

CAVERSHAM BRIDGE 6d.

February, 1968

A Member of the Christian News Group



SHE MAY get her clothes from the rag man ● Eat from the dustbin ● Sleep under newspapers ● Crave for the meths bottle

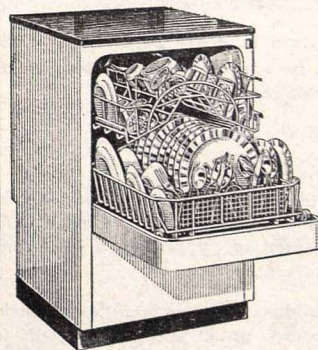
But she is a woman

*And some people still
treat her that way*

Story
inside

BETTY IS ONE OF US

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Soap box Winning the power-game

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IT IS STUPID TO SIT LIKE KING CANUTE FORBIDDING THE TIDE TO ADVANCE. CERTAINLY FAITH SHOULD NOT BE AFRAID.

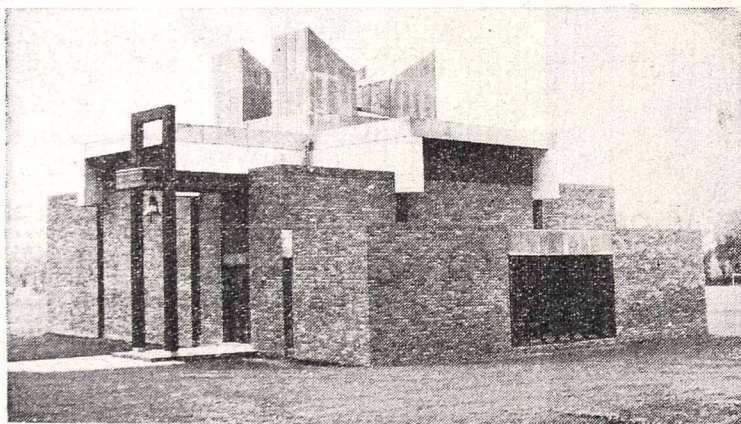
The seven-league boots are God-given. They spell out in six-foot letters that Man the Powerful needs faith. We are like a teenager, who has suddenly found a man-sized body but a man-sized, deep-down fear with it.

If he is to win the power-game, scientific man of the 1970's will need a steady sense of purpose, a bottomless humility, a glorious self-control. And these things belong to faith.

Because of this it is real advance into a faith for the future and not a throw-back to a superstitious past when modern man recognises that he's equipped with a soul.

Like the thinking that led to this

SCIENTISTS' CHAPEL



An about-turn in policy at Churchill College, Cambridge, a major centre for scientific and technological study, has led to the building of this chapel.

When the five-year-old college was founded, the governing body decided against a chapel.

But later Sir John Cockcroft, O.M., the late Master of the college and first Chairman of the Trustees led a move to establish one. Donations trickled in, capped by a gift from the present Lord Timothy Beaumont.

The new building is for use by different Christian denominations and was opened at a specially-devised joint ceremony on October 15, 1967.

In function and in appearance the chapel is in keeping with the modern scientific approach of Churchill College.

It is also a solid sign that this approach needs faith. A solid sign that the power it is putting into our hands needs the powers deep inside us.

Seven-league boots cover the ground. O.K. — but we want every help to know where we are going. And why.

Letter of the month

Boy worker is far too optimistic

Dear Sir,

Without wishing to knock the good work Ronald Adkins is no doubt doing (see Backward Boys go Forward, December, 1967), I find much of what he says misleading.

Success for Mr. Adkins is summed up in terms of keeping out of the courts. True this says something but it's pretty superficial. Things like settling into employment, adjustment to living in lodgings, social life and sexual relations must be looked into as well and given full weight.

Plastering cracks in a tumbling house only looks like successful rebuilding if one doesn't peer too closely.

Mr. Adkins' diagnosis of the causes of maladjustment is equally superficial—lack of discipline and no work in the evenings for town lads. The picture of the ideal parent arising from this is amazing—a burly farmer taking it out on his son who's been caught hanging about with his friends instead of sweating in the potato field.

Street corner lads lack much more than a newspaper round. And punishment itself answers little. Of course kids need clear guidance from parents about what is right and wrong. But poor example, inconsistent demands, little love, too much love, will still do their damage, punishment or not.

Mr. Adkins is too much of an optimist.

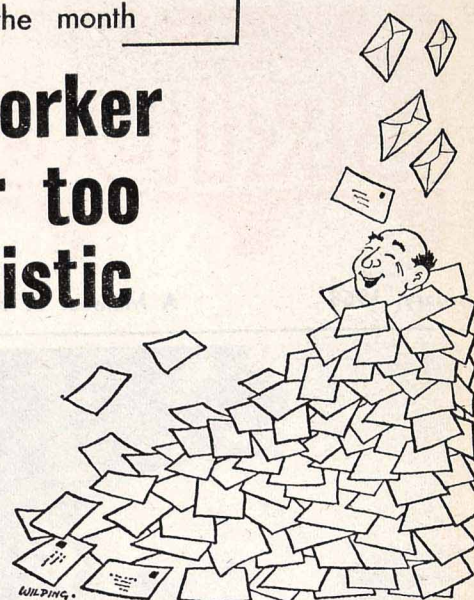
JOHN BATES,
Birmingham 29.

Parsons and the bereaved

An article in our Birmingham edition in November, on a course run by Birmingham University, brought this letter, which we think will be of interest to all our readers.

Dear Sir,

I was interested to read the article in November's "Birmingham Christian News" on the Pastoral Studies course at Birmingham University. We were closely associated with Birmingham for 23 years when my late husband was Rector.



LETTERS TO THE EDITOR

We give a guinea each month to the letter which presents a controversial or interesting point of view in the most effective manner. Address your letter to: The Editor, Christian News Ltd., 319, Gazette Buildings, Corporation Street, Birmingham, 4.

I hope that they will include in their syllabus the visiting of the bereaved. I find that is where the clergy fall down. After the funeral and the first week, from my own experience and that of my friends, one is left entirely on one's own as regards pastoral care. In the following three months or so, visits to "the fatherless and the widows in their affliction" should be as constant as visits to the sick, especially to widows, who are the most vulnerable and miss the company and conversation of men.

Also — if the clergy have not the time — there should be a few retired of the laity (men and women) who make it their special duty to be on the spot at once to find out whether there is any practical help to be given, such as accompanying the bereaved to the registrar and to the undertaker, and in the case of women helpers to send cooked food rather than flowers.

Later on, if a move is contemplated, active young men could put up pictures, etc. In my own case, and in that of my daughter who lost her little daughter recently from leukaemia, the clergy were conspicuous in their absence after the first week and no practical help was forthcoming.

The Roman Catholics have an advantage with

their candles and masses. How could the Church of England provide alternatives? Perhaps by keeping a list of parishioners who have died and inviting their relatives to a Holy Communion service on the anniversary or the day nearest to it, or by sending a remembrance card to those who do not attend church regularly. Protestants seem so indifferent!

Perhaps those doing the course could discuss ways in which more warmth and comfort could be brought to the bereaved.

M. I. Rogers
(Mrs. T. Guy Rogers)

8, Grosvenor Court,
Grosvenor Hill,
London, S.W.19

It will surprise you what the Lord can do

YOUR ARTICLE, "Won't Chat Them Up" (December) surely shows an amazing attitude on the part of the Rev. Brian Basted!

So his parishioners do not want his spiritual advice WHY? Has Mr. Basted ever asked himself that fundamental question? May not the reason lie in himself rather than in them.

Human beings are quick to notice the realities about other people. If Mr. Basted thought more of what God wants him to do as a parson and less about the results, which can safely be left to God, then doubtless he would be more successful.

Has he ever read Wilkerson's "The Cross and the Switchblade"? If not, he has still to see what the Holy Spirit can do today when sincerely called upon to help.

(Rev.) Wynne Jones,
B.A., Dip.Ed., F.R.A.I.
Soc.

Knockaney Rectory,
Co. Limerick.

HELP FOR BETTY: The work of the Simon Community

LOVE ON THE DOSS



By Marie Spinks

NEARLY FOUR years ago, a London probation officer, Anton Wallich-Clifford, realised that there was a type of social misfit, suffering from such a gross defect of the personality that he (or she) needed special help. This view has been confirmed by a recent research undertaken by social and medical workers of the Maudsley branch of Guy's Hospital.

These misfits — alcoholics, ex-prisoners, drug addicts and the mentally ill — drift around the country, living on casual work or petty crime. Lonely, often half-starved, they are a big section of Britain's estimated 90,000 rough sleepers. They are beyond the help available through the usual welfare services and charities, because they have a grudge against any sort of authority, and cannot conform to the simplest rules.

Brother Anton, as he is now known, sitting in his office once asked the usual questions: "Where did you last work?" "Have you any relations?" "Will you come back here to see the welfare officer?" could sense the barrier between him and those whom he was trying to help.

He left his good professional job, comfortable flat and a cultivated circle of friends, to share the dim half-life of the "dossers" as rough sleepers are known. He slept on bomb sites and in derelict buildings, living by doing odd jobs, or having things given him by passers-by in a charitable mood. Anton knew the hardness of the cold ground at night, with only a bundle of newspapers for warmth.

He experienced the desperation of having eaten only once yesterday, and today not at all. He felt the terrible inertia that ends in the inability to make the slightest effort, and saw at first hand the misery of crude spirit drinkers, dirty, sick and often nearly mad.

At first, he was shunned by the outcasts, who formed a rigid company of their

own. They clung together, against the rest of the world, but were unable to help each other. If one of their numbers fell seriously ill, they rarely summoned an ambulance — that's an effort and making contact with authority.

ACCEPTED

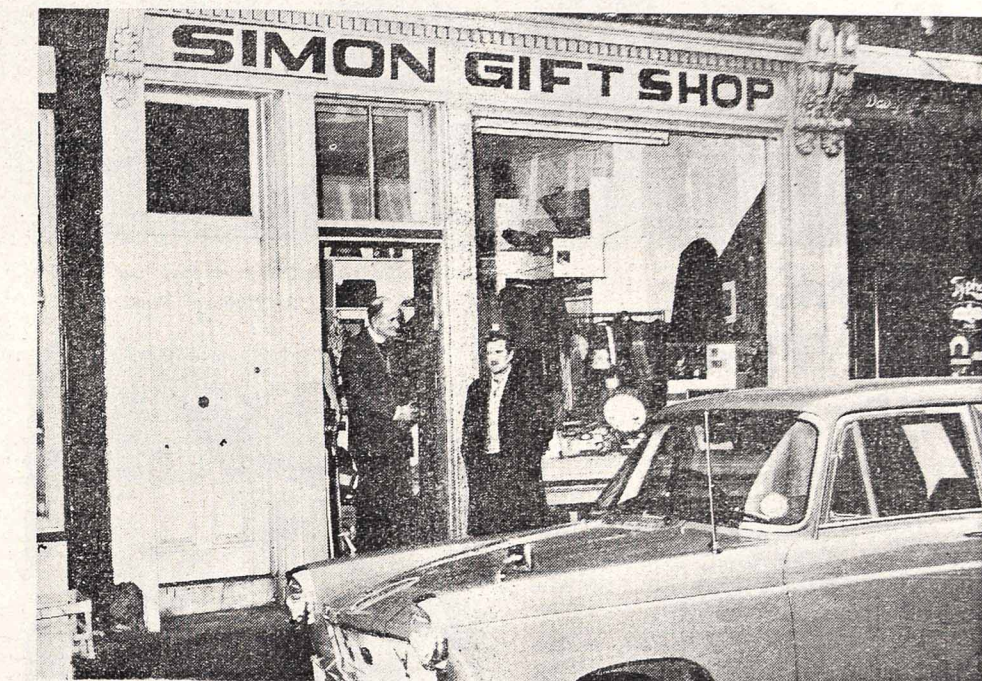
When Brother Anton became as ill-clothed, hungry and unshaven as the rest, they slowly accepted him. On his side, he understood them enough to form a plan for offering unpressurised help without any strings attached. He got in touch with ministers of all denominations, doctors and social workers, finding many interested and willing to help, so the Community of Simon was born.

The name "Simon" was inspired by St. Simon of Cyrene who helped to bear the burden of the Cross. Simon workers are dedicated to helping the unfortunate carry the burden of their own chaotic lives.

A small house in Kentish Town, London, was opened, and named St. Joseph's House. Brother Anton is a Catholic, but the community is ecumenical, and workers are of all faiths. They share the rough board and lodging with dossers who are sent by other social workers, the police, or have simply knocked on the door. No questions are asked, and nothing not even the customary domestic chores, obligatory in other refuges, is expected. Most clients come at night.

A SHOWER

The one compulsion is a hot shower. Clean



clothes can be provided from the secondhand clothes store. After a meal, the only question is, "Do you want to stay here?" When clients see not only the workers, but their own kind, joining in all the domestic tasks of a busy establishment, they frequently, sometimes clumsily do their "bit." Often their first positive action for years. The sick are referred to hospitals for treatment, and St. Joseph's is waiting for them, a home at last, on discharge.

Sometimes dossers becomes rehabilitated enough to leave and take outside work. If life again becomes too much, and Brother Anton knows this is likely, they are welcomed back — no recriminations. Others stay with the community and develop as valued workers.

The Simon workers travel all over Britain, searching the dank, forgotten corners of big cities, offering friendship and help to the helpless, as well as making public the needs of this unique charity, and recruiting new workers. These workers come from a cross-section of the population

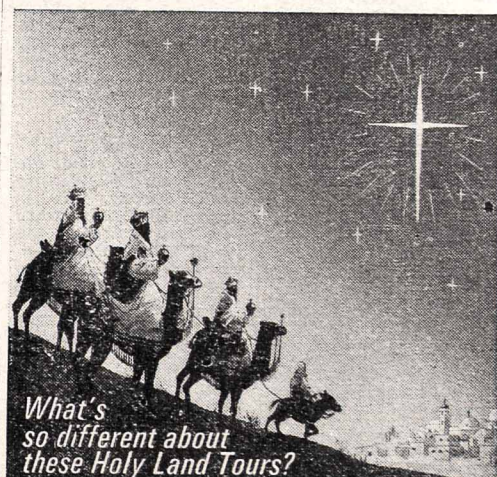
ranging from university graduates who are going to specialise in social work, to people who have only strong hands, good health and kind hearts to offer.

All workers attend a training course at the Simon Farm near Canterbury, studying the special methods used. These workers are paid £1 a week, receive simple board and lodging, plus items from the secondhand clothing store when their own things wear out. They give from six months to two years of their lives to the community.

TO HELP

For sympathisers who are unable to work full-time, there is the Companions of Simon scheme. Companions help at the various centres, collect secondhand clothes, raise money by dances, sales and whist drives.

Anyone wanting to co-operate, subscribe to the monthly newspaper, or needing the address of their nearest centre, should write to Dr. Michael O'Loughlin, treasurer, Companions of Simon, Ditches Close, Linton, Cambs.



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Mainly for

Women



Students taking part in a pancake race in aid of the Save the Children Fund.

PANCAKES— THEN TIGHTEN YOUR BELT

By Edyth Harper

SHROVE TUESDAY, THE DAY WHEN ALL GOOD COOKS AND TRUE SERVE PANCAKES TO THEIR FAMILIES, ORIGINATED AS SHRIVEN DAY EARLY IN THE MORNING, THE CHURCH BELL TOLLED AND ONE AND ALL WENT TO THE PRIEST TO BE ABSOLVED BEFORE LENT BEGAN.

Lent meant fasting. No good leaving food in the larder in those far-off 'fridge-less days, so the mistress of the house used up all her butter and eggs and tossed away with a will. As the pile of pancakes grew, so did the appetites. Eat, drink and be merry for tomorrow is Ash Wednesday was the prevailing thought.

No wonder different customs sprang up in different parts of old England, to do with Shrove Tuesday. Across the water, the French kept Mardi Gras on "Fat Tuesday." At home, men and women celebrated according to local tradition. Pancake races were always popular and were said to have begun when a flustered housewife, with no time to spare, dashed to church, tossing her pancake as she ran.

LINED UP

Olney, Buckinghamshire, has seen 500 years of pancake racing. Women lined up outside the Bull Inn are started by the town crier's bell. They race 415 yards to the church but must register three tosses as they run.

The winner receives a prize from the vicar, as well as a kiss from the vergier. Over in U.S.A. at Liberty, Kansas, a similar race is run each year as a time challenge to the women of Olney.

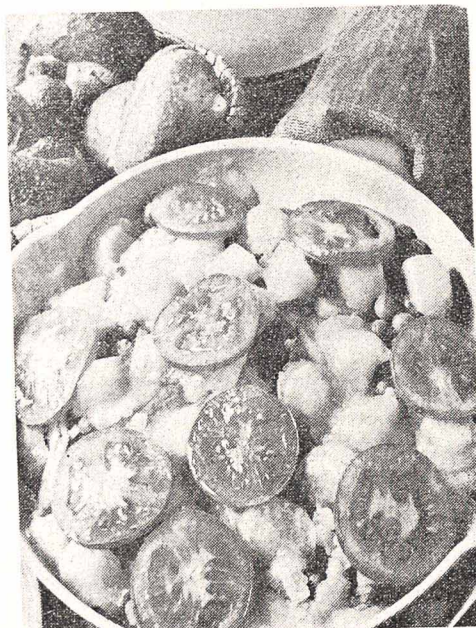
Northfleet, Kent, has gone very modern, offering a plastic pancake as a prize in its pancake race.

At Toddington, in Bedfordshire, schoolchildren climb Conger Hill every Shrove Tuesday. This old earthwork, put up in 1100, has a witch inside it. The children are summoned to church by the Pancake Bell, and on the stroke of 12 noon, they press their ears to the ground to hear the pancakes sizzling as the witch fries them in her kitchen below.

A less peaceful celebration is kept up by the boys of Westminster School. After the cook has thrown a huge pancake over the bar dividing the Lower and Upper school, the boys battle for the largest piece. Whoever succeeds in holding on to it is rewarded with the Maundy Guinea.

Adults, as well as children, work off their "pancake" energy. Football matches are popular, especially at Alnwick, where 150 players invade a field belonging to the Duke of Northumberland. The decorated goalposts are a quarter of a mile apart. As soon as one side has scored three goals the rules change and each side tries to push the ball over the castle boundary.

British parents may be glad they do not live in Denmark. In that country, on the Monday preceding Shrove Tuesday, the children rush into their parents' bedrooms around 4 a.m. armed with branches covered in paper flowers. They then beat the parental bed until pacified with buns.



Want a quick hot meal for a February night?

TRY PAN FRY QUICKIE

- 2oz. butter.
- 2lb. boiled potatoes.
- Salt and pepper.
- 12 spring onions or one onion.
- 1lb. cooked peas.
- 8oz. Cheddar cheese (cut into 1/2 in. cubes).
- One level teaspoon dry mustard.
- 1/2 level teaspoon salt.
- 1/4 level teaspoon pepper.
- 2 tomatoes (sliced).

Heat butter in a large frying pan, slice potatoes and fry until golden brown on underside. Season well. Chop onions and spoon onto potatoes with the peas. Toss cheese in seasonings and sprinkle on vegetables. Arrange tomato slices on top. Cover with a lid or aluminium foil and heat through gently until cheese begins to melt. Serve from the pan.

Who was this guy Valentine anyway?

by Elizabeth Wolfe

EMBRACED as we are by winter's icy grip, St. Valentine's Day provides something gay and romantic to think about. Warmer and more satisfying embraces come to mind, and optimistic young lovers send mysterious messages to the maidens of their choice, hoping that their identity will not remain a secret for long.

But who was St. Valentine, and why is he popularly considered the patron saint of lovers and the helper of those unhappy in love?

Valentinus was the name of a considerable number of saints, but the most celebrated were two martyrs whose festivals fall on February 14. One was a Roman priest, the other a bishop. There appears to be no information available to establish which was which. Both belonged to the same period, that of the Emperor Claudius, and both died on the same day.

The association of the lovers'

festival with St. Valentine seems to arise from the fact that the feast of the saint falls on the day when, according to ancient tradition, the birds (feathered variety) chose their mates for the year.

It was an old custom in England to draw lots for lovers and give presents on this day. This custom is said to have had its origin in a pagan practice connected with the worship of Juno, the Roman queen of heaven and the protectress of marriage.

CONVERTED

Some say one Valentine was imprisoned for succouring persecuted Christians. He became a convert himself, and, although he restored the sight of his gaoler's blind daughter, he was martyred by being clubbed to death, or beheaded in Rome.

So it's quite a mixed bag that has led to the frivolities of St. Valentine's Day as we know it.

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CAVERSHAM BRIDGE

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

Have a cup of coffee?

Another Week of Prayer for Christian Unity has just ended. Once again Christians throughout the whole world came together to pray for the healing of their divisions. We do this first and foremost because it is the will of Christ that we should be one. This search for unity is not taking place because we think it would primarily be more convenient or economical to unite, but because Christ prayed to the Father that "they may be one." We may naturally expect that the healing of our divisions will bear fruit in many practical ways, though we will be foolish if we do not also expect our eventual unity to bring with it fresh problems and tensions. Yet because it is without any question of doubt Christ's will that we should be one we must go on praying.

But prayer has to be supported by action. And action cannot be expected unless we love and trust one another. We shall not love and trust each other unless we know each other. And if we are to do that we must be willing to meet each other. I am quite certain that however much or little Christians elsewhere may know each other we in Caversham who worship in different ways do not REALLY KNOW each other.

And this is why the representatives of the Anglican and Free Church and Roman Catholic Communions of Caversham at a meeting last autumn agreed that this Lent there should be arranged as many informal coffee parties as possible. The idea behind this is very simple: we plan to have as many groups as possible of about 10 people who live close together meeting in each other's homes three times during the six weeks of Lent.

There are three essential things for these groups to bear in mind.

(i) They must consist both of Christians who live close to each other, and who belong to different branches of the Christian Church. Although not every group can expect to have a member of every different denomination no one group must be dominated by Christians of the same ilk.

(ii) The groups must not have an ambitious agenda. The aim is for neighbours from different churches to get to know about the life, worship and traditions of other Christians who live near to them, and so to come to understand each other better.

(iii) These groups are not going to be led by the clergy of Caversham. One of the clergy may possibly drop in for part of one session; but he drops in to listen rather than to talk. If you find a clergyman talking a lot show him the kitchen sink and let him wash up the coffee cups.

No one knows what the outcome of these groups will be. It is certainly not for me to predict. All of us must wait upon the Holy Spirit.

So have some coffee this Lent with your neighbours who attend another church. If you do not hear about a group in your road soon make it your business to enquire from your priest or minister where the nearest group is—perhaps it may even be up to you to help bring one more into being.

And whatever you give up this Lent, don't give up drinking coffee with your neighbours.

John Grimdale

MORE THOUGHTS from ROVING REPORTER

By the time you read this we will be well into 1968, a year which will see a lot of changes in Caversham.

Christmas holidays gave me the opportunity of exploring the new developments in the Surley Row district. Has anyone, I wonder, given a thought to the dangerous stream of traffic now tearing across the top of Hemdean Road and up through Rotherfield Way. Two hills facing each other, with a direct access route, is a great temptation to fast motorists and it is to be hoped that the authorities have taken note of this, particularly with a school so very near.

We know that new buildings and houses have to go up, but there are some remarkably ugly examples of building at present under way in Caversham. Doesn't anyone bother about how they are going to fit into the existing landscape? New development often shows up old buildings to better example; the house at the top of Rotherfield Way is a case in point. So why spoil it?

Welcome to our new self-cleaning service and congratulations to the owners for having the sense to install a coffee machine on the premises. Judging by the numbers which pour into the local self-service laundry, even on Christmas Day, there is a great need for

similar establishments, particularly in outlying districts of Caversham.

And speaking of local services, I'm glad to be able to give a personal recommendation of good service from yet another Caversham shop. Our local TV dealers have, for my money, proved themselves to give speedy, efficient and friendly service, with the added advantage of being on hand and requiring no lengthy and difficult telephone calls in case of trouble. Again I say our local shops, with few exceptions, give first class service. Mr. Amps of the "Evening Post" please note.

The new traffic lights in Church Street are a boon. Now perhaps something will be done about the George Street area of Gosbrook Road, where every morning sees an appalling pile-up of traffic.

I hear that our good friend, Mr. Allwood, is taking over the vacancy on the Education Committee left by the death of Fred Phillips. Caversham people certainly play their part in local affairs.

Incidentally, I hope Caversham Mums are taking advantage of the very excellent children's evenings which take place at the local library every other Tuesday from 5.30 to 6.15 p.m. They are first class.

A letter from the Rev. A. S. Jeffery.

My dear friends,

The Rector has very kindly allowed me a little space to express my grateful thanks for your most kind and generous gift on November 30. Life is full of surprises, you certainly gave me one that evening.

I was very happy in Caversham and I shall never forget your kindness to me at all times especially during Kay's illness and after. It caused me much sadness to move away but my daughter Margaret and her husband expressed the wish that I should join them here and it seemed the right thing to do. It is easy to make changes when we are young but not so easy in later life. However, I have settled down very well, am giving some help in the parish and met again many old friends and acquaintances, most of whom I haven't seen for over 11 years.

I shall always have very happy memories of you all and keep you in my prayers and hope to see some of you again. If you are ever in this lovely part of Devon I shall always be pleased to see you.

With love and best wishes for 1968.

Yours affectionately in Our Lord,

A. STEPHEN JEFFERY.

47, Lyndhurst Road,
Exmouth, Devon.

CAVERSHAM BAPTIST FREE CHURCH FEBRUARY SERVICES

4	11 and 6.30	Rev. L. S. Lewis, Evening Communion.
11	11 and 6.30	Rev. L. S. Lewis.
18	11 and 6.30	Rev. L. S. Lewis, Morning Communion.
25	11 and 6.30	Rev. L. S. Lewis.

WOMEN'S WORLD DAY OF PRAYER FRIDAY, MARCH 1, 1968

This year's order of service has been prepared by members of the East Asian Women's Conference. Their chairman, Mrs. Ruth Sarvaratnam, of Ceylon, has done this on their behalf.

The Women's World Day of Prayer as we know it today has grown from small prayer groups into a globe-encircling fellowship. It is a strong link among Christian women in all continents, of all denominations. The same prayers and praises will be offered in more than 150 countries, sixty languages and a thousand dialects.

Services in Reading will be held in St. Laurence's Church at 3 p.m. and 8 p.m. The fact that Roman Catholic women now attend has greatly strengthened the bond of fellowship.

The theme "Bear one another's burdens" strikes the keynote of unity, for it speaks of the love, compassion and understanding born of the spirit of Jesus Christ, which binds Christians in a common concern for the needs and well-being of others.

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ROUND THE CLUBS

CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD

The Guild met on Monday, December 11 at 7.30 p.m. Mrs. Haydon, retiring chairman, began by introducing the new chairman, Mrs. V. Birtwhistle, who, in turn, welcomed the new officers and Executive Committee members.

Students from the Progress Theatre entertained members in an interesting and lively fashion, under the guidance of their director, Mrs. Jean Hansen, and members were able to see a little of what goes into the making of our entertainers. Mrs. Hansen said that the Progress Theatre had been purchased five years ago for the very reasonable sum of £5,000 and, as the result of an appeal at that time only £200 had been put up by the people of Reading. £180 of this being the donation of one man. She said she felt very strongly that a wealthy town the size of Reading could easily support a Civic Theatre. This last week had seen the first grant ever from the council — a grant of £50!

A special raffle during the evening raised over £5 and a cheque for this amount was presented to Miss Davis, Children's Officer (who was our guest for the evening), to help towards the cost of a party for handicapped children.

After a buffet supper by candlelight, the Guild choir entertained members, accompanied by Mrs. Gant and the evening finished with carols at 10.30 p.m.

CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD

Miss E. Baker, the Chairman, presided at the December meeting, which was well attended.

A very enjoyable recital of Folk Carols for Christmas was given by Miss Maria Piccaver.

There was an exhibition of 48, attractive children's garments made by members. These will be presented to the Chiltern Nursery Training College. One dozen small woollies for premature babies were also made and will be given to the Reading Moral Welfare Committee.

Members responded well to an appeal for home made cakes and other items which will be sent to the Governor of H.M. Borstal at Huntercombe. These are intended for boys who would otherwise not receive a Christmas parcel.

The Social Studies Section have plans to discuss among other subjects, The New Decimal Currency and Human Rights.

The competition, dressing a Christmas parcel was won by Mrs. A. Smith.

New members welcome, full particulars can be obtained from the Honorary Secretary, Mrs. P. M. Tiffen,

37, Peppard Road,
Caversham.
Tel.: Reading 73030.

BLAGRAVE W.I.

The fifth birthday of the Blagrove Women's Institute was celebrated with a party in the Memorial Hall, Upper Woodcote Road. Forty members and 13 visitors from neighbouring institutes were present. The business, presided over by Mrs. Scholl, was cut to a minimum. Members and visitors then took part in a Beetle Drive. Mrs. K. Lacey was M.C. The winners were: 1. Mrs. Brinsden; 2. Mrs. Farmer, and the booby prize to Mrs. D. Phillips. Tea was served by the committee. The birthday cake, made and iced by Mrs. Green, was cut by Mrs. Enfield. Mrs. Griffith played the piano for carol singing, which concluded the afternoon's entertainment.

Flower of the month competition winners were: 1. Mrs. Yates; 2. Mrs. Theobald; 3. Mrs. Watson.

Raffle winners: Mrs. Maule, Mrs. Ogden, Mrs. Lacey, Mrs. Plumridge, Mrs. Benham and two visitors.

EMMER GREEN TOWNSWOMAN'S GUILD

"Flowerless Beauty" was the December Competition, and from a fine display Mrs. K. Taplin was chosen the winner. Arts and Crafts provided a stall for last minute Christmas presents and table decorations. After the tea break, supplemented with mince pies and sausage rolls, members heard a very interesting and illustrated talk on "TV behind The Scenes" from Mr. Philip Thompson of the BBC.

The Drama Group is appealing for new members.

They bring your 'Bridge'

Mrs. Beryl Reece, of 31, Burnham Rise, has lived in Emmer Green for 17 years. She was born in Hemdean Road, and as a child she was brought up in South View Avenue where her mother, Mrs. Hsley, still lives. She has had experience of living in three of the four districts of the parish, and now with her husband, Tom, and her son, Malcolm (both sidesmen) she is a regular member of the congregation of St. Barnabas'. She thinks "The Bridge" has improved over the last three years, and the people living in Courtenay Drive, where she delivers, say how much they look forward to reading it.



Fred Walker

A copy of "Twentieth Century Hymn Tunes" open on the piano of Mrs. Eva Mary Sawyer, of 90, Oakley Road, shows that though she has been a member of Caversham Free Baptist Church since 1916 and knows a lot about the past she is very much concerned with the present and the need to bring the Christian faith alive today. Recalling co-operation between denominations 40 years ago Mrs. Sawyer remembers the warm invitation that the Rector, Dr. Longford gave to the Baptists to attend the Midnight Mass, and how Dr. Longford was present when the Baptist minister, Dr. King, received his doctorate.

Mrs. Sawyer has lived in Caversham for most of her life. She is in charge of the



Fred Walker

Primary Department of the Baptist Sunday School. She delivers "The Bridge" with her daughter and is here seen taking it to Mrs. Goswell, of 7, Rotherfield Way.

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NEWS FROM THE CAVERSHAM CHURCHES

ROUND THE ANGLICAN PARISH

A FEW STATISTICS

It is pleasant to be able to record once again that the past year has seen yet another increase in our giving to the Church beyond our own parish boundaries. Mr. Hitchman reports that the Caversham Missionary Union figure for 1967 was £1,721, with U.S.P.G. again receiving over £1,000.

Christmas communicants showed a decrease in all districts and totalled 1,328. Communicants for the whole year showed, however, a welcome increase of 1,209, but the figure of 34,675 was slightly below the record figure reached in 1964. St. Peter's showed a notable increase of 971. There were small increases at St. Andrew's and St. Barnabas' and a small drop at St. John's. The number of weddings each year remains remarkably constant: there were 58 in 1967, 60 in 1966. Baptisms, however, showed a marked decline from 91 in 1966 to 68. Far fewer parents are asking for the baptism of their children and we are rapidly approaching the situation when infant baptism is really only being administered to the children of Church members.

NOTE THESE DATES

The annual district meetings for the election of Church Councillors have been fixed as follows—Monday, March 4, St. Barnabas'; March 5, St. Peter's; March 6, St. John's; March 7, St. Andrew's—all at 8 p.m. The Vestry and Parochial Meeting is on March 14, at 7.30 p.m. in Balmore Hall.

ST. PETER'S NEWS

Christmas 1967
Every year St. Peter's at this season is seen at its best, and in the days following Christmas many visitors looked in to see the decorations. A pleasing feature about them is that they are all local in origin. The crib figures were made by girls of Queen Anne's School, the flying angels by Nora Griffin, the holly all comes from the churchyard while the magnificent tree was once again the generous gift of one of the congregation whose profession is forestry. There were two other happy features about Christmas day—it brought the news of the engagement of our district warden, Mr. John Scriven to Mrs. Dean, which everyone was so glad to hear, and it should be

noted that the collections were higher than for many years £75 10s. 1d. for Christian Aid and £60 18s. 9d. for the United Society for the Propagation of the Gospel.

Third Sundays at 11 a.m.

For a six month trial period Matins on the third Sunday of each month will be replaced at 11 a.m. by a said Celebration of Holy Communion with hymns and address. Many people who formerly were regular at Matins now attend the Parish Communion, but there are some elderly members of the congregation who used to attend the Parish Communion but find the hour of 9.15 a.m. too early for them. It is hoped that a service of Holy Communion lasting about 40 minutes at 11 a.m. will be appreciated by a number of people. There will not therefore be a late service of Holy Communion at 12.15 p.m. on that Sunday but there will continue to be one on the first Sunday of the month.

Andrew Lorenc is to be congratulated on gaining an open scholarship in Mathematics to Wadham College, Oxford, and so seems to be keeping up the scholastic tradition of St. Peter's servers.

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ST. BARNABAS' NEWS

The season of Christmas at St. Barnabas' was most memorable. Christmas Eve saw a full house for the Nativity Play which was presented by the children and young people of the church. Their performance was very well done and our thanks are due to Mrs. Cooper and Miss Ryder who produced it and made the costumes.

No less effort had gone towards the service of Ten Lessons and Carols on New Year's Eve. The lessons were read by representatives of all the groups associated with the church, and the choir, under the sure leadership of Mr. Dare, excelled in its singing.

Mr. and Mrs. Webster were host and hostess at the wine and cheese party for members of the Coffee Pot and their husbands. This was a most enjoyable occasion.

The Christmas season also included parties for all the children of our play groups, our Sunday Club and US. All these were very happy events but most exhausting. Thanks to the many helpers who ran them so well.

ZAMBIA

During 1968 we intend to give life to the link that we have with the Diocese of Zambia. Leadership in this task will be given by the newly-constituted mission-

ST. JOHN'S NEWS

"Can the Old Testament speak today?" Many people doubt it. Last autumn the Rev. Collin Scott-Dempster led a very lively discussion of the "Truth of the Bible" and this is one of the questions that was asked then. On February 18 at 6.30 p.m. he will give a talk introducing a discussion about this question.

Then, on February 25, at 6.30 p.m., something different, a "quiet evening" using films, slides and music.

Action by Young People
Congratulations and many thanks to the members of the Post-Confirmation Group who have painted the Upper Vestry! We hope this room will soon be fit to be used by all our church groups. Adults—please have a look! We now want some sort of carpeting and cushions and curtains. Any good second-hand articles will be welcome.

ST. ANDREW'S NEWS

Sponsored walk

On Wednesday, December 27, seven members of Teen Action—five boys and two girls—went on a ten-mile sponsored walk via Woodcote. This walk was one of a number of fund raising enterprises organised at Christmas. The walk raised £10, carol singing raised a further £6 10s and another £19 was the result of a sale at an Open Evening earlier in the month. These funds were divided equally between the Church of England Children's Society and the Reading Society for Handicapped Children. Congratulations and thanks to all concerned.

any committee, to which belong Mrs. Russell, Major Roderick, Mr. Griffiths and Mr. Cooper.

Our first task is to learn something about the country itself. A date to take note of is Shrove Tuesday, February 27, when there will be a social evening in the Hall to which everyone is invited. During the evening a short film will be shown which will introduce us to the country of Zambia.

YOUTH WEEK, 1968

Many people will remember the very successful Youth Week which Roy Bradbury led during April last year. He has planned a similar Youth Week this year between April 15-20. It will start with a pilgrimage to Guildford Cathedral and include visits to such places as a London theatre, Stratford-on-Avon, and Stonehenge. Anyone between 11 and 18 years old is welcome to join in, for all or part of the week. The cost (for the whole week) will be: under 14—£4; over 14—£5. Further details from Roy Bradbury, 26, Tredegar Road, Tel: 77698.

CAVERSHAM DRAMA

GROUP AUCTION AND SALE

Caversham Drama Group held an auction and sale on Friday, December 8 at St. Andrew's Hall. Although attendance was rather disappointing, owing to the recent snowfall, just over £50 was raised. This will be put towards the cost of new lighting and curtains for the stage. Besides about 50 articles which were auctioned, there were several stalls which displayed a variety of goods ranging from books and perfume to cakes and toys, providing a good opportunity for Christmas shopping. The articles for auctioning were or display on the stage, thus giving an opportunity for inspection before the auction began. Mr. Dennis acted as auctioneer, and his skill and enthusiasm helped to make it a success. All but a few of the items displayed were sold. They were extremely varied, including three fur coats, a children's wardrobe, a real lace table cloth, a set of wine glasses and a radio-gram. The gift, by Miss Price-Jones to the Drama Group, of a collage aroused much interest among the audience and proved to be one of the most profitable lots. Throughout the sale coffee and biscuits were served by members of the group. The drama group wishes to thank everyone who helped to make the sale such a success and hopes for equal support when they hold another sale in the spring.

MAPLEDURHAM NEWS

The Rev. Eric Wood who came to Mapledurham in 1962 is leaving in February for the parish of Drayton near Abingdon. Sunday, February 18, will be his final Sunday at St. Margaret's. The "Caversham Bridge" hopes to publish next month a feature article on Mr. Wood.

THE R.C. PARISH OF ST. ANNE'S

From St. Anne's, a look back over the past year gives hope for the year ahead. The parish has made steady growth in numbers. This was noticeable in the school, where, for the first time since it came into being, applicants from the parish have had to be refused admission due to over-crowding. In some cases admission is but delayed. Nevertheless, the inconvenience and disappointment, especially to parents, is a matter for regret.

There is some hope that the provision of a school in Caversham Park may come before 1970. We are ready to proceed with this if permission from the Ministry of Education could be obtained.

The overcrowding in St. Anne's and the Chapel on the Heights, even though there are six services on Sundays, also calls for some planning for the future. Eleven hundred and fifty

members of the congregation received Holy Communion on Christmas Day. Again, we are forced to plan for some relief by building at Caversham Park. The site for church and car park is being purchased at a cost of £11,500. This will place a burden on the shoulders of the congregation, but one which is not by any means too great.

The appeal to "House a Family" for Christmas by raising £325 was answered in five to six weeks. This is but an indication that we have little to fear in making our commitments for the year, or years, ahead.

Congratulations to the school, both staff and children, for providing excellent entertainment for parents and friends of the children by presenting so very nicely the story of our Redemption. It is only the teachers who can fully appreciate the amount of work involved in preparing the children.

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Dear Sir,

The people of Caversham Park Village are most grateful to the "Bridge" for the first-class news coverage of our activities which you give us.

I hope you will not, therefore, think it churlish if we feel it necessary to put the record straight (in large if not small matters) concerning the double-page spread in your December, 1967, issue "Caversham Park Village—is it a Community?"

You stated that the opinions of the five residents of the village who your reporter interviewed represented "perhaps not unfairly, the different views current among residents." With respect, we believe this to be highly unlikely. Your live sample consisted of three people "closely connected" with the Residents' Association and two others who were — apparently — what must be called "anti" the general line of the Association. In fact, about 80 per cent. of the people living in the village do not fall into either of these categories. Of the sum total of all residents, over 90 per cent. belong to the Association and are largely "for it."

REPLY TO LETTER FROM CAVERSHAM PARK VILLAGE ASSOCIATION

As the person responsible for the two pages in question (including the comment entitled "Community") I welcome the "collective view of the Village Association" as expressed by Mr. Taylor!

I would like to make it clear that the article was not an attempt at a sociological survey. Mr. Taylor is right to disagree with our comment that the opinions of the five residents represented "perhaps not unfairly the different views current among residents." On reflection, the sample does seem to have been unbalanced. I can only say that, as a newcomer, I relied upon officers of the Residents' Association to suggest people to interview.

To reflect the opinion of everyone in Caversham Park would take more space than would be right to give to one section of the total community of Caversham. Recently a number of people have said to me — "Why are we always hearing about Caversham Park? Isn't the rest of Caversham worth a bit of news coverage?" The

Dear Sir,

We agree with John Freeman ("Postbag"—January) about the need for greater communication between the Planning Committee of the Town Council and the public about intended development schemes, and one of the main aims of our Association is to increase this. The development of Hemdean Bottom is a case in point. Here we thought we had heard about the proposals in time to make our objections known, but we now find that general planning consent has already been given, and it is only possible to make alterations in detail. (For those interested the areas affected are the top of either side of the valley at the northern end.) The Residents' Association is an organisation with "ears to the ground" for any sign of development (this does not mean

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POSTBAG

Caversham Park Village Association

Some 10 per cent. of these are on Association committees or hold office and could therefore be said to be "closely connected." Put another way, your sample, to have reflected opinion with at least some degree of accuracy might possibly have consisted of one "closely associated" person, three passive (i.e. not officials or on a committee) members of the Association — and one "anti."

It was suggested more than once in your article that there is a natural geographical and social connection between Emmer Green and Caversham Park Village. Of course there is every good reason why people living on the Emmer Green fringe of the village should, if they wish, participate in social activities going on outside the new development. However, to presume to include the whole village in as part of Emmer Green is ridiculous — phases one and three

at the Henley Road end, for instance, have about as much affinity with Shiplake!

Our natural village centre — still to come — is in the middle of the Park. Within the next two to three years however, a school, our Community Centre — to be known as "The Milestone," a pub and a village green will be appearing there — and that is what the social life we are developing is making full and realistic allowance for.

As to us being part of the wider community of Caversham — and Reading — we hope this will always be encouraged by the representatives of the churches, local authorities and other "outside" bodies who sit, by invitation and as equals, on our Village Association Council.

My Association hugely resents the suggestion that everybody living in the village is age-wise, socially, economically and culturally

much of a muchness. Of some 30 people questioned during the past month, for instance, not one has an income of between £1,500 and £2,000 per annum as was stated in your article. And the range of ages and jobs, social backgrounds, interests and opinions to be found among residents are truly a microcosm of present day Britain (which one would be hard put to say of Caversham as a whole!).

Finally, please do not think from this letter that my Association has the least desire to sit on the free expression of any views by any of the people living in the village — or to question your right to publish what you will. Far from it, we too have our own free Press in the "Village Voice."

What we would suggest, however, is that it would at least have been courteous — and indeed labour-saving — for your reporter to have asked the Caversham Park Village Association to express some sort of collective view on your sociological findings.

Yours, etc.,

ROGER TAYLOR,
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PAPER'S PART IN BUILDING A NEW COMMUNITY

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This is the home of one of the most famous Anglican churches in this part of London—St. Paul's—and the centre from which "Round the Square" is distributed.

The paper was founded by the Rev. R. M. MacIntyre — known around Lorrimore Square as Father Mac—as long ago as 1954 when the newspaper idea was in its infancy, and has been going strong ever since. Today it is edited by John Pulford, the present vicar, and circulates a thousand copies in an area which, like many others in urban England, is undergoing tremendous and rapid change.

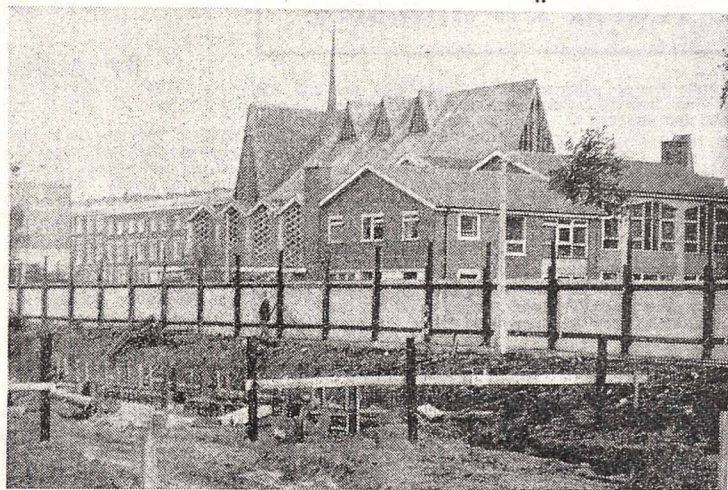
Shattered

In the old days the original church was the lively centre of a settled area. But since the war a new church incorporating a youth centre has been built and the old pattern has been shattered by redevelopment.

Most of the original inhabitants have moved out under various housing schemes, and most young married couples leave as soon as they are able. It is a dishearteningly familiar picture for any who have been caught up in this kind of post-war change, and it will be many years before the new pattern is established and the area once again settles down.

Will the church become the focal point of the new community? John Pulford doubts it. Times have changed and so have people's attitudes. The church must reach out and take an active part in the life of people not in touch with it, and it's here that he sees the effectiveness of "Round the Square."

"It's no longer," he told us "devoted solely to church news and religious propaganda,



"Round the Square"

but I'm trying to make it much more of a secular community newspaper."

Holidays

We asked if there were any ways in which he felt the paper had helped in this work of building community and were told that it had helped in the organisation of holiday programmes for local children, who otherwise would have spent the summer roaming the streets.

This particular feature of local life, which is now supported by boys from Eton College received national publicity as a result of being reported in "Round the Square," "and in this way," John Pulford says, "it is possible for an imaginatively run newspaper not only to catch the interest of local people, but also to be an active

"An active agent in encouraging change ..."

agent in encouraging change and progress in the social problems of a neighbourhood."

"ROUND THE SQUARE" IS THE OLDEST EDITION IN THE "CHRISTIAN NEWS" GROUP OUTSIDE BIRMINGHAM, AND IT IS FITTING THAT A PAPER WHICH SO FAITHFULLY REFLECTS THE IDEAS AND PURPOSES FOR WHICH "CHRISTIAN NEWS" WAS FOUNDED SHOULD BE THE FIRST TO FEATURE IN OUR MONTHLY "PAPER ROUND."

GEOFFREY BROWN.

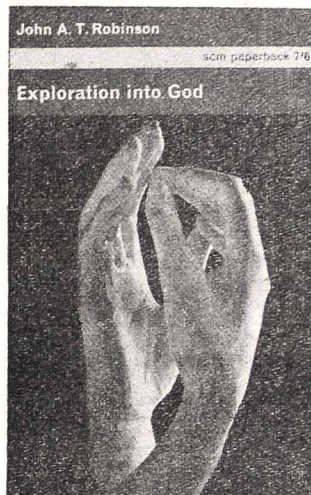
PUTTING THE CRUNCH AT THE RIGHT PLACE

I'M A ROBINSON FAN. (But that doesn't mean I understand everything he says). For me he's as orthodox as Thomas Aquinas and a great deal more interesting. As he himself has said "I believe profoundly in what these doctrines (of the creeds) are concerned to say but the traditional ways of stating them so often put the crunch at quite the wrong place."

The point of writing "Exploration into God" is to dig deeper into the ideas he forked over in "Honest to God." And first one word of warning. If you've never read anything of the Bishop of Woolwich's don't start with either "Honest to God" or "Exploration into God."

Start with "But that I can't Believe" — a Fontana book at 3s. 6d. If, when you've read that, you feel you're on the same wavelength then by all means have a bash at this book. But remember it's not meant to be light reading.

"It is the hole in the middle that makes the wheel. The word



"God" is useful not because it fills in what is in the middle, but precisely because it witnesses to that which can never be filled in. In itself the word is expendable, it "says" nothing; but something like it is an indispensable necessity if we are to refer to the hole at all.

"Since there is in fact nothing quite like it — no word that can replace it as a direct substitute — I am convinced that we must be able to go on using it, if only as shorthand. And this means that we must try to redeem it."

NOBODDADDY

For him the Aunt Sally that still has to be knocked down is that God is somebody over against the world — a superman, Blake's Noboddaddy, who because people think of him as a person has to live in a place.

He then goes on to say, quoting Coventry Patmore, a Victorian poet, "You may see the disc of Divinity quite clearly through the smoked glass of humanity but not otherwise." To see God you have to look deep into people. To speak of God is to "acknowledge a relationship, a confrontation at the heart of one's very constitution as a human being, of which one is compelled to say, in existential terms, 'This is it. This is the most real thing in the world, that which is ultimately and inescapably true.'"

Statements about "God" are

statements about the reality of this relationship. "Of what lies outside it or beyond it we can say nothing meaningful. Hence the reticence of the Bible even to utter the name of God, as though one were presuming to fill in the hole at the centre of the wheel. One can only describe the spokes of relationship, the reality which is God-for-us."

BOGGED DOWN

He then goes on to say how this view affects doctrines of providence, evil, prayer and so on.

Don't expect to whisk through this book. It's a scholarly book peppered with footnotes. If you're bogged down before you get to page 40 don't give John Robinson the brush off altogether. Read "But that I can't Believe" again. And if after that you still can't make out what he's saying don't worry.

Each person has to explore what is real for himself. This map may help some, that map may help others. The main thing is to press on.

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Strike critics tread lightly

by Raymond Efemey

IT'S ALL VERY WELL knocking these absurd strikes over trivialities which are so damaging to our economy. Absurd, trivial and damaging they may be—but they are explainable and worth weighing as well.

Anybody caught in change which is going to affect him personally and probably adversely is going to be hypersensitive. I know, I am in the middle of a parochial reorganisation scheme and if it has taught me anything it has made me realise that one cannot pre-

sent people with schemes of brilliant efficiency and then become disappointed when they say, "Why should we be the ones to go?"

A work study engineer once told me that the most efficient scheme is probably the least efficient if it gets people's backs up.

We are at a very tricky moment in our history, making major shifts in our whole industrial picture; thousands of individuals are caught up painfully in this impersonal process.

Of course they are going to express their frustrations in silly niggles and arguments.

We have to be patient, explain, help, retrain, alleviate; minimise and stop the damage as much as we can. But it is no use at all just being condemnatory or smacking down our troubles with blunt legal weapons. If we do they will only re-emerge elsewhere and bigger.

Our negotiators and efficiency men must also show that they care.

Dockers vote to go back to work. At the microphone: Mr. Jack Dash.

World of Industry

IT AMAZES me how the Trade Unions always seem to be blamed for every industrial dispute and the country's economic position. So many people have told me that the Unions are ruining the country that I almost find myself half believing them.

But this just is not true.

Anyone with any knowledge of history knows of the glorious struggles of the early Union leaders, of the appalling conditions that men, women and

children had to work under and of the low wages and general exploitation. It was a result of Trade Union effort that the more acceptable conditions we have today were produced.

There are places where the management is very strong and the unions are weak. These are not healthy places.

And the opposite is also true. If this country is to make

progress and expand, then it needs good management and good unions. They are as necessary to each other as two teams are to a football match. This does not mean that there are no problems—there are many—and they exist on both sides of the fence. Remember that in every strike, in every dispute, there are two sides.

Can you really believe that the unions are always wrong?

Disputes are two-sided

By Malcolm Goldsmith

The case against drink

By Percy Burnell

STATISTICS are usually uninspiring, but often cause us to stop and think. Look at the sum of the year on presentation of a different point of view.

Many people will not agree with the conclusions of this article. "Christian News" offers a prize of two guineas for the best presentation of a different point of view.

KNOCK it. It's illegal, it's immoral or it makes you fat. That, Mr. Burnell, is the easy way out. Take all the points against; forget to even mention the points for; stir it up and leave to simmer gently. A good recipe for a knocker. I can do it on a host of topics: the Labour Party; the Conservative Party; hanging, the abolition of the death penalty; war, pacifism.

No one doubts your facts and figures. No one suggests that the examples you give are imaginary or even exceptional. Let no one say that I suggest that everyone should drink alcohol or that it can do no harm. But you only look at the disadvantages—there's not a word about the pleasures and the advantages. That's the easy way.

DENIAL. That's the easy way. Because it can harm some

in excess, no one should ever do it. On that basis:

You never drive a car—you may hurt someone

You never take aspirin—an overdose can kill

CONTROL. That's the difficult way, the proper way, the Christian way. In every department of our daily life, we are bound up in the continual, the intentional, struggle for self-control. In our work, in our pleasure, in our worship. We have been born into a world of opportunity, a world of choice. We have been born with our own abilities and failings. We have to develop our abilities and overcome our failings so that we may contribute one to another. That's what it's all about.

Here to stay

Drink is a part of the world we live in. It always has been and it always will be. For good or evil it is here to stay. It's appeal has not apparently diminished over the last few

thousand years and shows no signs of doing so. We must learn to use it to its best advantage.

Alcohol has one great property. It relaxes; it refreshes in a way all its own. It removes quickly and cleanly the immense barriers of reserve we hide behind. This quality has meant that there has always been a place for the stranger to go, a place where he can linger in company, a place where he need not fear to open his mouth—unless he opens it to support Everton in Anfield—and that place is the pub.

We have all needed a place to put our first feelers for roots in strange ground. For many people the only place they know to turn to, where they can be confident of success, is the local. For them drink provides both the meeting place and the opportunity for fellowship, the starting point of rich community feeling.

This community spirit is no wishful thought; it shows itself day after day in so many ways: outings for the pensioners, collections for Ada who has been taken bad or for the blind or for anyone else in need. There is fellowship. Of course there is. We need fellowship for it is

George Pike, of Sutton Coldfield, Warwickshire, wins our two guinea prize for his reply to Percy Burnell's case against drink in our December edition.

DENIAL, MR. BURNELL, IS THE EASY WAY

out of fellowship that community spirit develops. Apart from the general good humour there are the teams for bowls or darts, there are the fishing trips, the Christmas club.

It's not all hard drinking and dirty stories. But without alcohol none of it would exist—otherwise coffee bars would produce the same results.

Not all drinking is done at the local. A quiet drink at home after a full day can be a fine breather to quieten down. A drink at home with family or friends can, as in a pub, set the tongues a wagging and so improve the lines of communication, to enable people to get closer.

Communication is lacking in so many aspects of our daily life. In the hurly burly of the 20th century we do not find time, or do not make time, to talk one to the other about anything and everything. From work to home to the television to bed to breakfast to work... a roundabout of ever increasing acceleration that we do not have time to get off.

We must stop, we must get off and take a look if we are to try and realise what is going on in and around our daily lives. As we look so we need to talk, to discuss what we see, to learn from the other's viewpoint. In such a discussion the relaxation of a drink together can bridge the gaps between the stops and starts of debate; it can give, by allowing time to linger, an opportunity to go

back and follow the same ground on a different course.

Self-control

No one wants to see a community of hard drinking, of drinking to keep up with the lads, of drinking and driving. This is no good to anyone. But this in itself does not make alcohol inherently bad. It has a useful part to play in our lives if we use it sensibly under our self-control. This is not the case for drink. There is no black and white case for drink; neither is there a black and white case against drink. This is a case against Dogmatic Don'ts.

I nearly agreed with your concluding motto, Mr. Burnell. Like the rest of your case, though, it went too far. It should have read:

1. Know thyself.
 2. Control thyself.
- AND THEN THERE'S NO NEED TO DENY THYSELF.

Holiday Accommodation

CONTINENTAL

HOLLAND. Inexpensive family holiday: Several teachers let or exchange their homes in holidays. Some take guests. C. N. Hinloopen, English master, 35, Stetweg, Castricum, Holland.

A QUAKER PEACE TESTIMONY

TOMORROW'S World Parliament

could be built on

TODAY'S United Nations

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Junior Magazine



Raining Cats and Dogs!

**February brings the rain,
Thaws the frozen lakes again**

How good are you at forecasting the weather? Here's a chance to try your hand and carry out an experiment this month.

MAKE YOUR OWN WEATHER CHART

You'll need a small notebook or some sheets of paper. Cut out the weather forecast from the newspaper each day and paste it at the top of a separate page or sheet of paper. Underneath, write any forecast you've heard on the radio or television. Then add things you've noticed yourself, like a red sky in the morning or which way the smoke from the chimneys is blowing. If you've got a barometer at home, you could make a note of what the weather-glass forecasts.

Underneath all this, write what the weather was really like that day. If you prefer, you can draw the record instead of writing it. For instance, draw

An open umbrella with rain falling — very wet weather.

Clouds and an umbrella—showery weather.

A snow man—snow.

Draw a sun with rays for a very sunny day, or **partly hide the sun with clouds** if the day was only partly sunny.

Keep a careful check on which forecasts were right or wrong.

LOOKING FOR SIGNS

For hundreds of years people have been trying to foretell the weather. They were doing it in New Testament times. Of course in those days they had no radio or television or newspapers to give forecasts, but sailors, fishermen and farmers learnt to watch the sky for weather signs. Jesus quoted one of their weather signs when a group of religious leaders, who'd got quite the wrong end of the stick, came bustling up to Him, full of their own importance, and tried to annoy Him. They asked Him to bring some kind of wonder sign down from the sky to prove He was the Son of God.

"Aren't the things I'm doing sign enough for you?" He asked. "You've learnt to know the weather signs pretty well. When there's a red sky in the evening, you say the weather will be fine; and when there's a red sky in the morning, you say the weather will be bad. But you don't seem to be clever enough to see that the work I'm doing is the sign that I'm God's messenger."

HOW WE SAY IT TODAY

Red sky at night, shepherd's delight;
Red sky in the morning, shepherd's warning.

MIXED WEATHER

Seven kinds of weather are hidden here. The first half of each is in the first column and the second half is in the second column; but the two halves are not opposite each other. Can you find the correct pairs? Time yourself! If you do it in three minutes — excellent. Four minutes, good. Five minutes, only fair.

RA	G
SNA	IL
SLE	ND
MI	IN
FO	ET
WI	ST
HA	OW

REMEMBER THE BIRDS

It isn't much fun being a tom-tit or a sparrow in February. Remember to put some crumbs out for the birds—out of reach of cats, if possible—and if everything is frozen up, put out a bowl of water for them, and keep it free of ice.

Answer to Mixed Weather: Rain, snow, sleet, mist, fog, wind, hail.

Holiday Guide



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BLUE PETER IS FLYING HIGH

Television, by Harold Jeffries

THE borderline between being a resounding success and an adequate plodder is a tantalisingly narrow one. That slightly superior touch, that little extra class, that spark of genius is all that is needed to lift the ordinary out of the common rut and put it on a pedestal.

This is a fact of life. It holds as true for the world of television as it does for the world of soccer, and indeed a thousand and one other departments of life.

Talking of soccer—I wonder what the wonder trio of Valerie Singleton, John Noakes and Peter Purves are worth in the TV transfer market? For there can be few others who illustrate this truth about the little extra making all the difference than these three.

Between them they have lifted "Blue Peter" from a children's programme to a national institution. Others seek to imitate—no-one gets within a mile and the reason is very simple—personality plus.

It's not that "Blue Peter" is very different in content from many of its rivals. Its style is not revolutionary. It's not particularly lavish or expensive. But while other programmes plod along in relative obscurity "Blue Peter" commands 8,000,000 devotees because it has the people to get the thing across.

This is desperately important in television. It takes genius to appear absolutely relaxed and completely casual, and to tread the terrible tightrope between being too matey and too distant when talking to children. Hardly anybody can do it. In fact, in my opinion, only three people can—and they're Valerie Singleton, John Noakes and Peter Purves. By the side of them others engaged in similar children's programmes look like bumbling amateurs.

The borderline may be very narrow—but no one doubts that it's very real.



Valerie Singleton



John Noakes and Patch

QUIZ

Marriages

- 1 Who tamed and married the shrew?
- 2 Whose wife betrayed her husband by cutting off his hair?
- 3 Who is the wife of Cliff Michelmore?
- 4 Who married Peggotty in "David Copperfield"?
- 5 Which Danish Baron and Baroness are famous in the world of entertainment?
- 6 Which famous sporting personality is married to Joy Beverley of the Beverley Sisters?

Answers to the questions

- 1 Petruchio.
- 2 Samson's wife, Delilah.
- 3 Jean Metcalfe.
- 4 Barts.
- 5 Nina and Frederick.
- 6 Billy Wright.

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CHANGE IGNORANCE TO KNOWLEDGE

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

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

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Personality of the month

GEOFFREY BEAUMONT

(Father Gerard Beaumont)

A MONK with a merry, wicked twinkle who revels in being in places where people crowd together: his favourite places are pubs and prisons. That's one of dozens of possible ways of giving an inadequate word picture of Father Gerard Beaumont, a member of the Community of the Resurrection, an Anglican Religious Order with its headquarters at Milfield in Yorkshire.

He began his career as a solicitor, but quickly tired of that—"not enough time to do what I liked doing"—and in the thirties he was a curate in a South London parish near Waterloo Station. The station had a Y.M.C.A. centre and it

was in the canteen there that, after the pubs were shut, he would often entertain on the piano until three or four in the morning.

At the beginning of the war, this led to his being engaged by the Y.M.C.A. as an entertainer for Servicemen. (He was awarded the M.B.E. for this.) Later he became a naval chaplain with the Marines.

After the war he returned to his old college, Trinity, Cambridge, as Chaplain. He says that in his own student days he had failed every exam it was possible to fail, which qualified him for part of his new task—stop-

ping men just returned from the war from overworking. His main allies were gin, the piano and witty wise talk—for G.B. is no fool.

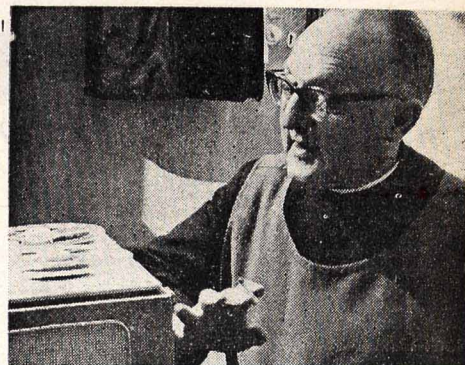
After Cambridge he went as Chaplain to the British Embassy in Madrid. Of this period he says—"Bliss—nothing publishable—but bliss."

On returning to England five years later, he became Vicar of St. George's, Camberwell. It was here that he published his twentieth century music setting of the Anglican Communion Service. The newspapers saw it as a gimmick to "get the young people into church." Geoffrey

Beaumont, as he then was, saw it as a sign of the wholeness of life, drawing the life of his beloved pubs and cafes and the life of the church into one.

"That's what the, the . . . 'whole thing' is all about." He is an unconventional and disturbing figure to people who want to be pious and keep their religion in a separate undefiled compartment of their life.

He first went to Wormwood Scrubs to play and talk about his music—"heavenly place, heavenly people." He was fascinated by the discipline and the warm community life of the prison. His bishop wouldn't let him get into the prison in the usual way so he sought



discipline and community life in a "life sentence," as he puts it, with the Community of the Resurrection.

From that base for five years now Gerard Beaumont has been meeting an ever-widening circle of people, often shocking them,

often making them see life whole and always radiating the love of God for them. There's usually a piano, a pop group and a pint near to hand—for these are the things he uses best, and enjoys using, to the glory of God.

Cricket forecast . . .

Following my non-success in nominating the winners of the World Cup competition I have been asked by friends of the M.C.C. touring side in the West Indies to make an honest prediction regarding the present series of Test matches.

At the same time as forwarding my best wishes to the England team I fervently believe that they will have done well if they win a single Test.

I will further predict that Brian Close, following the series from the tranquil environs of the Press box, has played his last game for England and will never again be asked to captain Yorkshire.

TOPIQUOTES

The family is the only absolutely natural human unit; it is, in fact, holy and should be treated as holy.

— Philip Toynbee, "The Observer."

People who reach the top of the tree are generally those who have no qualifications to detain them at the bottom. . .

— Peter Ustinov

The English are at a great disadvantage in the modern theological world. We have had no theologians with original ideas since Newman.

— Cardinal Heenan

Ha'r has been a symbol of power since Delilah managed to emasculate Samson by shearing his locks. It is an undeniable flash-point in modern family life.

— Ruth Inglis, a Sunday colour supplement

ERNEST ADKINS SPOTS A PORTSMOUTH EXPERIMENT THAT COULD CHANGE SOCCER

GEORGE (CROMWELL) SMITH

ONE OF THE MOST interesting exercises in football is currently being tried at Fratton Park, home of Portsmouth F.C.

Under the guidance of team manager George Smith, the club is making a strong bid for promotion from Division Two with only 16 full-time professional players on their staff.

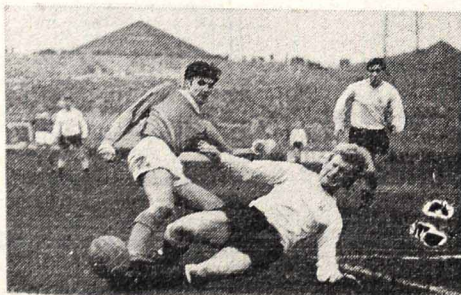
A Cromwellian-type figure, Smith has not only achieved something of a miracle at Portsmouth in terms of success but also in imposing a code of discipline and behaviour among his players that most managers would regard as impossible.

If Smith's methods at Portsmouth are seen to be a success they could cause a minor revolution in football.

Since the abolition of the maximum wage structure, very few clubs are able to pay their top players according to their current market value, and at the same time retain a pool of paid reserves.

Already many clubs which once carried enough men for several outstand-

Best: Before his hair grew; is well tackled.



ing teams on a semi-professional basis have been forced to prune their playing staff. One direct result has been the improvement in amateur football now that fewer players are tied to professional clubs.

Regarded as the footballers' Magna Carta, the no maximum wage could lead to other clubs taking the Portsmouth way out. The outcome of this would be a few players earning more than ever before, at the expense of considerable redundancy among the rank and file.

In a very short time George Smith has come to be regarded as an extreme radical by the very nature of his stringent conservatism. He demands of his players that they carry themselves with dignity both on and off the field.

To be seen on licensed premises is a cardinal sin

Law: "We need him, smokers' cough and all; challenges the 'keeper."

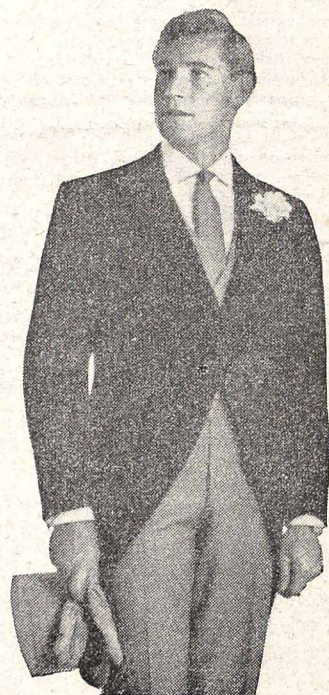
★
in Smith's eyes; it is considered to be on a par with villainous behaviour on the field.

He is not a man to talk with his tongue in his cheek. Recently he said that he would not have Irish international George Best, of Manchester United, on his staff because his hair is too long, or Law, the Scot of the same club, because he smokes too much.

Come off it, George! Since when could we measure a man's football ability by the length of his hair or the nicotine stains on his fingers?

Football needs Best, with or without long hair, and Law complete with his smokers' cough.

TOMMY DOCHERTY, WHEN MANAGER OF CHELSEA, TRIED THE STRONG-ARMED TACTIC ONCE TOO OFTEN, AND HIS EMPIRE BLEW UP BENEATH HIM. I SINCERELY HOPE THAT GEORGE SMITH DOES NOT MAKE THE SAME MISTAKE.



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