

STAR TREK TO MAPLEDURHAM

by Zoilus



■ Norfolk village in Mapledurham

— Walton Adams



■ The spyglass and kettle — part of the film set for *The Eagle Has Landed*, now at Mapledurham

— Walton Adams



■ Filming in St Margaret's Churchyard

— Walton Adams

FOR MORE YEARS THAN MOST OF US CAN REMEMBER the walk to Mapledurham has been a favourite excursion for Caversham folk. Whether you go along the Warren and over Hardwick or across the fields off Woodcote Road and through the woods (with a passing nod to old Bacchus standing at the head of his secret grove) it is always a pleasure to arrive at one of the few unspoilt hamlets on the river Thames, saved from urban development by lack of a bridge and the narrow and steep access lane that leads down to it.

Nowadays, with Mapledurham House something of a tourist attraction people do come by car, of course, or perhaps more properly, by river launch from Caversham Bridge. But the best way to reach the village is still on foot and over the years many a weary walker on his first visit to Mapledurham has viewed the church, admired the water mill and gazed at the alms houses, then asked the first passer-by "And now — where's the village pub?" The answer has always been "Oh, there's no pub here. The place is too small, 'sides it would bring a wrong lot in!"

PUB — BUT NO LICENCE

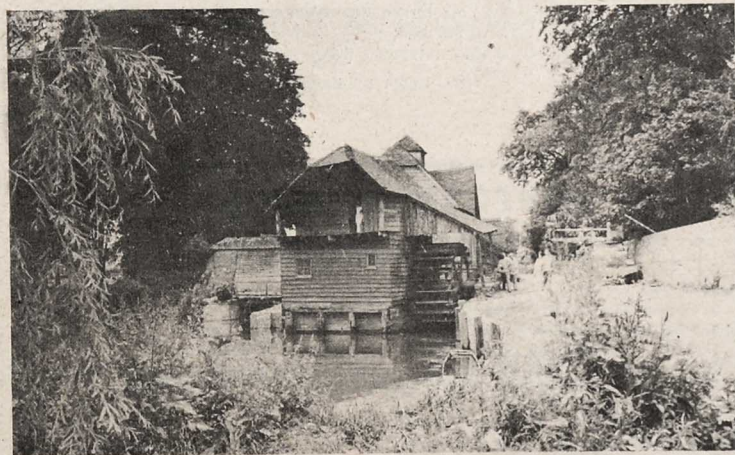
Well, maybe it would and maybe it wouldn't, but the fact is that the absence of such an attraction must have helped give Mapledurham its air of seclusion. Times change, though, and if that thirsty walker were to return now he would be able to make a beeline for a good old-fashioned village inn, the "Spyglass and Kettle" a piece of Merry England standing in the time-honoured place, opposite the church. Or, if he wasn't in a mood for alcohol, then there is a little dairy shop with gleaming milk churns in the window, or a village store offering ginger pop in cool stone bottles.

Poor man! He would be doomed to disappointment again because these inviting additions to the Mapledurham scene are just part of the set for the film "The Eagle has Landed" — here today, but to be dismantled and carted away tomorrow, or at least before the end of the summer, together with the ancient baby Austin, the stirrup pumps and buckets of sand that give the authentic wartime touch to the background against which the picture is set. The story of an attempt to kidnap Winston Churchill, really takes place in the Norfolk village of Studley Constable, so it isn't surprising to see a signpost pointing to King's Lynn instead of Chazey Heath and adverts for Norwich Ales instead of H. & G. Simonds. Mapledurham was chosen for the location in part because the estate has remained in the hands of a single family for over 400 years and the present owner, Jack Eyston, has been very helpful to the production company.

COMMUTING ACTORS

Rather strangely, in these days of media worship, the making of a prestige film near Reading has not aroused too much local interest. Most days a handful of people come down to the village to watch the shooting and hope to catch a glimpse of Michael Caine, Jennie Agutter, Donald Pleasance or Anthony Quayle, but many of the scenes are done by 'bit players' and not all the big names are needed for the Mapledurham sequences. Donald Sutherland, the leading star is living near Goring and so is the director John Sturges, but most of the players commute from London each day and don't find it much different working in Mapledurham from being at Twickenham or Shepperton. But there is a small army of technicians, from carpenters and electricians to stunt arrangers and sound recordists who make up the majority of the workforce, and who are said to be seen sometimes in the "Pack Saddle". There are over 300 people working on the film and the majority of them are backroom boys. It takes about seven technicians to keep one actor before the cameras.

The book on which the film is based was a notable best seller and draws on one of the few secret stories left untold from the last war. Was there really a wartime plot to capture Churchill? The producers are suitably non-committal about this, but they do insist that at least half the story is documented historical fact. After that the viewer must decide for himself how much of the rest is a matter of speculation, or fiction. When we see it at the local picture house we can be sure of one thing at least, that the fictional Studley Constable isn't really in Norfolk at all, but on the banks of the Thames not far from Caversham.



■ Yes — it is the watermill at Mapledurham — another transformation brought about for the filming.

— Walton Adams

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The Editor's Column

HOLIDAY TIME

ONE OF THE REFRESHING THINGS ABOUT AN ANNUAL HOLIDAY is that for a short time our daily routine is broken; and if we go away we live in different surroundings, enjoy different scenery, eat, I hope, different food, meet different people, and have a different daily timetable.

BOOKS

There are two things about our holidays I want to suggest that as Christians we should bear in mind. The word "recreation" really means "re-creation". A holiday is a time for renewal, and one way of renewal is through reading; moreover a holiday provides us with more opportunities for reading than we have during the rest of the year. So I hope we will include at any rate one book about our Christian faith in our holiday reading. Most churches have libraries which are well stocked with books, old and modern, dealing with various aspects of the Christian faith — so too are our public libraries, and the clergy are always glad to lend from their own shelves. So let us take the opportunity to renew ourselves on holiday by doing a little reading.

WORSHIP

Secondly, particularly if we are fortunate enough to go abroad, we can experience different forms of Church life and worship. Protestantism, for example, on the Continent differs considerably in ethos from Free Church life in England. Those who go as far as Greece or other Eastern European countries may perhaps be able to enter into the richness of Orthodox worship. Anglicans will find Anglican chaplaincies in many holiday centres; they may also encounter the Old Catholic Church which is in full communion with the Church of England. But today in many continental countries they will find themselves invited to receive Holy Communion in Roman Catholic as well as Protestant churches just as in recent years I have of course found that many Roman Catholics when on holiday in England regard the Church of England as the church where they expect to worship and communicate. Last Sunday it was pleasing to be able to introduce three French Roman Catholics to each other after they had communicated in St Peter's, and another week recently a French Protestant to a French Roman Catholic. But this practice is not of course just confined to individuals; the whole of the choir of a continental Roman Catholic Cathedral when on a visit to Salisbury Cathedral naturally communicated when singing at the Eucharist there.

Well — have a good holiday and come back refreshed, and with a wider understanding of the Church of Christ. But remember there is another thing that may be different — the hours of Church services so take the trouble on Saturday to find out what they are.

John Grimwade

POST BAG

Dear Sir,

I should like to thank you for making my position clear in the current issue of your paper, and to beg a little space to express my very real appreciation of all the help, interest and support I have received from people in Caversham this rather difficult year.

I am particularly grateful, of course, for all the prayers which I know has been made on my behalf and Molly's,

Yours faithfully,
J. L. Dussek.

42 Underwood Road,
Reading.

CAVERSHAM BRIDGE

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TWO NEW PRIESTS



■ The Rev Martin Gillham, curate of Christ Church, Reading (left) and the Rev Martin Loveless curate of Caversham (right) after their ordination to the priesthood in Caversham Parish Church on St Peter's Day (see also page 9).

POSTBAG

Dear Sir,

If you would kindly grant me space, I should like to comment, as a practising Catholic, upon your July editorial, "Facing Reality".

1. Any Catholic who partakes of Holy Communion in a Protestant Church ceases to be a Roman Catholic. This is clearly understood by all Catholics and must be equally well known to the ministers involved.

2. A couple of Catholic communicants in a congregation overwhelmingly Anglican or Nonconformist can in no sense justify your rejoicing that this demonstrates "A visible unity that is in fact a reality". It merely shows that, for reasons best known to themselves, a handful of Catholics have forsworn the teaching of their mother Church and have thereby forfeited the right to call themselves Catholics.

3. The wake of the Second Vatican Council churned up a number of self-styled "progressive theologians", within and without the Catholic Church. Father Corbishley, whom you quote, was one of these. He has gone, but there are others, such as Fr John Coventry, S. J., who continue to propagate personal "theologies" which mainstream Catholics ignore, because they run contrary to the Church's authentic teaching and the Pope's pronouncements.

4. By offering communion to a known Roman Catholic, you and your Nonconformist colleagues are encouraging the recipients to believe that there is no difference between what you are offering them and what they would receive at Mass in their own Church. This, you must know to be palpably untrue. There is a great gulf between the sacrificial Real Presence at a Catholic Mass and the symbolic representation of the Last Supper in a Protestant Church. Transubstantiation is the very heart of the Catholic Faith: the Anglican Church and the Nonconformists refuse to believe in it. So while we respect your adherence to whatever form of Holy Communion you

and your colleagues practise, we cannot, in any sense, accept it as an ecumenical "alternative" for Catholics.

5. It would be interesting to know upon what factual basis you wrote, "And the step he (Corbishley) then took is, in fact, now regularly taken by many members of the Roman Catholic Church."

I hope that what I have written is not taken to be uncharitable, for such it was certainly not meant to be. Born into Yr Eglwys Methodistid Calinaidd and entering the Catholic Church via Wesleyan Methodism and the Church of England, I have a good deal for which to thank each of those denominations. I also believe that the cause of true Ecumenism will never be furthered by a reluctance to face up to our fundamental differences, or by adopting "point-scoring" attitudes.

One final thought: Why are you so sure that the ecumenical course you are encouraging is the right one, vis-a-vis the Catholic Church? In the interests of factual appreciation, may I quote from Vatican Two, that springboard of the fervid ecumenists? Its 'Decree on Ecumenism' (De Oecumenismo; Chap. 1. Secn. 3) states: "For it is through Christ's Catholic

Church alone, which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained. It was for the Apostolic College alone, of which Peter is the head, that we believe Our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who already belong, in any way, to God's people". Alongside that, the encouraging of a few Catholics to flout the authority of their Church sinks to insignificance.

Yours etc.
C. T. ROGERS
33 Shepherds Lane,
Caversham, Reading.

Fr. Coventry who is referred to in this letter is a noted Jesuit scholar. He was the first secretary of the Roman Catholic Ecumenical Commission; he has also served as Roman Catholic observer on the Oxford Diocesan Council for Mission and Unity. He has now been elected as Master of St Edmund's House, Cambridge. It would seem that Mr Rogers' opinion of him is not shared by those in the Roman Catholic Church who value both his scholarship and his orthodoxy. Editor (Other letters will be found on page 8)

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THE MAYORAL SERVICE

THE SERMON PREACHED BY THE REV STEPHEN HAINE IN ST PETER'S, CAVERSHAM, ON THE OCCASION OF THE MAYORAL SERVICE, WHITSUNDAY, JUNE 6th.

There are no doubt many who feel that this service is an anachonism, a strange conjunction of Civic concern and Church life.

There may be some who have stayed away on that account. There may be some who have come only out of a sense of duty rather than a conviction that what we do is particularly meaningful. These may be people who hold particular beliefs that are at variance from our own, or people who through a feeling of the kind of society we are living in would write this occasion off as being a charade, a kind of game — albeit a rather innocuous and innocent one — yet nevertheless a charade.

And it is surely true that the Church is representative of only a small part of the total life of the town. For we live in a town of many dimensions, a town with its multi-racial and multi-faith dimensions, a town of people with different ideologies and interests. I even hear it debated with some frequency the importance of which side of the river you live on. It is a town of different class and cultural interests, yet alone a wide variety of industrial, commercial and trading interests. And represented here tonight no doubt are a wide range of political nuances and commitments.

Yet I, for one, would not be here today if I thought this occasion — this Mayor's Sunday for Mrs Kathleen Sage — was a charade.

For it seems to me right and proper that the Church should be involved in this special Civic occasion, not least to ask this question: "By what authority does our Local Authority operate and what is the authority accorded to Mrs Kathleen Sage in particular as first citizen of this Borough of Reading?"

Surely she needs to be assured of the nature of her proper authority for she is elected to a most demanding office.

She is our "first citizen" with all that that implies, a councillor asked to lay aside her political allegiances in certain ways so that she may become a representative figure. I dare not think how many speeches of welcome and good wishes she will be called to make in her year of office, be asked to speak something meaningful to a whole host of different groups "off the cuff". To this she must add a great measure of wisdom, patience and discretion in charring committees in the life of the Council, and also I believe exercise a concern for the welfare of those who are employed by our Borough Council.

Further, she is elected to do this in a difficult time, when there is great uncertainty about Local Authority spending, when there is talk about "cut-backs", with all the fears and pressures on staff that this brings. It is also a time when there is increasing pressure for participation in the way decisions are made, from planning decisions to the level of the rates we pay, and desirable as this surely is, it brings its train of particular results and pressures on staff and Councillor alike.

In all this it is surely important to ask what the proper nature of authority should be.

The lesson we have heard, from Chapter 15 of St John's Gospel, one chosen for Whitsunday yet I believe also of particular relevance to this occasion, is one that arises out of the context of Jesus' preparing his disciples for the time when he will no longer be with them, when they will have to carry out his work. It is a passage that raises the question of their authority in the world and I believe also a passage that points to the ultimate nature of authority.

The first point that Jesus makes is that authority figures are hated figures. This may be a surprising thing to say, yet we may surely understand that people who have authority arouse envy, suspicion and fear in others. Thus disciple and councillor alike need to recognise the results of bearing authority and to know how to handle those reactions creatively.

Secondly, Jesus tells his disciples that they have been chosen or appointed because of their particular knowledge and experience. Because of that they have a particular job to do, "fruit to bear". Our Councillors and Mayor too have been elected or chosen because of their particular knowledge experience or concern. We as citizens of the town are thankful for those abilities, but they must remember that it is these abilities offered to the service of the town that give them a basis of authority.

Yet dictators or tyrants may be people of ability able to bear the envy and hatred of others with proper perspective, and these factors are obviously not sufficient to give a basis of proper authority. Two other factors Jesus suggests. One is that they must love one another, and although the word "Love" has its problems of interpretation, this surely points to a concern for the life of the whole town and not just a concern for ones own immediate ends or our own way of seeing things. The other factor, and here is the specific Whitsunday reference, is that they must be guided by the "Spirit of Truth", a spirit that issues from the Father himself. That may be expressing it in specific Christian terms but does this not point to the need for a concern for truth in those who bear authority that is not subject simply to what is true for me, or what is true for my political party, or the interests of one group against another, but that which is ultimately true to our basic human nature and the nature of the world. This is a kind of check-point to which we must constantly refer if the basis of our authority is not to be withered.

As an amateur bee-keeper I am intrigued by the hexagon motif surrounding the Borough coat of arms, which has been adopted by our Local Authority. It derives from the shape of the new Civic Offices, but to me it is

a symbol of the prosperity of a hive. In the cell is stored the honey, in the cell the eggs are laid and the new bees grow. Each cell is a symbol of independence, yet each cell wall belongs to another cell and it becomes a symbol of interdependence.

The office of Mayor is a fine one. It is an office that is representative of the life of the town. We pray this day that Mrs Sage may in this office find blessing and both seek and be assured by the proper authority which belongs to her office.

MAYOR AND CORPORATION ATTEND ST PETER'S

CAVERSHAM PARISH CHURCH was crowded on Whit Sunday night, June 6th, for the Mayoral Service. It is thought that this was only the third occasion that this service has been held in St Peter's since the incorporation of Caversham into the borough of Reading shortly before the first World War.

At the suggestion of the Rector who is chaplain to the Mayor, Coun Kathleen Sage, the service was held in the evening, and this made it possible for other Sunday evening services to be cancelled. A special ecumenical order of service was drawn up for the occasion and in addition to the Rector the Rev Laurence Stevens led prayers and the sermon was preached by the Rev Stephen Haine. The Borough Secretary, Mr John Parker, read the lesson. The music was an outstanding feature of the service; the combined choirs of the Anglican and Free Churches sung under the direction of Mr J. Simpson and the parish orchestra was conducted by the Rev Martin Loveless.



■ The parish orchestra is seen at a rehearsal for the Mayor's service. — L. L. BURN

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HOW THE LOST WAS FOUND

WHEN WRITING ABOUT ST ANNE'S WELL in last February's edition of the Caversham Bridge I mentioned that I had no idea when it was discovered, having been lost for many, many years. During this summer someone has loaned me the photograph reproduced on this page, showing the dedication ceremony in 1908. This sent me to the reference library in Reading to look up the issues of the Reading Mercury for 1908 in which I found the following reports.

April 19th, 1908.

"The ancient well of St Anne in Priest Hill will be dedicated to the Parish of Caversham in the name of the Caversham Urban District Council on Friday afternoon next. The ceremony will take place on the site of the well in Priest Hill and all persons interested are invited to be present. Speeches will be made by Dr Hurry and others"

"THE HOLY WELL OF ST ANNE"

"The memorial drinking fountain erected at the site of the holy well of St Anne was unveiled by Dr George May yesterday afternoon and handed over to the Urban District Council in the presence of a large company. Dr Jamieson B. Hurry speaking on behalf of himself and Dr May, asked the chairman of the council, Mr F. Cooksey, to accept the memorial for the benefit of the present and future inhabitants of the Parish. Mr G. W. Talbot handed over the conveyance of the site to the chairman, who proposed a vote of thanks to the donors of the memorial and the site and to the architect, Mr W. Ravenscroft.

Fortunately the cold tempestuous weather had given place to a bright, sunny afternoon. A report of the ceremony is deferred."

Older members of our present community may remember that Dr May lived at Chiltern Court in St Peter's Avenue and that Mr Girdler made the iron grille surmounting the brickwork of the well.

In the copy of the Reading Mercury for May 2nd, 1908 I found the following information from an interesting speech given by Dr Hurry on April 25th. Apparently the well was discovered in January 1906. At that time there was probably as much change and building going on in the area as that which we have seen over the recent years, except in Caversham Park Village. Houses and new roads were springing up all over the fields and orchards of the Heights.

In 1727 Mr J. Loveday of Caversham Court had written to Hearn the historian and mentioned that the (then) lost well had stood in the hedge bet-

ween the field called the Mount and the lane called Priest Lane.

Just who Dr Hurry was I do not know, but he seems to have been a bit of an historian too. Perhaps someone remembers him. Anyway according to him there are about 500 of these holy wells in the country and probably only eight dedicated to St Anne. The other known seven are at Buxton, Brighton, Exeter, Malvern, Nottingham, Basingstoke and Bristlington (Somerset).

SUPERSTITIONS

Dr Hurry mentions some interesting customs attached to these wells. Apparently in past times parents who had sons at sea dropped little pebbles into the water and gathered from the number of bubbles that came up whether their sons were still alive. Lovesick maidens came to these wells to know if their lovers were true to them and babies



■ Dedication of St Anne's Well memorial, Caversham, April 24th, 1908.

were baptised with the holy water. Travellers dropped either a pebble, pin or some small coin into the well in the hope of ensuring good luck on their journey.

Since its discovery the well had been excavated by Messrs Talbot through 80 feet of chalk to its original depth i.e. the level of the Thames. A number of bones, shells, pieces of earthenware were discovered, also iron implements, but no coins or pilgrims' tokens.

Mention was made that it was hoped the name of the "adjoining thoroughfare" would be changed from Westminster Road to St Anne's Road. It evidently was!

To finish it seems only right to give the contents of a letter to the Reading Mercury written by Mr William Wing who lived for a time in Highmoor Road and then moved to either Westfield Road or Cromwell Road. He was always deeply interested

in Old Caversham and wrote several pieces about it. Probably he was the man behind the revival of St Anne's well.

"To the Editor of the Reading Mercury, January 13, 1906.

Sir,

A curious discovery has been made during the present week at Priest Hill, Caversham, deserving I think of more than passing interest. The bank on the South side of Priest Hill was being cleaned away by Messrs Talbot and Son, owners of the adjacent land, and the workmen came upon an ancient well, circular in shape and 5ft 2 inches in diameter with walling or steining composed of small rectangular blocks of chalk about 3½ inches long by 2½ inches in thickness with occasional pieces of flint.

The site of this well corresponds exactly with that described in a letter from J. Loveday written to Thomas Hearne in 1727.

The depth of the well has not been ascertained but there are signs on one side of an arch in the chalk steining as if a heading had been driven to tap a spring and the inference is that the water was sufficiently near the surface to admit of its being obtained by dipping, in which case the questions naturally arise: Where did the water come from? and why does it not flow now? Although the subsoil at the spot consists of drift gravel, there is, as seen by the section exposed by the new road now being made through the bank, a considerable deposit of what may be called "argillaceous loam", quite strong enough to hold up the water in the gravel which would flow out at the escarpment. Springs have, within the last few years, been found in the same strata along the Kidmore Road and that under notice must have been tapped and drained away years ago by many excavations for building operations at a lower level.

It is easy to understand that in superstitious times the appearance of water at such a place would be considered miraculous and the priest in charge of St Anne's Chapel on the bridge would naturally encourage the idea.

There is, I fear, no chance of the relic being preserved "in situ" and the boys who play in the neighbouring waste have already damaged the chalk steining to a considerable extent, so that anyone sufficiently interested should visit the spot without delay.

I am, Sir, yours faithfully,
Caversham
Oxon 10th Jan: 1906"

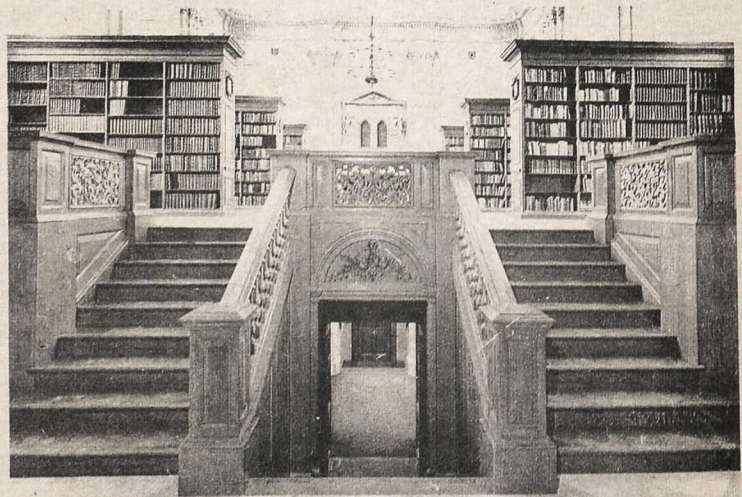
William Wing.

Well, Mr Wing was wrong. Some folk in Caversham did care and so we have the ancient well.

M.K.

LINCOLN COLLEGE LIBRARY OXFORD

A disused church in High Street, Oxford, is now the new Library for Lincoln College. Custom-made bookcases in polished English oak were manufactured and fitted by Elliotts of Reading, as were doors and frames, staircases and balustrades. Carvings from the original church paneling were renovated and incorporated with the new work



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UNCTAD

JOHN MADELEY, ANGLICAN LAY READER IN CAVERSHAM PARISH, RECENTLY REPORTED ON UNCTAD 4 FROM NAIROBI, KENYA FOR "THE OBSERVER" AND 10 CHURCH NEWSPAPERS OF VARIOUS DENOMINATIONS. MR PAT GERRARD, ORGANISER OF THE READING WORLD DEVELOPMENT ACTION GROUP, TALKS TO HIM ABOUT THE CONFERENCE.

Pat Gerrard: What exactly is UNCTAD and what did the Nairobi Conference aim to achieve?

John Madeley: UNCTAD stands for the United Nations Conference on trade and development. It is an organisation, formed 12 years ago, which is helping poor countries to increase the money they earn from trade. In this way the poor will have more money available to finance anti-poverty programmes — they would prefer to earn money themselves from trade rather than ask rich countries for aid. The Nairobi Conference considered many aspects of trade, but the main issue was that of raw commodities. 80 per cent of the foreign earnings of the poor comes from the sale of one or more raw commodity. These range from key industrial materials like copper and tin to foodstuffs such as tea and bananas. The Nairobi Conference was therefore examining ways in which poor countries can get a better deal from the sale of these commodities. A better deal for poor countries means of course a better deal for the millions who work long hours for little money in the mines and the plantations of the third world.

Pat: How far did it succeed?

John: The decisions taken by UNCTAD 4 represent what might be called a modest and yet important step forward. The Conference agreed that there should be about 20 Commodity Agreements. These agreements would give the producer, i.e. a poor country, a guaranteed price for their commodity. They would also give rich countries, like Britain, more guarantee of supplies — so commodity agreements are in our interests too. However these 20 agreements now have to be negotiated over the next 2½ years — so there is still a lot to be done. Commodity agreements need money if they are to be successful, and the Conference generated much heat over the best way of providing the cash. Poor countries suggested in Nairobi that a Common Fund be set up, with contributions from both rich and poor alike. This fund would aim at having £3 million in the bank to finance commodity agreements. Most rich countries were sympathetic to the idea, but Britain was regrettably not one of them. This fund will now be the subject of negotiations over the next 12 months. If the negotiations go well, then UNCTAD 4 will rank as a success.

Pat: The British contribution to UNCTAD 4 seemed very feeble to us here who were watching the Conference. Was this also the view in Nairobi?

John: Yes, I'm afraid so. We were very disappointing compared with other European countries. Holland and France for example both had something

positive to offer the Conference by way of concrete ideas. We had nothing, and just seemed to be stonewalling all the time. The irony now is that the British Labour government is regarded, as a result of UNCTAD as one of the most re-actionary and conservative states of the Western world!

The Commonwealth developing countries, in particular, were not happy at what they regarded as our lack of sympathy for their aspirations.

Pat: A question which interests me as a member of the World Development Movement, is whether there was any evidence that the efforts of voluntary groups like WDM, had any impact on the policies of Western governments?

John: Yes, I think there was very clear evidence that voluntary groups in Holland and the Scandinavian countries had influenced government thinking on the third world. The moral for voluntary groups, church organisations etc. in Britain, is that we have to become as determined and as dedicated as our opposites in Holland, etc. if we are ever to influence the policies of our Government. In Holland there is much more public support for Government policies which will help the poor of the earth. But the reason why the public in Holland understand the issues is that they have far more people, than we have in Britain, working full time to spread knowledge of what is going on today in the third world — millions are still dying of poverty every year, and yet man has the scientific capability to abolish poverty from the face of the earth. I believe that if more people in Britain really knew what was going on in the world today, there would be considerable support for our Government to improve its policies on the third world.

Pat: What should we do about this then?

John: The development lobby needs to find more resources so that it can be more effective. In Holland a lot of Christians give one per cent of their income to world development groups. Some churches in Britain have started that. If the practice spread, it could have a significant impact in helping to reduce poverty in the world.

Pat: So to sum up you would say that people in Britain concerned about world poverty have now got an enormous job of work to do, both to convince the Government and to get the message across to more of the public?

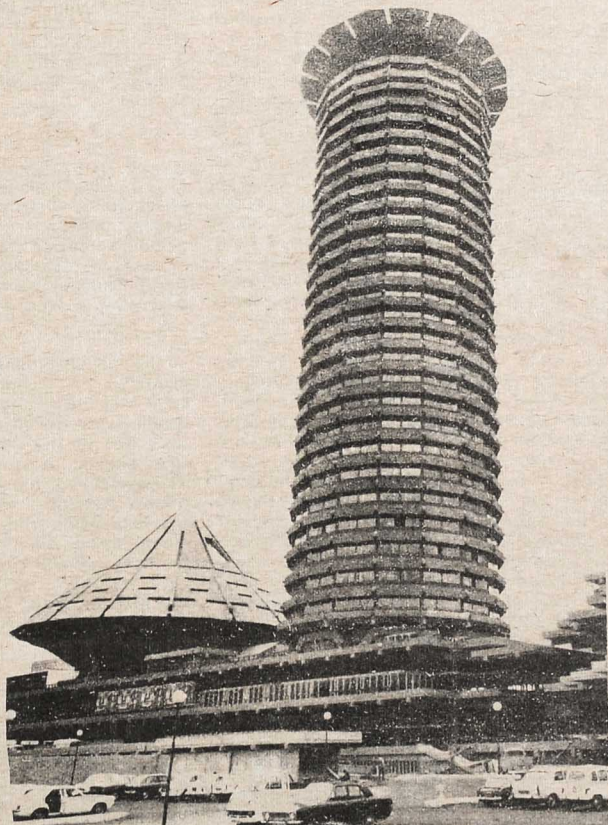
John: Yes, that's right. UNCTAD 4 made some progress in principle, and if this is now followed up, then some tangible and positive benefits might come in the next year or two which will be of benefit to the world's poor. But there is, as you say, an enormous job of work to be done in Britain over the next 12 months to convince our Government to play a positive role in the negotiations on commodity agreements and the common fund. It would in particular be a tremendous uplift to the relationship between rich and poor countries if Britain were to announce that it accepts the Common Fund in principle.

Pat: So what can readers of Caversham Bridge do about it?

John: They can do a lot and I hope they will! If every Christian in Caversham wrote to their MP telling him how they feel about this, then it will have an impact. Barbara Ward, a very dedicated Christian Economist, was recently asked what people can do about world poverty. She replied, "Savage your MP! There is nothing that worries an MP more than an angry constituent and nothing that worries a Minister more than an angry MP." She was so right! This is what we need — a little more anger and passion. After all there is a lot to be angry about — 1 in 6 of our brothers live in conditions which are a disgrace to humanity. Poverty can be beaten — if all of us play an active part.

Pat: So let's all write to our MP and maybe I could mention also that if anyone wants to discuss world poverty problems and especially action to get to grips with the problems, they would be very welcome at meetings of the Reading World Development Action Group. We meet on the first Monday of every month, in someone's house. Details from me at 5 Dacre Avenue, Caversham Park. Tel. 479887.

John: The moral of UNCTAD 4 is certainly that action groups like the Reading Group have a vital role to play in the fight against poverty in the world.



■ The Kenyatta Conference Centre where the conference was held.

MORE FOR CHRISTIAN AID

The total sum of £1,340 was raised in Caversham and Mapledurham during Christian Aid Week this May. Most of this was the result of the house to house collection but this total also includes some other money raising efforts. This is an encouraging increase on the total of £1,151 which was produced in 1975. Many thanks to all who worked so hard and to all who contributed so generously.

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WITH KATHY IN CAVERSHAM

Those who read this column last month may have noticed that the printers have given me a new name. Well, what's in a name anyway — Kathy will do just as well, since neither Katy or Kathy really belong to me. In fact I inherited Katy (often somewhat rudely mispronounced) from Mary Clift, who, as many readers know, died so tragically shortly after leaving Caversham some years ago. Those of us who knew her will, of course, never forget her — she wasn't the kind of person you could forget. But for the benefit of new readers I don't think it will come amiss to pay her the tribute of telling them that without Mary's journalistic skill, enthusiasm and hard work, the 'Bridge' would probably never have got off the ground. And I'm sure the editor will be the first to agree with me.

HAPPY NEWS

Mary was a very happy person, and it occurs to me I might try to follow the example of one of the TV programmes and concentrate a bit more on 'Happy News'. Though don't get me wrong — a leopard doesn't change its spots even if you call it something else, and I guess I was born protesting. So — let's get it off my chest — will one of the many who, about ten years ago, were so full of support for the 'new' Caversham shopping precinct, now repeat their claims about all the new trade we were going to get here. Even the precinct itself has at least two empty shops which nobody seems to want, and heaven knows how many people have gone out of business in Prospect Street in recent years. So how about it — yes, I can give names if you like since I do have all the back numbers of the 'Bridge'. But I'd rather somebody had the guts to come forward and admit they were wrong in their prognostications.

HEAVEN OR HELL?

But, like I said — Happy News. Anyone waking up in St Peter's Churchyard one Sunday evening recently could have been forgiven for wondering "Heaven or Hell?" for the place abounded with angels, devils and all kinds of weird and wonderful people. It was a very hot night, not many of us are knowledgeable about medieval mystery plays, so it

could perhaps be said that many of us turned up from a sense of duty. But it was no sense of duty that brought forth all the complimentary remarks at the end of the programme, for the Queen Anne's girls gave us a truly enjoyable evening with their performance of six mystery plays.

A REMARKABLE PERFORMANCE

It would hardly be fair to mention names, except to thank the Headmistress for her kindness in allowing the performance to be repeated for our benefit; so many people had a hand in the event — the staff who coached the actors and encouraged the choir to such beautiful singing, all those who worked behind the scenes, planned costumes, stage props, etc., and last, but certainly not least, the girls themselves. As I said, it was a hot night and many wore very heavy clothes but they put all their efforts into a truly remarkable performance. I for one hope it will not be the last of such events.

AREN'T WE LUCKY

You know, Caversham really is a community, scarcely a village, but a place where people are known — and helped! Twice recently I've been in a shop when one of our more elderly citizens came in very confused, was helped to make a sensible purchase, had her change carefully counted out, and seen safely on her way home. It gives a nice feeling to live in such a community! I do welcome the help currently given in the 'Bridge' on comparative prices, but aren't we perhaps in danger of 'knowing the price of everything and the value of

nothing'? Or perhaps not — in this district we actually have shopkeepers who will honestly tell you that a less expensive item is the best buy, if that is so. Aren't we lucky?

PLEASE! MORE HAPPY NEWS

There's lots of it around. Can we please have some of it? As things are, it's a hit or miss affair. In a couple of months many of our youngsters will be going to university, for instance — could we hear about them. And there must be dozens of weddings taking place in this district — alas, most never reach us. But I can mention two — Michael Smith, married on July 3, and Geraldine Dorling who, though she lives at Woodcote, works at the BBC and is well known to many Caversham people. To these and all the others, our very best wishes for their future.

TAKING MATTERS INTO OUR OWN HANDS

Possibly for the first time on record (though I don't know if he will print this), my personal congratulations to the editor for recognising that, while the Church hierarchy drag their heels and get highly involved in theological disputes about unity, many of the laity are quietly carrying on with their own form of unity. In the past year I've visited churches of at least five different denominations in the area, and in all I've been made welcome. We have much to learn from each other and though unity, as envisaged by some, may never come about, we are quietly learning to worship together. And if that isn't Happy News, I don't know what is.

On from Nairobi

During Lent of this year, a group of Christians from the Caversham area, inspired by the Bishop of Oxford's stirring account of the World Council of Churches Assembly held last December at Nairobi, began to meet together to discuss the six sections drawn up by the World Council of Churches. The group included Anglicans of various shades, Methodists, United Reformed Church members, a Baptist and a Roman Catholic.

This course of meetings was judged stimulating, so a further session was organised for the early summer on World Religions, since members of the group felt it was important to learn as well as to exchange personal views. The series were

so designed as to trace the course of Judaeo-Christian thought from the faith of the Jews to contemporary Marxism.

Dr Tessa Rajak of Reading University, an ancient historian, talked to the group about Judaism, taking the subject from the Essenes of the Dead Sea Scrolls up to modern-day Jewish Orthodoxy. She shed a very different light on the much-maligned Pharisees of the Bible, as well as stimulating interest and controversy over the Jewish concept of the after-life.

For the talk on Islam, in this year of the Festival of Islam, the group were delighted to welcome Mr Ansre from the Reading Mosque with two of his colleagues. His appearance in traditional costume is a comment on racial tolerance in Reading — a tolerance which needs to be closely guarded and fostered in the present political and social climate. The differences and similarities between his faith and Christianity, of which, with Judaism, it is the direct descendant, were aired in an atmosphere of friendliness and mutual anxiety to understand. It is hoped that a further contact may be made.

Mr Wyeth, Baptist lay preacher of Brimpton, gave a most scholarly, and attractively illustrated, talk on Orthodoxy. As well as stressing the catholicism and mystery of the Eastern church, he gave some startling exam-

ples of its politicised nature in many countries, especially those of the Eastern Bloc.

Sister Julian, Parish Sister of the Church of English Martyrs, Liebenrood Road, led a frank and friendly exchange on Roman Catholicism. Points of doctrine and belief were discussed, and, perhaps even more important, the pioneering position that she and her sisters hold in the Reading community revealed a new and challenging aspect of the operation of the Roman Church.

Lastly Dr Alex Pravda, of Reading University, Politics Department, brought the threads of the series together with his talk on Marxism. The hostility of the communist regimes to Christianity, the opposition of mysticism and materialism, the indoctrination of the young, came as no surprise to most people. But, more surprisingly, Marxism,

the child of Christianity, shares with its ideological parent many ethical and social beliefs. And the position of the church in many countries, like the Soviet Union, makes it the only organised vehicle for protest, an optimistic prospect.

Despite the differences, and genuine conflicts, that were revealed by the discussions, what unites people of all faiths was even more strongly evident. This is the message that is carried into the future.

The group hopes to continue in October, with discussions and readings on the various branches of the Christian faith. Anyone interested in joining the group (which meets one morning during the week) or in obtaining further information, is very welcome to contact Mrs I. Pravda, 13 St Anne's Road, Caversham.

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RESIDENTS' VIEWPOINT

by WATCHDOG

APPLICATIONS, REFUSALS AND APPEALS

The Hemdean Valley application for the erection of thirty-two houses, which the Planning Committee refused, has gone to appeal.

A proposal to develop Regal House as a supermarket has been refused on the grounds of traffic congestion.

At Emmer Green discussions continue about the rival claims for housing and community use for the allotments site, with the Borough Council favouring housing for the elderly.

The Grosvenor Road-Derby Road area cannot be protected from all future development, but as a result of strong local protests at the type of development going on there, all future buildings will be strictly controlled to a type more in keeping with the area, and mature trees and characteristic features will be preserved. It is a depressing sight to see a heap of plastic pilasters and another heap of plastic pediments waiting to transform what appears to be a half built engine shed into a row of desirable neo-Georgian town houses. No wonder the local residents cried, "Hold; enough!"

GAZEBO

The profit on the fete, together with some generous donations, has produced sufficient money to encourage the Trust to explore the possibility of some preliminary salvage work on the Gazebo. The sum is still far from the target required for minimum repair work, but further money raising efforts are planned. See diary below.

TREES

The savage pollarding of trees about to burst into their spring green brought cries of disappointment from those who had been eagerly awaiting this annual display of renewed life. However, an enquiry to the Parks Department brought the welcome news that pollarding would no longer be carried out as a routine measure in the future. Instead where required, selective thinning would be done so that the tree retains its natural shape, as can be seen in Caversham in the case of the plane trees by St Anne's Well.

Where pollarding has been carried out it is because, having been done in the past, fungus has entered the tree, and it can only be treated by pollarding again in order to reach the root of the trouble. Before long, the practice should cease altogether.

Replanting of trees, where Dutch Elm disease has necessitated felling, is taking place although cuts in public expenditure have meant that it has had to be restricted to those places such as London Road and Kendrick Road where trees have played a major part in the street scene. A problem that arises, apart from vandalism, is that trees can still die because there is not the staff to water them in their early stages. A suggestion has been made that residents in street where replanting has taken place might be very willing to form a rota to keep them watered. This seems an idea well worth exploring. It might even help to reduce death by vandalism.

OLDE WORLDE VILLAGE

It is good news that the Department of the Environment attaches such importance to the need to retain the character of the oldest parts of Lower Caversham that it is giving favourable consideration to upgrading the listing of those houses previously on the supplementary list and adding others to the Grade II list where age and character warrant it. The ugly sprawl of the warehouses cannot be removed but the renewal of interest in this area,

MORRIS DANCING



■ Morris dancing at Emmer Green during National Folk Day, Saturday, June 26th.

which has been very apparent in the last few years, should go a long way to preventing further deprivations of a similar kind.

It is all the more regrettable that when it seemed that the landscaping of Hills Meadow was really going to happen, lack of money has prevented it. The material for much of the basic work was supplied free from the excavations under the Vastern Road Bridge; in fact the town was saved the cost of carrying it to a distant dump. Now money to

complete the scheme cannot be found. Yet £10,000,000 can be found to hack an already obsolete road through Reading's ancient land marks, and £13,800 for further embellishments to an Assembly Hall which local bodies will not be able to afford to hire. It is good to note that the newly formed Lower Caversham Residents' Association is not prepared to take this lying down but is acting as a vigilant watch dog for its territory.

DIARY: 11th October; 8.00pm; Thameside School. Lorry routes in Caversham and South Oxfordshire.

15th November; Caversham Branch Library; Caversham Residents' Association 10th birthday party.

27th November; 7.30pm; St Andrew's Hall. A Lakeland Evening in aid of the Gazebo Trust.

HUGH ROWE

WE PRINT THIS MONTH AN APPRECIATION BY THE REVEREND NORMAN HARRISON, A FORMER MINISTER OF CAVERSHAM FREE BAPTIST CHURCH.

It was in 1931 that I began my ministry at Caversham Free Church, at which time Hugh Rowe was its organist and leader of the Free Church Choir. I write therefore as one who worked with Mr Rowe, and who, together with those of the Free Church who remember his invaluable service would, I am sure, wish to add their appreciation to those already expressed in an earlier edition of this paper.

Not only was Mr Rowe an accomplished organist, but his many musical gifts were expressed in a devotion and in detailed care for the worship to which he contributed so much. It was always a satisfying joy to know that with his careful concern and help each part of the service would blend into a complete whole. Frequently we discussed together the theme of a service, and I felt our preparation was mutual and shared.

His leadership of the choir was outstanding, and I look back with gratitude to the special occasions or performances as well as the weekly rehearsals, and

know that Mr Rowe's service to the Free Church was indeed outstanding, and an expression of the character of a truly fine man and a real servant of God.

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TALKING POINT

by John Clark

"NOT AT ALL", I SAID, "HE IS NOT BREAKING THE SABBATH. The Sabbath was yesterday. In fact, the Sabbath was from Friday teatime to Saturday teatime. I've often seen you breaking the Sabbath."

"You're splitting hairs", said my friend, "Ever since earliest times, Christians have kept the Sabbath on Sunday."

"Have they? Or were they celebrating, on the first day of the week, the Resurrection of their Lord?"

It is not hair-splitting to make a distinction between the Lord's Day and the Jewish Sabbath. To the devout Jew the Sabbath carries a multitude of restrictions and prohibitions that are very difficult to observe in a gentile society, and in any case are quite foreign to a joyful celebration. The earliest Christians, especially those that were slaves, would have to meet early in the morning or late in the evening for their worship, and they would work all through the day. A similar regime existed in India, and no doubt in other lands, among converts of missionaries who, themselves, observed Sunday as a kind of Sabbath.

Probably no-one outside of the Hebrew faith (and the Muslim) really keeps the Sabbath entirely. As everyone knows, this would involve restrictions on travel, and one would be forbidden to strike a match (some say, press a switch) carry a hymn-book, or play the piano. Christians learned at an early date to disregard the rules and taboos of Deuteronomy and Leviticus, and it was as if the race was growing up and leaving behind the precepts of childhood. The same liberating process can surely show their

descendants how to re-create for today the really priceless custom of keeping one day in seven as the Lord's Day.

The cause was never well served, in this writer's opinion, by taking legal action against those who differed from us, or by trying to impose the code of a minority on an unbelieving majority. People have to become truly Christian believers before they can celebrate the Resurrection in a worthy manner.

Changes in our personal attitudes and family regimes will need to be matched to some extent by new church programmes for Sunday. As the day contains more attractive options than previously, there is less inclination to pass the time in services of worship. Very few of us now feel obliged to attend church more than once a Sunday. The result is that many of our gatherings are sparsely attended, and some have reached the point where it is difficult to continue.

The rite of Holy Communion is as valid for a handful of people as for a multitude, and the provision for celebrating at a number of different times, especially if alternative liturgies are used, can meet the needs of various individuals, but on the other hand, a service which depends on a company joining in the singing of hymns, or listening to an eloquent sermon may be very badly affected if, in the course of changing custom, it is supported by less and less people.

We have had to face so much change in church life in the last half-century that many are bewildered and discouraged, but we have to brace ourselves for this one wide reform. Instead of watching the edifice of our Sunday worship crumble away, we have to take it down and rebuild.

One service well-attended might mean that the whole congregation met together and became better acquainted. We might find time and room for appropriate social events, or for committees, or for study-groups. We might find time, with a clear conscience, to be with those members of our families whom at present we leave out of our reckoning and our plans because they do not share our church loyalties.

"The Sabbath was made for man" said our Lord. And the Lord's Day?

CAVERSHAM PRIMARY SCHOOL

A LARGE NUMBER OF PARENTS attended a meeting of THE CAVERSHAM PRIMARY SCHOOL ASSOCIATION held at the school on Wednesday, June 23, 1976, to discuss the proposed cuts in teaching staff at Caversham Primary School. The chairman of the Association, Mrs Milly Slater, welcomed Mr W. E. Stansfeld-Taylor (Chairman of the Education Committee) and other Councillors and School Managers who were guests.

At present it is envisaged that there will be approximately 25 per cent cuts in staff at Caversham Primary School. The feeling of the meeting was that this would lower the standards of education in the following ways:

1. Many of the resources and material now available would not be used because of staff shortages, e.g. the maths corridor, the resources centre and the infant activity area, etc.
2. It would curtail the extra-curricular activities.
3. Small groups of pupils working with a teacher other than their class teacher and short visits would be curtailed.
4. If a teacher is absent a whole class would be without supervision.
5. Children requiring extra attention because of remedial problems would not have as much attention.
6. Bright children who need stretching would also suffer.

It was reported that any cuts will be temporary ones and that cuts are to be phased in over a period of time. Parents hope that in the interests of their children, no further cuts will be made in next year's budget.

In summing up Mrs Slater expressed "thanks to Mr Stansfeld-Taylor and other guests for clarifying many issues and answering questions. Unfortunately, as parents, we are not able to solve the problem, but the school managers present and all parents support our headmaster in his plea for obtaining a greater pupil/teacher ratio than that allocated to our school. I would like to thank all parents who supported this meeting and am certain that this will make the Education Committee deeply aware of the importance we attach to the education of our children".

CAVERSHAM BRIDGE

All contributions for the September edition must be submitted by Wednesday, August 4th

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POSTBAG

Dear Sir,

A majority of Christians, and in particular parents, will think it a very great pity that the article by Stephen Bartlett has been published in the Caversham Bridge.

Yes, we should have compassion for those unfortunate enough to have been born with this sexual aberration; we should, however, loathe those responsible for corrupting normal youngsters early in life who are now afflicted for the rest of their lives. That, Stephen Bartlett, is what it is all about.

Few of us will accept that it is a normal or alternative form of sexuality. The legalisation of homosexuality between consenting adults in private was to protect those of like mind in this matter to continue what they were already doing without fear of legal consequences. What it in fact did was to increase male prostitution, and open the way to more normal people being corrupted. If the Old Testament is acceptable as guidance, has Stephen Bartlett never heard of Sodom and Gomorrah?

Yours sincerely,
Bob Kynaston
4 Oakley Road,
Caversham.

Dear Sir,
Is the Church getting too involved in explain-

ing shades of behaviour and watering down its main function of getting over the message of salvation through Christ?

In connection with Stephen Bartlett's Talking Point in the Caversham Bridge are there not two warnings in the Bible that immediately spring to mind — inordinate affection, and that it would be better for a man to have a millstone round his neck than that he should corrupt any little one. Questions also spring to mind; cannot it be taught that it is possible for deeper and abiding affection to exist between man and man, woman and woman without sexuality having to enter into it?

As certain glands secrete hormones which pass into the blood and stimulate when encouraged, the problem of homosexuality must in some sense be medical. Why should it be said that the nature of one's sexuality is God-given anymore than it could be said about the nature of one's inclinations towards the seven deadly sins? As for commitment, has it been proved that those with homosexual tendencies are necessarily more 'faithful' in their relationships than heterosexuals? Whatever can be the impact of family life when a dual commitment exists.

Yours sincerely
Margot Kynaston

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ST PETER'S WIVES

On June 22nd St Peter's Wives Group enjoyed a very interesting and most useful evening when Mr Hayes talked about the Red Cross Society. He gave a brief account of the history and organisation of both the International and British Red Cross. Then followed a talk on the basic principles of First Aid when some members became volunteer "bodies" for a practical demonstration. Members showed great interest in the subject and benefitted greatly from Mr Hayes' obvious expertise.

There will be no formal meeting in August but members are reminded of the informal picnic with children, to be held on Mapledurham Playing Fields at 2.30 on August 17th. Contact M. Thwaite (Reading 476174) if the weather is uncertain.

Caversham Baptist Free Church

On Sunday, June 27th, the Baptist Church held its first Church Conference on the theme "A Check Up for Our Church". After the morning service some sixty people travelled in cars to Theale Green School, where the Conference was held in the sixth form area. A picnic lunch was enjoyed then the conference proper started under the leadership of Rev Neil Hall, of Kings Road Baptist Church. He gave a very stimulating opening talk and offered questions for discussion during the afternoon. Six groups were set up on the subjects Worship, Christian Growth, Church and Society, Youth Work, Mission and Communication, and Fellowship, and it was clear at the report back stage that the discussions had been full, frank and very lively. Whilst no comprehensive summing up of the very wide range of topics was practical, a number of points came

out which will be followed up in the months ahead. Whilst the adults were taking part in the conference the children were led in play sessions by a team of volunteers. The conference proved a great success and will undoubtedly be repeated. Over sixty people ranging in age from babies in prams to senior citizens gathered on one of the hottest days of the year for this "check up" and at the end enjoyed the tea that was provided, and many took advantage of the swimming pool at the school, before returning to Caversham for evening worship.

ST MARGARET'S MAPLEDURHAM PARISH OUTING

On Saturday, June 19th (the only day it rained!) members of St Margaret's Choir and congregation went by coach to the Weald and Downland Open-air Museum at Singleton, in Sussex. Despite the weather, it was most interesting to walk round this lovely spot and see the ancient buildings which have been rescued from their original sites and possible destruction and re-erected there.

The party pondered about how their ancestors managed to live in such conditions without the mod-cons they are used to.

Then on to Chichester, and after a cup of tea, they visited the Cathedral and were privileged to join in an ecumenical service celebrating the translation of St Richard who was made Bishop of Chichester in 1244.

A most enjoyable time was had by all the party who arrived back at 9pm.

CHURCH NEWS**ROUND THE ANGLICAN PARISH**

Joyful June. Always a busy month in Caversham, June 1976 will among other things be remembered as the year when all three patronal festivals were blessed with fine weather as well as the usual large congregations. The Archdeacon of Berkshire, the Ven. Raymond Birt was the preacher on a warm evening at St Barnabas. The following week the Rev John Eastgate, vicar of Woodley came on a yet warmer evening to preach at St John's when the newly decorated church was seen to great advantage.

And in even greater heat a congregation of about 400 crowded into St Peter's on St Peter's Day when the Rev Martin Loveless, together with the Rev Martin Gillham of Christ Church Reading were ordained priests. The sermon was preached by the Rector and the candidates presented to the Bishop by the Archdeacon of Berkshire. The Rev John Deuchar, vicar of Christ Church led the Litany. Mr F. C. Moore and the Rev S. Bartlett read the epistle and gospel. About 20 priests took part with the Bishop of Reading in the laying on of hands and as each candidate was ordained he was vested in chasuble. Greetings followed from the Rev Leslie Griffiths who together with the Rev Stephen Haine represented the free Churches. The offertory was presented by the wives of the two new priests and the Eucharist was celebrated with the Bishop of Reading, the new priests and their incumbents, the Archdeacon of Berkshire and the Rev S. Bartlett. It was a pleasure after his long illness to have Mr John Dussek presiding over the combined choirs of the parish whose singing of Thomas Attwood's anthem *Come Holy Ghost* was a notable feature of the service.

Long meeting. The meeting of the Church Council which was held on June 16 in Church House was another lengthy one. Mr K. Bennett reported on the week-end retreat for members of the parish which had been conducted by the Bishop of Croydon, and this together with points which arose from the report of the special meeting of the Council that had been held in

May to consider questions asked by the Bishop of Oxford gave rise to an important discussion about the need for more house groups and opportunities for discussion.

The Council were interested to hear from the Rev L. Burn about the many residential post-confirmation training courses that have been held; their value was endorsed by members of the Council whose children have attended them.

The Rev John Sumner brought forward the recommendation from the Caversham Churches Co-ordinating Committee regarding a house to house visitation that might be held in the autumn of 1977. In view of suggestions that are expected soon both from the diocese of Oxford and the Reading Council of Churches an ecumenical committee was asked to make proposals for joint action and study over the next two years. The Council hopes to consider this in September.

Mr F. C. Moore reported that the Diocesan Parsonage Board was concerned at the rising cost of maintaining parsonage houses but the Council was unanimously of the opinion that the present Rectory was an ideal house, a great asset to the parish and should be retained.

When financial matters came under discussion it was learnt that unexpected expenditure on the parish room was inevitably costing the parish a large sum.

Volunteers under Mr David Miles had begun work and were intending to lay a new floor, thus saving a large sum when compared to the tenders received for the work.

The Council passed resolutions seeking Archdeacon's Certificates for the redecoration of St Andrew's by voluntary labour and the professional redecoration of the ceiling and part of St Peter's, it being the intention to do the rest of the work with voluntary labour in 1977. It was agreed to submit estimates for the repair of St John's organ to the diocesan organ adviser for his consideration.

A YOUNG T.B. SUFFERER — NOW SHE IS 90

For over forty years Miss Annie Cleare taught in St John's Sunday School. Now at ninety years of age, she has lost none of her force of personality. Yet when she was young her health was seriously impaired by tuberculosis.

Most of her life has been spent in the house next to the Church on Gosbrook Road. Miss Cleare's mother remembered vividly the consecration of the Church on St John's Day, 1889, and the life and worship of the church was

always of central importance in the family. At the time, the flat low-lying area near the river was damp and unhealthy, and it is hardly surprising that T.B. was abroad. Annie Cleare was ordered to sleep in a hut in the garden for an unimaginable length of time; by day she was obliged to seek her schooling well out of the district.

All through her life she has met ill health with a determined will. In her later years especially, this has carried her through very severe illnesses.

Canon Vile, priest-in-charge 35 years ago, came to preach on St John's Day last year. He did not leave without a visit to Annie Cleare. That, surely, is an eloquent testimony to how well she is remembered.



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Caversham Shopping Basket

Item	Co-op**	Liptons	Oakeshotts*	Budgens*
Large white sliced loaf	16½	18	18	18
1 lb cheapest butter	43	37	45	43½
1 lb lard	19	18	21	20½
1 lb cheapest Cheddar	40	42	48	46
1 dozen standard eggs	40	41	40	38
1 lb cheapest bacon	81	66	68	75
1 lb cheapest sausages	39½	40½	39½	41½
Packet of 10 Fish Fingers	35	33	40	33
15 oz tin baked beans	12	11	15½	12½
15 oz tin soup	12	12½	15	13
1 lb frozen peas	25	23	26½	29
3 lb self-raising flour	17½	17	19½	18
1 lb dried fruit	24	25	24	26
¼ lb cheapest tea	8½	9	11	9
4 oz jar coffee	43	49	61	49½
2 lb granulated sugar	23	23	22½	23
500 gms cornflakes	22	25½	28	27
¾ lb packet biscuits	21	16	20	19½
1 lb cheapest marmalade	19	19	22½	22
Double pack toilet paper	16½	21½	20	21
TOTAL	5.57½	5.47	6.05	5.85
Compared to last month's totals	+2%	+1%	+6%	+3%

The four local supermarkets listed here were visited on June 25th.

- * Oakeshotts and Budgens give Green Shield Stamps
- ** Co-op gives members 1¼% discount in form of dividend

Bread colour-coding

Bread and pastries, like many other goods, are marked so that the consumer can tell how fresh they are. Sunblest, the bakery which supplies Oakeshotts, marks its loaves with the following coloured tags:

Monday blue. Tuesday orange. Wednesday purple. Thursday green. Friday (weekend) yellow. Saturday red (highly perishable goods only).

So look for the colour tag on the next loaf you buy!

(Although this is the code adopted by most bakeries, it is not necessarily universal.)

YOUNG CAVERSHAM

By Peter Shock

THE PARISH OF CAVERSHAM is split roughly into two halves by one of the most beautiful open spaces for miles around. You all know it well, Balmore Walk. This fine stretch of parkland borders on to my back garden fence, and fortunate I

am, to have this amenity although it was never planned that way. Forty years ago the land was owned by a local farmer, and grazing cattle was then a familiar sight. One day, several tatty 'Land for Sale' boards appeared round the perimeter, and tongues began to wag. 'Never going to build houses up there,' went the cry. 'Better a park where the children can play'. The town councillors got to hear about the proposed sale. In those days most of them lived in Caversham West ward anyway, and were looking for somewhere new to walk their dogs. So the Council bought the land for the people of Caversham to enjoy. The view from the ridge stretches from Sonning to the wooded heights of the Chilterns, but the skyline has dramatically changed over the years. Where once the slender spires of Christ Church, St Giles, and St John's, Watlington Street, dominated the horizon, these have now been overshadowed by the multi-storey monstrosities of present-day commercialism.

Balmore Walk has always been a vantage point for the witnessing of some of Reading's major fires, and during the war the conflagration of the blitz attacks on London was clearly visible in the night sky.

Although Balmore Walk has little to offer to the older teenager, at weekends and on summer evenings it is a favourite haunt of younger children. When the wind is right it's the place for a kite. On the flatter bits, it is most possible to get a scratch soccer game going, but one of the most popular pastimes is just roly-polying down the grass banks.

UP WITH THE LARK

Balmore Walk is at its best in the early mornings, when a brisk walk brings you into harmony with the chirruping blackbirds, countless sparrows, and watch it! If you are a young lady adorned with a pretty necklace, there's a magpie lurking around! But one hot evening recently, I sat down to watch some boys playing a sort of cricket. Had they reverted to the medieval style? Before the famous Hambledon Club started organising cricket on a proper basis in the mid-1700's, the game was played with a bent stick and a hole for the wicket. Well, to be fair to the young players, this evening's match did appear to be slightly more dignified.

But I was trying to fathom out why the batsman was running at right-angles to the bowler. It just didn't add up! Well, after a successful innings, batsman Perry Zatman was bowled out. As he walked off the wicket in my direction, I asked him what code of game it was. The knowledgeable eleven-year-old retorted: "It's called non-stop cricket. We run at right-angles, so that bowler doesn't get knocked for six". My curiosity satisfied, I still doubted if I would ever make an efficient twelfth-man!



OBITUARY AUDREY MARTIN

A good number of her friends and neighbours were present at Gosbrook Road Methodist Church on Friday, June 18, for the funeral service of Audrey Martin, late of 23 St John's Road. Audrey had always been faithful at St John's and at the Methodist Chapel where her mother, Mrs Terry, is a member. The congregation which came to pay their last respects was drawn from both churches. The Rev Leslie Griffiths conducted the service and, in his address, drew everyone's attention to four aspects of Audrey's character which made her such an exceptional person. Firstly the quality of her marriage of 28 years to Bert; mutual care and real love "in sickness and in health... till death us do part." Secondly, the vibrant nature of her family life — the faithfulness and constancy of her sisters and mother in the long months of illness. Thirdly, her ability to make friends even in her suffering, a radiant cheerfulness with an infectious quality, so that nurses, volunteers, auxiliaries, and even visiting ministers, were 'bucked up' in her presence. And finally her ability to face even death with equanimity and courage and even good cheer. She knew how to face up even to "the final enemy". Her life and her witness were an inspiration to many. Our sympathy to her husband, her mother, and all her loved ones.

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Emmer Green Townswomen's Guild

Mrs J. Blooman, the Chief Probation Officer for Berkshire gave a most interesting and thought provoking talk at the June meeting. She gave a brief history of how the Probation Service was started in 1907 by the Police Court Missionary Service, members of which had to sign the pledge before being accepted as fit and proper persons to help people who were before the Courts. Mrs Blooman explained that the job description of a Probation Officer was to advise, assist and befriend, but that in her opinion the order of the wording should be changed to put 'befriend' first, as the most important factor in forming a working relationship with offenders. Time was left at the end of the talk for members' questions and a short discussion about the work of the Probation Service. Mrs Pakenham Walsh gave the vote of thanks.

Caversham Park W.I.

At the June meeting, members were fascinated with the Country Tales told by Mrs C. Millson, there were funny tales, some romantic ones and a few a little sad but most enjoyable none the less. Miss Papps, Link representative from Sonning Glebe W.I., gave a splendid report on the results of the Voting on the resolutions put forward at the Annual General Meeting at the Albert Hall in June. The competition — a Farm House Cake was won by Mrs Vere Angliss, Mrs Gillett was sec-

ond and Mrs Rixon was third.

At the August 19 meeting, members will be visiting Borocourt Hospital to see the Therapy work done by the Patients.

Mapledurham W.I.

Mrs M. Martin, Vice President, presided at the June meeting, and presented birthday buttonholes to Mrs Crick, Mrs Deacon, Mrs Mortimer and Mrs Godfrey. Three new members were welcomed by Mrs Martin, to the Institute.

The speaker was W. P. C. Collett who gave a talk on her work in the Police Force.

Mrs P. Packard gave a detailed and interesting report on the A.G.M. at the Albert Hall.

Caversham Afternoon Townswomen's Guild

The Chairman, Mrs C. Mitchell, presided at the monthly meeting, when it was mentioned that £5 was given to the Gazebo Trust from the Guild. Mrs Stratford spoke on how to save money over electric light bulbs, how it was cheaper to use a clear bulb rather than a pearl one, and the difficulty in obtaining the clear bulbs which drove her to write to the Atlas electric bulb manufacturers. The answer, short and to the point, which she received, was that these bulbs were not in demand. Mrs Stratford reminded us all that the clear bulbs saved 30p in the pound.

The guest speaker, Mrs Woodriddle, spoke on good grooming,

showing how a few easy exercises, good deportment and a good balanced diet helps to keep one fit, and in turn produces healthier skin and hair.

The meeting continued with the Balloon debate: taking part were Mrs Goodyear, Mrs Russell, Mrs Haines and Miss Baker. All four were put to the vote, Miss Baker, the special agent, winning those extra votes, for which she received an attractive bowl of flowers given by Mrs Haig.

Maplewood W.I.

The President, Mrs K. Bubb, welcomed the speaker, Miss Marlene Hodges, who created four beautiful large flower arrangements under the title 'From a June garden,' she also gave us good information and tips about suitable flowers.

Three new members were welcomed.

Mrs Warwick's coffee morning raised £20.82 for Institute funds; our stall at the Hospitals Fete made £47.24 and

the refreshment stall at the Gazebo Garden Party helped towards the total of £250.

An outing to Littlecote Manor was a success and the Cookery Group went for a morning walk by the river at Aston. Ten members went to the Garter Ceremony at Windsor Castle.

Mrs Fisher of Whitechurch Hill Institute was our link delegate to the A.G.M. at the Albert Hall and she gave a very good account of the proceedings there.

Caversham Heights Townswomen's Guild

Members enjoyed a celebration supper on June 17 to mark the 15th birthday of the Guild. The theme for the even-

ing was 'roses', and through the artistry of some members, including one husband, the flower, and scenery arrangements transformed the hall into a 'rose garden'; it was a joy to behold.

Mrs M. Kitcher, Chairman, presided, and welcomed the guests, Mrs N. Morgan, Federation Secretary, Mrs C. Mitchell, Federation Publicity Officer, and three members from the Emmer Green, and Caversham Afternoon Guilds.

A founder-member, Mrs J. Kitcher, and first Chairman of the newly formed Guild, cut the cake, which was specially made for the occasion by Mrs J. Brown, and decorated by Mrs J. Gosling.

After supper, a group from the R.A.T.S. entertained the members with songs, and monologues, continuing with the 'roses' theme.

ROUND THE CLUBS

THAMES VALLEY RADIO

A MONTHLY REVIEW BY SYLVIA GRINSTEAD

There's no denying that only a devotee of pop music can remain even a fairly constant listener to Radio 210. Apart from the three hours of classical music on Wednesday nights, listeners with other musical tastes are just not catered for. Pop music is churned out day after day, seven days a week. Old pop music, new pop music and the inevitable Thames Valley Top Forty. In fact the latter is mentioned so frequently that Thames Valley Top Forty Radio or even Radio Top 40 instead of Radio 210 might be more appropriate titles for the station.

GOOD BURIED BY THE BAD?

Because of this plenitude of pop music, people who might otherwise be listening must miss some of the interesting interviews. For example, one morning Squadron Leader Alan Scott, a Spitfire pilot during the Battle of Britain, was interviewed at the 210 studios. Many listeners in his age group who may have appreciated hearing such an interview, probably missed the opportunity.

During Saturdays and Sundays, two of the broadcasters present a programme together. This is done, presumably, to introduce some lighthearted banter into the programme. All that is achieved is inane chatter. It would be better to keep the talking to a minimum and play some witty and amusing records instead.

To end on a more favourable note, the discussion programme on Outer Space was very well presented. Stephen Crozier, who was in charge of the programme, was able to discuss the subject intelligently both with the others in the studio and with all the listeners who phoned in. The abridged repeat of the programme on the following Sunday was well worth hearing again.

development, if linked with septic tank drainage, could increase the risk of pollution, and further provision of septic drainage should be resisted.

The Parish Council were therefore advised that the present Scheme does not have enough priority to proceed at the present time in view of the limitations of Capital expenditure, but the Scheme would proceed as soon as the economic situation allows.

The Council expressed considerable disappointment at this delay, especially since the Council have been endeavouring to provide proper sewage facilities for a number of residents for many years. The Parish Council have asked the appropriate Authorities to give the Scheme as high a priority as possible in next year's programme.

A proposal to have trees planted along the A4074 between Shepherd's Lane and the Goring Heath Road has been rejected by the County Council, it being a requirement of the County Council that trees must be 12 feet away from the carriageway, and because of other impediments this is not possible.

A planning application for off river mooring for 63 boats at Upper Large, Mapledurham was considered. The Council did not reject the application, but they have made a number of conditions, details of which have been passed to the South Oxon DC. One of the important conditions is that there shall be no access permitted to the site from the Oxfordshire side of the River Thames.

The Council were informed that Mr and Mrs Sholl of Upper Woodcote Road had distributed some 210 bus concession tokens to those of a pensionable age, and other certain categories, within the Parish. The Council expressed their appreciation to Mr and Mrs Sholl for carrying out this service for the Parish.

The Council were informed that it is proposed to erect a hoop-type barrier on the footpath between Chazey Close and the Woodcote Road, which should alleviate most of the dangers by making cyclists dismount at each end of the footpath.

MAPLEDURHAM PARISH COUNCIL

A meeting of Mapledurham Parish Council was held on Thursday, June 10, 1976, Mr B. A. Fowles, Chairman of the Council, presided. A disappointing reply has been received from the Thames Water Authority concerning the Parish Councils bid for main drainage to be installed in Chazey Road/Upper Warren Avenue. The Council were informed that arising from investigations it has been established that the dangers of pollution from the existing septic tank drainage systems is insufficient to give the Scheme a sufficiently high priority to proceed in the present economic situation. Nevertheless, there is concern that further devel-

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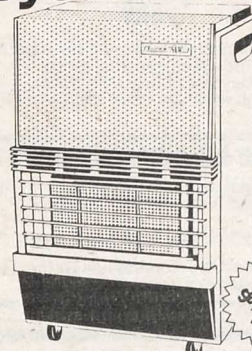
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 The Rev Stephen Bartlett, Caversham Park House, 2 Blackwater Close, Caversham Park. * Tel. 475152.
 The Rev Leonard Burn, St Barnabas' House, 33 Grove Road. Tel. 473095.
 The Rev Michael Kitchener, Mapledurham Church House, 222 Upper Woodcote Road. Tel. 471605.
 The Rev John Sumner, St John's House, 9 Southview Avenue. Tel. 471814.
 The Rev Martin Loveless, 25 Ilkley Road. Tel. 472070.

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The Rev Laurence Stevens, 80 Balmore Drive. Tel. 478668.

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SUNDAY SERVICES IN AUGUST

ANGLICAN

St Peter's

8.00 a.m. Holy Communion
 9.15 a.m. PARISH COMMUNION
 11.00 a.m. Holy Communion (1st and 5th Sundays)
 11.00 a.m. Matins (2nd and 4th Sundays)
 11.30 a.m. Holy Communion (3rd Sunday)
 6.30p.m. Evensong

St John's

8.00 a.m. Holy Communion
 9.15 a.m. FAMILY EUCHARIST
 6.30 a.m. Evensong (1st Sunday)

St Andrew's

8.00 a.m. Holy Communion
 9.15 a.m. FAMILY EUCHARIST
 11.15 a.m. Holy Communion
 6.30 p.m. Evensong

St Barnabas'

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

St Margaret's, Mapledurham

8.00 a.m. Holy Communion (2nd and 4th Sundays)
 9.15 a.m. PARISH COMMUNION
 10.30 a.m. Family Service (2nd Sunday)

NORTH CAVERSHAM BAPTIST CHURCH

10.45 a.m. Morning Service
 6.30 p.m. Evening Service

CAVERSHAM BAPTIST FREE CHURCH

11.00 a.m. Morning Service
 6.30 p.m. Evening Service

CAVERSHAM PARK CHURCH (The School)

11 a.m. Morning Worship (2nd, 4th and 5th Sunday)
 FAMILY COMMUNION (1st and 3rd Sundays)
 7.30 p.m. Holy Communion (2nd, 4th and 5th Sundays)

METHODIST CHURCHES

Caversham
 11.00 a.m. Morning Service
 6.30 p.m. Evening Service

Caversham Heights

11.00 a.m. Morning Service
 6.30 p.m. Evening Service

ROMAN CATHOLIC

St Anne's

8.00 a.m., 9.30 a.m., 11.00 a.m., 7.00 p.m. Mass

Our Lady of Caversham

8.30 and 10.30 a.m. Mass
 St Martin's School
 9.30am Mass

WE RECORD

BAPTISED

St Peter's

June 13 Davina Ross

June 20 Kim Tomony

St John's

June 13 Amanda Rapley

Elizabeth Korpan

St Barnabas

June 6 Ruth Cutlack

Caversham Park

May 30 Michael Ward
 Claire Fastnedge
 Joanne Turner

MARRIED

St Peter's

June 12 Colin Stoute and Kim Owen

Harry Budd and Lesley Gaunt

June 26 Andrew Davies and Michelle Hawkins

St Andrew's

July 3 David MacGregor and Caroline Bannon

St Barnabas

June 19 Roger Cooke and Kirsten Fairley

FUNERALS

St Peter's

June 16 Anthony Wood

July 7 Emily Godden

St Andrew's

June 25 Hazel Pope

St Barnabas

June 18 Kathleen Cosham

Caversham Methodist Church

June 18 Audrey Martin

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PICNIC



■ A group of young people from the parish of Caversham enjoying a riverside picnic after taking part in a special youth service at Purley on Sunday, June 27th.