

# HAPPY TALK NOW

November, 1968

A Member of the Christian News Group

- *but what*

*happens if they*

*fall out ?*

**We're not speaking: . . . .**

**You don't want to have anything to do  
with them . . . .**

**Break off diplomatic relations . . . :**

**These are all answers to the problem of  
violent disagreement with other people  
and countries.**

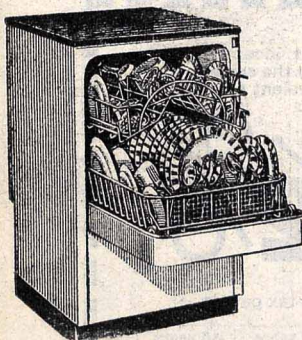
## IS IT CHRISTIAN ?

**SOMETIMES - YES**

**BUT MORE OFTEN THAN WE**

**CARE TO ADMIT - NO.**

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Having nothing to  
do with something  
or someone we don't

like is often the  
coward's way out.

It will sometimes  
have to be the last  
resort.

It should never be  
the first.





## SOAPBOX



## The two-faced people

WE ENGLISH don't like hypocrites. We've no time for anyone who looks good, when we darned well know they're rotten. We can't stand a gloss coat over rotten wood. Give us someone who's "genuine" or "sincere". Then we're happy.

The traditional place for Englishmen to keep their hypocrites is in church.

This makes sense. There's nothing like a whiff of religion for making the sham-buds blossom. Piety can be a convenient respectable cover for all kinds of dirt and double-dealing. So we jump to conclusions and crow, "They're all hypocrites that go to church."

*Hang on a minute though. Lets face all the facts.*

At the most only one in ten of our population is a church-goer: and many more than that claim to be 'respectable', 'good-living' people — "You can be just as good a Christian without going to church", they say, thinking wrongly that church-goers claim to be better: they don't—or shouldn't.

Few of our fellow-countrymen claim to have no religion at all. But the typical Englishman makes a point of keeping his Christianity out of church — and he claims not to be a hypocrite like all those church-goers.

Now, if religion leaves the church, then the best opportunities for hypocrisy go with it.

Of course it's hypocritical to worship in church and then —  
swindle the gaffer,

cheat our customers,

gamble the housekeeping away,

sleep with another man's wife,

drive like a pig-headed road-hog,

ignore every Oxfam appeal,

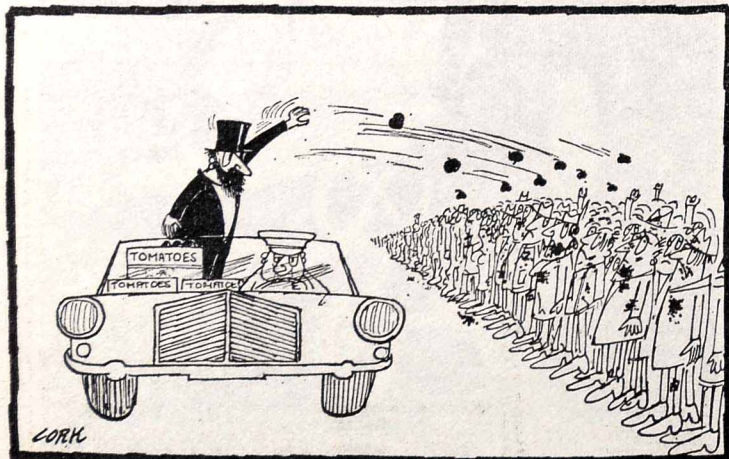
or whatever our pet undercover sin is.

BUT THESE DON'T SMELL ANY NICER ON AN OUTSIDE-THE-CHURCH CHRISTIAN. The hypocrisy is just as real and loathsome if we claim — "I'm as good as those church-goers"

or "I believe in saying my prayers at home"

or whatever our pet substitute for the Church's Christianity is.

Christianity is a dangerous raw material and we don't render it harmless and safe to handle just by cutting church out of it. That only makes it look easier to get away with being two-faced.



## Television keeps them out of trouble

Dear Sir,

I have just read Mr. Harold Jeffries television article "The Trojan Horse in our Homes" and I should like to add a comment.

I have stayed in the home of a television addict, and have been thrust before IT (the "wooden horse"). I have noticed that there is no good conversation, and no-one wants to hear about family troubles lest they ought to be involved. There is no risk of involvement with catastrophes seen on television, you see!

I would go on, but I will spare you. No doubt if I had a set here, you would not have been burdened with this epistle!

M.B.

Solihull, Wks.

Letter of the month. One guinea awarded.

### A CONDITION

Dear Sir,

A Church Conference or Council meets. A programme is put forward with good intentions, but the problem is still there. Behind the brotherly invitation "We can unite" there is the grim condition "If you do as we do." We are to some extent savages still—we make war instead of love.

Everyone who believes in a church is doing something to outgrow childishness when he gives a kindly thought to any other church.

David Clarke,

22 Branksome Drive,

Filton,

Bristol.

### THROUGH A GLASS, DARKLY

Dear Sir,

A multiplicity of ideas and customs is no bar to Church unity as your correspondent, M. K. Clarke, seems to think (August issue). The greatest bar to unity is that self-pride which causes us to believe that our ideas are always right, while the other fellows' ideas, so far as they differ from our own are always wrong.

We must recognize that we are all trying to see the truth about God and about Life, but, like Paul, we see through a

glass darkly. If we can come together in a spirit of love as Christ commanded, then a successful re-union is assured.

HAROLD WALTERS.

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£10 per month	£531	£1,002	£1,550
£30 per month	£1,593	£3,010	£4,650

Approximate growth

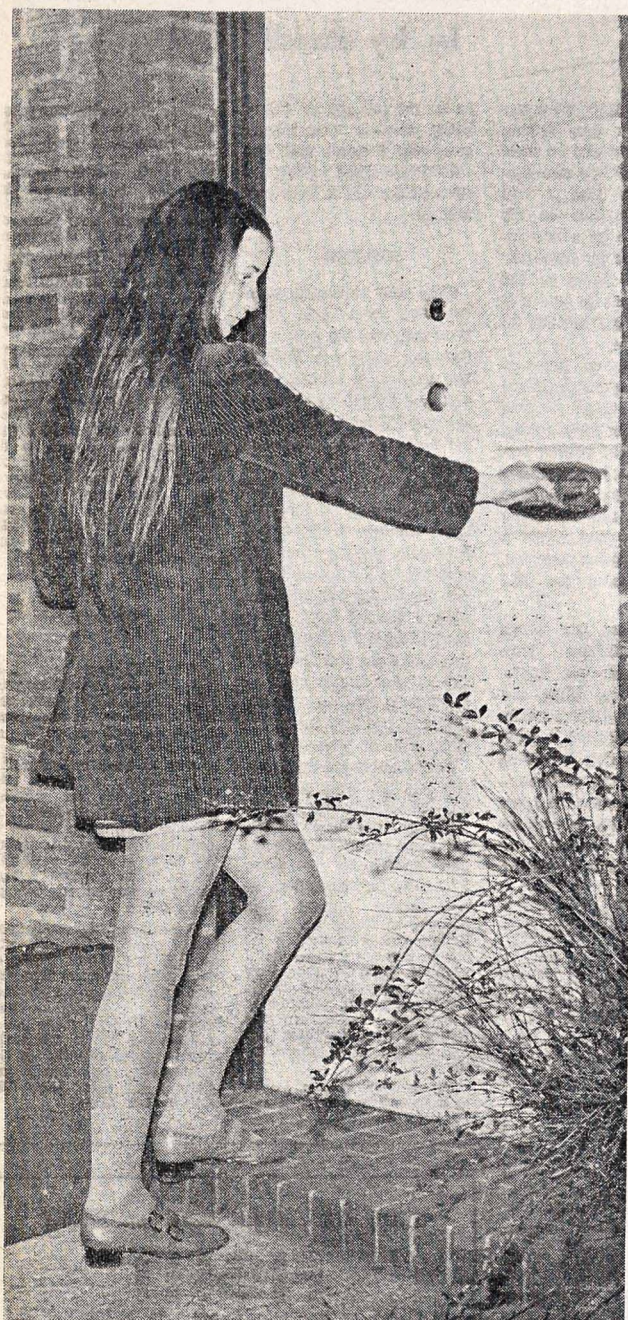
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# LONDON PAVEMENTS CAN BE MORE COLD THAN GOLD

by Marie Spinks



YEARS AGO it was quite easy to arrive in London 'on chance' and be reasonably sure of finding a hostel or lodgings at a fair price. Nowadays such places are full to capacity. Many of the guests are on a long-term basis, such as students and other young people away from home.

What happens when people come to London without first making arrangements?

As a London landlady with seven years' experience, I have found out a great deal about the problem. I started learning when the big bakery was being built locally. Irish labourers came pouring into the district.

My bell rang late one evening and I opened the door to see a tired young man leaning on the doorpost. There was a crumpled paper in his hand, a polite but strained smile on his anxious face, and he shifted from one aching foot to the other. "Would you be having a room to let? I got your address from the police."

I had no vacancies, so I offered him the use of my 'phone, to save more fruitless searching in the strange, dark streets. The only place Tony could get was bed and breakfast at 25/- a night. All other meals he would have to find, and this way of living is very expensive. But the icy wind whipping the rain down the street made him take it.

Since the 1964 Rent Acts, regulations are strict regarding rents and amenities for lodgers. If they think they are being over-charged, they may appeal to a Rent Tribunal for reduction and security of tenure. This is protection for men like Tony, but is of no immediate use at nine o'clock on a freezing night.

## Breakfast

One way the unscrupulous have of getting round the rules is to provide food, even if it is only breakfast. The lodgers then become guests, and as such are not affected. There used to be a house in my district where the 'board' was sausages, cooked the previous evening, bread, margarine and a tepid cup of tea. The owner took men only, and greeted new arrivals with: "I don't want to know your name. Pay your rent regularly, and don't come in drunk."

Women too, although in lesser numbers, have the

worry of finding shelter. One unfortunate came to me on a foggy night. She stood in my hall, a pretty, pale girl reduced to tears. She had come from Bridgnorth where she had steady work in the town. Her reason for change was a false idea of very high wages. She had a factory job to go to, but nowhere to sleep. She had slept in a park the previous night.

I put a mattress on my office floor and let her sleep there. Next day she had to take time off from work while she found a place. The only room she could get was a long bus ride from her employment, and she had to provide her own crockery and linen.

## No Roof

Wondering what kind of help there was for the temporarily homeless, I got in touch with the Citizen's Advice Bureau, and clergymen of several denominations. The vicar at the Church of England said he was horrified at the number of very young girls who came to the vicarage, asking for help because they were without a roof.

The Catholic priest had written to several parishes in Ireland, asking those in charge to warn would-be travellers to get accommodation before they left home. And the Salvation Army said

the need for more hostels was urgent, but it was a question of funds, as well as space to build.

The results of my probing were useful. For those who want to try their luck in London, it is a sound idea to write to the Town Clerk of the borough where they intend to work, asking for a list of lodgings, hostels and boarding houses.

## A Bargain

One can also ask for the names and addresses of local newspapers. It is simple then, to write and have an advertisement inserted, asking for what is needed, and stating the price. The advertisement might cost 30/- but as bed and breakfast is nearly this price, it's a bargain.

For those who still find themselves with a choice of a bench in a park or railway station, a useful address is the Voluntary Hostels Conference, 33, Bedford Street, Strand, W.C.2. Telephone TEMple Bar 1071.

Applicants must have a sponsor, and this must be a recognised professional person, a member of the Citizens' Advice Bureau, or the personnel manager at the place of employment. There is little accommodation for married people at these hostels.

Come to London if you must, but plan your move first. Remember, the pavements are more cold than gold. Slightly higher wages are soon lost in higher rents.

# LANDLADY EXPOSES LODGINGS SHORTAGE 'RACKET'

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Mainly  
for  
Women

# I was foster 'mother' to 34 babies

by Ivy Russell



## A NEWCASTLE MARKET

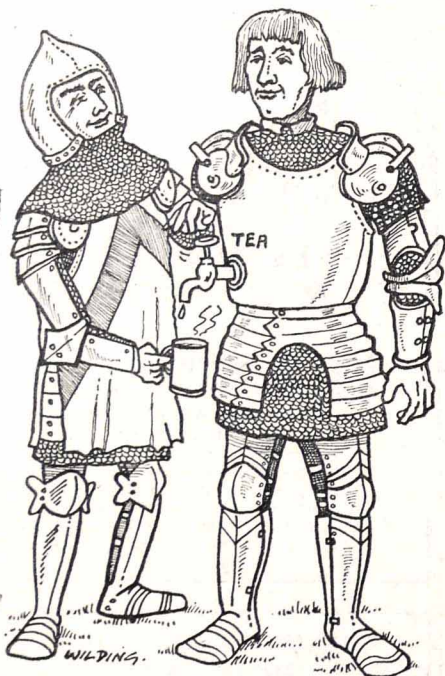
On Saturday mornings along the quayside there has existed for one hundred and fifty or more years an old established market where dwellers along the banks of the Tyne still

come and go.

It is rather amazing in these days of super markets to watch people eagerly sorting out various articles of clothing and footwear spread out on the roadway

and hung from railings. The market was thought to have had links with Irish sailors who came to the port and liked the free and easy dealing. Whatever the origin there are still those who prefer to think good bargains can be had in "Paddy's Market."

C. REID.



## Join the tea set

ACCORDING to scurrilous rumours put about by foreigners, nothing of import has ever happened to the British unless accompanied by the swigging of countless gallons of steaming 'quick-brew.' And since one third of the world's tea production—approximately 500 million pounds, enough for a hundred thousand million cups—is consumed in this country every year there may well be some truth in the tale.

The Chinese—to name but eight million—have been drinking tea for the past 3,000 years. We came late on the scene in 1657 and at first the tea was brewed and sold in barrels. Typically, in 1660, a tax of 8d. per gallon was slapped on it. In succeeding years the tax rose so steeply that it was thought prudent to protect the family supply of the precious leaf by locking it in special boxes called 'caddies.'

### HISTORY

Although not exactly true that no Englishman ever went into battle without a quart of P.G. Tips sloshing about behind his breastplate, tea nevertheless played a part in shaping the course of history in the Western World.

Resenting the imposition of a duty of 3d. a pound on all tea imported into the American colonies, the townsmen of Boston, Mass., on the evening of December 16, 1773 tipped the cargoes of three tea-ships into the sea. This 'Boston Tea-Party' was one of the events that foreshadowed the American War of Independence.

India and Ceylon are the principal tea-growing countries in the World today. Ceylon began tea-growing in 1875 following the complete destruction of the coffee crop by leaf-mould.

Fads and fancies exist in the ritual of tea drinking. It is not true, so experts say, that the hardness of the water improves or detracts from the quality of the tea. Good tea is still good, and plain tea plain, in all waters. But, they tell us, artificially softened water DOES detract from the flavour of all tea.

Let us therefore ensure that, with reverence to part of our national heritage, we draw our water n'fresh from the tap, and always remember to give one for each person and never take the kettle to the pot.

ERIC LAWSON

SIX YEARS AGO, when my three children were getting big enough to stand on their feet and make their own decisions, I felt that I had enough spare time on my hands to take on a new interest. So with my husband's permission I wrote to the County Council to ask if I might offer my services to Child Welfare.

After filling up innumerable forms and having several interviews, we were accepted as a short-term foster-family. This meant that we were permitted to take in a child for a limited period while some crisis in his life was being smoothed out. And within a few days of being accepted, we were handed our first foster-child.

During these six years, thirty-four infants have passed through our hands. Boys and girls, white and coloured, they have all been under two years old, I could wring your hearts by telling you about some of them—children who have been taken away from their parents because of ill-treatment or neglect; but space is limited,

so let me tell you of others whose mothers have merely gone into hospital, and who still have a home waiting for them at the end of their stay with us.

### SOLEMN

Sally was half-coloured, a beautiful child with curly black hair and big dark eyes. She was never any trouble. But she was a solemn little soul, and though we all loved her and did our best to make her happy, we seldom saw her smile.

At the end of a month her father came to take her home. He was a big, happy Jamaican, and he cheerfully accepted by invitation to go into the lounge and sit down while I fetched Sally. Never shall I forget the transformation that came over the little girl as she caught sight of her father! She gave a gasp, and then her eyes seemed to shine with an inward fire.

Next moment she flung herself into his arms, laughing and jabbering away in baby language, completely different from the sober Sally we had known for so many weeks. As for her father, he was beside himself with pleasure at seeing her again. Believe me, I learned a lot about human nature as I watched them together. New clothes and regular meals aren't everything. There was a bond of love between this father and his daughter that was stronger than any other tie.

On another occasion I took in a baby boy, whose grand-

mother came with him to see that all was well. She was an immigrant from some mid-European country, and her English was far from perfect. As the baby couldn't sit up unaided I had a baby basket ready, and laid him down in this. The grandmother clapped her hands together delightedly. "Ah!" she cried in a deep, husky voice. "Little Moses in der rush-bulls!" He was "Moses" to us for the rest of his stay!

Of course, fostering thirty-four babies has meant a lot of hard work, preparing bottles, washing nappies, having the babies immunised, and all the other jobs that mothers know so well. But it's all so worth while. Take our latest baby, who left here a few days ago. He was illegitimate, and soon after birth he was smitten with gastro-enteritis which came near to ending his days.

### NORMAL

When we took him in at three months he only weighed eight and a half pounds, and he had to be fed every four hours day and night. We had him for eleven weeks, and eleven weeks of broken nights isn't exactly a picnic. But when he left he weighed 13 lbs, and was beginning to take an interest in all of us and to recognise our voices. He was, in short, a normal baby. What greater reward could we ask for our labours than that?

For anyone who enjoys normally good health, and who is prepared to put plenty of love and patience into her day's work, here is a job that is always crying out for more recruits. It won't make you a millionaire, but it will make you a useful member of the community, and teach you quite a lot about How The Other Half Lives!

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# CAVERSHAM BRIDGE

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OF CAVERSHAM

No. 50

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## Price Increase next Year

The Editorial Board of the Caversham Bridge regret having to announce that it will be necessary to increase the price of this paper to 8d, monthly as from the beginning of 1969. Printing and other production costs have risen very considerably since 1964 when this paper was started. Increased revenue from advertisements made it possible to keep the price stable when other newspapers were compelled to make price rises. The Board is sorry to take this step but without it a deficit would be inevitable. In 1969, the paper will still be available to old age pensioners who live on their own at the reduced price of 4d.

## CAVERSHAM DRAMA

Mrs. Debenham's school of dramatic art, officially known as CAVERSHAM DRAMA, has had another successful year as shown by the presentation of "Antigone" - by Jean Anouilh. The choice—first of "The Lady is not for burning" and now of "Antigone"—is proof of Mrs. Debenham's professional approach to the schooling of young talent. Diction as well as emotional expression, two of the main pitfalls of most amateur groups, can be undoubtedly best developed through the study of classical works—Sophocles, Shakespeare and others being the obvious choice. Needless to say, this requires great effort, discipline, patience and persistence which only a Society, formed for the purpose, can impose on its members. The director is not merely a co-ordinator of roles,

players and their temperaments but also a teacher, master mind and dictator.

### TECHNIQUE

Mrs. Debenham's technique of switching players — allowing one set to perform on the first two nights and the other set on the subsequent two nights — gave 19 students a chance of acting instead of 12. Unfortunately, being unaware of this, I saw only the last performance and I am unable to draw a comparison between the two sets. I must be forgiven, therefore, for paying compliments only to the second set, including Heather Mumme, Susan Turton, Harriette Brown, Anne Shepherd, Adele Thornton, Michael Canning and Robert Harris and to Matthew Vincent, Timothy O'Brien and Andrew Steer who appeared in their roles in all four performances. (The first set included Kate Ormrod, Philippa Thomas, Jane Sutton, Lynne Beabey and Monica Baker).

Heather Mumme as Antigone, Timothy O'Brien as King Creon

and Matthew Vincent, representing the Chorus, carried the play most convincingly. Antigone's sad gentleness and fiery rejection of mercy found in Heather Mumme their true protagonist. A packed hall at St. Andrew's was a well deserved reward for this great effort by our younger generation.

### MAPLEDURHAM REP.

On the lighter side of Caversham entertainment, it is worth noting that on 28th, 29th and 30th November the MAPLEDURHAM REPERTORY ASSOCIATION presents the well known comedy "Watch it Sailor" by Philip King and Falkland Cary. Full of intriguing situations and hilarious fun the play should please all lovers of a good laugh. It might as well have been called "Watch it Daughter". The return of Kathleen Bubb in the role of severe wife and mother and Eileen Wake in the role of good auntie Eddie should get the show smoothly off the ground.

P.G.

# LOVE OR EFFICIENCY?

*I want this month to pose a question which in different ways I find confronts me almost daily. And I believe that a similar question confronts many people in different professions and walks of life. I pose a question. I offer no answer.*

*Putting it simply the dilemma which faces so many of us today can be summarised in the words "Love, or efficiency?"*

The structures of society are being challenged constantly. It is not only the Church that is going through a period of reformation. Our whole way of life is under constant re-examination. One week comes a report on the Civil service, another one about the Public schools; now we await a report on local government reorganisation. Tomorrow some other part of British life will come under re-examination. Life today is becoming increasingly complex. I feel particularly sorry for the older people in the community who cannot so readily adapt themselves to these changes, and the complexity of life is frightening. The sheer mass of legislation is, we are told, undermining our whole Parliamentary structure. Doctors spend a growing amount of time filling in forms rather talking to patients. Lawyers have to absorb more and more facts to keep abreast of the new legislation. Civil servants and local government officers are in peril of being strangled by red tape. The reason for any particular piece of tape may be admirable — the cumulative effect is deadly. And the Church of God is equally absorbed in re-examining her ways. Some despair of the structure of church life and join the ranks of "No-Church" men, others of us try from within to change the structure so that it will work.

Some months ago I was privileged to hear two lectures from a remarkable Roman Catholic layman. A man of great learning and humility he spoke first of his work among fifty young men who are the outcasts of society both physically and mentally. He spoke most movingly of the understanding of human misery; he questioned whether anyone who has not understood misery can really understand God's mercy. He spoke of the need, when helping such people, to become utterly involved in their lives. But then in his second lecture he argued that if we give compassion and nothing else we are in effect perpetuating a system that goes on producing such people. So we are as Christians called to try to change the structures of society. This means that the Christian cannot stand apart from politics. He has to serve on committees, and be prepared to fight elections. This may mean risking the danger of becoming corrupted by power and so losing the very qualities he seeks to defend. The Christian must be in the place where decisions are made.

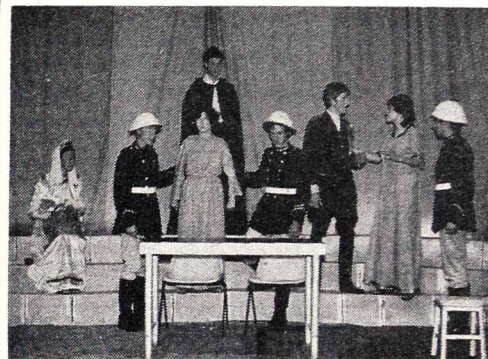
And herein lies the dilemma. It is not just the clergy but the members of many professions who until recent years would have given far more of their time dealing directly with persons but are now involved in administration and organisation. So I find that I ask myself the question "Do I visit Mr. and Mrs. X because I suspect that they want my advice and help as a priest about some matter or do I give time to a committee which is endeavouring to make the machinery of the Church work better?" If I spend all my time with people it means that the machinery of the Church creaks ever slower and becomes increasingly obsolete — if I spend too much time working for reform I grow out of touch with the needs of people, and lose that awareness of compassion that is of the essence of the Gospel.

There cannot of course be a clear cut answer. This same dilemma faces a great many people. Anglicans in the General Confession in public worship are accustomed to saying "I have left undone that which I ought to have done and I have done that which I ought not to have done." But precisely what are we to do that we have neglected—precisely what are we to stop doing that we are at present doing? Most people in posts of responsibility are working today under great strain at great pressure. Somehow we have all to show love and yet we must see to it that the structures of the Church and of society at large are so changed that love can be shown more effectively. Where is it that our loyalties lie? Can this tension be resolved?

*John Grimwade*

### The Rev. David Clift

His many friends in Caversham will be interested to know that the Rev. David Clift, now vicar of Arley, was married on August 12th to Mrs. Judy Box. Mrs. Box's first husband died shortly after their marriage in 1965. He had known the Rev. David Clift well for many years. All Caversham readers will join us in good wishes. A honeymoon was spent in Scotland, and Joanna accompanied the bride and bridegroom.



Antigone — seized by Creon's police.

Photo: John Tomlin.

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# DRUG DEPENDENCE by Justine Mair

## PART ONE - The General Position

Last November an article and a picture appeared on the front page of this newspaper with the headline, "This woman is a drug addict—but nobody needs to care." Why nobody needed to care was that the woman was gasping for a 'cuppa' and could be described as a tea addict. Tea contains a stimulant drug called caffeine, but it would require an uncomfortable amount of tea or coffee to provide a large medicinal dose, and this explains why abuse is unlikely.

Nicotine and alcohol also have their addicts. Indeed the latter is the most damaging drug to society we know. The number of known alcoholics in the country is thought to be somewhere in the region of 300,000, far in excess of the total number of dangerous drug addicts known to the Home Office. The article then asked, "In the light of all this are we not just being hypocritical about marijuana?" (Marijuana is also known as cannabis, hemp, hashish, hash, Bhang, Ganga, Kif, with the nicknames of 'Grass,' 'Pot,' 'Tea,' 'Weed,' etc.).

The article concluded, "No-one would pretend that it, (the drug problem), doesn't present very grave dangers, but sensationalism, hysteria and a kind of double-think have led us to talk and act as if we were face to face with a completely new type of menace."

### ATTITUDES

I do entirely agree that our attitudes should change with regard to drug addicts and drug dependence. I am aware that those in authority who deal with this problem show

wide knowledge and understanding. But I think it is the general public, i.e. you and me, who need to increase their knowledge and understanding and get the whole matter into some sort of perspective. What surely is important is for parents, teachers, etc., to have some knowledge of the different types of drug and some knowledge of what is the wise thing to do if they discover a child has been obtaining drugs or experimenting with them. An outright hostile or antagonistic approach will make the child or young person close up like a clam, and the parent, teacher or friend will not be able to get through to them to help them. I think we have to face the alarming fact that many of our children, even quite young ones, know a great deal more about drugs and the drug situation in their district than their parents.

*We publish this month the first of two special articles about drug dependence. Next month in her article Mrs. Mair will discuss the local position in regard to drug taking.*

Apart from the reaction of disgust and disapproval, another attitude sometimes encountered in young and old is, "I don't want to know anything about it," and mentally shovelling the whole matter under the carpet and pretending the problem does not exist. Some people feel the same kind of false shame at the thought of a case of addiction in their family as used to be felt towards a case of mental illness.

By being ignorant and giving into blind panic, parents are not likely to be helpful should they discover one of their children has become an addict. In many cases of serious drug addiction one of the tragedies and great barriers to rehabilitation after hospitalisation is the rejection of the patient by his family. I say 'patient' advisedly because someone who has become dependent on a drug dangerous to his physical or mental health should be considered medically sick. One of the great problems is how to persuade them to undertake a cure. No cure is likely to work unless undertaken willingly.

### AMPHETAMINES

These are probably the commonest drugs abused today because they are too easily obtainable and relatively cheap—about 1/6d. to 7/6d. per tablet, I understand. The amphetamine drugs are Dexadrin, Benzedrin and Methedrine, with the nicknames of 'Pep-pills,' 'Sweets,' 'Dex,' 'Benny,' 'Black Bomber,' 'Purple Hearts,' 'French Blues,' etc.

All these are stimulants resulting in excessive elation, nervous excitability, wide-eyed sleeplessness, inability to relax, talkativeness, truculence, aggressiveness, etc., etc. Obviously, if the human body is excessively over-stimulated or over-stimulated for any length of time, a reaction will set in resulting in extreme depression and a dangerous degree of fatigue.

### MARIJUANA

This comes in the group of drugs causing changes in perception known as Hallucinogens. To return to the point about being hypocritical about marijuana. Some people think this ought to be legalised. There are, however, three strong counter-arguments to this:—

- (1) Too little is yet known of its mental and physical effects on the human body. Its use should surely be restricted until scientific research has established the true nature and both the short and long term effects of the drug. (A Committee set up to advise the Home Secretary on drugs in Britain has recently advised rejection of legalisation for this reason).
- (2) Experts in the narcotic field worry lest marijuana for some becomes a bridge to the hard drugs known to be truly dangerous. The same people from whom marijuana is obtained may suggest to the purchaser they try something a little more powerful: in ignorance perhaps they agree, and actual dependence on this type of drug can happen very rapidly indeed. Some workers in this field claim, for instance, that heroin addicts have usually tried marijuana though only a small proportion of marijuana users progress to heroin. Many marijuana users have expressed profound horror at the consequences of heroin abuse.
- (3) Legalisation would break international agreements on drugs. (I have singled out the amphetamines and marijuana alias cannabis as the two drugs we perhaps hear about most constantly. There are of course many others, some of which are known to be more dangerous).

### STATISTICS

I think what has alarmed the authorities and made the general public apprehensive, if not at times hysterical, has been not only the general increase in the number of addicts to dangerous drugs who are known to the Home Office, but the different age groups into which the chief number of addicts now falls:

In 1959, of the 454 addicts known to the Home Office, there were none under 20 years of age, and of this total 43 per cent were male.

In 1967, however, the total number known was 1,729, with 395 of that number under 20, and 73 per cent of the total male.

These figures are said to reveal only 'the tip of the iceberg,' but they do show trends. As you see, compared with alcohol addiction, the figures are small. What people are quite rightly concerned about is that these figures should remain small and should not continue to escalate.

Prevention is, therefore, better than cure. Towards this end, greater knowledge and understanding of the problem is required by parents, teachers and the young themselves. Such health education should be presented in a manner that encourages the development of a sense of social and personal responsibility, rather than a sense of fear. Cures can be made in hospitals, but it is the crucial period of aftercare and rehabilitation which nearly always determines whether a cure is permanent or not. This period of rehabilitation is lengthy and can take as long as a year. In this respect, girls are luckier than boys in that many of them can obtain rehabilitation at Spelthorne St. Mary, where the wisdom and experience of the Wantage Sisters manages to produce some remarkable results. Similar facilities for the rehabilitation of males are not sufficient for the need. This is a calamity and I hope money will somehow get raised, as without proper aftercare, the dangers of former addicts becoming recidivist are great; sometimes they last only twenty-four hours after leaving hospital, sometimes only a week.

### TYPES VULNERABLE

Addiction does not appear to be confined to any one social class or income group. The intelligent person from a moderately stable background may experiment with drugs for a short time, but is usually well-balanced enough to realise the dangers and pull out.

It appears to be the weak characters, the insecure personalities, the young people from broken homes, who succumb most easily. It is this type that can be enormously helped and supported by understanding young people of their own age. In parts of the country this is now happening—young people easing their contemporaries off drugs or helping in the work of rehabilitation.

(Material for these articles has been obtained from: "Drug Dependence" by Dr. Antony J. Wood, obtainable from the Bristol Council of Social Service at 2/6; "Drugs"—APA Publication No. 1, obtainable at 3/- from APA, St. Anne's House, Dean Street, London, W.1.; a leaflet, "Advice to Parents—Hints upon Drug Abuse," written for APA by Dr. Dale Beckett, Consultant Psychiatrist, Cane Hill Hospital; a lecture by Dr. Caruana, Deputy Director of the Central Council for Health Education, to the Quorum Club in 1966. I am grateful to a local Doctor who read both articles, made some constructive comments and gave me great encouragement).

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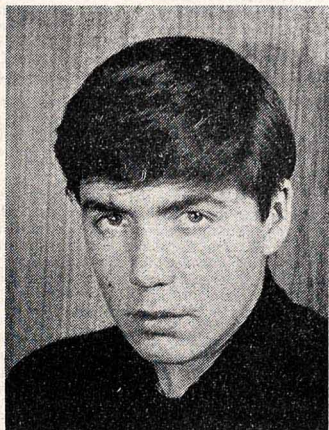


# Caversham Abroad

## VOLUNTARY SERVICE OVERSEAS

Three young men from Caversham are amongst the sixteen volunteers from the Reading area who are at the beginning of a year's work in under-developed countries. They have gone overseas under the auspices of V.S.O., and during the coming year we hope to be able to publish news of their activities.

Christopher Burgess, (18), of 97 Woodcote Road is teaching English, Mathematics and Rugby at the Malaha High School on the island of Rotuma. Some people call Rotuma, which is 400 miles from Fiji, and 300 miles from the Gilbert and Ellice Islands "the most beautiful island in the Pacific". In his spare time Christopher does a lot of swimming off the magnificent coral reefs. There are 3,000 islanders—only six of whom are Europeans. The only means of communication with the outside world is by sea; a ship calls once a month from Fiji. Before he left at the beginning of August Christopher was asked if he was afraid of isolation. His reply was "I have no fears. It'll be a



Christopher Burgess

wonderful change, but perhaps my views may alter." His predecessor, another V.S.O., has asked to stay on for an extra 3 months—and so the outlook for Christopher is decidedly favourable.

He will be missed at the St. Peter's Sunday night discussion group. In a recent letter he said he was enjoying time spent at a thriving Methodist Youth club, and he was looking forward to visiting Fiji during the Christmas holidays.

Brendan Casey, (18), of 157 Henley Road, who joined the police in January 1968, is teaching Physical Education and Games at Camperdown High School, Kingston, Jamaica. Brendan's family have been connected with St. Anne's Church for a long time. It was at Hugh Faringdon School that he made his mark in sports and athletics. The desire to keep fit, and a feeling that "someone ought to be around to keep law and order" led him to apply to enter the Police Force. Three weeks after his first term at the Metropolitan Cadet Training School at Hendon he came top in a Local Borough Youth Speaks Competition.

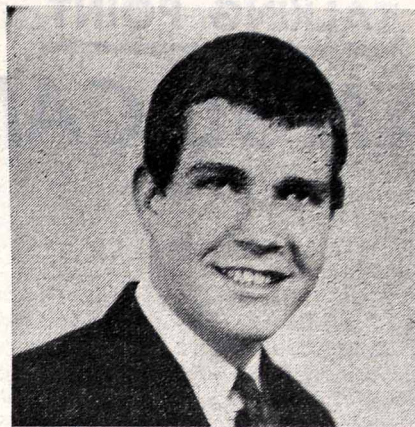
Brendan finds the pupils to be very lively. He is living with the family of a Jamaican Superintendent of Police, and at first found the food—"yams, bananas, mangoes and spices and that sort of thing"—rather rich. There are 30 other V.S.O.s in Jamaica; ten of them are teaching in Kingston and twenty are working in rural projects.

Frank Gray, (21), of 45 Sheridan Avenue, was still in Caversham at the beginning of October, waiting to be sent to Laos. His degree in Engineering Science obtained at Exeter University has qualified him to be a graduate Volunteer working for Laos Radio.

He was expecting to be based at the new radio station in Vientiane, the capital of Laos, and sent to other radio stations in the British Embassy plane. Laos is very under-developed. There are no railways, and virtually no roads.

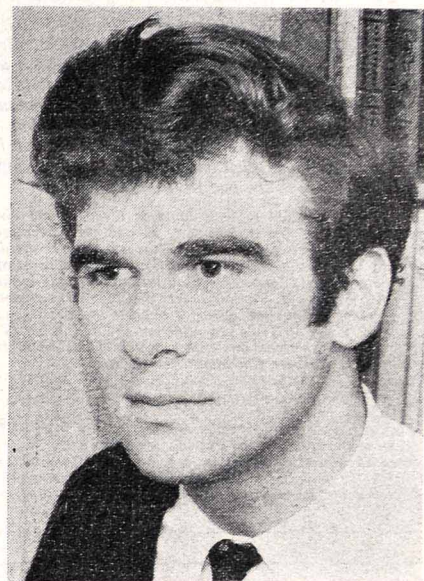
Any language problems? Frank said "I'll have to know French for technical purposes and Lao when I want to speak to the locals". There are 9 teacher volunteers already in Laos, and Frank will be joined by another radio technician volunteer. Why did he want to join V.S.O. "At University I enjoyed my contacts with overseas students. I was Overseas Secretary of the Christian Union at Exeter, and I was involved with an Inter Varsity Fellowship/British Council scheme for meeting newly arrived overseas students in London". Frank and his family have for many years been connected with the Hosier Street Chapel in the centre of Reading.

The Rev. John Crowe, an ex-volunteer, is a member of the Reading V.S.O. Committee, whose task is to keep in touch with Reading volunteers in the field, help to recruit new volunteers and do something to raise money towards the total of £160,000 V.S.O. has to find during the coming year. The Government has paid 75 per cent of the cost of sending this year's 1,600 volunteers overseas. The remaining 25 per cent is V.S.O.'s responsibility. Anyone interested in learning more about V.S.O. should get in touch with a member of the local committee or with V.S.O. H. Q. 3 Hanover Street, London W.1. J.Y.C.



Brendan Casey

Photo: John Tomlin.



Frank Gray

## YOUNG PEOPLE VISIT HOLLAND

There were seven young people from Caversham in the Amethyst party this summer which visited Den Dolder, Utrecht. The Amethyst Club, as many people will know, is run by the Reading Temperance Society of which many Caversham people are members. These young people were drawn from St. Peter's Church, Caversham Heights Methodist and Caversham Free Church, joining a party of 38 from all Churches and no Churches. They joined young members of the Dutch Reformed Church in visiting places of interest, swimming and sports parties and rambles, as well as a number of very successful and interesting discussion periods. These were on the widest possible basis and included Communism, Alcoholism, the Colour problem, Sex before marriage, cigarette smoking, religion and the Christian Church.

Under the leadership of Fred Jackman, the secretary of the RTS, and his wife Betty, together with Dr. Bill and Geraldine Geers as junior leaders, there were plenty of opportunities for every kind of activity, including dancing, folk singing, a reception by the Mayor of Zeist and a visit to a soft drink bottling factory.

There were house services on the two Sundays, taken care of by the Rev. T. Hewitt of Tokers Green Congregational Church, who is President of the Amethyst

Club, and members also attended the Dutch Reform Service at Bilthoven and the Salvation Army Service at Utrecht. Total cost per person came to only £21 for a two-week trip.

Plans are already being made for the 1969 holiday, when it is hoped to visit the Belgian coast, with trips to Paris, Brussels and the Ardennes.

The Amethyst Club is an open organisation and welcomes enquiries from all teenagers. The Youth Department meets for coffee every Monday evening in the basement at Palmer Hall.

## Family Re-union Part 2

Last summer Mr. and Mrs. Bushfield of Chilern Road were hosts at a family re-union at Caversham Bridge Hotel. This year they travelled from Caversham to Canada and the U.S.A. for another re-union. They were present when their nephew, William Ryan, took his final promises as member of a lay order in the Roman Catholic Church at Combermere Ontario. His mother, Mrs. Dorothy Ryan was also present. There was another tie with England as Deirdre Burch whose mother lives at Whitechurch Hill, was taking her final promises at the same time. Many priests were present in the sanctuary including the Anglican one in Combermere. Later all returned to Madonna House for lunch followed by an impromptu sing-song in the gardens. Dinner at 7 p.m. (Canadian goose and all the trimmings) wound up a memorable day for Mr. and Mrs. Bushfield.

## News from Down Under

Friends of Eric and Sally Harney will be interested to hear that they have been admitted to the Order of St. Stephen by the Methodist Church of New Zealand. Sally's mother, Mrs. Green of Ardler Road, Caversham, showed us the Citation, from which the following extracts are taken.

The Order of St. Stephen is an Order of voluntary and sacrificial service within the Methodist Church of New Zealand through which young people are able to offer their services to Christ and the Church for one year without remuneration. Eric and Sally Harney now join this Order as its 73rd and 74th members. They entered their service from the Auckland Central Mission in October 1966. They were appointed to Tonu in the Bougainville - Baka District, where Eric acted as assistant engineer, and Sally taught in the day school. Later they were transferred to the District Office at Munda where, to meet an emergency, they looked after the business side of the mission work.

The Citation, which is signed W. F. Ford, Director, Methodist Department of Christian Education, concludes thus:—On behalf of the whole Church, and especially on behalf of their fellow members of the Christian Youth Movement, we thank Eric and Sally for their service, and congratulate them on being admitted into the Order of St. Stephen.

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## TALKING POINT

# ANGLICAN—METHODIST UNITY

A Methodist Minister's Viewpoint

by Ewart Wright

The Christian Church may be defined as the company of people who acknowledge Jesus Christ as Lord, and who share His Spirit. This being so, it is true to say that there is in fact already a real unity among Christians, whatever label they wear. They share the same Spirit of their Lord, and are, therefore, one in Him. It is their task to guard this Spirit-given unity, and constantly to be wary of marring it or breaking it by reason of human sin or weakness or ignorance.

Christians ought to express this "invisible" unity in an outward form, which a largely non-Christian, divided world can recognise. This expression need not be a union of organisation or of church order. It could well take the form of an army of Christian soldiers, each denomination representing a different regiment in that army, but each recognising the validity and necessity of all, and each being inspired with the same spirit and purpose, and all living and acting in obedience to the one Divine Commander.

Surely it is possible to have unity in diversity and diversity in unity. Some of us find it difficult to support the contention that denominations are essentially sinful ("the sin of our divisions"). Historically God has blessed denominations in the spheres of missionary endeavour, and the ecumenical movement itself is the outcome of that endeavour. Varying orders of Church government and modes of worship can—and do—give richness and depth, and help to satisfy the needs of God's very different children. What is sinful is the spirit of rivalry and intolerance, which claims or infers "We are right, we are proper Christians; you are not!"

## FINDING A WAY

For years now Anglicans and Methodists have been striving to find a way to express their growing sense of unity in one new organised structure. The hope is that the other Communions will join in as the building of it proceeds. The scheme which seeks to effect this has been drawn up by the Anglican-Methodist Unity

Commission, and is published under the title "Anglican-Methodist Unity 2. The Scheme" at a cost of 10/6d. It is a weighty and a scholarly document of 187 pages and consists of 23 sectional headings. If we are to come to an informed decision, both Anglicans and Methodists, clergy, ministers and laymen, simply must learn exactly what is proposed for our two Communions. This means a detailed study of "The Scheme." And time is fast running out. D-day isn't far away. The Scheme must be judged upon its merits and de-merits. Emotive salesmanship, for or against, is to be deplored. The Unity Commission has done an excellent job, within its terms of reference. Its findings and proposals are before us. We are being asked to make a judgment upon them.

None of us ought to be influenced by the unwarranted statement that, if in all conscience we find this particular Scheme unacceptable, then we are frustrating the Will of God, and hindering the Work of the Holy Spirit. God may well be beckoning us down other ways in order to bring about a richer and more fruitful union. And we must keep our nerve in this as in all things.

Let me share my concerns with you as I strive to make a rightful decision upon the proposals before us.

## THIS SCHEME

I AM CONCERNED at the confusion already apparent in both the Church of England and in Methodism. Sincere people are perplexed. Men and women, whose standing, devotion and learning are beyond question, are taking opposite sides. This Scheme is divisive, and it is clear that its adoption will NOT result in one new organised structure embracing all Anglicans and all Methodists. There is every likelihood that the outcome will be at least three denominations instead of the present two, namely, the new "united" Church, a continuing Church of England, and a continuing Methodist Church. In addition many people will transfer their allegiance away from both Anglicanism and Methodism. Moreover, relations will grow more and more strained, where now there is a growing amity and brotherly love.

I AM CONCERNED at what is at stake, especially for Methodism. It is not merely a question of whether clergy and ministers are to be called presbyters or priests. Deep matters of doctrine and pastoral action are involved.

I AM CONCERNED that a scheme for unity should be based upon the sound foundation of truth and mutual love, rather than upon the deliberate ambiguity of the Service of reconciliation.

I AM CONCERNED that, while Methodism is said to be part of the Body of Christ and its ministers to be true ministers within that Body, it is regarded as being essential for Methodist ministers to accept episcopal laying-on of hands before their ministries, especially at the Lord's Table, are recognised as valid ministries. We do not question the validity of Anglican Orders. We are only sad when Anglicans question the validity of ours.

I AM CONCERNED because, if we adopt this Scheme, I shall have to hedge round the Lord's Table with conditions which seem external and legalistic. "Open Communion" would have to go, and many sincere Christians might have to be refused the means of grace. The invitation to "all who love the Lord Jesus," irrespective of their denomination, could not continue to be given.

I AM CONCERNED because it would mean that the discretionary powers I now have, as a Methodist minister, with regard to the marriage in my Church of divorcees would have to go in favour of the exercise of a more rigid and less humanitarian (if not less Christian?) discipline.

I AM CONCERNED because the Scheme seems to perpetuate that very exclusiveness which insists on one particular form of Church order being the only valid and possible form for any proposed united Church. The insistence on the invariableness of episcopal ordination of ministers for the future surely reinforces the barrier which will prevent all the non-episcopal churches (including the other Free Churches and most of world Methodism) from joining in any wider scheme of union.

ABOVE ALL, I AM CONCERNED for the advancement of the Kingdom of God which the Church exists to serve. The question we have to ask ourselves is simply this "Will this particular scheme for union best serve the interests of the Kingdom of God in the world?" Many will doubtless say "Yes." Others, equally sincere, equally zealous for the Cause of Christ, will think it wiser for all the Churches to go on thinking and praying and working together until we can see more clearly, and until a scheme of union is evolved which will command the happy, honest, and unreserved support of the overwhelming majority of clergy, ministers and people of all denominations.

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## RESIDENTS' ASSOCIATION

The monstrosity erected in Surley Row, that once beautiful rural spot, for the purpose of garaging cars, has evidently shocked even the planning committee who at the request of the Residents' Association, went to see for themselves what they or their predecessors, in what one can only hope was a fit of aberration had once allowed to be passed. Really the best thing to do would be to knock it down and start all over again but the planning committee apparently felt unable to take such an unprecedented step and have instead decided to screen it, or at least attempt to, with trees and shrubs and to landscape the area around. It remains to be seen how successful this will be. It could mean the spending of a considerable sum of money with no effect.

## TOWN CLERK

In a letter to the Residents' Association, the Town Clerk expressed the hope that although the character of Surley Row has been much changed, the new development, when completed, would be seen as an example of good planning of its kind. Maybe it will, but the fact remains that the overcrowded South-East, as the Editor said last month, can ill afford to lose such gracious and rural areas as Surley Row once was.

## GROVE HILL

The Residents' Association has been fighting long and

hard to prevent large sums of money being spent on urbanising Grove Hill but in spite of our efforts, this also will go the way of Surley Row. Too many decisions appear to be taken absent-mindedly, probably at the end of a crowded agenda, and then defended tooth and nail in the face of overwhelming argument against them.

## OLD BATTLE

Another old battle is having to be opened again. The smell from the peanut factory, which certainly had diminished in the late summer, returned in the early autumn, as bad or even worse than ever. We are asking the Ministry of Health to look into this.

We also hear that some residents in the Westfield Road area have been unable to sell their houses because prospective buyers have been warned of redevelopment. Will anyone experiencing this, please contact us?

## MRS. CLIFTON

Lastly, we are very sad to report that our secretary Mrs. Sheila Clifton, has had to resign owing to ill-health. It is going to be difficult to replace her. Her alert mind, her courtesy in dealing with multitudinous inquiries and the beautifully typed letters that she sent out on our behalf have done much to establish our association in its short life as a vital part of the life of Caversham. Until her successor is found, the members of the Executive Committee will share the secretarial work amongst themselves and the Association may be contacted by telephoning Reading 72300 or via any committee member.

M.C.

## BLenheim ROAD CHRISTIANS

The Blenheim Road Ecumenical Group has continued regular meetings since starting in the beginning of the year. Composed of Anglicans, Presbyterians, Roman Catholics and Methodists, we have found these get-togethers invaluable in our attempts to understand the problems of unity in all its aspects. The various forms of Church administration and worship have been discussed and as a greater help to this understanding we have as a Group visited each others' Churches to "sample" the types of Services. We are hoping to receive visits from various Ministers and to date the Reverend Roger Packer has joined in one of our gatherings.

Arising from our deliberations, we have felt that the mechanical or administrative side of Union (as distinct from Unity) still presents problems going into the future. Consequently we have decided that we ought to be considering further steps towards greater unity of action at our local level. We hope to report further on this at a later date.

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# POSTBAG

## Change and Progress

Dear Sir,

The October edition of the 'Bridge' showed once again that this publication has no place in our forward-looking modern society. Not only do we have the usual sentimental twaddle from the Residents' Association, whose thinking is so archaic that it would rate a couple of ancient uneconomic cedar trees above a ten-storey block of ferro-concrete living units, but now the Editor joins in with 'Change and Decay', an old fashioned diatribe on charm, character and public services.

Charm and Character? What is the price of charm? What is the statistical value of character? Progressive planning cannot accept such meaningless phrases. The new exciting high density living of the seventies demands the developing of standardised living, shopping and office units, free from the interference of local busy-bodies who cannot understand what is for their own good.

As for the overburdened social services, surely even the editor must know that these have largely out-lived their usefulness. Positive-thinking people no longer expect spoon-feeding. They prefer to pay their way rather than to accept the charity of subsidised services. The rushing to doctors and hospitals with every little ache and pain is giving way to the more extensive use of our excellent private pharmaceutical services. Private education is available to all who are not too mean to pay for it. The new credit facilities which bring two-car living within the reach of all, are obviating the need for public transport. A drainage system appears to be the only community service still needed and this works perfectly except after rain. Overflowing sewage in Hemdean Road and roads flooded from blocked-up drains are rare phenomena.

For those still unprepared to buy their independence by foregoing a few little luxuries, are the public services really so poor? Free dental treatment is still available if appointments are made six months ahead; even emergency treatment can be arranged in a matter of weeks. Our free education service offers nursery schools to all with the foresight to register their new-born babies on the waiting list. Our free primary school classes are all under 50 and for the secondary school

child there is an excellent public transport system for those prepared to get out of bed early enough to use it.

Eleven-year olds in Lower Caversham can reach any school in the borough by walking a mere mile to the terminus and need not leave home until 7-30 a.m.

Similarly in the Heights, by walking to the terminus and paying the extra fare schools can often be reached in less than an hour. The return journeys are easier still. At the moment no Caversham child is spending more than three hours a day travelling. Even in a decade when the local in-filling developments are complete, it is anticipated that all children leaving home by 6-30 a.m. will reach school on time as all older pupils will by then have their own private transport.

The chaos of the roads has been over-exaggerated. On wet Monday mornings cars in Gosbrook Road never wait for more than twenty minutes. In thirty years time, when the uneconomic housing and family-shopping buildings now cluttering up central Caversham make way for our new road and river bridge network, the problem will be solved. In the meantime motorists, like the schoolchildren, must be prepared to spend less time sleeping and to make an earlier start.

Fortunately the majority can adapt to the new way of life. They do not support the petitions, the meetings or join the associations, to obviously they welcome the changes. The Editor, in attempting to ferment agitation and protest is doing a disservice to the community.

Finally, may I recommend to the Editor the excellent Church magazines published in other areas. In dealing with the absorbing matters that they understand—Mothers Union, Junior Sales, scouts' outings and Church flower arrangements, they leave the details of the future to the highly trained, depth-researching, statistically analysing experts and developers, who obviously know what is best for the masses.

PRO BONO PUBLICO  
Caversham.

Dear Sir,

One expects sensationalism, and often associated with it a degree of inaccuracy, from the secular press, but I do not think that the religious press should indulge in this.

I refer to the photographs and captions on the editorial page of the September issue of 'Caversham Bridge'.

There are many of us who have reservations, and indeed disagreement with the implementation of the plans for the widening of the stretch of Surley Row from the junction with Rotherfield Way to its junction with Grove Road, but the facts must be presented accurately to the public.

The caption of the first picture you show "Before . . . Surley Row a few months ago" is incorrect, unless your interpretation of "a few months ago" is a very broad one, for the widening of that particular stretch of Surley Row was begun about a year ago. Similarly, your caption to the second picture, "After . . . Surley Row as it now is", is equally incorrect, for the photograph you reproduce is of the widening scheme as it was before the final surface was put down and the footpaths

# WORLD POVERTY MEETING

There were many Caversham faces to be seen at the World Poverty Meeting held on September 26th at the Great Hall of the University, and attended by well over 700 People.

Mr. Derek Barnes, the organiser of the meeting, must be congratulated for the excellent publicity prior to the meeting, and for the imaginative and detailed organisation of the meeting itself. With his band of helpers he arranged closed circuit T.V. to relay the proceedings to the 150 people who were in the Buttery, huge wall charts advertising different books about development, 3 bookstalls and an impressive pile of pamphlets on everyone's seat to greet them on arrival. A large number of local civic and religious dignitaries had accepted Mr. Barnes' invitation to be present.

## RURAL POVERTY

Mr. Leslie Kirkley, Director of Ox-Fam, was the Chairman. He first introduced Dr. E. F. Schumacher who spoke in a most impressive way about the facts of world poverty and the way to tackle it. He said that the problem was basically one of rural poverty. Urban poverty resulted from the huge influx of rural people into the ever-increasing slums of the towns—driven there by poverty and hunger in the rural areas. What was needed was simple, basic "intermediate technology"—not expensive equipment. In countries where capital is short and labour plentiful the great needs must be met with realistic low-cost, labour-intensive solutions—e.g. water, power and low-cost building. Somehow the knowledge of how to help people help themselves must be communicated to the rural areas, and not kept locked up in the towns. A town like Reading would have much to offer . . . people to act as administrators, business men to help under-developed areas start to make profits, and research students to work out ways in which intermediate technology could be applied.

## OUR RESPONSIBILITY

Mr. Frank Judd, M.P., the second speaker, gave a broader perspective from a more political point of view. He stressed the tremendous disadvantages under which the under-developed countries were labouring—the adverse trade balance, the population explosion, and the lack of capital. He pointed out that there were three reasons why the developed countries should help: there was the moral argument—"The poor and the oppressed must be helped; there was the strategic argument—"Remove poverty and ignorance, the breeding grounds for war and possibly the destruction of the world"; and there was the economic argument—"If we in the West don't help the poorer countries to get rich they won't be able to buy our goods, and so we'll be cutting our own throats". At present the people of Britain, short-sightedly, would vote against aid if they had the chance. Mr. Judd appealed to his audience to talk about world poverty and convert their fellows to accepting the need to help the poorer countries.

## FUTURE PLANS

There followed a period of questions during which everyone was invited to fill up a

completed, and this work was finished in July/August this year.

I write to you in these terms, not to justify the project for the widening of this part of Surley Row, but to call attention to inaccuracies to which I feel "Caversham Bridge" should not have been party.

Yours, etc.,

W. L. Stansfeld-Taylor,  
2 Russet Glade,  
Emmer Green.

card to see whether there was a desire to follow up the ideas of the meeting in study groups to be held during the winter months in preparation for a day conference on February 15th, 1968. Anyone in Caversham who wasn't at the meeting, but who would be interested in taking part in Caversham study groups should get in touch with the Rev. J. Y. Crowe (Reading 75152).

J.Y.C.

## She brings your 'Bridge'

Mention the name "Mrs. Martin" to people who live near her in St. John's Road and in all probability you will just get a blank look. "But you must know Audrey Martin!" "Oh, I know who you mean—Audrey Terry, that was. Oh yes! Of course I do, we went to school together."

Audrey she was, Audrey she is, years after her marriage. Not the strongest of people physically, Audrey has served the people in her neighbourhood well for many years, worked hard in preparation for St. John's annual bazaars, and is now enthusiastically involved in the House Church in St. John's Road.



Photo: John Tomlin.

Mrs. Audrey Martin delivering "The Bridge" to Mrs. W. Hulse.

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## ST. PETER'S KEEPS HARVEST

The Harvest Festival was whole congregation, and not marked this year by an original service written by the children of the Sunday school. In addition to the usual harvest themes they enacted a variety of daily occupations. Later the children themselves visited many old people in the district to take them baskets of fruit and eggs. The social committee were responsible for the excellent arrangements of the harvest supper, and a cleverly contrived African hut that had been erected on the stage created much interest. Films of Zambian life were shown. It was a particularly welcome feature of the evening that so many new members of the congregation were present.

**Off to college**  
Early in October the annual exodus to college of many of the younger members of the congregation took place. Two servers John Fennell and Andrew Lorenc will be much missed. Annette Hill and Julia Graham who have helped with the work of sacristan have gone to the universities of Durham and Kent while Elizabeth Glen's voice is now missed from the choir—she makes the rather longer journey each term to Londonderry. St. Peter's has been well served by these five—now it is up to an even younger generation to replace them.

**Mrs. Lewingdon**  
For thirty-five years Mrs. Lewingdon has been responsible for seeing that the choir surplices are washed regularly. She has taken a pride in seeing that each year at Christmas, Easter, St. Peter's Day and the Dedication Festival there has been a clean set of robes ready. For the last ten years she has also seen that the clergy were provided with clean albs and surplices. Now she feels that it is time she made way for someone else. The

### St. Peter's Wives

The Annual General Meeting will take place on Tuesday, November 12th at 8 p.m. in Church House. Nominations are required for the three new committee members. The membership of the group continues to grow but new members are always welcome. Mrs. B. Lightowler. Tel. 74420 can supply further information.

### The Mothers Union

At the September meeting Mrs. Peggy Coome was admitted as a member. In October a Harvest tea was held and a number of elderly people entertained as guests. A number of the branch also visited Task Six exhibition in October. The Annual General Meeting is in Church House on November 12th at 2-30 p.m.

## Golden Jubilee

Canon H. H. Nash, rector of Caversham until 1962, celebrated the Golden Jubilee of his ordination to the priesthood on St. Matthew's Day, September 21st. A number of old friends, including Mr. and Mrs. K. Brow, Mr. and Mrs. B. Butler, Mr. W. J. Eves and Mr. R. J. Brind were present at Bray parish church when he celebrated the Eucharist that morning and the vicar of Bray, the Rev. S. Doran, formerly priest in charge at St. Andrew's arranged a breakfast party after the service. Greetings were sent to Canon Nash by the Bishop of Oxford, the rector of Caversham and other friends.

## THE BISHOP OF OXFORD WRITES--

*"I believe in the Communion of Saints". The familiar phrase in the creed reminds us that as Christians we belong to a great company of people far bigger than the Church as it exists in the world today. "Communion" here means a closely-knit body, "a company of people held together by what they share in common." We share our faith and all the gifts of God's grace in Christ with all other faithful people now living, but also with those who have gone before us and are now at rest. Christians, living and departed, are one fellowship in Christ. The Church to which we belong includes them all. Those we usually call "saints" are simply the heroes, the outstanding servants of Christ in past ages. They are still living members of the one body of Christ to which we belong. They join with the Church on earth in the prayer and worship offered to God the Father through Jesus Christ, our High Priest.*

*In days of rapid change, our thoughts naturally turn more often to the future than to the past. But as Christians we inherit from the past not only our faith but a vast company of companions, some ordinary Christians like ourselves, some saintly men and women who have in a great variety of ways given themselves with heroic dedication to the service of Christ in their own day. All these, whether saints or very imperfect Christians, are not just figures of the past, still less "dead and gone". They are now our companions in "the Communion of Saints", in the fellowship which is the blessed company of all faithful people. Those we call in a special sense saints can, by the example of their own victorious lives, give us encouragement and inspiration. As we try to pray and to serve our Lord a little more faithfully, it is good to know that we are surrounded by this great cloud of witnesses, who belong together with us to Jesus, our Saviour and Lord.*

## ST. JOHN'S NEWS

### St. John's Dedication Festival

This will be celebrated with a Sung Eucharist at 7-45 p.m. on Friday, 4th November. A Social evening, in St. John's Hall, will follow the Service.

### The Autumn Fayre

We are holding our annual bazaar on Saturday, 9th November, opening time 2-30 p.m. Come and stock up with cakes, groceries, green and otherwise, mainly otherwise! Christmas presents; enjoy some refreshments, entertainments and meeting old friends. Contributions to the stalls and offers of help welcome, please get in touch with Mrs. Gillett, 150 Henley Road.

### The Migration continues

A few weeks ago, Robin and Susan Smith left Caversham for their new home near Brighton. While they lived in Caversham, they both delivered the "Bridge", Robin sang in the Choir, acted as Stewardship Recorder, and served on the Evangelistic Working Party, and Susan not only gave him a lot of help in dealing with the Planned Giving work, but from time to time did secretarial work for St. John's. Not content with their contributions to St. John's, they maintained their allegiance to their former Churches.

More recently Brian Gardner married Joan Blake and has completed his move to Marlborough. For some months he lived there mid-week returning to Reading for week-ends. Although Joan's parents' home is in Addlestone in Surrey, she is Susan Taylor's cousin, and so has links with this District in her own right. Brian has been assistant organist, a member of the Choir, has assisted running the Scout troop, and was licensed by the Bishop to assist at Communion.

The latest to move away are the Gregers of South View Avenue. Sonia starts work as a

lecturer in Philosophy and English Literature at the College of Further Education in Crewe this term. Karl and their son Jan are joining her as soon as they have completed their arrangements. Karl and Sonia have both made their marks in St. John's. Karl has been a Stewardship visitor, sidesman, member of the Evangelistic Working Party and of a House Church, as well as keeping wicket highly competently in several cricket matches for St. John's. Sonia will be remembered in St. John's above all for the two quiet evenings she conducted there, and for a fascinating evening she gave the Men's Fellowship on art appreciation. Less known, but much appreciated were her leadership of Bible Study Groups, a House Church, and her contributions to planning the special Sunday Evening Services. Her chief sphere of influence has been outside St. John's: and whether in W.E.A. classes, teaching in a Girls' Grammar School, working in the University as a research student or amongst her circle of friends, people have been aware of the influence of the Holy Spirit working through her.

Over 20 people from St. John's attended the ordination of Jim Swift on September 29th, to wish him, Connie and Hilary well in their new life at Oxford.

The debt of St. John's to all these people is obvious from the list of the contributions they have made, quite apart from those things that cannot be listed, but one cannot help wondering what, if anything, they have taken away from St. John's to share with others. Sad though it is to see so many friends leaving, if we move on enriched, and are then encouraged to share our experience and insights in the community to which we move, then these frequent moves could lead to a great enrichment of the different communities in which we live, worship and work.

## BAPTISTS' HARVEST THANKSGIVING

The Harvest Thanksgiving Services at the Baptist Church were held on Sunday 29th September, and were conducted by the Minister, the Rev. L. S. Lewis. Gifts of flowers, fruit and vegetables were used to decorate the Church and formed a fitting background for this Festival of Praise. The members of the Junior Church were present at the morning service and in the afternoon a children's service was held at which the children presented their gifts and Mrs. E. B. Wright was the speaker.

During the evening service, Maunders' Cantata, "Song of Thanksgiving" was rendered by the choir with Mr. B. A. Evans conducting. The guest soloists were Mrs. Gwyneth Harvard and Mr. Maurice French, other solos being sung by members of the choir. This service proved to be an inspiration to all present. On the Monday evening the Harvest Supper was held in the West Memorial Hall and was attended by a large number of members and friends. On this occasion, the Rev. E. B. Wright was the guest speaker.

Most of the Harvest produce was packed and taken to elderly and sick friends, the remainder being sold and the proceeds together with the profit from the Supper, amounting to some eleven pounds, given to Oxfam.

## THE MARIAN GROUP

The Marian Group met again after the Summer break on Tuesday, 17th September, to hear Mr. and Mrs. J. Hardy give a most interesting talk about the year they spent recently in Canada and the U.S.A. This was accompanied by many beautiful colour slides.

On Thursday 7th November the Group is visiting the Progress Theatre in Reading to see "Trelawney of the Wells."

On Sunday, 17th November, a Retreat will be held at St. Gabriel's Convent, Cold Ash. On this occasion members will meet at St. Anne's School at 10-30 a.m. and transport to and from Cold Ash will be organised in members' cars. The Retreat, which will be conducted by Father Jerome Hodkinson, O.S.B., of Belmont Abbey, will start with Mass followed by a talk about "God and Prayer". After lunch there will be discussion about the changes taking place in the Church and the ways in which they affect us. There will be opportunities during the day for private talks with Father Jerome, Confession and Meditation. Tea will be followed by Benediction and the Retreat will end about 6 p.m. The charge is 12/6d.

Any ladies in the Parish who would like to take part in either event will be most welcome. Please contact the Secretary, Mary Higon, at 34 Courtenay Drive, Emmer Green (Tel. Reading 73266), as soon as possible.

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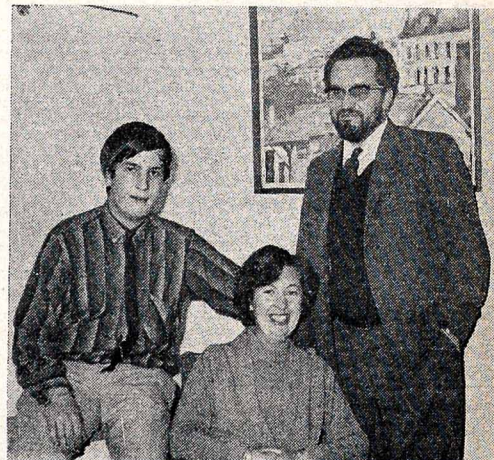
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# Round the Clubs

CAVERSHAM BRIDGE, NOVEMBER, 1968—SEVEN

## HARVEST FESTIVAL AFTERTHOUGHTS

### Caversham Heights Townswomen's Guild

With racy eloquence Miss June Sparey, of the Evening Post, described her recent visit to Vietnam at the September meeting of the Guild and, with a refreshing lack of that political bias which so often bedevils on the subject, Miss Sparey painted a colourful and moving picture of life and death in Vietnam.

Issued with a Priority 3 U.S. Press Card (according to her the travelling facilities of a full colonel!) she visited hospitals and battlefields and army camps. She spent a night on an aircraft carrier with planes taking off at 90 minute intervals all through the day to bombard the mainland. Travelling in a Medevac helicopter she saw wounded men being picked up from the battlefield and taken to hospital, from which experience she spent two days in a state of shock (another reporter on the same trip spent two weeks in a nerve hospital after the experience).

Miss Sparey told of life among the ordinary Vietnamese people who are so used to war that, incredibly, they manage to lead a fairly normal life; she spoke of her liking for them and of the strange incongruity of finding them eating cheeseburgers and American ice-cream

amid all the mysticism of the ancient East.

Miss Sparey spoke of being constantly on guard; of being careful to avoid crowds; of the necessity of keeping ones wits about one to avoid being shot at. She had had amusing experiences too, and had seen beautiful scenery at what must be among the best beaches in the world. But the picture she unwittingly painted most vividly was of a brave girl who had undertaken a journey and seen sights that very few women would care to contemplate.

At the Social Studies Group meeting Mr. Sholl spoke on the history of the Samaritans and told of the work being done to help people in distress. The International Group of the Guild had entertained Mrs. Maria Vieri who had spoken to them on Florence, and of its many museums, and art galleries; and had described some of the damage that had been done to these by floods.

In the September issue of The Caversham Bridge, the concert performed at the Guild birthday party by The New Elizabethan Singers was mistakenly ascribed to The Sainsbury Singers. The Press Secretary wishes to apologise to both groups of singers for this unfortunate mistake which arose through too hasty typing during holiday preparations.

### Reading and Caversham Afternoon Townswomen's Guild

Seven visitors were welcomed at the September meeting of the Guild when the speaker was Mrs. Alice Wedgewood, an American married to an Englishman. Her subject was "The American woman and her world." She explained how the average American woman's way of life is influenced by the modern equipment she has, as a matter of course, to help in the running of her home. She thus has time to devote herself to outside activities both of local and world wide interest. A vote of thanks was given by Mrs. Starkey.

Miss E. Baker, the chairman, then invited members to relate "Two minute tales." These were most amusing.

On August 13th a group of members paid an enjoyable visit to Chiswick Products Ltd. and were much impressed by the amenities provided by the firm for its large staff, past and present.

At the Reading Horticultural Show four members of the Guild helped to man the T. G. Publicity Stall.

It was decided to allocate part of the proceeds from the garden party held on July 17th to the Jim Butcher holiday home at Hayling Island and the Reading branch of the Arthritic and Rheumatism Council for Research.

Classes in Soft Furnishing will have started on September 27th.

The next meeting of the Guild is on October 17th and will be held in the Adult Community Centre in School Lane, Gosbrook Road.

New members will be warmly welcomed and anyone interested may obtain particulars from:

Mrs. P. Tiffen,  
37 Peppard Road,  
Caversham. Tel. 73030.

### Emmer Green Townswomen's Guild September Meeting

The Guild met again in September after a break for the summer holidays. The speaker was Miss Clare Dover, from the Daily Telegraph, who spoke on 'Atomic energy'. Members were very interested to hear of the uses of Atomic Energy, other than for the making of bombs.

The Guild held its Autumn Jumble Sale on September 21st at the Emmer Green Primary School. The Guild Birthday Party was held on October 15th.

A Coach party was arranged to attend the Cheese and Wine Party at Newbury on October 11th.

### Blagrove W.I.

The September Meeting was presided over by Mrs. Sholl. The speaker, Miss Jean Warrand and her pianist gave a delightful recital on Theatre Music old and new. Mrs. Yates presided at the October meeting. The speaker gave a talk on her travels across America. There was a Bring and Buy Stall in aid of the League of Friends.

### Rosehill W.I.

At the September meeting Mrs. Sizer (President) welcomed one new member.

Mr. Beauchamp gave a talk on Antiques and displayed a number of interesting items from his collection. The competition for "An Attic Treasure" was won by Mrs. Bluring and Mrs. Record.

## OBITUARY

Mrs. Dorothy Hatt  
Noble Frith

Mrs. Frith died on 21st September at Sunninghill aged 83. For many years around the turn of the century her uncle, Mr. Noble, rented Hill House, Surley Row, and she spent much of her childhood here.

Hill House in those days was quite a little estate, owning most of the surrounding land and the picturesque old cottages in Surley Row. Apparently the Nobles rather despised it as they owned a far grander property nearer Newbury; this was burnt down and Hill House rented. They never got round to rebuilding and remained at Hill House for something like forty years. Some of the family are buried in St. Peter's churchyard, Caversham.

Mrs. Frith was the most charming and amusing person, and we are indebted to her for descriptions of the house and neighbourhood as it was in the old days. Some

years ago she underwent a serious operation which left her partly paralysed, but in spite of this she retained her gaiety of spirit and interest in everything, and showed immense courage in making as little of her disabilities as possible. We extend our sympathy to her son, Major Patrick Gardner, who is a master at Rugby School.

The world-famous economist, Dr. Barbara Ward, asked at Uppsala at the Assembly of the World Council of Churches "Where in heaven's name can we discover any limit to a Divine purpose so that the wide bounty of the universe has been chiefly designed to benefit 20 per cent of its inhabitants? Where is Christ's word telling us to feed the hungry (provided they are British), to clothe the naked (provided they are German), to shelter the shelterless (provided they are Dutch)?" We are told that the gap between the rich nations and the poor nations becomes, with increased production, wider and wider. Indeed within the advanced societies between 16 and 36 per cent of the people are becoming progressively poorer. Competitive society produces "economic and cultural misfits". This is the point made by H. G. Wells long ago in the book The Time Machine.

Church stand in this matter? Can it do anything to close the gap? When Jesus said "Repent and believe the Gospel" he was not trying to revive Judaism with its Temple Services, fasts and feasts and ritual: He was calling for a "Renewal of Man." Obviously the people of the underdeveloped two-thirds of the world are the Church's concern. There is a kind of Christian hypocrisy which encourages us to sit back and do nothing when we should be acting. "Wrong acts" said another speaker "betray our Lord more effectively than inadequate words . . . to act with courage when others are fearful is to witness to your Christian faith and is more eloquent than any sermon . . . to act in love and forgiveness when others hate and retaliate is always understood by those who see it." If we fail to see this all our plans for reunion are a waste of effort. The indifference of Church people to World Poverty drew forth from the American negro novelist, James Baldwin, the stinging comment, "The destruction of the Christian Church as it is today may not only be necessary but desirable".

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## St. Barnabas News

At short notice, a Harvest Sale was arranged to raise money for the Persian Relief fund and Christian Aid. All the gifts of fruit and vegetables, which were brought to decorate the Church for Harvest Thanksgiving, were auctioned the following Tuesday. The occasion and its results were modest. Perhaps next year, it will be better, for surely the sincerity of our thanksgiving is judged by our willingness to share what we have, and compared to other lands we have a very great deal.

A small group of ladies representing different Christian denominations held a sale of Christmas presents and cards in St. Barnabas Hall on September 30th. The items on sale, which came from the Christian Aid shop, were made by craftsmen in underdeveloped countries and were good value for money.

The St. Barnabas Play Group Committee, which is responsible for running Play Groups for pre-school children five mornings a week, organized a parents evening in September. Mrs. Cooper gave an opening address and then welcomed Mrs. Nichols from Balmershe College who spoke to an interested gathering of parents on the subject, 'How a child develops through play.' This extremely helpful and informative talk underlined how important are the pre-school years in laying a foundation for a child's future learning and development.

Last month we were sorry to say goodbye to two young men who have been part of the life of St. Barnabas for years. Many will remember them as Servers at the Family Eucharist.

Stephen Turner has started a six-year course on town planning at the Liverpool College of Building. Graham Barnes has gone to Birmingham University to read Civil Engineering. Thank you both for what you have given us. May you and all who have left home this year find happiness throughout your lives.

There are two other people from whom we are now parted. Miss Dorothy Palmer died on 21st September after an illness of several months and Frank Galloway, who, only last year, constructed the new coal bunkers behind the Church, died after a short illness on 26th September, having retired from the R.A.F. only three years ago. We give thanks for all they gave to us, and extend our deepest sympathy to their relatives.

On September 15th the new service of Infant Baptism was used at St. Barnabas. A font was placed on the Chancel step and at the appropriate part of the Family Eucharist the parents came forward to reaffirm their Christian Faith, before their child—Ginette Louise Burton, was baptised. It was a most moving service and everyone seemed to agree that the new order is a vast improvement on the old one.

### FUTURE DATES

Friday, November 1st, 7-30 p.m. Evening Eucharist and a Halloween Party in the Hall at 8 p.m. Refreshments by the Coffee Pot; games and drinks by the Men's Forum.

Sunday, November 10th, Remembrance Sunday, 11-00 a.m. a Service of Remembrance, 6-30 p.m. Evensong will be replaced by a performance of 'Britten's "War Requiem" (on records).



# More Thoughts of a Roving Reporter

NOW THAT THE HOLIDAYS ARE OVER, life in Caversham is becoming quite active again. For those who still have an evening to spare, an old-time dancing class for beginners has been started every Wednesday at St. Anne's Hall. An enjoyable evening is available to anyone interested for a mere 3s. 6d., which includes tea and biscuits. Details can be found among our advertisements.

Caversham people are getting in the news again. For the benefit of those who do not read the 'Post', I have to report the appointment of

Esme Few, who recently settled in Caversham, to the General Nursing Council for Reading's first principal nursing officer, this must surely put her in the category of one of Caversham's most important citizens.

And another young man who is rapidly making a name in his own sphere is Alan Saunders, of Emmer Green, who is currently jaunting round Mongolia working for the British Council. Normally employed at the BBC, Alan has recently produced a very useful text book on Mongolia, a country about which little is known and even less printed. His wife, Nora, who is also employed at the BBC, has just returned to work after the birth of their second child. Our congratulations on all these events.

And I have only just heard that Elizabeth Ferreira of England and Wales. Coming soon after her appointment as Grosvenor Road, who has just returned to nursing at Barts Hospital, won the 1967/68 nursing prize. This is the second time she has won such an award. It's interesting how many of our young Caversham residents are doing so well in the nursing world.

One of our most enthusiastic readers, Beverley Hester, of Banbury Gardens, was married in October at Caversham Methodist Church to Alan Charlton, who works for the Berkshire County Council Weights and Measures Department. They are setting up home, for the time being, in Caversham, so we look forward to having them as readers for a long time yet.

colour-television. He tells me that due to an improvement in aerials, there is now much better colour reception in this area. I believe it still depends a great deal on exactly where you live, though, and if you are in any doubt it would be advisable to discuss the whole matter with him before purchasing or renting a colour set. Personally I am not wildly enthusiastic about studio scenes in colour, but there is no doubt that for those of you who, like myself, enjoy travel films and nature programmes, it does add tremendously to the enjoyment of viewing.

I've also been having a chat to Mr. Humphries, our local postmaster, about the Giro system. To be honest I still don't completely understand it, but there is no doubt that it is going to be worth thinking about for most people and Mr. Humphries will be only too happy to explain the details to anyone interested.

I have been talking to our local television dealer about

## RANDOM JOTTINGS from an R.C. Layman

I am not writing much this month as I know the Editor has a lot of material already for the paper. I am just going to tell you shortly about three very different services.

### IN HEIDELBERG

In September I went to an evening Mass here. I had groaned when I heard there was to be a sermon as, so far as I am concerned, German sermons always seem to be conducted in a completely different German from any I have ever learnt. This was, however, quite different. It was a large church and full, with two young priests involved, one at the lectern and the other saying the Mass. The priest at the lectern was amazingly skilful at obtaining congregation participation, and preached a sermon of brevity and clarity which even I could understand. The other priest said Mass facing the congregation; he did so with a feeling of immense stillness, and with punctilious attention to the ritual I remarked on this afterwards and was told that, on the whole, the German priests pay more attention to this than we do. It was impressive.

### NASHDOM ABBEY

This is an Anglican Benedictine Abbey, housed in a Lutyns

### ST. ANDREW'S NOTES

#### Children's Service

In spite of a broken tradition in recent years, the Children's Service on the afternoon of Harvest Festival was well attended. The children brought a large number of harvest gifts as well as many parents and friends. All present enjoyed making up a special prayer of thanksgiving which was subsequently used in the service.

#### Harvest

£80 was raised at the usual Harvest Sale. Besides the produce from church there were one or two extra stalls and refreshments were sold both in the morning and afternoon. Also on display at the sale were several woollen blankets made by members of the congregation for St. Mary's Hospital, Ovamboland, to which the £80 will be sent. A notice attached to this display served as a salutary reminder of modern costs—'To send these blankets to Africa—£12.'

### MAPLEDURHAM HOUSE

On the 29th September, I attended evening Mass in the private chapel here. The re-decorated chapel is lovely—grey with the Gothic embellishments picked out in white. Mass was said by a young Monk from Douai, and it is hoped to have Mass there throughout the winter at 6 p.m. on the last Sunday of each month.

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## CAVERSHAM BAPTIST FREE CHURCH

### November Services

3.11.68—11 and 6-30 Rev. L. S. Lewis, Evening Communion.  
17.11.68—9-15 a.m. Missionary Breakfast. 11 and 6-30 Rev. L. S. Lewis, Morning Communion.  
10.11.68—11 and 6-30 Rev. L. S. Lewis.  
24.11.68—11 and 6-30 Rev. L. S. Lewis.

## We Record...

### BAPTISED

**St. John's.**  
Aug. 10—Robert Gardener and Susan Swannell.  
31—Thomas Cannen and Susan Phillips.  
31—David Palmer and Janet Morgan.  
Sept. 7—Michael Stevens and Maureen Wyatt.  
21—John Wilkins and Teresa Beasley.  
28—William Dighton and Margaret Matthews.  
**St. Andrew's.**  
Sept. 7—Laurence Fisher and Christine Williams.  
7—Alan Jones and Elizabeth Maule.  
7—Bryan Cheyney and Elizabeth Denton.  
21—Norman Phillips and Ann Rowark.  
28—David Kendrick and Linda Pedder.  
**St. Margaret's, Mapledurham.**  
Apr. 14—James Chapman.  
July 21—Peter Brooke-Wavell.  
Sept. 8—Georgina Lewis.

### MARRIED

**St. Peter's.**  
Aug. 3—David Robbins and Christine Lewis.  
10—James Marchbanks and Muriel Braithwaite.  
Sept. 14—Peter Elliott and Angela Durrant.  
14—Edmund Camm and Roslyn Turner.  
Sept. 28—Simon Edwards and Carol Webb.  
28—Geoffrey Symms and Priscilla Goodger.  
**St. Barnabas.**  
June 1—Peter Boulton and Katharine Taplin.  
8—Alan West and Deirdre Lowe.  
15—Brian Howse and Jennifer Packer.  
July 6—Graham Haddrell and Gillian Heath.  
Aug. 3—David Harkness and Jean Sundewall.

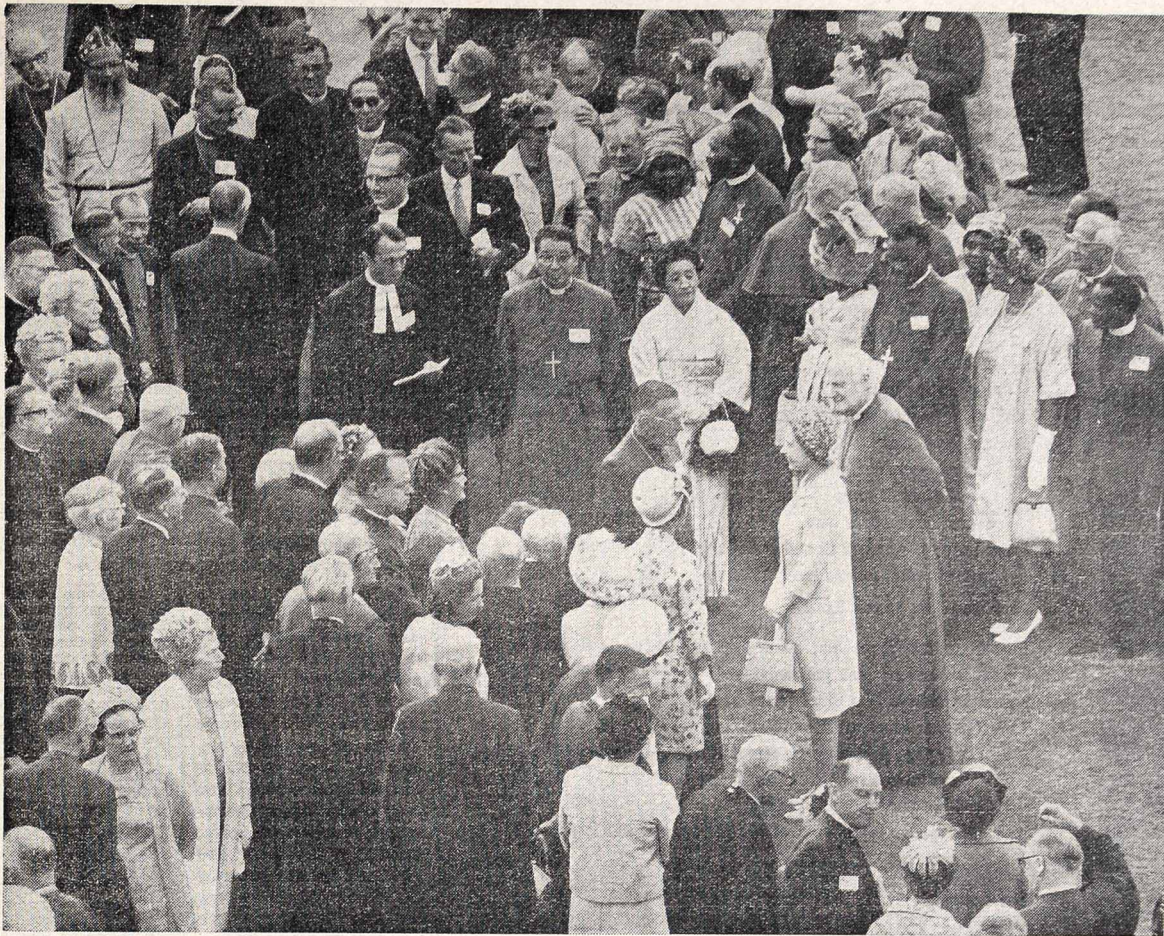
10—John Olwen and Rosemary Clifford.  
17—Jeffrey Moore and Sylvia Gibbs.  
Sept. 7—Richard Stanford and Hazel Fisher.  
7—Alan Jones and Jane Powell.  
21—David Wilkinson and Rosemary Argent.  
**St. Margaret's, Mapledurham.**  
July 27—Alan Trevorrow and Susanne Holkman-Jenner.  
Aug. 31—David Herring and Carole Lockyer.  
Sept. 14—Barrie Parker and Jill Willis.  
14—Alvar Omell and Jane Mitchell.  
28—David Sturgess and Christine Lewington.

**Caversham Baptist Free Church.**  
Sept. 14—Geoffrey Miller and Jean Moore

### BURIED

**St. Peter's.**  
Aug. 27—Arthur Pannell.  
28—Lillian Bowsher.  
31—John Richmond.  
Oct. 4—John Dave.  
**St. Andrew's.**  
Aug. 8—Mabel Ruth Marks.





*The Queen entertains the Bishops.*

## Bishops affirm God's rule in a troubled world

**DURING** the summer Anglican bishops from every corner of the world came to the Lambeth Conference, held every ten years in London.

The conference opened in the atmosphere created by the Pope's pronouncement against birth control, which many think could have serious consequences in problems connected with over-population and world hunger. The conference closed in a world shocked by the Russian intervention in Czechoslovakia.

### Protest

The Bishops could hardly have been unaware of the needs of the world. 'Our work', said their closing message, 'has been set against the grim background of events in Vietnam, West Africa and Czechoslovakia, and mounting protest against social injustice'.

Although some of the Conference's time was taken up with 'churchy' matters—such as the ordination of women and inter-communion—the Conference did not ignore the world in which the church is set.

War and nuclear weapons were condemned. Resolutions were passed indicating the responsibilities of the prosperous areas of the world in assisting the growth of developing countries and in bringing relief to areas struck with poverty and hunger.

Again and again, emphasis was laid on the

church's being the servant of the world. This was reflected in discussions about the various schemes of church unity in which Anglican churches are involved and in a call for less privilege and more humility throughout the church from laymen to bishops.

### Servant

This important idea of the servant church is one that has grown rapidly among Christians recently. This summer's assembly of the World Council of Churches at Uppsala laid heavy emphasis on the theme. So did the Youth Conference in Edinburgh, from which a delegation

came to London and deeply impressed the Bishops in urging them to take seriously hunger and other world problems. These ideas are important if the church is to be seen to be in tune with the needs of the 1960's.

Yet at the same time it is vital that the church does not give the impression that the Christian life is only about 'doing good'. That is to make Christianity into a strident, man centred humanism.

The Lambeth bishops have given balance to their statements about the servant church by confidently

affirming a trust in the rule of God over a confused world and by pointing to the Church's need to be empowered and inspired by Christ's continuing presence in her members.

'The faith of the Church that God reigns and loves and speaks is sustained and renewed through the prayers of her members. Her life is in Christ. We call all Christians to fresh efforts to deepen their prayer life, to search for those forms of prayer which are most relevant to them in their own situation and to develop that talent for stillness in the presence of God which all possess in some degree.

That passage from the Bishop's message indicates the vital foundations on which the life of the servant church must be built. Forget the foundations and the building will crumble.

## A PLACE FOR THE LONELY

LONELINESS is one of the worst diseases of modern society. In Bournemouth they're trying hard to do something about it.

Nine Friendship Centres have been set up by over forty Churches of differing denominations. Between them they have produced 325 helpers who on a rota system serve weekly lunches to 570 lonely people.

The annual membership fee is 2/6d. and members pay 2/6d for each lunch. Sausages, baked beans, and other flatlet stand-bys are out. Joints of beef and steak and kidney pies are in, and at Christmas and Easter there are special meals with all the trimmings.

Most of the people who use the centres are women, since the majority of the lonely in Bournemouth are widows, but men and married couples are equally welcome.

### **HIGH SPOT**

The centres have made a tremendous difference to the lives of the people who use them, there they find a welcoming hostess, friends in similar circumstances and warm comfortable surroundings. For most of the people their visit is the high-spot of the week.

The idea of Friendship Centres could well catch on all over the country, all that's required is the best part of a £100 to buy equipment, a fairly large Church Hall, and a number of adjoining Churches interested in working together, and willing to co-operate by providing voluntary helpers.

Loneliness is a disease that only the medicine of friendship can cure, and it is good to know that in Bournemouth at any rate there is now plenty of this available for all who need it.



# How long must women provide

## A PRAYER FOR FAITH

by Krister Ottosson



Lord, it's hard to talk to you  
when I don't even know if you are there—  
Oh, yes, I've been told that you are,  
And there are thousands of people who believe that you are;  
But I wish that I knew—  
I wish that I could have proof.

When I speak with my friend,  
I can hear him  
And see him  
And touch him  
And so I know that he's there.  
But not you, Lord:  
I can't see you;  
I can't touch you;  
I can't even hear you.  
I can only go by what I've been brought up to believe,  
and by what people have told me  
And that's no proof, Lord.

I want to believe in you, Lord—  
I want to believe that you exist—  
I want to believe that this is your world,  
And that you know what you're doing with it—  
I want to believe that you care about all the suffering in this world—  
And I want to believe that I really can talk  
With a God who really does love,  
And who speaks with those of his human children who really do  
care.

But I suppose that I shall never know, Lord—  
At least, I shan't know as long as I live this earthly life.  
Perhaps all that I shall ever know  
Is that I long to love a Being outside me  
Who cares for the things for which I care,  
And that many of my friends have this same longing,  
And live better lives because they have this same longing;  
And that, Sunday by Sunday,  
They get up, early in the morning,  
So that together,  
They can be with Someone that they think is you;  
And that, although invariably  
They return home feeling no different,  
Every once in a while  
They will go home with a great feeling of happiness and peace  
inside them,

Just in the same way that I sometimes feel so much better—  
So different,  
So accepted and forgiven,  
So much happier, and at peace.

After a few moments of quiet thought at the end of the day,  
With a Being, that I hope with all my heart,  
Really is you, Lord.

*This poem first appeared in "The Scouter."*

## 'cheap labour'?

by Ken Hills

MANY PEOPLE look on "equal pay for women" as some kind of subversion, but in fact the principles have long been laid down. Not only great international conventions say "equal pay for equal effort," not only great international ideologies say "from each according to his ability, to each according to need," not only our guiding universal myths say "a brotherhood of mankind", but also the very revolutionary roots of Christianity itself affirm it.

Not enough Christians realise just how revolutionary their faith is. Nothing could have been more radical and astounding than the way in which the earlier Christians laid down and practised equality of the sexes—baptism for women as well as for men could scarcely have been a more absolute reversal of Jewish circumcision. Even Paul, ambivalent on this as on many issues, could say "there is neither free nor slave, male nor female . . . in Christ".

Gradually the social norms of various societies modified the application of this great charter of equality for women. Many periods of Christian society have paid lip service to it while working a confidence trick on women.

While women of the privileged classes were mockingly elevated to the role of revered prisoners in gilded cages, women of other classes were, as with children, shamelessly exploited (and still are) as cheap labour.

Many people now living could tell stories like those told, for example, of industries in the Black Country: "My mother cooked, washed, cleaned, sewed and slaved for us, but during the long working hours she laboured at the brick works.

### HIS 'MATE'

My Dad did too. He and his 'mate' standing under cover in a shed would load bricks onto a pallet and, together, would lift it onto the backs of women like our Mum.

The women, come Summer, come Winter would carry these, on their own, across the open yard to another shed where two men would lift the pallet of bricks down for the next process. The women of course were paid a fraction of the wage their men received."

It has always been so—and still is, but Christian faith speaks of a revolution of honesty and justice for women which has already been proclaimed by God.

That is the vision: equality as human beings, breaking down the apartheid which exists between men and women in domestic, social, economic and other areas of life. It has been proclaimed, it exists in small part, but has still to be achieved in the bulk of our society.

Of course, there are other questions: "What is a woman's job?" "Can women be employed if they cost more?" "Should a single woman (or a woman whose husband also works) of equal ability with a man with a family to support, have equal opportunity for the same job and the same pay, without regard to their differing needs and responsibilities? Or should a single man have equal opportunity (at present he has more) with a widow supporting a family?"—and so on, and on.

Again, people ask "What will be the effect of equal pay and equal opportunity for women upon family life?" Apart from being an insult to the many fine parents, both of whom work, who have a lovely and thriving family life, it is a confusion of questions.

### JUSTICE

In fact good family life (and bad) is found proportionately as often where the mother works as where she doesn't. There is a question of social justice and there is a question of good family life in any situation and the two should not be confused.

Indeed all these questions are separate from the main issue before us. Let us put right the anomaly of unequal pay for women and then address ourselves to the other questions which challenge our society, to think out our social priorities and apply social justice for people with varying responsibilities and needs.

But, for Christian faith, the basic issue is straightforward: "There is neither male nor female in Christ" neither, incidentally, is there "black nor white, English or foreigner".

The other questions are challenges to us all, to achieve sound family life, social justice for all now in our times as we believe it belongs to times eternal. To achieve now what Christ has already proclaimed as true about life.

Today in our society we are coming nearer to bringing about a part, but a fundamental part of this vision in industrial life—equality for women as working human beings.

FOR GOD'S SAKE, DON'T LET THE CHURCH DRAG ITS HEELS IN SUPPORT.

## Poppy Day—Legion's commitment

'POPPY DAY' has become as English as roast beef and Big Ben. In November each year a quarter of a million volunteers sell the poppies in factories, schools and pubs and on street corners in every town and village in our land. Wreaths of poppies, the flower which grew on the battlefields of the First World War, are laid on our War Memorials—"Lest we forget".

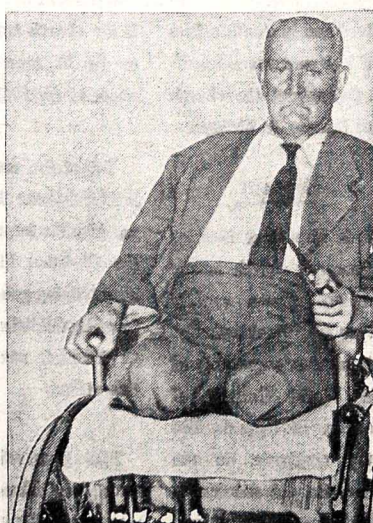
Yet as the years go by and new generations grow up war memories grow dim and we do, perhaps rightly, forget the horror of those memories. Along with them it's too easy to forget the ex-servicemen and their families who suffer as a result of war wounds and disabilities suffered in the two World Wars and in lesser wars and peace-keeping actions in which British forces have been

engaged since 1945.

'Poppy Day' is organised by the British Legion whose main task is to care for those who suffer as a result of active service in war. The Legion runs factories for the disabled—in some of which the poppies are made—and homes for those too gravely disabled to work. It gives aid to widows and other dependents of ex-servicemen in hardship and distress. It pays for holidays and welfare for the war disabled and helps them in finding suitable jobs or in legal proceedings in connection with pensions.

Last year the Legion's work cost well over £12 million: in meeting this cost last year's poppy appeal fell more than £150,000 below that figure.

This year, the 50th anniversary of the 1918 armistice, the British Legion is launching a campaign to bring home to the public the extent of its long standing commitment to people in its care, and is asking us to give more for our poppies.



He depends on public care.





## Junior Magazine



### For sale, one pearl

Have you seen a picture of the Queen lately? If so, was she wearing a pearl necklace? She nearly always does wear one.

An Empress of Rome, who lived about two thousand years ago, was so fond of pearls that she almost smothered herself with them when she went out! She draped rows and rows of them down the front of her dress. She had more rows looping down her back. She encircled her arms and ankles with still more ropes of pearls. She even dangled some from her skirts!

#### THE PRICE OF PEARLS

Of course, all pearl necklaces aren't made of real pearls. Some are made of cheap beads painted over with a liquid that looks like pearl when it is dry.

*Look in the windows of jewellers' shops and compare the prices of pearl necklaces. How much is the most expensive one you can see, and how much does the cheapest one cost?*

#### THE REAL THING

Real pearls cost an awful lot of money. They are found in oysters, and the odd thing is that the pearl only gets there by accident. A tiny grain of sand, or a bit of mud, or some other speck of dirt gets into the oyster's shell, and it gives the oyster a lot of pain. The poor oyster can't get rid of it, so he covers it with layers of a satiny substance that his glands produce to ease the pain. In three or five years the satiny substance has dried, and there in the oyster's shell is a pearl.

#### BUYING A PEARL

One day Peter, James and John asked Jesus about bringing God's rule on earth and what could be done about it.

Jesus said that people had got to want it badly enough for a start. He said it was rather like a merchant who dealt in first-class pearls. Really tip-top ones. One day he came across the most beautiful pearl he'd ever seen in his life. He badly wanted to buy it, but it was terribly expensive. He just hadn't got enough money to pay the price. That pearl worried him for days. Then he had an idea. He sold every single pearl he possessed, and with the money he bought the expensive pearl he wanted so much. And was he pleased with his bargain!

#### NEWS FLASH

Junior Christian News is already making plans for 1969. Watch this column next month for an important announcement.

#### WHO IS CORKY?

He's a caterpillar made from corks. To make him you will have to collect corks of different sizes, from large to small, and some coloured beads.

Start collecting now, because Corky would make a good Christmas present for a young brother or sister.

And this is how to make Corky. Take about nine inches of thin wire. Make a loop at one end and thread two tiny black beads and a large yellow bead. Then thread a cork and a large bead alternately, beginning with the smallest cork. The last cork should be the largest. Fasten the wire carefully. Cut a mouth on this large cork and paint a fierce face on it, and black markings on the body. If the wire is not too stiff, the caterpillar will wriggle in a most lifelike way.

#### ANOTHER THING TO DO

Draw a picture of the Roman Empress wearing all her pearls.



## 'KEEP TALKING, REG,' — BUT LIFE'S NOT LIKE THAT!

### TELEVISION — BY HAROLD JEFFRIES

Up with the credits. On with the music. Off with the voices.

Andrew turns to Reginald as he shuffles his papers together.

But what does he say? You can't hear. Go on—Read his lips. What is it?

Was it—"What a scream Gen. de Gaulle looked in that last shot?"

or—"It's going to be a dash to the bar again tonight?"

or—"That word will take some explaining to the boss, y'know?"

or—"Want to scrounge a lift again tonight?"

Or was it perhaps — "Keep talking, Reg. They've left us on again."

#### FRUSTRATED

We can never know. Faced with the greatest means of communication ever, we must peer and guess and bite our "T.V. Times" in frustration.

And "News at Ten" which fully deserved its award as the top current affairs programme on Television isn't the only one to use this fade-out gimmick. Not by a long Frost. Most news programmes and many features employ it as well. Interview sessions are dab-hands at it—and you can bet your bottom new penny piece that the most interesting ideas and views

are coming out just when you can't hear.

Why do the mind-benders of T.V. leave us in suspense like this.

#### MATEYNESS

I'm glad you asked that question. Because I can now share the secret with an anxious public.

It is all in the interests of . . . mateyness. No — I would never have guessed either. But that's it.

Peer hard again at the kind of programmes mentioned.

See how uncle-ish Andrew is as he beams cheerfully over his news-sheets. (Incidentally, being a cheery uncle seems to be a first qualification for newsreaders). See how Reginald coyly flicks back that naughty flap of hair that's taken our minds off most of the night's major tragedies.

See how those two M.P.'s slating each other black and blue two minutes ago, now smile around in true sporting fashion.

#### COSY CHATS

See how that "average viewer", objecting to everything he's seen on the screen for a month, really listens for the first time to

the explanations of the Head of Programmes.

Left without the sound of voices, we get the feel of friends meeting together, or cosy chats round the cameras and of T.V. as the great bringer-together.

We viewers aren't meant to be frustrated. We are meant to thrill to the warmth of lasting human relationships, as we are bonded together with the welcoming (though silent) faces on the box. We are all meant to be mates together. The end-product must always be cosy.

The trouble is—life isn't always like that.

#### WEDDINGS SOUND RECORDED

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Ball-Pens, Diaries, Note-pads, Keyrings Pencils, etc., gold-stamped with Church name, raise funds quickly, easily. Competitive prices. Quick Delivery. Details: NORTHERN NOVELTIES. BRADFORD, 2

## PSORIASIS

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

Here is the opportunity you have sought. Write today, enclosing 1/- in stamps for Brochure and full particulars of Tremol Treatment. Address your letter to—  
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Enquiry Department 6A,

208 GREAT CLOWES ST., BROUGHTON, MANCHESTER 7





**Violet Carson**

## PERSONALITY OF THE MONTH

Recognise the face?

You may have to look twice to recognise Ena Sharples of Coronation Street. For without the hair-net and the drab working-day clothes the beloved battle-axe of the T.V. series becomes Violet Carson the actress.

In spite of the fame she has won throughout the world for her part in Coronation Street, there is much more about Violet Carson than Ena Sharples.

Born in a Coronation-type street within yards of Manchester City centre, Violet grew up with a great love of music. "My father and mother both loved music, they were both

really fine singers and for as long as I can remember music has filled my life," she recalls.

At the age of fifteen after attending a Church of England school in Manchester she started as a pianist in a Manchester Cinema but gave this up when she was married in Manchester Cathedral in 1926. Unfortunately she was widowed two years later and had to go back to her piano-playing for musical evenings, dinners and concerts.

In 1935 she made her first radio broadcast with the BBC from their Manchester studios and became famous as a singer of everything, from Lancashire

comic songs to Italian Operatic Arias.

During the war she travelled all over Britain entertaining the services and later on she became Auntie Vi, of Children's Hour. After the war she teamed up with Wilfred Pickles playing the piano for his famous "Have a Go" programme. "I was with the show for six years, playing from almost every town and village in Britain".

Five years as an interviewer and leader of discussion on Women's Hour followed.

She 'graduated' in to drama and finally built up a reputation as an actress. She moved in to BBC Television and had

many successes in a wide range of drama productions.

Then came Coronation Street.

At first she got a contract to play Ena Sharples for a period of five weeks, that was back in November 1960 and she's still at it.

Coronation Street has made Ena Sharples and Violet Carson international institutions. In 1965 Violet was presented with the O.B.E. by the Queen.

One of the penalties of portraying a realistic character part on Television is that people stop thinking of you as yourself, but it would be unfair to Violet Carson, a person of very great talent, to think of her simply as 'Our Ena'.

## FOOTBALL FURY!

How  
the F.A.  
could help to  
save the  
game as  
a world  
sport,  
by

**Ernest Adkins**

AN English interpretation of the salient features of their national character is "a race given to kindness, tolerance and understanding, tempered by an overwhelming modesty, which is rather big of them considering they are, as is universally understood God's chosen people."

From this conviction stems the fond belief that English footballers are accompanied by angels from the very instant they leave the dressing room.

The football fraternity outside the UK hold a somewhat different view.

Many people, even in high places, are now saying that we should stop playing football



Of all the football nations, only in the UK is the goal keeper subjected to such treatment. . . .

against continental teams, until "they learn how to play the game properly" meaning the English way.

It is worth noting that the laws governing football are the same the world over. It is the different interpretation of these laws plus varying attitudes as to how the game should be played, that are currently causing so much trouble.

When we criticise continental footballers for their bad behaviour on the field (and here I try not to defend them) let us also acknowledge that nowhere in the world is football played more fiercely and with such heavy physical overtones as in the English Football League.

A player's chances of surviving intact a full season's football are far greater overseas, given all the attendant shirt pulling, body checking, personal insults etc.—than ever they are here. An English League player is considered to be on the way out at thirty;

on the continent he can survive until much nearer forty.

Relationships between British and other national teams at any level has never been worse than at the present moment. There is a tragically fatalistic attitude on both sides, and if it remains unchecked could lead to a complete breakdown.

### Flashpoints

If the international game is to survive we must come to terms on the contentious issues. I would humbly suggest that we in this country get off our high horse on at least one of these issues, one that is very often the flashpoint to a series of ugly incidents: that of charging the goalkeeper.

Nothing is guaranteed to incense a continental team more than the sight of their goalkeeper projected into the back of the net via an English shoulder.

The law regarding the goal-

keeper states that he may be charged i.e. fairly shoulder to shoulder if he be outside his goal area and he has both feet on the ground.

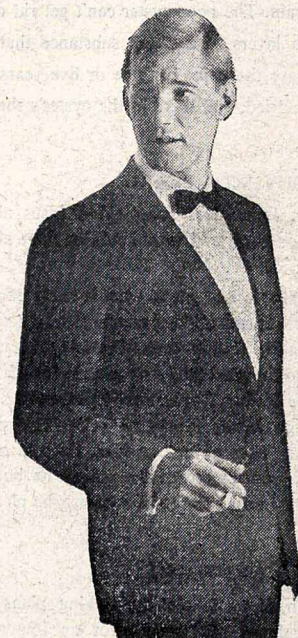
The continentals have always interpreted this to mean that it is virtually impossible to charge a goalkeeper fairly inside his goal area and meaningless outside.

Therefore an unwritten law came into being, charging the goalkeeper was strictly taboo.

I must say I am in agreement with this the sight of a goalkeeper being battered into the ground is too reminiscent of a rugby touchdown.

Of all the football nations, only in the U.K. is the goalkeeper subjected to such treatment.

If the F.A. were to take this step, the outcome may not be dramatic but it would at least demonstrate a willingness to compromise in an effort to save the game as an international sport.



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