

CAVERSHAM BRIDGE 6d.

March, 1966

Incorporating National Christian News

Outpatients: Those long, wasted hours

THOUSANDS of citizens waste hours every day waiting in hospital outpatients' departments for appointments with specialists.

Why?

The short answer is that there are too many outpatients, too few hospitals, and too few consultants.

But there's more to it than that, "Christian News" asked a consultant to explain the problem as he sees it. His answers are on PAGE 3.

TOPIQUOTES

Dr. A. J. Matty, Professor of Biological Sciences, University-designate of Aston:

Whereas in the past much was heard of psychic sublimation of the sex urge, perhaps a more practical approach would be to develop an anti-gonadotrophin substance which would delay puberty until education was over. This substance could be administered in the food of children whose parents were concerned about the normal sexual development of their children.

Radio programme list:

8.30. Moral Re-
a r m a m e n t. How
M.R.A. works. 9.30.

Who Knows?

Dr. Billy Graham, speaking to military leaders in America about their work in Vietnam:

We are proud of the contribution you are making to help keep your own country free. I will ask for a special prayer that Christ will be very close to you as you do your special duties there.

Mr. Iain MacLeod:

Religious leaders should not concern themselves with politics. I believe that a man's religion is part of his private life.

The Council with a Human Touch

PEOPLE moving into a small estate of council built aged persons' bungalows at Bedford Street, Leighton Buzzard, have found their fires lit and a cup of tea and a hot meal waiting for them . . . all with the compliments of Leighton-Linslade urban council.

Concerned about the 20 old people having to make a winter move, the council laid on everything to ensure things were as comfortable and as easy for them as possible.

The council hired a removal firm to pack furniture at one end and to arrange it in each new bungalow, where Mr. David Hancocks, the housing manager, and his staff, put up curtains, lit the fires and made the beds.

The meals were free and provided by the meals-on-wheels service of the W.V.S. of Leighton Buzzard.

Among the first to move in was Mrs. Annie Randall, a 68-year-old widow, who said: "I hardly knew I was moving. The council thought of everything."

Young Soldiers help heal Maung

An orphan boy from a Salvation Army children's home in Rangoon, Burma, arrived in London for a hole-in-the-heart operation at the Westminster Hospital.

The boy's condition was diagnosed four years ago but officials could see no way of raising enough money to pay for an operation.

Help for the boy, five-year-old Maung Kyaw Thein, came through the Salvation Army children's newspaper *The Young Soldier*.

Survey spots doctors who start work late

MANY hospitals, unfortunately have not adjusted themselves to the new social climate in which "the justifiable ambition of every outpatient is to be seen as quickly as possible," says the "Practitioner."

Commenting on a survey on outpatient delays carried out by the Nuffield Provincial Hospitals Trust, "Practitioner" notes that the average time waited by patients after their appointment was 25 minutes,

while 11 per cent had to wait for more than an hour and 34 per cent for more than 30 minutes.

Waiting times were no shorter in new outpatient departments than in old ones. The survey found that the two major causes of the trouble were the unpunctuality of doctors and the poor design of appointment systems.

Of the 913 doctors observed, only 18 per cent started early or on time,

14 per cent were more than 30 minutes late and two per cent were more than an hour late.

Conversely, "the time which doctors had to wait during clinics because patients were late or failed to arrive was negligible."

The survey holds it to be "disturbing" that occasionally a clinic started late because the doctor and the appointment office staff held different views on the official starting time of the clinic.

Standards

In 1958 the Ministry of Health said that when patients had appointments in outpatients' departments:

75 per cent. should not have to wait more than half an hour.

Only three per cent. should have to wait over one hour.

Any hospital not reaching this standard needed close investigation.

Outpatient's here have at least got comfort while they wait, and wait . . .



INSIDE

- P.2 What is a successful Church? First of a new series.
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- P.7 The value of spinsters.
- P.8 Ernest Adkins asks: Who'd be a referee?

Comment

YEARS ago it was taken for granted that people went to Church. This is not to say that everybody did. Far from it. The working man was never a great churchgoer but at least he accepted as a normal part of life the fact that others did.

The people who thought churchgoing an essential part of life were the middle and upper classes. They simply — and reasonably — assumed that every Christian went to a place of worship on Sunday, and the liveliness of a church was judged by the number of people who went there. Those were the days when few people dreamt of using the words "you can be a perfectly good Christian without going to church."

Yet Christianity is still judged, by and large, by church attendance. Ask a churchgoer how his Church is doing and he's sure to answer you in terms of numbers and L.S.D.

The successful Church in the eyes of Mr. Everyman is the full church — even though he may not go to it. How right is Mr. Everyman? In fact, just what is success in Christian terms? How does a Church measure the success of its work? We think these are interesting questions. We feel sure that their answer depends upon what you think the Church is and what it is in the world for.

During the next few months in a dozen different places we are going to ask "what is success in the life of the Church?"

We start with a look at a Methodist Church which is bringing in great crowds every Sunday. This is one form of success. The conventional idea of success. But it certainly is not the only one. Perhaps at the end of the series we will all know a little more clearly what we mean by success.

THE HEALING OF NATIONS

"The leaves of the tree were for the healing of the nations"

These lovely words from Revelation are strangely appropriate to the desert reclamation work now being done by Wendy Campbell-Purdie at Bou Saada in Algeria.

The sickness of encroaching deserts affects many nations in the hungry half of the world and the Sahara's greedy sands daily devour what could be good and fertile land.

Trees planted at Bou Saada in 1960 have already made grain crops possible and those planted in 1964 will soon give shelter to growing crops.

The planting of 56,000 trees now being carried out with our support is a big step forward in the great plan to encircle the whole Sahara with a belt of trees, bringing moisture and fertility and reclaiming land from the advancing sand. Each tree planted now will bring nearer the day when, in very fact, "The desert shall rejoice and blossom as the rose."

To plant and tend one tree . . . 2/6. How many can you plant? Trees in Memory. Trees in Tribute.

All donations sent without deduction by

WAR ON WANT

9, Madeley Road, Ealing, W.5

Many generous souls live on a limited income. mention in your will, will provide for tiny children. LIFE not DEATH!

If you pay tax at standard rate a covenant would add 14/- to every £1 at no extra cost to you.

Jewellery, Silver, Old Sheffield bring good prices.

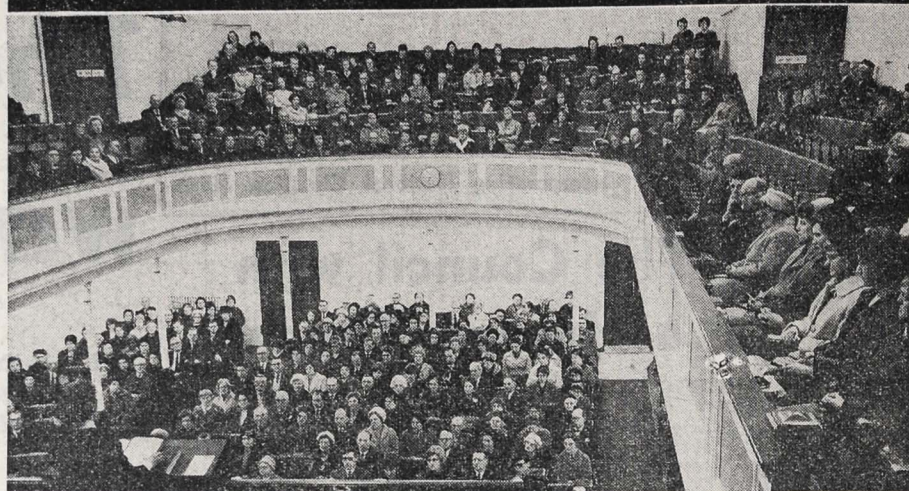
We need Green Shield Stamps for an ambulance.

Desperate need for clothing for refugees.

WAR ON WANT DEPOT

Caxton Street South, London, E.16

SUCCESS ?



This picture was taken at the height of Derby's 'flu outbreak — normally there are no empty seats at all.

The Queen's Hall Methodist Mission, Derby

THE town of Derby is the setting. Drab London Road, the exact place, opposite the grey mass of Derbyshire Royal Infirmary. It's called the Queen's Hall Methodist Mission, and it's a swinging, driving, go-go, place which the world of Methodism — and beyond — is watching fascinated.

The Queen's Hall was going the way of all Central Missions in Methodism until six years ago. Nobody wanted to know, except those who had been brought up there, and came back for a weekly wander through the mists of time.

Then John Tudor happened to it. When he first arrived the congregation numbered 57.

Now try to get the picture —

- A morning congregation numbers up to 130.
- Evening congregation numbers up to 800.
- The place has been galvanised to the tune of a £42,000 refit. Tip up seats, cool pastel colours, rich carpets, a curvy modern frontage, and a sharp executive personal room for Mr. Tudor are features.
- Every weeknight knots of enthusiastic people go there for fun, prayer, study and fellowship.
- A Sunday School which was sagging at its knees has increased by a third again.

TRAVEL

20 MILES . . .

- Two dingy rooms are a staff member's flat where teenagers have Sunday afternoon tea with the backchat and good humoured leg pulling.
- Regular worshippers travel up to 20 miles to be there.
- Collections average £65 a week.
- As many people have been transferred from membership to other churches as have come into the Queen's Hall from elsewhere.

John Tudor is 35. He got a B.A. at Manchester University and entered the ministry at Blackpool. His father is a

A special report from **FRANK MILES**

highly respected leading figure in Methodism.

"We don't have gimmicks," he says. "This is straight gospel preaching for decisions. We've got a big body of men of all ages here now, and we can leave a lot of the work to them. The Derby Housing Manager is in charge of our rebuilding, and we are wonderfully served in many other positions.

"I get up at 6.30 and never go to bed before 1.30 a.m. I spend up to eight hours perfecting a sermon, and I keep in touch with the people."

NOBODY ELSE MATTERS . . .

John Tudor sure does that. The morning I met him he was hot-footing it from seeing a sick person in an old people's home. Earlier he'd accompanied a woman member from her ward to the operating theatre of the hospital for an operation. Then he'd rushed to tell her husband the very latest news.

One of his friends says of him: "He's buzzing about all the time. You get the impression that when he's there nobody else matters but you, as if he's got all the time in the world for you."

There are two assistant ministers, one of whom looks after an equally zam-zowie set-up on a new housing estate called Mackworth, and Sister Joyce Rawkins (35), who lives on the premises and looks after the youth and Sunday School work.

A lot of the atmosphere of Queen's Hall is the direct result of John Tudor's belief that "If a family comes to this place to worship God then they are entitled to at least as much comfort as they have at home. And if a business man wants to see me about anything I want a place to talk to him which is at least as efficient looking as the place where he works."

That accounts for the snappy leather desk top, leather chair, and ankle deep carpeting in the interview room, and the clean, light, luxury of the congregation's seating.

Much more of it is due to the zeal of the man Tudor and his staff, which has their doctors in despair. They don't have days off, because "We love it . . . every minute of it."

More yet is due to the way members keep on bringing their neighbours, the same way that a good film becomes popular by recommendation.

The services are traditional, and the preaching is nothing startling, the way I hear it. Little has been yielded to the advocates of experiment at all.

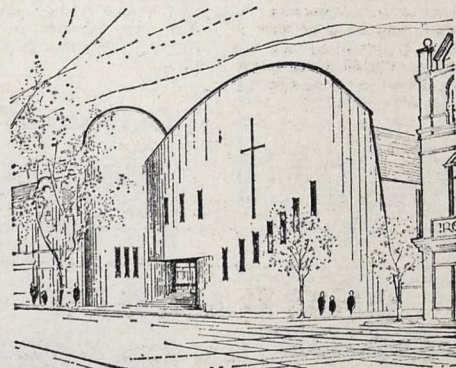
But there — a great many churches fulfill all these conditions, and nothing happens whatever. There's a secret here, which you might want to call the "secret of success."

FRANK MILES.

The claim that John Tudor makes, with a deep sense of personal satisfaction, is that during the last five years something like 100 people have told him that Christ has begun to work in their lives since they decided to be His followers.

Success in this church is when that happens, and men and women find that there is a new spirit in their homes, work, and all their relationships.

A curvy modern frontage . . .



John Tudor laughs with members of the Men's Meeting.



Drought-stricken South Africans prayed:

PLEASE, GOD, MAKE IT RAIN

"ALL is lost, to prayer, to prayer." — In case you didn't know, Shakespeare said that when one of his characters faced inevitable defeat in battle.

Prayer is so often the last resource of desperate men caught up in the lacerating affairs of the world and what goes on in it. At times of war, famine, and personal need men will turn to prayer, thinking that God will "do something about it."

If we can have God in our pockets like this where do we draw the line? Why not get him to bump up our wage-packet by the odd fiver, tell us whether to marry Bill or Peter, bring a loved one back to life? Perhaps God can cushion us against all our agonizing situations of responsibility, choice and suffering.

You'll have seen primitive tribes doing the rain dance on the films. It's a colourful and entertaining scene but we don't suppose for a moment that it'll make a ha'porth of difference as to whether rain falls or not. But are we behaving very differently from our savage ancestors when we pray for rain?

And that's what they've been doing in South Africa, where they've been hit by the worst drought in memory. Some churches after consultation with the Government! — have held a national day of prayer for rain.



BUT IF THEY DON'T WORK, WHY PRAY FOR ANYTHING?

The natural world is given to us and we must take it as it comes — savage or lovely. This doesn't mean that prayer has no place in the face of natural or personal disaster — or pleasure. Prayer can lead us to greater joy in the gifts of the world. It can lead us to grasp our responsibilities of redeeming the world and society by our love and effort, rather

than sitting back and complacently watching the world go by.

In South Africa during a drought self-discipline in water economy, organising relief without

economic gain and the recognition that the suffering of one group of people involves us all could spring from prayer. Activities such as these are the products of prayer — and are prayer in themselves.

Prayer that God will intervene as a kind of Fairy Godfather is un-Christian, and quite against our responsibility to redeem and tame the universe and to accept the suffering and elation which this can give.

IN THIS PIECE, JOHN DUNCAN SAYS RAIN PRAYERS DON'T WORK.

thought for apartheid, could be products of prayer, of considering the problem in the light of love of Jesus. In other countries the sending of supplies regardless of

O.K., YOU TELL US.

Bread or Rolls?

City council workers in Nairobi went on a go slow in protest at plans to buy the mayor a £10,800 Rolls Royce. One newspaper calculated the cost of the car could feed a village of 200 people for eight years.

The city council has asked for leave to spend £2,100 to provide the mayor with a six-man motor cycle escort.

Woman commissioned as Vicar's aid

BLACKBURN diocese has enrolled its first woman pastor auxiliary — housewife Mrs. Florence Holden, of Craven's Drive, Blackburn.

She was commissioned as a pastoral auxiliary by the Bishop at a special service at St. Bartholomew's, Blackburn, where she is already a chorister and parochial church council member. She is also a diocesan representative and leader of the

Young Wives' Group and will assist the Vicar, the Rev. F. E. Chard.

Her social and welfare work will include visiting the sick at home and in hospitals and calls at old folks' hostels. She considers the innovation of pastoral auxiliaries in the Church of England as a "tremendous step forward."

She has been seeking to help the work of the Church for

three years and her inauguration is a personal triumph for her vicar who has always pressed for recognition of women's work within the church.

Through her new duties, Mrs. Holden aims to "bring the Church to the people."

Five other women in the diocese are being trained to become auxiliaries.

GROUP GUIDANCE

GROUP METHODS FOR CHRISTIAN LEADERS by Fred Milson (Religious Education Press Ltd., 6s. 6d. net).

CONVERSATION between two or three people can sharpen the intellect and crystallise ideas in a way that a public meeting could never do. A study-group has values different from those of a committee-meeting.

A crowd at Speaker's Corner and a congregation worshipping in church are moved, but not in the same way. "Group dynamics" is the name given to the study of how to use these various means of sharing ideas and experience to the best advantage.

The value of a group meeting can be destroyed if the meeting is wrongly conducted and its peculiar virtue given no opportunity to flourish.

Fred Milson, a Principal Lecturer at Westhill College of Education, gives expert advice on how to get the best out of various kinds of groups, such as are found in the many activities of local church life, as well as in the life of any school.

Ministers, club leaders, Sunday School and day school teachers, and all engaged in group leadership, will find the study of this book rewarding.



"As I thought, the nervous type!" —B.S.A. News

John L. Cole, Consultant Radiologist-in-charge at a busy Birmingham hospital, analyses the problem of the outpatients' department in many hospitals.

OUTPATIENTS AND THE LONG WAIT

MOST people who attend a hospital to see a specialist under the National Health Service are angered by the time they are required to wait. Sometimes it's the best part of a day.

The matter is continually on the mind of consultants, and they do what they can to reduce waiting, but reasons for delay are not always in their hands, or easy to put right.

The simplest solution is to restrict the number of patients seen, but then people would have to wait longer for an appointment in the first place. In actual fact appointments tend to be over-booked to allow for the 10 per cent. of patients who fail to keep their appointment without prior notice to the hospital.

If allowance wasn't made, then theoretically 10 per cent. of the consultant's time would be wasted. The worst days are those when everyone turns up, and the consultant has one or two difficult patients at the head of his list who will take more than average time to deal with. It means that subsequent patients will have to wait that much longer.

There are, of course, other problems. If there were sufficient doctors, buildings, clerks, nurses, then patients need not wait; but there aren't.

Probably the largest single cause for delay in individual cases is that the notes of each patient's case cannot be traced, and as much as an hour may be spent on searching for them. This increases the sense of frustration which blunts the urgency of getting things done.

HIGH STANDARD

Turning now to the consultant, he has been trained as a doctor, and not as an administrator. Most consultants are quite content to see whatever patient is put before them as expeditiously as possible, yet with a high professional standard, and in return they demand adequate nursing help and suitable premises in which to work with a conveniently situated and adequate number of examination rooms.

If these are insufficient the delay occasioned by patients dressing and undressing may slow down the clinic just as a deficiency of nurses to help with the preparation of the rooms, sterilisation of equipment and assistance at minor operations may do the same.

Consultants on the whole are individualists and they spend a great part of their life on the job, either in the hospital, reading books at home or attending lectures of learned societies. They feel that the odd 10 or 15 minutes that they over-run their clinic is in a good cause and the 10 or 15 minutes they spend before the clinic starts discussing the patient with a colleague they meet in the corridor as also time well spent. It is very difficult to convince them otherwise.

They are interested in seeing the patient, seeing him properly, and they are not so anxious to maintain a strict time schedule. It is also true, unfortunately, that the consultant who habitually arrives late is not necessarily the most thorough or the one who sees the greatest number of patients.

Many clinics are run on the basis of the new patient being seen by the consultant and the old patients being seen by junior staff who, if they are a difficulty have a word with their chief. This in itself may be a

problem. Forty per cent. of the junior staff in this country come from abroad. Many have not a good command of the English language.

This problem of the shortage of junior staff is aggravated by the fact that with the more attractive working conditions in America, and Canada in particular, medical graduates leave the country at a rate that cannot be made up. It is unlikely that this shortage in junior staff can be rectified within the next decade. There may therefore not be enough consultants in training and in some specialities this is already causing anxiety.

In conclusion; how can these matters be put right? The simple answer is money. Money to build new hospitals. Money to train more doctors. Money to pay for staff. And this is what the community must decide.

Do they want better hospitals or better roads? Better medical care or a better television service?

Do they want an atomic bomb to wipe out half the world, or do they want a hospital to put them right quickly so that they can continue to enjoy the fullness of life? If they were to get a better and even more costly health service it is quite probable they would have to wait less in the out-patients, but so few people in fact use the hospitals compared with everyone who uses a school, a road, or watches television.

It seems unlikely that public opinion will permit further finance to come into the health service. But what about the manpower situation?

There is a constant demand by suitably qualified students to enter medical school, but unfortunately there are not enough places and to set up more schools would cost money and the technical colleges and science departments which are essentially production departments have a high priority in the University Grants Committees' monies.

The medical facilities are not productive. They do not produce national wealth and as the doctors become involved with more and more people who have retired, so it becomes less of a good investment to train doctors.

Who, therefore, is going to safe-guard the patient? The politician? The Ministry of Health? The hospital administrator? The hospital doctor? The general practitioner?

WANTS THE BEST

It seems that of all these people the only persons who are likely to insist on the best for their patients are the doctors. The politician says cut the price, we cannot afford to put on more taxes. The administrator says—it is just as important to have good doctoring, good nursing as it is to have good portage and good cooking.

The doctor says that he wants the best for his patients. The best equipment, the best nursing, the best building, and if the patients in town X can have it why can't mine? There are therefore considerable doubts in my mind as to whether waiting in hospitals can be completely eliminated. Even if one overcomes the personal difficulties then there are the material difficulties, but of these the personal difficulties are the most difficult to rectify.

PSORIASIS

- PSORIASIS forms a white lustrous scale on a reddened area of skin. Both the scale and skin are always dry unless broken or brought away by too much scratching or combing. In most cases the reddened skin is of normal temperature and the scale thick and raised on the skin, especially on the scalp, elbows and knees. Where the skin is of a finer texture, as on the body, scaling takes place as thin flakes or a light powder.
- PSORIASIS may be hereditary, may occur with puberty, may follow injury exposure, shock or worry, or may be due to faulty nutrition, and faulty elimination. It may also be persistent and recurring, and sufferers often despair of ever having a clear and healthy skin.
- UNDER the Tremol system your own treatment is specially prepared for you, to suit your individual needs. You apply the treatment in the privacy of your own home, without any interference with your work or your pleasure. Sufferers in all walks of life have applied Tremol Treatment in this way with gratifying success. Why not you?
- THINK what a healthy skin means to you. No unsightly scale, no distressing patches of redness, no irritation and no more embarrassing anxiety when you are at work or with your friends. With a healthy skin you can work with pleasure, you can join freely in sports, recreation and social activities, you can dress with pride and share the freedom and happiness of holidays. A new life is opened out to you.

Here is the opportunity you have sought. Write today, enclosing 9d. in stamps for Brochure and full particulars of Tremol Treatment. Address your letter to—

NATIONAL COLLEGE OF HEALTH LTD., Enquiry Department 6A,

208 GREAT CLOWES ST., BROUGHTON, MANCHESTER 7

Romans face this threat: After the Council — back to normal with a yawn?

THE Vatican Council has closed. At the end of 1965, newspapers carried a photo of some Bishops during a meeting of the Council. The mitred figures may have been deep in holy thought, but the unmistakable picture was of boredom and sleep. A relative of mine, a good Church member with the right dash of anticlericalism, was indignant. She said, "It maddens me too see the Bishops like that; the Council is the first honest day's work some of them have ever been required to do."

Though boredom or sleep may have been excusable during Council debates, there can be no room for these now that the Bishops are home in their own dioceses. The Council will remain nothing but a yawn and a dream in the life of the Church if the next few months do not reveal unprecedented imaginative activity among the Bishops.

Layman's vigilance

But activity and imagination is required of the whole R.C. Church. The Council must convert the average parish and parishioner as, we are told, it converted many of the Bishops to Christianity. In the truest, non-cynical sense, if we rely only on the Bishops, nothing will happen.

The next few months will demand of the thinking layman constant vigilance — a vigilance which will ensure that the windows opened by Pope John are not quietly closed in R.C. dioceses in Britain.

I was asked recently at a national gathering of R.C. students what I predicted for the R.C. Church in England in ten years' time. I replied that I could not answer the question. I was unable to see past the utter dependence of the Church's future on the response to the Council in the next year.

Some people feel I am being unduly pessimistic when I express this view: they see vigilance as revealing suspicion that nothing very much will happen to improve R.C. life. Others say that to put so much importance on the next year is to want to rush things. I would like to consider these two criticisms.

There is some real ground for pessimism; I believe I do not exaggerate when I say that vigilance is required. My first evidence for this I draw from the fourth session of the Council itself. Skilled theological commentators noted how Bishops spoke in the final session as though they had not read or understood the decisions and documents overwhelmingly approved at earlier meetings. To hear these Bishops, who, at the same Council have given themselves increased power, was to realise that in some dioceses little is going to change.

Hierarchical League

For more local evidence one can turn to the many pastoral letters issued by the British Bishops during Advent 1965. These are occasional episcopal



Roman Catholic

Layman Denis

Rice insists on

fast action to

follow up Pope

John's Council

sermons ordered to be read out in every Church. There was no feeling reading these letters, that some English and Scottish dioceses are going to experience the throb of the Council.

There was much talk of authority, of the need for the Council's work to be translated into more rules, much emphasis on the hierarchic league table with the laity always in the relegation position.

The same impression came from watching post-Council TV appearances, or from reading articles by the Bishops in R.C. newspapers during December. There was a common enough note: "The Council has indeed been a wonderful thing, but we must be cautious and prudent, and not expect things to go too quickly."

Prudence is a much misquoted virtue. One essential for prudence is attention to reality. Part of reality today is that it is no longer possible for a Bishop or priest to say — as is often said — "Holy Mother Church moves slowly."

The Church exists in the real world in a particular time. An inevitable feature of our world is that it is in a period of fast social change. Whether we like it or not, in an age of mass communications, mass production, mass education and mass destruction, the world is smaller, time is shorter. If the Church moves slowly, she is not dealing with today. Yet this is precisely what John's Council calls the Church to do — to face the contemporary world.

Of course there must be study and discussion; of course change simply for the sake of novelty has little value. But now the Bishops are at home, out of the watchful eye of world publicity, it is easy to see how a judicious time lag could provide excuses for doing nothing.

One is aware of how little impact the Council has made on the vast majority of R.C.s. Travels about Britain lead me to the same impression of apathy as was discovered by a recent press survey.

Allegiance to humanity

My non-Roman readers might readily ask what the interest of all this is to them. I would insist that the success or failure of the Vatican Council is not only of interest but of the utmost importance to ALL men. If the Council's decisions reach the pews of R.C. Churches, the whole of British life will benefit. The Council calls R.C.s to be religious first in their response to the world and in service of their fellow men. R.C.s were once known for allegiance to Rome, the Council can make it clear that the primary allegiance is to humanity and to Christ. One can no longer be an R.C. without being a Christian. And all of us have to face the fact that we cannot be a Christian without being a humanist.

Long-time trustee

Mr. C. H. Inskip has completed 70 years as a trustee of Shefford, Bedfordshire, Methodist Church. He is 93.

The temptation to spend, spend, spend, is inescapable. Prices rise, incomes struggle after them. Stabilised prices should mean stabilised incomes—but always for the other fellow ...

NEVILLE DAVIS, a Methodist minister in Rochdale, assesses the Christian attitude to a cruel national dilemma.

NOT ME, BROTHER!

THE one thing that will do more than anything else to prevent a Prices and Incomes Policy from succeeding is that too many people are in favour of it. In favour of it for other people, that is.

There is a basic drawback in a policy which seeks to limit increases to a percentage, of course. It assumes that the present differentials are right and proper. This is all very well for the chap who enjoys an income and standard of living which place him in a comfortable position. He can find all sorts of reasons why prices should remain steady and why the people lower down the scale shouldn't be allowed to catch up with him.

AN EXCEPTION

Stable prices make sense to the lower-paid man, too. But if his trade or profession have not made very good ground in increasing incomes during recent years, he won't want to restrict his own claim. And he will find all sorts of reasons why he should support the Prices and Incomes Policy, but at the same time make an exception of his own case.

And the problem is international. We all feel sorry for the underprivileged. We send money to help them in their plight, and pray for them sometimes. But aren't our prayers very much like this: "O Lord, feed all those who are hungry, and give shelter to the homeless as long as it doesn't affect my standard of living."?

It really is a dilemma. What is more, the Christian has no way out of the dilemma—just as no other honest man has a way out.

The temptation to spend is inescapable ...

There are two ways out—both extreme. You could commit yourself to thorough-going selfishness and never care a tinker's cuss about anybody else. Alternatively, you could give away everything you have. This second course, extreme though it is, was the one Jesus recommended to someone once. But even if it was right for that particular fellow, and although it has a lot more to commend it than the first one has, many of us can't escape from the thought that it's not the way for most people—especially those with family responsibilities.

But there's another point. The Christian is called to love his neighbour as himself. He must have a proper respect for himself. Humility isn't thinking that you're worthless. Humility is seeing your true worth—not too little, not too much, but just right—and loving yourself. Love, in the Christian sense, is seeing your neighbour's worth and then loving him—in the same way you love yourself.

It seems pretty clear that I must do all I can to narrow the gap between affluence and poverty. But I can't think that it's a very good idea to do that by campaigning for everybody to be poor

TOO SPITEFUL

Prices and Incomes and World Hunger raise the same sort of questions for me. There are some people who would probably like to see Indian peasants driving Cadillacs and the Rockefeller's growing beans. They'd have the Queen drawing National Assistance and unskilled workers getting £50,000 a year. But that sort of revolution is too spiteful to stomach. And actually, it's no radical revolution.

The revolution I'm interested in will make wealth a thing to unite people, instead of dividing them as it does now. Shifting wealth around a bit more evenly



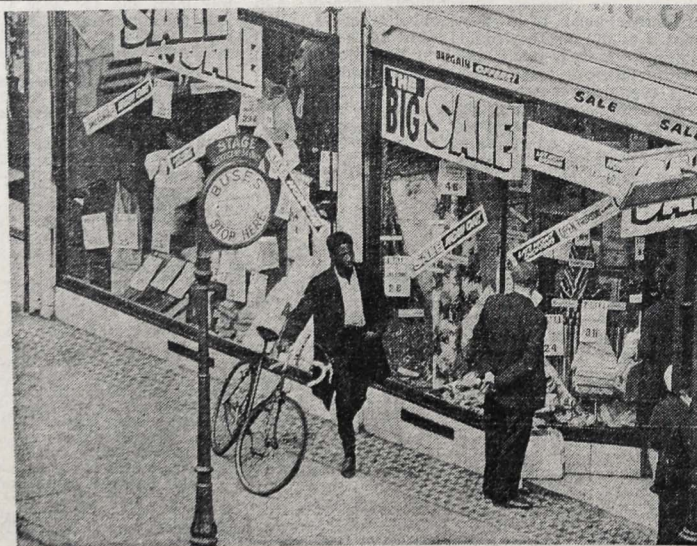
Neville Davis

may be the right course to take for the time being, and it can do a lot of good. But I'm not going to be satisfied at that.

My little boy started school recently. My wife packed our other two into the pram and took him along the first day. One of the other mothers at the school gate said, "Oh, hasn't he got any shoes?" She was talking about plimsolls for music and movement, but it made me think of something else.

My mind went back to when I started school, and "Please Miss, I hadn't got any shoes" was a fairly frequent excuse for absence from the lips of some kids. This used to upset me—and it still does when I think about it.

But I was most upset by this when it was one of the Jacksons. They were twins. It was terrible for one of them to stay away because he had no shoes, while the other one came. They were both in the same family!



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CAVERSHAM BRIDGE

THE NEWSPAPER OF THE ANGLICANS
FREE CHURCHES AND ROMAN CATHOLICS
OF CAVERSHAM

WHAT NEXT ?

CALLING recently on the mother of a young family who had just moved to Caversham from another part of England I was asked to explain something of the life of the Church here.

As I came away from that home I found myself thinking that although we have no cause for complacency, we can at least feel we are making contribution to the life of the community in Christ's name. I had left her a copy of the "Bridge," a visible expression of ecumenical partnership, I had outlined the "Bridge" scheme, I had explained that the younger children could be taken to a creche on Sunday morning so that she and her husband and older child could more easily join in the worship of the family of God, I had mentioned the play groups on different weekday mornings, the baby sitting scheme, the various organisations such as Scouts and Guides, and the family holiday at Embley Park. And it was obvious that I had explained to her a side of church life that was new and different to anything she had previously experienced.

But this pat on the back to ourselves this month must not just give us a smug feeling. It is splendid that these things are happening, but so much more could be done. Not only are the Christians a minority in Caversham, but only a minority of Christians seem prepared to realise that being a Christian does mean bearing one another's burden.

During March many Anglicans are taking part in a course of study called "No Small Change." As the title suggests we cannot think that the present drift from God can be averted by merely small changes in our pattern of Church life. We have all got to be prepared to examine our roots. And Christians of all denominations in Caversham and elsewhere, are beginning to realise this, even though few may be willing to accept all that this will imply. A recent meeting of representatives of our different churches that is reported elsewhere in this issue was, among other things, further evidence of our desire to work together.

Let us take heart in what has been achieved. Let us re-double our efforts since the opportunities here are so immense. And let us quite humbly see if once again we can use these opportunities to pioneer ways of working which others may in turn come to adopt. Above all we must be imaginative in our approach to shaping on Caversham Park Estate a pattern of Church life which is really relevant for those who are going to live there.

John Grimdale

Talking Point

"Agnostic" is a fashionable label among some intellectuals. It's nothing new. It's as old as philosophy itself. Often it's a sort of smokescreen to hide mental laziness or man's natural disinclination for moral or spiritual endeavour. At best it is a philosophy of indifference.

It smacks of the attitude of the King of Hearts in "Alice in Wonderland": "If there is no meaning in it, that saves a world of trouble, as we needn't try to find any."

Of course we can be agnostic about some things. About life on Mars for instance. So far there isn't sufficient evidence either for or against. We just don't know. But it doesn't matter. Whether there is life on Mars or not doesn't affect us.

But we simply can't remain agnostic about the existence of God. On whether God exists or not depends our basis for morality, our understanding of the meaning of life, all our highest aims, values, ideals. There can be no justice without God, no mercy, no purpose.

"I must have God. This life's too dull without,
Too dull for aught but suicide. What's man
To live for else? . . ."

And therefore man must make up his mind about God's existence.

There is of course a Christian agnosticism. "Now we know in part . . ." It is not wrong to say honestly "I don't know" about many things, even within the Christian religion. God is shrouded in mystery. And all we do know about Him is what He has revealed to us.

We can be agnostic as to whether or not the Virgin Birth happened. We don't know exactly what happened at the Feeding of the 5,000 or at the wedding at Cana.

We can be agnostic about psychic phenomena, about spiritualism, about the actual nature of the life beyond the grave. We just don't know. At any rate, not yet.

But note, this Christian agnosticism is within the orbit of the Christian certainty. The Christian DOES know the reality of the living Christ. This knowledge is grasped by faith (or trust) and fed by personal fellowship. And it is more than sufficient for victorious and purposeful living.

EWART WRIGHT

COUNTY SURVEYOR RETIRES

by Roving Reporter

IT is not always easy to be sincere when congratulating somebody on retirement—and the more important the job he has held, the harder it is to avoid the feeling that the poor old boy is being turned out to grass, and how dull it is going to be. But retirement holds no terrors for Keith Brow who has been the county surveyor for nearly 20 years—indeed, it is difficult not to envy him. Efficient and conscientious as he obviously is at his job, it has never become an obsession with him, as his friends in Caversham know only too well. His colleagues and those who work for him are already bemoaning their loss, and no doubt he himself will miss the county offices, but one cannot help feeling that the coming years are going to be every bit as interesting for him and his wife as anything that has gone before.



By courtesy of Eddie Luck

Keith Brow, retiring County Surveyor for Berkshire

AMERICAN VISIT

Although born and bred in Kent, Mr. Brow's connections with Reading are of long standing, the firmer perhaps because it was here that he first met his wife, who was then teaching at Queen Anne's. He came to Reading originally in 1926, but moved to Suffolk in May, 1936, only to return here as county surveyor in 1946, together with the M.B.E. which he was awarded during the war for services to Civil Defence. Since then he and his wife have become very familiar figures in Caversham, the more so since they are public spirited and have devoted much of their spare time to work in the area. They are, of course, closely connected with St. Peter's where Mr. Brow served for some years as churchwarden. Since they both love this part of the country, they have, fortunately for us, no intention of

leaving the district though they will be deserting us for a while later in the year, when they are going on a trip across the Atlantic to visit their youngest son who is teaching at Washington University, and to meet friends and relations. Although Mr. Brow has travelled around considerably in his work, he has never yet visited the American continent, so this is obviously one of the bonuses of retirement. Interested in art and photography as he is, this trip is obviously not going to be confined to meeting people, and we look forward with pleasure to hearing and seeing all about it on their return.

KEEN WALKER

Before this, however, they are spending a holiday in the Lakes and Scotland, a "must" for Keith for us, no intention of

walker, especially among mountains and fells. That is, of course, when he is not haunting the Thames—he tells me he has walked nearly all the Berkshire lengths of the Thames and the Kennet and Avon Canal at one time or another. He is, incidentally, also a member of the council of Berks. Bucks and Oxon Naturalists' Trust, and gets the most out of the countryside.

Mr. and Mrs. Brow have two other sons, both married, and their third grandchild is expected the day after Mr. Brow's retirement in February—they hope to celebrate both events together.

We are sure all their friends in Caversham will wish to join us in wishing them both a very happy retirement.

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DISTRIBUTORS PLEASE NOTE

The next edition of CAVERSHAM BRIDGE will be published on Wednesday, March 23. Please deliver your copies early.

Local action through Reading's Council

AT THE INVITATION of the Rev. Ewart Wright representatives of the different Christian congregations in Caversham met recently to discuss common action. It was agreed that the organisation of the Reading Council of Churches was sufficient and that it was unnecessary to create a further council for Caversham. It was instead decided to call together Caversham's representatives to the Reading Council of Churches to discuss local action as and when the occasion arose, and to regard this as a co-ordinating committee for purely Caversham matters. A further meeting has been arranged in St. Anne's Hall for Wednesday, March 23.

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LETTER PAGE

CAVERSHAM PARK VILLAGE

Shared Church or Community Centre?

Dear Sir,

YOUR SUGGESTION of a single church building to serve all Christian people on the Caversham Park Estate is exciting and in tune with the ecumenical spirit of today. Such a building could be more fully employed than most churches, and it would cost the participating denominations far less than if they had to go it alone.

But for all its attractiveness there are some serious questions that must be asked about the proposal:

COULD THE NEIGHBOURHOOD SUPPORT IT?

A worshipping community needs to reach a certain size before it can develop a life of its own that is vigorous enough to withstand the attractions of television — or of the popular town churches. For a church so close to Reading, the smallest effective group might be about 200 people.

Caversham Park Village is expected to have a population of 5,000-6,000. At present levels of churchgoing it would seem barely possible for any one denomination to establish a really active and self-supporting church. A truly united church would be a different matter.

COULD IT BE GENUINELY ECUMENICAL?

Certainly for the Roman Catholics and probably

for the Anglicans the ecumenism would scarcely extend beyond use of the same bricks and mortar. Worship would be as segregated as if separate buildings were used. What ecumenical advantage could be gained? A united Sunday School? Combined social activities? Perhaps there are some possibilities here.

IS A LOCAL CHURCH REALLY NEEDED?

People today are generally much more mobile — especially in an area like Caversham Park. If it is true that large central churches are more effective in their witness, then

it is surely more logical to concentrate limited resources and manpower where they can be used to best advantage. True, there are many needs which a local church could satisfy better — Sunday School, Young Wives' Club, Youth Club and so on. But a community centre, which could be sponsored by the churches, would serve equally well.

ISN'T THIS STARTING FROM THE WRONG END?

Probably all denominations have had the unfortunate experience of put-

ting up a church building in a new area, only to find that for one reason or another it is used by only a handful of people. The wiser course which is now being taken more often is to build the community first by house meetings — after all, a church is people, not plant — and to proceed with building only when the need is self-evident.

LET'S GET SOME MORE FACTS.

This is a scheme worth discussing in detail — we should try not to have too many preconceived ideas about how it could develop. And let us learn as much as we can, not only from others who have attempted similar projects

but also from sociologists and others who could help us to see more clearly the character and needs of the neighbourhood we are seeking to serve.

J. HOLLINGUM,
Oakley Road,
Caversham.

Drop us 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.

TO THE EDITOR

As the Unity Octave passes its course from the Feast of St. Peter Left Standing to the Feast of St. Paul, may I make a frostbound appeal to the organisers to change the dates to a period in the summer months. If it has to be connected with St. Paul, Apostle of Stormy Petrels, could it not be held in the fortnight preceding June 29.

In summer there is a chance of good weather, one thinks of such pleasant things as strawberries and cream, and garden parties on manse, presbytery and vicarage lawns when Christians can unite in social activities as well as the more liturgical meetings.

Speaking for myself, I cannot respond in cold weather to any appeal to love my brethren. I don't even love myself, and to be asked to slither down frozen slopes and crawl back up precipitous hills with my glad hand congealed into a frozen mitt for the sake of Christian Unity is enough to turn me into a one woman schismatic. Please can't we unite in warm weather.

M. M. MURPHY,

CHURCH OR CENTRE

In next month's

CAVERSHAM BRIDGE

Read the opinions of the residents of

Caversham Park Village

NATTERBOX...

by Katie Russell

BABY equipment shops in Reading are pretty poor. Perhaps that's a good thing. About the most glibble of the spending public must be expectant mothers. They have an unerring desire to buy the prettiest, the best and the most expensive. Admirable, if you can afford it, but shortsighted considering the brief life of most baby equipment.

The only real criteria with baby goods, I'm sure, are the comfort of the baby and convenience for Mum.

Here is my star list of baby equipment after a year's trial. It's not all essential — but has been invaluable. I shall be delighted to receive any other suggestions.

BOOTS THE CHEMIST provide two favourites.

★ Drinking mugs with spout and two handles, 1s. 9d. Can be used in place of a bottle.

★ Boots baby shampoo with nozzle which makes fine spray. Saves pouring loads of shampoo into the bath.

MOTHERCARE shops (Oxford, London, etc., and soon in Reading) provide a wide and inexpensive range of equipment and clothes. A comprehensive catalogue enables postal buying. From this catalogue:

★ Top 'n' Tail softly padded plastic nappy changer. 29s. 3d. Can be used anywhere until nappies cease. Saves wetting mother-in-law's best Wilton.

★ Infantseat. A plastic adjustable chair. Can be used from three to nine months at a minimum, and as a car seat, 49s. 11d. Marvellous value if you can afford it.

HEINZ STORK CLUB provide some excellent bargains in exchange for Heinz baby food labels and cash. They offer high chairs, push chairs, playpens, etc. Our favourite:

★ Playpen trapeze, 10s. and labels.

Disposable nappies (BOOTS or SAINSBURYS recommended) are useful if used with an ordinary nappy, but they can wreck havoc with your drainage system unless carefully disposed of.

BABY CLOTHES don't come in the orbit of this month's natter, but in the first year, the fewer the better — especially matinee jackets.

My favourite garment is still in use after a record 15 months. It's a **BABY SHIFT** — a terylene hip length nightie which was used for nine months as a nightie and now is used as a tee shirt. I was fortunate in having a pre-production model, but they are now in production, and I can provide details if you send a stamped addressed envelope to: Katie Russell, c/o The Rectory, Caversham.

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LIVELY DISTRICT MEETINGS

About 190 parishioners attended the annual district meetings of the four Anglican churches during the week of February 7. The meetings were admirable opportunities for members of the congregations to discuss the work of the Church, but over 800 members of the electoral roll failed to attend. Discussion ranged over a variety of topics.

At one meeting the *Caversham Bridge* was criticised both for the content of its front page and also for not giving sufficient space to Church news. At St. Barnabas the policy of all the Sunday School children attending the Family Eucharist each week was considered to be questionable. St. John's, which, 50 years ago, had Miss Ratcliffe as a warden, appointed some ladies as sidesmen but the other churches still felt this office should be a male preserve.

The annual parochial meeting took place the following week in Balmore Hall. Mr. R. ff Hasluck and Mr. C. Burnside were re-appointed as church wardens. Newcomers to the Church Council are: Mr. R. Anderson (St. Barnabas), Mrs. Cooper and Mr. B. Wynn (St. John's), Mrs. Cropp (St. Peter's), while Mr. P. Steer (St. Andrew's), a member until 1964 was re-elected. The total income of the four districts amounted in 1965 to just over £16,000, an all time record, but outstanding bank loans are still in excess of £6,000.

The Rector announced that Mr. D. Vowles, of the Reading University, would, at his invitation, be inspecting all the Sunday Schools of the parish and he hoped this would lead to fresh thinking about the nature of this work and the training of the teachers. He also said that after some years of very great activity he felt the time had come for the parish to look at its spiritual foundations and he was in touch with a religious community with a view to their taking part in some teaching campaign in the autumn of 1967.



LOCAL PAPER

order today's

EVENING POST

AROUND CAVERSHAM

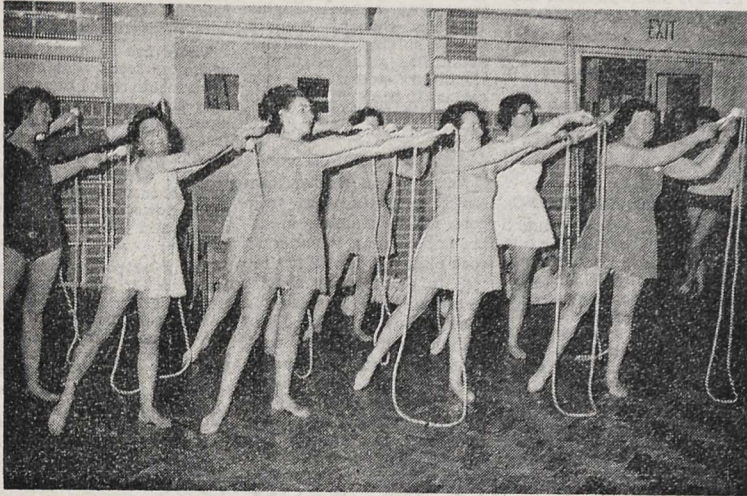


Photo: Fred Walker

No idle gazing at the television screen for these ladies on a Friday night. Instead they prefer to exercise housebound limbs and muscles at the "Keep-Fit" Evening Class run by the Borough Further Education Committee. Miss Olive Jordan, the leader, has 30 in her class, with ages ranging from 17 to over 50. The class takes place in Emmer Green Primary School on Friday evenings from 8—9.30 p.m.



Photo: Fred Walker

At St. Anne's Hall, Caversham every Sunday Irish dancing is taught by Anthony O'Sullivan, T.C.R.G., from London. He has been teaching here for three years, and his dancers take part in competitions all over the country. They recently won several honours certificates in London at the Brent Festival of Music and Dancing. Our photograph shows some of the dancers performing a reel.



Photo: Fred Walker

Arthur Satterley is a familiar figure to those who buy their petrol from Caversham Motors, near the Bridge — and to those who wait at the bus stop nearby! Arthur, 46, was born in Plymouth, and had 27 years in the Forces, serving in many parts of the world. He was also an instructor in the Territorial Army at the Tilehurst depot. He has ten children and five grandchildren. He says he would like to go back to live in the Far East "where the sun shines and the cost of living is cheap!"

MR. ERIC SEDDON, of St. Peter's Avenue, was staying in Delhi, India, at a hotel near the residence of the late Prime Minister during the week of Mr. Shastri's sudden and tragic death. He witnessed the Lying-in-State and funeral procession.

Mr. Seddon, who is assistant director of the Hydraulics Research Station at Wallingford was attending an International Congress on Irrigation and Drainage.

Also at the Congress from Caversham was MR. L. A. WINCE, of 14, Clifton Park Road, Mr. Wince works with Howard Humphreys and Sons a firm of consulting engineers in Reading.

On another page you can read about MR. K. P. BROW who retired as County Surveyor for Berkshire in February. The new County Surveyor also lives in Caversham. He is MR. W. C. S. HARRISON, who lives with his wife and son in Westonbirt Drive, off Upper Warren Avenue. Last summer Mr. Harrison went with a party of surveyors from all over England on a three week tour of the U.S.A. Mr. Harrison is also Circulation Manager of the "Caversham Bridge."

MARION HOLDER, of 19, Knights Way Emmer Green, daughter of Mr. and Mrs. Holder, who run the Emmer Green Youth Club, recently announced her engagement. Marion, 18, is to marry 24-year-old ALLAN NESTOR, who comes from Warrington, Lancs. Allan works in Reading for the S.E.B.



Photo: Fred Walker

Leaving St. Margaret's, Mapledurham after their recent wedding are Mr. Trevor Price, of 146, Upper Woodcote Road, Caversham, and the former Miss Lesley Dodd, of Scunthorpe. The Rev. E. B. Wood officiated. The reception was held at the bridegroom's home and their honeymoon was spent in Cornwall.

We send our best wishes to MR. W. CUMMINS, who after being manager of the Caversham Co-operative Stores has left for a similar post at Whitley.

Congratulations to three Caversham Queen's Scouts who were presented with the royal certificate at the London Guildhall recently. They are TREVOR BANISTER, of Valentine Crescent, ALAN WHITE, of Mayfield Drive, and IAN POTTER, of Moneyhill Road.

Caversham boasts two lady taxi drivers—the only two registered in Reading. One is MISS ROSALIND AVERY, of Queen Street, who has a Hackney driver's licence. The other is MRS. ROBERTA HAYWARD, of Montague Street, who drives a private hire car for her husband's firm.

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Photo: Fred Walker

After their marriage at St. Barnabas' Church, Emmer Green, Gerald Smith, of 16, Colocott Street, Caversham and Sylvia Parry, of 201, Peppard Road, Emmer Green, leave for their reception at the Gardeners Arms, Surlay Row. The bridesmaids were the twin sisters of the bridegroom — Janet and Jennifer Smith. The Rev. David Clift officiated.

GARDENING NOTES (March)

By courtesy of the Caversham Horticultural Society

With the advent of Spring, there is much pleasant activity required to initiate the crops to be gathered later. Now is the time to ensure that adequate supplies of fertilisers, insecticides, fungicides, tying materials, plant supports and the like are on hand, so that work is not held up for want of them.

OPEN GROUND SOWING

Providing always that a good tilth is obtainable and the weather is kind, sowings may now be made of broad beans, brussels, summer cabbage, early carrots, cauliflower, kale, kohlrabi, lettuce, onions, parsley, peas, radishes, seakale, spinach, swedes and turnips.

Seeds of many hardy annual flowers may be sown towards the end of the month such as clarkias,

coreopsis, cornflowers, larkspurs, godetias, gypsophilas, lavateras, annual lupins, nigella, shirley poppies, sweet sultans, calendulas, gallardias, gillias, migonette, virginian stocks and viscaria. If the ground is still wet and cold wait for better conditions.

PLANTING

Autumn and Winter sown sweet peas (protect from cold wind) gladioli, montbretias, pansies, violas and rock plants. It is still not too late to plant roses, shrubs, trees and fruit provided you keep them well watered and mulched during warm weather. Asparagus beds can be planted. Mint and chives can be divided up and replanted. Potatoes and onion sets may be planted also Jerusalem artichokes.

GREENHOUSE SOWINGS

French beans, celery, celeriac, tomatoes, cucumbers, mustard and cress.

There are so many kinds of flower seeds that can be sown inside that I have room only for a few suggestions: ageratum, celosias, asters, freesias, lobelias, pertunias, salvias, stocks, verbenas and zinnias. Cuttings may be taken of fuschias, geraniums, early flowering chrysanthemums and perpetual carnations.

Many people prune their roses (other than ramblers) in March. Late blooming shrubs can be pruned now. It is most important to prune back buddleia variabilis to two buds from the base of each cane. You will then get lovely long plumes of bloom, and a nice lot of pea sticks for your trouble.

The lawn can now be cut, raked, spiked and given a dressing of humus such as peat mixed with fertiliser. Brush the mixture into the spike holes with a besom.

We can get some lovely days in March, so when the sun is shining take time off to admire the spring flowers. A garden is a place for relaxation as well as work and the flowers are your reward for past efforts.

Distributors, take heart! A copy of the CAVERSHAM BRIDGE left at the house of a newcomer to the district recently, so impressed the gentleman that he sent a donation of £5 to the Editor. One of the most valuable jobs that distributors of this newspaper are doing is to make new arrivals to Caversham feel welcome, and to give them some feeling of community.

CAVERSHAM'S FAMILY HOLIDAY

(August 6-13, 13-20 at Romsey)

Both weeks are now almost fully booked. Names are being accepted for waiting lists. (Tel. Clift 72070).

WANTED

The Reading British Council Centre for Overseas Students badly needs a piano. If anyone has one which he wishes to give away or sell at a moderate price, will he please contact Miss Whitehill, 72, Albert Road, Caversham, or Miss Monica Smith, British Council Centre, 25, Kings Road, Reading.

AROUND THE CLUBS

The Emmer Green branch of the Darby and Joan club will be 15 years old this month. On February 10 the members went to the pantomime at the London Palladium.

Red Cross

Two Red Cross detachments meet at the Caversham Hill Chapel, Peppard Road, on Monday evenings. The junior unit, which was started in 1958, meets from 6.30-7.30, and seniors from 7.30-9 p.m. Among subjects covered are nursing, first aid, mothercraft, health and hygiene, artificial respiration, and for the seniors, mental health.

Apart from helping a great deal with the welfare of the old people in the area, and making up disaster kits to send abroad, the senior members do duty at fetes, race meetings, concerts, hospitals and blood transfusion units.

Maplewood W.I.

A gardening quiz will be the highlight of the March meeting to be held in St. Andrew's Hall. Mr. R. Barns (of Suttons Ltd.) will be the question master.

Arrangements for the 17th (Thursday) at Church group meeting, which will take place on March 31 at

Spencer's Wood will be made. The competition will be for a pot plant grown by a member, and it is hoped that as many members as possible will enter, and so benefit from the expert judging and advice of Mr. Barns.

Caversham Heights

The January meeting should have been a talk on furs by Mr. H. Fischer, a London furrier, but road conditions prevented his arrival. Instead, resolutions for the National Union Council meeting were discussed. The Social Studies Group, whose subject this year is "The Law and You," heard a talk by Dr. Willet, lecturer in criminology at Reading University, entitled "Law and the Motorist."

The Arts and Crafts Group are busy with dressmaking classes, and hope to follow with a series of lampshade classes.

St. Peter's Wives' Group

Our March meeting on the 17th (Thursday) at Church House, will be "Making a Hat" by Mrs. Goodchild.

S O S

Have you seen in a window a yellow poster with "S.O.S.—information here" displayed? If you are wondering what it means it is to tell you that a member of the BRIDGE SCHEME lives in that house and is willing to help. If they cannot help you, they will pass the message on to someone who can. (see Bridge Scheme Report on Page 6.)

The next joint meeting with the Roman Catholic Marian Group will be in May at Church House. The Rev. D. Clift and the Rev. W. G. Ford will talk to us about marriage.

Reading (Caversham)

Afternoon

Townswomen's Guild

The fourth birthday of the Caversham Afternoon Townswomen's Guild was celebrated with a most successful party held at St. Andrew's Hall which was enjoyed by visitors from other guilds and also members' friends.

The January meeting opened the programme for 1966 with a talk on "Colour in Home Decorating" given by Mr. C. A. Perrin. The arts and crafts section start their meetings this month and the social secretary is making arrangements to visit various places of interest during the coming months.

The charities to be supported during 1966 are the N.S.P.C.C. and Reading After Care Association for Chest and Heart Patients.

Meetings are held in Church House, Church Street, Caversham. New members will be welcomed and should contact the secretary, Mrs. M. Morton, at 71, Balmore Drive, Caversham.

6th COMPANY, CAVERSHAM ST. ANNE'S GIRL GUIDES

1965 was a busy, happy and profitable year in which our numbers doubled and new activities were successfully undertaken.

In January, April and June we joined in Church Parades with other Catholic Guide Companies, and followed them with tea and sing-songs. In May we held two successful Jumble Sales.

In June we had our first experience of Company Camp when we joined other Guides at Donnington Castle, near Newbury, and a hilarious time was had by all.

At our Garden Party in the school grounds on July 3 we were delighted to welcome all our parents and Reverend Mother and the Sisters. During the afternoon nine new Guides were enrolled, two second class and various Proficiency Badges presented and Mary Kramers made Company history by 'meriting the first First Class Badge.

During August we had several outings and plenty of practice for Proficiency Tests, which we took in September, October and December.

In October we were delighted to help the Sea Cadets at their Autumn Fair, and our delight increased when they invited us to their Christmas Party.

November was a quiet month, but December 17 saw the climax of our year with a Christmas Party enjoyed by all.

Now in 1966 we look forward to an increase of activities continuing the good work of 1965.

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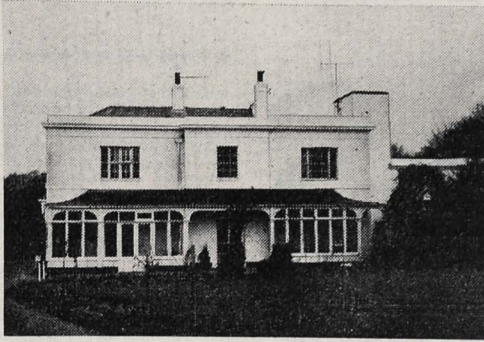
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SPRINGFIELD ST. LUKE

The front of the house in Surley Row, Emmer Green, where elderly ladies from all over the country are looked after by Sisters of the Anglican Community of St. Mary the Virgin, Wantage.



SPRINGFIELD ST. LUKE in Surley Row, has been wonderfully adapted to suit the needs of the elderly ladies who come to live here.

To the original house was added in 1951 a large annexe with bedrooms all on one floor, and there is an entrance to this wing from Marshland Square.

Here too is the new chapel, simple and restful and full of natural light. Daily services are held for the Sisters and the residents.

There are no steps or stairs anywhere in this part. There is a lift which goes up between the old house and the new, the grounds being on a steep slope.

Run by Sisters from the Community of St. Mary the Virgin, there is an air of lively activity about it which belies any suggestion of old age.

The ladies, who have their own individual rooms, take a keen interest both in their own community and in the world outside. They run fetes, take collections for Oxfam and other charities and individually follow their own interests and activities. Many of them have had very interesting careers, some in many parts of the world, and any curtailing of physical activities is more than offset by others more suited to them.

Those who wish can take a share in the running of the home and while some look after parts of the garden, others prefer to sew, help in the kitchen or help each other by reading, writing letters or sitting with the sick. They are free to come and go as they wish, visitors are encouraged and the only rules are those vital to the general well-being of everybody.

The only sad thing about Springfield is that there are not more places like this. With the numbers kept at under 27, there is no suggestion of an institution about this place. It is a joy to visit Springfield, a real pleasure to talk to the ladies and must surely be a thoroughly happy place to retire to.

Interview by
Winnie Darter
Photos by
Fred Walker



Miss Sparks, who has a beautiful room, gay with flowers, entertains Mrs. Roe and Mrs. Hope-Bell. Her window has a most attractive outlook and she spends many a happy hour studying birds and squirrels.



With their own individual rooms, the ladies can bring in their own things if they wish. Here Miss Clode, who was a nurse until her retirement, shows Miss Welch and Miss Mandrell one of her proudest possessions—a beautiful sampler worked on fine linen.



From this kitchen emerges the most appetising smells. These ladies are preparing a lunch, which is served in a very charming dining room overlooking the country beyond Surley Row.

Upstairs, where the ladies have their rooms, is another kitchen. This is used for preparing trays for those confined to bed or for making hot drinks. While the main meals are prepared in the

big kitchen downstairs, this small kitchen is one of the many amenities which make the place seem less like an institution and give the ladies a sense of freedom.



Bobbie, the cat, is a favourite, if somewhat mischievous member of the community. Here he is being fussed over by Miss Sugden Wilson and a Sister in a corner of the very pleasant sitting room.



Mrs. Chandler who, despite her blindness, is an avid reader, explains the Moon system to Superior and our reporter. Though rather deaf, she can still enjoy her radio and her cosy little room is piled high with books. In spite of her disabilities Mrs. Chandler is a pleasure and a joy to talk with; she takes a lively interest in all that is going on and says she couldn't be happier anywhere.

WE RECORD

BAPTISED

St. John's

January 9:
Graham Smith,
Vivien Smith,
Barrie Stone.

St. Andrew's

January 9:
Sarah Kent.

St. Barnabas

January 23:
Graham Talbot.

St. Anne's

January:
John Maynard,
Stephen Dalton.

Caversham Methodist

January 23:
Melanie Susan Hester.

January 30:
Trevor John Holley.

Caversham Heights
Methodist

January 30:
Clive Borthwick Warwick.

MARRIED

St. Barnabas

January 27:
Gerald Smith and Sylvia
Parry.

BURIED

St. Peter's

January 19:
Hilda Muriel Totman.
January 27:
Alice Cooper.

St. Andrew's

January 28:
Alice White.

APPEAL: FAMINE IN AFRICA

Due to the poor soil and repeated bad harvests in large areas of Basutoland, many Basuto children do not get enough food to keep them strong and healthy. This is particularly serious for the school children, the majority of whom have to walk long distances to the nearest school, and arrive too tired and hungry to be able to do their lessons properly.

To make sure that the school children have at least one good meal a day SAVE THE CHILDREN is trying to provide each school with a garden in which the children can grow their own vegetables, and a kitchen where the food can be cooked. Where this work has been done already, the scheme has had a splendid effect on the health and alertness of the children. The cost of a kitchen and garden is £100.

Will you help these children to help themselves? Reading branch of the S.C.P. has a house-to-house collection from February 28—March 12. Please help by giving generously and so help many children who cannot help themselves without your money. Thank you.

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SUNDAY SERVICES

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St. Anne's

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Our Lady of Caversham

9.50 a.m. Mass (except 1st Sunday when at 8.50 a.m.)

BAPTIST

Caversham

11.00 a.m. and 6.50 p.m. Worship Communion after Evening Service 1st Sunday after Morning Service 3rd Sunday.

2.45 p.m. Sunday School.

North Caversham

10.45 a.m. and 9.50 p.m. Worship Communion after service on 3rd Sunday.

METHODIST

Caversham Heights

11.00 a.m. and 6.50 p.m. Worship

10.15 a.m. Sunday School, Senior Dept.

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

Gosbrook Road

11.00 a.m. and 6.50 p.m. Worship

11.00 a.m. Sunday School

SALVATION ARMY

Prospect Street

5.00 p.m. Young People, 6.50 p.m. Adults.

CAVERSHAM HILL CHAPEL

11.00 a.m. and 6.50 p.m. Worship, 10.50 a.m. and 3.00 p.m. Sunday Schools.

CHURCH OF ENGLAND

St. Peter's

8.00 a.m. Holy Communion, 9.15 a.m. PARISH COMMUNION

11.00 a.m. Matins, 12.15 p.m. Holy Communion (1st and 3rd Sundays), 6.50 p.m. Evensong (1st Sunday 5.15 p.m.)

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

St. John's

8.00 a.m. Holy Communion, 9.15 a.m. FAMILY EUCHARIST, 6.50 p.m. Evensong (2nd Sunday 5.15 p.m.)

11.00 a.m. Sunday School, Infants — Church Hall, Juniors — The Church.

St. Andrew's

8.00 a.m. Holy Communion, 9.15 a.m. FAMILY EUCHARIST, 11.15 a.m. Holy Communion, 6.50 p.m. Evensong (3rd Sunday 5.15 p.m.)

11.15 a.m. Sunday School, Church Hall

St. Barnabas'

8.00 a.m. Holy Communion, 9.15 a.m. FAMILY EUCHARIST, 6.50 p.m. Evensong (4th Sunday 5.15 p.m.)

9.15 a.m. Sunday School, Church Hall.

St. Margaret's

Mapledurham

8.00 a.m. Holy Communion (2nd and 4th Sundays)

9.15 a.m. PARISH COMMUNION, 6.50 p.m. Evensong.

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MORNING

EVENING

6 Mr P. Elford. Mr. P. Elford.
13 Mr. W. Morrow. Mr. W. Morrow.
20 Mr. W. Prior. Mr. J. Hart.
27 Baptist Missionary Society Deputation Weekend.
Family Worship at 10.45 a.m.
Evening Service at 6.50 p.m.
Communion on 3rd Sunday in month following Family Worship

CAVERSHAM BAPTIST FREE CHURCH Services during March

March
6 11.00 a.m. and 6.50 p.m. Rev. L. S. Lewis; Evening Communion
13 11.00 a.m. and 6.50 p.m. Rev. L. S. Lewis.
20 11.00 a.m. Rev. L. S. Lewis.
6.30 p.m. Young People's Anniversary—Rev. A. V. Cox.
27 11.00 a.m., 2.45 p.m. and 6.50 p.m. Missionary Sunday.

CAVERSHAM HILL CHAPEL Speakers for March

March
6 11.00 a.m. and 6.50 p.m. Mr. G. Rabey, of the Unevangelical Fields Mission.
13 11.00 a.m. and 6.50 p.m. Pastor M. Collins, of Battersea.
20 11.00 a.m. Mr. C. Beard.
6.30 p.m. Mr. J. C. Stone.
27 11.00 a.m. Mr. W. Prior.
6.50 p.m. Mr. H. W. Harrison.

METHODIST CHURCHES Preaching Appointments

CAVERSHAM

CAVERSHAM HEIGHTS

February
27 Rev. P. Hunter. 11.00 Rev. E. B. Wright.
Mr. E. Ripley. 6.50 Mr. H. Speight.
March
6 Rev. W. A. A. Tutt. 11.00 Rev. E. B. Wright (1).
Rev. E. B. Wright (1). 6.50 Mr. J. S. Marsh.
13 Rev. A. J. Baldock. 11.00 Rev. A. E. Ward.
Mr. M. E. W. Simpkins. 6.50 Rev. W. A. A. Tutt.
20 Rev. E. B. Wright (2). 11.00 Rev. S. J. Dain.
Mrs. M. Pike (3). 6.50 Rev. E. B. Wright.
27 Mrs. E. Carter. 11.00 Rev. E. B. Wright.
Rev. A. E. Ward. 6.50 Rev. G. W. Webber.

Notes: (1) Holy Communion; (2) Cradle Roll Service; (3) Women's Anniversary.

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The Rev. John Stevinson (Priest-in-Charge of St. John's)
St. John's House, 9, South View Avenue. Tel.: 71814.

BAPTIST

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YOU CAN'T FORCE PEOPLE TO GET THE COMMUNITY SPIRIT, BUT ...



Today whole communities are filed away in tall flats. Families can live high above the rubble in buildings like this, which dwarf the parish church, and everything else for miles.



We live in communities. A good Community Spirit exists where people know and respect each other, and co-operate in local social activities. This spirit is rarely present automatically; we have to create it.

PROFESSOR J. B. MAYS, of Liverpool University, describes what he means by the good community.

PEOPLE who live in a particular area have mutual interests and duties. They form the "community" of the district; often they share beliefs and values and have a similar way of looking at life.

So we speak of a village community, or a suburban community centre, and the word can equally be applied to the life of a school or a church.

This does not mean that people in a community do not quarrel, and never disagree. Nor does it mean that they will always come to the same conclusions and act on them together; the sense of community is a kind of common fellow feeling in aims and objects rather than a working arrangement. Men and women feel they ought to try and get along, and be of service to their neighbours.

Things get in the way. People are big-headed, selfish, and unsympathetic, and a true state of community is never really achieved.

Some people question this whole idea of community, and say that society operates through individuals rather than communities. Instead of co-operation, they say, life is based in competition. It is foolish to create feelings of solidarity by trying artificially to stimulate a mood of "togetherness" among people who are divided and grow more so in each generation.

They say that community centres are a failure; that architects who design estates to encourage a well mixed social life are misguided and are putting the clock back.

The old village green of "Merrie England" probably never existed, and it is a mistake to hanker after it, they may go on. Stand-offishness must be accepted; people's reserve is THEIR business, and good luck to them. Social workers, do-gooders, well-intended members of church congregations, should not interfere.

Social levels

Of course people have the right to stand aloof from their fellows if that is what they want. It is true that community organisations often find the going enormously hard.

People, like water, tend to find their own social levels. Professional and middle income group people live in elegant detached houses in suburbia, while immigrants congregate in what are little better than ghettos. Working class people and the families of manual workers prefer to live near people who are similar to themselves. You can't force people to mix against their will and inclination.

All, or nearly all, the attempts that have been made in new housing areas to create balanced communities in which people of different backgrounds and incomes and occupations can yet share common schools, amusements and so on have been dismal failures.

Many social scientists have become disillusioned with

efforts to get people to mix, and accept a common pattern of living. These efforts, they say, do not work, and anyway what right have we to expect that they ever would work? Further, what right has anybody to impose social prescriptions on other people?

Kirkby, outside Liverpool, grew up during the 1950's like a gigantic mushroom to provide homes for up to 60,000 ex-city dwellers. It is a splendid example of a new area which was lucky enough to have its social centres at an early date. The Roman Catholic Church

It does sound as if planners try to do the impossible, and that people who work for community associations are going against the grain. But is that so?

Community effort has failed, comparatively. But does that mean it could never work? And what will be the result of accepting social isolation and self-imposed segregation for society now and in the future?

What kind of society do we want to live in? What kind of social world are we preparing for our children to enter? This discussion must move to the realm of values so that we can see a way ahead to a social policy that will not annoy the unorganisable, or ignore those who feel lonely and helpless.

The ideal of community is enormously difficult to achieve in our kind of society. But if that is the last word on the subject we are condemned for ever to the frosty discomfort of a community that simply doesn't care.

Perhaps it is right that income levels should separate people. But this separation should not be Berlin Walls between large groups of people who work in the same city. To paraphrase W. H. Auden: "we must learn to love our crooked neighbour with all our crooked hearts."

And this means first of all being ashamed of all divisions between us, and then supporting projects and policies calculated to bring us close together. Logically, then, we support common educational systems on one hand, and on the other a mixed community.

Housing deserts

It does not mean that all middle class people will rush off at once and buy slum property, nor does it mean that they should put down their children's names for comprehensive schools of whatever quality.

It does mean that when we build and plan new areas we should make it possible for all those who want to enjoy social activities to do so. A new housing estate can be a desert, and it must be provided with enough social oases.

played an active part, and provided costly new schools, clubs and meeting places for local families on an adequate scale. The Church of England has been commendably vigorous at youth service level, providing a large centre on a non-denominational basis.

This does not mean that Kirkby has no problems; merely that the authorities and voluntary organisations have been alert, and have tried to get on on the ground floor.

So too with clinics, advice bureaux, and other community facilities. These things should be part of an original plan, and provided from the early days as essential community services.

I have not mentioned another major problem associated with urban development—the creation of vast one-class communities in suburbs and estates. This looks like being a very stubborn and thorny issue.

We have no right to submit tamely to the gigantic difficulties involved in community. There is nothing in the study of sociology which leads me to believe that we are not responsible for our actions, and to a fair degree masters of our own social destiny.

THE ESSENCE OF CHRISTIANITY

SOME thoughtful definitions of the essence of Christianity have been appearing in "Life and Work," the monthly record of the Church of Scotland.

They arose from a recent statement that "Kindness is the essence of Christianity." Readers were asked to say whether they thought this was an adequate definition, and if not, to re-examine the fundamentals of their faith and supply a better one.

Several ministers helped to choose the best definitions from those submitted. Here is a selection of the readers' suggestions:

"The essence of Christianity is the acceptance of life in its entirety as the purpose of a loving Creator in whom, through Christ, we have a part."

"It is love, not kindness, which is the essence of Christianity. Kindness alone will not take you far on the way of the Cross."

"The essence of Christianity is love, through surrender of one's will to God in the light of Christ's Sacrifice on the Cross."

"The essence of Christianity is personal union with Christ. Kindness is a fruit of His Spirit."

LOVE ITSELF

"Kindness is a quality of love, a virtue crystallised in action. Christianity is love itself, divine, perfect and complete — awaiting expression in our daily lives."

"The essence of the Christian religion is 'pleasing God'; that is, having a loving trust in doing God's will."

"Jesus 'went about doing good' — He was kind. But kindness is only one of the many fruits of His Spirit, (Galatians 5:22,23). Essentially, Jesus Christ is Christianity."

"The essence of Christianity is a relationship with Jesus Christ. Live any other real relationship, this affects the whole of life, conduct as well as belief."

"To see in others, regardless of creed, race or colour, persons for whom Christ died, and to act accordingly."

Christian Aid invites all: Off our backsides and have a go

IN what is described as "an experiment in new techniques of mass communication," Christian Aid is sponsoring a series of national competitions for amateurs in folk music, choral singing, graphic art, photography, cinematography and public speaking—all on the theme of human need.

Panels of experts in each field will judge the entries, and finalists will be invited to perform or exhibit in public during Christian Aid Week (May 16-21). This campaign annually raises about £600,000 for Christian Aid schemes of refugee resettlement, trade training and agricultural development.

Christian Aid is asking people to express themselves through their skills and hobbies on the problems of homelessness, poverty, racialism and hunger. "Up until now," says Christian Aid, "the subject of human need has been aired mostly at a professional level through advertisements, posters and appeal literature."

"The urgency of fund raising has tended to over-commercialise the gravest problem of our time. Now we are trying to canalise it into the mainstream of contemporary folk art and music. That's where it belongs, for it is essentially a social problem."

So amateur song writers, camera enthusiasts, art students and even school children are being invited to have a go. They will be encouraged to do so by top liners in their own fields of interest—such people as folk singers Julie Felix and Nadia Cattouse and song writer Sydney Carter, to name only one category.

In addition to these, others advising or judging include: music critics, Neville Cardus ("Guardian"), Sydney Edwards ("Evening Standard") and T. S. Ferguson ("Sunday Telegraph"); music publisher

and adjudicator Dr. Maurice Jacobsen; artist and journalist John Wynne-Morgan; R. H. Mason of "Amateur Photographer," Richard Gee of "Photography," Tony Rose of "Amateur Cine World," H. D. J. Cole, president of the Royal Photographic Society, and Stanley C. Holbrook, president of the Camera Club in London; Kenneth Harris of the "Observer," and sports commentator Kenneth Wolstenholme, recently named as one of the ten best public speakers.

"The idea behind this move to popularise the needs of the other half of the world," says Christian Aid's director, Janet Lacey, "is that by calling into play some of the creative talent with which this country abounds we shall initiate a process of self-education among the competitors. And the benefits of this will be passed on to others during the public performances and displays planned for the main centres of population."

Janet Lacey, who has herself visited nearly every area of acute need in the world and detects the sentimentality which sometimes obstructs intelligent action, says: "Instead of gazing with pity at appalling pictures of starving children, let us make the cause of their suffering a theme for serious thought and discussion. We sing of love; let's also sing of compassion. We paint pretty pictures of still life; let's paint real life. We spend millions on photographic equipment; let us project the world as it really is."



Tibetan children with their housefather on a walk in the grounds of the children's village.

Pestalozzi — another word for home

THE Sunday newspapers were depressingly familiar: wars and rumours of wars, nation rising against nation, famines and pestilence, rape and chips, and all the expensive trimmings of Colour Supplement Society.

But the pale winter sun was shining, the afternoon sky was clear, with merely the coming mists of evening rising blue between us and the trees, and there, up the hill, was where we were going: Sedlescombe, near Battle in Sussex.

Behind us the sea, stretching to the troubled shores of the world. In front of us, the sweep and swell of the Downs, elms and chestnuts and beeches and hedges and grazing sheep and rooks, feeding on the acorns beneath ancient oaks . . . and through those gates the Pestalozzi Children's Village.

COLD WORDS

You know most of the cold and formal words: Named after the famous Swiss pioneer in education, opened in 1959 on a 174-acre estate with an old

mansion house (since when two new houses have been built, with more planned as funds become available), 65 children in residence, refugees from displaced persons' camps, Poles, Yugoslavs, Tibetans from similar camps in India, orphans, broken homes, deprived, needy, victims of a world they had no

slaughter, would rather have them armed with guns and bombs and jellied petrol, murdering one another in the holy name of Freedom (or something)—but HERE they could play football, get muddy, fall over, pick one another up, and learn to live like men and brothers: like human beings

by GEORGE TARGET

part in making, depending entirely on voluntary support . . . all the simple words and heart-breaking facts.

SISTERS

But there were other things to see and hear. Four children tramping in from a walk, girls, chattering and laughing, one carrying a bottle of pop . . . and what did it matter that they came from two continents? broken homes? or none?

Here they could live and grow as sisters, innocent as apples, learning love, not hate—peace, not war.

Boys playing football, running, shouting, cheering, even scoring. All ages from seven to 17, and from half Europe . . . but what did that matter either? Governments could breathe out threatenings and

created by God in His own image . . . not like mindless savages marching in step as the brass band of nationalism blares and deafens.

SAD, SIMPLE

And sad and simple little things: a teddy-bear tucked in bed, a doll sitting in state on a chair in the corner, toys and books and games and puzzles—the treasures of childhood being universal.

And Tibetan prayer-flags fluttering on a line between two English trees, blown by a wind coming, not down from the high mountains and eternal snows, but in off the shimmering sea—but surely, in their child-like faith, still prayers rising to the God Who remains the friend of little children? whatever language they speak?

And pictures of home on the

walls: creased snapshots, coloured photographs, illustrations cut from magazines, their own drawings and paintings of what they remembered from how many years ago?

And other things: the first snow-drops, and tight buds on the banks of rhododendrons—and surely armies will not always march in steel, terrible with meaningless banners? but winter will pass, when such children die from cold and hunger and the lack of our love in the streets and fields of the wilderness of this world, and flowers will appear on the earth and the time of the singing of birds will come. And the lion will lie down with the lamb, and a little child shall lead them.

SO URGENT

Not yet, not yet . . . but there are those who are trying to hasten that day. So much to do, so urgently, so much worthwhile doing, so many to do it with, so little money, so little time.

But a start—and there, on the first edges of the Downs in Sussex, where there has been so much blood smeared on the pages of history, is another, sweeter kind of history being made: not of kings and queens and so-called mighty men of valour and their senseless brawlings, but with boys and girls and their wonder—not of battles and wars and rumours of wars, but of gentleness and tolerance and the paths of peace.

Sikhs follow — and lead

By Betty Gaukroger

WELL known to all who have served with Indians in fight are the Sikhs. The word used to describe the followers of this faith—a mingling of Hindu and Muslim religious practice,—means "disciples."

They swear to observe the five rules of the "lions" (sings) which are: to leave the hair and beard uncut, to wear a steel comb, to wear shorts (now often hidden under long trousers) to wear a steel bracelet on the right wrist, and to wear a steel dagger. The reasons for some of these provisions will become obvious when we look at the history of the faith.

In India, Sikh temples from the outside look somewhat like Hindu places of worship. They often have golden domes or other decorations of gold. The lower walls outside, and the inside, are often covered with painted or inlaid flowers or animals. But no image of any kind is to be seen.

Their sacred book the Adi Granth, is the central object, and in the leading temples it is chanted by relays of leaders. When a Sikh enters the temple, he will reverence the Book by bowing with folded hands circle it in a clockwise direction, put some money on the cloth before it, and (shades of the Holy Communion) receive some sweetmeat which has been blessed in the name of the one God — called by them Nam.

Blessed

Prayers are often said at home, texts from the scripture recited, and to mark some special celebration, or some particular blessing received, friends and poor people invited to a feast at which food will be given, and the sweetmeats already blessed in the name of the God offered round.

The real founder of the faith was a man called Kabir, by birth a Muslim, but who studied under the Hindu teachers, and declared that there is truth in all religions, whether God be called Allah, Rama Krishna or Brahman. Nanak who is revered as the father of the faith, was born a Hindu but influenced by Islam and he wandered about North India preaching his beliefs.

For his devotion, Nanak was

called "Guru" — teacher, and all true Sikhs now reverence him, and of course the sacred Granth God to them is personal, and He is everywhere, there is no need to go on a pilgrimage to find Him more closely.

He is present in Nature, but is greater than His creation, and a Sikh devoutly desires Union with God, which he seeks by following the example of Guru Nanak, and his other gurus.

As their faith was early persecuted, the Sikhs have become, and continued, good fighters. Their faith does not demand any special tabus on food, and they are accustomed to obedience and disciplined lives. They have always been intelligent, good workers, and active in finding a living for themselves and their fellow Sikhs.

Today when there are still many thousands in India who continue to call themselves "refugees" from Pakistan, and to seek Government support and aid, very few Sikhs have not made a place for themselves. Indeed as a racial group they have often been an embarrassment to the Indian Government in their search for a separate state.

In this country they will integrate themselves quickly, if given the opportunity, and will prove leaders in any community. But their belief that all religions are basically one makes them difficult to evangelise in the narrow sense of the word.

Perhaps once more, all that can be said is these are also the children of Our Father and if we seek in love to know more of their faith, shall we not also communicate to them our own?

"O God, whether Allah or Rama, I live by Thy Name. The difference among faiths is only one in names, everywhere the yearning is for the same God." Thus said Kabir.

By the name

And perhaps, instead of seeking to show where he, and the Sikhs we may meet today, are wrong, we should seek ourselves to "live by Thy Name" and "yearn" for our God to use our lives, as well as our words.

"Impossible" to run home, work and children—Dr.

FIRMS employing married women must accept that they should at all times put their families first, and the firms should be ready to adapt working conditions to meet their employees' needs, says a letter in "Lancet".

Dr. J. F. Hanratty, of Derbyshire, agrees that most working wives enjoy going out to work, finding it a relief from the "monotony and loneliness" of housework and obtaining "enjoyment and relaxation" from the company of other working wives.

Those who have "a labour saving home, an understanding and co-operative husband, and a congenial

job" experience few difficulties.

TENSION

Dr. Hanratty is concerned, though, with the "increasing number" of those in whom various forms of nervous tension appear as a direct result of the extra strain imposed by going out to work. Such signs, he says, are particularly common among those living on private housing estates.

The doctor writes: "I always ask the patient to describe her average day in detail before I examine her. The usual story is: get up at 7 a.m. or earlier; do some rapid housework, including breakfast for the family; leave home at 8 a.m.; work all day—often standing all the time — shopping in the lunch break or on the

way home; and return home to a bleak house with unmade beds, breakfast dishes unwashed, at about 6 p.m. The evening is spent in catching up on neglected housework, and the weekend in washing, shopping, cleaning, and mending."

NO DISEASE

Full examination reveals no organic disease, though the patient has "often" convinced herself before seeing her doctor that she has some grave disease. The one constant finding is "a coarse tremor of the outstretched hands."

The attempt to run a home — especially if there are children — and yet spend eight to 10 hours a day away from the house doing another job is "almost impossible."

"BIBLE STORY DIET CAN RETARD CHILD'S THINKING"

—Education leader

THE use of the Bible as a classroom-textbook is bad for young children, said Dr. Ronald Goldman, senior lecturer in education at Reading University when he spoke at the North of England Education Conference at Harrogate.

"It is not the task of the school to make Christians," he said. "This is the business of the Church. The school's task is to help the pupil encounter the Christian faith and put it alongside his experience to see if it is true for him."

"I am not suggesting we should do without the Bible in religious education. I am saying that, in the early school years, it is being used prematurely."

Current religious teaching in schools, he argued, was based on 19th century psychology.

Schools tried to impose religious and moral beliefs on the assumption that the Bible had "a particular aura of authority."

"The widespread use of the Bible, especially in primary schools, must be questioned—not only as wasteful, but as impeding sound religious and moral development."

"The major enemy today is religious literalism and Biblical authoritarianism, which is the death of imagination, spirituality and religious insight."

Own thoughts

Children, Dr. Goldman suggested, should be taught about the lives of famous people such as Livingstone, Florence Nightingale and Schweitzer.

Material from the Bible should be used only when it was relevant and could hold the children's interest. "A diet of Bible stories may retard a child's thinking by simply reinforcing crude, materialistic and literal religious ideas."

One great problem was that in childhood there was a willingness to believe anything, but, as childhood came to an end, there was a growing air of unreality and irrelevance about the subject as the emerging adolescent began to think for himself.

Many children, in fact, did not progress beyond the crude early-Mosaic stage of religious understanding, in which Christ was thought of as a man walking around the sky dressed in flowing robes.

"The evidence appears to show that we have tried, particularly in the primary schools, to do too much too soon and by the wrong type of syllabus."

From the age of 10 or 11 Dr. Goldman said, a child should be introduced to the ideas of myths and legends and to the idea that the Bible was not a history book but a religious interpretation of history. "We should also introduce him to fiction. Jesus was one of the best fictional story-tellers in history—a teacher of life and an explorer of it in depth."

Her name is Mrs. Daft, but she's really very wise

Dear children,

Can I talk to you this month about names? I've been thinking about the name by which you know me, I've decided that it would be better if you knew me by my other name of Mrs. Small. So there won't be an Auntie Julie any more, although it will be the same person writing to you, and I will go on thinking about you and praying for you as I always have.

Have you ever thought what your name means? It's easy to see what it means if a person is called Baker, or Gardner, or Thatcher, or Bighead. It means that somebody in their family history did this or that job of work, or was known for something they were. I don't think that it means that the people you know who have these names do that work, or are like that.

I know a man called Butcher, but he's not a butcher, he's an engine driver, and I know another man called Careless, but he's not careless at all. Down the road from me lives a good friend called Mrs. Daft. But she's extremely sensible.

How would it be if they gave everybody a new name when they were grown up — a name they had earned by their behaviour and the kind of people they are. Instead of being Peter Arbuckle, he would be Peter Kindness because he was always thinking of helpful things he could do for other people.

Mary Perkins, who never can get out of bed in the mornings, could become Mary Lovepillow. Paul Jones, if he eats too much, could become Paul Stuffimself, and Robert Harris, who reads a lot, could be called Robert Bookaday.

In the Bible, little boys and girls were always being given the strangest names by their parents. How would you have liked being called Maher shalal hash baz? There's a child with the name in the Bible, and anybody who writes to tell me where, and can find out what it means, will get a small present.

Another awful thing I can't understand is why some mothers and fathers never give a thought to what their children's initials might be. If a boy is called Gingold, it's not fair to give him the Christian names of Peter Ian, because then all his friends will call him PIGgy!

And how could Mr. and Mrs. Thomas call their daughter Celia Alice? She'd be known as CATty all her life!

But in the end it doesn't really matter what your name is. What kind of a name we have in things like hard work and honesty and consideration for others, is the name that really counts.

All my love,

Mrs. Small

CHRISTIANS IN THE NAUGHTY WORLD

THE CHURCH. Ed. Barry Till (S.P.C.K. 7/6).

SOME churchgoers have heard sermons about the virtues of "Christian family life" until they are blue in the face. Family life is important, of course, but it is only one part of life, normally thought of as private. The Church has not made much noticeable impact on the public worlds of politics, industry and social life. Often enough it has not made much effort to understand them.

The time has come, surely for the Church to redress the balance, to become alive and active, not simply amongst men and women at home, but also amongst people at those points where the world is rapidly changing.

This book tells of some Christians who are taking

the public world seriously. We read of Christians training trade union officials in Nigeria, where most industrial workers are only just beginning to get used to industrial life. In this country, there is an account of some Christians who are fighting racism in the Gorbals district of Glasgow. From Hong Kong, there is the story of Christians who are active in university work.

The Church is still feeling its way in all this. And the book is, as a result, a little uneven and has some curious passages. But it is a workmanlike account of what some people are doing to find out the implications of the fact that "Christ was not crucified in a cathedral between two candlesticks, but on a dung hill between two thieves."

DEREK JONES

TELEVISION

MUST POLITICS BE SO BORING?

PARTY political broadcasts are incredibly dull. What a relief it has been to see other people say that, and what's more, people who know about politics and love it as others love food and drink.

I have watched them out of a sense of duty, yet always ended up with the feeling that the points being made were not real points, and they were treating them and me on the assumption that they were too complex and I too simple.

Have I been wrong in thinking that politicians do not honestly think it very important to share their beliefs with us? Why does nobody ever use a party political broadcast to set out dramatic policy statements, sound forth clarion calls for justice and so on?

LIES

Politicians are either very badly advised, or have a low opinion of the voters' intelligence. Either way round, there is too much of the soap powder salesman stuff about their communication with us. I can stand a chap telling lies about detergents, but waffling about detergents, prices and incomes, and housing, makes me sick.

What is at stake in a soap commercial is the success and effectiveness of the product. In a PFB the politician is putting his integrity before us, and it is that about which we are invited to make a judgment.

The television screen is not a very good means of getting serious ideas over. The direct appeal for mental effort in politics, religion, or what have you, is not a thing the British do or receive very well. Most people in the end make up their minds about the ultimate things when nobody else is looking, and as a result of a play, or the news, or chance remarks heard on buses.

OBVIOUS?

One would have thought this was obvious. Mr. Wilson's studied remarks about the dreadful test score in Australia on the day after the Hull by-election won him more support than Mr. Heath achieved by trying seriously to analyse the Hull result.

We are a very perverse people, steeped in old, tried cynicism and worldly wisdom. Doctrine means no more to us than the snap of a finger. But truth hinted at, implied, mentioned as an afterthought, is treated with much careful thought.

Jesus was very good at that sort of thing. Organised religion is terrible at it. Television producers know nothing about it whatever.

Goggles

No more spinsters, and how we're going to miss them

by Laurence Yardley

WHAT does civilisation owe to spinsters?

And how far will civilisation be less good when spinsters are no more? Such a day might well be coming. The Government Actuary points us to it in a recent statement of population figures and forecasts.

By the year 2000, he says, the predominance of women in the population will have disappeared.

It must be true that some spinsters have chosen to remain single, and devote themselves instead to any one of a variety of vocations and duties. Many women also, become so involved in the world's doings that the possibilities of marriage when they arise are completely overlooked.

Nobody asked

But the majority of spinsters—and I went to a marriage bureau head to check this—are single because nobody asked them to marry. And they are sorry, with dignity and patience, and who knows with what tortures in private?

Time, left to its own devices, and not roughed up by massive warfare, will try in the next 30 years to put matters right. If there are going to be enough men to go round, then working on statistics alone, more women will marry.

It means that more women will fulfil themselves in family life, and fewer will have time and energy for other things.

You do not have to look very deeply into the affairs of the community to discover how many gaps there

Church was the first to act

WHEN the early Pakistanis trickled into Gravesend in 1957 the Church was the first to act. An S.O.S. to the missionary societies brought to our aid two or three Punjabi-speaking missionaries at different times for short periods. For many months we could do no more than explain the English and their ways to the Pakistanis and vice versa. But this proved enough to avoid the more tragic racialist outbursts of other parts of the country.

In 1960 a cable to Africa where Pran Nanda—a young cultured Indian Christian was working—was answered by his arrival at the Rectory ready for duty. To that divine lead can be attributed the successful settlement of over 3,000 Sikhs in a riverside population of some 15,000; a settlement which was to earn the acclaim of the Minister of Immigration as an example to all towns.

There have been no dirty slogans, no race disturbances, no exploitation of the situation for sectional party ends. Following the lead of the churches, the community has received the strangers within our gates.

SELWYN GUMMER

—Rochester Diocesan News

would be if spinsters were not there.

What will it mean for the teaching profession? There is a subtle difference between the quality of devotion applied to teaching small children by married women and spinsters. Not that spinsters are better teachers because they are single, necessarily; nor does their condition always enable them to regard children with a better logic. But they are able to give a barely definable single mindedness to what they are doing in school. And it shows.

What will it mean for the nursing profession? And government? And the theatre? And the world of books and journals? Thousands of busy men will call out for faithful Miss Jones, only to check themselves as they recall that Miss Jones, of course, is now married, and gone.

Women never cease to be told that the future will demand from them dual purpose lives at work and home. I have before me a report of a school speech day in which girls are told that they must aim at two level lives as a matter of course, so that their education is not wasted. Nonsense.

Adjustable

Some girls will obviously be able to run a home and a job. They are adjustable: their minds can adapt to the sink from the desk and back again.

But these are exceptions. Most women cannot successfully split their minds, and a girl who is educated to the hilt does not waste her mind if she stays at home and has a family. People are not means; they are ends. Education is not necessarily in order that the educated shall DO something, but BE something.

Another sphere in which we shall miss the spinster is in voluntary social work. Hundreds of good causes are embraced by single women who worry for them, collect for them, organise them, are channel funds and public sympathy on their behalf.

and generally represent unconsidered trifles of human need to the world.

Spinsters are the pickers-up of our casualties, the champions of our lame, the defenders of the weak and hopeless; for whom the rest of us could never find sufficient time.

And how will it be for the Church when spinsters are no more? Unencumbered with families, an army of spinsters has undertaken for years our missionary work, the teaching of our children in Sunday Schools, the leadership of our unformed organisations and the maintenance of good standards in choirs.

Lapsed

How many girls who came up through the ranks of the Church life to membership became lapsed on marrying?

It is almost impossible to estimate, or understand. I cannot yet believe it of one girl, who lived to her late twenties in an almost rapturous faith, and so long as she was single tackled all the jobs that needed tackling in the church. But marriage ended it all, and she is never seen there now, although she lives with her two children two streets away. Call in psychiatry; summon Freud—I cannot believe this person's Christian devotion was more to do with her glands than her intellect or her spirit. But she has gone, and I am not here trying to reason why.

There is a firm backbone of spinster zeal in every area of life, which makes it richer and adds zest to it. It isn't anything to do with how they look, or how they dress, or the frightful mistakes they can make in human relationships.

It is the spirit of creation, blazing where it has been diverted into unexpected corners of existence like offices, wards, classrooms and shops. And when the Government Actuary finally sees it back in the place where it ought to be, we are going to miss it, more than sympathy on their behalf. We think.

Marjorie Moore's

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Referees are martyrs

Sick/Well Club Idea May Grow

AN experiment in mixing handicapped and healthy children in club life has been a success and the man who started the club now plans to open another.

This time he wants to help mainly boys suffering from muscular dystrophy.

Success number one for Mr. Timothy Pennifer, the 48-year-old club leader, is the Sir Winston Churchill boys' club in Wandsworth. It is now 11 months old, and has no lack of sponsors. Mr. Christopher Chataway, M.P., has offered to be president.

The proposed management committee includes boxers Alan Rudkin, Frankie Taylor and Henry Cooper, boxing commentator Harry Carpenter and his wife, and three hospital matrons.

Mr. Pennifer, who has been a club leader since he was 18, said: "Our present club is mainly for spastic children, but our new club, the first of its kind, will be mainly to give muscular dystrophy children the chance to mix and play with normal kiddies."

Record number on suicide course

A COURSE on why people commit suicide, held at the Leicester University College of Further Education, has attracted a record 250 entrants.

Almost the same number were turned down because of accommodation difficulties.

The course at Vaughan College, Leicester, is being led by Professor Erwin Stengel, Professor of Psychiatry at Sheffield University.

Mr. Denis Rice, college warden and "Christian News" columnist, said: "The idea is to try to show people the stresses and strains which they undergo before they are tempted to attempt or commit suicide, and the ways of dealing with them."

R.C. unity move

At the conclusion of the week of prayer for Christian unity, Cardinal Heenan announced the establishment of headquarters for the work of Christian unity in Westminster.

It is intended to arrange courses to train both clergy and laity in ecumenical work.

Bingo services?

When the Rev. Arthur Bird, Minister of Tonypany Methodist Central Hall, asked in public houses, bingo halls and working men's clubs if customers would welcome religious services in these premises, 515 said yes, and 175 said no.

He discovered that people's knowledge of what the Christian faith said was "very uncertain and confused."

— or mugs

A SLIGHT, PALE FIGURE, HE WAS PROBABLY THE YOUNGEST AND MOST CERTAINLY THE SMALLEST FOOTBALL LINESMAN I HAD EVER SEEN.

His name was Parker. He was all of sixteen years, and this was his first ever game. He wanted to become a referee. I thought of Norman Downes and Frank Mitchell, and immediately I felt sorry for him.

A considerable all-round sportsman, Norman had for many years been regarded as a very good referee, when quite suddenly he quit. He was by no means a moral coward, but he called it a day because he felt he had absorbed enough abuse, ridicule and downright hostility to last him a lifetime.

Frank Mitchell was a wing half, a very good one, with Birmingham City and Chelsea. He saw the "man in black" rather differently. He believed that once a man pulled on a referee's shirt he became a whistle-crazy demagogue; a little dictator figure abusing his authority to the detriment of the game.

Whether Mitchell was right or not, the more I see of football, the more inclined I am to believe that any man who wants to be a referee must be a mug.

From the moment he first blows a whistle, he's on a hiding to nothing. If he enters the game as a teenager and is resilient enough to withstand the brickbats and can endure being virtually friendless, he might reach the top in 20 years.

The knowledge that no matter how good he is there is no immediate recognition of his ability, plus a lack of any kind of status in the game, prompts many excellent young referees to give up.

The rugby football referee has a much better time of it; not because he is in any way superior, but rather be-

cause his presence on the field is almost ignored.

It has recently been suggested that the best way to improve the referee's lot would be to instruct young footballers to treat him with respect from the very beginning. There is certainly nothing wrong with this idea, but I believe that the problem should be tackled at the other end of the scale, with the mature players.

What Denis Law does today a thousand youngsters will do tomorrow.

We may no longer produce the best footballers in the world, but men like Peter Craigmyle, Mervyn Griffiths, Arthur Ellis and Jim Finney have established a standard in refereeing that is internationally accepted and envied.

Men like this are deserving of, and entitled to, respect from players and officials alike, and the F.A. should see that they get it.

Soccer's governing body must also evolve another system of progression on merit. Surely a panel of referees could scout for "talent" and recommend promising young referees for early promotion. In this way a man reaching the top could serve the game for many years while still at his best.

It is surely quite ludicrous that a man in control of a football match should receive a maximum of £12 compared with the players' fee, which sometimes can reach three figures, and this

Ernest Adkins
sees the smallest
linesman ever—
and begins to
wonder . . .

is another question that deserves official consideration.

I shall think about young Parker, and I hope for the sake of the game that he makes good.

But I still don't know whether he's a mug, or a martyr.

Right—Jim Finney, the Hereford referee.

Below—Referee Finney deals with trouble in a match between Scotland and Austria. Later he abandoned the game.



MELODIOUS MONK WAS NIGHT CLUB STAR

CERTAINLY not "other worldly" is Bro. Solomon, (37), a monk who appeared on ITV's "Five o'clock Club" last month (February) with a swing band comprising boys from the St. Joseph's College, Beulah Hill, London, where he is prefect of discipline.

This monk was a concert pianist, an R.A.F. bandmaster, and led a night club quintet before deciding to quit show business and enter a teaching Order.

"I could never come to grips with that sort of life. I always felt I should do something more constructive. There were people who wanted to stab you in the back," said Brother Solomon, who took this name because of his admiration for the pianist. He was born Michael de Mercado, the son of a violinist.

Now he runs three swing bands at the college. He is "fed-up" with long hair and guitars and is trying to re-create the "forties sound"—the sound that parents enjoyed when they listened to bands like those of Glen Miller and Tommy Dorsey.

Eighteen months ago, he formed a big rehearsal band with Ken Mackintosh, the dance band leader. The band meets every Sunday morning when professional and semi-

professional from all over London attend for a "blow-out."

A few months later, a school band was formed. Mr. Mackintosh's 12-year-old son, Andrew, who plays the drums in the Sunday band, is the lead alto sax player. It was this band which appeared on television. They rehearse in sections during the lunch and come together twice a week for advice from Mr. Mackintosh. A junior version of the band has recently been formed.

Support

The senior school band has made only two public appearances although it plays regularly at school functions and is given "wonderful support" by parents. All three bands play arrangements which are sent over from the U.S.A.

Brother Solomon, whose study wall is decorated with autographed pictures of show business personalities, said: "I don't like this business of being called the 'Swinging Monk'. I'm up at 5.30 in the morning for devotions."

Not only a case, but also a Person

EVERY patient entering Poole General Hospital in Dorset — which is being rebuilt as a £5½ million district hospital—now gets a personal letter from his consultant designed to bring the human touch to his bedside.

It is one of several attempts by the hospital to improve "communication between doctors, nurses, and patients."

The letter to patients says: "I want you to feel that you are among friends who have a genuine desire to help you." It offers help with personal problems and adds: "Please be assured you are not just a 'case'. You are a person with needs of body and mind and spirit."

"I hope you will go from here better equipped to deal with life with all its demands and perplexities."

Ex-P.C. helps gipsies with their A.B.C.

GIPSIES living on Hertfordshire's first official camping site are being taught to read and write through the efforts of their warden—a former policeman.

Ex-P.C. Tom Day, who is in charge of the camp at Cole Green, near Hertford, has made arrangements with a local college of further education for the gipsies to have reading and writing lessons.

He has also arranged for their children to attend local schools. According to their reports they are responding well to education.

Mr. Day is known as the gipsies' friend. Before he retired from the police force a few years ago, he was stationed at Colney Heath, near St. Albans, where the common land had been a traditional gypsy camp for generations.

But the gipsies there were evicted by St. Albans Rural Council and had been wandering around the county until they were found their present home.

A report to the council about the camp states: "The gipsies seem to have settled down well and appreciate the security which an official site gives them. They realise that with the ever increasing tempo of motor traffic life on the roads has become almost unbearable for

them.

"Many of the areas of common land, by-ways and leafy lanes, which for centuries have been a traditional haunt of gipsies, are no longer open to them and now they have turned to motor transport much of their 'romance' has been lost."

Another gypsy camp is planned by the county council at Bushey, near Watford, but the report points out that the setting up of a few camps will not solve the whole problem posed by the itinerants.

"Apart from the traditional gypsy families trading within relatively small territories, there is a proportion of travellers who appear to be quite incapable of integrating with the rest of the community," the report states.

"Many of the families have only entered the county within the last few years or even weeks and their main occupation is breaking up and salvaging old car bodies.

"The litter that is left behind after they leave a site is often quite appalling and presents a great problem to the local authorities," the report adds.