

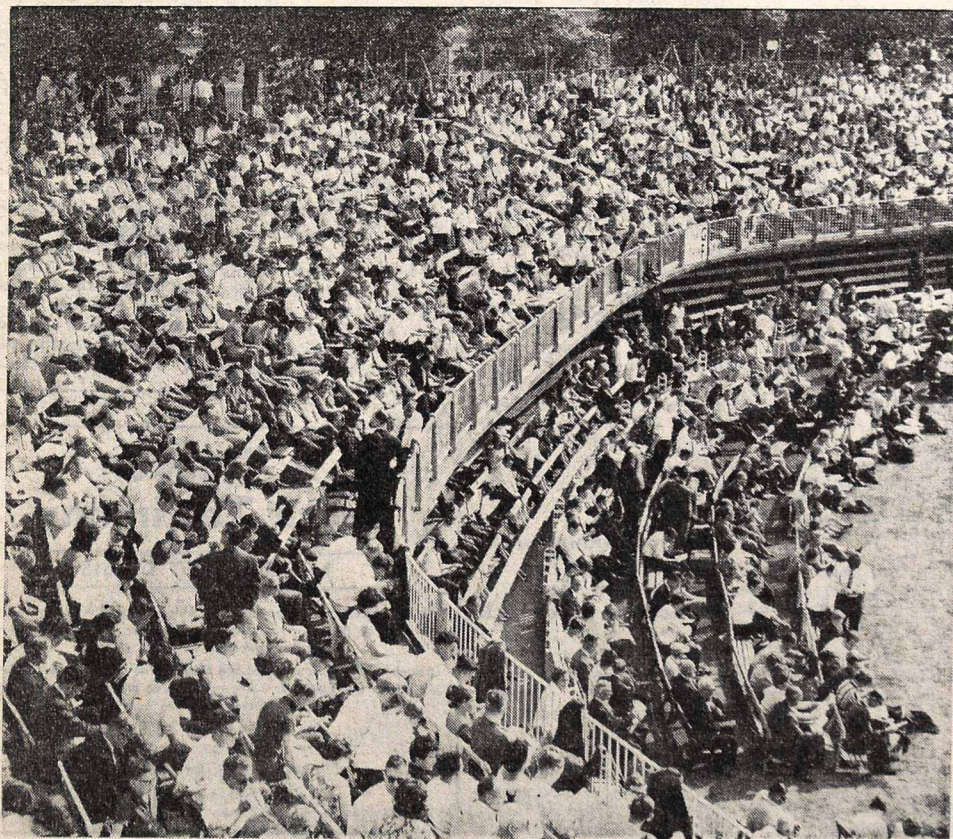
CAVERSHAM BRIDGE 6d.

August, 1967

Incorporating National Christian News

BRIGHTER SUNDAYS AHEAD

**FREEDOM: to watch professional
sporting events**



SUNDAY is a bore for lots of people. There's nothing on, nothing doing. We can loaf around with the Sunday papers, dig the garden, wash the car, go out in the car, visit relations, go to Church. All fine — but the scope on Sunday is a bit limited to say the least.

FREEDOM: to go to church

A private members bill before Parliament aims to brighten up Sunday, our national day of recreation, by permitting a wider range of entertainment in the afternoon and evening of Sundays. Among other things, theatres and dance halls could open, a paying crowd could watch professional sporting events.

Some Christians are violently opposed to this bill and the Lord's Day Observance Society are launching a £10,000 campaign against it.

To most people, the Lord's Day Observance Society is a target for sneers and laughter. They deserve them when they adopt sub-Christian, sober-sided attitudes and when they make fanatical, ill-mannered and irrational attacks on royal polo.

Yet basically the Lord's Day Observance Society, and many other people opposed to the bill, have a point. They want to be sure that folk in this country have a proper day of rest from their work, when they can give time to their families and to worship. These are important principles.

But you don't make people take proper leisure or take their family responsibility

seriously or take part in worship by restricting their chances to do anything else. People must choose to do these things freely.

If this bill becomes law—

● Sunday would be a brighter, more fulfilling day of recreation for many people. Going to the theatre is as good a Sunday activity as going on a coach trip — and for some people much to be preferred.

● All kinds of "fiddles" to get round the Sunday laws as they stand would be ironed out. Did you know that a collection can be taken at a Sunday cricket match but no admission fee charged? How dishonest can you get!

● People who had to work on Sunday could take a different day off — and escape the crowds on the roads and at resorts.

● Christians would have to make a more conscious effort to celebrate Christ's Resurrection each Sunday. (That is what the Christian Sunday is about). This could only be good for the fibre of the Church — and if Sunday were a more normal day we might begin to get away from the idea that religion is "just for Sundays."

**If the Church's worship can only
continue if protected by law—
we'd best put up the shutters**



LETTERS



We welcome all readers' letters at

Christian News Ltd.,
319, Gazette
Buildings,
Corporation Street,
Birmingham 4.

FURTHER IN DEFENCE OF THE SPIRITUALISTS

Extracts from a letter

I WISH strongly to protest about the remarks made by the Rev. George Hudson in the May issue of National Christian News with regard to my letter which you kindly printed concerning psychic matters...

... I am not a Spiritualist, but I have every respect for the people I know who have these gifts... I wish to defend them. They are doing God's work in bringing comfort to the mourner, and have been the means of saving many people from committing suicide when they had lost all hope...

★

... After 24 years agnosticism (the late) Professor W. H. Maxwell Yelling, M.D., B.S., F.R.C.P., J.P., who was for many years senior honorary physician at the General Infirmary at Leeds said if he could

believe in survival he could give much comfort to patients when he had the sad duty of giving a hopeless prognosis. He said this to a friend who knew Sir Oliver Lodge and was induced to join the Psychical Research Society. He became convinced and said "death is but a transition, not only do I believe this, but I know it..."

... In conclusion may I mention the remark made by Dr. W. R. Matthews who has just resigned as Dean of St. Paul's, regarding the majority report on Spiritualism made by the Church of England a few years ago. This was that a number of people had found in mediumship "a confirmation of the Christian faith and even a way from agnosticism to belief."

Millard Lindley,
23, Coventry Road,
Darnall,
Sheffield, 9.

THE HOLIDAY CAMP THAT CHANGED MY MIND

I JUST FEEL I must reply to the letter in the June issue concerning holiday camps, and the article which appeared some time ago, to which your correspondent refers. I was always a little dubious about holidays at camps, as I detested being herded about and regimented into action, but in September, 1962, together with a dozen other friends my husband and I set off to Filey.

This was a holiday with a difference. Oh yes, we were awakened by music—soft pleasant tunes—"All Things Bright and Beautiful" sounds lovely over the tannoy system at 7 a.m. We could hear people scurrying

past the chalet (we were second breakfast) and when we did get out we found that an early morning prayer meeting had been held in two shifts to allow for each breakfast sitting to be accommodated.

After breakfast we went into the Viennese Ballroom—which was packed—but not with dancers, but eager folk waiting with opened Bibles to drink in all that the Rev. Skevington Wood had to say.

There was plenty to do and to see, as all the amenities of the holiday camp were available. The fun of the fair was sampled by all—the young and the not so young alike.

Who said Christians were long-faced and spoil sports? You should see them at Filey, sampling the big wheel, the swimming pool or trying their hand at the rowing boats.

When Christians meet for this week at Filey only the bars are closed, but there is plenty of things to see and do. The various missionary societies have stands in one of the exhibition halls, when you can see the work being done both at home and overseas.

Yours sincerely,
Mrs. ELSIE M. DEAKIN,
Mere Green Road,
Four Oaks,
Sutton Coldfield.

200,000 TUNE IN TO DAILY SERVICE

ALTHOUGH the Daily Service, on the air every weekday at 10.15 a.m., occupies only 15 minutes, it is one of the most important programmes under the care of the B.B.C.'s Religious Broadcasting Department.

An average of 200,000 people share each day in this simple act of worship.

Those who listen regularly are often elderly, housebound or in hospital—but there are many others. The nurse not long off night duty, the policeman who will be out on the beat in the afternoon or the mother, taking a quick break after the early morning rush of getting the family off to work and school.

The service is led by a member of the Religious Broadcasting Staff and the music sung, with beautiful precision, by a section of the B.B.C. Chorus, eight singers taking part each day.

TAKE PART

One busy housewife makes a point of leaving her tasks just before the broadcast begins, so that she may set her books open at the places and prepare to participate. For, since the programme was started in 1928, the B.B.C. has done a great deal to help listeners to share with those in the studio by publishing New Every Morning, the B.B.C. Hymn Book and the Broadcast Psalter.

First published in 1936, New Every Morning, contains a simple form of service for every day of the month, following a definite theme which is taken up in hymns, psalm and reading. The prayers were selected from many sources, some very old and some quite new, but all are in regular use by Christians of many different denominations.

The hymns, too, were gathered together by a group including Anglicans, Methodists, Baptists and Congregationalists and combined with tunes which find their place in many churches. Over 10 years of painstaking work was needed before the B.B.C. Hymn Book was produced in 1951.

RHYTHM

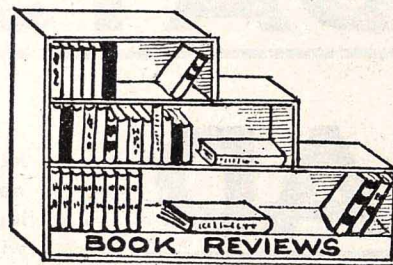
Just three years earlier the Broadcast Psalter had been brought into use, and this careful selection of psalms and canticles

was one of the first attempts to make the Miles Coverdale version, with which we are so familiar in the Book of Common Prayer, a little more accurate without spoiling their flowing rhythm.

The special form of the Daily Service has gradually evolved during the 39 years of its life and there is no doubt that it is held in great affection by many people. It is still a valuable asset of the Christian Church in this country.

It is a source of much blessing to those who listen regularly but perhaps there are times when its influence extends to those who do not hear it often.

The motorist, who catches a little of it unintentionally on his car radio, or the downcast and sad, who switch on in idleness or despair. Is it too much to believe that radio can sometimes carry a message where no other person has contact?



By Peter Croft

**Chronicle of the
Worker Priests —
Stanley Windass.
Merlin Press 25/-**

All right. So it's too expensive to buy. Get it from your local library. For anyone who's interested in the real pioneer work of Roman Catholic priests in France which influenced the World church more than any other movement of recent years — this is a must. Priests went into the factories, were committed to social and political activities, supported the Communists and peace organisations, found a new radical element in Christianity and put the wind up the Pope so much that he squashed the movement in 1949. But this was of the Holy Spirit. A new formula has been found which allows their work to go on in a modified way. The Roman Catholic Church in France is excitingly alive.

**Are you running with
me, Jesus? —
Malcolm Boyd.
Heineman paper-back
6/-**

These "are some of my experiences in prayer. They are not meant for anyone else to recite by rote or copy as from a blueprint; these can only be signposts —". So writes the author. They're meditations on events and

peoples — "realisations" of the ever present Christ. One of the big questions today is "How do we pray?" — Parish and People are holding an important Conference about it in Durham this autumn — here is one contribution from an American episcopalian which can't fail to stir you to relate your prayer more firmly to life.

**Family and
Evangelistic
Services —
John Wilkinson.
5/6 C.I.O.**

A first guide for those who want to experiment with news forms of worship. There's help with the planning of a service, a bibliography of modern hymns, music and records,

and examples of modern prayers — none of which should be taken uncritically — it's not meant to be. There are questions for discussion after each chapter.

LADIES AT LAMBETH

Church Women's Fellowships from five Midland dioceses sent representatives to Birmingham recently for a Conference on their work. They discussed the forthcoming Lambeth Conference in 1968 and the Club for entertaining the wives of visiting Bishops. The Church Fellowships and the Mothers' Union have been asked to run this together during the four weeks of the Conference. The Birmingham Conference discussed the best ways of meeting the wives of Bishops from overseas and made tentative plans for sharing ideas about the life of the church with specific reference to the place of women in the church.

A Quaker Peace Testimony

MIDDLE EAST CRISIS

We feel a sense of shame that our fellow-countrymen have been exporting arms to both Israel and Arab countries, and that our Government has appointed an arms salesman.

It is our firm conviction that the Government should prohibit the export of all war materials. We ought to be providing the developing countries with

TOOLS for LIFE

not

MACHINES for DEATH

Published by
The Religious Society of Friends' Quakers, 40, Bull Street, B'ham.

WELL

THERE are certain people who are always talking about "the good old days." They look over their shoulders and regret the passing of a way of life that seemed so much better than the pressurised rat race of today. What they forget is that for most people the "good old days" meant a life of drudgery, poverty and fear and that the good things of life were confined to a minority.

Today in this country we still have material poverty, but on a much smaller scale than at any time in history. People are looked after and standards of living are comparatively high. There's a fairer share of the cake all round and no-one but an idiot would really want to put the clock back.

by
Geoffrey Brown

But this is not to say that all's well with the world we live in. What worries many people is the fact that in spite of increased prosperity, there doesn't seem to be a very great increase in happiness, or a greater desire for the fuller and richer life that freedom from want makes possible.

Many people have made it their life's work to create a world in which men and women could have a chance to enjoy the better things of life, free from social insecurity. Many of them are today disillusioned.

For the better things they dreamed of were more than better housing and free hospitals. They included such things as music and painting, and the vast world of knowledge that could be opened up by further education. They wanted people to enjoy the pleasures of the mind that before had only been possible for the well-off.

But today they see that the majority don't want this kind of richness. For them wealth is simply material possession — a nicer home, a larger car, better dressed children, more expensive entertainment.

In the midst of the affluent society culture is not only an alien but it's almost a dirty word to be linked with "snobbish," "posh" and "stuck-up." For the same reason religion also takes a back seat.

One of the men who admits to being disillusioned is a life-long socialist and a respected Alderman of a large City Council.

Recently he went for an evening out with some business colleagues and their wives to one of those expensive casino night-clubs that have sprung up in recent years in the larger cities of this country. Neither he nor his friends were typical customers. They'd chosen the venue because of the cabaret.

Sitting in the hot, crowded casino, they watched the scantily-dressed waitresses as they pushed their way in and out of the tightly-jammed groups crowding round the roulette tables. They watched the players and the croupiers. The faces of the players — empty, the faces of the croupiers — hard. They saw one man with a fist-full of chips lose them steadily without any trace of emotion. They saw a lot of money being spent. They assumed there was excitement and pleasure. They were certain there was no joy.

A friend turned to the Alderman. "You know," he said, "this is hell."

"You're right," replied the Alderman, and looking a little sad began to speak of his boyhood in Wales. "Times were hard and most people had a hell of a struggle. I got into politics because I thought that a better deal had to be fought for. Today we've won. Most people are well-off compared to what they used to be — but they're no happier. The trouble is they waste what they've got. They don't know what they're missing. I was never one of those who thought you'd solve all the problems of society by raising the standard of living — but I did think people would make better use of affluence. I'm afraid I'm getting a bit disillusioned. I mean — just look around at the lot in here."

We looked around. We knew what he meant. Here were men in neat suits and expensive shirts, and girls with fancy hair-do's and fashionable dresses whose fathers were lucky if they had enough left over for a couple of pints at the local on a Saturday night when they were the same age. It wasn't their affluence that bothered us — simply that they hadn't learnt that there was more in life than a big car and a flashy ring.

It wouldn't be so bad if that casino were an exception. But it's not. It's typical of a country which has been released from the slavery of poverty to fall into the slavery of materialism. It's not that the ownership of things in itself is bad, but simply that we've fallen into the trap of thinking that the more we own the happier we are. We are filled with the desire to possess, and if we haven't got as much as the next chap we feel resentful.

Don't kid yourself that this isn't so. Few people can honestly say that they have no desire for a sizeable win on the pools, and most of us believe that if we had one we'd be a great deal happier. What we forget is that most big pools winners have found the change it has brought in their lives too much to bear—especially the loss of their old friends.

The fact is that fulfilment, happiness, peace of mind are qualities that cannot be bought. The big lie of the 1960's is that happiness is a material thing. It is a lie put out by the politicians, the advertisers, the Bingo Hall proprietors, and it's no wonder that so many people are running as hard as they can down the wrong road.

What the old days have to teach us, if anything, is that happiness is possible in poverty. Today we think it can be bought, or handed to us on a plate by the welfare state. It can't. All affluence and social security can do is provide the conditions in which the human spirit is free enough to live and breathe.

Let me finish with another story.

A man made a lot of money from his factory. He bought a big house, and because it was the thing to do he built a swimming pool. Every day in the summer he used to sit beside the swimming pool with his wife and two children. They didn't swim very much because they weren't very keen. In fact none of them could swim. One day their smallest child fell into a canal and was drowned. The father said: "If only we'd used the swimming pool properly this could never have happened."

SOCIAL SECURITY AND AN AFFLUENT SOCIETY CAN PROVIDE US WITH THE SWIMMING POOL, BUT IT CAN'T TEACH US TO SWIM. LET'S HOPE WE RECOGNISE THIS FACT BEFORE IT'S TOO LATE.

And high living



CHRISTIAN AID in a land of famine

Early last year India faced her worst famine in a century.

It was estimated that the death-roll would equal the total population of Australia.

This terrifying prospect has not been realised although it might have been but for massive international help.

Voluntary aid was spearheaded by the Churches, represented in Britain by Christian Aid.

HELPING PEOPLE TO HELP THEMSELVES

First, of course, came immediate distribution of food in the famine areas. (In the State of Bihar alone, food for 300,000 is still being provided at this very moment.)

But Christian Aid is more far-seeing, more positive, more practical than that. It believes in helping people to build a better future for themselves.

So Christian Aid means high-speed drilling rigs to


produce water for the crops of tomorrow. It means aerial surveys and ground surveys to discover the most suitable sites for the wells. It means rock drills, hoist trucks, compressor units, mobile workshops. It means seeds, fertilisers, sprays...

5,000 WELLS THIS YEAR

Your Church—through Christian Aid—is helping to create over 5,000 wells in India this year, and there is also a fertiliser programme to assist 12,000 farmers.

More help—your help—is desperately needed to carry on the good work. Christian Aid, remember, is the Churches' own organisation—your organisation—for practical relief wherever and whenever it's needed.

Do please get in touch with your church or local Christian Aid committee... and please offer all the help you can.

 Christian Aid,
The British Council of Churches,
10 Eaton Gate, London S.W.1.

WONDERFUL PLACE, MY HOSPITAL, BUT I'D



Picture: Birmingham Post and Mail.

LIKE TO PUT A BOMB UNDER IT!

THERE IS, I suppose, no more democratic spot on the face of this earth than a ward in a Welfare State Hospital. Here are no social distinctions. People are only bodies, each with their own requirements.

Recently I spent some time in a typical hospital.

My next door neighbour was Past President of the local Rotary Club. Until he retired seven years ago, he was a district manager for an insurance company. On my other side was a man who served in the Marines in the last war, then went into the car

LESLIE ENFIELD reflects on his time in the care of the Health Service

trade and got so fed up with being stood off that he has just opened a little shop in his village.

We had our sprinkling of foreigners, of course. There was the Latvian, Joseph, who had been in the country since 1949 and whose English was appalling. He went up and down the ward with the look of a pleading bloodhound seeking partners for dominoes. Too, there was a Pole with a name so unpronounceable that everyone called him Rimsky-Korsakov.

NO COMPLAINTS

The most cheerful man in the ward was blind. He used to farm 250 acres until progressive cataracts took his sight. You might think that was enough deprivation without having other troubles. But you never heard him complain.

Yes, we were a grand bunch of chaps, and I made many good temporary friends.

And then the staff. It seems to me that if you like walking 75 miles a day at a

sprinter's pace; if you don't mind a 12-hour stint during which you will not sit down; if you find it fun humping hundredweight sacks from floor to floor; if you have the touch of a butterfly and a head capable of carrying an infinitude of knowledge, you ought to make a fair nurse.

Some of those workers who walk out if the tea isn't the right temperature ought to spend a few weeks in hospital. I think they would reform from sheer shame.

I have never had one word of criticism of the surgery, medicine or nursing of our local hospital, yet if I had my way, I'd evacuate the lot and put a bomb

under the building. The oldest part dates from 1832—think of the conditions in England in 1832, brother!—and how they carry on at all beats me. Our ward carried a minimum of 30 beds, 34 at a pinch. It had two lavatories, three wash basins and one bath, which you could scarcely reach for stacks of sterile dressings.

CRY OUT?

In the X-ray department it was barely possible to get the trolleys carrying the patients in and out. So one could go one. Why are the Great British public prepared to put up with such hospitals?

I wrote to a member of the Government

telling him to persuade his colleagues to stop spending £40,000,000 on an atomic submarine, which will be obsolete before it's launched, anyway, and to spend the money on new hospitals. Of course, he didn't reply. He wasn't going to commit himself. But, I repeat, why don't the taxpayers of this country cry with one voice for better hospitals?

The staff of our hospitals do a great job for their patients often under overwhelmingly difficult conditions; conditions which the good nature of patients and staff can never completely overcome. Modernisation of existing hospitals and building of new ones demands top priority.

HAZARDS OF A "WONDER HOLIDAY"

WHEN ARRANGING a Summer holiday abroad for the first time we did not anticipate the difficulties that might arise.

An attractive coloured brochure issued by a London Travel Agency offered a 10-day holiday on the Italian Adriatic Coast at a cost of £18. It was too good to miss. The bargain price was probably explained by

the fact that the travel was by road sleeping on the coach, outward and return.

My wife and I started our journey in high spirits, dampened a little by the rough sea and the overcrowding on

the boat. Notices around the deck clearly indicated that all deck chairs were issued without charge; but it would have needed a very determined person to secure a chair without handing a "tip" to one of the watchful Belgian deck-hands.

The coach awaited us at Ostend; hardly in the super luxury class, but it was reasonably comfortable. A toilet at the rear of a long-distance coach suggests forethought by the organisers, but an empty water tank rendered it useless! As the coach proceeded through Belgium, we looked around for the charming courier with a tray of steaming coffee, as depicted in the brochure, but the young lady must have "missed the boat"; the urn on the shelf remained cold and unused.

sitting. We waited patiently for an inadequate breakfast and departed not very "satisfied customers." But it all seemed worthwhile as we travelled through the magnificent scenery—mountains, rivers and forests—into the Austrian Tyrol.

Arriving at the Italian frontier at 3.30 p.m. when we were due for lunch and change of coach, we had an uneasy feeling that we were running late. A dozen coaches were lined up in the square, six having arrived from Ostend with the newcomers and six from Italy with those who had com-

calmly informed that the coach would stop at an out-of-the-way restaurant, the cost of the meal (11s.) being our responsibility.

FRIGHTENING

It was now dark and as we proceeded along the mountain roads we were eagerly looking forward to a comfortable bed. Suddenly a large vehicle overtook the coach and sped on its way. As though the brakes had failed, our Italian driver closely followed, down the hills and round the hairpin bends. It would have been frightening in

front wing of the coach as he passed, but with only superficial damage. But apparently Italian honour could only be satisfied with an abject apology, if not material compensation.

It was midnight, four hours later, when we arrived at our hotel in Italy. With a sigh of relief we awaited eagerly the unloading of the luggage. I soon found my hold-all, but searched in vain for my wife's suitcase. Enquiries to the coaches and the other hotels involved gave no satisfaction but we were assured that the lost case would be found in the morning.

ENJOYABLE

Eight days later, after a very enjoyable holiday, we departed for home—but still without the missing suitcase. We arrived, after an uneventful journey at Victoria 30 minutes before time.

The sequel? Four weeks later I was invited to visit the travel agents office to identify a suitcase, probably my wife's. It was intact and complete; including the new garments that my wife had eagerly anticipated wearing on the beach. The case had reached Ostend on the outward journey, but its whereabouts after that will never be known.

By Fred Taylor

FINE DAY

After dark we settled down, with some difficulty, to sleep, only to be awakened by a voice on the loud speaker announcing that it was 3 a.m. and that coffee could now be purchased at a way-side road house. As dawn broke, with the promise of a fine day, we were rather more cheerful looking forward to breakfast in Munich. Unfortunately the small restaurant in the suburbs was not organised to deal with four coach loads of British tourists at one

pleted their holiday. The hap-hazard, chaotic placing of piles of luggage all over the cobbled stones, and the transfer of passengers into the correct coaches (without any destination labels) was asking for trouble. It was two hours before the operation was more or less successfully completed and we proceeded on our way. It was obvious that the 8 p.m. dinner at our destination in far away Italy would never be taken and we were

daylight, but there was near panic as we raced through the darkness. Women screamed and agitated men stood up and shouted, but with no effect. There was a language barrier. But even if he had understood, the driver was quite determined.

As last he succeeded in passing the other vehicle, and with a grinding of brakes he forced it to stop. The explanation was quite simple. The offending driver had touched the offside



CAVERSHAM BRIDGE

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

EDITOR: The Rev. J. G. Grimwade,
The Rectory, Caversham. Tel.: 71703.
ADVERTISEMENT MANAGER: Mr. J. A. Hargreaves,
11, Berrylands Road, Caversham. Tel.: 71478.
CIRCULATION MANAGER: Mr. W. C. S. Harrison,
Brendon House, Westonbirt Drive, Caversham. Tel.: 72331.
COMPANY SECRETARY: Mr. H. J. Pilgrim,
64, Highmoor Road, Caversham. Tel.: 74017.
POSTAL SUBSCRIPTION MANAGER: Mr. H. Hitchman,
153, Upper Woodcote Road, Caversham. Tel.: 72542.

Housing The Elderly

I RECENTLY spent a heart-rending morning interviewing, with the other trustees, those who had applied for accommodation at the newly restored almshouses in Westfield Road. We could have filled the empty places several times over, and regretfully had to say no to many of the applicants. While housing problems are not so bad here as they are in many towns nevertheless the need in Caversham is a serious one. And as more and more of us live longer and longer the problem of providing accommodation for the elderly will inevitably increase.

A recently published book has highlighted the impersonality of life in some of the large institutions in which old people spend the evening of their lives. In Caversham we are fortunate in having three homes run by the Corporation, one of which, the Arthur Clarke Home, we feature in this issue. These are all small enough for those who live in them to feel that they are not just one in a vast crowd, and the happy atmosphere of the Arthur Clark Home, Warren House and Wychcotes is in a large measure due to the devotion of the staff. In addition, at Springfield St. Luke the sisters of the Community of St. Mary the Virgin care lovingly for thirty elderly ladies, but have a waiting list with some 160 names on it. Those who live in these four homes feel part of the local community; they are visited by many members of the local churches, the clergy and ministers take services, and Holy Communion is regularly celebrated in all of them. Many residents give car lifts to the residents and help in other ways. Now the reconditioned almshouses in Westfield Road are able to provide homes for eight people who can care for themselves. Having drawn attention to the previous state of those buildings the "Caversham Bridge" rejoices that such an admirable restoration has now been completed.

But help is still needed in lots of ways. The elderly welcome younger visitors who will look in for a chat, while the short car ride through the country lanes will give much pleasure, if we can spare an hour for this purpose occasionally.

The number of applications received for Westfield Road, and the long waiting list at Springfield St. Luke make it apparent that many old people are in need of somewhere to live. Sometimes they can cook for themselves and like to have their own furniture around them, sometimes this is not possible. Grandpa and Grandma cannot always be fitted into a small house with the younger generation, and as grandchildren grow up they inevitably become increasingly noisy in a way that cannot always be reconciled with the presence of grandparents in the house. But there are on the other hand many people in Caversham who appear to have accommodation to spare and might be able to make one, or perhaps two, rooms over to an elderly person. Perhaps among the many thousands who read the "Bridge" there are some who could help in this way. If so they are invited to let me know and it may be possible to make through these columns a modest contribution towards the housing problem of a few people in a way that will bring much happiness to both parties concerned.

John Grimwade

CAVERSHAM BRIDGE: AUGUST, 1967—ONE

NEW LOOK FOR ALMSHOUSES



Miss Keep and Mrs. Bowsher.

Picture: Fred Walker

When our photographer called Miss Keep was having a chat with Mrs. Bowsher in the reconditioned almshouses in Westfield Road. Mrs. Matthews has also returned and the other vacancies have now all been filled. The trustees of the Reading Municipal Church Charities are to be congratulated for the concern shown by them to modernise the houses in Westfield Road. Each of the six units now has its own bathroom and lavatory and modern kitchen, and electric light has been installed. Indeed the inside has been entirely re-built. Caversham can feel very pleased to have this excellent accommodation for some of its elder residents.

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? KEY ?

THE ARTHUR CLARKE HOME

Those who have visited the Arthur Clarke Old People's Home lately will have noticed the very attractive fountain and pond which now adorns the front of the building. Always a pleasant, quiet little spot, it is now a really delightful place for the old people to sit on sunny afternoons, thanks to the efforts of Mr. Davies, the gardener.

But, as husband of the matron, Mr. Davies' duties are certainly not limited to gardening. Together he and his wife have run the home for the last three years. And a very pleasant residence it is, too.



Small Beginnings

From comparatively small beginnings about 12 years ago, the home now houses 40 of our older inhabitants and has two beds for short-stay people. These two beds fill a very great need for younger people in need of somewhere to leave elderly dependants while they have a short break. Or they can be used for old people when those who normally care for them are sick or in hospital. Here they will find the care and attention they need until they can return home.

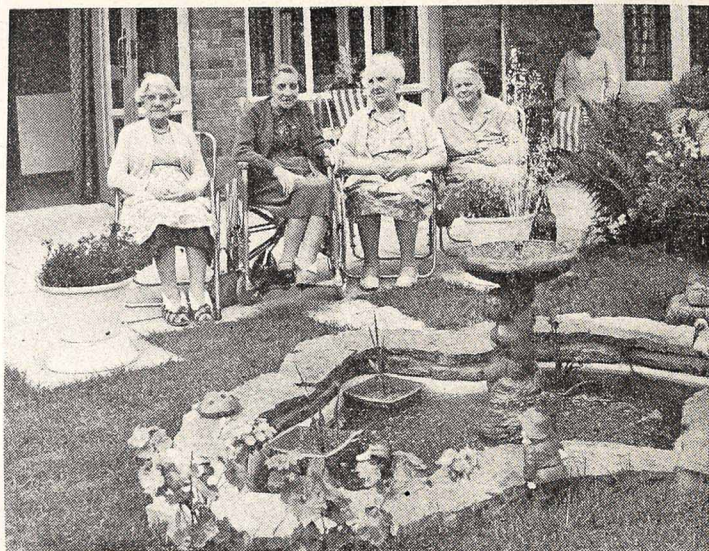
Cheerfulness

Perhaps the most outstanding thing about Mr. and Mrs. Davies is their air of cheerfulness. Theirs is not always an easy task, the problems are many and, of course, they are never really off duty except when they are away from the place altogether. Yet they seem to get tremendous satisfaction from their work; there is a good deal of light-hearted banter floating around the building and everyone seems thoroughly happy.



OLDEST INHABITANT

Mrs. Davies with the oldest inhabitant, "Granny Gale," who recently celebrated her 101st birthday.



Visitors are welcome at any time of the day except meal times, and even those are not sacrosanct if a visitor cannot call at any other time. Every effort is made to fit in with the wishes of the residents and their families and friends.

Callers from the local churches are frequent, as the residents are from all denominations or of none. Services are held frequently for those who wish to attend.

All the pictures on this page were taken by Fred Walker.



In their cheerful lounges, the residents congregate to watch television, listen to the radio, knit or sew, chat or just go to sleep. Every convenience has been thought of in planning this home and hand-rails everywhere are well in evidence. There are lifts to the bedrooms and ramps replace dangerous steps.

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CAVERSHAM PARK SCHOOL

By a parent

If ever there was a misnomer it is the name of the primary school which stands on Peppard Road, next to the B.B.C. Once named "The Hill," it has been rechristened "Caversham Park School." And if there is one place it does not serve, it is Caversham Park. Families on the new estate are not able to send their children to this school nor, for that matter, will families living next door to the school itself. For the school, though standing in Oxfordshire, is a Reading school and Reading is, alas, unable to accept any pupils from outside the borough.

With the present shortage of places in Reading schools, we cannot expect the local authority to throw open its doors to any child who prefers to attend Reading schools, but surely there must be some answer to these problems. It is not always realised that some children living on the very boundaries of the town have to travel to Sonning Common every day, while many others have to make the long trek to Micklands. This is clearly not a very desirable state of affairs, particularly in the case of primary school children, and presents innumerable problems to parents and teachers alike.

While local education authorities continue to function in water-tight compartments it seems that the main sufferers will continue to be our children. Is this good enough?

SAINTS FOR TODAY

By E. R. Wickham,
The Bishop of Middleton

A lot of debate goes on these days on the "new theology" — and rightly. It should indeed go right down into the congregations, who are always in danger of being insulated from the rarified theological levels of the Church. But this is only one aspect of the theological debate important for our time, though it has all the limelight. Not less important is the question about the spirituality appropriate to Christian men and women in the secular age and society in which we now live. The theological debate can be rarified and abstract—but not this debate on the character of a relevant spirituality and sanctity—on the appropriate marks of a Christian man.

SAINTS LIKE US?

It is no new question. Even in the first century, Christians had to work out a "way of life" appropriate to their new faith, and a new society. Essentially it is a lay discussion, though a theologian in touch with social reality can be of incalculable help. Generally however, the Church as an institution — unless you go far back in history — has not been helpful to the laity and the stylised picture of the "saint" we have inherited has militated against the discovery of a relevant spirituality for modern life. Charles Kingsley exploded on the subject in one of his novels... "Kings and queens, bishops and virgins at one end, a beggar or two

at the other... a pretty list to allure the English middle classes or Lancashire workmen."

It is no disrespect to the saints we do commemorate to assert that the traditional patterns are too narrow for our age. They even get in the way of our considering what might be relevant spirituality for our day

and age. And they prevent us from recognising such spirituality where it does exist.

LET'S TALK ABOUT IT

The question is worthy of consideration by any P.C.C., any youth club, men's or women's meetings, any group of students or confirmation candidates. It could be a fascinating debate greatly enlivening the Church. It could begin by simply facing Temple's question put at the beginning of the war: "What do Christians stand for in the secular world?" or Teilhard de Chardin's "Why should there not be men vowed to the task of exemplifying by their lives the general sanctification of human endeavour?"

CAVERSHAM RESIDENTS' ASSOCIATION

by Ratepayer

When the complaint regarding the validity of the report on which the Minister based his decision about the Church Street development goes before the "Ombudsman," it will be with the support of the Caversham Residents' Association. However, the Association has not confined its interest to this development.

We are concerned among other things, about the traffic problem at peak hours at the Gosbrook Road—George Street junction, where the "lollipop" woman performs prodigious feats in seeing the school children across the road. Would traffic lights improve the situation there as they have at the Bridge Street—Church Street junction? We have asked the Chief Constable if something can be done before the No. 7 order comes into effect to alleviate the nuisance of parked cars in Prospect Street, where "No Parking" notices are ignored and a free car park stands half empty almost opposite. We are supporting the Town Council in their insistence that the building to go up on Freebody's old site at Caversham Bridge should be architecturally worthy of this first class position.

We should be glad to hear views about the need for an East-West bus service, bearing in mind that the Transport Committee will not consider anything that makes undue demands on scarce staff and that does not pay for itself. Mrs. S. Clifton, 52, St. Anne's Road, will be glad to have your views.

We are hoping to hold a public meeting in the autumn to discuss matters of concern to Caversham residents.

GIRL GUIDES IN CAVERSHAM

GUIDING is very active in all the many Companies and Packs and all are enjoying outdoor activities at present. Most Brownie Guide Packs are full, but there are opportunities for girls to join most of the Guide Companies, and some of the Packs. Owing to the great demand for places in Upper Caversham a new Company has been formed at Woodcote Road Memorial Hall. The Company is fortunate in that the hall is attached to a well equipped recreation ground, giving ample opportunities for both indoor and outdoor activities. Already a number of girls have joined and are looking upon themselves as the pioneers of what it is hoped will prove to be a very successful Company. The Guide Leader is Mrs. Shirley R. Davies, 281, Hemdean Road, Caversham. Any girl from 10 years to 13 years living in Upper Caversham who is interested should contact Mrs. Davies. Most of the Guide Companies are now busy preparing for camp.

11th Caversham Guide Company (Guides at the Baptist Church). Several outdoor meetings have been held this year, and of the most successful was a primrose expedi-

tion to Burghfield on Maundy Thursday, when the Guides not only thoroughly enjoyed themselves, but also gathered many primroses with which to decorate their homes for Easter. Another favourite feature of the summer programme is the supper hike, the first of which was enjoyed recently. Besides all the fun and expeditions in the country, the Guides have been learning various skills, some of which will lead them to gain their 1st class Guide badge. Norma Prior is to be congratulated on gaining her Little House Emblem — this means that she should be able to give much service at home for she has become proficient as a cook, child nurse, laundress, hostess, needlewoman and homemaker. The Company is now making plans for their summer camp near the coast in South Devon.

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for

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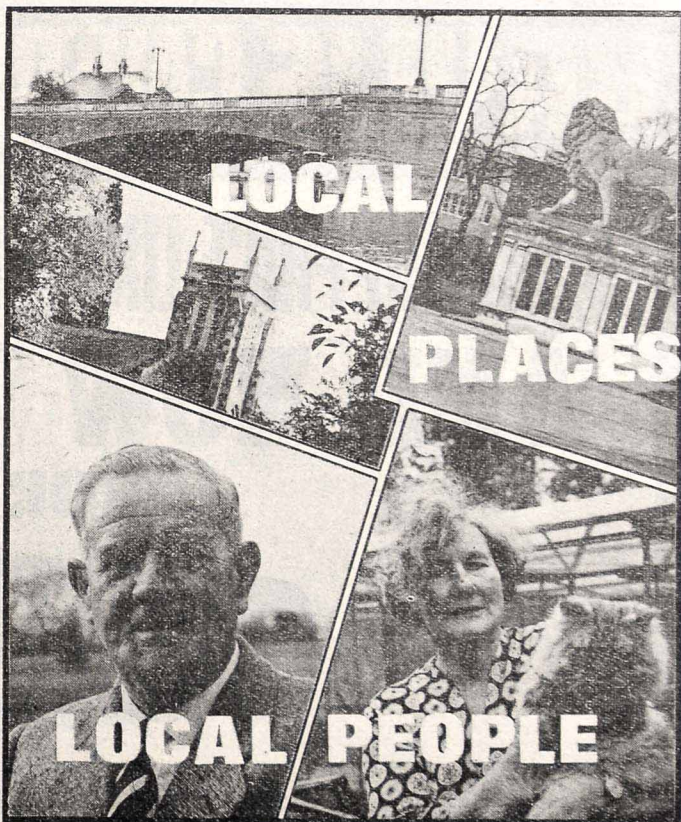
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Mrs. J. Swift (East Caversham),
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TALKING POINT

Above Authority

Upon what authority do we accept our beliefs? Upon what authority ought we to base our actions, moral and otherwise? On whose authority do we teach our children that this thing is right and that is wrong? Questions easy to ask, very hard to answer. Yet I'm sure it's vital for us to think out the answer, whether we're "inside" the organised church or "outside."

Everybody accepts some form of authority most of the time. To do so is right and proper and necessary. Otherwise anarchy would rule. None of us can just please ourselves — unless we go and live on a desert island, on our own! Even the most fervent advocate of free enterprise has to accept some State authority. Our chaotic roads would become more chaotic, especially at rush hours, if drivers ignored the authority of the policeman on point duty, or the traffic lights, or the innumerable road signs which tell us what or what not to do. Every cricket team accepts the authority of its captain, every choir that of the appointed choirmaster. A teacher is under the

authority of the L.E.A. and, more important under the authority of truth. And in the palmy days of the British 'raj', even the Viceroy of India could only govern because he was under the authority of the Crown. The ultimate authority under which the Christian gladly lives is the authority

Biblical criticism. The authority of the Bible is surely a *derived* authority. It is authoritative for the Christian's faith and conduct *insofar* as it mediates to us the authority of the God who is progressively revealed in its pages. Otherwise we stand in danger of idolatry.

And what of those who hold that the institutional Church,

revealed of His Nature and Purpose through prophet, psalmist, lawgiver, apostle and uniquely through Jesus Christ, and without violating man's God-given freedom.

Some other Christians, like the Society of Friends, hold, so I understand that the "Inner Light" must be the final guiding authority for what the Christian says and does. There is a danger here too. We can mistake our own will and desires for the Will and Desire of God, and we are all at one time or another influenced by our moods, our glands, and even our liver. And at the worst this way can lead to an half-baked individualism.

by

Ewart Wright

of his Living Lord, God in Christ. It is the authority of Him Who rules every part of his life. All other rightful authority derives from Him, and points to Him.

Some people tell us that the Bible is the final authority. They appeal to the literal words of the Bible (usually the A.V.) for everything believed and done. They believe it, so they say, from cover to cover. Billy Graham comes back. His clarion call is "The Bible says . . ." with the inference that everything it says must be naively and literally "true." I have heard the Bible thus quoted in support of slavery and even polygamy, and some folk in South Africa will quote it in favour of apartheid. How careful we ought to be, and how we need the illumination of sane, balanced, scholarly

or at any rate, one part of it, is to be the final authority for what the Christian believes and does? Is it true that our Roman Catholic friends are taught to accept what the Church teaches simply because the Church teaches it, whether it be about the bodily assumption of the Virgin Mary, or about the alleged miracle at Fatima, or birth control, or the celibacy of the priesthood? Does being a Christian really mean that we have to put our critical faculties and our consciences into deep-freeze?

Isn't the danger of idolatry here also. Surely the authority of the institutional Church is like that of the Bible, a derived authority. As an organisation, the Church has been the "custodian" of the Bible, and thus of the record of God's Supreme Revelation of Himself to men. Through its councils, its statements and official pronouncements, it has authority for the Christian insofar as its decisions, statements and practices are in harmony with what God has

My own experience suggests that the final authority over our lives, which is the authority of God in Christ, is found when the authority of the Bible, the authority of the Church "gear together" with the authority of the "Inner Light." That is to say when my own heart and mind receive the Truth not because it is forced upon me, but because it is now seen to be true. I do not believe the great doctrines of our religion because the Bible says so, or because the Church says so. I believe them because, having read them, or heard them read, in the Bible, having heard them preached in the Church, my heart and mind grasps them as the Truth, and inspired by the Holy Spirit, my whole being cannot but respond to it, and act according to its dictates.

God needs no credentials but Himself. He is the final authority and man's true blessedness is to be found in allowing Him to exercise it fully in every part of life.

News please

I recently read, with considerable fellow-feeling, how a school in Australia was to be named "Whidinya." It appears that while the building was in course of construction, so many people asked the local authorities "Why didn't you do this?" "Why didn't you do that," that it was decided it would be an appropriate name.

"WHIDINYA GAZETTE" I've lost count of the number of people who ask me "Why didn't you put something in the 'Bridge' about Mr. Smith?" or Miss Jones, or Mrs. Black. Perhaps we should alter the name to "Whidinya Gazette."

already written up; on the other hand, if you cannot write up the story yourself, we can manage that for you.

LETTERS

And, of course, we are always anxious for letters; don't worry if they are controversial. If we want to make this the kind of paper read from cover to cover, we want everyone's ideas. Occasionally people complain that the paper is biased. Again, the only reason for this is that we do not get enough material from enough people. If you disagree with anything you read, then for heaven's sake write in and say so.

A LIMIT

The plain fact is that unless we know about news items in Caversham, or people worth interviewing, there is nothing we can do about it. There is a limit to the number of people one Roving Reporter knows or gets to hear about.

THE EDITOR

So please, if you know of anything suitable for inclusion in the "Bridge," do let the Editor know. It needn't be anything of world-shaking importance; we are all interested in hearing about each other — a 100th birthday perhaps, or a wedding, a birth, a scholarship, an unusual job, or even an unusual holiday. The Editor will be glad to receive any news of this kind, preferably

WARNING

One word of warning — the paper has to be sent in for printing three weeks before it actually appears. So do bear this in mind if you are particularly anxious that an item should appear in a special issue.

YOUR PAPER

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Postbag

Sir,

At first sight it would seem that the facts tend to belie the letter of Mrs. Casey in the July issue concerning the policy of the Multiples. In Reading for example W. H. Smith's have two branches in Broad Street and Boots have three branches in the town all within a mile.

Concerning future development, I must agree with her. Caversham has quite adequate pharmaceutical services in the "village" area and such a state of affairs is unlikely to draw in Boots unless there is a radical expansion, similarly W. H. Smith's range of merchandise is quite well covered. Marks and Spencer are not likely to set up another branch in direct competition to their enlarged premises in Broad Street and the same is probably true for Woolworth's. From a business viewpoint this is quite understandable since the proposed precinct area is on the edge of Caversham nearest to the town centre, and unless some far superior car parking facility can be provided there seems to be little to tempt the would-be shopper to go to Caversham rather than the further mile into the town centre, where the range of shops would be far greater. Reference has been made to the Cowley centre, which it must be agreed is a great asset to that area, but the circumstances here are different from those in Caversham. Cowley centre has a far larger "catchment" area for its customers and is some three miles from the city centre shopping area, presenting a worthwhile saving in travel.

Whilst agreeing with the editor that it would be beneficial to Caversham if the Multiples could be attracted into the precinct—from their point of view the project appears to have rather limited potential.

Yours etc.,

Onlooker.

KEY FORTNIGHT

THE CRAWSHAYS OF CYFARTHFA AND CAVERSHAM

By Reviewer

As I strolled on the terrace of Caversham Park the other day I thought of William Crawshay pacing up and down waiting for the son who never arrived, the son who was drowned in the Severn. I imagined the great fire which broke out here several years later, completely destroying the house. Most of all, I wondered about Rose Mary Yeates the Caversham girl who married the fourth Crawshay iron master and went to Merthyr Tydfil, to establish a reputation for good works and to found libraries and clubs for working people. How bewildered she must have been, coming from a rather aloof Caversham society to a true Merthyr Tydfil welcome—her husband's ironworkers meeting the coach some miles down the valley, took the horses from the shafts and pulled it themselves.

All these stories and more are related in Margaret Stewart Taylor's latest book "The Crawshays of Cyfarthfa." Those Caversham people who remember the Crawshays—and there are many who do—can hardly afford to miss this book. It tells of the building up of the great iron empire, probably the greatest in the world, by the Crawshays at Merthyr Tydfil, and it tells of the retirement of the third iron king to Caversham Park. Members of St. Anne's Church will be particularly interested in Flora Crawshay, who became a Roman Catholic in 1896 and did much to help the school and the church. And St. Peter's members will be familiar with the grave of William Crawshay and his wife Isabella which stands just opposite the church entrance.

Even today, more than half a century after the iron works in Cyfarthfa closed for the last time, the name Crawshay is not a popular one in Merthyr Tydfil. There are many reasons for this, but a sense of grievance is still felt because the later Crawshays who made their money in that town, chose to retire and—according to Merthyr folk—to spend their money in an English village hundreds of miles away. It is true that apart from Rose Mary's libraries and clubs and

the famous Cyfarthfa Brass Band, they left little tangible evidence of goodwill behind them. They built no hospitals, they established no parks or pleasure gardens, they founded no schools. Though Cyfarthfa Castle eventually became a school, the building was sold, not given, to the town.

Yet the Crawshays, in their own way, established a reputation for fair play. From the beginning they refused to subscribe to the practice of having company or "truck" shops and paying the work people in vouchers which could only be spent at the truck shops. And they did their best to pay what was, for that time, a reasonable wage. When an explosion occurred at one of their pits in 1866 William Crawshay insisted on providing for all widows and orphans out of his own pocket, while his daughter-in-law, Rose, personally visited all the families involved. According to Margaret Taylor she did this "not in the spirit of the grand lady from the castle making a duty call, but as one feeling the sorrows of others." Her husband Robert was, to begin with, perhaps the most popular member of the family. Unfortunately ill-health, complete deafness, and the industrial disputes which broke out during his reign, put an end to his popularity. His grave at Vaynor carries the simple inscription: "God Forgive Me." It is sad, but perhaps not surprising that the older inhabitants of Merthyr Tydfil feel that it is an appropriate epitaph.

An outing with a difference...

By Bob Minor

The morning of June 17 dawned bright and clear for St. Peter's Bellingrings' annual outing, this time to Eastbourne. The party set out in high spirits, and taking the less frequented roads, meeting with little traffic, hoped for a record run. Alas for the high spirits! Almost half way one of our youngsters was overcome by the journey. A stop was made at a layby to give him some air. Of course everyone else took advantage of a nearby hedge. Mr. Osborne (Grandfather Osborne) trod on a patch of grass, obviously a trap for the innocent, and disappeared in the ditch. Emerging ruffled, but still dignified, the party was able to proceed.

Some five miles on, Horace announced that he'd lost his watch! Another couple of miles to turn the coach, a run back, and we arrived at the now familiar hedge. An intensive search, which became more despairing as time went on, was changed to joy when a lady member of the party found the missing timepiece. On then, and don't spare the horses.

Very well, but Brian (our driver) missed a vital turn, and the party had a tour of the rolling country of East Sussex, finding some charming villages and lovely scenery. Eventually everybody arrived at journey's end at a quarter to two, instead of 12.15 as planned.

Deciding that by now the Eastbourne ringers had consigned Caversham and everything connected with them to the nether regions, a rush was made to the water. The party soon split up into fish and dusty land birds. A fresco lunch on the sea wall went down very well. Why is it that food is so much better when the lettuce is blowing

out of one's sandwiches, and the gulls and pigeons are queuing for the left-overs?

Then we were fortunate enough to meet our friend and former St. Peter's ringer, Mr. Bert Fleet, together with his wife. He told us (to our shame) that they had waited for more than two hours for our arrival but like the grand folks ringers are, they did not bear us any malice. Mrs. Fleet remarked that most

ringers' outings were a tower snatching business, but this was an outing with a difference.

The afternoon was spent lazing in the sun, which suited the Captain, who is a notorious evader of effort. The day concluded with good ringing at St. Mary's, a very interesting old church, and an uneventful run home. Caversham as happy as when they set out.



Picture: Walton Adams

G. SHACKLEFORD, D.C.M.

It appears that Mr. Shackleford enjoys the distinction of being the only surviving holder of the D.C.M. living in Reading. At any rate he was the only local man to attend a recent reunion of the D.C.M. League, held at Chelsea Barracks.

It was a great day for all concerned, and Mr. Shackleford's attendance was made possible by the kindness of the Mayor, who supplied the necessary transport. The reunion was held to honour the Duke of Kent who had consented to become Patron, and to present him with a Scroll signed by all holders of the award.

Church Parade was held in the Guards' Chapel, attended by the Band of the Scots Guards. Following this the 100 members were invited to the Duke. The event was rounded off by tea in the sergeants' mess and the presentation of the Scroll.

Mr. Shackleford, who served with the Royal Berkshire Regiment, won his award at Ypres. He has a long history of service with H.M. Forces and now lives with his wife, daughter and grandson in Hemdean Road. His daughter will be well known to the children at Caversham Primary School, where she works.

THEY BRING YOUR 'BRIDGE'



Mrs. Peggy Germain

will be well known, not only to the people in Oxford Street, where she delivers the "Bridge," but to the many for whom she is always prepared to do the little odd service, in particular to elderly people like one of the residents of the Westfield Road Almshouses. Modest about her own achievements, Peggy, like the rest of her family, seizes every opportunity to help their neighbours; delivering the "Bridge" is one of the ways in which she can help people to keep in contact with each other.

Pictures: Fred Walker



Mrs. Joan New

who delivers the "Bridge" in Kidmore End Road, will probably be better known as the wife of Alan New, the owner of "Prospect Hardware." It is here where her cheerful good humour, kindly nature and patience has the opportunity to show itself.

Joan New has been a keen supporter of the "Bridge" since its inception, and thinks that one of the most important aspects of the paper is the regular contact it gives with readers. It is to people like Joan and her husband that the organisers of the "Bridge" owe much in the way of suggestions for items and local information.



Mrs. Gwen Worthington

distributes the "Bridge" near her home at 2, Brooklyn Drive, Emmer Green. She is a member of the Baptist Church but is a firm believer in Church Unity which is just as well as she is married to an Anglican and having lived here, there and everywhere has, of necessity, worshipped with various denominations. Mrs. Worthington is keenly interested in music and claims to have made a lot of vocal noise in her time but now confines this to the University Choral Society. She is also interested in dressmaking but her chief hobby is painting china and porcelain which she fires in her own kiln. Apart from all this she claims to be as dull as ditchwater.

COFFEE ON TUESDAYS

Those who shop in Reading on Tuesday mornings will find coffee being served in St. Mary's Church from 10 a.m. This project has been organised by the Church Council of St. Mary's to raise funds for the building of the new church of St. Matthew's.

OBITUARY

DORIS MARGARET DENNIS

We are very sorry to hear of the death of Mrs. Dennis, of Hemdean Road, on June 15 last.

For over 33 years Mrs. Dennis was a voluntary collector for the Mid-Southern Hospital Contribution Association. She arranged whist-drives to provide extra comforts for local hospitals every month. Her gifts to the hospitals were many. People like Mrs. Dennis are hard to replace; she will be sadly missed.

We would like to convey our sympathy to Mr. Dennis, and other members of her family.

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News from the

ROUND THE ANGLICAN PARISH

PATRONAL FESTIVALS

The three June patronal festivals were all happy occasions in the life of the parish. St. John's fared unluckily with the weather and the tea had to be held indoors, but it was a pleasure to have back with us the Rev. Colin Hill, a former server and chorister of St. Peter's. The large congregation at St. Barnabas on Sunday June 11 made a good many people wonder why we do not more often have one well attended Evensong in the summer months rather than four separate small ones. St. Peter's Day, like St. Barnabas, was perfect for weather. The Rev. Canon Jenkins preached to a very large congregation and showed that people will still listen with attention to a 30 minute sermon even at the end of a day's work. Our thanks are due to our organists and choir members for their very important share in these acts of worship. The very fact

that no less than fifty-four members of our choirs were at the Parish Communion on St. Peter's night is some indication of their keenness. One hopes that no members of the school staffs complained the next day of unfinished homework because of this. Those who helped with the catering and the church flowers at these festivals deserve the thanks of us all.

YOUR SEPTEMBER SATURDAYS

Please remember that St. Benet's Fete takes place on Saturday, September 2 and the inter-district cricket match on September 9. This will be the fourth year of this event, and St. Andrew's are the one district who have not yet won it. Since even the skittles at St. Andrew's fete was won by a member of St. Barnabas their chances are not rated high. But no doubt St. Andrew's will produce some new talent on the day.

St. Peter's News

Balmore Hall Grounds

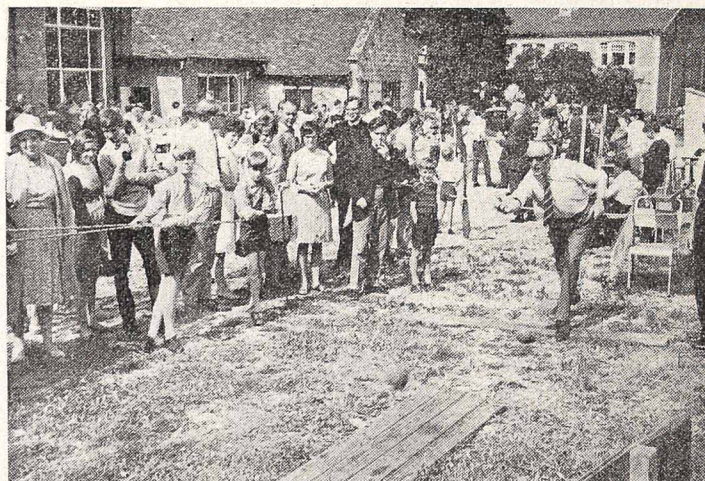
A hard-working group of men spent the four Monday nights of June tidying the grounds round Balmore Hall. It had been hoped this year to make major improvements and have the surface in front of the hall treated properly with tarmac but the demands of the diocesan quota made this impossible.

Ever been had?

The decline in the number of entries for Reading Regatta meant that no racing took place on the Friday night. So having advertised a Regatta Evening in the Rectory Garden those who turned up had to be content with each other's company. But Mr. and Mrs. Blackwell supplied all who came with excellent sausages (and returned twice in the next few days to their stand at the barbecue for St. Andrew's Mothers' Union and St. Peter's Scouts), and a most happy evening was spent. Then on a fine July night Peter Shock arranged another of his mystery tours and revealed something of the lovely country that lies within a few miles of Caversham. These social events are both enjoyable in themselves and also a valuable opportunity for members of the congregation to get to know each other. During the fine summer Sundays this summer a growing number of people have been enjoying Caversham Court as the setting for coffee after the Parish Communion. It has been a pleasure to welcome overseas visitors on a number of occasions. As is usual coffee will not be served after the Parish Communion during August, but Mrs. Woolley and her helpers will be back with their "cuppas" on Sunday, September 3.



At the St. Andrew's Summer Fair there was a large number of entries for the Children's Fancy Dress Parade. Our picture shows some of the entrants for the "over-Five" class.



Bowling for the gammon is Geoffrey Canning. Also in the picture is the person who later took the gammon home — the Rev. M. Cooper.

St. Andrew's News

SUMMER FAIR

This year's Summer Fair was a very happy and successful occasion at St. Andrew's. It was opened by Canon Nash, the former Rector.

In contrast to last year, which was wet, the fine weather enabled the sideshows in the Car Park to come into their own. The Children's Fancy Dress Parade was also held in the open air and the sales of Pepsi Cola and Ice Cream showed a substantial increase. All this made the Fair an enjoyable social occasion.

Among the competitions, bowling for the gammon was won by the Rev. M. Cooper from St. Barnabas and the chicken for which many horseshoes were thrown was won by Mrs. Bond. Inside the hall, the stalls,

were as attractive and as nicely decorated as ever. There was one new feature — a stationary stall. Major Strange helped with this, and since he said out we can only assume that July 1 is one of the earliest dates in the year on record for the sale of such cards. A larger number of cakes were sold than last year though there was a disappointingly low number of entries for the cake competition.

To all who helped with the fair, both inside the hall and outside go our thanks and appreciation. The gross takings amounted to £324 — an increase of £17 on last year.

WEDDING

Congratulations to Mrs. K. Warwick (formerly Mrs. K. Fidler) on her marriage to Mr. E. V. Warwick of Kidmore Road. The ceremony took place quietly in Caversham Baptist Church at 12 noon on Saturday, June 24 and was conducted by the

Minister, the Rev. L. Lewis. The Priest-in-Charge also took part in the service. We wish Mr. and Mrs. Warwick every happiness in the future.

COPY OR CREATION?

Members of the congregation may have wondered why it is that for some weeks the familiar chalice has not been in use. This is because it has been on loan at an exhibition of Victorian Treasures from English Churches organised by the Goldsmiths' Company. After some weeks in London the exhibition has been transferred to Birmingham; we expect to have the chalice back early in September. The exhibition was called "Copy or Creation?" and was the first one ever staged of a Victorian Church plate. The Victorian Church plate, a well known silversmith of the late Victorian period and was given to the Church by the Misses Turner in 1911.

S. Barnabas' News A MESSAGE FOR YOUNG PEOPLE

Our best wishes go to all those who have recently left school. Some will have already started work while others await their first term at a new college or school.

MOTHERS' UNION

The sun was even warmer for the Mothers' Union garden party held on June 14 at the home of Dr. and Mrs. Beale. Members and their guests managed to find sufficient energy to play one or two party games after they had partaken of an excellent tea.

Continued on page 7

Churches of Caversham

St. Barnabas' News

Continued from page 6.
ST. BARNABAS GUIDE COMPANY

Many people will be sorry to hear that Mrs. Paul, who has led our Guide Company during recent years, has decided that the time has come to retire. We all add our thanks and best wishes to those of the many girls and parents who have enjoyed and been helped by her company.

Happily, a new Guide Captain has already taken over. She is Mrs. Griffiths, of Kidmore Road, Caversham, to whom we extend a very warm welcome. Mrs. Griffiths has three teenage children. She has been a lifelong member of the Church of Scotland but has very recently been confirmed in the Church of England together with two of her children.

The St. Barnabas Brownies and Guides meet in the Church Hall on Thursday evenings at 6 and 7.15 p.m. respectively and in September there will be some vacancies.

THE CHURCH HALL BOOKING SECRETARY

After nine years of devoted work as booking secretary for St. Barnabas Hall Mrs. Holder has recently retired. We offer her our sincere thanks for the invaluable contribution she has made to the life of our district.

The new booking secretary is Mr. Cox, of 6, Knight's Way. He needs no introduction to St. Barnabas' Hall being the man who probably spends more time than any other on the premises of the church and hall. We are very grateful to him for accepting even more responsibility especially at a time when the progress in renovating the hall has given rise to a spectacular increase in bookings.

ST. BARNABAS' CHURCH PLAY GROUPS

In view of the fact that our primary schools in Emmer Green are overcrowded and children of school age cannot start school until well after their fifth birthday, the St. Barnabas Play Group Committee has decided to extend its work. Children over four years old, who already attend one of the groups, are being offered the chance to come on a second morning each week. This will be on Mondays.

Anyone wishing to put their child on the waiting list for either of the groups which meet on Wednesdays

or Thursdays should contact Mrs. Cooper, St. Barnabas House, or Mrs. David, 12, Spinney Close.

St. John's News

News of a former Priest-in-Charge

All those who knew the Rev. G. Richardson, when he was priest-in-charge at St. John's will be interested to know that he is changing his work. For the last four years, he has been at Snibston, a small mining community near Leicester. He is now moving to St. Stephen's, Smethwick. This is a working-class parish near Birmingham, with a high proportion of West Indians and other coloured people; in addition, the congregation has shrunk considerably in recent years. He stands, therefore, in urgent need of our prayers as he takes on this difficult work — a run-down congregation, the problem of building a community across the colour division and thirdly, a type of area known throughout Western civilisation for its absence from corporate worship.

RIDING HIGH FOR A FALL?

1966, September. A successful modern Harvest Service. Shortly afterwards the priest-in-charge was stopped in the street first by a nine-year-old boy and later by an old age pensioner, who both said how much they had appreciated it.

1967, May. An Invitation Service

The following morning, en route for work, people were asking each other, "Were you there?"

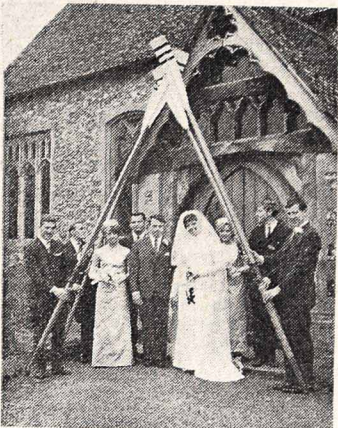
1967, SEPTEMBER 24, 6.30 p.m. A KEY HARVEST FESTIVAL

Spurred on and somewhat scared by the reception of these earlier services, we are attempting to draw up another modern Harvest service, which will combine the familiar hymn tunes with a service that is meaningful and relevant to people of all ages living in this modern industrial town — no easy task.

Father Jonathan Young, S.S.J.E., who is to lead Key Fortnight later in the Autumn, will be present and will speak.

As usual, there will be a Children's Gift Service and there will be a table available at the back of the church during the preceding weeks for gifts to the elderly and others in need.

The following night, we will hold a Harvest Supper, which is to be followed by the auction of some of the harvest goods. In the past, this has proved one of the most hilariously entertaining nights of the year. We hope that another member of the Key Fortnight team will be having supper with us. Admission will be by ticket.



Picture: Fred Walker.

MAPLEDURHAM WEDDING. Mr. Brian Gauntlett, of Euell, Surrey, was married to Miss Janice Abel, of 88, Woodcote Way, by the Rev. Eric Wood at Mapledurham Parish Church on June 24. The Eucharist was celebrated at the wedding. An arch of oars was formed by members of Reading Rowing Club as the couple left the church. The reception was held at Caversham Bridge Hotel.

Presbyterian News

June and July are the months when the garden parties take place and Reading people are having their share in these activities. The British and Foreign Bible Society on June 14 at Aldermaston and St. Paul's in the church garden on July 8, opened by the Rev. John Martin and Mrs. Martin, not to speak of all the school fetes which Reading parents support during these months. It is a good thing to get together like this. Nevertheless, I always feel a little sorry for our school children and students at this time. Just when they might be enjoying the brief summer we get in this land, they are occupied with school exams, "O" levels, or even worse — "A" levels and University examinations. Sometimes I wonder whether we could not devise a better method of learning the way to do things, but, in the end, there seems to be no substitute for these mental tests, tedious as they are.

The best thing is not to be over-anxious before sitting down to work and not being over-worried by the result when it comes out, even though a job or a place at a university may be determined by that result. I am quite sure that worry never helped anyone. Presbyterians made Church History when by invitation of the Bishop, Dean and Chapter, they held a service in Saint Paul's Cathedral, London. It is the first time Presbyterian worship has been held in this building and the Presbyterians flocked there in large numbers from the Churches of the Presbyteries of London North and London South. These Presbyteries include within the bounds churches at Norwich Ipswich, Oxford, Reading and Redhill and many other towns not very far from the Metropolis. We made a brave show with a choir of nearly 300 and about 100 ministers all clad appropriately in black Geneva gowns. The new Secretary of the British Council of Churches, Bishop Sansbury, preached a most acceptable sermon. A coach with members from St. Andrew's and St. Paul's gave us a good representation. It was a gesture of friendship and we value the

courtesy and kindness of the Church of England, for putting their great Cathedral Church at our disposal. Whatever will happen next?

New members. We welcome to St. Paul's Mr. and Mrs. Lawrence and the Misses G. and M. Lawrence, Mrs. Pocock, Mr. and Mrs. Shields and Mr. and Mrs. Hamilton.

St. Anne's News

MARIAN GROUP, ST. ANNE'S

A new committee was elected at the A.G.M. on April 18.

The third of the new "informal" meetings in members' houses was on May 9 and a representative from "Baby Showers" displayed children's clothes. The previous meetings were discussions. These meetings have been planned for the fortnight between main meetings to help members to keep in touch if they happen to miss a meeting.

In February, Fr. Bocock had to postpone his talk on "Modern Catechetics" but we were very pleased to have him on May 23. He gave a very interesting talk on "How and Why Catechetics have changed." The main point being that we used to have to prepare our children to face Protestant questioning, but now, because the major part of the population does not even practise any form of Christianity, Catholics are part of the Christian minority which includes Protestants, who have to be prepared to answer pagan opposition.

We are sorry to lose Margaret Steele, who is moving to Upton Nervet on June 12. Margaret has done all the ground work for the Marian Group, and it is true to say that if it had not been for her loyal support and enthusiasm, the Group would never have been formed. We are still only small in membership, but those of us who do belong find it is very worthwhile. We do hope Margaret will not lose touch.

ST. ANNE'S SCHOOL

Overcrowding at the School has been a problem for some time. Classes are far too large, especially in the Infant Section. For a One Form Entry School, plus one classroom, the number on the Roll, 330, speaks for itself.

Some sixteen youngsters who should have been admitted this term have had their admission delayed till September.

Despite all this the School is still keeping its record. The Football Team won the Reading Junior Cup for the second year in succession and was runner-

up in the experimental Six-a-Side and in B. League. Two pupils were selected to play for the Reading Junior Team.

In swimming the pupils were also very successful. Some thirty certificates in all were received. One pupil received 1st, 2nd and 3rd Swimming Certificates.

Thirty-three Cycling Proficiency Certificates were awarded to successful third and fourth year pupils.

All these awards were presented by the Manager of the School, Fr. O'Malley, at the end of a delightful afternoon's sports on June 25. Parents and relations of the children, together with visitors and guests were entertained with a variety of competitions entered into wholeheartedly and enthusiastically by the pupils. By the time the sports were over there must have been some strained vocal chords.

In presenting the prizes, football cup, medals and certificates, Fr. O'Malley emphasised the value of an active interest by parents in the school activities of the children, and he thanked them on behalf of the children for their attendance that afternoon.

The manager, parents of the children and members of the congregation as a whole wish to record their sincere thanks to the members of the staff for their care, guidance and instruction of such a lovely group of children, who, in their deportment and standards of behaviour reflect such credit on the homes they come from and on the care and guidance of the staff and school.

Changes in the Mass

By Antony Mair

That recent developments in the Roman Catholic Church have attracted much attention is too evident to need saying, but the reasons for these developments are often left needlessly obscure. Catholics have been disturbed by apparently reasonless changes in the practice of their religion to such an extent that some have abandoned it altogether.

If there have been changes one presumes they are for the better: but only if one appreciates the change in the basic view of the Mass and its function. Before the second Vatican Council non-Catholics often considered the Mass a hackneyed and unintelligible ritual muttered by a priest who demonstrated no link with his congregation other than at Communion. Yet it is precisely the new forms of "audience participation" that traditional Catholics have objected to. "We aren't allowed any longer to pray in peace and quiet" has become a frequent complaint, regardless of such words in the Mass as "Offerimus tibi, Domine, calicem salutaris" or "meum ac vestrum sacrificium" which imply a more communal celebration.

The congregation is now, through a dialogue Mass in English and an altar that faces them, forced into comprehension of what is happening not before them but to them. They are involved, not as spectators, but as participants. And they participate not only with the priest, but with each other.

The complaint that I have quoted as typical shows a failure to appreciate how the present-day Mass is more essentially Christian. For we participate not only as Catholics but as men and women. The Mass is no longer an occasion where we can maintain our isolation, for we are obliged if not to love at least to speak in union with our neighbour.

Considered in this way it soon becomes apparent that more is demanded in the way of devotion. It was formerly possible to amalgamate all personal prayers of the week in one concentrated session on Sunday. It was also possible to use this hour merely as a period of physical relaxation where one lazily observed what was happening on the altar. Neither of these can be done when the Mass is a positively communal act. Complaining Catholics are obliged to devote more of their own time to their own prayers.

Thus the Mass as it has developed in recent months is not only an incentive to a more thorough devotion, but has been revived to a point where it may be seen as an important symbol in miniature of the larger unity posited by the Ecumenical Movement. The modern Catholic achieves a new and more Christian spiritual satisfaction by a regular demonstration of unity in devotion.

This is surely essential before a larger unity is attempted. But it is by no means a coincidence that the Mass is consistently celebrated in this way provides a deeper and more widespread experience than before. For, just as the altar is in the midst of the congregation in Liverpool's new Cathedral, the "new" Mass, a communal act more in accord with the implications of the words said by the priest, takes place more inside us than before, through this policy of involvement.

(Antony Mair recently came down from Oxford having, during his last year, helped organise a survey of undergraduates' and teachers' opinions on the Catholic Chaplaincy in Oxford with a view to ascertaining whether future development of the Chaplaincy was justifiable. 900 questionnaires were sent out, of which 450 were returned and on the basis of these, a lengthy list of results was formulated.)

UNITED VOICES

The choirs of the Anglican, Baptist and Methodist congregations of Caversham will be singing Evensong in Oxford Cathedral on Saturday, August 12 at 5 p.m. While the Cathedral choir is on holiday this year the Dean and Chapter have invited the Anglican and non-Anglican choirs in different parts of the diocese to come and sing in the Cathedral. The first practice for this occasion was held in St. Peter's on July 5. Inevitably many members of our choirs will be on holiday themselves in August but it is expected that some fifty will be able to take part. It is hoped that many members of the congregations will be able to go that afternoon to Oxford for the service and coach outings are being organised, details of which are available in the different churches of Caversham.

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ROUND THE CLUBS

CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD

The president, Miss E. Baker, was in the chair at the June meeting and she and the secretary, Mrs. B. Stratford, gave reports of the National Council meeting which they attended.

Miss E. Baker and Miss Allwood will be helping for two weeks at the Reading and District Old Folks Holiday Home at Hayling Island.

Members were reminded of the Garden Party in aid of the Dr. Clark Memorial Fund on July 12 at 1, Grosvenor Road. The next meeting of the International Section is on July 3 at 12, Balmore Drive, when a talk will be given on Malaya.

Miss C. Wisley gave an interesting talk on "Antiques for the Amateur."

EMMER GREEN TOWNSWOMAN'S GUILD

On June 20, 35 members spent a most enjoyable day when they visited Frys, Bristol. They were conducted over the factory and sampled some of the various products. Our thanks to Miss D. Sidford for organising such a successful outing.

At the last Guild meeting an illustrated talk was given on different types of cheeses and how they are made. Cheese tasting followed. The chairman, Mrs. E. Risius, gave a very interesting report on the National Council Meeting. The choir were congratulated on coming first in their class at the Tilehurst Eisteddfod.

On June 21 Social Studies had as their speaker Mr. H. Bush, who gave a talk entitled "Bridging the Gap."

There is to be a rummage sale on September 16 at the Emmer Green Primary School.

Next Guild meeting, September 12: "Advances of Modern Medicine and Surgery."

ROSEHILL WOMEN'S INSTITUTE

Mrs. Sizer was in the chair for our fourth birthday party held on Monday, June 5, 1967.

Business was kept short as Mrs. M. Sholl read the resolutions to be proposed at the National Annual Meeting and votes were taken.

Mrs. J. Parks, V.C.O., presented the silver bowl to Miss Wellman for most points collected in the competitions for the year. Runner-up: Miss M. Stevenson. A play was then given by our new drama group called "The Committee Meeting."

An excellent tea was served. The birthday cake

was made by Miss Jackson and iced by Mrs. Keeling. Competition for a W.I. birthday card was won by Mrs. Denning and Mrs. Gribble.

CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD

Mrs. Haydon presided at the meeting on June 15 when the speaker was a representative of the Wool Lecture Service.

International

Members will be taking part in an outing to the Commonwealth Institute in Kensington, October 4.

Social Studies

Mrs. Heather Allen, Welfare Officer at H.M. Prison, Oxford, was the speaker at the meeting on June 6. Fifteen members of our Federation will be attending the Southampton residential school.

Arts and Crafts

Two more very successful mornings have been spent at millinery during the month. Another short course is being arranged for the autumn to make velvet hats.

August Sunday Services

CHURCH OF ENGLAND

St. Peter's
8.00 a.m. Holy Communion
9.15 a.m. PARISH COMMUNION
11.00 a.m. Matins
12.15 p.m. Holy Communion (1st and 3rd Sundays)
6.30 p.m. Evensong (5.15 p.m. 1st Sunday)

St. John's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
6.30 p.m. Evening Service (not 1st Sunday)

St. Andrew's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
11.15 a.m. Holy Communion
6.30 p.m. Evensong (5.15 p.m. 3rd Sunday)

St. Barnabas'
8.00 a.m. Holy Communion
9.15 a.m. Family Eucharist
6.30 p.m. Evensong (not 4th Sunday)

St. Margaret's, Mapledurham
8.00 a.m. Holy Communion (2nd and 4th Sundays)
9.15 a.m. PARISH COMMUNION
6.30 p.m. Evensong

ROMAN CATHOLIC

St. Anne's
8.00 a.m. 9.30 a.m. 11 a.m. 7 p.m. Mass
Our Lady of Caversham
8.30 and 10.30 a.m. Mass.

BAPTIST Caversham
11.00 a.m. and 6.30 p.m. Worship
Communion after Evening Service 1st Sunday after Morning Service 3rd Sunday
11.00 a.m. Junior Church.
2.45 p.m. Sunday School.

North Caversham
10.45 a.m. and 6.30 p.m. Worship
Communion after service on 3rd Sunday.

METHODIST Caversham Heights
11.00 a.m. and 6.30 p.m. Worship.
10.15 a.m. Sunday School.
Senior Dept.
11.00 a.m. Sunday School.
Junior and Primary Dept.

Gosbrook Road
11.00 a.m. and 6.30 p.m. Worship.
11.00 a.m. Sunday School.

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

ST. PAUL'S PRESBYTERIAN CHURCH, YORK ROAD
11.00 a.m. and 6.30 p.m. Worship.

We record

BAPTISED

St. Peter's
June
25 Robert Scott-Dempster
July
9 David Griffiths
Pamela Griffiths

St. John's
July
2 Nicholas Stacey
Deborah Ogilvie

St. Barnabas'
June
25 Helen Standing
St. Margaret's, Mapledurham
June
18 Sandra Fowler

July
2 Suzanne Ashton
Moynagh Sullivan
St. Paul's Presbyterian Church
Feb.
12 Amanda Chalmers

CONFIRMED

St. Peter's
Lawrence Barnes
Catherine Coome
David Griffiths
Elizabeth Griffiths
Pamela Griffiths
David Hill
David Hutchison
James Tainish

St. John's

Susan Dye
Kevin Eighen
Lesley Jackson
Edith Sherman

St. Andrew's

Linda Alder
Andrew Blunt
Eve Boshier
Susan Davies
Linda Davies
Melanie Fowles
Nigel Grinstead
Valerie Haylor
Mary Hogarth
Hamish Mumme
Sylvia Perria
Alan Reynolds
June Reynolds

St. Barnabas'

Elizabeth Akers
Ronald Garlick
Eleanor Hall
Evelyn Hall
Murray Jones
Ralph Jones
Thomas Knight
Malcolm Tutty

MARRIED

St. Peter's
June
17 Geoffrey Weller
Lauretta Barnett

FINDING WAYS OF IMPLEMENTING ITS RECOMMENDATIONS

CAVERSHAM COMMUNITY SURVEY

The survey which was undertaken recently by some 44 young people from Caversham was designed to provide information for the planning of joint social service projects in the area.

With the information now available, a further meeting of interviewers was called on June 28 to discuss the survey's findings and to find ways of implementing its recommendations.

From among the interviewers present, two small working parties have been formed to examine what were felt to be two major areas of immediate concern.

Before any action could be planned the interviewers felt that further research was needed. To avoid unnecessary duplication of service to the community it is first necessary to discover what social service agencies are already operating in Caversham. A careful examination of their effectiveness and contact with community need is necessary before a realistic policy for further action can be formulated. Preliminary reports on this matter were considered at a further meeting of interviewers on July 10.

It was also felt that some attempt must be made to interest and involve the young people of the churches in social service. There appears to be considerable lip-service paid to the need of such projects but at the moment little of what could be described as active involvement in hard work!

One group is to consider the use of suitable recruiting material and will plan a series of discussion groups in which those who are interested can learn something of the practical implications of social service projects. It is hoped that a steering committee will eventually be formed by the young people comprising denominational representatives and project leaders.

Co-ordinated by the steering committee a number of projects will be planned and directed to focal points of community need. Each project will have a leader and team whose responsibility it will be to plan monthly targets according to their time and talents.

Projects suggested are baby-sitting, play leaders for play grounds, coffee bar facilities for youth and adults and old people's activities.

Any who are interested in planning the next stages should contact Captain T. Sullivan. Phone Reading 77613.

THE CLERGY AND MINISTERS OF CAVERSHAM ANGLICAN

Rector:

The Rev. John Grimwade
Caversham Rectory. Tel. 71703

Assistant Clergy:

The Rev. Malcolm Cooper (Priest-in-Charge of St. Barnabas') St. Barnabas' House, 33, Grove Road. Tel. 73095
The Rev. Roger Packer (Priest-in-Charge of St. Andrew's) St. Andrew's House, Harrogate Road. Tel. 72788.
The Rev. John Stevenson (Priest-in-Charge of St. John's) St. John's House, 9, South View Avenue. Tel. 71814.
The Rev. Colin Scott-Dempster, 25, Ilkley Road. Tel. 72070. Road. Tel. 75152.

BAPTIST

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

METHODIST

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

PRESBYTERIAN

The Rev. George E. Shearer, 41, Highmoon Road, Caversham
Tel. 77490

ROMAN CATHOLIC

The Rev. W. O'Malley (Parish Priest)
The Presbytery, 2, South View Avenue. Tel. 71787

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Photo by Courtesy of Susie Younger Korean Trust.

SUSIE YOUNGER, gay, attractive, 31, daughter of the Rt. Hon. Kenneth Younger, educated at Oxford University and London School of Economics, intends to spend the rest of her life in Korea. Here, for the last six years, she has lived alongside the Korean people living on their diet of rice, pickled cabbage and occasional meat and fish.

from North Korea, many of whom are orphans. Susie has opened a training school and home for semi-criminal orphan boys and also one for up to 40 girls, driven by poverty to prostitution. Her drive, dedication and enthusiasm overcame financial and administration problems and have brought new opportunities and hope to these young people.

SUSIE YOUNGER

Susie, originally an Anglican, became a Roman Catholic during her time at Oxford and after her further training in London went to Taegu in South Korea as a lay missionary. The war-torn country has many problems particularly that of unemployment among refugees

In 1964 the Archbishop of Taegu invited Susie and a local parish priest to join in developing 200 acres of uncultivated hill-side as a dairy farm. Hill-side dairy farming is a completely new but vital type of farming in developing Korea. When fully operative this farm

PERSONALITY OF THE MONTH

will be self-sufficient, producing milk, beef and pork reared on the farm's own fodder. The farm will provide work for local peasants who would otherwise be starving. An agricultural training school is planned for 1968 to provide skilled labour on the farm and also to introduce improved farming methods to the districts around.

A trust has been formed in this country, backed ecumenically by leaders of different churches to raise money for investment in these projects which is the most effective form of direct aid; infinitely more lasting in its effects than the feeding and clothing of the starving and destitute. Since the foundation of the Trust

at the beginning of 1966 £22,000 has been raised. A further £13,000 needs to be raised by the end of 1967. (The address of the Susie Younger Korean Trust is 3, Clareville Grove, S.W.7.)

Susie Younger is a fine example of a contemporary missionary expressing her concern for the world not only in bringing the good news of the Gospel to the world, but also in pointing to the possibilities of social and economic development in under-privileged nations. It is a mission in which we in the West can have a part by offering support and interest. And some will be inspired to offer their life-long energies to the kind of service to which Susie has given herself.

SHOW A LEG—BUT MAKE THE MINI - MOST OF IT!

By Joan Best

LONG, LONG AGO—it was during the Second World War, as a matter of fact—bare legs were quite generally worn in summer. One good reason for the fashion was that stockings were hard to get. Now mini skirts have brought back bare legs again.

And there's a lot of sense to it, too—at any rate, if one can judge by what I was told by a man who studies these things. Bare legs in a mini-skirt are no more sexy than bare legs in tennis shorts or a bathing suit, he says. Which is about zero. But with stockings, and all the implied engineering it takes to hold them up...

Certainly it does relieve a girl of the embarrassment that even a hardened mini-wearer must feel if she thinks something more may be showing than the part of the stocking intended to be seen.

Well-groomed bare legs, if not sickly pale, can be sleeker than any man-made stocking. It's best to have a coat of tan—real or instant—before you expose them.

It's also advisable to be sure that they have enough shape in their own right to be able to get by without nylons—which nowadays partly serve, for legs, the sort of kindly function that a good belt does higher up when nature hasn't been friendly.

Costa Brava praise

Holiday-makers on the Costa Brava this summer will be able to attend Anglican services at Lloret de Mar, San Feliu and Calella, conducted by the Rev. Peter Goodwin Hudson, assistant secretary of the Common-

New Fangled

Like some other long-established newspapers, "The Scotsman" has a habit of looking back through its old files for items for a feature headed "100 Years Ago." I liked the recent paragraph about a Welsh landowner who had given notice to her tenants because their wives and daughters had taken to wearing crinolines. She was displeased because they had abandoned the "old, homely, comfortable Welsh style of dress."

Coming on top of the news that the Greek military Government had banned mini skirts for girls and long hair for boys, it provided one more commentary on the way older people have always been resisting the new-fangled.

Forty years ago it was short skirts for flappers and women smoking. At the moment it seems to be focused on trouser suits. Mark my words—if trouser suits for women become generally adopted, we're quite likely to find today's young girls, when 30 years older, denouncing skirts as indecent if by then they are due for a revival. No doubt older women will refuse to wear the new fashion, anyway, because it's "too young" for them.

Society, and the Rev. Paul James, the society's area secretary.

The society has rented a villa at Lloret de Mar for a small team of helpers—people who want a holiday with a vocation.

OUR RABBIT'S HAD BABIES!

Reports Joyce Briggs

YOU CAN congratulate me now, if you like. It's a bit late, but I still feel like being congratulated. You see, our pet rabbit has had her first babies. And this event looks like finishing well up the charts for our Top Ten Big Events of 1967.

Eagerly spurred on by our three children, we prepared for this big event with all the care of a top-flight Welfare Clinic right from the day she was mated.

We watched her weight day by day. We regulated her diet according to the book. All the important points of hygiene were checked attentively.

We had been told that the gestation period would be 31 days. We approached the confinement with great expectations. The mother-to-be didn't seem quite so concerned. Near the end of the 31 days she prepared a nest in the straw of her hutch, using her own down. "Aha!" we thought. "Any day now."

Thirty one days came—and went. No baby rabbits. Crest-fallen we took to wondering whether our pet had let us down. Was she just fat after all?

The next day there was a dead, scrawny outcast, born dead or imperfect and rejected by the mother.

HOW MANY?

We were right after all. But how many more were there in the hutch? Deep in the straw-and-fluff nest I could just feel them, but it's best not to interfere much for a couple of weeks.

So, though itching to know more, we kept away—more or less. There was the odd crafty peep into the nest. And when the first faces were seen, all the family had to troop

round to view. Pink and hairless the babies were not attractive; but like good parents—or Clinic staff—we loved them all the same. The first eyes to open; the first scuttlings around the nest; the first squeaks were all matters of great moment to us.

After about 10 days we came to the conclusion that we must be able to plan ahead with more certainty. My husband stretched a hand into the hutch and separated off the little bodies, now just growing a white fuzz.

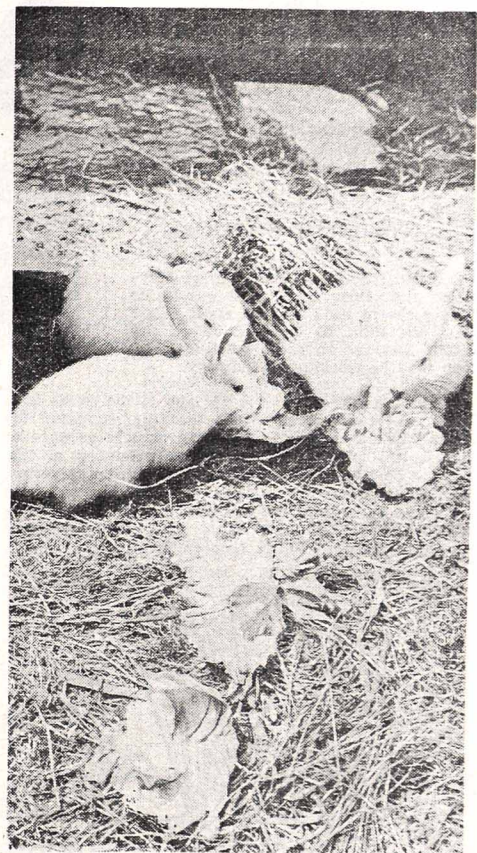
"Six," he announced. In fact there were five. And within a few days our real work had begun. Spring-cleaning was needed and all five were fenced with Mum into a corner of the kitchen while this was done.

Soon after, with warmer weather, they were out and about. They were on solids now and developed a passion for all manner of green stuff. Fortunately we produce an impressive crop of weeds in our garden and this had to be harvested twice or three times a day.

PURE-BRED

Each supply was greeted ravenously. A stranger would have said they hadn't eaten for days. They are pure-bred New Zealand Whites and the babies are replicas of Mum. So the sight of 14 pricked and bobbing white ears around a pile of food was quite something. And we shan't quickly forget seeing a couple of youngsters struggle for the last bite of a blade grass they had begun at opposite ends.

After a couple of months we sold four of them, keeping one other doe with the mother. Feeding-time is easier, of course, but the place doesn't seem the same without them all.



"Each supply was greeted ravenously..."

(picture by John Meddings)

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ANSWERS TO QUIZ

- 21st April.
- Julius Caesar; it was the day on which Roman consuls assumed office.
- 25th October.
- 1st November, 1957.
- 29th May, 1953.
- Forty days (excluding Sundays).

'Learning to live' at Hoar Cross

By Major S. H. Langston,
Development Officer

WHILE it is true that in larger factories there are Industrial Chaplains and Christian Groups, on the whole the Church has little positive contact with Industry. Attempts are now being made to remedy this.

One of the most exciting ventures now being planned in this connection is at Hoar Cross within easy motoring distance from all the main industrial towns of the Midlands.

It is ideally situated, in beautiful country. Yet within an hour's driving distance of Hoar Cross there are 4½ million industrial workers.

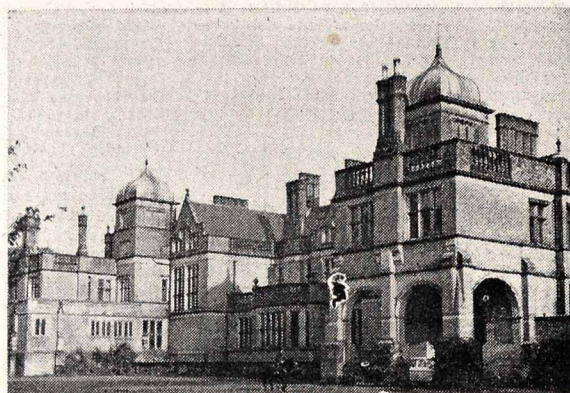
COLONEL'S WILL

In his will, the late Colonel Hugo Meynell said that Hoar Cross Hall was to be used as a centre for Christian work. What better work than to try and relate the Christian Message to those who work in, or soon may be working in industry.

In 1967 we are more prosperous and have far more leisure than our forefathers. At the same time, it is obvious that many people have no satisfying purpose in life. Young people at school and in industry are dissatisfied with this and are searching for something which will give meaning to their lives.

The aim of the centre is to help them by presenting the Christian message as essential to an understanding of life. The centre will, by its various activities, encourage people to discover this truth for themselves rather than forcing it upon them.

The key to this venture will



Hoar Cross centre.



Volunteers working in the grounds at Hoar Cross.

be the Christian community which will run the centre. Not only will they administer the centre, but they will perform all the day-to-day services, including the cooking, the cleaning and the maintenance. Such communities already exist at the holiday centres of Lee Abbey (Devon); and Scargill (Yorkshire). This community is different because it will have the active support of all Christians, Protestants and Roman Catholics. It will be a truly Christian community, representing the whole Church.

CAMP SITE?

Hoar Cross Hall, upon which all these plans are focussed, was built in the late 18th century. It offers great possibilities, because it can be adapted to accommodate a hundred visitors, in addition to the staff. The hall has extensive grounds, and there is an option to purchase further land, sports grounds and a camping site for a further three hundred visitors.

Before any of these plans were prepared, it was ascertained that many industrial leaders would be prepared to send their employees on courses to Hoar Cross—courses roughly grouped under the heading "Learning to Live." Similarly, the Educational Authorities, who had already started running courses on these lines for school children in their last year at school, said that they would be glad to take these children out of school, and send them to the centre for similar courses.

Is this project just wishful thinking, or is it a piece of vital Christian work? If you believe that the Christian Gospel is solely concerned with the

salvation of individuals, then you can stop reading now.

If however, you believe that the Christian Gospel concerns every part of life, and if you are concerned with the failure of the Church to make contact with ordinary men and women in the midst of their daily lives, then there can be only one answer. It is that this project is essential to the life and witness of the Church in the 20th century.

The first stage, namely the alterations to accommodate one hundred visitors plus staff will cost £150,000. The whole scheme will cost £375,000. It seems colossal, but it only works out at 1/8d. per person employed in industry in the Midlands. A great deal can be done by organised voluntary working parties. Various youth clubs and groups of business men have arranged working parties. Already the changes are beginning to take place thanks to their efforts.

EXPERIENCE

The two wardens have been appointed. The Rev. John Tabor, M.A., at present the Chaplain of Ridley College, Cambridge, who has had plenty of experience of dealing with young people of all ages, will be the first Warden. The first Lady Warden will be Mrs. Shirley Marsh the widow of the Rev. Dick Marsh, the first Warden of Scargill, who was killed in a climbing accident at Scargill a few years ago.

It is hoped that the Centre will be at least partially operational by Easter, 1968 and with everyone's help this is possible.

Facing the facts

by Raymond Efemey

Called forth once again to fulfil the historical role divinely given her millenia ago the nation of Israel, by her sweeping successes, has produced a climactic effect upon world affairs entirely disproportionate to her minute size.

The Arab world is in disarray with the legend of triumphant Islam dispelled; Russian diplomacy is in ruins, (what other trouble maker now will rely on her for more than words?). We can expect some major shifts in policy — not least in our own country.

Where is our expensive, vaunted role as a world policeman? We had the bases, the men, the armaments; all dearly bought — and they were useless, (except as an inflammatory propaganda point for false charges). We could not move one inch without the super Powers for fear of precipitating major disaster. The substance has become a shadowy luxury, the policeman a comic-opera figure.

There must be no more dilly-dallying, the Government must implement its promised policy; we must withdraw from our overseas bases and throw all our weight into the United Nations. People will say that organisation fumbled, but it did precisely that because nations like our own think still that they can opt out of this one world. When there was a genuine desire for something to happen through it then it DID speak. It is like a marriage—it will not work automatically, you have got to MAKE it work. We can help to do this by showing that at last we are living in 1967.

You may say, 'I thought this column was about industry and economics.' It is. Strutting idly is an expensive hobby, there is one major cause for our economic state — £2,200 million pounds per annum on 'defence.' That is an awful lot of balance of payments. I am not asking us to withdraw from the world, I am asking us to join it, properly; and, incidentally, more cheaply.

Careers — by FRANK TURNER

CHARTERED ACCOUNTANT

THE PATH to being a chartered accountant is long and hard, ranging from three-year articles for a university graduate to five years for an entrant straight from school.

The old system whereby a clerk is articulated to a principal continues, and although the relationship is still basically that of master and servant, the prospective chartered accountant is no longer held in bondage. The days when the articulated clerk paid a premium for the privilege of serving his principal are over, and most firms now pay their clerks a realistic salary spread over the period of articles.

The effect of becoming articulated should not, however, be minimised. The contract is binding and cannot be dissolved without the consent of all parties, although in practice no employer would attempt to retain a clerk who had found that he was unsuited to the profession.

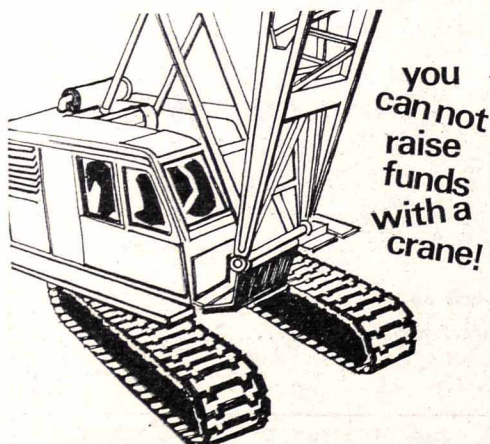
THE CRUNCH

The main source of learning for the clerk is by way of a correspondence course, and here is the crunch, for this has to be undertaken outside the working hours of his employer and, done properly, may occupy anything up to 15 hours a week. This can prove an

exacting test of willpower: speaking personally, I find it difficult to recollect a fine summer which has not coincided with an important examination!

As his part of the contract, the employer will attempt to give his clerk a wide range of audit and accountancy and related tasks, thereby providing as much practical experience as possible of the subjects which are being learned in the correspondence course. Modern auditing techniques have now done away with most of the tick and blot which unfortunately remains a common picture of the chartered accountant.

In the course of a long apprenticeship, most clerks will have periods of despondency, and it is important then to keep the eye firmly fixed on the goal of qualification. About half the entrants pass the examinations first time, and nearly all ultimately, and after qualification a healthy starting salary is assured with ample fields available for specialisation and further advancement.



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August holidays

CHILDREN'S CORNER BY BRENDA HOLLOWAY

AUGUST IS AN EXCITING MONTH. DO YOU KNOW THIS VERSE?

*August brings the sheaves of corn,
Then the harvest home is borne.*

See if you can write two more lines about August which rhyme with each other. They could be about the seaside, or fishing, or holidays.

Poets have always enjoyed writing about the sea. Here are some verses written by a poet in Bible days:

*Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.*

*O Lord, how many are Your works;
In mercy You have made them all.*

You could learn these verses and recite them on the seashore while you run backwards and forwards at the edge of the water, dodging the incoming waves.

Of course, not everyone goes away for a holiday. Have you ever heard grown-ups talk about "taking a busman's holiday"? The grown-ups know what they mean by the words, but they probably don't know how the expression first came into use. Well, here's the explanation.

In the days before motor-car engines were invented, buses were drawn by horses. One driver of a London horse-bus was particularly fond of his horses. Even on his day off he would go and see the horses start their journey. He could not bear to think that any harm would come to them, so if he thought that the driver was careless and might be unkind to the horses, he used to jump on the bus and travel as a passenger. Then he could see that the horses were treated well. His fellow-passengers jokingly said he was "taking a busman's holiday."

TELEVISION

HERE WE are in the middle of the holiday season, and up and down the country people will soon, if they haven't already, be leaving the comfort of their own hearth and television to move to some seaside hearth and the doubtful pleasures of the TV lounge.

For most of us TV is almost like a drug. We've got so used to it we can't do without it. Having to miss our favourite programme is as agonising an experience as a chain smoker not being able to buy cigarettes. We can't bear the thought of going somewhere where there isn't a set we can watch.

An exaggeration you say? Well, maybe. But let's face it, we really are a nation of telemaniacs. Television has become a vital part of our lives, and if it was suddenly taken away from us we would have the same sense of loss as Fanny Craddock robbed of her stove.

If you want to know just how much of a telemaniac you are, see which of the four alternatives in these questions apply to you:

- (1) When you plan your holiday do you
 - (a) Make sure that you don't stay anywhere where there isn't a TV?
 - (b) Make the presence of TV a factor in choosing where you stay?
 - (c) Not care one way or the other?
 - (d) Make sure that there won't be television within sight or sound?
- (2) When on holiday would you
 - (a) Stay in and watch television for a large part of every evening?

For a joke you could ask your family if they know how the expression "taking a busman's holiday" first started. If they don't, you'll be able to tell them!

MAKE YOUR OWN HOLIDAY BOOK

You can do this even if you don't go away from home. Get a notebook or exercise book, and write down the places you visit and the things you do each day. Paste in picture postcards or draw your own pictures. Make special notes of interesting things you have seen in towns, villages, the countryside, or at the seaside. You could also include a record of each day's weather.

A PUZZLE FOR A WET DAY

There is a wrong letter in eight of the words in the following sentence. Correct the mistakes so that the sentence makes sense.

Mother said: I want you to glean and polish the grass, bash the floor, water the flower bees, trip the hedge, fold the baby, wake the bed, and tow the lawn.

(Answer below).

Write a short letter to the Editor (his address is at the bottom of the last page) about any exciting holiday adventure you have had. Give your name, age and address.

ANOTHER PUZZLE

Which is the most cooling—ice cream or a cup of tea? A cup of tea wins, because it makes us perspire and this has a cooling effect. Ice cream cools the mouth, but it is a food which in time is turned to heat by the body.

and mow the lawn.
beds, trim the hedge, hold the baby, make the bed, polish the brass, wash the floor, water the flower
should read: Mother said: I want you to glean and
Answer to a Wet Day Puzzle: The sentence

Harold Jeffries takes a light-hearted holiday look at "tele-mania"

- (b) Make sure that you never missed your favourite programmes?
- (c) Watch occasionally if there was nothing else to do or the weather was bad?
- (d) Make a point of never viewing at all?
- (3) If you had to go somewhere where they didn't have a television would you
 - (a) Mope about the place every evening?
 - (b) Be disappointed, but soon forget about it?
 - (c) Welcome it as an opportunity to do other things?
 - (d) Be very glad?

First of all be very honest. Then count 4 points for each (a), 3 for each (b), 2 for each (c) and 1 for each (d).

SCORE 11 OR 12 AND YOU'RE A RAVING TELE-MANIAC.

SCORE 9 OR 10 AND YOU'RE DEFINITELY AN ADDICT.

SCORE 8 AND YOU'VE GOT THE NORMAL NATIONAL DEGREE OF TELEMANIA.

SCORE 6 OR 7 AND YOU'VE EITHER NEVER REALLY BEEN HOOKED OR YOU'RE GOING OFF THE BOX.

SCORE 4 OR 5 AND YOU'RE THAT RARE BIRD—A TELEHATER.

If you scored 8 or over at least you can have the satisfaction of knowing that you're one of the people that helps me to keep my job!

QUIZ TIME

DAYS AND DATES

1. When is the real birthday of Queen Elizabeth II?
 2. Who was responsible for making the year begin on January 1st and why?
 3. When is St. Crispin's Day?
 4. When were Premium Bonds first sold?
 5. Sir Edmund Hillary and Tensing Norkay were the first men to reach the top of Everest. What was the date of their achievement?
 6. How long is the period of Lent?
- (Answers on Page 5)

SMALL CHANGE

Few of us are so poor that the odd copper or sixpence is a matter of life or death. In the hungry half of the world it often means just that.

Your small change could CHANGE

Sickness to Health

- 1d. will protect a child from T.B. 6d. will cure the agonies of Yaws.

CHANGE

Darkness to Light

- 2/- will prevent blindness caused by Trachoma.

CHANGE

Hunger to Plenty

- 5/- pays transport on a year's free milk for a child.

CHANGE

Despair to Hope

- 7/- buys tablets for three years' treatment of Leprosy.

CHANGE

Ignorance to Knowledge

- £1 gives a year's schooling to a refugee child in Congo.

Why not a collecting box at home? Those odd coins soon mount up and they could mean great change for sufferers in the poor countries.

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TOPIQUOTES

on advertising

I hate the flat lying, the pseudo science, the presentation of the weakest point as if it were the strongest ("the cereal that gives you six-hour nourishment") the homely wisdom, the pseudo proverbs ("a choc-bar each noon is a blessing and boon") most of all the invitations to show your individuality by going with the trend.

—Kingsley Amis.

★

Future historians will, I am sure, have great difficulty in believing that we really did go to such trouble and expense to persuade liverish matrons to non-fat-tening, starchless bread, when in Bihar and many other districts in Asia and Africa there was nothing to eat at all.

—Malcolm Muggeridge.

★

I disapprove of those (adverts) that seek to persuade people to buy what they don't need, can't afford, don't really want. I detest the suggestion that human problems can be solved by a little more affluence.

—Canon John Collins.

★

People have a terrific loyalty to their brand of cigarette and yet in tests cannot tell it from other brands. They are smoking an image completely.

—Research director, New York advertising agency.

★

What is one to think of the inference that all really "good" mothers are bound to have soft velvety hands, and that masculine virility is synonymous with fast cars?

—Mary Whitehouse.

etcetera . . .

It is hopeless trying to persuade an immigrant community to support the Church of England. I won't be a museum keeper.

—Rev. John Faulds, Priest-In-Charge of a church in Aston, Birmingham, which has been closed.

★

A car which was difficult to start for months went first time after the keys were dropped into a church collection plate by accident, and blessed, a vicar said recently.

The Rev. Malcolm Widdicombe, of St. Philip and St. James, Bristol, said the owner rescued the keys from the plate after the service.

Of the car starting first try, he said: "Explanation? Let's just say: 'Praise the Lord.' I think this is just one way in which God blesses us."

—"Daily Mail."



THE DOG GAME

Ernest Adkins in
a rage about the
"processing" of live
animals

They call it the Dog Game and any number can play.

In theory, anyone with enough space, cash, time and inclination can be the proud owner of a champion show dog. As a nation we instinctively distrust dog haters, at the same time viewing cat lovers with great suspicion, and it is perfectly natural that we should be proud of our dogs and wish to demonstrate their superiority to our fellow men.

But there is a lot in the Dog Game—let's amend that to the Dog Show Game—that frankly sickens me.

I can tolerate dog fanciers who dote over their pets even to the extent of reducing the animal to the level of an item of fashion—providing of course that the animal doesn't suffer.

What really concerns me is the way that many breeds are being physically distorted to conform to the dictates of fashion or contemporary preference at the expense of the dog's well-being and personality.

The veterinary profession has for years warned against breeding dogs purely for their physical appearance, but despite assertions to the contrary by the Kennel Club very little is done about it.

The Dog Show Game is very big business. There are several very well-produced canine journals in production and the pet food industry is expanding all the time.

ABNORMALITIES

Those concerned about the abnormalities now apparent in many breeds find it extremely difficult to establish a platform for their views—and their audience in any case is small. The dog magazines avoid any mention of this trouble for fear of upsetting their advertisers—often the very people concerned.

It is considered not politic to observe that many breeds are subdivided into those which can still do the job for which they were originally bred and those which are merely pleasing to the eye (if you like that sort of thing) but quite incapable

of any practical function.

There are, of course, breeders who produce dual-purpose dogs, but they are in a minority.

We now have quite a ludicrous situation whereby such breeds as Greyhounds, Setters, Spaniels and many of the terriers are being

bred either for their looks in the show ring, or to work.

This obsession with physical "beauty" at all costs has resulted in many breeds developing very serious abnormalities. Diseased hips are common in Alsatis and Retrievers. Night blindness afflicts Setters, Cocker Spaniels and Poodles, and Bull Terriers suffer deafness.

Temperament has also suffered because this aspect of the animal has not been considered as important as its appearance.

That fine, upstanding animal, the French Poodle, has been reduced in size to meet the demands of the market, and the outcome is a pocket neurotic.

COWERING

No breed has served man so well or in so many ways as the Alsatian, yet in this country too many of them are cowering, cringing specimens of a noble breed.

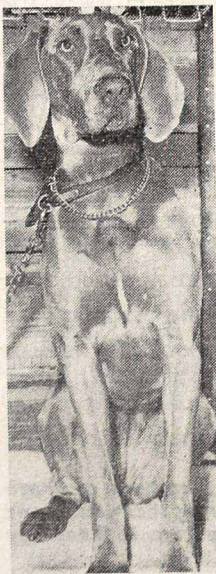
When recently the Doberman Pinscher, bred originally as a police dog, was rejected by the police in this country as being unreliable, it raised scarcely a whisper in the canine press.

The Kennel Club must take a long, hard look at this situation, and act.

It is a betrayal of the proud name of Dog that some of these pretty, processed animals can emerge as "champions."

KENNEL CLUB
TO INVESTIGATE?

Processed?
here, hold on
a bit . . .



TOPIC OF THE MONTH

Royalty

by MICHAEL DODD

PRINCESS ANNE, who on August 15 becomes a young lady of 17, is growing up into a world where Royalty is up against it. Quite a different world from the one known in her early years by her grandmother, the Queen Mother, who also has an August birthday, August 4.

Glance around the world just now and tell me where you would fit in Royalty as we know it? The constitutional monarchy just doesn't belong to the way we expect to be governed nowadays.

And yet the monarchy of Princess Anne's time will last. A good part of the reason for this will be the crazy, mixed-up British attitude to Royalty.

We stand for their tune. We wave our flags when they come down our way. A royal divorce or a royal undergraduate really tickles our fancy.

But have you heard of the well-educated Englishman in a remote part of France some years ago? An elderly French woman ran out of an isolated cottage towards him and asked him eagerly for news of members of our Royal Family, who were no more than barely remembered names to him.

You see? Mixed-up. We can't get Royalty out of our system and yet we hardly know what to do with it. Not like the good old days of Henry VIII and others with the divine right of royalty to be royal and to rule. Nor quite like the really with-it monarchies of Europe, who are just like everybody else but have crowns in their wardrobes . . . or somewhere.

None of us can be at all certain that this almost embarrassed loyalty will ever go. Times will change and times will modify all this. But there'll always be an English monarchy.

At least, that will be true as long as the actual members of the Royal Family go on having the sort of character we can be loyal about. It will be true as long as a hard-pressed housewife or a worn-out furnaceman can read about their monarch getting through another typical day and say with some admiration, "I wouldn't have her (or his) job for a fortune".

No amount of toasting the Prime Minister instead of or telling the Prince Consort that what he says about this country is a drag on our progress, none of this will outweigh that admiration.

BUT IF THAT SHOULD GO, THERE MIGHT BE A TV COMPETITION FOR A NEW NATIONAL ANTHEM YET.



WALTER SMITH
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