house has dropped by hundreds.

Can this really be the freedom you fought for, or for which your comrades died kicking the sand at El Alamein?

This is the crazy thing you've probably found out about freedom: we don't have it just because we lick the pants off the people who want to take it from us.

In fact you were probably a dashed sight more free while you were in the mob than you're ever likely to be again. You didn't have to decide what to do next, or where to go. You were far enough away from home and couldn't do anything about what was happening there.

Now you're free you've got much more responsibility.

You're expected to vote. You must give a lead to your children. You have to make decisions every day which during the war "they" made for you.

Heavy

In fact, freedom isn't something just to cheer about. It's a very heavy burden. At war it's comparatively easy. The issues are clear. The direction is recognisable, even if it does lead to a bullet through the head.

There are military disciplines, and if you accept them you find you are not encouraged to think for yourself. If you question your orders you might go mad.

Freedom in peace time is something none of us dare accept until we have committed ourselves to a discipline at least as demanding.

So there it is, Jack. You and your comrades won us this freedom. What are we to make of it?

Yours sincerely,

A FRIEND

Bright new periodical will put Christian case

A NEW periodical, "New Christian," made its first appearance last month.

Publisher Timothy Beaumont writes: "New Christian" believes that the Christian Church has an enormous contribution to make to the world of 1965, but it considers that this must be stated in the language of 1965; and that effective communication will only be made by those people who are spending at least as much time listening to what the world has to say to them, as they devote to talking to the world.

"New Christian" believes that it will be able to reach the outside world, and therefore its over-riding aim is to be of such high standard that people outside the churches will read the paper for its own sake.

"New Christian" will, of course, stand for the reunion of the churches, but it is not nearly so much interested in ecclesiastical politics as it is in secular politics. For example, it thinks that the documents on Anglo-Methodist reunion are important, yet considers that the British Council of Churches' statements on nuclear bombs and South Africa are very much more important.

"Again, it believes that the place to examine Christian drama is in the secular theatre in the words of Beckett, Bolt and Albee—whether or not these playwrights claim to be Christians—rather than in the modern miracle play.

Change

"New Christian" accepts that we live in a world of rapid social change, and while we accept that the central principles of the Christian faith are timeless, we also know both Church and State must change as rapidly as Society. The magazine is therefore radical and opposes conservatism wherever it finds it, whether within the Tory, Socialist or Liberal party or elsewhere.

"New Christian" believes that there is a reformation taking place inside the churches—a reformation which will eventually transform them into effective servants of the communities to which they belong, in a way in which they have not functioned for a long time. "New Christian" seeks to become a mouthpiece of this revolution."

The price of "New Christian" is 1s. 3d., and it may be obtained by subscription from Prism Publications, Blue Star House, Highgate Hill, London, N.19 (Archway 7531), and will also be on sale at church bookshops.

"Christian News" Ltd. has moved. We are now at 319, Gazette Buildings, Corporation Street, Birmingham, 4. Telephone Central 2275.

Letters

RELIGION IN SCHOOLS MUST STAY

YES of course religion, as expressed in the Bible, should be taught in all schools.

Lots of parents think it is not necessary to teach their children anything, saying it will be time enough to start learning when they go to school, and so what they are not taught then they never will have a chance of understanding in a proper way and only pick up a bit here and there which may be entirely wrong.

The Bible is our No. 1 Book and should be explained in a way so that every child can understand it. If other books are considered so important surely the Bible is the most important of all, and it always appears more beautiful the more it is understood.

Voltaire says, "We imbibe our opinions, manners and beliefs from our early days and it is the instruction of our youth that makes us what we are."

Frightened

Another thing that should be emphasised more is the love of God. I have seen young children look quite frightened if the name of God is mentioned.

This should not be so. They should be taught that God is our Father and loves us all and has given us the Bible so that we may know more about Him.

Yours sincerely,

J. TOOKE,
Raeburn Road,
Ipswich.

Why do they oppose it?

A COPY of your September edition has come into my possession and I was astounded at the lack of understanding of God, the Creator of the Universe, as contained in articles in your type of newspaper; and, goodness knows, the secular newspapers are bad enough.

Earthly

If anything is liable to retard spiritual progress in humanity, especially the Christian section of it, and bring God's standards down to base materialism, "Litany for a Ghetto," attributed to the Rev. A. Hargreaves, Congregational minister in Chicago, should do just that.

Generally, the Christian religion has become more and more earthly through the centuries since the advent of Jesus, the Christ-man, and the best man who ever trod the earth.

The reason why what is called the Christian religion is

on the wane is because it has been brought into ridicule by so many of its adherents, who never understood it, and the earthly-minded to whom it is nonsense, as the Scriptures declare.

The Muslim religion is so popular, I feel, because it is more earthly than Christianity. REAL Christianity, ever could be.

Should religion be taught in the State schools? God would not FORCE Himself on to anyone, and we are free to choose. However, the choice is, that we either accept God in thought and act, or, rejecting the Truth our lives will be a lie.

There are no half-measures with Him. Either we are, or we are not, for Him. It's either truth or a lie; law or anarchy; love or lust; life or death.

Should religion be taught in State schools? The question is answered. What are the motives of those who oppose it?

E. HALE,

Hurlingham Road,
Birmingham 22.

Crippled—She came here to teach

THE 450 pupils of Bognor Regis grammar school are learning more than just lessons from one of their new teachers... they are learning the meaning of courage.

Fraulein Irmeda Neumann, aged 25, has just taken up an appointment as German teacher at the school. To take the job she had to drive more than 1,000 miles in a specially adapted car because she is crippled with muscular dystrophy.

Every day she drives from her lodgings to the school. "I

had to bring my car because it was the only way I could get about," said Fraulein Neumann.

"I was a little worried about coming to England. Not because I am crippled but because it is a strange land to me and I have never taught an English class before.

"I wanted to come to England to get to know the country and the language better and to get a look at teaching from a different perspective.

Fraulein Neumann, who comes from Munster, will teach at Bognor Regis for a year.

HEATHER JENNER MARRIAGE BUREAU

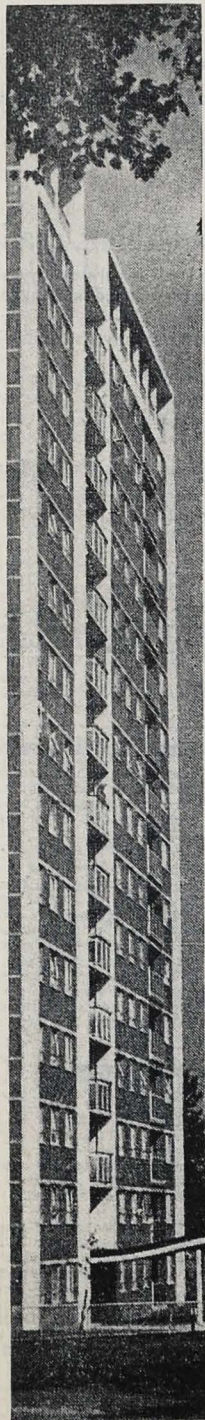
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**"Twinkle, twinkle little star,
How I wonder what you are;
Up above the world so high
A concrete city in the sky?"**



TOWER cities of 850 storeys and two miles high, each housing half-a-million people, are suggested as a solution to Britain's growing "land hunger" in an article in October's "Science Journal."

A consulting engineer, Mr. W. W. Frischmann, writes that such tower cities, providing accommodation, employment, education, and every other indoor need for their inhabitants, have been made technically possible by modern developments — particularly in Britain — in cement manufacture and concrete technology and in advanced constructional techniques.

The two-mile structures would be built on the core principle, similar to tall trees—a vertical column supporting a series of basically horizontal cantilever projections. The foundations of such a building would have to be excavated to a depth of 500ft. in London, and the core would be of concrete. The foundation could incorporate underground public transport systems.

The ground level would be left free for "gardens, lakes, recreation grounds, the production of food, and other activities."

Mr. Frischmann adds: "Simple arithmetic shows that the vertical city would make available for other purposes an area of well over 100 square miles, which in horizontal cities like Manchester and Bristol are occupied by buildings. Moreover, the city's transport problems would be almost eliminated."

Keep it on the ground, he advises

To some, the off-the-peg, 20-storey human filing cabinet came as a heaven-sent solution to urgent housing demands, and was often the automatic choice in a slum clearance scheme, but trailing in its wake were unknown problems for the future. Mr. R. E. Nicoll told the Town Planning Institute summer school. Mr. Nicoll is chief planning officer for the Scottish Development Department. He said that within a few years the "upward sprawl" would be regarded in the same bad light as the outward suburban sprawl of the inter-war years.



Corporal and Mrs. Gough with their own three children and Carol Rose, whom they have adopted.

THEIR AIM: TO RESCUE THROW-AWAY BABIES

AN Army corporal and his wife are hoping to raise £10,000 to open a home for 30 abandoned babies in Kenya next year.

The corporal is Robert Gough, now with the Royal Army Service Corps at Houndstone Camp, Yeovil, Somerset.

Last October he and his wife returned from Kenya. "We have been haunted by the suffering, misery, heartbreak and disease we saw there," he said. "We are determined to go back and help after I am demobbed next year."

He and his wife, Marion, acted as foster parents to nine coloured babies during their stay in Kenya. One of them, Carol Rose, whose mother died in childbirth, has been adopted by the Goughs and lives with them and their three children, Patricia, Robin and Linda, in married quarters at Houndstone.

When Corporal Gough leaves the Army next year after 12 years' service, he and his wife hope to have raised the £10,000 needed to open a home in Nairobi.

"The Archbishop of York has already given his blessing to our scheme and a trust fund has been opened," he said. "I am also writing to industrial firms, charitable organisations and individuals asking for help."

"The average wage of these Africans is £6 a month and it costs 5s. just to see a doctor. As a result, hundreds of babies are being abandoned because their parents are too poor to keep them, and many others are dying of malnutrition."

To prepare herself for the job of being mother to 30 more babies in addition to her own family, Mrs. Gough will be taking a course in child welfare.

Any job

"I shall take any job I can get out in Kenya to help with the cost of running our babies' home," added Corporal Gough.

The response to their appeal for funds has been poor so far. But Corporal Gough told "Christian News": "We are not discouraged; I believe people may still give us the money we need for this work, and there are hopes of income from a trust which is considering our case."

Widows complain:

"We've been dumped here to die"

WIDOWED pensioners living on an old people's estate seven miles or more from their former homes are complaining that their council has "just dumped us here to die."

They live in a block of flats at Park Avenue, Bushey, Hertfordshire, put up by Harrow Council, which said it was the nearest spot it could offer to the pensioners' old homes.

The pensioners complain that no one ever goes to see them; they have no means of getting in touch with a doctor; no one cuts their lawns; they have no hot water laid on, unless they light a coal fire, and that the flats are bad for their health.

Leader of the fight is 74-year-old Mrs. Marie Temple, who has been in the block for seven years.

"No one from the council has been to see me since the day I was first taken here," she said. "There have been no welfare people, no doctors—no one at all."

Terrible

"It has taken seven years for the council to put in a proper fireplace. The council warned us that this would be a bit out of the way and we expect that in a new estate, but conditions are terrible."

"I have no family. If ever anything is needed, we have to rely on each other. I think this fight is keeping me going."

There are 24 old people living on the estate, all of them originally from Harrow.

Another widow, Mrs. Marie Dale, aged 79, said: "When I came here seven months ago, I was promised visits from the welfare people, but no one has ever come. It's not right that old people like us should be expected to look after each other—so far from our old homes. It is possible for old people to lie ill for days without being noticed."

If and when

Harrow Council say that the old folk will be moved to other flats in Harrow if and when they become available. They were moved to Bushey at a time when there was no alternative accommodation.

The chairman of the council's housing committee, Mr. F. Adkins, added: "This is a relatively minor matter. We are dealing with it to the best of our ability and doing what we can. I am not prepared to say any more."

Socialising

A start will be made within the next few months by Redbridge, Essex, council on the building of a training centre for mentally handicapped children at Ilford.

The principal medical officer for Redbridge, Dr. Sylvia Meyer, said:

"Social training will be an important part of the work and we shall place emphasis on things like learning to handle money and how to shop and how to use the telephone. Our object is to help them feel they have a place in the community."

Memorial

Parishioners at All Saints', New Eltham, London, are raising £600 to provide a memorial to the late Canon Arthur Norledge, vicar for 28 years.

It will take the form of a ward in a missionary hospital in Tanzania—at Kigongol, about 60 miles from the nearest town. So far, in a matter of a few weeks, £400 has been subscribed.

They're not enemies at all

WE cannot save men from atheism by simply condemning Marxism. We should convince them that true Socialism is true Christianity. We should not forget that many who call themselves atheists are not necessarily enemies of the Church. In their own minds they are seeking a clearer idea of God, and they want sincerely to help the needy and the poor. They are scandalised by the egoism of some Christians and by the exploitation of man by man.

—Cardinal Maximos IV Saigh, 87, Meldite Patriarch of Antioch, at the Vatican Council.

The answer to war instinct

IT is our sincere belief that intensive economic development is the indicated antidote in the 20th century for the age-old instinct for military encounters.

—Mr. George Woods, President of the World Bank.

FINISHED

PEOPLE are clearly on the way out, though; as people, that is; eccentric, unco-operative and bloody-minded, rather than as docile suppliers and consumers, commentators and columnists and columnolies.

—Keith Brace The Birmingham Post.

Blithe Spirit

MOST of us would agree that the benefits of alcohol outweigh the harm that it does.

—John Grigg, writing in the Guardian.

SIMPLE TRUTH

"THIS is not a matter of inaccurate estimating; but of unforeseen financial outlay."

—B.B.C. news report of the comment of an East Midland Airport spokesman on being asked why the airport will cost half-a-million pounds more than expected.



Set 'em up, Joe!

ALL round, our sporting failures are due to lack of hardness, mental and physical. We are an old nation, lacking pioneer spirit, lacking material poverty. We invented most of the world's pastimes and have lived too long with them. Perhaps we shall be able to rule the world at tenpin bowling.

—Gron Williams; "Birmingham Post."

DEATH AND/OR GLORY

WE must not misjudge the impulse to self-destruction when patriotic feelings are aroused.

—"The Guardian," on the India-Pakistan conflict.

Bingo Lingo!

EVERYBODY talks English. It gives us a tremendous advantage.

—Sir Donald Stokes, Managing Director, the Leyland Motor Corporation.

chatstarters

Being recent quotes which are not necessarily Christian News views, but which could start useful discussions.

Co-operation . . .

IF you explain the situation to people; get their interest; take the utmost pains to get it right; present it to them and then really involve management and unions and political parties, you have much more chance that way of really getting the thing done.

—Mr. George Brown on the National Economic Plan.

Not the same . .

UNTIL it is recognised that religion and Christianity are not synonymous, interest in formal religion will decline.

—Dr. K. A. Hassall, Dept. of Physiological Chemistry, Reading University.

. . . or Dictation?

IT is the arrogance which lies at the heart of Socialism—the claim of one set of men to dictate how the rest shall fashion their lives.

—Mr. Enoch Powell, on the National Economic Plan.

. . . But similar

THE leader of a successful move to religionless Christianity would have a religion on his hands within a generation.

—Leader; the Methodist Recorder.

REAL TROUBLE . . .

VIETNAM'S got him nervous, like a Christian Scientist with appendicitis.

—Report on a Tom Lehrer recital.

Back, you brute!

A COMPUTER cannot yet predict human behaviour. We must keep computers in their place.

—Sir Peter Runge, President, Federation of British Industries.



**Roman
Catholic
writer
Denis
Rice
asks—**

SHOULD R.C. PRIESTS EVER MARRY?

THE story is told of the Roman Catholic curate who attended and won a parish bingo session. Back in the presbytery he opened his prize and discovered a pair of pillow slips, marked HIS and HERS. Being a sensitive young man, the curate asked his parish priest what to do with them.

The older man said: "You hang on to them, my boy; you never know what the Vatican Council will allow you to do next."

Whatever the Vatican Council does it is unlikely to give R.C. priests a general permission to marry. In the foreseeable future, the rule of celibacy attached to the priesthood is likely to hold. But already, some of the fresh thinking encouraged by the Council is being directed at clerical celibacy. The debate about restoring the separate office of deacon helped to bring the issue into the open.

Broadly speaking, there are

two kinds of priests in the R.C. Church—Religious and Secular. The Religious are those who belong to religious orders, for example, Franciscans, Jesuits, Benedictines. Not all the members of these orders are priests; some are Brothers. But all members, priests and Brothers, take vows, and one of these is the vow of chastity.

Secular priests belong not to an order but to a diocese. Responsible not to a religious superior, but to a Bishop, they are ordained primarily for pastoral work in parishes.

Strictly speaking, such priests take no vows. They take an explicit promise of

obedience to their Bishop. They also make a promise of celibacy, though it is less obviously expressed than the promise of obedience. A candidate for the secular priesthood makes his decision about celibacy usually at the age of 23, 12 to 18 months before his final ordination.

The current discussions about celibacy chiefly concern the secular priesthood. The question of the religious vow of chastity is distinct. It is worth noting, however, that the word "chastity" can mis-

lead the discussion. The vow of chastity implies that one is giving up the right to marry. It does NOT imply that the state of marriage is unchaste.

The rule of celibacy is a rule of the Church; it is not a law of God. The rule can be changed. Nor is the rule universally enforced in the R.C. Church. In parts of the Church, e.g., in the Middle East, married priests have long been allowed; more recently, on the Continent, special permissions have been given to individual married men to proceed to ordination. Virtually unknown is a permission for a priest to proceed to marriage. But even this is open to change.

About celibacy much can be said on both sides. Some argue that the parish clergyman who has to be a spiritual Father to many, is freer for his duties if he has no family obligations. On the other

hand it is argued that a man who experiences marriage and parenthood is better able to serve his people, the majority of whom are married and parents.

Many people emphasise that provision for a priest's wife and children would place heavy financial burdens on parishioners. This argument however, says more about the need for a more responsible attitude to Church giving, than it says about celibacy. I sometimes tell non-Roman friends who envy our rule of

only wish I knew as little about it as he does." More seriously, this criticism is contained in non-Roman impatience with rulings about marriage and birth control issued by celibate clergy.

The argument is convincing at first-sight but it has a serious weakness. It assumes that in order to advise about marriage, one must have had personal experience of marriage.

Does the adviser of unmarried mothers herself have to be an unmarried mother?

priests in their sermons, parish newsletters and manner of life distort sex, celibacy and priesthood in their frustration.

It would be better from every point of view if a way could be found for them to be relieved of a state which has become, not an aid to their ministry, but a poisoning of it. The priest who walks out and marries is news and is under censure. The priest who takes no such obvious step, but works out his frustrations upon his own per-

sonality and on his parishioners, may go unchecked and may even be promoted.

I have spinster colleagues whose social work for tottering and broken marriages is sound, because they are able to enter imaginatively into the married situation. I know plenty of celibate priests with the same excellent level of insight into problems of relationship and sex. I know plenty of married people with no insight. When one chooses an adviser one chooses a person not a list of experiences.

It is in this area of tragedy and maladjustment that urgent discussion and study of celibacy is beginning. Such a discussion must include rigorous criticism of the training of R.C. priests. Destined for work in the world, they are trained in institutions much too remote from the world.

Re-think

But what has to be admitted, I think, is that, if a celibate is not well-adjusted to celibacy, he can do grave harm when handling the sexual problems of others. I know several priests who have not come to terms with their celibacy (as I know married men who have not come to terms with monogamy) These

There must be a study of the annual sad and silent departure of R.C. priests from their priesthood. There must be an honest re-appraisal of the existing rule that a vocation to the ministry of sacrament and word must include a vocation to renounce something as holy as the married expression of one's sexuality.

Weakness

Anti-celibacy, it is frequently argued, is not qualified to advise married people. This point was well made by the R.C. mother who nudged her husband during the parish priest's pious sermon on the joys of marriage. She said, "I

CAVERSHAM BRIDGE

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FREE CHURCHES AND ROMAN CATHOLICS
OF CAVERSHAM

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Road to where?

THE ARTICLE which we publish this month about traffic problems is important not only for its emphasis on the need to study the basic problems of where we are all trying to go but because there is a parable here for us in the Christian Church.

The modern hymn tune, like a new set of traffic lights, may have some local effect but does not go to the heart of the problem. A recently published survey claims that churchgoing has declined in England by one-third since 1957 and Anglican, Roman Catholic and Free Churches leaders are alike in being worried at the shortage of candidates for ordination.

These and many other facts suggest that the Church of God, like those responsible for the movement of traffic, has to look to the roots of our Christian faith. And the ecumenical movement is indeed compelling us to do this.

The root of Christian worship is the Holy Communion. Here there have been remarkable changes in recent years, changes which those outside (and even some inside) the Church have little realised. On another page an article tells of fresh Methodist thinking about this Sacrament. For Roman Catholics the Eucharist has taken on a new meaning: evening Masses and the use of the English language for parts of the service are now the accepted thing. In the four Anglican churches of Caversham more than 500 people will be found every Sunday at the Family Eucharist at 9.15 a.m. and only 50 at Matins at 11 a.m.—a change of the utmost significance in the last 12 years.

I recently raised the question as to why so many people merely worship at great festivals. As a result of the article entitled "Casual Labourers" a group of sincere people have met to talk quite frankly why they cannot in all honesty join in public worship. But such people are today growing in numbers, and honesty must compel us to acknowledge that many such people are seeking a way of life but cannot find it in any branch of the Christian Church. They seek Christ but cannot find Him in the expression of Christianity which we hold up to them.

The Latin for "root" is "Radix" from which we get the English word "radical." Are we really radical — are we looking to our roots? Until we have the courage to do this we must expect further surveys to report an even greater decline in church-going.

John Grimwade

DISTRIBUTORS PLEASE NOTE

Publication date for the DECEMBER ISSUE of the

CAVERSHAM BRIDGE

will be

WEDNESDAY, NOVEMBER 24

Please deliver your papers early

ALMSHOUSES

By
Paul Goriup

No action taken

HOW would you like to rent a one-room flat for a shilling a week in the heart of Caversham? It is simple. All you have to do is to grow old and to know the right person. The chances are that the rent collector will be too shy to collect your coin and you will be able to enjoy the luxury of an extra shilling from your pension.

But this is where your luck will end. Because for a shilling a week, or nothing at all, you will get the right to re-enter the universe like Dr. Who and transfer yourself back to any century you like. It will depend on which of the four flats at the "Henry and Charlotte Villa" in Westfield Road you choose. You should not be discouraged by the fact that one of them has already been officially condemned by the Medical Officer of Health because the other three are just as bad and, after all, you are old. You should only remember that you would be paying just one tiny little shilling a week or none at all.

NOTHING DONE

An article appeared in the "Caversham Bridge" last December under the heading, "They've been forgotten all these years," describing the plight of old ladies living in these almshouses administered by Admiral Coffin's Trust, and frankly the present state of these almshouses is worse than 12 months ago — nothing appears to have been done.

The situation looked so hopeful—last December. But from what one gathers nothing is going to be done immediately because the whole area of Westfield Road is "under consideration for redevelopment within the next 10 years." The Admiral Coffin's trustees had their application for planning turned down. Not that

they could do very much — their funds are practically non-existent — although there are things they could do on a limited scale. Apart from the bleak interior (such as sinks, wash basins, toilet disposal units) there is a broken gutter which is almost bound to come crashing down this winter. The slates are loose and many of them are broken over the porch so that the stony approach to the flats is flooded and dangerously slippery every time it rains. If I wanted to go to the toilets in the backyard at night—since there is none in the house—I would presumably have to hold an umbrella with one hand, a walking stick with the other, and the torch or candle with my teeth. Imagine an old lady doing this! There are no outside electric lights (there are no electric lights anywhere — Edison would surely turn in his grave if he knew!)—and the drop from one step to another is a real death trap.

ASSUME RESPONSIBILITY

In view of the financial state of the Trust, the Reading Municipal Charities have indicated their willingness to assume responsibility for "Henry and Charlotte" just as soon as "an authorised scheme has been agreed and the full consent of the Charity Commission obtained." When will this be? Should not the Medical Officer of Health have another look and recom-

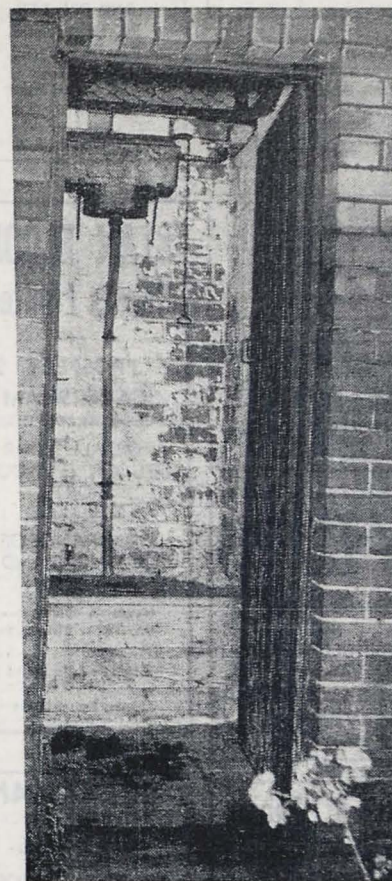


Photo: Fred Walker

This photo of the outside lavatory at the "Henry and Charlotte" villas, Westfield Road, appeared in the "Caversham Bridge" last December. Since then no improvements have been made and there are no immediate plans to do so.

mend the speeding up of this project? After all, the Reading Municipal Charities were allowed to improve the Castle Street Almshouses in spite of the redevelopment plans in that area. Installation of a few wires in a house which may or may not be pulled down within the next ten years, bringing clean and bright light inside the flats and along the porch—instead of the present Sherlock Holmes gas contraptions — will certainly not upset re-

development when it does come.

One point is obviously essential; that the trustees and the authorities should bear in mind this sad business. OLD AGE CANNOT WAIT. It is hard enough to have to accept charity. It is twice as hard to have to accept charity on the cheap. And the winter is again knocking at the door. THE TIME FOR ACTION IS NOW.

PROFILE OF A BUSY FLORIST

By Roving Reporter

Woodleys Florists, in Prospect Street, needs no introduction to the people of Caversham, to whom it is as familiar as our other shops which give us such devoted service. But it is no accident that this shop window is a particularly delightful sight: Mrs. Woodley is one of those fortunate people who knew exactly what she wanted to do when she left school, and from the time she entered her apprenticeship as a florist, flowers have been to her both a business and a pleasure.

It is a good many years now since Mr. and Mrs. Woodley set up in business in this district shortly after their marriage, with a florists and greengrocers. Since Mr. Woodley's illness some time ago, the green-

grocery has been in other hands, but the florists continue to be under the very capable and experienced ownership of Mrs. Woodley.

Of course, her work does not begin and end with the shop. Many people know of her flower arrangements at local ceremonies and exhibitions, but I doubt if many people realise just how much travelling around she does giving demonstrations, mainly to people in the trade but also to various voluntary groups. And she is well qualified to do this, being the holder of the Society of Floristry Diploma, a distinction she shares with only 170 people in the whole world.

Much of her work is concerned with Interflora, an organisation which admits only florists of a high stan-

dard. It is a very complex and well organised affair, and a few minutes listening to Mrs. Woodley on the subject leaves one no longer amazed that flowers ordered here in Caversham are delivered so efficiently and meticulously at the other end of the world. In the world of Interflora, the language of flowers is a series of code numbers and letters, all designed to save the customer's money on telephone bills and cables and to ensure that the receiver gets, as near as possible, what was ordered.

Such is the standard of her own business, that Mrs. Woodley tells me that many of her best customers never enter the shop at all but simply telephone their requirements, confident that

they will receive the best. I doubt if anybody who has gazed into the shop window, during the mundane round of everyday shopping, will find this hard to believe.

It is a busy life and leaves little time for holidays, but Mrs. Woodley says she is fortunate in having a very good staff to handle the shop in her absence. Indeed, one of her very obvious pleasures is in training the kind of girl who is genuinely interested in floristry. There is much to be learned during an apprenticeship: the work is demanding, hard on the hands and cold in winter. But to someone like Mrs. Woodley, business apart, it is obviously so rewarding that she has absolutely no regrets in her choice of a career.

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I have been very interested in the questions raised recently as to why a lot of people attend church only occasionally and a lot more never at all, and the answer seems to me pretty obvious, and that is that the church does not practice what it preaches.

As a boy I went to Sunday School, sang in the choir, and became a server, and in those days I believed everything the clergymen told me, and I think I learned what Christianity meant, even though we did not have a revised Bible then.

Then I went out into the world and doubts began to arise.

At that time, the working classes were demanding a living wage instead of the pittance on which my parents had to bring up my two sisters and myself, and the church was dead against them.

I have heard many a sermon about the wicked working class, but never one condemning big business; that, apparently, is all perfectly fair and above-board.

I think that if the church had sympathised with the workers, pleaded their cause and taken charge of them, their movement may not have got out of hand so much as it has of late years. Christ came on earth to console and encourage the poor and not to toady to the rich as the church has always done.

Only last evening, you read to us what God thinks of the rich.

I remember hearing at least one sermon about how wrong it was to make well-to-do people pay a weekly subscription towards the welfare of the poor when the Welfare State was being discussed.

Then there was the Suez affair. Did Christ say, "If any man robs you, go out and kill

him, kill his women and children and burn his house down?" as we threatened to do and started to do with no protest from the church.

Again, twice in my life time, we have fought the Germans and, as always, we have been on the side of Christianity, and there is no doubt that in the second war the Germans proved themselves as wicked as any nation in the world's history.

And then what happened some years ago? We allowed them to re-arm and was it out of Christian forgiveness? No, it was because it looked as if we might have been at war with Russia, and we hoped the Germans would fight on our side, and then, I suppose, they would have been fighting for Christianity. And not a murmur of protest from our Bishop.

This letter is long enough now, so I will say nothing about the Bomb. Apartheid, mothers of young children going out to work, blood sports etc., all subjects on which the church is afraid to speak for what is right because they involve money and moneyed people.

It is no wonder many people find the church hard to understand.

Yours, etc.

E. A. Kearey.

73, Westfield Road,
Caversham.

Around the clubs

The Reading Association for the Advancement of State Education has in the past year made studies of comprehensive and primary education. They intend this year to have meetings and make deputations on the importance of finance, design and construction of school buildings. The chairman is:

Mrs. F. Taylor,
64, St. Peter's Avenue,
Caversham.

★ ★ ★
**Caversham Heights
Townswomen's Guild**

At the September meeting of Caversham Heights Guild, Miss D. Archer spoke on "The part my guide dog Heather plays in my life." She gave an interesting talk on how a blind person meets and gets used to her dog, which has already had its basic training at a centre near Leamington.

The proceeds of a raffle £27s. 6d., are to be sent as a donation to the Royal Society for the Blind.

The Social studies group, who have as their theme the History of Berkshire, are to hear a talk on "The History of Reading as recorded in its Records," by the Borough Archivist and Local History Librarian, Mr. Kneebone.

★ ★ ★
Caversham Afternoon Townswomen's Guild has commenced its autumn session of Scottish Country Dancing. Classes are held each Wednesday at 2.30 p.m. and all particulars are available from the secretary, Mrs. A. Coward, 21, Berrylands Road, Caversham, Reading RG1 9JN.

The annual general meeting will be held on November 18, when there will also be a display an sale of items made by the Handicraft Section.

On December 9 members are looking forward to hearing Miss Helen Anderson, National Union Music Adviser, speak on "Singing at Glyndebourne." Visitors will be most welcome at this meeting which will take place in Balmore Hall commencing at 2.15 p.m.

Intending members may like to note that the Secretary is finalising a very attractive programme, including travel talks illustrated by films, for the meetings during 1966.

**MORE NEWS FROM THE
CLUBS ON PAGE 5**

GARDENING NOTES**For November**

(By courtesy of the Caversham Horticultural Society)

Unless you are a "no digging" fan, this is the month when digging starts in earnest on the medium to heavy soils. There is no doubt that the certain way of obtaining a tilth on clay in the Spring is to rough dig it before Christmas. Priorities are the sweet pea, gladioli and onion beds which will benefit from being double dug, manured and fed with bonemeal. Unless the lime content is already adequate, a dressing on the top can be applied.

Vegetables.

There is not much to do with the standing crops except keep them clean and remove all faded leaves. If there is any doubt about the Brussels buttoning in, take out the growing point of the plant (not the whole head). If you are on light well drained soil in a warm situation, it is worthwhile sowing Meteor peas and longpod broadbeans.

Flowers.

This is the month for rose planting. Don't forget the peat round the roots before filling in the holes. Shrubs and trees may still be planted. A general tidy up of herbaceous borders is desirable, but do not ruthlessly cut everything down to ground level. The dead stems give some protection to the crowns of the plants. Where tritomas are concerned, the foliage should be gathered together and bunched over the crown. Peonies may be divided and replanted if more are required. Hollyhocks may be propagated from the whole stools, or by eyes from the stems. Anemone tubers may be planted 6ins. apart in good soil.

Fruit.

Planting and transplanting of trees and bushes may be continued. Towards the end of the month, pruning can commence also tar-oil winter spraying.

AROUND CAVERSHAM

Back from a wonderful holiday in Rumania comes MISS GERTRUDE WHITEHILL, who will be well-known at St. Andrew's Church. Miss Whitehill, who is chairman of the International Friendship League and programme secretary of the local branch of the United Nations Association, is a great believer in meeting people from other countries. During her holiday, which included a week at the Black Sea, a trip to the Carpathians and a visit to Bucharest, she found nothing but kindness and a great welcome for any visitors, particularly the English. She was most impressed by the standard of living, found the food excellent and thought Bucharest a wonderful city.

Off to teach in Staffordshire, having passed her teachers' training course, is Rosamund Heiden, of Gifford House. We congratulate her on having passed the course and wish her every success in her career.

**METHODIST
COMINGS AND
GOINGS**

Bruce Alderman starts at the Birmingham Art College this term; and Clive Wright goes to Southampton University to read for an honours degree in German.

Prowess of a different kind was rewarded when the Youth Club awarded a team certificate to Cheryl Allies, Bruce Alderman and Roger Ebben, who successfully completed the 15-mile cross-country walk organised by Bradfield Methodist Youth Club, within the standard time of four hours.

Several members and friends have left this autumn for other parts of the country, and our good wishes go with them. Mr. and Mrs. Wesley C. Lewis, after many years of membership with us, have gone to live at Paignton. Mr. Lewis is a trustee and

has been both society steward and chapel steward. Mrs. Lewis was involved in many activities and will be particularly missed from the choir, where she gave such faithful and talented service.

Mrs. Lily Allies left at the beginning of October to join her husband, Martyn, at R.A.F. Market Drayton. Their help in so many ways, especially with the younger age groups, will be greatly missed. Mr. and Mrs. Alan Parker have moved with their family to Grimsby. We are happy to learn that Mr. Parker has recovered from the glandular fever which he caught just before leaving Caversham, and wish him every success in his new appointment and the family happiness in their new home.

Mr. and Mrs. Thompson and Maybell have left for Hereford, where Mr. Thompson has taken a post teaching backward children. Mr. and Mrs. D. L. Thomas have left for Derby, and Michael Cousins has joined his parents in Tunbridge Wells.

We welcome Mrs. Butterworth, and Mr. and Mrs. Southey, Veronica and Adrian who have joined us recently.

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a line**

Everyone turns to the correspondence columns in a newspaper.

We welcome letters from readers either about the contents of the "Bridge" or about aspects of Caversham life. Send them to the Editor at Caversham Rectory, Reading.

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EVENING POST

YOUR OWN NEWSPAPER NIGHTLY

Future parsons visit Caversham



Photo: Fred Walker

Ten future parsons from Lincoln Theological College chat with the Bishop of Reading, the Rt. Rev. Eric Knell (second from right) during their nine-day visit to Caversham during October.

"I've added three inches to my waist-line since I've been in Caversham." This is one of the chief memories that Bernard Sharp took from Caversham at the beginning of October. Bernard (25), from Newark, is one of 12 student parsons from Lincoln Theological College who enjoyed a nine-day visit to the parish.

A "Nine Days Wonder." This is how they felt about the wealth of hospitality which they received. Between them they ate more than 300 meals and were entertained in over 100 homes.

"We cannot express our gratitude enough for all the careful preparations made for us," said their 28-year-old tutor, the Rev. Martin Baddeley.

"We know more about what goes on in Caversham than in our own home towns," exclaimed Alan Reynolds (22), who trained as an estate manager. Among the places visited were Caversham Park Primary School; Springfield St. Luke's Home; Chiltern Nursery Training College; Warren House Old People's Home and Elliot's Joinery Factory. What an introduction for any newcomer to Caversham!

Whole streets were visited and as a result it seemed clear to the students that more local people could cheer the many lonely whom it is

A BRIDGE BETWEEN PEOPLE

The students felt strongly that Caversham's newspaper "The Bridge" could build a bridge between the churches, but almost more important are the newspaper distributors who take round more than a newspaper—they take themselves in real friendship.

After a brief holiday, the students, some of whom will be "on the job" within a year, will return to Lincoln to study more closely what they have seen and heard in Caversham.

When you've read your "Caversham Bridge" pass it on to a neighbour, friend or relative.

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As we go to Press the Bridge (help-your-neighbour) Scheme questionnaire printed in the October issue of the "Caversham Bridge" are beginning to come in. As a result we have already arranged shopping for a housebound wife and visitors for an old lady suddenly made lonely. Before you throw away last month's newspaper fill in the form and return it to your distributor or a Bridge scheme organiser.

NATTERBOX...

The Family Planning enquiries and not for ap- clinics are not part of the pointment booking. To fix a time, you either have to write or call—both tedious methods.

And is it necessary to have an appointments system? In any event there is often a

By

KATIE RUSSELL

considerable wait in dreary surroundings to see the doctors.

Many of the people I have questioned find attending the clinic in Reading a depressing business; I would think quite the wrong frame of mind. These bad facilities could so easily inhibit voluntary attendances, from which can result the happiness and peace of mind of many individuals and families.

UNUSUAL BAZAAR

St. Andrew's Hall will be the scene of an unusual bazaar on the afternoon of Saturday, November 13. Two young girls Gillian Suttle and Susanna Roland are organising a sale on behalf of the Horses and Ponies Protection Association, which is endeavouring to stop the shipment to the continent of young foals for slaughter. Last year a small house sale raised £12. This year they are planning a more ambitious effort. On sale will be Christmas gifts and calendars sweet and jams, and other things which they have been making in their spare time through the year.

By the time you read this column no doubt you will be thinking seriously about Christmas shopping. One interesting new range of coffee-making equipment, which may make suitable wedding or Christmas presents is the Pyrex Drinkmaster range. This well-known manufacturer has produced coffee flasks, jugs and mugs which can be heated on any type of cooker and are suitable for making tea, soups and other hot liquids. I have not seen the actual product—only a colour brochure. But they are worth inspecting and are available in Caversham from October at Prospect Hardware, Prospect Street.

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Caversham's traffic problems

OUR TRAFFIC EXPERT CALLS FOR CAREFUL PROBE

COUNCILLOR BRISTOW'S thoughtful article on Caversham's traffic problems in last month's "Bridge" leaves no doubt that he at least has accepted the important fact that the horseless carriage has come to stay—that the motor car is an indispensable part of everyday life. If one is forced to be involved in the daily chaos at peak hours in Caversham—and indeed in Reading generally—it is sometimes difficult to believe that this simple fact has been grasped!

Crawling lines of impatient motorists, each trying to snatch his own little bit of advantage when he can; harassed pedestrians darting perilously between the lines of vehicles and popping out unexpectedly from between parked cars. It all adds up to a whole lot of accidents just waiting to happen!

Why don't "they" do something

It's terribly tempting to offer gratuitous advice; the councillor has at any rate tried to be really constructive, but we must all at some time or another have indulged ourselves as "armchair experts" — "Why can't we have some pedestrian crossings?" — "Of course there ought to be traffic lights." — "WHY DON'T THEY DO SOMETHING?" But what? Anybody with a street map

and a sharp pencil can work out a one-way system, add traffic lights, pedestrian crossings, no waiting zones and so on, but will it all do any good?

Is it ever really sensible to prescribe a cure without first making a reasonably accurate diagnosis. There are relatively new, but now well-tried techniques for finding out what is wrong with traffic in towns: TRANSPORTATION STUDIES is the rather pompous name used by traffic experts. Most competent highway engineers are familiar with the methods and many well-known consul-

tants specialise in the subject.

How about seeing what's wrong

Wouldn't it be a good idea to have one of these transportation studies. It would be expensive, of course, and would have to take in the whole of the "greater Reading" complex of residential areas. It would involve a lot more than just counting vehicles and working out traffic volumes.

public. The resultant mass of information would need a great deal of digesting—but modern computer techniques make short work of this sort of thing.

At any rate, if all the problems were winkled out and carefully analysed, it is certain that a solution—the right solution—could be devised.

Oh, but it will all cost too much

That's for sure! A really thorough—going solution with adequate parking areas, properly laid out traffic routes and well designed pedestrian-only areas will cost a mountain of money—but we shall have to do it, so the sooner we start making plans the better. We do have a well organised system of planning and development control—let's be absolutely sure that we are making the best possible arrangements for traffic. Then we can go on seeing that everything



Transportation studies involve more than counting vehicles and working out traffic volumes.

We are beginning to see these methods at work in Caversham and Reading—they include devices like one way systems, "no right turns," no waiting zones, rear servicing of shops—yes, and traffic lights and pedestrian crossings too! But you have to get it right and make it all fit

just where ever we wanted to stop—but that is an expensive business too.

Perhaps it's all our own fault

How often do we go to a lot of trouble to park right outside the shop or office we want to use, when we could have parked away from the main route and walked just a little way. What we all really want, of course, is to have all the other beastly motorists controlled and moved out of the way so that we can drive along safely and in peace!

It seems that the horseless carriage has brought a whole lot of problems with it and that we shall all have to learn to accept a lot of new disciplines in using it for our convenience and pleasure.



Photo: Fred Walker.

The continuous stream of jammed traffic at the junction of Church Road, Church Street and Bridge Street. The situation gets worse weekly. Within a year a no-parking order may ease the situation slightly but no other immediate action is anticipated.

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The aim would be to find out exactly how people want to move about, where they start from, where they are going. Do they really need to use the routes they are now using, or could they be better served by improving other routes—or perhaps even by building completely new routes as Councillor Bristow suggested.

This might involve detailed questioning of transport undertakings, interviews with people on the street, in their work places and in their homes, talks with delivery roundsmen, taxi drivers and a host of others who make up the travelling

fits the plan and one day—Bingo! It will have happened.

But what can we do right now

Well, everybody is in the same boat—problems too big, finances too small—but the traffic engineers have another dodge called TRAFFIC MANAGEMENT SCHEMES; another high-sounding name for making the best of what is available.

together. That's where the transportation study comes in again. It is only when you really know the nature and extent of the basic problems that you can use the best make do and mend dodges and avoid most of the possible resultant snags.

★ ★ ★

Oh yes, we are in this too, you and me. We've got to learn that when we buy a car or a motor bike, we don't acquire with it a piece of road to park it on. Roads are expensive and they are meant for moving along on, not for parking on. Of course, it would be splendid if "They" provided us with handy car parks

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Caversham students visit Germany

FOUR YOUNG Caversham students have spent a week in Germany as guests of the West German Government. They were taking part in a new scheme to foster good relations between young people of the two countries.

Freda Davison (16) of 69 Kidmore Road, Pat Lorenc (18) of 88 Balmore Drive, Peter Skinner (16) of 39 Grove Road, and Clive Wright (18) of 17 St. Anne's Road, were selected by the British Council to join a party of 110 people from all over the country.

When your reporter met them they were tired after a strenuous eight days, but full of enthusiasm about the worthwhileness of the project. They had had a tightly packed programme—a reception in Cologne with the Lord Mayor, a visit to Bonn and the Houses of Parliament, where they met the Minister for Family and Youth Affairs, a trip down the Rhine, and plenty of sightseeing and good food.

But all these delights were of secondary importance. What really mattered was getting to know their opposite numbers in Germany. Meeting the British party when they arrived were the same number of young people from schools and colleges in Cologne. They were paired off—girls with girls and boys with boys, to the disappointment of some—and each stayed with their partner throughout the week, except that the visitors stayed at a youth hostel and their hosts went home at night.

On the first evening they went home with their hosts and met their families. All our Caversham party were greatly impressed by the kindness and generosity of the families they visited, and of the other people they met during their stay.

Did the German people seem different? "No, not at all, they were just like us" said Clive. "They seemed a little more reserved than we were," thought Freda, "they were amused at the way we used to sing on the coach trips."

The schools in Cologne were new, having been rebuilt since the war and were marvellously equipped, commented Pat, who has just left Kendrick. Nobody saw any sign of the strong discipline which English people tend to expect of Germans. Relations between teachers and pupils seemed to be rather more informal than in this country.

Our Caversham team were an ecumenical and brilliant party—Freda is at St. Joseph's College and goes to St. Anne's, Pat works hard at St. Peter's, but will soon be working still harder at London University, reading English. Peter, at St. Barnabas, is at Reading School, and Clive, having just rejoined his family and the Caversham Heights Methodist Church, is now off again to Southampton University to read—German.

TALKING POINT

By
Llewellyn
Lewis

ESSENTIALS

A Padre, with a large number of fellow prisoners was being marched to a P.O.W. camp. As they walked along a young German soldier without any undue bitterness or arrogance, said as he noticed the clerical collar, "You have had your day; now it is our turn. The turn of the realist."

The spirit of that remark has been repeated many times. This is an age which has ripped through the jungle of formalism, it has thrown away useless and meaningless trimmings. An age which has at last gone to the heart of Reality. This is the day when men deal in ESSENTIALS.

By and large, as a broad statement that is true. People are not impressed by the somewhat elaborate, highly coloured paraphernalia of life. For instance, good behaviour and kindness are much to be preferred to the rather tawdry etiquette of the fashionable drawing room; where truth is often sacrificed in the interests of so called good taste.

Victorianism, we proudly announce is dead.

Unfortunately, however, there remains a disturbing amount of UNREALITY in the life of the Church at large, and one is often left

with the feeling that we have paid little attention to the advice of Paul as he writes his letter to the Romans in chapter 2, v. 18, where he appeals to his friends to be realistic and live with a sense of what is VITAL to religion.

First, surely it is VITAL to realise that no doctrine of the Christian religion is worth pursuing which cannot be verified in daily life. This is another way of saying that the things that are truly fundamental, truly essential to our faith are only the things we can test in our experience, that we can reproduce in our lives. After all religion is not something men can evolve comfortably sitting in a swivel chair. It is something men live. One cannot of course, with such limited space enumerate ALL the "Essentials" by which we live, but one can name some.

Belief in the Saviourhood of Christ.

The ability of the soul to turn from self to God.

The authority of the Bible.

The Kingdom of God.

Upon these Jesus laid great emphasis. And we must do the same in our Church life and in the world.

ROUND THE CLUBS

Maplewood Women's Institute hold their Annual General Meeting on November 16, at 2.30 p.m. in St. Andrew's Hall.

The Report of the Year's activities will be given by the President, and it is hoped that there will be lots of Members willing to stand for Committee. Denman College Bursaries will also be voted for, and anyone wishing to know more about the various courses available to Members at the College, should get in touch with the Press Representative, Mrs. Louise Crowder. (Reading 73460).

SUCCESSFUL JUMBLE SALES

The Caversham Association of Girl Guides and Brownies raised over £75 at their jumble sale at Balmore Hall on Saturday, October 2. St. Peter's Scouts made over £60 at a jumble sale on Saturday, October 9 at Balmore Hall. The proceeds go towards increasing Troop equipment.

Toc H Film Unit

DURING the past ten winters the men of recent years has raised the Caversham branch of over £200 each year for Toc H charitable work.

This winter a new service will start to help those who cannot see. As their special effort in Toc H's jubilee year the branch have purchased a tape recorder, and each week local news will be gathered from the papers, and a half hour recording made. During the following week the tape recorder will be taken to the homes of seven local blind persons, who will be able to listen to the news.

A panel of operators has been trained, and as well as showing the films these operators are responsible for transport of the equipment on to the next home.

The running of the film unit costs in the region of £150 a year, and much of this money is raised by the annual mammoth

Both of these services provide valuable contacts with those who are less fortunate. More could be done if there were others to share the work, and any men who would like more information should contact the local branch secretary, Mr. E. Cunningham, of 94, Mayfield Drive.

750th Anniversary of Magna Carta

No one this year seems to have remembered Caversham's connection with Simon de Montfort, and the signing of Magna Carta in 1215.

William, Earl of Pembroke, was Lord of the Manor of Caversham, and also Lord of Lashbrooke, and Shiplake, in his own, and his wife's right.

He was one of the Barons appointed to enforce Magna Carta. He had a castle at Caversham, near the river, which was afterwards the site of the old Royal Manor, and possessed by the Earls of Craven.

His wife was Isabella, daughter of Richard of Clare, Earl of Pembroke, and Strugill, called Strong Bow. A relative of hers, Gilbert, Earl of Clare, was another signatory. Also William, Earl de Warrenne, Lord of the Manor of Mapledurham.

The Earl of Pembroke was made Earl Marshal and Guardian of the

Realm in 1216, to Henry III, then only nine years old.

He owned Notley Abbey in Thame, and when making his will, gave the Canons all they had built on in Caversham, and 18 acres in addition.

He died in his castle at Caversham, and the body was escorted to Reading Abbey. Afterwards borne with every honour to Westminster Abbey. The body was finally buried in the Temple Church.

When he died he left five sons, who were successfully Earls and Marshals. But all the males died childless, and the title of Earl Marshal went to the husband of Maud, eldest daughter of William.

She married Hugh Bigot, Earl of Norfolk, and through her, the Norfolk family are still Hereditary Earls Marshal of England.

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NEWS FROM

Changes in Holy Communion

VARIATIONS in the method of administration of Holy Communion have been decided upon by the leaders' meeting at Caversham Heights Methodist Church. The full order of service from the Methodist Book of Offices, including the sermon, will be followed on the first Sunday morning of each quarter. Opportunity will be given for those friends not communicating to leave if they wish at an appropriate point in the service.

For the other monthly Communion services, the leaders decided to alternate the method of administration. At one service communicants will come to the Communion rail to receive the elements, as is the present practice. At the other service, the communicants will sit in alternate pews and the elements will be distributed by the Poor Stewards as is practised in some Methodist and many other Free Churches.

Each of these approaches to the sacrament emphasises a different aspect of its significance to the individual and to the congregation as a whole, and it is hoped that these innovations (to begin in December) will help to make the service of Holy Communion more spiritually real and effective to all.

Christmas Bazaar

Start your Christmas shopping at the Caversham Heights Methodist Christmas Bazaar, which begins at 3 p.m. on Saturday, November 27. There will be stalls of all kinds and teas and refreshments will be available. Everybody is welcome.

Methodists plan Gift Day concert

A concert by the Central Band of the Salvation Army is one of the attractions of this year's Gift Day at Gosbrook Road Methodist Church on October 30. It will be opened at 4 p.m. by Mr. and Mrs. Coleman, and the host and hostess will be Mr. and Mrs. Curling. Teas will be served from 5 p.m. and there will be films from 6 to 7 o'clock, when the minister will be in the vestry to receive gifts.

* * *
The Young Wives' Group of the Caversham and Caversham Heights churches meets twice in November at the manse, 17, St. Anne's Road.
November 3: Miss M. Griffin, warden of Elizabeth Fry House.

ANOTHER HELP YOUR NEIGHBOUR SCHEME

KIDMORE END FOLLOWS SUIT

CENTRED on the parishes of Kidmore End and Peppard and covering a wide area, a "Help Your Neighbour" scheme, similar to Caversham's Bridge scheme, is being formed and will soon begin operations.

The organisers of the project, which is undenominational, emphasise that, while catering for every possible need, it will in part, be a two-way effort; a person receiving help on one day may be asked to volunteer for a job on another.

The co-operation of anyone, young or old, willing to give a little time, if called upon, is to be sought. During the next few weeks 3,000 leaflets will be distributed. These will explain the organisation's aims, and, also, ask the recipient to volunteer to do one or more of the 18 jobs listed.

"Help Your Neighbour" letter boxes, into which written requests for help may be posted, will be cleared frequently and their contents dealt with at a central headquarters.

Here needs will be matched to volunteers and the jobs allocated accordingly. Further information is available from Mr. G. B. Coles, 5, Carling Road, Sonning Common.

November 17: Miss Sally Green — "Building a nursery in Greece."

Harvest Thanksgiving

In keeping with many other churches the Baptist Church celebrated its Harvest Thanksgiving on Sunday, September 26 when the customary harvest services were held with a special service in the afternoon for the children. At the evening service the choir rendered Garrett's "Harvest Cantata."

A Harvest Supper, prepared and arranged by the ladies of the church, was held on the following day when flowers and produce, surplus to those needed for distribution to aged, needy and sick friends, was sold in aid of the funds of the Baptist Missionary Society.

session, including light refreshment. For any who wish to watch only, a charge of 6d. will be made.

A warm invitation is extended to ladies and gentlemen of all ages in Caversham. Please come and enjoy the dancing and take this opportunity of getting to know one another better.

★ ★ ★

Change of time. From the first Sunday in November the late celebration of Holy Communion at St. Andrew's Church, will be half-an-hour earlier—at 11.15 a.m. and not 11.45 a.m.

Remembrance Sunday. The two minutes silence will be observed in church and will be followed by short prayers.

All Saints and All Souls. Holy Communion will be celebrated on both these days, Monday and Tuesday, November 1 and 2 at 7 a.m.

The St. Andrew's Mothers' Union meets in the hall at 2.30 p.m. on November 2. Mrs. Room will give a talk entitled "West Indians in Slough." The evening session will take place on November 23 at 8 p.m. in the hall, when Councillor Mrs. A. Sturrock will speak on "Women in Local Government."

St. John's news

The Autumn Sale is on Saturday, October 23 in St. John's Hall, opening at 3 p.m. The proceeds of this sale are to be divided: three-quarters are to be given to help the work of Christ's Church overseas and the other quarter to the Bishop of Oxford's Appeal for new churches in this diocese.

No Small Change. After much trumpeting this is

here at last. Starting on Friday, October 29 the people of St. John's will be meeting every Friday for the following five or six Fridays as they do this interesting course together.

A course of seven sermons will be given at the Family Eucharist at 9.15 a.m. mainly by visiting preachers:

October 24: "Why St. John's?"—The Rev. R. Gillman, Vicar of St. John's, Reading.

October 31: "Why the Reading Council of Churches?"—The Rev. D. Bean, Vicar of St. Lawrence's.

November 7: "Why Christian Aid?"—The Rev. D. Clift.

November 14: "Why Missionaries?"—The Rev. A. Fryer.

November 21: "Why the People of God?"—The Rev. P. Bullock-Flint, Priest Missioner of St. Mary Magdalene, Tilehurst.

November 28: "Why Renewal?"—The Rector.

December 5: "Now."—The Rev. J. Stevinson.

The Men's Fellowship have a very interesting "Any Questions" panel on November 4. The Rector, the Rev. W. J. O'Malley of St. Anne's and Mr. W. J. White of Caversham Heights Methodist Church. The members of the Fellowship extend a warm welcome to all men of the district to attend this meeting, in St. John's Hall at 8 p.m.

All Saints' Day, Monday, November 1: Holy Communion 8 p.m.

All Souls' Day, Tuesday, November 2: Holy Communion 7 a.m.

St. Peter's news

A hundred people in Balmore Hall at St. Peter's Harvest Supper had the pleasure of hearing Mr. Peter Clamp's brilliant violin playing. We wish him well now that he has become an undergraduate at Wadham College, Oxford.

Friday night is coffee night. After running St. Peter's Youth Club for many years Mr. and Mrs. Cropp are not sitting by their fire-side on Friday nights after all, but have moved round to Toc H for the newly formed Coffee Club. Meanwhile at Balmore Hall the new session of the Youth Club has started under the leadership of Mr. and Mrs. P. Handy.

All Saints' and All Souls' Days. On All Saints' Day, Monday, November 1 Holy Communion will be celebrated at 8 p.m., and on Tuesday, November 2, All Souls' Day at 7 a.m. The clergy would be glad to have the names of those departed whom you wish to be remembered at the altar that morning.

THE CHURCHES—

St. Peter's Wives. The annual general meeting of St. Peter's Wives will be held on November 16 at Church House at 8 p.m., followed by a bring and buy sale.

The Mothers' Union also have their annual meeting in November—on Tuesday 9 at 2.30 p.m. in Church House.

Church flowers. Many people have commented recently on the beautiful way the church flowers are so often arranged—many thanks to all who take their turn in this.

St. Anne's news

Mistletoe, jonquill, wild lilac and nasturtium—not a seedman's catalogue but some of the colours that now brighten the walls of St. Anne's School and hall. Gone are the days of dark brown and useful green which were once the drab uniform of schools. New brightness and gaiety lighten every room and make the school a real children's garden.

The new playing field has at last come into full use and two matches have been played successfully. The first was a friendly match and the second our first league match against English Martyrs. The team has got off to a very good start with a win at home and a win away against Katesgrove. We hope that

this success will be maintained.

The congregation at St. Anne's congratulates Mr. Frank Angers on his recovery from a serious operation and sends him best wishes for a successful convalescence.

LOOKING AT ROOTS—

A preliminary meeting for those people who find it difficult to accept the Christian Faith led to a lively discussion. The group meets again in Caversham Rectory on Thursday, October 28 at 8 p.m. when a number of people will produce a statement of belief which they could accept, and these will be compared with the Apostles Creed. Any one is most welcome to attend.

Emmer Green

We apologise to our readers at Emmer Green for the fact that no news from that district has been received by the time we went to Press.

READING STARTS COUNCIL OF CHURCHES HISTORIC OCCASION

THE FIRST AND inaugural meeting of the Reading and District Council of Churches was held on Tuesday evening, October 5, at the Methodist Church Hall, Waylen Street.

The Rev. Lawrence Wheeler presided in the unavoidable absence of Mr. Peter Emery, M.P. Some one hundred and fifty representatives attended from the Anglican and Free Churches of the district, together with some "observers" from the Roman Catholics.

The first resolution, to form the council, was passed by an overwhelming majority; a second, approving its proposed constitution, was similarly endorsed.

OFFICERS ELECTED

The Rural Dean of Reading, the Rev. Douglas Bean, was elected chairman; the Rev. L. Wheeler, vice-chairman; Mr. Frank Button and Mr. Roger Jeffrey were elected secretary and treasurer. The Executive Committee (five clergy and five laymen) includes the Rev. J. G. Grimwade and Mr. C. Buck, from Caversham.

Discussion made it clear that the ecumenical activity already in operation, e.g. in Caversham and Tilehurst, was to be fully recognised and, if possible, developed; it

was also hoped to initiate similar efforts in other Reading districts. In particular, the establishment of the council would provide a central organisation to co-ordinate and integrate all Christian activity (e.g. Christian Aid) in the area.

The council would also act as the local expression of the British Council of Churches, which is the national agent of the World Council.

COMMON CALLING

The "basis" of the Reading Council is the same as the British Council: a fellowship of churches which "confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and, therefore, seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

R.C.G.

WE RECORD

Baptised

ST. PETER'S

September 5
Heidi Fischer
Sarah Fry
Peter Robinson

ST. JOHN'S

September 12
Julie Bailey
Nigel Coates
Jacqueline Conyers
Nigel Lambert

ST. ANDREW'S

September 8
Naomi Collett

ST. ANNE'S

September
Philip King
Dominique Bourke-Cockran
Tracey Lynch
Susan Lynch
Margaret Cheung

CAVERSHAM METHODIST

August 8
Beresford Dickson
August 22
Andrew Blake

CAVERSHAM HEIGHTS METHODIST

August 15
Ronald Bernard
September 5
Bruce Cox
Karen Tait

Married

ST. PETER'S

September 4
Kenneth Gaynor and Eileen Harmer
Edward Long and Moya Gibson
Michael Frances and Susan Gardiner

ST. JOHN'S

August 30
Hugh Roberts and Carol Maynard
September 18
Alan Porton and Susan Colby
September 25
Roger Morland and Jennifer Platt

ST. ANNE'S

September
Keith Morris and Anne McAdden

Michael Clarke and Monica Towner
Peter Lennon and Maureen Glass
Leo Waldeck and Wendy Margetts
Robert Head and Teresa Cummins

CAVERSHAM METHODIST

August 21
Derek White and Cella Brooker
September 18
Clive Wooldridge and Marilyn Edwards

CAVERSHAM BAPTIST FREE CHURCH

September 25
Alan Oliver and Joan Worthington

ST. BARNABAS

July 10
Peter Clements and Mollie Verdin
July 17
Peter Anderson and Eileen Lovegrove
August 7
David Harris and Christine Willis
August 14
Donald Fraser and Diana Brimble
August 28
John Moore and Susan Eagles
September 3
Julian Dean and Janet Ford

Buried

ST. JOHN'S

September 1
Reginald Fisher
September 21
James Worswick

ST. ANNE'S

September
Joseph Crowley
CAVERSHAM METHODIST

August 13
Kathleen Kerley
Charles Bateman

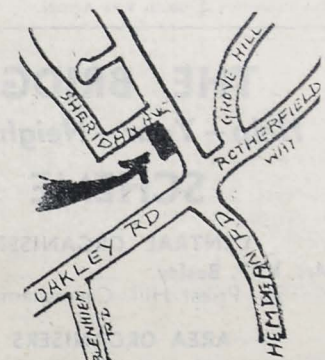
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September 5
Ernest Bartlett

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SUNDAY SERVICES

ROMAN CATHOLIC	CHURCH OF ENGLAND
St. Anne's	St. Peter's
8.00 a.m. 9.30 a.m., 11 a.m., 7 p.m. Mass	8.00 a.m. Holy Communion
Our Lady of Caversham	9.15 a.m. PARISH COMMUNION
9.30 a.m. Mass (except 1st Sunday when at 8.30 a.m.)	11.00 a.m. Matins
BAPTIST	12.15 p.m. Holy Communion
Caversham	6.30 p.m. Evensong (1st Sunday 3.15 p.m.)
11.00 a.m. and 6.30 p.m. Worship Communion after Evening Service 1st Sunday, after Morning Service 3rd Sunday	11.00 a.m. Sunday School
2.45 p.m. Sunday School	Infants — Hemdean House School
North Caversham	Juniors — Baltimore Hall
10.45 a.m. and 6.30 p.m. Worship Communion after service on 3rd Sunday	St. John's
METHODIST	8.00 a.m. Holy Communion
Caversham Heights	9.15 a.m. FAMILY EUCHARIST
11.00 a.m. and 6.30 p.m. Worship	11.15 a.m. Holy Communion
10.15 a.m. Sunday School	6.30 p.m. Evensong (3rd Sunday 3.15 p.m.)
Senior Dept.	11.15 a.m. Sunday School
11.00 a.m. Sunday School	Church Hall
Junior and Primary Depts.	St. Barnabas'
Cosbrook Road	8.00 a.m. Holy Communion
11.00 a.m. and 6.30 p.m. Worship	9.15 a.m. FAMILY EUCHARIST
11.00 a.m. Sunday School	6.30 p.m. Evensong (4th Sunday 3.15 p.m.)
SALVATION ARMY	9.15 a.m. Sunday School
Prospect Street	Church Hall
3.00 p.m. Young People	St. Margaret's
6.30 p.m. Adults	Mapledurham
CAVERSHAM HILL CHAPEL	8.00 a.m. Holy Communion
11.00 a.m. and 6.30 p.m. Worship	(2nd and 4th Sundays)
10.30 a.m. and 3.00 p.m. Sunday Schools	9.15 a.m. PARISH COMMUNION
	6.30 p.m. Evensong

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Assistant Clergy:

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The Rev. Raymond Hutchinson (Priest-in-Charge of St. Barnabas')
St. Barnabas' House, 33, Grove Road. Tel.: 73095.
The Rev. Roger Packer (Priest-in-Charge of St. Andrew's)
St. Andrew's House, Harrogate Road. Tel.: 72788.
The Rev. John Stevenson (Priest-in-Charge of St. John's)
St. John's House, 9, South View Avenue. Tel.: 71814.

BAPTIST

The Rev. L. S. Lewis, 8, Kidmore Road, Caversham
Tel.: 73633.

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Pastor R. J. Eccles, 119, Peppard Road, Caversham.
Tel.: 74529.

METHODIST

The Rev. E. B. Wright, 17, St. Anne's Road. Tel.: 72223

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The Rev. E. J. Morgan (Assistant priest).
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Mr. F. C. Moore (South Caversham),
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Mr. K. J. Nicholls (East Caversham),
190, Henley Road, Caversham, 77405
Mr. W. A. Vincent (West Caversham),
12, Albert Road, Caversham, 72965
Mrs. G. Thompson (Mapledurham),
205, Upper Woodcote Road, Caversham, 71328

METHODIST CHURCHES

NOVEMBER PREACHING APPOINTMENTS

Caversham	Caversham Heights
7—Mrs. C. Bates	11.00 Rev. E. B. Wright
Rev. E. B. Wright (1)	6.30 Mr. E. J. Stenner
14—Rev. E. B. Wright (2)	11.00 Rev. E. R. Bishop
Rev. A. J. Badcock	6.30 Rev. E. B. Wright (2)
21—Mr. M. Calvert	11.00 Rev. E. B. Wright
Rev. H. R. Tourtel	6.30 Mr. J. Cooper
28—Mr. R. W. White	11.00 Rev. E. B. Wright
Rev. E. B. Wright	6.30 Rev. W. A. A. Tutt

Notes: (1) Overseas mission s. (2) Holy Communion.

CAVERSHAM NORTH BAPTIST FREE CHURCH

(Kidmore Road)

PREACHERS FOR NOVEMBER

Morning	Evening
7: Mr. G. C. Muldowney	Mr. W. Morrow
14: Rev. W. V. Pitts	Rev. W. V. Pitts
21: Mr. W. Prior	Mr. W. Prior
28: Mr. A. Leitch	Mr. A. Leitch

Family Worship at 10.45 a.m.
Evening Service at 6.30 p.m.
Communion following Family Worship on 3rd Sunday in each month.

CAVERSHAM BAPTIST FREE CHURCH

SUNDAY SERVICES

November 7: 11 a.m. and 6.30 p.m. Reverend L. S. Lewis.
2.45 p.m. Sunday School Prive Giving.
November 14: 11 a.m. and 6.30 p.m. Reverend L. S. Lewis.
November 21: Church Anniversary—Dr. G. Henton Davies.
November 28: 11 a.m. and 6.30 p.m. Reverend L. S. Lewis.

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Wednesday—Toddlers' Club. Caversham Heights
Methodist Church Hall, 9.30 to 12 noon
(Ages 1—5).
Wednesday—St. Anne's Marian Group. West Memorial
Hall, 9.30—11.30 a.m. (2½ to 5 years).
Thursday—St. Peter's Wives' Playgroup. Baltimore
Hall, 9.15—11.30 a.m. (Ages 1—5).

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Africa faces its year of hunger

worst drought for 30 years

THE WORST DROUGHT CONDITIONS IN PARTS OF SOUTHERN AND EASTERN AFRICA FOR 30 YEARS HAVE BROUGHT HUNDREDS OF THOUSANDS OF PEOPLE TO THE EDGE OF STARVATION.

Bechuanaland, Basutoland, Swaziland, Matabeleland and Kenya are the main areas affected at present, but before the next harvest in March or April — and the prospects for that are not good — destitution and near starvation will have claimed many thousands more in Tanzania and Uganda.

This was the substance of a report given by a senior Oxfam official, Mr. Gordon Ash, who is back in London after a two-month tour of the drought areas.

He also produced a new portfolio of photographs—emaciated and dying children; others with hideously swollen bellies from advanced malnutrition; vultures, too gorged to fly, hopping obscenely round the carcasses of cattle scattered over the newly-made desert.

These photographs and Mr. Ash's report will be the basis of a campaign to raise more money to add to the £87,000 which has already been given in grants to the five countries since the spring when the drought became more serious.

CATTLE DIE

The drought is worst in Bechuanaland where for four years the rainfall has been well below the annual average of 25 inches. Last year it was only 9.06 inches. The people live on their cattle but last year one-fifth of the total cattle population died. This year the estimate is that another half to a third of the cattle will die.

The effect on the country's 542,000 people is that one in five is destitute, with the likelihood of the proportion rising to one in two. A state of national disaster has been proclaimed and the Government's bravest talk is of survival.

Oxfam's contribution to Bechuanaland, to supplement other relief work, has been £25,000 worth of sor-

ghum seed, to enable another crop to be planted, and money for borehole drilling, the construction of dams, and for two trucks to help to distribute food.

In Basutoland, where it is estimated that 50 per cent. of the population is malnourished, Oxfam has provided £5,000 for an airlift of food to mountainous areas, in which failure of crops because of drought was followed by deep snow and sub-zero temperatures.

VETS HELP

South Africa is playing a part in relieving the situation in Basutoland and Swaziland. A hundred thousand bags of grain for emergency feeding has been given by the South African Government to Basutoland, and South African veterinary officers were sent into Swaziland to help to deal with a widespread outbreak of foot and mouth disease.

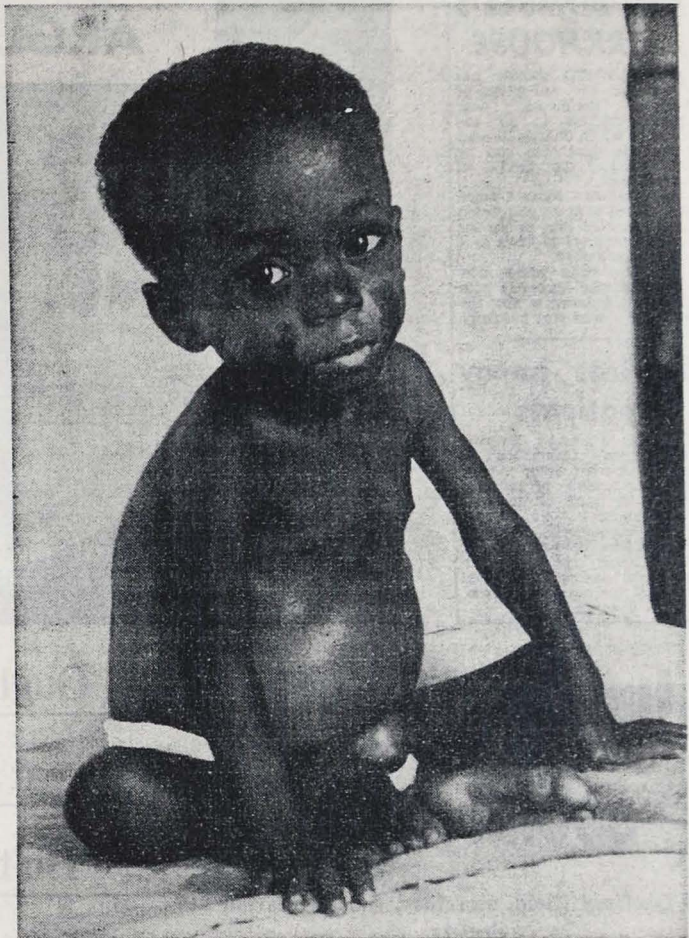
Oxfam's efforts in Africa are generally divided almost equally between supplying funds for emergency feeding and for self-help schemes. In Kenya this year, for example, £10,000 has been spent on emergency feeding and £10,000 on subsidising the seed of a drought-resistant and quick-maturing maize.

Even in the middle of the present emergency, grants for seeds, boreholes and dam building are being maintained. Oxfam's overseas aid officer, Mr. K. Bennett, said that it was hoped that the proportion of funds spent as an investment against future famine would be increased.

In some of the drought areas large numbers of people have been forced to migrate in search of food for themselves or their cattle. Permanent damage has been done to woodlands in Matabeleland and to large stretches of the Turkana's land in Kenya.

FAMINE

Even if the rains are good in the next few months 1965 is already established over hundreds of thousands of square miles as "the hungry year"—taking over the date mark that until now was given to the famine of 1930.



This little boy was suffering from malnutrition before being admitted to hospital at Lagos, Nigeria. Aged two years four months, his weight was 12lb. 10ozs.

IS THE LEGION FADING? Membership goes up at last

OLD soldiers never die, they only fade away: if this is true the British Legion must surely fade away, too, 30 years from now — or attempt to find for itself a new vocation.

What is the future of the Legion two decades after the end of the second World War? Does it stand more than a 50-50 chance of survival in the age of the space race and the Welfare State? Are its aims and outlook now outmoded?

Today the Legion looks back over nearly half a century on a proud record on behalf of ex-Servicemen. But of its original members, who served in the 1914-18 war, it is losing 16,000 to 20,000 annually.

In recent years allegations have been made of increasing apathy in some of the Legion's branches, but for the first time for ten years membership is at last on the increase.

Increase

Last year there was an actual increase in total membership of some 19,000. The present membership stands at about 750,000. It was 1,230,000 in 1948.

By
Brian
Dexter,
Birmingham
Post

Many people outside the Legion believe that apart from Poppy Day and Remembrance Sunday the parades and pilgrimages should be done away with altogether—and why on earth not? There is, many Legion members are themselves the first to admit, too much "ballyhoo," but it will need a down-and-out revolution in the ranks to cut it out.

There are now some 4,700 British Legion branches scattered throughout the length and breadth of Britain and in several countries overseas. Some are thriving but others struggle along with fewer than 30 or so members.

Drive

Now another massive drive for new members is to be launched. Thousands of leaflets giving facts about the Legion and claiming it provides "a social life with a purpose" are to be distributed throughout the country during the winter.

It is the proud claim of the Legion that nobody in Britain lives more than five miles from a British

Legion Service Committee, where any ex-Serviceman who may have fallen on hard times can claim immediate temporary assistance.

Normally clubs can accept up to ten per cent of non ex-Servicemen honorary members, but in certain difficult cases this has been stretched to 30 per cent, somewhat to the disapproval of the old guard.

New ways?

Mr. R. L. Pennells, editor of the *British Legion Journal* believes the Legion must find new ways of keeping its members interested or membership will start to decline once again. He would like to see it attempt to do far more to promote faith in Britain.

He listed its three greatest needs as: more funds for welfare work (this means a bigger Poppy Day collection) increased membership, and the necessity for more branch members to be prepared to take on an active job of work, mainly on the administrative side.

300,000 helped Aid work

Some Christians are tending to become embarrassed by working for Christian Aid when they consider that other agencies, without "Christian" in their title, perform a similar task, says the *Bulletin* of the British Council of Churches.

In reply, it points out that the B.B.C., through its department of Christian Aid, has been charged by the Churches to perform this task on their behalf and to demonstrate that this is a Church-to-Church activity across the world.

"As Christians in Asia, Africa and Latin America try to fulfil

their responsibility in their own country, both in emergencies and in relation to the development programme of their governments, so also Christians in this country are brought closer together in order to work to meet their requests," the article continues.

"In very many instances local Councils of Churches have sprung directly out of local Christian Aid activity, and we should not forget the ecumenical potential in the existence of nearly 2,000 local Christian Aid committees, and nearly 300,000 voluntary workers in Christian Aid Week."

JACKDAWS IN MR. BUMBLE'S WORKHOUSE

A PLANNING dispute has halted the demolition of Barham workhouse, near Ipswich—reputed to be the model on which Charles Dickens based the workhouse run by Mr. Bumble, the beadle in *Oliver Twist*.

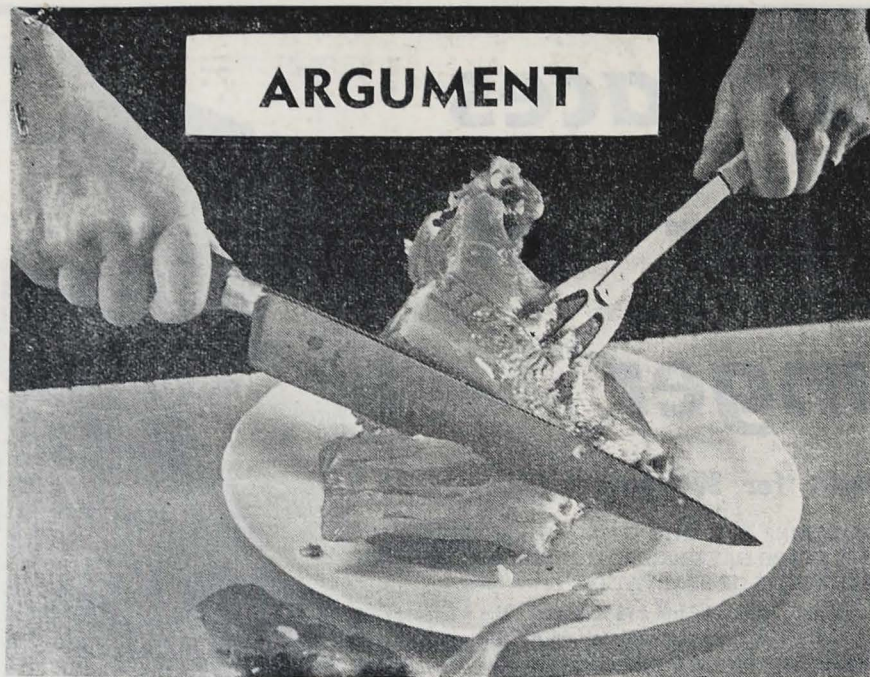
East Suffolk County Council has refused to grant permission for an Ipswich firm to use the site which covers 17 acres as a car breaker's yard.

The one wing which now remains of the sprawling 18th Century workhouse is now the haunt of a colony of jackdaws.

Services annoy patients

Bromley (Kent) Hospital Management Committee is to consider what action to take over the holding of religious services in wards of hospitals in the group.

At Farnborough Hospital, some patients have complained about having services "thrust upon them" against their wishes and that the noise of the services is disturbing.



They help out—and enjoy it

THE 10,000 old age pensioners in High Wycombe have been adopted by teams of teenagers who do their shopping, housework, write letters, decorate and keep them company . . .

"I don't know how it exactly all started, but it is rapidly snowballing and the youth of the town are doing magnificent work," said Mrs. Marjorie Warwicker, the old people's welfare officer.

"The wonderful thing about their visits is that they obviously enjoy what they are doing—and we enjoy having them."

Boys from the grammar school are taking part in a survey of the town's 16,000 houses for the Central Aid Society to discover exactly how many old people there are living alone who need help.

New career

Atom scientist Mr. Cyril Lewis, 51, and his 25-year-old son, Peter, were both ordained as clergymen by the Bishop of Blackburn, Dr. Charles Claxton.

Mr. Lewis gave up his work at the Springfield atomic energy factory, Salwick, near Preston, to enter the Church. He is an expert on atomic reactor fuels.

Immoral, anti-social habit

by Geoffrey Rudd, secretary, the Vegetarian Society

THERE is no doubt that we are physiologically akin to other creatures, especially of the mammalian group to which we belong; and that man must have evolved for millions of years living on fruits, nuts, grains and succulent leaves.

The inference is that the further away we get from this diet the less likely we are to be healthy; this is borne out by national health statistics which show the biggest flesh-eating nations to have the biggest incidence of disease.

Flesh-eating involves animal exploitation and killing. It perpetuates a selfish disregard for other creatures. Few would eat meat if they had to do their own slaughtering. The death of a highly sensitive creature is not pleasant to watch, and that is why slaughterhouses are closely guarded, and why parties of school children are not conducted round them as part of their education. If they were the meat trade would decline.

Barbarism

The humane killer is slightly better than a poleaxe, but there are few humane slaughter laws in the countries where a big proportion of our meat originates—New Zealand, Australia and South America—where most animals can expect, and receive, partial stunning (perhaps), slit throats and disembowelling while still kicking in their death throes.

We do not wish to appear hysterical about this, or exaggerate the actual cruelty involved, but the processes should not be forgotten. If we eat meat we share in the acts of barbarism.

It is true that the meat industry gives employment to thousands of people; herdsmen, slaughterers and butchers. But surely there are more rewarding occupations—what cultural benefit is there in ensuring that someone shuts out compassionate feeling and callouses his soul against suffering and pain?

Land which will produce one ton of beef will produce 10 to 20 tons of highly nutritive food, suitable for direct human consumption in the same time—without any of the disadvantages inseparable from flesh foods, and infinitely cheaper.

A flesh-eater needs about three times as much land to support himself and his herds as a vegetarian (1.63 acres as against 5 or 6 acres). Since there is only about one acre of fertile land in the world per person it means that someone will be robbed of a fair share by the flesh-eater. The world population will be doubled by the end of the century (2,500,000,000 now, and 5,000,000,000 then).

For every 100lbs. of dry substances eaten by cattle only 4lbs. comes back as flesh-food of very doubtful value—a wasteful and costly method of obtaining food.

We veil our minds against what happens between the pasture and the plate. If we eat meat we perpetuate many atrocities—even ordinary margarine involves the agonising death of whales and seals. We live against a background of unnecessary cruelty and killing. We ensure subnormal health by eating putrefying flesh and this leads to vivisection, vaccines and drugs to find ways of cheating the inevitable results of wrong living.

Immoral

If our definition of moral behaviour is acceptable, eating meat is clearly immoral, for apart from it being selfish to kill sentient creatures unnecessarily for food, the reactions on health, world economics and spiritual quality are obviously anti-social.

ARGUMENT

Ought we to
eat meat?

Isn't it just

refined

cannibalism?

THIS IS DIFFERENT

People overseas are no strangers to Hunger, Disease and Poverty. Death to them is never far away.

Widespread STARVATION IS DIFFERENT.

Throughout Southern Africa, especially Bechuanaland, the countryside has been in the grip of the longest and most severe drought in this century.

There has been almost total loss of the maize crop—staple diet of the people. Thirst and starvation have meant immense loss of livestock.

Ninety per cent. or more of the people of these countries live by subsistence farming. Maize provides their food, occasional sales of livestock, hides and wool supply their other needs. Where crop and stock are both lost their plight is desperate indeed.

Tragic reports arrive daily. Many missions are unable to give even one protein meal weekly. Some areas report heavy child mortality from gastro-enteritis.

Unless immediate, massive and practical aid is sent thousands will die this year and next year will see another famine.

Some of these territories are British Protectorates on the eve of full independence. This crippling blow to all their brave and determined efforts to develop their own countries is doubly tragic.

Generous British Government aid is being rushed to the stricken countries.

Personal giving can also play a vital part.

Please show your compassion by sending your gifts quickly, generously; lives are at stake.

AFRICAN APPEAL

WAR ON WANT

9, Madeley Road, Ealing, W.5.

(See article on page 5)

Better source of protein

By L. A. Klein, head of a hotel and catering department, College of Food

MAN has evolved to his present state by overcoming the natural hazards which stimulated his early evolution. The killing of other animals progressed from neolithic man killing for clothing, then curiosity and hunger led to an exploratory meal.

Since that time the diet of man has been provided from both the plant and animal kingdoms. Man suffers few of the limitations of the true herbivores or carnivores. Man is distributed over the entire surface of the world. Some regions are more affluent than others. It is true to say that the more affluent the greater the animal part of the diet.

In general the animal foods are, bulk for bulk, better sources of proteins than foods such as cereals. The arguments of acre yield cannot expect much sympathy from the Eskimo! Much of the land used for animal production is usually only suited to that purpose.

The problem of human population explosion would be better met by universal birth control than by universal vegetarianism. The intensive numerical increase of any living group is only accomplished at the expense of other living groups. A reduction in the breeding rate of man would be as great as an expression of regard for the animal kingdom as a reduction in consumption of animal foods.

Regulations

The discovery of the palatability of meat was followed by the development of agriculture. This process was continued throughout history to the present day where most countries have stringent regulations concerning the humane slaughter of food. By prior appointment most public abattoirs are open to visits by organised parties, providing this does not interfere with the normal day to day running of the business. Film and slides on loan which show exclusively the humane slaughter techniques are available.

In writing of the horrors of the abattoir the vegetarian for-

gets that the remoteness of such practices from the mass of the population is a natural result of social life and centralisation. The majority of people who eat meat and other animal foods are cognisant of the fact that humane slaughter has occurred at some stage or other. It is not necessary for them to carry out the actual slaughter, and they may in some instances be directly concerned with the welfare of the slaughterer.

First M.O.H.!

The use of animal foods, these include milk, cheese, eggs, etc., is part of our culture and enables us to obtain a varied diet. This can, with the use of animal foods, be made to have great interest as the combinations of the ways in which these foods are prepared and presented are much too numerous to summarise in this short article.

If we are to believe historians, nay even to the Old Testament, in the book of Leviticus, beasts were offered for sacrifice. Then Moses was considered by his people to be the first Medical Officer of Health, so ensuring the observance of proper religious ritual!

Editors

please note:

"Christian News" has moved. We are now at 319, Gazette Buildings, Corporation Street, Birmingham 4. Telephone: Central 2275.

A letter from Auntie Julie

Ever been to Twee Buffels?

DEAR Children,— Somebody has just given me a nice new atlas. It shows practically every town in the world, and describes how you can find out where they are in a very good index at the back.

You know what an index is. It is a list of names or subjects which are referred to in the book itself and it usually shows which page you can read more about them.

On a map the index is rather different. It shows you the page, and the latitude and longitude, and you can turn up the page and spot exactly where places are within seconds.

There are some very interesting places, with strange names, which I would love to visit. There's Tuscaloosa, Paragarenga Harbour, Kam Keut, Luddendenfoot, Twee Buffels, Tump, Zas and Bregninge, to mention just a few. If you like you can look all those places up, and make a list showing which countries they come from.

The names of some of the foreign places sound very strange to us, and we have a job sometimes knowing how they should be pronounced. How about Mljetski? Very difficult.

But some of the names we give to our towns are just as mystifying if you are not familiar with them. I have heard foreign people refer to Reading as Reeding, and Derby to rhyme with Herby. So we always have to make an allowance for people who are struggling to express themselves in our language for the first time. And we should never laugh at them.

All my love,
AUNTIE JULIE.

And a letter from Jacqueline about her garden

Dear Aunt Julie, I am writing to tell you that I have got a little garden of my own. We have not long moved here and my mum has given me a little garden.

I keep the weeds out of it and I have had a lot of flowers given me by the lady who I go errands for.

My mum has a big garden and my little garden is at the bottom near my rabbit's hutch.

I bought a stone frog and two dwarfs with my pocket money.

JACQUELINE OSWALD
Age 10

Dovedale Road,
Erdington,
Birmingham.

THE GENTLE ART OF MAKING A COMPLAINT

By Laurence Yardley

COMPLAINING is an art. Take the time I discovered that a ginger cake fresh from the supermarket had a soft furry covering of green mould. I sat for a while and gazed at it. First instinct was to hare round to the public health people and complain to them.

But steady on, old lad, that would mean going to court and an awful lot of bother. Ring up the supermarket manager and give him a touch of the righteous anger. Better... but not quite right. It wasn't reasonable to get cross with him. Seemed a decent, efficient fellow. Always hacking away industriously at lumps of cheese. Best idea of all—ring him up and be just ever so slightly hurt.

So that's what I did. "Look here, old fellow," I said, "expected better things of your firm, you know. Of course it wasn't perhaps your fault, but it might be an idea to check on the staff when they check the stuff."

The man was round at my place in five minutes flat, smelling ever so slightly of that cheese. He'd put a personal complaint through to the bakery on my behalf already. They'd be round. They'd "see me right." I toyed with the phrase lying sleepless in my bed at night. What could the man mean? A tenner silence money? As much ginger cake as I could eat for life?

Two months went by and nothing happened. Then one day there was a packet of biscuits in the garage, with a hand-written note.

"Dear madam," it said, "sorry about the mouldy ginger. Accept this with our compliments." And the chap had spelt compliments wrongly. Wrong spelling makes me furious. I always complain about it.

Amazing

THOSE people who pay sixpence a week to have their postcard adverts displayed outside newsagents' shops have me for a sucker.

At what they have to say is irresistible because they generally make the most amazing spelling errors, and if there's one thing that works me up into pleasurable indignation it's to find the public being invited to inspect a mis-spelt word.

Content yourself with a hat!

FUR is flying in this winter's fashion battle. If you can't win the pools and get yourself a coat, content yourself with a hat. Bonnets abound, and they must be furry.

They are not the only things that are going to people's heads. This is definitely the Comeback of the Hat, for one season at least. All those hitherto unhatted girls who fell for the summer's flower-printed pull-on sunhats are getting the habit now. Not only do they don their sou-westers at the first sign of rain; they are actually wearing hats for hats' sakes. There are helmets galore, there are felt hats with cut-out brims, and there are stetsons to go with your cowboy boots and tough-guy look.

Hats are getting the Op-Art treatment too. In fact Op-Art is spreading rapidly. You can now sew pieces of Op-Art felt onto your dress—the latest in the run of Op-Art-isms. I have a feeling that by the end of the winter a lot of us will be suffering from Over-Op-Art-itis.

Spotting a landlady advertising accommodation, therefore, got me into the right frame of mind for complaining. The newsagent's wife was in control of the day's business, and she was fat, benign and honest.

"Look here," I said, "you'll make yourself the laughing stock of the district with the spelling you've got on some of those adverts outside. They really are awful, you know—no wonder we can't teach children how to spell properly."

She received this with silence, and studied my face.

"Aren't you," she said, "the chap who works on the evening paper?" She was right. I was a sub editor on it.

"Well," she said, "take a look at this." She offered me that evening's copy. In a headline on the front page we had the word parallel. Only the way we had it was parralel.

"We're only human," she said.

Give up

IT is incidents like this which make you feel that you can't win. You give up. If a man knocks you down on a pedestrian crossing you smile and apologise for being in the way. If you find cigarette ends in your beer you reflect cheerfully on the fact that at least your wife has not run away with the milkman yet, and walk out silently.

It wasn't long after deciding that I would never complain again that my friend Gerry came round. His wife found a grub in a box of chocolates, he said. She had sent them back to the makers and they had sent by way of replacement the biggest box of chocolates they had ever had in the house.

Then a distant relative wrote for the first time in years. She had spotted a grammatical inconsistency in an advertisement, and wrote to the firm. They sent her a cheque for £50.

Now I want to complain to somebody—about my luck.

To whom, would you say?

Goggles

IS PERRY MASON A RELIGIOUS BROADCASTER?

IT doesn't seem to me that religious broadcasting is having anything like the effect on what people really believe that non-religious broadcasting has.

Non religious broadcasting has a much greater religious significance than religious broadcasting.

That needs to be put several different ways before it is properly said. Try: television viewers have their ideas about right, wrong, man and God kicked about more by straight detective stuff than by any number of Meeting Points, or About Religions, or Epilogues.

No doubt television religion has a very large audience. But I don't think anybody takes it seriously, unless it is looking at, say, Christianity as an objective historical thing. An agnostic tells me that he watched enthralled until past midnight when the BBC filmed their first scholastic discussion on the origin of the Gospels.

Tip-toe

I think the people who watch religious services and all that agonising tip-toe-through-the-crime-wave stuff that passes for religious discussions are the people who have a built-in religious switch. You only have to approach them with the right smile and put on the pulpit voice and

Television

they come over all go-go and while the religion lasts their minds are switched off.

People who tell you that they are not religious are really extremely religious—only they don't mean Jesus Christ, or Mohammed. They believe in Perry Mason as a symbol of infallibility; the Sullivan Brothers as a plumbline of moral correctness; the Defenders as a guardian of the downtrodden.

And moreover the standards of right and wrong which are so very well dispensed by these dramatic prophets become the standards of their devotees. How will it be if I get to heaven and find in the minutes of God's planning conferences that the persons have been given up in our time, and these chaps put in their place as non-religious truth salesmen?

If that is true, then perhaps the religious broadcasting boys could fold their tents except for putting out straight forward shouts of praise. After all, when it comes to moral dialogue and the sifting of ideas about life, give me Dr. Finlay, even, rather than a discussion among clerics.

I believe his case-book has a great effect on the religious life of this country. And people watch without being embarrassed, and while they are still thinking.

A book is an 'in' gift now

THERE are people who think that a book is a dull sort of present to give. "I couldn't think what to give John," they'll say, "so I gave him a book."

I don't know about you, but I think a book is one of the nicest presents to receive—provided, of course, it isn't a textbook on metaphysics when all you're interested in is cooking.

Large American firms, who tend to shower special customers with gifts such as bottles of whisky, fountain pens and desk sets, are turning to books. They have a "more permanent quality," apparently—they certainly last longer than a bottle of whisky. With so many women in big business now, a book is really more appropriate. Discerning industrialists will doubtless study clients' special interests and tastes in literature, and cater for them accordingly. Which makes me wonder what kind of books business-women read?

Actually, the idea is gaining favour in Britain and among

the pioneers have been certain big hotels who make a practice of placing some goodwill token in the suites occupied by their visitors.

When it comes to books, the choice is wide enough; about 2,000 new books are published monthly in Britain alone. A single month may see the appearance of 40 books on commerce, 26 on domestic science, 35 on travel, 63 on engineering, 98 on political science and economy, as well as 57 under the general heading of industry, to say nothing of 325 novels and other works of fiction.

If the book-giving trend develops in this country the publishing trade should flourish. Joan Best.

5/- PIECES WANTED
£10 each paid for the following: 1818 to 1820, 1826, 1831, 1839, 1844, 1902, 1927 to 1934 5/- pieces must be in F.D.C. mint condition for this price.

SEARLE, No. 10, Office, Bridge House, Newton Abbot

"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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The Bishop of Coventry:
"You are being sniped
at."

THE Bishop of Coventry, Dr. Cuthbert Bardsley, told the conference during Saturday afternoon and evening:

"We are living at a time when it is popular and rather fun to throw brickbats at the establishment, of which the national Church is a prominent feature. Furthermore it is a time when scholars are seeking to re-express the Christian faith in order to make it more digestible and understandable to agnostics in a technical and scientific age."

"But in some cases they seem to have fallen over backwards in this attempt, so that to humble and devoted churchmen nothing seems to be left of the gospel, of the historic Christ, or of the supernatural."

"It is not easy for you men of the Church. Even from within you are being sniped at and lampooned. Clever young clergy seem to take particular joy in lambasting church people and pouring scorn on regular churchmanship. Dignitaries and lesser satellites seem to think it clever to ridicule church societies like yours and the Mothers' Union."

"Today there are those who, in their desire to capture the allegiance of the outsider, clip, cut down and water the gospel. There have been periods in church history when church people have been too little concerned about their neighbour, and it is right that we should have a renewed emphasis on good neighbourliness. But the danger is that now we are forgetting God altogether."

Encouragement

In the evening, the Bishop returned to the theme when, in the presence of Mr. Kenneth Lamb, head of B.B.C. religious broadcasting he said:

"The Christians of this country need encouragement. They need constructive teaching about the Christian faith, and broadcasting perhaps should not be so heavily weighted in favour of the *avant garde* school of revolutionary modernists."

"There is a very real place for them, but need that place be quite so large in proportion to the total? The *avant garde* school of thinkers in the churches should only be given a fair share of the programmes."

"Most church people are ready and happy to see humanists have their place in the programmes. This is a free country and they have their right to a share. But when a humanist meets a Christian in

I COVERED what looked like being the most interesting parts of the Church of England Men's Society conference in Birmingham last month.

And because I am a Christian I am seething about it. On two counts:

- (1) The sheer amateurism of the organisation as far as looking after Press representatives went.
- (2) The irresponsible remarks of the Bishop of Coventry (see below).

A lot of backslapping will by now have circulated in the weekly and monthly religious Press about how stimulating, challenging, and significant, this conference was.

No doubt most of it was all of that.

But let's get these two things in focus.

This was a conference about "The Christian Use of Mass Communication." That is, how to use the Press and broadcasting organisations to get over Christian belief and a feeling that the Church and its people are alive and worth listening to.

But Press men who attended parts of the conference were given the impression that they were little more than intruders. Witness:

The "Birmingham Post" and the "Guardian" representatives were refused access at first to copies of the results of two surveys referred to in detail by speakers on Saturday night. They had to demand copies, and only got them after an emergency high level consultation.

dialogue more care should be taken to ensure that the Christian is of equal weight intellectually and by conviction. There have been glaring illustrations of when brilliant and convinced humanists have been out against rather inadequate Christian apologists."

During a talk on the work of the Religious Broadcasting Department of the B.B.C., Mr. Lamb told the Bishop:

"The aim of religious broadcasting is to try to show the continuing, contemporary relevance of the Christian faith to everyone whom we can attract to watch or listen."

Very small

Referring to the *avant garde* school of thinkers, Mr. Lamb said: "You will find that the proportion of programmes which might be described as controversial in this sense and the proportion of speakers drawn from that particular group is very small indeed. It's rather less than five per cent. of television output."

As a journalist, I want to say this about the Bishop's remarks:

To talk about "bright young clergy taking a joy in lambasting church people" is just not true. Young clergymen who are trying to find exciting ways of presenting the fact of Christ to

people who need Him are in anguish over what they see to be their responsibility.

No joy

There is no joy in knocking the church or its people. It simply offends everything they know to be true to see the body of Christ squatting listlessly in an eventful world like this.

It offends them to hear the mouthpieces of Christ speaking gibberish; to see the hands of Christ held up in mock shock at the world's naughtiness; to lead disciples of Christ who believe He lives chiefly inside church walls.

These men are not ashamed or afraid to move out of the sheltered intellectual caverns where the Church has mouldered for long enough.

If this is a faith worth having it is a faith worth braving out in the world of ideas, and matching up against the best that any man can pit against it. It isn't stupidity, but honesty, which necessitates that sometimes a Christian in dialogue with a humanist may give no answer.

What is the Bishop of Coventry afraid of? Is he defending the faith or is he really scared of radical thinking?

It was disappointing to hear a man of his standing attack

Twenty Press invitations had been issued, but there was no Press table, or reserved chairs, to help journalists take their notes. Ten minutes before the start of the meeting, a small table was rushed in for the convenience of five reporters. Other newsmen were dotted about the body of the hall.

A photographer from the "Wolverhampton Express and Star" was only allowed in after an argument.

I complained to the conference secretary. On Monday the publicity officer called in at my office to apologise, and explain that he had never done this sort of thing before.

I told him that political parties always take the maximum trouble to cater for the Press. Their image depends on it.

He said: "People are more interested in politics."

I said: "That proves how successful good public relations can be."

The publicity man is a decent chap. He admits he is an amateur when it comes to public relations.

AND HE HAD NO GUIDANCE FROM PUBLICITY MEN AT PREVIOUS CONFERENCES ON HOW TO GO ABOUT IT.

On my advice he's getting a memo out for the man who does his job at Swansea next year.

NOT SO, BISHOP

the new thinkers among Our Lord's present day disciples. If there is intellectual confusion among Christians, at least in some directions these men are giving us a wider view in our vision of the Kingdom of God.

Because of this Bishop, many loyal churchmen may be tempted to join in the activity which has done such disservice to the Church in the past; they might want to bury their heads in the sand and think all new

Below—a section of the audience.



How do you make boxing a fit sport for civilised men?

By Ernest Adkins

IT was a big night at Earls Court, on Tuesday, September 7.

Howard Winston, of Wales, was fighting the Mexican Vicente Saldivar for the featherweight championship of the world.

Singing as only a predominately Welsh crowd can, the crowd watched preliminary bouts.

John O'Brien was fighting an unknown Mexican, Jesus Saucedo, ostensibly in this country as a sparing partner to the great Saldivar. In the fourth round the little Mexican was felled by O'Brien and following the statutory count of ten was deemed to have lost on a knock-out.

The joyous shouts and cheers gradually faded when it was seen that Saucedo was not going to

get up. Stunned into silence, the crowd stood and watched as the unconscious Mexican was carried from the ring, subsequently to a hospital where he lay for many weeks in a coma.

This by-no-means-unique incident served to disturb even the most ardent fight fan, and certainly several professional observers of boxing that were present.

DISTRESSED

Jim Manning, of the "Daily Mail," gave precedence in his column to the incident, to the exclusion of the main bout, and was clearly distressed by the indifference of those responsible for staging the fight, particularly in view of Saucedo's previous record of several knock-out defeats.

Brian Glanville of the Sunday Times, a passionate follower of the boxing scene, was moved to suggest that boxing was dying, but should do so with as much dignity as it could muster.

The anti-boxing fraternity have in the past been regarded as well-meaning cranks, but now many people who regard themselves as sportsmen are asking if we can condone a sport, the fundamental principle of which is that one man violently beats another into submission.

It would be easy to dismiss boxing's attraction as an appeal to one of our more primitive instincts, for this is not entirely true.

There is much genuine aesthetic pleasure to be derived from watching a superbly conditioned athlete demonstrating the techniques of his craft.

The sheer artistry of boxers such as "Peerless" Jim Driscoll, Nel Tarleton, Ray Robinson and others has prompted us to coin phrases like "the noble art" and the "sweet science" to describe pugilism.

NO LONGER

We can, however, no longer banish from our minds the many aspects of boxing that are now troubling the public conscience.

Firstly, it must be accepted that it is just not practicable to outlaw box-

ing as we did cock fighting. Boxing has been elevated from the "booths" to the "sporting club" environment of port and pheasant. No longer a pastime of the masses, the patronage of the wealthy ensures its continuance.

Corruption is rife, but harmless; what concerns us most is the welfare of the individual, the exploration of the boxer for profit.

The question now is can we let our admiration for their talent be reason enough for us to tend to ignore the seamier side of the sport?

There are far too many fatalities (more than 30 a

year in the United States) and the game is littered with punch drunks. It is clear that more safety measures must be imposed. Surely every boxer should submit to an examination by a neurologist, not a G.P., every six months, and prior to each fight.

Managers, match-makers and promoters, the men who always win no matter who loses in the ring, must assume greater responsibilities for the welfare of the fighters. The Saucedo incident, and worse, can and must be avoided if boxing is to survive in a civilised society.