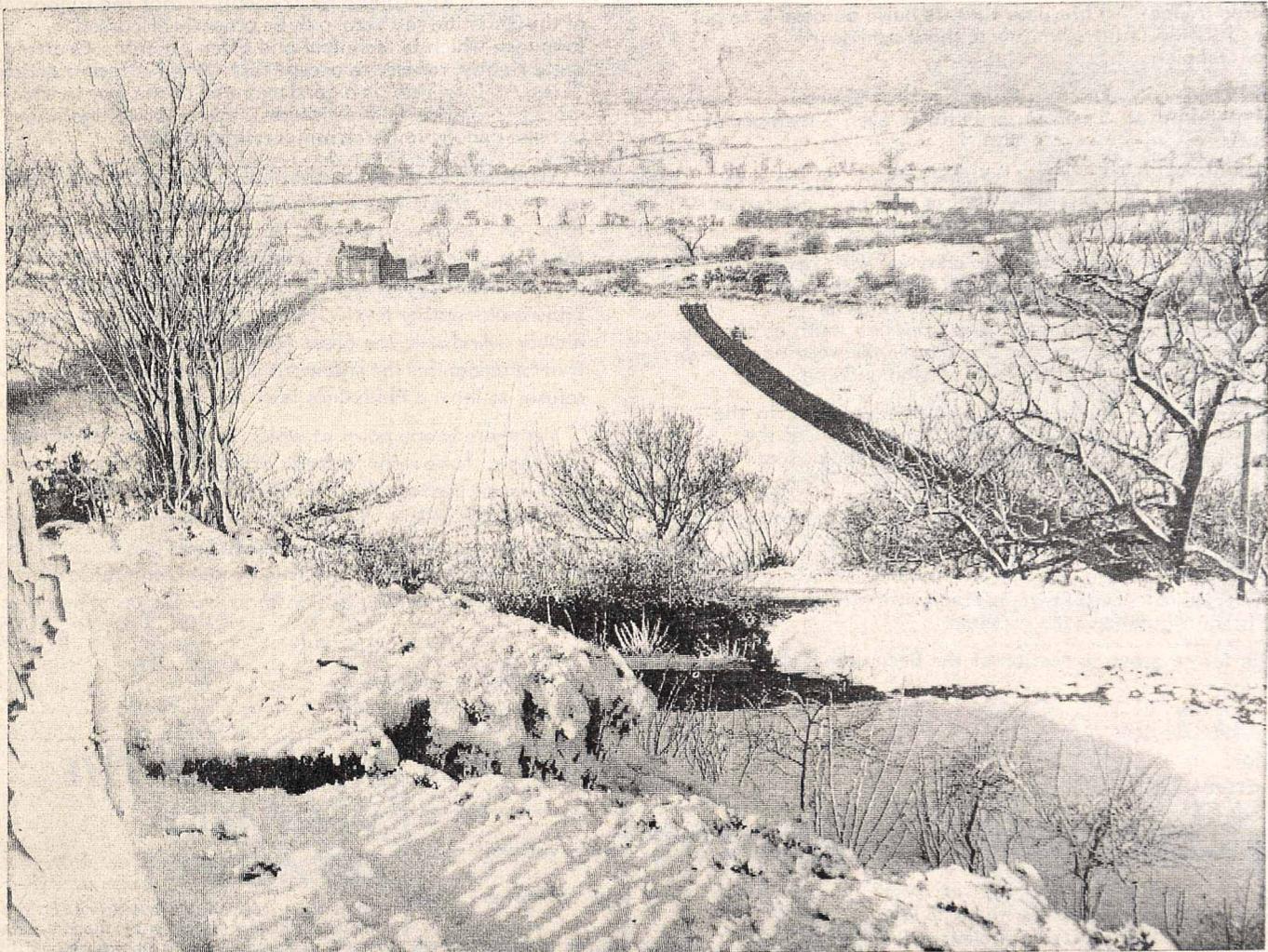


# CAVERSHAM BRIDGE 6d.

February, 1967

Incorporating National Christian News

# IT'S A WINTER TONIC



There is nothing like publicity for keeping the politician's liver in good working order.

—Thomas Barman, BBC's retiring diplomatic correspondent.

★ ★ ★

This creature, the teenager, thinks itself the most important thing on earth. Teenagers have done absolutely nothing; their contribution to society has been nil. Night after night they see their stupid empty faces on television and they think they are the finest thing God ever created.

—Mr. Justice Stable.

★ ★ ★

You can make more friends in two months by becoming interested in people than you can in two years by

## TOPIQUOTES

trying to get other people interested in you.

—Dale Carnegie.

★ ★ ★

No-one who does not move in professional and business circles has any notion of the scorn and contempt in which members of the government are generally held there, and this in quite substantial part arises from their television appearances.

—Roy Fuller—New Statesman.

★ ★ ★

The Christians taught us to read; Communists and

pornographers are giving us the books.

—Rajmohan Gandhi, grandson of Mahatma Gandhi.

★ ★ ★

The trouble with compulsory religion while you are very young is that you class it with geography (pronounced "jogfry") and arithmetic. Matthew, Mark and Luke and John get mixed up with multiplication tables and become faintly abhorrent like a minus sign. When you are older and leave school you break free from all the saints who from their labours rest and you tend never to return to the sacred fold.

—Cassandra, Dally Mirror.

Town people like a trip in the countryside. On a bright summer's day country lanes will be crammed with cars and coaches, the hills and woodlands dotted with hikers and picnic parties. For most townsmen the countryside means looking through a leafy tracery as he lies under a tree for shade, pausing by a stream as it sparkles in the sun, looking over a gate at cows plagued by summer flies. The bright, lazy days appeal to us, a relief from drab city surroundings and heat beating off concrete.

Come winter and the city dweller fugs in the city, scuttling through the cold and wet from one pool of warmth to another. His cheeks grow pale, his toasted toes ruddy with chilblains. He coughs and sniffs from smoke and germs on buses.

Learn to love the country in its winter costume. A walk along cart-tracks crisp with snow, to lean on that same gate where now cattle nuzzle winter feed, steaming and huddled together for warmth, can tone us up more than any chemist's tonic. We make for home as an early setting sun sinks red-orange behind a stark trellis of winter trees. We know more of the country having seen its starkly-beautiful winter austerity.

# DEAR MR. BROWN, YOU'RE

**1: Not being straight with us**

**2: talking a lot of sense**

Dear Sir,

I regularly read your Christian News, localised as "Becontree Impact." I presume that its basic purpose is to get over the Christian Truth, primarily to those outside the Christian religion.

I don't know who your contributor Geoffrey Brown is, whether a journalist, a parson, or both, or even a member of your staff.

There have now been several articles by him. In the first place it is not easy to determine what or who he is getting at — except in his tirade against Billy Graham.

The average Becontree reader, in common with London's East-ender, is not so dense that one has to go all the way round the globe to arrive across the street. If, as he expects, you are trying to present the Christian truth as per the Bible, he gets very suspicious if you are endeavouring to wrap it up in too much mist or fog or by over-glamourising.

Geoffrey Brown seems to me to delight in vagaries. In the December issue is he saying that the Scriptural story of the Incarnation might well be a fantasy but presented as fact.

There are readers today who look the Christian through and through in order to discover whether the one presenting the message believes in it himself or is an "honest-to-God" mythologist.

This is a plea for something rather more straightforward than this contributor usually presents.

I write for no group or section of the Becontree distributors.

**B. J. WORM.**

5 Fairmead Gardens,  
Redbridge,  
Ilford, Essex.

Dear Sir,

There is a widespread misconception that the fundamentals of the Christian faith can only be properly discussed in language which is technical and often obscure. Geoffrey Brown, quite rightly, refuses to accept this. And his recent article "Lies, All Lies, But" is a good example of the way in which he manages to write not only interestingly and intelligently, but also penetratingly on major religious topics.

What sort of a book is the Bible? This is the question he asks us to think about. Much of the Bible is, or appears to be, on a level with history. As such it must be subjected to the same strict and scientific examination that might be accorded to any other work of history. But much of the Bible is on another level. It is far more like poetry than history. And it is the great merit of Geoffrey Brown's article that he recognises the enormous importance of this. He refuses to let the Philistines have the last word.

Yet there is one point at which he seems to fail to follow his own logic. Is he right to speak of God's Son being born as a fact? Is not the fact only that a boy was born? This is something which a scientific historian might investigate. But when we speak of the boy being God's Son we go beyond fact. And to know whether this is true we need something much more like the poet's intuition than the historian's analysis.

**R. GORDON.**

St. Peter's Vicarage,  
32 George Street West,  
Birmingham 18.

## Wants project photos

Dear Sir,

I am a student at Teachers' Training College writing a project on "The Development of Chandler's Ford." For this I will need many photos, both old and modern.

Would any of your readers be willing to lend suitable photographs they may have? I must emphasise that these photos would only be attached to my file by photo corners and would be returned unharmed.

I should be most grateful for any replies.

Thanking you and the readers.

PATRICIA MARSHALL,  
34, Peverells Road,  
Chandler's Ford,  
Hampshire.

Have you written to us? Whether you agree or disagree we like to know what you think.

## BOOKS TO HELP WITH PRAYER

**Pray and Live — A. D. Duncan, S.P.C.K. 7s. 6d.**

Here's an attempt to help busy 20th century man to pray. Increasingly this is occupying the mind of the churches though they call it by some high flown name like "a search for contemporary spirituality." The book is clear and sensible.

Mr. Duncan takes the chapter on prayer

in "Honest to God" as his starting point without agreeing with Dr. Robinson. You may not agree with Mr. Duncan but I don't think you can fail to have your prayers deepened and hoicked out of the morass of words.

**Talking to God (Part 1). Ena Martin. Mowbrays 4s. 6d.**

Is a book of prayers for younger children and one which parents

and the children themselves can find pleasure in using through the week.

**In Wonder, Love and Praise — David Farnbrough. S.P.C.K. 3s. 6d.**

Is a book of prayers for husband and wife. It's meant to be given to newly married couples. Personally I think it's a bit complicated and precious but others will find it very helpful I'm sure.

It includes Bible readings a short list of helpful books.

**Prayers After Sixty. H. P. Steer. S.P.C.K. 2s. 6d. Christian Knowledge Booklets No. 36.**

Is a book of prayers for the "getting on." Sensible for someone to have thought of helping this age group who have a great potential of prayer. Sensible series of booklets altogether.

**Peter Croft**

## BIBLE FOR THE MENTALLY RETARDED

A portion of the Bible has now been produced for mentally retarded children by the Netherlands Bible Society. The first volume in a series entitled "What The Bible Tells Us" it contains the story of Jesus' birth from the Gospels of Matthew and Luke.

Planned by a committee composed of Protestant and Roman Catholic experts in the education of retarded children, it is written in short simple sentences, is strongly bound, and contains many four-colour illustrations. A gramophone record, available with the book, gives the Bible text, hymns and a brief meditation.

## FISH OPTIONAL FOR CANADIAN ROMANS NOW

Canadian Roman Catholics may now decide for themselves whether or not to abstain from meat on Fridays. The hierarchy voted to abolish the traditional day of abstinence effective from October 14. The announcement came at a Press conference after the annual meeting of the Canadian Catholic Conference. The bishops stressed that the new regulations in no way changed the "evangelical" obligation of Catholics to do penance, but rather altered the ecclesiastical directives as to the manner of such penance.

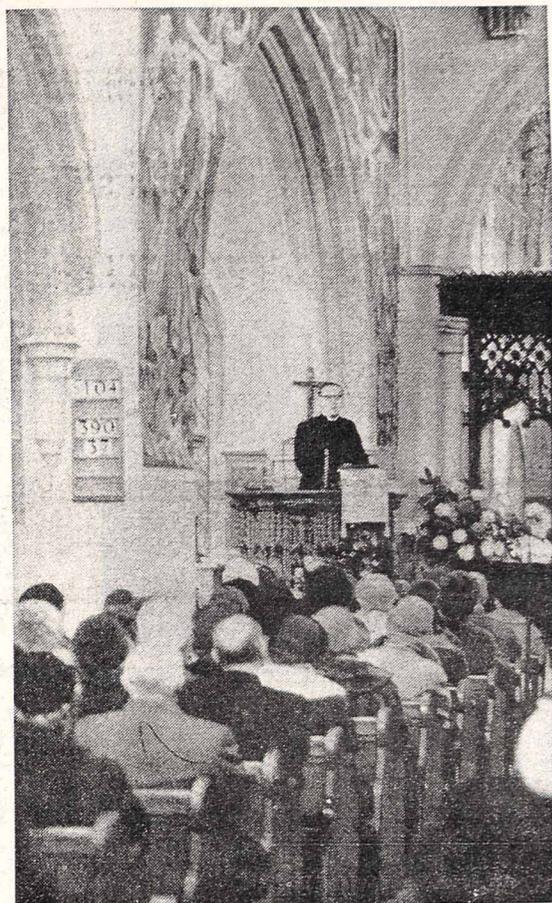
In this article K. S. Madge, a man in the pew, talks to those who have little time for churchgoing

# AN ANSWER TO NON-CHURCHGOERS

IT sometimes happens at a church service that we notice a family whom we have heard has been suddenly bereaved. We have not seen them there before and probably will not do so again but for this moment they alone in all the congregation seem truly to be seeking God.

This is a touching and illuminating thing. All at once we regular church-goers seem like so many lolling courtiers shamed by the entrance of some war-stained trooper on real business with the King. It is only a passing thought because we know that we are as much involved in life as they are but the contrast remains, all the same.

As we look at their bowed backs it deepens our sympathy because it makes their distress so clear but it also leads us to think, defensively perhaps, of the old familiar question.



"Why do you not usually come to church?"

"Because we find the service is a boring, shallow, sometimes even ridiculous ritual," they may reply, "which irritates rather than inspires us."

"It depends on what you put into it," we say. "It can be profound and beautiful."

"Well, no one would think so from your faces."

"That is a measure of our failure perhaps but not the fault of the service. As a nation we tend to hide our feelings but few of us would come if we did not like it. We would then be one of you. In the first place we may come out of a sense of duty, if only because it makes us think about God, but we keep coming because we wish to worship and thank Him and to draw on his strength and comfort and guidance."

"But you can think about God and do all the rest of it without going to church. It is just a social club. You come out discussing the service as if it had been some entertainment given by the choir and the vicar. And we don't want to join. You are not really our sort. We despise the humbug, the forced friendliness and vanity of it all and do not feel that routine mumbo jumbo or sermon in such company will bring us any closer to our conception of the Divine Being."

"Better, we say, to worship in the privacy of our own hearts, better not to make a parade of it, better even not to bother God at all with the trivialities of our lives until we have at least gone as far as we can with our own strength and courage."

Surely our friends protest too much. Much of what they say is true, and a fair criticism of what goes on in church, but not a good excuse for staying away. If we are really in such darkness, should they not let their light shine among us and show us how to behave? It would at least bring them to church and the more they came the more they would see the reason for coming.

But we become impatient with these thoughts. What do you ever do by argument except remain opponents, if you keep at it until Domesday? We feel a twinge of despair.

Then suddenly the answer seems to be there in the pew in front, as plain as a pikestaff and, realising this, we can be glad even in the presence of sorrow. "If in your hearts ye truly seek Me, then shall ye ever surely find Me." Do this first and God will take care of the rest.

So often we overlook the significance of the present moment, yet here we are, this particular family and ourselves, united in so far as we seek God, united in church. Then what are we worrying about? Their presence has made us think of our shortcomings. Perhaps our presence has made them acknowledge that there would be no church if there were no caretakers. It is a beginning.

## PEP PILLS AND DRUG ADDICTION

In his best-selling book *The Cross and the Switchblade* David Wilkerson opened the eyes of two million readers to the problems of teenagers and others who have turned to drug taking for kicks, to be with the crowd, to relieve boredom — and the tragic consequences.

The widespread abuse of drugs, including the seriously addictive heroin and cocaine, has brought new problems to America's medical and social workers in the last ten years. David Wilkerson with *Teen Challenge* represents one of the very few hopeful signs in the fight against sin and suffering in big city slums — you must read these books, NOW

**5/- EACH**

*Twelve Angels from Hell* follows the stories of a dozen young people, some are being helped to a new life free from the slavery into which they had sunk, others saved from it only to return to the half-life of the addict. Compulsive reading for all who seek to help teenagers face up to everyday problems in the modern world.

All who say: "It can't happen here!" should read Keith Bill's survey of his visits in various parts of Britain to clubs, coffee bars and dens, meeting young people with old faces and wasted bodies. 3rd large printing of *The Needle, the Pill and the Saviour* now on sale, price 5/-.

AND NOW



**BORN OLD** tells of the little people, born in hate and shame into a world they hate from the beginning, many of them born with a taste for the drugs their elders consume in large doses. What can be done for these unwanted little ones? What is being done you can read in this third book by David Wilkerson

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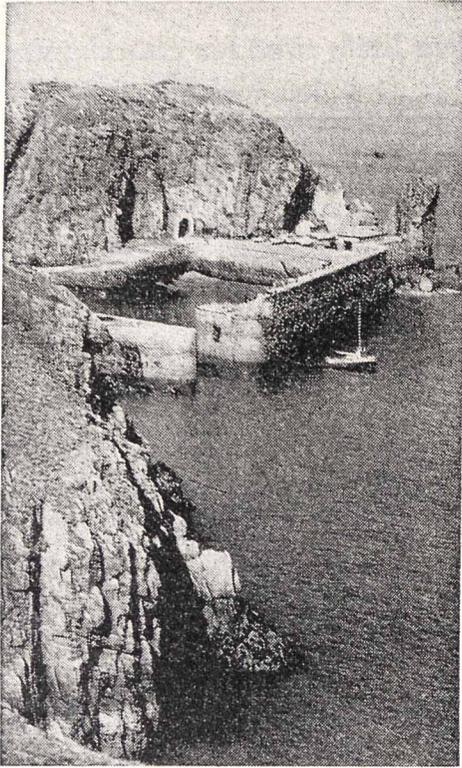
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By courtesy: the "Guernsey Evening Press."

# Idyllic Island

By Frank Turner

If your idea of a holiday is threading your way along the beach seeking a spot to lie in the sun (or as more likely in England a search for the nearest bingo hall in the pouring rain), and in the evening you are accustomed to the fun fair or the cinema queue, don't book your holiday on Sark.

But if you like unspoilt beaches, almost empty even in midsummer, beautiful scenery, stirring cliff walks, and best of all no cars and queues of stationary traffic, look again at what Sark has to offer.

Sark is an idyll. I fell in love with it at first sight, and the second visit proved it to be no infatuation. Not even a moped is permitted on the island, the nearest approach to the motor car being the tractors used to carry luggage from the harbour.

To explore the island, which is only 3½ miles by 2, you can either walk, hire a bicycle, or ride in state in a horse and cart. Licensing hours are unknown, wines and spirits astonishingly cheap and the food quite excellent.

From the centre of the island, all its delights are within half an hour's walk, and more than even the most intrepid explorer can cover in one holiday with 30 miles of coastline. La Coupée described in the official guide as "awe-inspiring" is a narrow ridge with a precipice falling 300 feet to the sea on one side and a steep climb on the other down to the gorgeous beach of Grande Grève far below. Or you can spend a lazy day on the lovely beach of Dixcart or exploring some of the island's caves.

Sark is reached by boat from Guernsey, two boats a day running in summer so that there is no problem linking up with the aeroplane or boat to Guernsey. If you spend your holidays on bustling and commercial Jersey, a boat trip for the day to Sark is a must. As the little island draws gradually closer and you enter the tiny harbour, afterwards climbing the steep harbour hill, you enter what could be a different world. You might even find, like me, that this magic day visit has to be the prelude to a holiday on the island.

## WE'RE A NATION OF TEATOTALLERS

I once knew a man who claimed that he had a ghastly, recurring nightmare. It was always the same. He was brought to the point in every dream where he had to choose between never drinking another drop of alcohol or never having another cup of tea. Your pint or your cuppa, so to speak. He found it quite impossible to make the choice and used to wake sweating profusely and shaking in every limb.

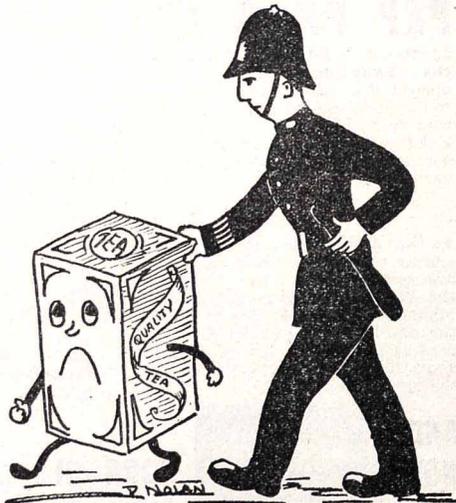
Many a good Englishman would sympathise with him in the dilemma. The man who devours his pint in the local would mourn the day that the tea break disappeared or his wife filled the kettle for the last time. In fact, if we were all faced with my friend's nightmare and weren't allowed to wake up until we'd given an answer, what would we say?

It's my bet, for what it's worth, that the brewer would lose out to the tea merchant but I realise that this is a topic one could argue at great length and I wouldn't go to the stake for my opinion. — I have too healthy a respect for the hold of the hop and the still!

### STATISTICS

It is, however, a matter of statistics that two thirds of everything we drink is tea. At least, to be precise, two thirds of everything other than water, is tea and as most Northerners would claim that what anyone south of the Mersey calls beer is another name for water, this could upset our calculations. So let's forget the two thirds business and just accept that you and I are now consuming as much as five and a half cups of tea a day, every day of the year.

In round figures this means that we import about 500 million pounds of tea a year, which is quite a few caddyfuls. This figure has remained fairly constant



Tea will be the first to feel the pinch.

and experts predict that it will go no higher. As far as tea is concerned we have reached saturation point. What worries the tea men is the possibility that tea is not as popular as it should be with the teenagers—hence the "with it" invitations on the television to join the tea set—and that in years to come there will be a decline in popularity.

### POPULAR

It is certainly true that tea has only held sway in this

country as a national drink popular with all classes for a hundred years and it could fall out of favour as quickly as it came in. If any rival beverage comes along, tea will be the first to feel the pinch, but most of us hope it won't be in our lifetime that the cuppa can be said to have had its day.

At least in his nightmare my friend has a choice. Perhaps it would be even worse if there were no tea to choose.

Frank Miles

*This article was prompted by the fact that this month the Food and Agriculture Organisation of the United Nations will be discussing tea—over their morning coffee perhaps?*

## Secrets of Masada on view in London



Weidenfeld and Nicolson

Prof. Yadin

An exhibition about the story of Masada, a name which recalls a terrible and dramatic event in the history of the ancient world, is now open in London at the Royal Festival Hall.

This rock, overlooking the Dead Sea, was besieged at the climax of the Jewish War of Rebellion against Rome, in A.D. 73, when Zealot defenders were bombarded for two years before the whole community, with the exception of two women who survived to tell the tale to the historian Josephus, perished in an act of mass suicide rather than surrender.

In 1963 the secrets of Masada were re-discovered and excavated by an international band of archaeologists and volunteers led by Professor Yigael Yadin, once

Chief of Staff of the Israeli Army, now Professor of Archaeology in the Hebrew University of Jerusalem.

They found the site remarkably intact; in it were discovered a number of Biblical scrolls of the same period as the "Dead Sea" scrolls, the oldest synagogue so far to have been unearthed anywhere, some of the rarest coins in the world and countless weapons, vessels and personal belongings of the inhabitants of nearly 2,000 years ago.

The most important of these finds have been brought to London from Israel for this unique exhibition, designed by George Him, consultant designer to the Israel National Pavilion at the Montreal World's Fair, this year.

# CAVERSHAM BRIDGE

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

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## COMMITMENT

WHATEVER any of us may think about the preaching of Dr. Billy Graham it can hardly be denied that the opportunity given to those who hear him to go forward and give in their names presents many people with an opportunity of making some act of commitment which they feel they have not previously been called upon to do by the church to which they belong.

As all Christians seek for unity we will all have to think again about the meaning of Christian initiation and commitment. Many of us have been concerned because infant baptism has never been followed by confirmation. But perhaps even more serious is the fact that in the Church of England some six million of the nine million confirmed members are not numbered among the communicants even on Easter Day. A similar problem faces other branches of the Christian Church, and we all need to ask ourselves searching questions.

The traditional order of Christian initiation has been Baptism — Confirmation — Eucharist. In the Roman Catholic Church this traditional order is often varied, first communion preceding confirmation; in the Orthodox Church confirmation and first communion are administered to a baby at baptism. In non-episcopal churches there is usually some act at which adults are received into church membership and to communion, though communion in the Free Church is commonly offered to all who desire to receive the Sacrament.

But as all of us are faced with the problem of so many who lapse after they have become full members of their own particular church we are left asking various questions. How long a preparation should be given for confirmation or its parallel rite in other churches? At what age should it be administered? Should young children whose parents are worshipping members be confirmed at an earlier age than is the case for those from non-churchgoing homes? What sort of promises is it right and proper to demand of adolescents?

Speaking at the Oxford Diocesan Conference on a recent occasion, Canon A. J. Watts said that if Anglican incumbents were honest they would own up to their confirmation register being the saddest book in the parish because of the lapsing that is all too common.

But all of us in our different communions experience this problem in varying ways. Sacramental practice needs to be adapted to the pastoral situation of the current age, and in this matter of preparation and admission to full church membership we can surely all learn from each other and grow in understanding in the process. Certainly the last thing that any of us can afford is to be complacent.

*John Grimwade*

## HONOUR FOR BRIDGE CIRCULATION MANAGER

His many friends in Caversham have been delighted to see that the Queen has honoured Col. W. C. S. Harrison by appointing him a Commander of the Order of the British Empire. We understand that the

award was not for his services to the community as circulation manager of the "Caversham Bridge," nor was it in connection with the appointment of County Surveyor of Berkshire which he has held since February, but it is in fact a recognition of his outstanding services as a Colonel in the Royal Engineers Army Emergency Reserve.

The award of the Emergency Reserve Decoration (E.R.D.) last year was earned by many hours of spare time in the evenings, at weekends, and in holiday periods spent in military training.

His latest award is a testimony to his first rate ability as a soldier and engineer officer of high rank. We congratulate him — and ourselves on having him on our editorial board.

Another Caversham resident to receive a reward is Miss Nora Wadsley, of Peppard Road, who gets the M.B.E. for her work as establishment assistant at the B.B.C. monitoring service, Caversham Park. Congratulations also to her.

## How dull is Reading ?

### Councillor's Column

by W. L. Stansfield - Taylor

The simple answer to this question is, of course, that any town is as dull or as lively as its people make it, and that if we are content to sit back and wait for someone to provide entertainment and diversions for us we have no cause for complaint that any place is dull. The people who are happiest and most contented are those who are trying to do something for others and for themselves.

Having said that, what does go on in Reading? A constant complaint one hears is that we have no theatre and only one dance hall. What can young people do in the evenings?

We certainly suffer from our close proximity to London, Oxford and Windsor with their excellent theatres, but when we had the Pendragon and Everyman Theatres in Reading, or even the Palace, they were not given the support they deserved, although for some time the Council subsidised Everyman financially. But are we bereft of drama?

#### DRAMA

How many of our 125,000 population go to the Progress Theatre, or patronise the Earley Players? How many of us attend the excellent performances put on by the Sainsbury Singers, the St. Laurence's Players, and other drama and opera groups?

You may not act, and your voice may be as lacking in tunefulness as

that of the corncrake, but all these societies need helpers as well as actors and singers; scene-makers and shifters, stage managers, programme sellers, make-up and lighting specialists and even tea-makers, and people who will work behind the scenes to make their efforts a success.

And what about the youth clubs? Reading has an excellent and thriving Youth Service which sets out to provide for not only teenagers but others who are still in the "young group." It can provide anything from weekends in Snowdonia and climbing in other areas, to amateur filmmaking, canoe building and canoeing, photography, badminton, fencing, sailing, swimming, as well as the Youth Orchestra and Theatre Workshop with its Little Theatre and meetings twice a week; any of which you can enjoy for about £2 a year.

Then there are the district youth clubs: the Central Club, the Tilehurst Club, the Southcote Club, and shortly the Emmer Green Youth Club, all of which are part of the youth service but also provide their own programme and are run largely by their own members.

#### RESOLVE

If you think Reading is dull why don't you do something to brighten it up? Why not join a local society which is trying to make a contribution to the life of the town? Why not resolve in 1967 that you will work for a brighter Reading and contribute to it instead of wanting someone else to provide the ideas?

The local societies are all eager to recruit new members,

and in addition to the few I have mentioned, who are doing a remarkably good job of work, there are societies for helping old people, and the church societies and political groups, all of which cater for young and the not so young, and provide a variety of interests.

I can put you in touch with at least a score, and if it is the youth service which interests you why not contact the Youth Service Officer, Mr. A. H. Bush at 21 Craven Road, Reading? It's up to you!

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## A fuss about nothing

Dear Sir,  
Ald. Mander, who once lived in the village, wants to improve the shopping facilities. He wants to give the whole district a face lift. How? By some time not specified — but no doubt delayed — moving us from our homes to "centrally heated" paradises miles away from the village. At least we can now thank the vice-chairman of the Planning Committee for openly stating what previously was denied — that the new plan with its new road would mean the destruction of our homes.

It would seem from his remarks that we are making a fuss about nothing, that we are being difficult, obstinate and selfish in wanting to keep our homes, instead of welcoming a new road where our homes used to be.

But he surely should be able to imagine how we feel. It is not so long ago that he, with others in Grove Hill, objected to losing any frontage for widening the road to meet the extra traffic caused by the spread of estates on the outskirts of Emmer Green. Yet we are supposed to look forward to losing our homes for the good of others without a whimper.

But we challenged this scheme as not being the best way to tackle the traffic problem. In fact, my own plan of one-way traffic submitted to the enquiry has been criticised by some councillors as likely to speed up the flow of traffic in Prospect Street, while Westfield Road, it is said, cannot take the strain of buses running one way only, but does now of course take all sorts of traffic both ways. It would appear the worst fault of this simple one-way system is that it is too easy, too cheap, and too possible to operate, while of course, it would leave the slightly "tatty" shops and houses just where they are. In fact this one-way system is needed now and would do the job the unnecessary road is likely to try and do some 10 years hence.

All of us in the threatened streets signed the protest, but we were not alone. Some 960 altogether signed the petition within five days. But our protest as yet has been ignored by the councillors.

Stranger still, the Council now refuses permission for a vacant property in Prospect Street to be converted from an empty shop with flats above into offices. Why? Because of the loss of residential property. Nobody seems to be living in these vacant premises, but it must be preserved. Yet some 200 families can be threatened and blandly advised to move to modern homes, possibly kindly provided by the Council. Can Ald. Mander get us these "centrally heated" palaces as a plain swap? Will we have no extra rents or new mortgages to face? What is happening to the Council's housing lists in the meantime?

But what if we like living in the village and prefer to live in our own homes into which so much of ourselves in sweat and effort and money have been poured, and which are within our limited purses?

In the meantime, while this threat remains the chances of selling becomes dim, and the value of the property depreciates.

Look again at my traffic plan, put it into operation, and we could keep our homes and the village could still be a good place to live in.

A. E. G. WESTON  
25, North Street,  
Caversham, Reading.

## Secret veil must be lifted

Dear Sir,

The position in regard to the Council's development plans for Caversham and the subsequent

enquiry must give rise to the urgent need for the veil of secrecy surrounding Council Committee meetings being lifted.

Attempts have been made to do this by the Liberal members but it was overwhelmingly defeated, mainly because of the alliance of the two major power blocks on the Council, one of whom moved an amendment preventing the matter being raised again.

The solution as you quite rightly state is in the hands of the Caversham electorate at the Municipal elections next May, to support the candidate who pledges his support for such a policy. I sincerely hope that you and all those interested in local affairs will continue to shout loud and clear until Reading joins the ever-increasing band of local authorities prepared to open its doors and show that it has nothing to hide.

John Freeman

Maiwand,  
Brightwell,  
Wallingford.

## Developing a valuable site

Dear Sir,

Like Mr. Mander, this Committee looks forward to a future imaginative development of Caversham, but we do not see it in the Property Company's scheme for the Church Street site. The shops here would be "daily need" shops, of which we already have an abundance, and NOT those for which we already have to go into Reading. This is not an imaginative development of a unique and valuable site.

Alderman Mander says that little has been done in the way of modernisation. We feel that many of the traders would be prepared to modernise their premises if their future was more secure, but while nothing concrete was known of the proposed development, expensive modernisation would be a great risk. The same can be said for the householder while no owner can be sure that his house either will or will not be demolished.

With regard to the point that no representation was made to the Council about this plan we can only repeat that information as to where, when and how objections should be made was very difficult for the ordinary citizen to obtain. In addition, as Winifred Darter points out in the December issue, the timing of the Public Inquiry made it very difficult for objections to be made.

We constantly hear complaints about the public's apathy. Yet when we take a keen interest we have to go to such great lengths to ferret out information that we cannot be blamed for suggesting that this information is being deliberately withheld.

S. CLIFTON (Secretary)  
Caversham Residents' Committee,  
52, St. Anne's Road.

## Opposing the Abortion Bill

Dear Sir,

In a Christian paper it would not seem out of place to state briefly the grounds for opposition to Mr. Steel's Medical Termination of Pregnancies Bill, on humanist and Christian grounds.

When God became man, he did so by the taking up of manhood into God (as we are taught in the Athanasian Creed) and so he has involved his nature with ours when Jesus was born of Mary. Human nature has been given a dignity, it has been taken up into the

# PAGE-LONG BRIDGE POSTBAG

## In your Opinion...



Godhead, therefore a man is not a thing to be used like a machine, or to be "got rid of" for the convenience of others, as we of the twentieth century have seen so often done.

From conception the foetus, despite its utter dependence is a human being, a member of *homo sapiens*, possessed of human nature, though not personality, of its nature a human, just as much inside as outside the womb. Despite medieval ideas to the contrary, the foetus is a human being, and the destruction of innocent human beings for social convenience is no mere academic question for Christians.

The grounds for opposing this bill are precisely those for opposing some of the things that happen in South Africa, Vietnam, Indonesia, Sudan and many other places, namely that human nature has a dignity and rights that ought not to be violated, and where those rights are violated then men slip back into the paganism from which they were once rescued.

Moreover, Christians should remember what a mess we would be in if the young pregnant unmarried Mary had done something about her condition and "got rid of it." Most likely, having regard to her world conditions, she would have qualified under clauses 1 (a) (c) (d) of Mr. Steel's Bill. Fortunately for us the Jews with their old fashioned understanding of God, creation, life and innocence, look upon abortion with abhorrence.

as a mother" to be a medical category, but rather a social problem; and social problems ought to be solved by social means, including adequate housing, financial assistance, personal encouragement and national policy down to making kindness, all of which, from a friendly cup of tea, are the responsibility of Christians.

Social problems must not and cannot be solved by carrying out an operation that kills a human being and is sometimes physically and always mentally dangerous to the mother. An eminent psychiatrist, Dr. Stafford-Clark in a recent book stated that the termination of pregnancy "can never be justified on purely sociological or personal grounds," and he goes on to list the possible grave psychiatric consequences of an abortion.

Social problems can only be solved by social action at all levels, and those who oppose this law must show concern for the problem of human poverty, and pity upon pregnant women who are lonely, desolate and feel that they are carrying an intolerable burden. We are not turning our backs upon suffering in order to indulge in academic discussions; on the contrary, we must do all in our power to alleviate them, but this abortion bill is certainly not the answer to social and personal misery.

Some people hope that the bill will reduce the number of back-street abortions. This is a worthy ideal and seems to be the principal reason for the Methodist Conference approval. But how many supporters of the bill realise that liberalisation of the abortion laws in certain countries, e.g., Denmark, has not reduced the number of illegal abortions?

I have concentrated on clause (c) but almost every definitive clause of the bill suffers from the same vagueness and remoteness from real situations. This is a thoroughly unsatisfactory bill, hastily promoted and deserving the heavy criticism it has received from medical authorities. I fail to see how Christians can support bad legislation permitting the destruction of human life for social convenience.

B. Collett

64, Sheridan Avenue,  
Caversham.

## Bridge gives her pleasure

Dear Sir,

I would like to express my pleasure in reading "Caversham Bridge." I find it most interesting. It is sent to me each month by my sister-in-law who lives at No. 6 Priory Avenue. She has two grandsons who attend St. Peter's Sunday School. After I have read the "Bridge" I send it to an aged aunt who lives in Western Ontario, Canada. She then passes it on to other Church friends of hers. So we can say the "Bridge" is read worldwide.

When visiting Caversham I attend St. Peter's and have enjoyed many sermons and services there. May I say thank you for a wonderful paper.

Mrs. Jessie Brianch,  
22 Foxholes Road,  
Southbourne,  
Bournemouth.

## Libel on committed Christians

From

the Rev. W. O'Malley

Dear Sir,  
Impatience with leaders and the demanding of immediate and premature answers to all our problems on the way towards Christian Unity is understandable from those who are not required to solve the problems or provide the answers.

However, there is one statement in the leader by John Grimwade in your issue of January which is more than puzzling. He states, "If the laity of one Church have for the most part long since ignored the official teaching of their Church about birth control, etc."

How this can be considered as relevant to the point he seems to want to make, I do not know. Of course the Church and laity are not specified, yet it echoes so closely the statement along the same lines made by a few critics of the Roman Catholic teaching on birth control that there is no need to specify.

Let me assure John Grimwade that this statement is false and so can be considered as a libel on a vast group of committed Christians who are conscientiously endeavouring to accept and practice the teaching of their Church, which they accept as the teaching of Christ.

Many may fail at times. If they do, they recognise that they have failed. But ignore the teaching? Never.

(Signed) W. O'MALLEY.

SEND YOUR VIEWS  
TO THE EDITOR,  
CAVERSHAM  
RECTORY

ANON  
Name and address supplied

## Abortion and social convenience

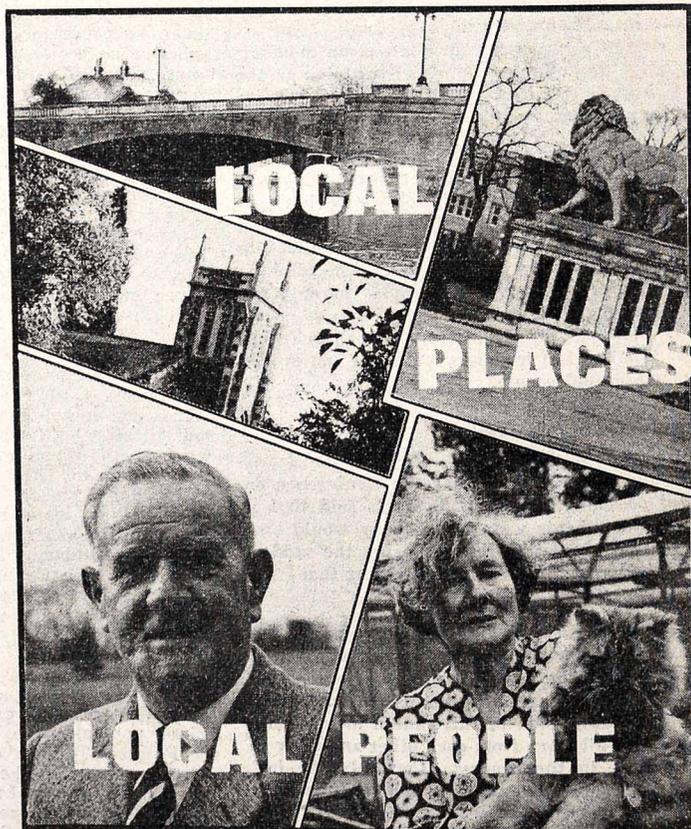
Dear Sir,

I am sorry that Mrs. Hollingum and your anonymous correspondent should misunderstand my letter of opposition to the Abortion Bill. May I clarify some of the issues they raise?

Let me assure your correspondents that I am not alone in my criticism of clause (c) which permits abortion when "the capacity as a mother" will be severely overstrained... etc. The Medical Women's Federation has criticised it as "impossible" and the B.M.A. and Royal College of Obstetricians and Gynaecologists condemned it as "objectionable" with consequences "unacceptable to the medical profession."

The truth is that the idea of "capacity as a mother" is medically speaking so vague as to be virtually meaningless and doctors are going to be asked to judge, to forecast, to prophesy whether this indefinable "capacity" will be overstrained in eight months' time if the pregnancy comes to term. What kind of precise medical evidence does one use in making this forecast about this "capacity"? If such evidence does exist it seems to have escaped the scrutiny of those bodies which attacked the vagueness and implications of clause (c).

What Mrs. Hollingum has done is to give us a typical unhappy case history (elderly father, four children, £500 debts, etc.) as evidence of overstrained capacity. Obviously she has defined capacity in terms of poverty or social hardship which makes it clear that she does not consider "capacity



## LOCAL PAPER

order today's

EVENING POST

# Behind the scenes of O RE4

## S.T.D. COMES TO CAVERSHAM

A lot of water has passed under Caversham Bridge since 1933. With equal certainty it can be said that a lot of telephone calls have passed through Caversham Telephone Exchange since it was opened in that year.

During the course of the next thirty years or so the outward appearance of the building altered little but the intricate switching equipment which it housed was being steadily extended to cater for the increasing needs of the district. In the late fifties it became apparent that the building would be inadequate to cater for the "explosion" in the demand for telephone service.

To accommodate the additional equipment which would be necessary to cater for this growth, and to improve the facilities available, necessitated a major building extension and this was completed some two years ago.

### Integrated

The extension of the building was only a scratch on the surface of the problem of extending the telephone service in Caversham. The new switching equipment had to be installed and integrated with that which already existed whilst the latter had to be kept in service — no mean task to dig up a busy road and at the same time interfere with the passage of traffic as little as possible, traffic which flows twenty-four hours a day, seven days a week.

To ease the problem and to placate the mounting demand for service a mobile exchange was brought to the site and this can be seen towering above the gate on the west side of the building.

So much for a potted history of Caversham Exchange but what are these new facilities which will shortly be available to us? S. T. D. of course — the uninitiated, Subscriber Trunk Dialling. Some who work in other parts of the town may scoff and say: "this is nothing new, S.T.D. has been available there and in other towns for a considerable time."

Quite right, in fact S.T.D. made its debut at Bristol in December, 1958 and has been progressively extended. To such critics it should be pointed out that it would be both technically impossible and economically suicidal to introduce it simultaneously at a large number of exchanges for reasons similar to those prevailing at Caversham. It should also be mentioned that in this country we enjoy a relatively cheap and reliable telephone service.

### Groaned

Yes, we have all experienced a wrong number and have groaned and vowed when the bill has come in to have the "thing" taken away. Let us, however, pause and reflect for a moment on the number of calls which we make and which do not founder and also on the fact that in Paris things have virtually ground to a halt with telephones available only through the "black market" at a figure which represents something like twenty years rental in this country.

All this is getting away from the technicalities of S.T.D. but this article is not to become a learned treatise but a plain man's guide to the system. Each subscriber, or customer, as Mr. Marples in his heyday as Postmaster-General wished us to be known, has a "national" telephone number made up of the exchange code and our number on that exchange.

In the principal cities, subscribers' national numbers are all figures but here in Caversham letters are included. Caversham residents wishing to contact the "Bridge" with some hot piece of news would, of course, dial 71703 but if our printers at Nunceaton wished to complain that they were unable to understand the Editor's instructions they would preface the number with O RE 4. This code determines how the call should be routed

from the originating exchange to Caversham and the appropriate charging rate.

### Subtle

The routing and charging are sorted out by GRACE — Group Routing and Charging Equipment — and connection to this subtle female robot is effected by dialling the initial digit "O" with which all national numbers begin. As with all things, the process of routing and determining the charge takes time and whilst this is being done there is a pause before ringing tone, or if your correspondent is engaged, the engaged tone, is heard.

Should engaged tone be received there is no point in "hanging on" as it will not change to the ringing tone when the required number is disengaged — just replace the receiver and try again a little later. There is nothing mysterious about trunk dialling, it is as simple as local dialling and the Post Office publishes a booklet giving the codes of exchanges which can be dialled direct.

Post Office Engineers, however, stress the need to dial carefully for "finger trouble" can and does result in misrouting and wrong numbers. The dial should be taken round to the stop and allowed to return freely, to flick the dial or hasten its return can prove expensive.

### Distance

What does S.T.D. cost the telephone user? The brief answer to this question is, "as long as the user chooses to talk on the telephone," as all calls are timed. But, by and large, for a given number of calls S.T.D. users will find it works out cheaper than under the old tariff in that trunk charges are not rounded up to a minimum of three minutes, and the local call charge is lower than that which has prevailed hitherto.

The unit of payment is twopence and the time

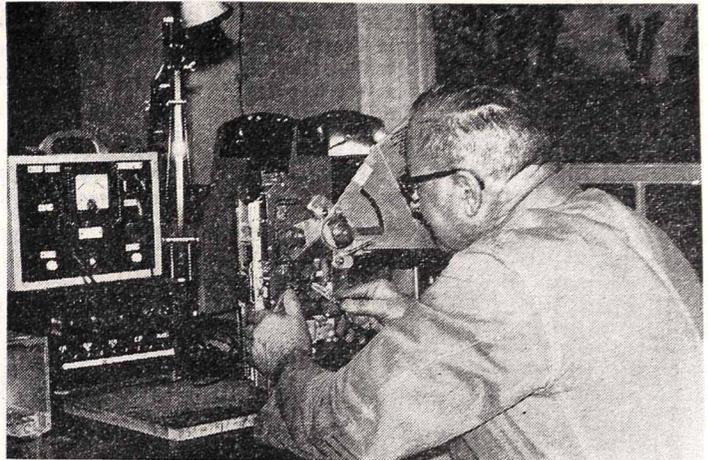


Photo: F. Squire

Mr. George Beard, who lives in Hemdean Road, overhauling a pay-on-answer coin box mechanism.

which this will buy varies with distance. During the evening and night, and all day Sunday, cheap rate charging is operative and this offers a further economy to the user. The charge for dialled trunk calls is recorded on the same meter as is used for local calls and this simplifies accounting which is to some extent reflected in the lower charges.

The meters, and each subscriber has one in the exchange irrespective of the fact that he may or may not share a line, are very reliable and to ensure that they are maintained in this condition they are tested frequently. Should you rent an exclusive line and wish to know the cost of calls as you make them it is possible, for a small rental, to have a private meter at the side of your telephone — of course you could appropriate the "pinger" from the kitchen or have a coin box installed at extra charge.

Coin boxes have presented an intriguing problem for not only have they to accept money but have to check and balance it against the time the call is in progress.

To facilitate the latter functions, Coin and Fee Checking Equipment has to be installed in the exchange. This is an intricate device for locking and unlocking the slots in the coin box mechanism, for advising the caller by means of "Pay Tone" when to insert money and for cutting him off promptly if he fails to obey its command.

### Cut off

The degree of "Mechanisation" now attained by the telephone service may lead the faint-hearted to believe that they are cut off by an impersonal giant from that lady of yesteryear, the girl with the golden voice. Such is not the case for she is still available, as charming as ever, to those who dial the appropriate number for her help be it to report a fault, make a directory enquiry or for a call which cannot be dialled direct.

We are indebted to the Telephone Manager and his staff for their assistance in the production of this article and for permission to take photographs in Caversham Exchange.



Photo: F. Squire

Mr. John Robins examining coin and fee checking equipment.



Photo: F. Squire

Mr. Maurice Theobald, one of the Technical Officers maintaining Caversham Exchange, testing subscribers' meters.

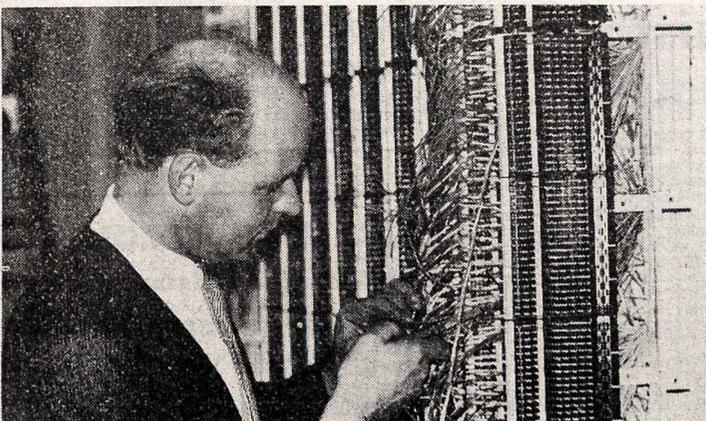


Photo: F. Squire

Mr. John Robins connecting new lines in Caversham Exchange.

# Prices are going 'down under'

Emigrating to Australia soon are the Price family from Kelmscott Close. Ted, after many years in the Merchant Navy is looking forward "down under" to working on shore and having some family life.

Olive has done an invaluable service in running the St. Andrew's Play Group which has had to close temporarily.

Peter has been a choirboy at St. Peter's and his two young sisters Julie and Susan regular members of the Sunday morning creche at St. Peter's.

We shall miss them all for their share in the life of the parish and wish them every happiness for their new life in Australia.

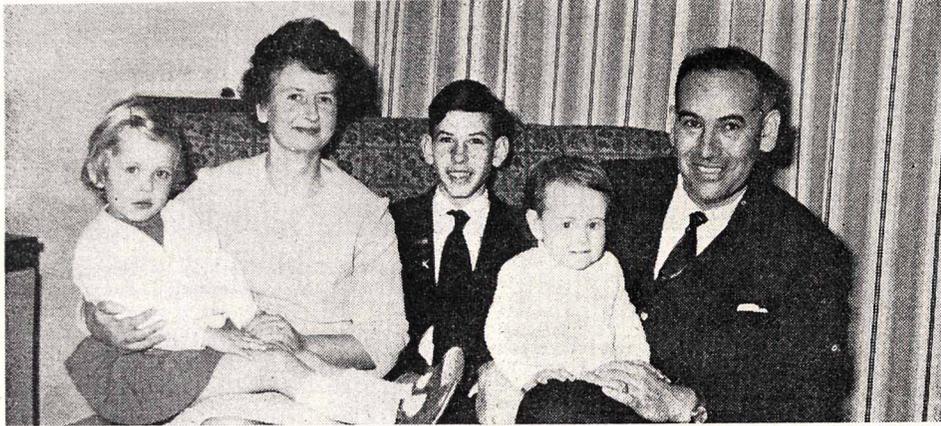


Photo: Fred Walker

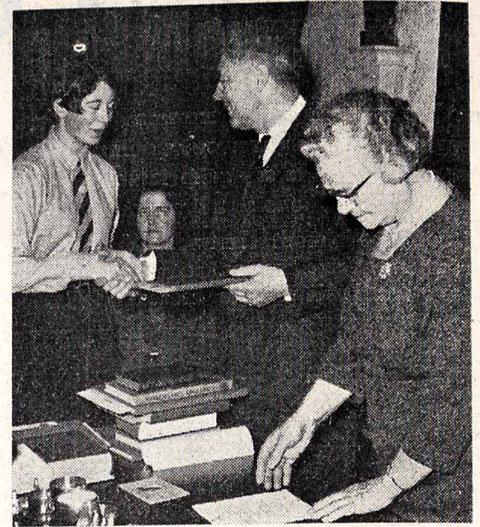


Photo: Fred Walker

## NEIGHBOURING HEADS AT PRIZEGIVING

The headmaster of Caversham Primary School gave the prizes away in Balmore Hall recently at Hemdean House school prize giving.

Miss Olivey is here seen with Mr. Turner on the platform.

The two schools are almost next door neighbours and Mr. Turner found himself presenting prizes to some of his former pupils.

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# The Unity coffee morning

A YEAR ago, St. Andrew's Young Wives' Study Group invited Free Church and Roman Catholic friends to join them at their weekly "coffee and discussion" morning. Originally planned as a contribution to the Week of Prayer for Christian Unity, the mixed discussion group went so well that it has been meeting, at fortnightly intervals, ever since.

We have christened our very informal gathering "The Unity Coffee Morning"; have acquired a Roman Catholic secretary, and we all take turns in providing house-room and coffee, as well as in leading the discussions.

Our subjects have been varied: Education, The Colour Bar, Harassed Mums (this last, by popular request!), Money, Prayer, and the Abortion Bill, to mention but a few. We are deeply grateful to members of the Society of Friends, the Reading Humanist Society, the Salvation Army and the Unitarians who have given up their time to come and talk to us and answer our questions.

They have helped provide an outside stimulus, so essential if a group of this kind is not to stagnate, as well as in clearing away many misconceptions.

We are often asked "What exactly are you aiming at?" and I think that "clearing away misconceptions" is as good an answer as any. We are definitely not out to convert or preach at each other — still less, to release those little buzzing fellows from under our bonnets for a pleasant morning's outing!

### OBSTACLES

If we only succeed in finding out what our fellow-Christians think — instead of what we think they think — we shall have done well. While it would not be true to

say that the obstacles to Christian Unity are "all in the mind you know" — the fact remains that quite a few of them are!

Lastly, our grateful thanks to Mrs. Nellie Tomlin, who takes charge of the "small fry" and makes a valuable contribution towards a calm and placid atmosphere! She may work behind the scenes, but is a key member of the Unity Coffee Morning, nonetheless.

PAMELA RIDLEY

## Christian history course

A course is now being held on Tuesdays from 7.30 p.m. to 9.30 p.m. at the Caversham Adult Education Centre (W.E.A.) School Lane.

Although the course began on January 10 new members are still welcome. The subject is "A History of Christianity" and under the leadership of Mr. S. Kronenberg members will study a wide sweep of Christian history from New Testament times until the present century.

Some of the lectures will be illustrated by film strips, pictures and maps. The fee for the course is £1. A copy of the syllabus may be obtained from Mr. N. Kent, 42, Highmoor Road, Caversham.

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# TOGETHERNESS

Talking point

by George Shearer

SOME YEARS AGO we settled a minister of the Church of Scotland in one of our congregations in Manchester, a city well known for its rain. This minister expressed his surprise on finding that the rain which kept people from attending Church in Glasgow had the same effect in Manchester.

People stayed away when it was wet. This is an experience common to all denominations. Experiences have a way of repeating themselves. When I came to Reading my friends of St. Paul's asked me "What about youth work?" I was tempted to shake my head in despair for whether you live and work in Manchester, or Plymouth or Reading you meet the same problems, and have just as little success in solving them.

### THIS GAP

In a way old folk and young people live in a different "universe," and the Church ought to be bridging this gap. The gap is rather wide and the bridge is difficult to build, but we ought, all the same, to try to make the crossing.

I am not sure whether the proliferation of youth clubs is of much advantage. Innumerable cups of coffee and endless playing of "pop" records may be very enjoyable, but does it lead anywhere? It is a hard world these young people grow up in. They are exploited by big business,

advertisements encourage them to spend more than they can afford, often they are leaderless and without incentives.

The important thing is to recognise each young man and each young woman as a person deserving our respect and needing our love and support. In a way then, as I see it, church people ought to be bridge builders, so let us accept people as they are, ask no questions and offer them our friendship. Is there any other way?

This problem of communication is one that cuts across all denominational boundaries and if there is any solution to be found, we shall probably find it by working together.

"Together" was the title of an Ecumenical journal produced by the Plymouth Council of Churches. On one occasion there was a brief article by myself on The Presbyterian Standpoint alongside of a contribution by Mr. David Foot Nash, Vice-President of the Methodist Church. The contrast between a sober Presby-

terian point of view and the fresh challenging view of Mr. Foot was quite startling.

If between Churches so much alike there is so much difference, it makes us see that the major differences between denominations are very great indeed. An interesting example of this comes to mind. Recently the Presbyterians of Reading were favoured with a visit by the Moderator of the General Assembly, which is the nearest approach to a bishop the Presbyterians recognise.

St. Paul's and St. Andrew's Presbyterian Churches decided to have a joint Communion Service. In our denomination all Presbyterian Churches are free to celebrate the Sacraments (within limits) in their own way, the Session being responsible for conduct of public worship.

### CONCESSIONS

As a result the number of arrangements that had to be made and the concessions that had to be made were quite extraordinary! If then the difficulties that arise between two churches of the same denomination are so great, we can imagine that crossing denominational boundaries will be no easy matter.

Nevertheless the difficulties ought not to prevent us trying. You will be glad to know that in the end the joint communion service proved to be a most stimulating experience to both congregations.

## Woman's World Day of Prayer

This is a day of prayer for women of all nations and denominations. Services will be held in Broad Street Congregational Church on Friday, February 10 at 3 p.m. and 8 p.m.

The special service to be used was prepared by the late Queen Salote of Tonga, who in her lifetime never failed to lead her people in the Day of Prayer Observance.

# CAVERSHAM DEVELOPMENT

On January 3 a Public Inquiry was held in the Town Hall to hear an appeal against the Council's refusal of planning permission for the change of use of premises at No. 5a, Prospect Street, Caversham. The flat, over a long-empty shop, has itself stood empty for a long time, but the Council refused to permit the change of use on the following grounds:—

(a) that adequate off-street parking facilities cannot be provided within the curtilage of the premises.

(b) that the proposal would

aggravate the already difficult traffic problem at this busy road junction, and

(c) that the building should be retained in residential use pending consideration by the Corporation of an overall scheme for this part of Caversham.

Though no useful information could be obtained from the Town Planning Section of the Borough Surveyor's Department representatives of the Caversham Residents' Committee attended the inquiry.

Their impression was that the alterations proposed are not in conflict with the interests of local residents. The result of the appeal is not yet known, of course, but it seems a pity if property which can be put to good use, namely offices for the firm of Messrs. Molesworth and Ridgett, Architects, without spoiling amenities or causing inconvenience to residents should stand idle, contribute nothing to rates and become derelict.

RATEPAYER.

## February Sunday Services

CHURCH OF ENGLAND	ROMAN CATHOLIC
<b>St. Peter's</b>	<b>St. Anne's</b>
8.00 a.m. Holy Communion	8.00 a.m., 9.30 a.m., 11 a.m., 7 p.m. Mass
9.15 a.m. PARISH COMMUNION	
11.00 a.m. Matins	<b>Our Lady of Caversham</b>
11.00 a.m. Sunday School (Balmore Hall and Hemdean House School)	9.30 a.m. Mass.
	(except 1st Sunday when at 8.30 a.m.)
12.15 p.m. Holy Communion (1st and 3rd Sundays)	<b>BAPTIST</b>
6.30 p.m. Evensong (1st Sunday 3.15 p.m.)	<b>Caversham</b>
	11.00 a.m. and 6.30 p.m. Worship Communion after Evening Service 1st Sunday after Morning Service 3rd Sunday.
<b>St. John's</b>	
8.00 a.m. Holy Communion	2.45 p.m. Sunday School.
9.15 a.m. FAMILY EUCHARIST	
11.00 a.m. Children's Church	<b>North Caversham</b>
6.30 p.m. Evening Service (1st Sunday, 3.15 p.m.)	10.45 a.m. and 6.30 p.m. Worship Communion after service on 3rd Sunday.
<b>St. Andrew's</b>	<b>METHODIST</b>
8.00 a.m. Holy Communion	<b>Caversham Heights</b>
9.15 a.m. FAMILY EUCHARIST	11.00 a.m. and 6.30 p.m. Worship
11.15 a.m. Holy Communion	10.15 a.m. Sunday School.
11.15 a.m. Sunday School (Church Hall)	Senior Dept.
5.30 p.m. Evensong (3rd Sunday, 3.15 p.m.)	11.00 a.m. Sunday School, Junior and Primary Dept.
<b>St. Barnabas'</b>	<b>Gosbrook Road</b>
8.00 a.m. Holy Communion	11.00 a.m. and 6.30 p.m. Worship
9.15 a.m. Family Eucharist	11.00 a.m. Sunday School.
9.15 a.m. Sunday School (Church Hall)	<b>SALVATION ARMY</b>
6.30 p.m. Evensong (4th Sunday 3.15 p.m.)	<b>Prospect Street</b>
	3.00 p.m. Young People, 6.30 p.m. Adults.
<b>St. Margaret's, Mapledurham</b>	<b>CAVERSHAM HILL CHAPEL</b>
8.00 a.m. Holy Communion (2nd and 4th Sundays)	11.00 a.m. and 5.30 p.m. Worship
9.15 a.m. PARISH COMMUNION	10.30 a.m. and 3.00 p.m. Sunday Schools.
6.30 p.m. Evensong	

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# — News from

## ROUND THE ANGLICAN PARISH

### NEW ORDER FOR HOLY COMMUNION

The Church of England, with a history of being the national church for 14 centuries, is in many ways a slow moving body. But changes in many aspects of our church life are imminent.

The bishops and clergy in Convocation have agreed a new form of the most important act of Christian worship, the Holy Communion service. On February 2, the laity in the Church Assembly will be debating this new order and, provided they approve, it will then be legal for this service to be used in any parish once the Parochial Church Council has passed a resolution to this effect.

The Bishop has asked parishes to study this and other new services and so throughout the parish we shall make this our principal piece of Lenten study. This will take different forms in different districts but we shall have a Parish Meeting on Thursday, March 16, in Balmore Hall, and the matter will then be referred to the newly elected Church Council for their decision.

All who are concerned with the renewal of the Church of God in this parish are asked to take part in these Lenten discussions and to pray that we may be guided by the Holy Spirit in our decisions. Pray also for the laity of Church Assembly as they meet on February 2.

#### THE CHURCH BEYOND OUR BOUNDS

Mr. H. Hitchman, treasurer of the Caversham Missionary Union, reports that in 1966 we once again beat our own record in the way of giving towards the Church outside the parish. The total sum allocated was £1,637 (1965—£1,539). The Church Council is considering the suggestion that links might be estab-

lished with one particular overseas diocese. As a result of the stewardship campaign it should be possible to increase our giving still more in 1967. Can we make our target £2,000?

#### QUEEN ANNE'S SCHOOL

Owing to the illness of his wife, the Rev. J. N. Menin has had to resign his chaplaincy at Queen Anne's School, and has moved to Norwich where his son is an incumbent. As there will be no chaplain at the school during the present term the clergy of the parish will be helping with the chapel services, and on some occasions girls will be worshipping in the churches of this parish. The school governors hope that a new chaplain will arrive at the start of the autumn term.

#### CONGRATULATIONS

The New Year brought the news of Frank Beetham's engagement to Ruth Blanksby. Their friends throughout the parish will be delighted with this news, which to some people was not entirely unexpected. It is hoped that the wedding will take place on Easter Wednesday.

#### UP OR DOWN

Statistics are dangerous things, and can be so easily misinterpreted. Nevertheless, it may be worth giving a few from the registers of the parish. On Christmas Day communicants numbered 1,483, perhaps the highest number ever on a single day in the parish history.

St. Barnabas' showed a notable increase with 310. But during the whole year there was for the second successive year a decrease, though smaller than last year's. The total was 33,471 (33,937 in 1965). St. Peter's alone of the districts showed an increase. The decrease at St. Andrew's was very slight and if Christmas Day had not coincided with a Sunday there would in fact, have been a gain. The most marked change was at St. John's with a decrease of 646.

There were 91 Baptisms (94 in 1965) and 60 weddings (68 in 1965). Only one confirmation service was held at which 62 candidates were confirmed. With our growing population these figures can give us no grounds for complacency, and serve to underline the importance of all that we shall be trying to do through the Key Fortnight. When our communicants every Sunday are as great as they are on Christmas Day the Church of God will have a cutting edge in Caversham that it lacks at present. What is it that makes 1,000 of the 1,483 Christmas communicants think that regular worship does not matter?

#### PARISH HOLIDAY

In 1965 one week, in 1966 two and in 1967 we plan to take over Embley Park School near Romsey in Hampshire for three weeks so that 240 people can enjoy a week's holiday in these lovely surroundings. The dates—August 5—26. The price £6 15s. a week (reduced rates for children under eight years). Already many people have booked—if you want to go hurry up and send your names stating which week you prefer to "Parish Holiday Organiser" c/o Caversham Rectory.

## A thousand may have a vote

More than 1,000 people who are on the electoral roll of the Anglican parish are entitled to be present and vote at the forthcoming annual district and parochial meetings.

Attendance in recent years has been very much better and the meetings have become lively occasions when we take counsel together about God's work in our parish.

At these meetings the members of the Parochial Church Council, who also serve as members of the District Committee for the Church they attend, are elected. It is the P.C.C.'s role in a parish to take decisions on matters which range over many subjects. These subjects are not just domestic or financial but cover every aspect of the Church's life.

For instance, not merely whether to have a Stewardship campaign or not but whether to hold the Key Fortnight and whether to seek permission to use the new service of Holy Communion are all matters that the P.C.C. makes decisions about.

Perhaps it needs to be emphasised that the church in this parish is YOUR church. Therefore all electors should give thought to the election of P.C.C. members. It is unhealthy not to have an election and it is unhealthy not to have a few more candidates than seats.

Anyone who is on the roll and reached the age of twenty-one can be nominated, and proposals can be made in advance of the meetings on the lists that will be found in each church.

Are we showing a responsible enough attitude towards our elections? Are you on the Church electoral roll? Are you prepared to nominate a candidate? Are you prepared to stand? Will the elections give a reasonable representation to the varied groups in our congregations? Are both sexes fairly represented?

How many "under forties" ought to be on the P.C.C.? Come to your district meeting and use your vote. At the parochial meeting which follows in the week after the district meetings we are privileged to have Mr. George Goyder, a distinguished member of Church Assembly as our guest speaker.

We have also to elect a new Churchwarden in place of Mr. R. H. Hasluck who feels that after many years service it is right that he should now retire.



Photo: Fred Walker.

### Their day

Married recently at St. Peter's were Miss Elizabeth Hooban of Balmore Drive and Mr. Terence Dezille of Slough. The reception was held at the home of the bride's parents and the honeymoon spent in the West Country.

## St. Peter's news

Gifts to the church: We are most grateful for the splendid literature stall with fitted cupboards which has been given in memory of Mrs. Samways by her daughter. It fills a very real need. Two extra flower stands have also been given in memory of Arthur Belcher and new hymn boards are being made in memory of Dorothy Scriven. The money for both these gifts was provided by friends who sent donations rather than flowers to the funerals.

On Epiphany night the new carpet mat in the sanctuary was used for the first time—another gift for which we are most grateful to a kind donor. Congratulations: to Wilf and Mary Woolley whose silver wedding was on January 5. The Woolleys give a great deal of time to helping in the smooth running of the district in many ways. We thank them for what they have done in the past and look forward to what we hope they will do in the future.

Choir boys: We are in need of more boys for the choir. Increasingly our choirboys seem to be recruited from the families already in the congregation, and so we think of the boys as very much part of St. Peter's family—but we need more boys and hope that parents who think their sons can sing will encourage them to join the choir.

Holy Days: February 2, Thursday, Feast of the Purification. Holy Communion, 9.30 a.m. and also at 8 p.m., especially for members of the Mothers' Union. February 7, Ash Wednesday, Holy Communion, 7 a.m. and also 8 p.m. with address by the Rector. February 24, Friday, St. Matthias, 7 a.m., Holy Communion.

The Social Committee have plans in hand for a Shrove Tuesday Concert in Balmore Hall on February 7—put this date in your diary now.

Lenten Study: During Lent there will be an evening celebration of Holy Communion on Wednesdays at 8 p.m. followed by a discussion group at the Rectory on the new Communion service. Discussion groups on the same subject are also being arranged in other houses on two other nights of each week to give as many people as possible an opportunity to attend, and a course of sermons on the principles of worship will be preached at the Parish Communion and Matins.

#### ANNUAL DISTRICT MEETINGS AT 8 p.m.

Monday, February 27: St. Barnabas District in St. Barnabas Hall.

Tuesday, February 28: St. John's District in St. John's Hall.

Wednesday, March 1: St. Peter's District in Balmore Hall.

Thursday, March 2: St. Andrew's District in St. Andrew's Hall.

ANNUAL VESTRY AND PAROCHIAL MEETING AT 7.30 p.m. Thursday, March 9 in Balmore Hall.

# the Caversham Churches



Photo: Fred Walker

After six years as organist at Shiplake Parish Church, Mr. Richard Jackson has now taken up a similar position at St. John's. Previously to his years at Shiplake he had held similar appointments at Dunsden and in Nottinghamshire.

He studied at Nottingham University (1931-34) and after teaching for some time at Micklands School is now music master at Ellington School, Maidenhead. He is a diploma associate of Trinity College of Music, London. His wife teaches at Shiplake School.

## St. John's

Most highly favoured lady: On January 1, the St. Lawrence Players staged a Nativity Play at St. John's. This was their second production here. The play had been written by a member of the group. One tends to approach Nativity Plays fearing a heavy dose of sentimentality and mere prettiness. But this was a remarkably mature work, full of human drama and insight into the significance of the events; a well balanced work of art, which was also a splendid act of worship, leaving us moved and permanently enriched.

Lent: This Lent, we will be thinking about our worship in the Eucharist, and opportunity will be provided to study and discuss the new proposed Communion service, so that when we come to the Parish Meeting we will be able to take an informed and responsible part. The Parish Meeting is on March 16 in Balmore Hall. At the time of going to press, it is uncertain what form this preparation will take at St. John's, apart from a course of sermons on Sunday mornings at 9.15 a.m.

Pancakes, Pancakes and more Pancakes are to be made, cooked, tossed and, provided they land in the pans, eaten at the social on Shrove Tuesday, February 7 in St. John's Hall. Further details will be published in church nearer the time, meanwhile book the date now.

Some more dates: January 29, Sunday, 6 p.m., Evening Prayer; 6.30, "We haven't begun," a film featuring Bishop Trevor Huddleston.

February 5, Sunday. At the 9.15, the preacher: the Rev. A. R. Thomas, his subject: "The Feed the Minds Campaign."

February 8, Ash Wednesday: Holy Communion, 7 a.m. and 8 p.m.

February 26: 3 p.m., Guides and Brownies "Thinking Day Service, 6 p.m., Evening Prayer, 6.30 p.m., A Simple Quiet Evening, with music.

## St. Andrew's news

Lent: Following the "No Small Change" course last Lent there has been considerable demand for services of a more traditional and devotional nature this year. On Wednesday evenings, therefore, beginning on February 15 there will be Holy Communion at 7.30 p.m. with a devotional address by the Rev. Eric Wood, Vicar of Mapledurham. There will also be an afternoon service on Tuesdays at 3 p.m. conducted by the Priest-in-Charge.

Sunday evenings: On Sunday, February 5 it will be St. Andrew's turn to provide the hymn-singing broadcast to the Reading Hospitals. Evensong will be sung as usual at 6.30 p.m. and will be followed by a short hymn practice. The broadcast proper will begin at 7.25 p.m. and will last for 30 minutes. Please come and swell the numbers.

After Evensong on the following Sunday (February 12) there will be a showing of the Christian Aid film "The Long March." All who have seen this film recommended it warmly. This film is intended as part of our preparation for Christian Aid Week, which this year we hope will receive greater support than ever before.

On February 19 and March 19 Evensong will be sung at 3.15 p.m. as usual on the third Sunday in the month.

On the intervening Sundays (February 26, March 5 and 12) the Priest-in-Charge will give a second series of talks on Church History. This time the subject will be the Reformation.

St. Andrew's Fellowship: There will be two meetings in February and none in March. Some Petroleum Board films will be shown on February 9 and on February 23 there will be a Brains Trust. The panel will include a woman J.P., a schoolmaster, a psychiatrist and an artist.

## St. Paul's Presbyterian Church looks ahead

WHAT ABOUT THE YEAR 1967? We all need good wishes for the future; the unknown daunts us. But we can go forward with courage if we believe in God. Faith makes all the difference—without faith we are like ships at sea that have lost their bearings, but by faith we can make a brave beginning and there is all the difference.

May your faith stand up to all the challenges and trials of the year 1967.

One of the projects we shall have to take up before long is "The People Next Door." Many churches in Reading and elsewhere are already engaged in this experiment, and we hope to get busy on this in the future.

Meanwhile our week of prayer for Christian Unity was a good introduction to the business of working and worshipping together.

On February 14 the Moderator of the Free Church Federal Council, the Rev. Dr. Norman Goodall, will pay a visit to Reading and will speak at Broad Street Congregational Church. As I have been elected to serve as Moderator of the Reading and District Free Church Federal Council, I will be installed in that office the same evening, so I look to you for your support and encouragement in the Lord.

C.S.

There was great excitement at St. Paul's on Wednesday, December 28, when the minister's daughter Elizabeth was married to Mr. Robert Holmes of Birmingham and Keele University by the Rev. George Shearer, assisted by the Rev. Dr.

## St. Barnabas

Lent 1967: The theme of our discussion this Lent will be the new Communion Service that has been proposed by the Liturgical Commission and published in the booklet called "Alternative Services" series two. This will be done in the context of evening group meetings during the week, and Sunday Evensong discussions similar, in some ways, to those held last November. Watch the weekly notices for further details.

Mr. Petts: Someone who has been greatly missed in recent weeks in church is Mr. Petts who retired as organist on January 1. This brought to an end a period of twelve years' service during which he missed playing on only one occasion. This very remarkable record of faithfulness indicates to us the measure of the debt we owe him. We shall miss him very much and wish him happiness in the future.

On Christmas Eve, the children of St. Barnabas' Sunday School presented a specially written Nativity Play in Church. Their presentation succeeded in making the story and meaning of Christmas very real to those who were present.

Photo: Fred Walker

## St. Anne's notes

The apparently cryptic initials "S.V.P." are recognised throughout the Catholic world as being those of the Society of St. Vincent de Paul. Founded in France in 1833 by a young University lecturer, Frederic Ozanam, it has as its objects:—

(1) To bear witness to Christ and to His Church by showing that the faith of Christians inspires them to work for the good of humanity.

(2) To bring together men of goodwill and to assist them by mutual example and true friendship in drawing nearer to the Divine Model by fulfilling His essential precept, namely the love of God in the person of their fellow men.

(3) To establish a personal contact between its members and those who suffer and to bring to the latter the most efficacious and brotherly aid possible.

From humble beginnings the Society has spread over the

world and now numbers 250,000 members.

The Society is organised into "Conferences," one of which is attached to most large parishes. Each conference is governed by a president and normally meets once a week.

The Society exists for the sanctification of its members and every meeting begins and ends with prayer and includes spiritual reading. As to the work of the Society, it may be summed up in the phrase, "No form of charity is foreign to the Society." In this country it takes the form of visiting the sick and poor and giving them such material assistance as is possible, visiting hospitals and prisons, assisting in the management of Seamen's Hostels and Boys' Homes, etc.

In other countries the Society's activities sometimes assume a more spectacular form, as in Colombia where the Brothers of the Society erected a block of workmen's dwellings. And in Cape Town, where they run technical evening classes for young men of the coloured population.

Amid all these varied activities, the Society shuns the limelight.

Although every conference has attached to it a priest as spiritual adviser, the Society is emphatically a lay society and is entirely self-governing under its President-General who resides in Paris.

Such, in brief and inadequate outline, is the "S.V.P." which continues in the age of the Welfare State to exercise every form of Christian charity.

## WITH METHODIST MISSION WORK

Eric and Sally Harney, married a year ago at Gosbrook Road Methodist Church, are now helping with missionary work in New Guinea. They have gone there from Auckland, New Zealand, with the Methodist Overseas Missions' Order of St. Stephen.

At present they are at Tonu Bougainville, doing voluntary work for a year. Eric is maintaining the mechanical equipment and Sally is hoping to start teaching shortly.

Sally writes: "The village has a church, shop, hospital, airstrip and 'main road' to the south coast. We have a big four-year-old house and two other Europeans are a teacher-translator and a nurse, both from N.Z. English V.S.O's also do a year's work out here before going to university. We met two last week.

"The people in this particular area are very shy and the language is difficult. Fortunately most people speak pidgin all over the island. We have done quite a bit of travelling since we came, and after Christmas hope to go down to the British Solomon Islands to our headquarters on New Georgia."

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## ROUND THE CLUBS

NEARLY ALL the Patrol Leaders from the GUIDE COMPANIES in Caversham had a weekend together at the Guide House in Windsor Great Park. They had a marvellous time, they not only learned new ideas and games, but new songs and stories. Lifelines were thrown with gusto, compasses were out to check the way, broomsticks were not only used for their usual purpose, but as props for a witch in an exciting sketch performed by one group on the last evening.

The Brownies from St. John's Pack went to see the "Road Safety Exhibition" in the Town Hall which they found most interesting and it inspired some to gain more knowledge about safety and also to work for a Brownie badge on this subject.

THE CAVERSHAM HORTICULTURAL SOCIETY'S Annual Meeting will be held on Thursday, February 16, 1967 at Church House starting at 7.30 p.m. The Society has over 600 members — there is room for all — it's your Society, you have been given plenty of notice, so why not attend. After the main proceedings tea and biscuits will be provided before a slide show and commentary on the Society's visit to the Dutch Bulb fields in April and the Society's shows at Balmore Hall.

At the December meeting of the CAVERSHAM AFTER-NOON TOWNSWOMEN'S GUILD, the new Chairman, Miss E. R. Baker, was in the chair and welcomed two new members. It was agreed that the two charities to be supported during 1967 are the Dr. Clark Memorial Fund and Cancer Research.

There was a display of many attractive children's garments made by the Chiltern Group. During 1966 one hundred and fifty garments have been made by this Group and presented to the Chiltern Nursery Training College.

Mr. Michael Hill gave an in-

teresting talk on "Racial Harmony in Reading."

Meetings are held at Church House, Caversham on the third Thursday of each month. New members will be welcomed and should contact the Secretary, Mrs. B. Stratford, 35 Peppard Road, Caversham, Reading, Tel. 75350.

EMMER GREEN TOWNSWOMEN'S GUILD members were deeply grieved by the news of the sudden death of the National Chairman, Mrs. D. M. Ralton. A one-minute silence was observed.

The retiring Chairman, Mrs. F. Morgan, welcomed and introduced her successor, Mrs. E. Risius. An interesting and enlightening talk was given by Mr. Iffill on "Coloured Immigrants." Social Studies take as their study subject next year "Human Relationships." A Christmas Supermarket was held to boost Guild funds.

Next meeting, February 14 when the speaker will be Mr. Raymond Askew of the Mary Hare Grammar School.

CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD held a Social Evening for their December meeting, when Mrs. Haydon presided.

Refreshments were arranged and served by the committee, and in the entertainment which followed, guild members, suitably attired, sang numbers from My Fair Lady. Martin Haydon nobly taking the only male part. Mrs. Vinal rendered some amusing monologues, the Tony Bliss Group sang songs to the guitar, and three Swedish visitors sang three songs.

The Social Studies Group heard an interesting talk by Plying Officer Edwards, careers officer in the Women's Royal Air Force. Meetings are held on the third Thursday of each month, at St. Andrew's Hall, Albert Road, at 7.30 p.m. and new members are always welcome. The Secretary is Mrs. Lott, 6 Richmond Road, Caversham.

## We record . . .

### BAPTISED

St. John's

December 4 Mark Franklin

St. Andrew's

December 18 Kim Christie

Michaela Green

St. Barnabas'

December 18 Melanie Hill

Amanda Cull

Mark Weller

Richard Burnside

Stephen Andrew

St. Paul's Presbyterian Church

July 17 Stephen Iffill

24 Martin Iremonger

Janine Walker

October 9 Clive Eeles

Marshall Shields

25 Paul Ostridge

Caversham Methodist

December 11 Lindsay Kirkpatrick

### MARRIED

St. Peter's

December 5 Terence Dezille and Elizabeth Hooban

17 Terry Warth and Lorraine Kent

St. John's

17 Frederick Simmonds and Ann Screen

St. Paul's Presbyterian Church

July 50 David Myers and Yvonne Iffill

December 23 Robert Holmes and Elizabeth Shearer

### BURIED

St. Peter's

January 2 Winifred Hermon

St. John's

December 7 Albert Smith

21 Horace Wood

January 2 George Williams

St. Paul's Presbyterian Church

July 1 Agnes Haddow

November 23 James Wood

Caversham Methodist

December 24 Minnie Kelly

Caversham Heights Methodist

December 30 John Turner

### CAVERSHAM BAPTIST FREE CHURCH

February Services

- 5-2-67 11 and 6.30 Rev. L. S. Lewis (Evening Communion).
- 12-2-67 11 and 6.30 Rev. L. S. Lewis.
- 19-2-67 11 and 6.30 Rev. L. S. Lewis (Morning Communion).
- 26-2-67 11 a.m. Rev. E. Morley Jones. 6.30 p.m. Rev. L. S. Lewis.

N.B. As well as Sunday School at 2.45 p.m. we have Junior Church at 11 a.m.

### METHODIST CHURCHES

FEBRUARY PREACHING APPOINTMENTS

Caversham

- 5 11.00 Rev. E. B. Wright (1) 6.30 Mr. J. S. Marsh
- 12 11.00 University Methodist Society. 6.30 Rev. E. B. Wright
- 19 11.00 Mr. J. Ogden (2) 6.30 Rev. E. B. Wright (2)
- 26 11.00 Mr. C. Rains 6.30 Rev. S. J. Dain

Notes: (1) Holy Communion

Caversham Heights

- 5 11.00 Rev. S. J. Dain 6.30 Rev. E. B. Wright (1)
- 12 11.00 Rev. E. B. Wright (2) 6.30 Mr. R. A. Gray (2)
- 19 11.00 Rev. E. B. Wright 6.30 Miss M. Broadhead
- 26 11.00 Rev. E. B. Wright 6.30 Rev. J. O. Cochran (2) Home Missions

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# "Why get involved, Mummy?"

by Rosalind Thorpe

**O**NE Christmas I heard a Roman Catholic priest preach on family love being the base from which Christian concern spreads to the wider community in which we live. I believe in the truth of this and practise it. Unfortunately, my children do not expect me to fulfil my obligations to this wider family of neighbours, friends and the community at large.

My interest in other people grew from my efforts to acquire knowledge to help my children when they plied me with questions. I had left school at 14 and now decided to increase my pool of knowledge. I attended evening classes; my shallow pool of knowledge grew and I came into contact with other shallow pools. Our combined depth was of mutual benefit, not only to ourselves but also to others with whom we came in contact.

But when local, national or international affairs crop up, such as comprehensive education, Suez or Vietnam, my children bitterly resent my going out to attend a meeting.

"Why get involved Mummy? What good will your going do?" Neither child could understand my strong feelings for the people being bombed or burnt to death in Vietnam. Yet my 14-year-old daughter is full of compassion for handicapped children; my 11-year-old son is indignant at discrimination practised against Jews or coloured people.

I went to a meeting on Vietnam; and I'm glad I went. A frail and elderly Buddhist monk from South Vietnam painted the picture for me far more vividly than any television programme. Maybe the most I can do to solve a world problem is to attend a meeting or write my M.P. a letter but I believe that the more concerned with other people and countries we become, the more we learn about them and understand them and their problems.

**MARGERY FRY MEMORIAL FUND**  
DEPUTY WARDEN required at Coventry family-type home for discharged prisoners. Post offers scope for applicant interested in this work. Salary scale £500 x £50 to £700 plus residence and full board. Apply box N.29

Classified advertisement rates—6d. a word, minimum 10s.

Before Jesus fed the multitude, he asked if anybody present had any food. It was a little lad that stepped forward with his five loaves and two fishes. From that small helping, Jesus was able to feed the five thousand. It seems to me that God

works through ordinary people. When I am ill, it is the kindly neighbour or friend who calls; if we isolate ourselves from others, how do we expect them to know if we need help? Should we demand of God a miracle on each and every occasion?

## High peak milk "off" sales

About 40 million gallons of milk were drunk in the past year outside the home. Automatic vending machines are helping to spread this good habit.

The Milk Marketing Board foresees a great future for them, and is busy promoting — in co-operation with retailers — new refrigerated "Milkpak" dispensers and similar machines. They hold milk in disposable bags packed in fibreboard boxes, making it easier to store, keeping it fresh longer, and reducing the problems of handling and hygiene.

Also, I am sure, the lure of dropping "pennies in the slot" makes milk more attractive to our youngsters.

Good luck to the Milk Marketing Board in realising their hope for 1967: to sell at least two million more gallons!

## Children and world faiths

The belief that children can be introduced to the study of other religious faiths at a relatively early stage in their education has inspired Mr. Bernard Cousins to write a booklet entitled "Introducing Children to World Religions," which is published by the Council for Christians and Jews, 41, Cadogan Gardens, London, S.W.3, price 1s.

Mr. Cousins begins by discussing the effects of racial and religious prejudices upon developing young minds, and the main object of his book is to suggest ways whereby teachers may build up a foundation of religious understanding and tolerance in their pupils before the age at which prejudices are usually formed.

Both parents and teachers will find much of interest in this book, which has been produced in duplicated form in order to make the price as low as possible.

## Cupid the computer

You can do it all by computer these days—even when it comes to finding a mate!

For £1, you are furnished with five "ideal" dates. A friend's son decided to send his form for the first run. We weren't privileged to see the completed form. I gather some of the questions were rather personal: not only did he have to describe his personal attractions, interests, sexual experience and income, but also what he required of his mate.

Personally, I'd rather find my own mate!

## Child's eye Bible view

"Juniorstrip" is a new word to describe a new project — a film strip for the under-tens, designed to present Bible stories through the eyes of a twentieth-century child. The first of the series, prepared by the Church Pastoral Aid Society, is called "The Christmas story" and is primarily intended for Sunday Schools.

A copy of the film strip for bona fide film review purposes will be sent on request by the Publications Department of the Society, Falcon Court, 32 Fleet Street, London, E.C.4.

## ONE STAGE VALENTINE CAKE

**"One-Stage" Valentine Cake:**  
8 oz. Blue Band luxury margarine.  
8 oz. castor sugar.  
4 eggs, large.  
8 oz. self-raising flour  
2 level teaspoons baking powder

**"One-Stage" Icing:**  
6 oz. Blue Band luxury margarine.  
1 lb. icing sugar, sieved.

**To make the "One-Stage" Cake:**

Place all the ingredients together in a mixing bowl and beat with a wooden spoon until well mixed (2-3 minutes). Place the mixture in a deep heart-shaped tin, previously bottom-lined with greaseproof paper and brushed with melted luxury margarine. Bake on the middle shelf of a pre-heated very moderate oven (Gas No. 3: 355° F) for 1-1½ hours. Turn out and cool on a wire tray.

**To make the "One-Stage" Icing:**

Place all the ingredients together in a mixing bowl and beat with a wooden spoon until smooth (1-2 minutes).

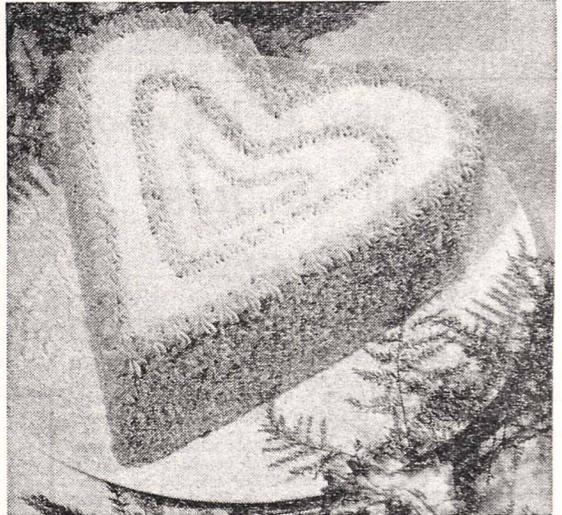
**To make the "One-Stage" Glace Icing:**

Place all the ingredients together in a mixing bowl and beat with a wooden spoon until smooth (1-2 minutes).

**To complete the "One-Stage" Valentine Cake:**

Cut the cake through the middle horizontally. Sandwich the two halves together with a little of the "One-Stage" Icing. Spread the sides of the cake with "One-Stage" Icing and press on the desiccated coconut. Place the remaining "One-Stage" Icing in a forcing bag, fitted with a small star pipe and pipe a border around the edge of the cake, then pipe two heart-shapes, decreasing in size, within this border. Flood the spaces between the hearts with the white Glace Icing.

2 tablespoons milk.  
Few drops of pink colouring.  
**"One-Stage" Glace Icing:**  
8 oz. icing sugar, sieved.  
3 dessertspoons warm water.  
**Decoration:**  
4 oz. desiccated coconut  
A few drops pink colouring (worked together).



## Knit yourself a SNUGGLE

**Materials:** 4 ozs. Bairnswear Courteille Double Knitting, Two No. 000 Needles, 1 Button.

**Abbreviations:** K—knit; P—purl; st.—stitch; sl.—slip; y.fwd.—yarn forward; rep.—repeat; patt.—pattern; M.1—

Make 1 picking up loop that lies between st. just worked and following st. and working into back of it; K.1B.—Knit 1 below by placing the point of right hand needle through the next st. 1 row below and K., place

the extra st. on left hand needle, then K. sts. together through back of loops; P.1B.—Purl 1 below by placing the point of right hand needle through the next st. 1 row below and P., place the extra st. on to left hand needle, then P. sts. together.

Using Courteille double throughout cast on 5 sts.

1st and 2nd rows: Sl.1, K. to end.

3rd row: Sl.1, M.1, K.3, M.1, K.1 (7 sts.).

4th row: Sl.1, K.1, K.2 tog., y.fwd., K.3.

5th row: As 1st row.

6th row: Sl.1, P.5, K.1.

7th row: Sl.1, (K.1B., K.1) 3 times.

8th row: Sl.1, (P.1B., K.1) 3 times. Rep. 7th and 8th rows 3 times more, then 7th row once, casting on 8 sts. at end of last row (15 sts.).

Next row: Sl.1, K.8, (P.1B., K.1) 3 times.

Next row: Sl.1, (K.1B., K.1) 3 times, K.8. Work 9 rows in patt. across all sts. Break off yarn.

Omitting buttonhole work a 2nd piece to match, casting on 8 sts. at opposite end.

Next row (right side): Patt. 15, cast on 15, then patt. across remaining 15 sts. (45 sts.).

Next row: Patt. 15, K.15, patt. 15. Work 14 rows in patt. across all sts.

Keeping patt. correct shape crown as follows:—

1st row: Patt. 5, (K.3 tog., patt. 5) 5 times.

2nd row: Patt. all across.

3rd row: Patt. 4, (K.3 tog., patt. 3) 5 times, K.1.

4th row: As 2nd row.

5th row: Sl.1, (K.1B., K.3 tog.) 6 times.

6th row: Sl.1, P. to last st., K.1.

7th row: Sl.1, (K.2 tog.) 6 times (7 sts.).

Thread yarn through remaining sts. and fasten off securely. Join seam.

Attach button.

**Pilgrims' Notes on the Holy Land** (Israel and Jordan)

24 pp. booklet—information, maps, Bible references.

REV. J. H. WINN HASWELL, 13 Hentley Road, Exmouth, Devon

2/3d. post free. Over 4,000 copies sold



## Holiday Accommodation

**ISLE-WIGHT.** Caravans and flats adjoining beach. Licensed club, recreation hall, shop, laundry, baths, showers. Television, radios, pony riding, dancing, parties, sports. The ideal self-catering holiday for the family. Illustrated brochure:— "Waverley," E. Cowes. Telephone 3452

## TORVIEW CARAVAN PARK

Goodington Road, Paignton  
TRY A DEVON HOLIDAY  
MAY, JUNE, JULY,  
SEPTEMBER OR EASTER  
**4, 5 or 6-BERTH and KING-SIZE SPECIALS**  
Licensed Club—Dancing  
Kiddies' Room  
Brochure Apply: Torview Club

## THIS DESIRABLE PROPERTY

by Stuart Jackman 3s. 6d.  
Shows the Church as a major area for redevelopment in a rapidly changing age, and aims to make people in the churches take a penetrating look at themselves.

On Reading List of People Next Door Campaign.  
Obtainable through your local bookseller or direct from  
**EDINBURGH HOUSE PRESS,**  
2, Eaton Gate, London, S.W.1.

# The college that cares about industrial relations

There couldn't be a more traditional setting. It stands a stone's throw from one of England's best known Public Schools, and is centred around an old-world vicarage on whose lawns in days gone by croquet was probably played and tea genteelly drunk. Today, however, William Temple College at Rugby has transformed not only the vicarage, but the thinking of a great number of people.

It is often said, and perhaps more often thought, that the Church is sadly out of touch with the real world. That commerce, scientific research, industrial relations, politics, and a host of other things that vitally concern our day and age, don't seem to be influenced by Christian thought, and all too often Christians are seen to be concerned with purely domestic matters like unity, and the form of services in church, and the translation of the Bible.

Criticism, however, especially amongst the not very well informed, can often be unfair—and it would be very unfair to the Church if the work of such places as William Temple College was to be ignored.

## Purpose

William Temple, the great Archbishop of Canterbury who died before his full contribution to the Church's role in the second half of the

twentieth century could be made, gave his name to this college, which moved to Rugby from Hawarden in 1954. He would have been one hundred per cent. in favour of its aims and objects, summed up for me by an old student:

"It tries to help people from many walks of life to look at their jobs and responsibilities in the light of their deepest beliefs about the nature and purpose of human life and of society."

Amongst the many courses run by the College is a short residential course for management and trade unions on responsibility in industry. This has, perhaps, proved to be the most valuable contribution of the College. Good relationships within industry are of vital concern to the well-being of this country and the happiness and security of millions of people, but so often industry is bedevilled by the inability of management and labour to communicate satisfactorily with each other.

At William Temple College a fortnight's course is held once a year, its membership made up of two-thirds management and one-third trade union. Those who come can be Christians of any denomination — agnostics or atheists. All that is asked is that people should be open-minded and willing to listen to the other person's point of view.

The course tries to find answers to such questions as, "What is industry for?" "What is responsible management?" "What is responsible trade union activity?" "How can industrial life best be organised?" Above all, it tries to help management and

labour appreciate and understand each other's problems.

## Hostile

This is a tall order in a fortnight — especially when both sides come together very often with mutual suspicion and hostility, and a period of time has to go by before the atmosphere has thawed enough for real discussion to take place. The fact that William Temple College is able to provide the atmosphere in which relationships can thaw is one of its greatest assets. It is a neutral setting — in neither the management nor the trade union camp, and it is far removed from the pressures that sometimes make it impossible for the two sides to see each other as human beings.

The fortnight's course is always followed up by two residential weekends — and the fact is that people come and express their gratitude at the end. One trade unionist came away saying that he had learned the difference between discussion and bigoted argument, another with the realisation that management was not always made up of grasping, unfeeling people. On their side, members of management learned that not all trade unionists are irresponsible trouble makers at the beck and call of every dissatisfied hothead.

One can only hope that this part of the College's work will develop and continue to bear fruit. At least no one can say that it is not concerned with the real problems of the real world.



Management and Trades Union — Man to Man

## Motoring with Jack Watson

### How to use Anti-freeze

The only alternative to using anti-freeze when the winter gets really chilly is to drain your radiator nightly and ensure that during the day the engine never gets cold. Of course this is too much trouble for most of us and we fill up when winter starts with our favourite solution of anti-freeze... and forget about it.

This is about the time, however, when we're in the middle of the cold weather to check the strength of our anti-freeze solution and make sure that there are no leaks in our cooling system.

For English winter temperatures, radiators should be filled with a 25 per cent. solution, that is, one pint of anti-freeze to three pints of water. We take care over this when we put the anti-freeze in—but a lot of people aren't so careful when it comes to topping-up. If your solution was the right strength at the beginning of the winter — then it's not going to be the right strength by the end if you top up with ordinary water.

This may not matter so much if you rarely have to top up, but if you have to do it quite frequently, then it is possible when very severe weather comes for you to dilute the solution below the level at which it can give you adequate protection. Make sure of your safety by always topping up with a 25 per cent. solution of anti-freeze and water, and not just water alone.

If you find that during the winter you are having to top up more than usual, then have a look at the condition of your hoses and the tightness of their clips.

Anti-freeze, which is mainly a glycerine compound, is very "searching," that is, it will find its way through the smallest gap, and at this time of the year it is a very good idea to check for leaks, and tighten up where necessary. If your hose has perished you may well wish that you had checked it a bit more care-

fully when you first put the anti-freeze in.

One last word of warning. It is as dangerous to let your engine overheat in winter as it is to let the coolant freeze. So be careful with those radiator blinds, bits of cardboard and blankets — they can do you a lot of damage.

Our winter motoring should be like those old shaving stick advertisements... not too cold and not too hot, but just right.

## Joe Brown - 'Oly, 'Oly, 'Oly

He has hair like a toothbrush, a winning smile, the chirpiness of a cockney sparrow and no mean skill on the guitar. He has made the difficult transition from pop to the wider world of entertainment, following in the footsteps of Cliff Richard and Tommy Steele, and seems set for many years of success in the chancier of all careers—show biz. His name? Joe Brown.

It is the job of publicity men to project an image, and to make the stories about their subject fit it. They must find Joe Brown a very easy customer. Give and take a little, those who knew Joe long before fame came his way don't feel that the public image differs much from the real person. Of course he's better dressed than he used to be and a bit more sophisticated, but his basic personality remains as bouncy and as typically East End as ever.

Not known to many is the fact that a couple of years before Joe became famous he was a member of Fairbairn Hall, a well-known boys' club in Plaistow. The club had its own chapel and Joe had been prepared by the Church of England chaplain for the sacrament of confirmation, which was to be administered by Falkner Allison, then Bishop of Chelmsford and now Bishop of Winchester. At this time skiffle was at the height of its popularity and Joe, not yet a vocalist, but learning fast on the guitar, had formed a skiffle group.

## PERSONALITY OF THE MONTH

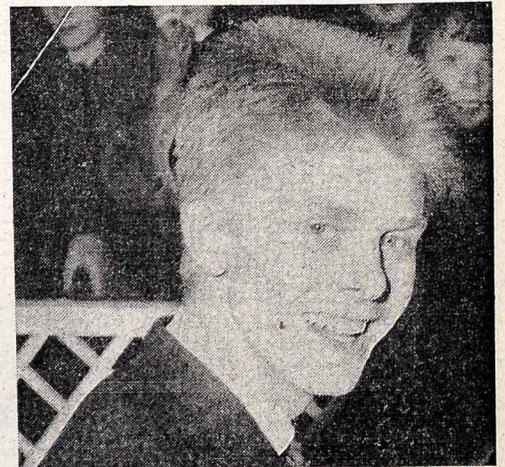


Photo: Birmingham Post and Mail.

It was decided that after the service was over the Bishop was to meet the candidates he had confirmed in the club canteen, and be entertained by Joe and his mates.

The Bishop, perhaps a little out of his element in these circumstances, sat nervously on his chair sipping a cup of tea. Joe put the finishing touches to the group's amplification, and then bounced up to his Father in God, "Well Bishop," he said, "Which d'yer want, Rock 'n' Roll or 'Oly, 'Oly, 'Oly?"

He hasn't changed much.

- Answers to Quiz on Page 7
- 1—Greenland (Australia is a continent).
  - 2—Tristan da Cunha.
  - 3—Haiti.
  - 4—Alcatraz.
  - 5—In "Gulliver's Travels," by Jonathan Swift.
  - 6—Easter Island.
  - 7—Laputa is the name of the flying island in part 3, "A Voyage to Laputa and Japan."

## A career in banking

# A safe recommendation for a fine life of service

by a bank manager

A CAREER in banking is obviously not for the high-spirited adventurous out-of-doors man or woman although it has its compensations — security (unless one does something outrageous), good working conditions, social and sporting activities to suit every taste and, at the end, a good solid pension of two-thirds retiring salary.

The usual age for entry for both sexes is 16/17. Nowadays the banks provide "nursery" schools for training entrants and they are paid the appropriate commencing salary while training. Afterwards, they are appointed to a branch or department and serve a probationary period before being appointed to the permanent staff.

Provided you pass the Bankers' Institute examinations there are good chances of promotion. Or you can specialise in overseas business securities, trustee and income tax work, even editorial work or advertising for the bank. If you are keen, promotion could well begin after 10 years' service:

branch managers are generally appointed after 30 years of age. A manager's commencing salary is quite substantial and there are, of course, many higher and better paid positions.

It seems an attractive job to the onlooker, as banks open at 10 a.m. and close at 3 p.m. However, in addition to the counter work, cheques and credits are entered (by machines these days) to customers' accounts, statements prepared, banker's orders dealt with and cheques sorted and prepared for despatch to the Clearing House. So 10 a.m. to 3 p.m. becomes 9 a.m. to 5.30 p.m.—or later in many branch banks.

Bank employees still work a 5½ day week and holidays, although adequate, tend to be rather "out of season" for a few years. Some of the work tends to be monotonous and promotion slow, but—taking one consideration with another—a bank clerk's life is quite a happy one and can safely be recommended as a career.

## Television

# I'M DREAMING OF A WHITE PAPER

By Harold Jeffries

THREE faint and rather disappointed cheers for the White Paper that came out a month or so ago on the future of television and broadcasting

It is a document that for the immediate future at any rate, says no to colour on I.T.V. and no to a fourth channel. The reasons I'm sure are sound — but the fact remains that we who gave the world television are slowly falling behind other countries in its application. By the time we get colour doubtless the United States will be on to 3D telerama on a wall sized screen. The most we can look forward to are a few local radio stations and... joy of joys... nearly 24 hours of non-stop pop.

There is, however, one shred of comfort in the White Paper. The extra £1 that the B.B.C. requested should be stuck on to the licence fee won't be added yet — but I'm afraid we've still got it to look forward to.

Now I don't like to be thought of as a tight fisted moaner — but personally I object very strongly to this extra pound. Not because the B.B.C. doesn't need more money, but because I'm sure that the £10,000,000 a year being lost in licence revenue through the failure of people to pay their whack, is not going to be recovered by anything the Government has thought of up to now.

I know that there are supposed to be fool-proof detector vans touring round the streets tracking down the telebandits, but I've never seen one of them — and I doubt if you have either, and if they were any good they'd have done something about the £10,000,000 deficit a long time ago. There has to be some other remedy.

I cannot for the life of me see why it shouldn't be made a compulsory condition of buying or renting a TV set that a current licence should be produced before the set is sold or installed. It means no extra work for the retailer or rental firm, and just to make sure that they didn't get slack about seeing that their customers had licences, they should be eligible for a heavy fine if a set supplied by them was later discovered by a detector van to be unlicensed.

Once a licence had been purchased, the Post Office would have a record and would know when it hadn't been renewed. This would also release the retailer from an obligation of longer than 12 months.

Of course, it's possible for the prospective customer to borrow a neighbour's licence before he goes for his set — but hardly likely. My neighbour better not try it! Not while that extra pound is hanging over me.

# CHILDREN'S STORY COMPETITION

*Somewhere, tucked away among all our young readers, there must be many who like writing stories.*

*After all, children like good stories; so it's natural they should often write good stories.*

*Well this is your chance.*

**WE ARE GLAD TO ANNOUNCE OUR GRAND STORY - WRITING COMPETITION FOR CHILDREN.**

**Here are the details. Read them carefully. And then — get writing.**

- 1 Each boy or girl may only enter ONE story.
- 2 No story must be more than 300 words in length and should be written on one side of the paper only.
- 3 Head your story "Christian News Story Competition" and add your age, name and address.
- 4 There are two classes:  
One class is for children under 11. Your story must begin with the words: "It rained all day." But you can choose your own title. The other class is for children from 11 to 15. Your story must begin with the words: "This was their first holiday away from home." You too can choose your own title.
- 5 The closing date is March 18. All entries should reach the Editor by then.

The address is:

The Editor,  
Christian News,  
319 Gazette Buildings,  
Corporation Street,  
Birmingham 2.

- 6 The decision of the judges, the Editorial Committee of the Christian News, will be final.
- 7 The winning entry in each class will be published in Christian News in May and the winners will receive book tokens for 10s. 6d.

# QUIZ TIME

## Do you know your islands ???

1. Which is the world's largest island?
2. Which island was evacuated on the eruption of a volcano in 1961?
3. Where did Voodoo originate?
4. Which American island prison recently closed on the grounds of being uneconomic?
5. Where would you find Laputa?
6. Which Pacific island is famous for its carved stone heads up to 70 feet high?

( Turn to Page 6 for the answers )



## Topic of the month

# VALENTINES—AND THE RISING OF THE SAP

February fill dyke: February damp, cold, the wet fog end of winter: coughs and sneezes, crippling fuel bills, middle of the winter term: February for drying clothes indoors.

But February too for Valentines — a bright reminder of Spring and the rising of the sap. Maybe at this time of year we can do with a nip of unreality from the lace edged cards and stuffed satin hearts — maybe our cold blood cannot rise to anything more passionate.

But really, don't let us take it all too seriously. No doubt the greetings card firms who cash in on our blushes would like us to believe our marriage or engagement will founder if we do not send our other half ten bob's worth of cardboard

love. Let's hope we are not taken in.

There is something semi-tragic about the star struck multitude who will send Ringo Valentines by the sackful. There's something touching about Audrey sitting dreamily in the typing pool and wondering if the enormous Valentine is from the handsome rotter at the garage or spots - and - specks from up the street (who is really rather nice).

She's learning.

But for most of us, less complicated, less expensive and more everyday expressions of love are best. Or you can always send a "funny" which at least shows you have got Valentines personally and financially in perspective!

# Scrambling—"The most exciting sport on television"



TRIALS RIDING

The decision by the television companies just over four years ago, to introduce what to them was a new sport for the intervals between their horse-racing transmissions, brought to the eye of the general public a hitherto ignored sport.

Motor cycle sport and its various branches has commanded a fanatical following for many years, and yet in the main newspapers have taken no notice of it, or even given sufficient coverage to satisfy an individual high school basketball team.

The B.B.C. and I.T.V. introduced regular outside broadcasts of scrambling, or moto-cross as it is sometimes called, to millions of television sets in 1962 and the response was immediate.

Even the B.B.C.'s "Grandstand" link-man David Coleman one Saturday described it as probably one of the most exciting sports seen on television, while viewers will long remember the rebuke Coleman gave to scramblers enthusiasts who rang and complained when transmissions were delayed to enable us to watch via Early Bird the landing of two American astronauts after a lengthy space voyage.

Besides enabling viewers to watch riders racing against each other over tricky surfaces from the warmth of their own fireside

*by David Guthrie-Jones, who spoke with such enthusiasm to Christian News sports writer Ernest Adkins about his favourite sport, that we let him loose on his own*

and arm chair, the broadcasts have resulted in new names becoming household words.

With the introduction of the B.B.C. Grandstand trophy competitions such men as Dave Bickers, a former European champion, and Jeff Smith, a past world champion of the sport, have, together with a host of others, become almost as famous as any telly name.

But what people have failed to realise is that these men have been famous for a long time — long before television cameras were focused on them. They have been the idols of some for years — motor cycle fans who live, eat and sleep motor cycle sport.

There are many forms of the sport, and every area of the country has some form of motor cycle event taking place each week-end. Its popularity can be measured by the number who watch and the number who compete.

Every well-known rider has his own fan club, and while cricketers can buy autographed bats, so motor cyclists can buy boots and gloves bearing the name of their star.

Any lover of motor cycle sport could pick numerous

branches to take an interest. There is scrambling, trials riding, grass track racing, sprinting and hill climbing, which are normally organised by clubs with the intention of raising a little revenue for themselves and others, and the business sponsored road racing and speedway meetings.

The greatest following is for the road race meetings, which are as popular at some venues as car racing. Honest and intelligent men have described road racing as the "finest sport on earth," and thousands must agree judging by the number who every year sail or fly to the Isle of Man for the T.T. races.

The meeting is an absolute festival of motor cycling, and an annual occasion of which no other sport can boast.

Boats and aeroplanes are packed as they transport the enthusiasts to a place, which motor cyclists the world over know as the "magic Isle." In addition to the racing, numerous other events are organised, including gatherings of riders who

own one particular make of machine.

Among them are those whose whole joy of life is derived from the ancient motor cycles — the fore-runners of the speedy machines which dash around the Isle of Man on race days. They have their own event, when virtually every age and every make of veteran and vintage motor cycle is represented, but it is not an occasion reserved solely for T.T. time. Similar events take place in parts of the country every summer weekend.

Motor cycle sport is expensive. Every branch has professionals competing, men who somehow make a living from the sport. But the majority have to fend for themselves. Trials riding, usually a test of slow riding skill over every imaginable hazard, is probably the cheapest, but here again it has been worked out that it costs private riders some £5 a week to compete. This takes into account machine, repairs, fuel, transport, tax and insurance.

Fans believe motor cycle sportsters to be the salt of the earth, and the sport itself the greatest. But they and the riders would like more people to know about it, understand it and enjoy it. They know they would not be disappointed.