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Chris Brodan calling



Now read on..

This paper is for readers, even though half the people who have it in their homes may only glance at the pictures or the headlines. The trouble is that most of us have gone over from being readers to being watchers and listeners. The pale wash of television brings to us in easily digestible forms nearly all the information and entertainment we look for. Some experts on communication would go as far as saying that eventually we won't need to be able to read at all.

That would shock the developing countries where a family save up all they can for one son to be able to walk ten miles and wade a couple of rivers to get to a reading lesson: and then read any sort of literature he can get his hands on.

It should also shock every parent and teacher who still thinks children should learn to read—and read not just comics, Sunday papers and the small print on the bottom of hire-purchase agreements, but books.

Communication

Reading offers us a unique way of finding out.

Look at it this way—you can't see me: you don't know me: you can only read what I've written. So you aren't going to concentrate on my trendy moustache or falsetto voice. You can get on with finding out what I'm saying.

You can do this at your leisure in your own home, at your own speed, as often as you wish.

And certainly, if you are going to make a job of finding out what I'm saying, you can't just sit and stare at the page and expect my thoughts to present themselves to you of their own accord. You must actually read. You must put your mind to it. My effort in putting down my thoughts has to be met by your effort in taking them in.

All this means that you have played an active part in this little piece of communication. And that's why, to my mind, being a reader has something extra to being a watcher and a listener.



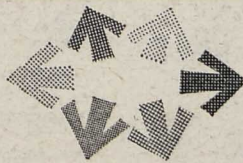
THAT'S LIFE

A NEW SERIES OF PICTURES THAT HIGHLIGHT THE HUMAN SCENE

AGAINST THE ODDS

IN July 1698, Chris Lambert a 24 year old racing driver, was killed in the Dutch Zandvoort Grand Prix. His car touched another at 130 miles an hour, and plunged through a parapet.

After the crash he was held responsible. Some European



newspapers claimed that he had 'committed suicide' and

called him a 'Sunday afternoon driver'.

Now, after a fight lasting more than three years his father, Mr. John Lambert, has succeeded in clearing his son's name. The International Automobile Association (FIA), the governing body of motor racing has found that Chris Lambert committed no driving error at all.

His battle with the authorities has cost Mr. Lambert £3,000 and involved him in more than twenty trips to

Holland.

It started soon after the crash, when the Royal Automobile Club refused to take up the case. Despite advice from leading British drivers that he was banging his head against a brick wall, Mr. Lambert travelled to Rheims where another race was being held, and interviewed all the drivers who had taken part in the Dutch race, asking them to fill in a questionnaire. He then travelled to Holland and interviewed

track marshalls and other witnesses of the accident.

He now had unanimous statements of his son's innocence, but the official statement remained unchanged. The Dutch Automobile Association still refused to hold an open enquiry even after being presented with a 30 page dossier that Mr. Lambert had prepared.

He finally took his case to Prince Bernhard of the Netherlands, and to the Netherlands Chief Justice. After

this the FIA decided to re-examine the evidence, and opened an enquiry almost two years after the accident.

The report of the commission, recently published, clears Chris Lambert of any negligence, and lays the blame with another driver.

'I have made my point and my son has been cleared', Mr. Lambert said. But only because of his determination and refusal to be crushed by the formidable opposition ranged against him.

D/EX 1758/9/1

PERSONAL POSERS

OUR NEW CHURCH IS NOT LIKE THE OLD ONE

Before we moved to this new housing development on the opposite side of town to where we used to live, our whole family went to church regularly. We've been to the church just down the road from our new home but it's not like our old church used to be. We can't find much enthusiasm for going there, so we drive back to our old church 7 miles away, where our old vicar has told us that we're doing the wrong thing. What do you think?

A. L. WORKSOP.

A few years ago I would have said without any reservations at all that your old vicar was right. Today I'm not so sure.

I still basically believe that the right place for individual Christians to stand up and be counted is in the local community to which they belong. If they go elsewhere they

can't give this important example, and there is the danger that they will help turn the congregation which they do join into an isolated religious club that only functions on Sundays. All of us must know congregations where by far the biggest majority come in on Sundays from outside the area—and as a consequence the churches impact on the local community is very small.

On the other hand the car has made us all very mobile, and people do travel all over the place, not only for jobs but for entertainment as well. This means that although people actually live in one spot, their real roots lie somewhere else. This sounds true of your family, and as long as you feel really committed to the area in which your old church lies, and are prepared to do more than just 'go to church', I think you may be right after all.



Not everyone's going to be stuck with the same old chicken or turkey.

Thousands of people in this world will happily settle for a rat for Christmas dinner.

(Lazarus would have.)

At Christian Aid, we need your money not only to feed such people, but to help them feed themselves.

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MY SISTER'S GRIEF MAY END IN SUICIDE

Since my sister and her husband lost their two children in a road accident last summer they have both been understandably shocked and distressed. They don't seem to be able to pull themselves together and I am worried that my sister in particular might be tempted to take her own life. I have of course tried to help by visiting more than usual, talking to them and encouraging them to take up new interests—so far without success. What more could I do?

D.R.K. Reading.

There is really nothing more that you can actually do in this tragic situation than make yourself available in the way you have done to your sister and brother-in-law. But what of your basic approach—do I detect in your letter an

element of impatience with the bereaved parents, a desire to dam up their grief and its embarrassing manifestations, to get them to 'pull themselves together' and forget their terrible blow in 'new interests'?

Try to be patient, understanding and accepting of their grief. It may have reached the point of boredom with you on whom the sorrow falls comparatively lightly—but no matter. Grief must have its course and the chances are that your sister and her husband will then emerge deeply scarred emotionally, but composed. It is likely to be a long business which can only be helped by your suffering with them in patience and love—the only commodities which will be any good should grief be life-long or—God forbid—end in suicide.

HAS OUR PET GONE TO HEAVEN?

Our family pet—a highly intelligent mongrel bitch—has just died. She was a great character and very much loved. To the children she was a real person. They think of her as being 'in heaven'—certainly not dead. Is there any reason for not believing in a life after death for animals?

S.F. Putney.

Yes, I think there is, although I expect many would disagree. In a short comment like this, many questions must go unanswered, so I can only give a few points that I believe to be true.

Although we can say that man is an animal, we obviously cannot say that all animals are men. There is an enormous difference between men and other animals however much their behaviour may seem to agree.

The Christian believes that man is created by God 'in his own image' to use

the biblical language. This means that although there is a complete distinction between God and man, there is an affinity between them. Man has freedom, the ability to reason and think in abstract terms, the power to love, and most important of all the power to love his creator and to have fellowship with him. This puts man in a unique position among the rest of the animal kingdom. The Christian believes that death cannot end this fellowship with God, but that man is made to pass into closer union with him.

To speak of life after death for animals seems to imply a belief in some sort of immortality in all living things. This is not the Christian belief, for to believe that God is the creator of all life means that there is nothing that is inherently indestructible. Christians believe in Resurrection—an act of God through his love for all men.

Have you got a problem?

Readers are invited to write to "Personal Posers".

Our special team of experts at 319, Gazette Buildings, Corporation Street, Bir-



mingham, 4, will do their best to tackle your queries.

KALEIDOSCOPE

LOOKING IN ON THE POLITICAL SCENE

Plain Man's Guide to an M.P.'s Phrase Book

Any job thrives on its official chit-chat or jargon, which is fine for those in the know but, often deliberately, confusing to those out in the cold.

The job of M.P. is no exception. Here is a short guide such as might be put into a phrase-book and sold in Parliament Square to new M.P.s.

A **Parliament** is the period between elections, never more than five years, except in war, and usually in practice about four.

Each **Parliament** has one or more **Sessions**, which normally last from the beginning of November one year to the end of the following October.

Parliament is in Recess describes the gap between two sessions and NOT the M.P.'s holiday spells at Christmas, Easter, Whitsun and late summer, which should be called **adjournments**.

The Queen may **prorogue** Parliament, which means she orders it to stop meeting until a certain date. She may **dissolve** it, which ends its life and leads to an election.

If an M.P. wants to resign during a Parliament, he can't but has to apply for the title of **Steward of the Children Hundreds**, or, if someone has pipped him to that, of **Steward of the Manor of Northstead**. The request is always granted. It means the M.P. has taken on an office of profit **under the Crown**, even though he hasn't much to do, and this automatically disqualifies him from holding a seat in Parliament.



Differences of opinion expressed in the scene outside Westminster on the day of the vote on joining the E.E.C.

EUROPE'S MORE THAN A MARKET

Now that we're all aboard the good ship "Geoffrey Rippon" bound for the shores of Europe, we could do worse than take another look at why we want to go there—or, for that matter, perhaps why we wish we weren't going there.

So far we've all thought about it more or less in terms of two of the world's top motivators, cash and power.

It's been "We shall be richer if we go in" versus "We shall be poorer if we go in." It's been "We shall help make a new world power-bloc" versus "We shall lose all our own sovereign power."

Very important factors to consider, of course. But sordid. Important but sordid. And misleading. Europe's more than a market.

Can't we, as we tack slowly across the Channel, look wider? Can't we take in the breathtaking view of a tattered and torn world, as presented constantly on our screens and in our papers, on the one hand? And take a cool look at what we are sailing into on the other? And then put the two together, so that we focus on a vision of a new area of unity, peace and co-operation?

That is not a castle in the air.

A 15p. booklet published last year called for just that vision. Not many people seem to have read it yet. Which may be because it comes from the Department

of International Affairs of the British Council of Churches and the Conference of British Missionary Societies. Enough to put a lot off. But it's good and to the point. It is "Britain and the Common Market—a Christian View" by Kenneth Johnstone, the Department's Chairman for nine years.

He considers most aspects of going into Europe and stresses the contribution a strongly united Europe could make to the needs of the Third World and to the

peace of all the thirds of the world.

As Bishop Kenneth Sansbury, General Secretary of the British Council of Churches writes in the Preface: "An EEC that is content just to become a rich men's club could produce one reaction among Christians. An EEC that is concerned with the reconciliation of nations that have torn each other to pieces, with the proper stewardship of united resources, and with a more effective service of the developing countries, could evoke quite another."

All worth thinking about before we make landfall.

PROFILE

DENIS HEALEY

His middle name is Winston. He is an intellectual—double first at Oxford.

But he's a Socialist, not a Tory. A distinguished Socialist, too. Denis Healey is one of the big three contestants for Harold Wilson's seat of power in the Labour Party. Since June, 1970, he has been the Shadow Foreign Secretary and before that, during the Labour Government, he held the post of Secretary of State for Defence.

Within his Party he is widely admired as a politician who knows his onions. He has a great practical ability to get on with a job and see it through properly.

A Labour colleague has called him "a tigerishly energetic radical with a very slight regard for obsolete tradition and none at all for fools."

The same colleague sums him up, "Healey's life, training and aptitudes have made him an ugly customer to have to face up a political entry." Perhaps there's a hint of this in the title of a book about him published last autumn, "Denis Healey and The Policies of Power."

Healey's directness of approach and his natural toughness are the qualities which help him to translate political theory, in which he is an expert, into gritty and effective practice, particularly in—of all things—administration. Denis Healey bids fair to be one of the few politicians who can make administration a positive and constructive instrument for actually getting things done.

Which should be promising if the Labour Party ever need to choose from Harold's three rivals.



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Archie Hill investigates
CAUSES FOR CONCERN

THIS MONTH
The young Alcoholics

"A STUDY GROUP OF YOUNG ALCOHOLICS UNDER THE AGE OF 25 YEARS, IN SOUTH LONDON, SHOWED THE VICTIMS TO HAVE MORE POLICE CONVICTIONS FOR CRIME THAN ANY OTHER CROSS-SECTION OF THE PUBLIC. THE YOUNG ALCOHOLICS WERE MORE INSECURE, VULNERABLE, AND TROUBLED BY NERVOUSNESS. ALMOST HALF OF THE STUDY GROUP HAD ATTEMPTED SUICIDE AT LEAST ONCE."

IN England and Wales, the age of criminal responsibility starts at age ten years. A child of ten is now deemed to be

capable of deliberate criminal intent, and therefore liable to legal punishment. Unhappily, no legislation exists to protect such a child from the external and adversely contaminating influences of a commercial society.

About half of persons found guilty of indictable offences in England are in the age range ten to twenty one years old; female convictions amount to only about one tenth of those of males. No

"How in hell do I love my neighbours as myself when I hate myself for what I am?" (aged 19 years).

reason for complacency here, though. We accept that behind every great man there is a woman, but invariably there is also a woman behind every male-failure. It's fair to say that troublesome boys go in for



crime, and troublesome girls adhere to such boys.

Convictions for breaking and entering among youthful offenders has more than doubled over the past ten years. However, THE STEEPEST RISE OF ALL IS CONVICTIONS FOR DRUNKENNESS AND DRINKING OFFENCES BY JUVENILES BETWEEN THE AGES OF 14 AND 16 YEARS OLD. There has been a steady increase in such convictions since 1962. The extent of unrecorded alcohol-delinquency is, of course, unknown. Medical experts now have reason to believe that over a third of Britain's alcoholics are under thirty, and it is significant that Alcoholics Anonymous have recently opened eight new centres specifically for the under-thirties.

"Me, I'm a gas meter bandit. I rob gangsters to buy my hooch"—(aged 16 years).

Most research into alcoholism is based upon a post-alcoholic condition—which means the study of ADULT alcoholism. The research is therefore retrospective. But what of the pre-alcoholic? Especially the child or young person who is separated from social-normalacy by certain factors beyond his or her control, such as parental conflict, dependency conflict, social or religious conflict, personality bruises and warps which were mostly shaped in the formative years leading up to that 'legal age of responsibility', age ten? Last year alone, Courts in England and Wales convicted almost 3,000 young persons UNDER the age of 18 years for drunkenness. Convictions for the same offence among young people aged 20 to 21 years amounted to just short of 11,000. There is no record of how big a part alcohol played in respect of other offences—housebreaking, robbery, violence, rape, gang-killings, 'Pakki-bashing', etc. Crimes committed by 'boomerang-criminals' who ricochet from alcohol to crime in order to buy alcohol, in ever extending circles.

"When you steal, you are the boss. If you stick around for somebody to give you anything, you're just a bloody scivvy. You're the hired hand. Couple of drinks in me and I'm the boss. I'll do anything".—(aged 17 years).

greater, probably in the region of 100 to 1.

Both Government and Brewers must be induced to take more active and responsible attitudes towards this terrible liquid cancer which is infecting our young people. Yet both have vested interests in the sale of alcohol, so one suspects that it will take more than a one-man firework to attract attention. On the one hand, it would not be unreasonable to impose a Casualty Tax on all profits accrued from the sale of alcohol. The monies thus creamed off to be used for research into alcoholism, the building and equipping of treatment centres, educational purposes, and family counselling.

"I blush, that's why I drink. I blush easily and people laugh at me, or think I've done something wrong. When I've had a drink, I don't blush".—(aged 16 years).

There is also strong case to be made out for censorship on the advertising of alcohol; especially television advertising. "After one, I can do anything"; "I like the men who drink it, though"; "I'm only here for the beer". These are but three pressure images cunningly contrived to hit our young peoples pockets; the Pavlov-like conditioning of their minds and characters in negative fashion is one of the biggest assaults upon human freedom that this century has witnessed—freedom of the mind and will evaporating until the body itself is lodged in an alcoholic prison. Behind the glamour of this sort of advertising, behind the facade of alcohol-public-relations campaigns lies a degree of stark misery that cannot be ignored. If and when we join the Common Market, one can expect these pressures to increase. Continental drinking-habits will surely come into this country—already pressures are being put on by those with vested interests to keep our pubs open for longer hours "to conform with the continent", and to provide "family facilities in our pubs, so that husband, wife and children can be together".

"What do you mean, I'm a prostitute. I don't take money from any man. I just let him buy the drinks".—(aged 15 years).

We are rightly concerned about our youngsters being caught up with the drug-scene. But actual and POTENTIAL alcoholism among them is drastically

A hundred years ago such conditions DID exist; we called them Gin Kitchens. God preserve us from the smiles on the faces of the tigers.



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CAVERSHAM BRIDGE

January, 1972

THE NEWSPAPER OF ANGLICANS, FREE CHURCHMEN AND ROMAN CATHOLICS IN CAVERSHAM

Number 88

ON FROM BETHLEHEM

HAVE YOU EVER NOTICED WHAT A LOT OF COMING AND GOING SURROUNDS THE NARRATIVE OF OUR LORD'S BIRTH IN THE GOSPELS? BEFORE THE BIRTH THERE IS THE JOURNEY OF OUR LADY TO VISIT HER COUSIN ELIZABETH.

The Incarnation itself at the end of the journey to Bethlehem: on Christmas night the shepherds risk leaving their flocks in order to visit the Infant; at some later date comes the Magi travel from distant lands, and after the massacre of the Innocents there is the flight of the Holy Family into Egypt and their eventual return to Nazareth.

Travel in those days was not the easy thing it is now. But I see in these journeys a parable, and a contrast to the attitude we have developed towards the way we keep Christmas. When Christ was born there was a spirit of adventure in the air, but to-day we want to sentimentalize the Incarnation—not for us the sordidness of the stable at Bethlehem with its smell of animal dung, and not for us the long journey of the Magi which T. S. Eliot puts vividly into words as he writes one anthem say—

"A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey,
The way deep and the weather sharp
The very dead of winter".

We need to understand that the birth of Christ was only a beginning and that if Christmas is to mean anything to us, then we have got to be prepared to accompany our Lord on a journey which will take us from the stable to the Cross.

The Incarnation shows our Lord living in a PARTICULAR place, having dealings with PARTICULAR people as they come up against the PARTICULAR problems of their day. But human history changes, and the problems of one generation are not the same as those of the next. We have to beware of identifying the truths of our beliefs with the particular social conventions of the day. There is in every moral judgment an element of permanence and an element of the transitory. The role of the Church is not to preserve any particular secular order but to bring all secular systems under the judgment of God.

So we have to be asking "What is God's will for us as we live in Caversham in 1972?" We need to remember that while our Lord came once for all and came for all men, he deliberately never gave the sort of answers to questioners that will apply for all people in all circumstances. A look back over Christian history shows how there has been a development in the Christian understanding of what God demands of us. The changed Christian attitude towards such things as slavery, capital punishment and birth control are three such examples within the last 150 years.

But if the generation of our grandparents was accustomed to grapple with one or two problems at a time, to-day almost everything is being questioned at the same time, and this questioning concerns the very rudiments of Christian belief. But the message of Christmas is that the Word was made flesh, that God became real man and that Christianity does have something meaningful to say to the men and women of 1972. The message is the same but must be expressed in a different way that it was in 1862 or even 1962. One of the terrible dangers of Christmas is that a lot of people, having got as far as Bethlehem, then get stuck in a snow drift. The prospect of moving on frightens them. So God is static for them, Christmas represents security and sentiment, and He who became real man is turned into the unreal and Christmas becomes not the beginning of a journey but an opportunity to escape from reality into fairy land.

I invite therefore the very large number of people who normally join in Christian worship at this season to consider very seriously coming on the journey with us for the rest of the year. They will find that Caversham has a considerable number of Christian who want to explore and who would like to do this with other people. We may well make our own the words that T. S. Eliot attributes to one of the Kings—

"... were we led all that way for
Birth or Death? There was a Birth, certainly,
We had evidence and no doubt, I had seen birth and death.
But had thought they were different: this Birth was
Hard and bitter agony for us, like Death, our death.
We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensation,

A New Minister

For Caversham Baptist Free Church, the new year will begin with the installation of their new minister. The Rev. Laurence Stevens is to be inducted on Saturday, January 1st, by the Baptist "bishop", the Rev. Douglas Hicks, the Area Superintendent.

For the past eight years Mr. Stevens has been minister at Castle Bromwich, on the outskirts of Birmingham, in a church established with the new area about 15 years ago. During his ministry Mr. Stevens has seen the membership doubled, a flourishing youth work established, and the "concrete" and visible achievement of a new church building opened three years ago, and built with a great deal of voluntary labour given by members of the church.

Mr. Stevens is a Midlander, born in Birmingham, but spent some years in the London area. He was educated at Wallington County Grammar School for boys in Surrey, and at King Edward's school, Birmingham. After National Service spent in hospital work, he trained for the ministry at Bristol Baptist College and Regent's Park College, Oxford. He is a graduate of Bristol, London and Oxford Universities.

He is married, and he and his wife Vivien have three boys, Simon aged 5 years, James 3½ and Jona-

than 16 months. They will be living in the church manse at 80 Balmore Drive.

Mr. Stevens and his wife were early helpers with the Birmingham telephone Samaritans, and before their own children were born, they were short-term foster parents for Birmingham Corporation. In addition to his work as a minister, Mr. Stevens has taught part-time in a grammar and a secondary school, has lectured for the Workers' Educational Association and for one of the Birmingham Colleges of Education. For the past two years he



The Rev. Laurence Stevens and family.

has been a member of the Birmingham Education Committee Conference which is revising the Agreed Syllabus for Religious Education for Birmingham. He has also served as secretary of the West Midland Baptist Association Evangelism Committee, and as a member of the Birmingham Baptist Strategy Commission which is examining the use of manpower and buildings in the city.

Mr. Stevens' hobbies include interests in architecture, archeology (he once spent a fortnight excavating a Roman villa), music, especially organ music, walking, and gardening "in moderation."

THE METHODIST COVENANT SERVICE

On the first Sunday in January each year the Methodist churches in Reading, and throughout the country, hold a service "for such as would enter into or renew their Covenants with God". This service, was initiated by John Wesley himself.

It is composed of five sections, adoration, thanksgiving, confession, and the covenant, concluding with the sacrament of Holy Communion. The two Caversham churches will be holding their services on Sunday, January 2nd., at 8-30 a.m. in the Gosbrook Road Church and at 11-00 a.m. at the Heights Church. Both services will be conducted by the minister, the Rev. Terence R. Harris.

With an alien people clutching their gods,
I should be glad of another death".

Unless we can look forward to another death and are prepared to agonize together it would be more honest if we struck Christmas Day right out of our diary. A real keeping of Christmas means a willingness by us all to explore more deeply the true meaning of the Birth so that we are no longer at ease in the old dispensation clutching our middle class gods; it means also that we are trying to come to a truer understanding of this great event in the process of man's redemption as we worship Him who for us men and for our salvation came down from heaven . . . and was made man.

John Grinstead

CAVERSHAM BRIDGE

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BRITISH JUSTICE - R.I.P.

by CAVERSHAM VOTER

Who said "You can fool all of the people some of the time and some of the people all of the time"? Well from where I'm sitting it looks as if some Caversham people at least can be fooled all of the time.

Now be honest, how many of you are pleased to hear that Emmer Green Supermarket is, after all, to remain where it is? Quite a number I imagine—a few of you find it handy and many of you are relieved that the cost of compensation will not fall on the ratepayers. Well, you are entitled to your views, but I hope you realise that by your expressed opinions and petitions you have helped to ensure that there is now in this country, one rule for the individual and another for the big battalions.

Planning permission
Suppose you, Mrs Bloggs, have a house in Berkshire while your garden lies in Oxfordshire. You want to erect a shed in the garden, so innocently enough, you apply to Berkshire County Council for permission, which is granted. Along comes the Oxon. C.C. and tells you that since the building is in their county you should have applied to them. Do you honestly think it will be any

excuse to blame the Berkshire authorities? I've got news for you—the chances are your shed will be pulled down and it won't be the slightest use you saying it is not your fault and that the shed cost all your savings.

Now look what happens when a large development company is involved. Most of you are familiar with the saga, so I shall do no more than refresh your memory.

A building going up
Towards the end of 1969 the residents at the top end

of Peppard Road realised that there was a building rapidly going up which was quite obviously in the wrong place. In February 1970, Oxon. C.C. admitted that it had made a mistake in giving planning permission for a building 91ft. in front of the established building line. An awful lot of feet, wouldn't you say?

They further admitted that the situation had arisen largely because of a failure to consult the Reading C.B.C. and expressed their regret for what they said was

a 'human error'. When one considers that there have been informal consultations going on between the Oxon. C.C. and the Reading C.B.C. regarding the road and its possible widening since 1928, it is a bit difficult to explain away this 'human error'.

To cut a long story short, a public enquiry was held on 2nd July 1970 and in April 1971 (it seems it takes the authorities a long while to present their reports) came the news that the Inspector in charge of the enquiry recommended that an order be

made revoking planning permission and setting back the building by 50ft. Later that same month the Secretary of State accepted the Inspector's recommendation but local residents were given to understand that 'further consultations were taking place'.

Propaganda Department

Meanwhile, back at the propaganda department, interested parties were busily circulating the news that any setting-back would result in a claim by the developers for considerable compensation, which would have to be borne by the ratepayers. At this point the developers stepped in to tell the press that they were going ahead since whatever happened they wouldn't be the losers. Obviously the longer in settling the point the higher the compensation; by the time the enquiry took place the supermarket and several shops were already operating.

This point was hammered home so often that by this time many of you, frightened by the thought of an extra penny or so on the rates, joined in to help the 'big boys' with your petitions.

Decision reversed

Now, in November, despite the recommendations of the Inspector and their original acceptance by the Secretary of State, we hear that the Secretary himself has reversed the decision and we are to be left with a building that is, to say the least, ugly as seen from the road and dangerous because it narrows the road still further. Furthermore, any road widening carried out in the future will be at the expense of the residents opposite, to say nothing of the fact that the value of their property has already fallen.

A memorial

The building will remain, as the Inspector himself said, 'as a memorial to inept planning for generations to come'. It is more than that it is a memorial to the departed idea that we are all equal under the law. When even the findings of public enquiries are swept aside, it is time to admit that the idea is dead and should be properly buried.

Oh, I nearly forgot — you'll probably have to pay for the funeral ceremonies yourself, since the developers are now threatening to claim compensation for unlet shops.

WEDNESDAY, DECEMBER 29th is the last day when material for inclusion in the February edition of the Caversham Bridge can be accepted. The Editor regrets that he has been unable to publish in the present edition items that were received too late.

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RESPONSE TO BLANKET APPEAL

During early November you couldn't get into Church House, Caversham for blankets!! The response to the Christian Aid Blankets for Pakistani refugees appeal exceeded all expectations.

Caversham was one of four collecting points in the Reading area. A total of 2,400 blankets were donated and more than £1,200 in cash was given by buy blanket 'seconds' at 75p each.

Many thanks to all our readers who gave so generously and a special word of thanks to all the Bridge Scheme helpers who tied up the blankets and got them into the Reading central pick-up point. By now, flown out to India in mid-November, the blankets will have been in use for several weeks.



Christian Aid Area Secretary Mr. A. L. Redgrove loading up blankets with helpers at Trinity Congregational Church, Reading

—Reading Chronicle.

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Winifred Annabel writes on CAVERSHAM'S FARMHOUSE

AFTER LEADING A ROVING LIFE AS A SERVICE FAMILY WITH THE RAF FOR SOME TWENTY THREE YEARS, THE TIME AT LAST CAME WHEN WE COULD FINALLY SETTLE DOWN IN A PERMANENT HOME AND OUR SEARCH FOR A DREAM HOUSE BEGAN.

A local study

We first saw Toots on a hot sunny day in July and were immediately captivated by its secluded garden. The house itself was full of character—Victorian with quaint windows and unusual curved ceilings in the upstairs rooms. Months later we moved in, and after the first frantic flap to create order out of chaos I had time to think about the age of the house and the history that must obviously be bound up in its walls and surroundings. I decided to find out if possible who had held the land, built the house and the names of previous owners. The search involved many hours of reading, studying old documents and maps and on occasions visits to the record offices of Reading, Berkshire, and Buckinghamshire. The picture is far from complete

and many gaps still require filling. It has been almost impossible to trace the names of previous owners, as old records preserve names but not addresses, and it is impossible to be definite. To add to the complications Toots has been for many centuries in Oxfordshire, the county boundary following the river Thames. It is only in the last century that the county borough of Reading has taken over Caversham from Oxfordshire.

The Beginning

To begin with we soon discovered that the land itself had been at some distant time under the sea as whilst we gardened we came across a beautiful fossilised sea urchin.

The first signs of human life on this site were palaeolithic flint implements discovered at the turn of this century. Looking at the ordnance survey map you

can find it marked as a site of antiquities.

The Two Farm Houses

The original Toots farmhouse was built in 1637 on land owned by Sir Charles Blount of Mapledurham. The present homestead may have retained some of the old foundation, for at our rear door was a well, very deep indeed, which had to be filled in when the new house was built. The granary still remains on the corner of Darell and Highmoor road. Maps of 1761 and 1768 contain a plan of the old farmhouse with a solitary track leading from St. Peter's Hill to the farm. The site of the stables lie in the garden of a house in Darell Road and two farm cottages still stand on the corner of Darell and Woodcote Road. Our dining room was once the dairy in the new farm house with the original red tiles and the garden door complete with



Walton Adams

large, heavy lock and hand-made key. The oldest part of the house at the back originally, had a small flight of stairs which went up into a tiny back bedroom, coming up into the room without a landing. The wall of this room is a foot thick and gives the impression that it is much older than the rest of the house. Access through the roofspace is impossible as this thick wall goes up to the rafters. These are beautifully made timbers built like a church nave. The windows have three large panes at the bottom with three small panes at the top divided into nine squares, making a total of six hundred and seventeen panes of glass in the house! Let into

the side of the house is a brick arch way which may have led to an underground cellar or passage way.

The Tithes

In the tithes of 1844 Toots Farm Homestead is listed as belonging to Michael Blount and rented to John May, containing just over 4 acres and a right of way to the Thames for water borne goods to the farm.

The Deeds

The deeds are comparatively modern and go back only to 1898. In these deeds the roads around Caversham Heights had not been made and are preferred to as "the proposed Highmoor, Albert, Darell and Woodcote roads."

An ancient Yew

In front of the house we have part of the original old farm cart track, flanked on the house side with hazel, crab apple and sycamore trees, while facing the road is a private hedge, but leaving a twelve foot track between them. Close to the house is another reminder of days gone by—a large old yew tree estimated to be 250 years old.

It has been fascinating trying to find out the history of Toots and I am sure there are many people in Caversham who may know some incidents or have memories of people connected with this house. If there are I should be very appreciative of any information.

MAPLEDURHAM PARISH COUNCIL

The Parish Council have been receiving complaints about the state of the roadway near the garages in Bardolph Close, and the Henley R.D.C. has agreed to fill in the potholes. The Rural District Council have also been requested to construct a more permanent type of road to serve these garages.

The Council received another request for development in Mapledurham Village, but as in all previous cases the Council did not agree that the development should be permitted. Because of the variety of applications received for development within the Parish, the Council have agreed that it would be desirable to prepare a village plan which would embrace all the Parish, and the Clerk was requested to obtain information from the County Council regarding any proposals for future Parish development.

A Report giving detailed information regarding the Council's requirements for a new Hall to re-place the existing Memorial Hall was finally approved.

Although Mapledurham has been in isolation so far as the Henley R.D.C.'s proposals for local government re-organisation is concerned, for the Council has consistently stated that it favoured the Henley area being administered by Berkshire, it was, nevertheless, pleased to note that the Rural District was to remain in Oxfordshire. It was agreed that a letter conveying the Parish Council's congratulations should be sent to Henley R.D.C. The Parish Council have also always expressed its keen desire to retain its association with Henley, and the Council are to request the R.D.C. that it is hoped that there will be no question of dividing the Parish into two parts, with the possibility of the urban area becoming absorbed into Reading!

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WEEK OF PRAYER FOR CHRISTIAN UNITY

Sunday January 23rd.

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Rev. Neil Hall.

St. John's. The Rev.
Laurence Stevens.

St. Andrew's. The Rev.
G. Shearer.

St. Barnabas'. The Rev.
Terence Harris.

St. Margaret's. The Rev.
W. Karle.

Non-Anglicans who are
communicant members
of their own churches
are invited to receive the
Sacrament on this morning.

6.30 p.m. St. Peter's. The
Rev. Laurence
Stevens.

St. Andrew's. The Rev.
Terence Harris.

St. Barnabas'. The Rev.
George Shearer.

Anglican preachers in Free

Churches

6.30 p.m. Caversham Meth-
odist Church. The
Rev. John Grim-
wade.

Caversham Heights
Methodist Church.
The Rev. John
Stevinson.

Caversham Free Baptist
Church. The Rev
Peter Atkinson.

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Church. The Rev.
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INTRODUCTION. Each month a brief article dealing with an aspect of saving will appear in this space. This month we introduce ourselves with a general indication of our service which is free—if you want advice ask for it.

Introducing Ourselves

We are a firm of savings consultants who offer you a free advisory service on saving and investment.

There are many saving and investment schemes available of which most people are unaware. We feel that knowledge of the savings market should be more widespread so that with professional help people may select a scheme that is best suited to their needs.

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Our advice is completely
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Our Service

Some of the reasons for saving and investment are:

- house purchase
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- maximum tax free income from capital

In the last decade there have been great changes in the ways such needs may be satisfied. Also your circumstances will have altered.

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ONE EVENING LAST NOVEMBER A GROUP OF CHRISTIANS LIVING IN CAVERSHAM PARK VILLAGE met to plan the Christmas Carol Service. It was very much a shared evening as the service was

One of the last events of Bishop Harry Carpenter's episcopate as Bishop of Oxford was to be present at the opening of St. Andrew's Shared Anglican/Roman Catholic church at Cippenham, Slough, together with the Roman Catholic Bishop of Northampton on St. Andrew's Day, November 30th 1970.

outlined. Through readings from the Bible, modern comment, mime and carols the great truth of Christmas would be celebrated and proclaimed to all who attended the service.

The fact that the group was made up of Anglicans, Methodists, Baptists and Congregationalists was never apparent during the meeting. We were committed to God and to each other and shared in our desire to pass on the Christian truths to others. Denominationalism was irrelevant.

A similar experience of real sharing happened a few days later when my wife and I went to a Weekend for Interchurch Families at the Roman Catholic conference centre at Spode House in Staffordshire. About 60 adults

attended the conference together with their children ranging in age from teenagers to tiny babies.

The Association of Interchurch Families exists for the mutual help and support of families where husband and wife are committed to different church allegiances. In practice this usually means families where one partner is a Roman Catholic.

As we discussed our opportunities and the problems encountered in this front line ecumenical situation our talking revolved round the desire to enable children to experience and appreciate both church traditions. It soon became clear that denominationalism was not of prime importance. Of far more importance, was the need to promote real Christian family life in the home.

By this was meant an environment in which sensitivity and understanding and the willingness to discuss spiritual matters would enable children to develop to the full as human beings. We also reminded ourselves that this was a matter which ought to be discussed by any Christian family—and not just Interchurch families.

Commitment is necessary

The sort of fellowship experienced in the ecumenical work in Caversham Park Village or at an ecumenical conference is only possible when people are committed to each other. It is difficult to experience when working for Christian unity is seen just as an optional extra.

But — however real this sense of fellowship may be — one also has to accept the painful fact of our continuing division in separate parts of the Great Church Universal. Denominationalism is a fact which has been passed down to us by our forefathers. With particular denominational buildings and the affections they inspire,

and with the particular ethos and atmosphere of our different traditions—the past weighs heavily upon us.

Shared Church

But new situations give the opportunity to gain freedom from the past. It would be inconceivable in a new housing area like Caversham Park Village to think in terms of separate church buildings if the time should come when a church building is thought to be necessary. The Shared Anglican/Roman Catholic church at Chippenham, Slough, opened a year ago, has established a precedent in this country which one hopes will be followed in other new housing areas.

Shared buildings, shared commitment to serve our neighbour through Christian Aid or our local Bridge Scheme of Social Service, shared bible discussion groups and shared prayer meetings won't gloss over our differences in belief. But a sharing of this kind makes Christians see that what they hold in common outweighs what divides them.

It also makes them believe that to work for Christian unity is essential and is not just an optional extra.

"The walls of separation do not rise up to heaven".

P.S. A suggestion to last year's Ecumenical Bible Study Groups—why not use the Week of Prayer for Christian Unity as an opportunity for a simple Fellowship Meal? The Fellowship Meal has a proper place in the Christian tradition, and is not to be seen as a substitute for the Eucharist, but as a complement to it. Readings and prayers could be chosen by members of the group, and time given for discussion about the way forward in Caversham towards greater unity.

HEALTH CENTRE FOR CAVERSHAM?

Caversham may have a Health Centre by the late '70's, was the news given by Dr. A. Gatherer, Chief Medical Officer of Health at a public meeting organised by Caversham Resident's Association. However, compared with other parts of the Town where the first Health Centre would probably appear by 1973, Caversham enjoyed good facilities and team work already existed, with GP's grouped together and full use made of ancillary services.

It is difficult to give an adequate account of Dr. Gatherer's talk, packed as it was with useful and fascinating information. For instance, it will be twenty years, given the present rate of progress, before all Reading air is fit to breathe. More money could speed up the job but there are dozens of causes competing for their share of the public purse.

Reading's hard water causes many grumbles, but it may protect us from the higher instance of coronary heart disease which occurs in soft water areas.

A computerized survey of the over 65's in Caversham — "catching the old while they are still young"—has shown where difficulties are likely to arise or are already occurring. The chiropody service for older people, which includes a domiciliary service, already means for many the difference between being housebound and going out. It still does not cover the need, and here it is lack of chiropodists rather than the lack of money which is the reason. Here is a career for which it looks as though there will always be a demand.

Most of our illnesses after childhood are self-induced, the result of what we as individuals or members of society choose to do. Health education is one of the best ways of leading to reform but it does not take effect overnight. It's taken 20 years for the public to realise that smoking causes cancer and for some sections to take positive action about it.

If we all took Dr. Gatherer's wise and witty advice how much happier and healthier we would all be.

Emmer Green Supermarket.

Oxfordshire ratepayers naturally greeted with joy the news that they would not have to pay out in heavy compensation for the bungling of their Planning Committee in allowing the supermarket to be built contrary to agreed conditions.

But is it really good news that if regulations are flouted quickly enough and on a big enough scale the perpetrators can get away with it? Careless Planning Committees and greedy speculators all over the country may rub their hands in glee and innocent Oxford rate-payers heave a sigh of relief, but looked at in its wider context the Secretary of State's decision to overrule his inspector's recommendation must be a cause for dismay.

Postage Stamp Machine.

A year ago in response to numerous requests we approached the Head Postmaster to see if a stamp vending machine could be installed somewhere in central Caversham. He said he would consider the matter after decentralisation. He now writes to say that it has been impossible to find room for one in central Caversham, so don't all rush up with suggestions as to where one could be squeezed in.

Also in response to enquiries: No, we do not think it a good idea to knock down perfectly good houses to provide access to car parks.

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"OUT OF SIGHT..."

As Dr. Johnson once observed, the prospect of death concentrates the mind wonderfully. He meant of course the prospect of one's own death. But the present day taboo on the subject means that there are few opportunities for such concentration of the mind. In fact the only opportunity for most people is the funeral. Fortunately funerals are not a feature of everyday life for most of us, but this not only means that death can be relegated to the back of the mind, it also leads to the unnecessary fears associated with the disposal of the dead which are often born of ignorance. The siting of many crematoria may also encourage ignorance. Unless you live in All Hallows Road, Harvey's Nurseries or Caversham Park Village, you would hardly know that Reading had one. But there it is, in pleasant, well kept surroundings. Drive through the gates in the spring when the blossom on the trees is at its best, and its like driving into a pink haze.

OVERSEAS VISITORS

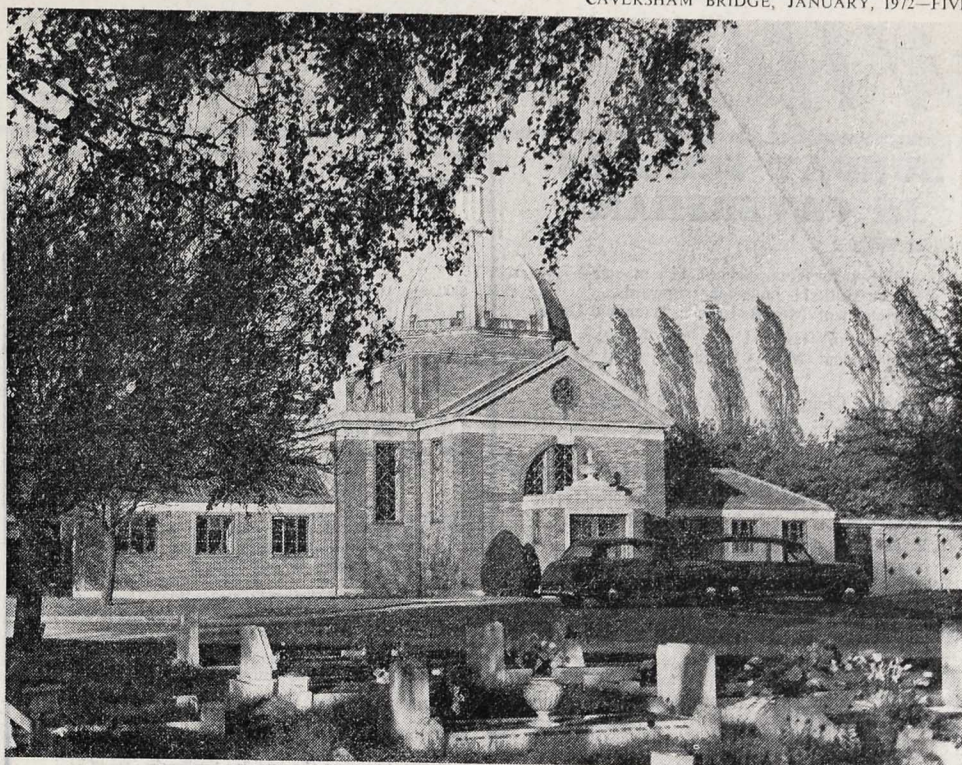
Reading Crematorium was opened in August, 1932. Designed by Mr. G. Berkeley Wills, F.R.I.B.A., the buildings include a chapel, a furnace room and recently extended waiting rooms with a hall for the Book of Remembrance, surrounded by the Garden of Remembrance, to which extensions have also been made during the last year. In 1932 the capital costs amounted to approximately £8,000. Since then about £40,000 have been spent on improvements. Crematorium design is occasionally a subject for architectural study and students are welcomed at Reading Crematorium, some coming from Commonwealth countries and even Russia.

CONTROVERSIAL HISTORY

The present method of cremation had its origin, in this country, in the late 19th century, although cremation is one of the oldest known forms of disposing of the dead. In 1873, Sir Henry Thompson, surgeon to Queen Victoria, impressed by what he had seen of the experiments of two contemporary Italians, wrote a series of articles in the press urging cremation on the grounds of public health. In January 1874 he and a group of friends, including Trollope the novelist, formed themselves into the Cremation Society of England by signing a declaration disapproving the custom of burial. They pledged themselves to work for the adoption of cremation. Despite much opposition the Society built its own crematorium at Woking but it was not until March 1885 that the first cremation took place, Mr. Justice Stephen having declared, in a case at Cardiff Assizes in the previous year, that cremation was a legal procedure, provided that no nuisance was caused to other people. The practice became officially recognised in the highest quarters with an Act of Parliament in 1902. From these small and controversial beginnings cremation has gradually built up to the point where now it is generally accepted. As far as Reading is concerned today there are about 2,000 cremations each year which exceeds the number of burials, the proportions being about 60 per cent. and 40 per cent. respectively. The 50 per cent. mark was passed 8 years ago, though in 1952 there were only 700 cremations.

POPULAR MISUNDERSTANDINGS

Facts and figures, however, do not reassure everybody. It's the question of what actually happens in cremation which is often the cause of a certain amount of unease and misunderstanding. Two things need to be made clear.



Walton Adams

First of all, contrary to popular belief, the coffin does not go straight from the catafalque into the furnace. It slides onto a moveable trolley in an antechamber, to await cremation. The second point is that all cremations are carried out separately and on the day they are received. From the antechamber the coffin goes into a gas fired furnace, the whole process of cremation taking about 1 hour and 15 minutes. Wood ash from the coffin escapes into the atmosphere. The residue of cremated remains are then put into a separator, which systematically separates any metal residue from the human remains. The latter are then ready to be pulverised into a form suitable for scattering, either in the Garden of Remembrance or on a grave already owned by a family. Sometimes the ashes can be buried in a special plot. Throughout care is taken by the staff not to offend the sensibilities of the bereaved.

CHAPEL NON-DENOMINATIONAL

The chapel exists to serve the needs of all sections of the community. It has to accommodate people of all religious persuasions, or none. For this reason the chapel is not the preserve of any one denomination and religious symbols of a permanent nature have not been provided, though it is anticipated that it will soon be possible to have some kind of Christian symbol which can be removed when necessary. Recorded music is provided at each service. An organ is also available if required.

THE LIVING AND THE DEAD

Cremation, by its very nature, often seems a rather impersonal process. It is important to remember, then, that the staff at Reading Crematorium do all they can to humanise it. Their work as they see it is first and foremost one of service to the public. Mr. J. Morris, superintendent since 1950, is very much aware of the fact that they are dealing with the living as well as the dead. Trying to meet the needs of people at a time of bereavement with the shock and pain it involves, requires great sensitivity and patience. You might think of the job as a necessary evil, but that isn't how Mr. Morris sees it. He is happy to be providing a basic public service and helping people in need. He is also anxious to dispel the ignorance and fears which tend

to surround cremation, and to this end he will welcome anyone who has a genuine interest in seeing over the crematorium. All they have to do is get in touch with him.

Next time you drive along Henley Road spare a thought for the people who work there. The crematorium may be out of sight, but should it be out of mind as well?

P.D.A.

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CONGRATULATIONS

Back in the summer we circulated all schools concerned for news of the achievements of Caversham children. Alas, the appeal met with virtually no response and we had to fall back on odd items of news which came our way.

One teacher however went to a great deal of trouble to collect information so, although it may seem a little out of date, we make no apologies for publishing a short round-up of the news she has sent us from Alfred Sutton Girls' School.

She has, for example, given us news of 'O' level GCE passes by Lorraine Hamilton, Elizabeth Brennan, Susan Rogers and Lesley Brown.

Susan and Lesley have also gained R.S.A. awards, as has Pauline Martin and Christine Pearce. Louise Wicks, Pamela Wise, Marion Beard, Nicole Burnham and Lynda Mason have gained a considerable number of C.S.E. passes, many of them at Grade 1 level.

We apologise to the teacher and the girls themselves for condensing the information of their achievements. Perhaps next year other teachers and parents, or even the young people themselves, will let us have such information in order to give our young people the publicity they deserve.

W.D.

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required as soon as possible for small Home Office approved Probation Hostel in pleasant surroundings in Reading for girls aged 18-21 years. Salary range £1,230-£1,545 according to experience and qualification, less £237 for full board. The Hostel is under the auspices of the Elizabeth Fry Trust, a Christian foundation.

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Baltimore Hall, 11 a.m., age 7 upwards.
Superintendent: Miss R. Eves, 6, Wrenfield Drive.

St. John's—St. John's Hall, 11 a.m., age 4-9 years.
Superintendent: Mrs. A. Yates, 39, Field View. Tel. 477895.

St. John's Church, 11 a.m., age 9 upwards.
Superintendent: Miss K. Harris, 4, Valentine Crescent. Tel. 472084.

St. Andrew's—St. Andrew's Hall, 11 a.m., age 4 years and upwards.

Methodist Church

Gosbrook Rd.—In Church, 11 a.m., age 3 years and upwards.
Superintendent: Mr. R. Hodgkinson, 22, Church Hill, Sonning Common. Tel. Kidmore End 2785.

Caversham Heights—In Church, 11 a.m., age 3 years and upwards.
Superintendent: Mrs. P. Court, 3, Woburn Close. Tel. 474478.

Baptist Church

11 a.m., aged 3 years and upwards.
Also West Memorial Hall, 2.45 p.m., aged 3 years and upwards.
Superintendent: Dr. J. Rothwell, 16, Albert Road. Tel. 474478.

Sunday Clubs in Caversham (for children whose parents are at church).

St. Peter's—In Toc H, Church Road (begins in Church at 9.15) except for 2nd Sunday in month. Age 7 years and upwards (re-opens September 19th).

St. Barnabas—Church Hill, at 9.15 a.m., except on 1st and 2nd Sundays of the Month.

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January Sunday Services

ANGLICAN

St. Peter's

8-00 a.m. Holy Communion.
9-15 a.m. PARISH COMMUNION.
11-00 a.m. Matins (Holy Communion, 3rd Sunday).
12-15 p.m. Holy Communion (1st Sunday).
6-30 p.m. Evensong (not 3rd Sunday).

St. John's

8-00 a.m. Holy Communion.
9-15 a.m. FAMILY EUCHARIST.
6-30 p.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 (not 3rd Sunday).

St. Barnabas'

8-00 a.m. Holy Communion.
9-15 a.m. Family Eucharist.
11.15 a.m. Family Service (2nd Sunday).
6-30 p.m. Evensong (not 3rd Sunday).

St. Margaret's, Mapledurham

8-00 a.m. Holy Communion (2nd and 4th Sundays).
9-15 a.m. PARISH COMMUNION (4th Sunday Matins).
6-30 p.m. Evensong (1st and 3rd Sundays).

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 SCHOOL

11-15 a.m. Ecumenical Half Hour Family Service.

METHODIST CHURCHES

Caversham Heights

11-00 a.m. Morning Service.
6-30 p.m. Evening Service.

Caversham

11-00 a.m. Morning Service.
6-30 p.m. Evening Service.

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11-00 a.m. and 6-30 p.m. Worship.

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.

CLERGY AND MINISTERS OF CAVERSHAM

ANGLICAN

The Rev. John Grimwade, The Rectory, 20, Church Road. Tel. 471703.

The Rev. John Stevinson, Mapledurham Church House, 222, Upper Woodcote Road, Tel. 471605.

The Rev. Peter Atkinson, St. John's House, 9, South View Avenue, Tel. 471814.

The Rev. Michael Atkinson, St. Andrew's House, Harrogate Road, Tel. 472788.

The Rev. Frederick Dawson, 25, Ikley Rd. Tel. 472070.

The Rev. Denis Shaylor, 17, The Mount, Tel. 476988.

BAPTIST

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

METHODIST

The Rev. Terence Harris, 7, St. Annes Road, Tel. 472223.

PRESBYTERIAN

The Rev. George Shearer, 41, Highmoor Road, Tel. 477490.

ROMAN CATHOLIC

The Rev. William O'Malley, The Presbytery, 2, South View Avenue, Tel. 471787.

We record . . .

BAPTISED

St. Peter's
Nov. 7—Richard Padgham.

St. Andrew's
Nov. 7—Samantha Drewett.

St. Barnabas'
Nov. 21—Andrew Heath.

Caversham Park
Oct. 17—Joel Mitson
Matthew Malone.

MARRIED

St. Andrew's
Oct. 30—Brian Johnson and
Andrea Jefferson.
Nolan Best and
Vivienne Stokes.

St. Barnabas'
Oct. 30—Leigh Fenton and
Janet Frewin.

FUNERALS

St. Peter's
Nov. 12—George Turnbull.
17—Emma Peters.
19—Augustin Sanders.

WHOM TO CONTACT

CENTRAL ORGANISER

Mrs. K. P. Besley,
10, Ashcroft Close, Caversham.
472374.

AREA ORGANISERS

Dr. E. V. Beale (North Caversham).
1, Brooklyn Drive, Emmer Green,
471644.

Mrs. M. Coombs (South Caversham).
5, Kidmore Road, Caversham.
472689.

Mrs. E. B. Evans (East Caversham),
50, Grosvenor Road.
473596.

Mr. D. E. Thomas (West Caversham).
12 Kidmore Road, Caversham.
473 444.

Mrs. G. Thompson,
(Mapledurham),
205, Upper Woodcote Road, Caversham.
471328.

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SYNODICAL GOVERNMENT MEASURE

New Electoral Rolls have to be prepared before the Annual Church meetings in March 1972. This means that all persons who are at present on the Electoral Roll are required by law to complete a new form if they wish to vote and take part in the Annual Meetings.

The Annual Parochial Meeting for the Parish of Mapledurham will be held on Wednesday, March 1st, and no names can be added to the new Roll after Sunday, February 13th.

The Annual Parochial Meeting for the Parish of Caversham will be held on Thursday, March 16th, and no names can be added to the new Roll after Tuesday, February 22nd.

Electoral Roll forms are now available in all the churches of the two parishes, and anyone who wishes to remain on the Roll or to put their name on for the first time should obtain a form without delay and return it either to Caversham Rectory, or for the parish of Caversham to Mrs. D. E. Gilling, 22 Courtenay Drive, Emmer Green, and for the parish of Mapledurham to Mrs. P. Foster, 93 Woodcote Way, Caversham.

ROUND THE ANGLICAN PARISH

Large majority for Unity. The Anglican-Methodist scheme received resounding support from members of Oxford Diocesan Synod at its November meeting when it gave approval by a 75% majority. 128 members voted in favour of the scheme including the Rector and Mrs. Dorothy Gillings and 40 members against. There were three abstentions.

Induction at Great Hampton. The Rev. John Crowe will be inducted as vicar of Great and Little Hampton, Evesham on the feast of the Epiphany, Thursday, January 6th. The date originally fixed was found not to be suitable for the Bishop of Worcester and it may not be easy for many from Caversham to attend on January 6th. It is hoped, however, to arrange a visit to Evesham on a Sunday during the summer.

Church Council Decisions. The report of the working party that had been set up to consider the rehanging of St. Peter's bells was unanimously adopted at the November meeting, and the Council is to seek for a faculty for the work to be done at a cost of £1,100. It is nearly fifty years since the bells were re-hung and it has become apparent that ringing would have to cease shortly if essential repairs could not be undertaken. The Council also approved a scheme for the erection of garages on land adjacent to St. John's Church. It will be necessary to raise a loan for this purpose but this should be repaid within seven years and the scheme will eventually result in an increase of income for St. John's district. A faculty will be sought as soon as the necessary planning permission has been obtained from Reading Corporation.

Choir for Westminster Abbey. The choirs of the parish have been invited to sing Evensong in Westminster Abbey on Saturday December 30th 1972. This is a great honour and it follows close upon the recent visit to St. Paul's Cathedral. Details will be announced nearer the time.

GOSBROOK ROAD GIFT DAY



Walton Adams

All members of Gosbrook Road Methodist Church were pleased to welcome back Mr. Maurice Caddell as the

Chairman at the annual Gift Day on October 31st. After all the visitors and friends had been welcomed by Mrs. Ida Batchelor and Miss Jennifer Batchelor the afternoon proceedings were opened by Mrs. Connie Caddell. About 120 people crowded into the Schoolroom to browse around the stalls and then sit down to a very nice tea admirably prepared by the ladies.

To conclude the days events, Mr. L. Cooper, Mr. and Mrs. R. Hodgkinson and Mrs. Jean Trevis conducted community singing, and then the children were entertained by Poz of T.V. fame, who provided magic and Punch and Judy. All the adults seemed to enjoy this as much as the Children. The Gift Day secretaries and the Trust Treasurer are pleased to announce that the amount raised during the afternoon and evening was just over £400.

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ST. PETER'S NEWS

ON the move. Mr. and Mrs. Geake who have long been connected with St. Peter's moved on December 14th from their home in Priest Hill to Kingswinford, Staffordshire. They have for some time been hoping to live nearer to their married son but they will be missed by their many friends in Caversham. Another old resident, Mrs. Watt of Albert Road has also moved.

Choir Boys. St. Peter's is still in need of more choir boys. As announced elsewhere in this issue the choir has been invited to sing in Westminster Abbey but there is a great need for more boys voices and Mr. Brind, the choirmaster will gladly give a voice test to any boy whose parents wish him to join the choir. They should come to St. Peter's any Thursday at 6.30 p.m., the time of the weekly practice.

Successful party. Many thanks to the social committee for arranging a most enjoyable party in the Balmore Hall on November 23rd, which provided members of the congregation with a chance to get to know each other better, as well as hearing some excellent handbell ringing.

R.I.P. The funeral took place recently of Mrs. Emma Peters of Auburn Court. Although she had not lived for many years in Caversham she had made a number of friends among the residents there. The death has also occurred of Mr. Augustin Sanders who until ill health compelled him to move had lived in Kidmore Road and had been a regular worshipper at St. Peter's. May they rest in peace.

January Festivals. Saturday, January 1st. Feast of the Circumcision. Holy Communion 9 a.m. Thursday, January 6th. Feast of the Epiphany. Holy Communion 9 a.m. and Parish Communion 7.30 p.m. followed by seasonable refreshments and entertainment in Toc H. Tuesday, January 25th. Conversion of St. Paul. 7 a.m. Holy Communion.

WEEK OF PRAYER FOR CHRISTIAN UNITY

January 19th 7.30 p.m.
St. Laurence's Church,
United Service organised
by the Reading Council
of Churches—
Preacher—The Earl of
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January 20th 8 p.m. St.
Anne's Hall, Washington
Road.
Annual General Meeting
of the Bridge Scheme of
Social Service
January 24th 7.45 p.m.
St. Andrew's Hall.
Buffet supper for Church
Officers.

Overseas Missions

On November 11th at Gosbrook Road Methodist Church a weeknight meeting was held for Overseas Missions. The speaker was Rev. M. Hillier who showed slides of the Leeward Islands. Mr. Hillier was a Minister in these Islands from 1935 to 1957 and he gave a good commentary of his experiences there.

A bread and cheese supper was served and the total raised was £4.90.

ST. JOHN'S NEWS

Autumn Bazaar

Once again St. John's is very pleased to record an increase in the takings at the annual Bazaar. Co-ordinated by Mrs. Bickford, all the church's organisations worked very hard to produce a total of £149.92, which will be used to support the work of the church in other parts of the world. As a social occasion as well the afternoon was a great success—the organisers had been fortunate enough to secure the services of Father Christmas to open the proceedings. There was also an excellent programme of entertainment from the Shinfield Hand Bell Ringers. Not only do they ring; they sing!

Many thanks to all who used their time and abilities in this worthwhile effort and also to those people of the district who came to give their support.

Social Evening.

Remember the Palais Glide? It was last seen alive, if not too well, at a social held in St. John's Hall in November. It was part of a most enjoyable programme of dancing and games arranged by St. John's Hall Committee under the leadership of Mr. Cyril Werrell who acted as compere. There was also entertainment in the shape of some of the younger members of the Jenner School of Dancing, and some nicely performed songs from the Summerdown Singers under the direction of Yvonne Milne.

It is hoped that there will be a similar function in the near future.

CAVERSHAM BRIDGE, JANUARY, 1972—SEVEN

CAVERSHAM PARK VILLAGE

Every Sunday—11.15 a.m. at Caversham Park Primary School—Ecumenical Family Service. Designed to involve people of all ages—and especially young children. The service, lasting half an hour, is led by two Methodist lay preachers, Mr. and Mrs. Parsons, of 9 Gayhurst Close, (478005) and Anglican clergy. The Rev. J. Y. Crowe leaves Caversham on December 30th. All pastoral enquiries, baptism enquiries and personal matters should be referred to the Rector of Caversham, the Rev. John Grimwade at the Rectory (471703).

House Communions

10.30 a.m. Wednesdays, January 12th and 26th, at 6 Devon Drive and 19 Ulster Close respectively.

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CAVERSHAM WINE-MAKERS' CIRCLE

Nearing its third anniversary, membership now stands at 130. During the year members gained awards at Reading and Wokingham Shows and B.E.A. "Silver Wings" Open Competition. At Reading University Buttery on November 13th the final leg of the Mid-Wessex competition attracted 698 entries in 16 classes of beer and wine, from sixteen circles. Caversham came second in the total points for wine classes, and also entered some prize-winning beer.

The President of the National Association of Amateur Wine-makers Mr. B. C. A. Turner, was guest of honour at the third Annual Dinner and Dance held at the Grosvenor Hotel,

Caversham, on October 22nd, when about a hundred members and friends were present.

Soup and sausages were on the menu at the Tramps Supper held at the end of November. The Barn Dances having proved so popular, the venue of the next one has been changed to a large hall—St. Andrew's on February 5th, 1972.

Highlight of the year for 24 members was a four-day visit to Majorca on November 5th. Arranged by Mary Ross after a talk by a tour organiser at the March meeting, it proved such a success that it is hoped to arrange a visit to Tunisia next year.

MAPLEWOOD W.I.
The President, Mrs. Betty

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Jan. 8—The Rev. M. J. Atkinson.
Jan. 15—The Rev. F. Dawson.
Jan. 22—The Rev. P. Atkinson.
Jan. 29—The Rev. H. J. H. Stevinson.

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ROUND THE CLUBS

Lewis, presided over the November meeting and she introduced Mr. Bert Ford, the speaker and weatherman of the B.B.C. Members all appreciated his very interesting talk. The competition for the prettiest umbrella was won by Mrs. Painter. Mrs. Harden has agreed to be our International Representative in place of Mrs. Crowder who has left this district. Mrs. Russell is also leaving to live in Dorset and Mrs. Tomlinson to live in South Africa, and our best wishes go with them. New members were also welcomed. Mrs. Betty Clamp gave the financial final result of our Autumn Fair, a profit of £170. Coming events include a guest night for members and friends and an outing to Windsor Theatre.

BLAGRAVE W.I.
Mrs. Wright presided at the November meeting and welcomed the speaker, Mrs. Pamela Ridley. Her talk on the Folklore of Flowers and Trees was very interesting and full of amusing anecdotes. Afterwards Mrs. Ridley judged members' pots of jam; the result was: 1, Mrs. Marshall; 2, Miss Reynolds; 3, Mrs. Minchin. Mrs. Sholl gave a report of the Autumn Council meeting. Mrs. Price reported on the Group Committee Meeting and discussed with members various proposed outings. The O.G.D. given by Mrs. Price was won by Mrs. Messent.

ROSEHILL W.I.
Mrs. Russell presided at the November meeting and introduced Mrs. Nash who spoke to us about a proposed luncheon club for the elderly and appealed for helpers. The original scheme for a clinic for elderly people had been abandoned. Mrs. Bradley gave an interesting account of the Autumn Council meeting which she attended with Mrs. Bluring. Mrs. Carne was presented with a certificate to mark the acceptance of a transparency for inclusion in the B.F.W.I. calendar (1972). The profit from the Jumble Sale was £31.48p. Eight members volunteered to run the December meeting which will commence at 2 p.m. to give some extra time. Mr. Sherwood, R.N.I.B., gave us an inspiring talk and told us of some of the work done in this locality.

CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD
At the A.G.M. held on Nov. 18th the Hon. Sec., Mrs. P. Tiffen, reviewed the activities of the Guild during the past year. A varied programme of educational and social events has been much appreciated and the membership has increased.

Miss E. Baker, the Hon. Treasurer, reported a healthy financial position. In recognition of her work and devotion to the Guild Miss N. K. Brown has been appointed President. Miss Brown thanked everyone for their kindness during her recent stay in Battle Hospital.

The retiring chairman, Mrs. A. E. Smith, thanked everyone for making her three years in office an enjoyable experience. During this time Mrs. Smith has never missed a meeting except on the occasion of the N.C.M. when she was a delegate representing the Guild. Mrs. Eccleston spoke of the members high regard for the work Mrs. Smith has done and hopes that her talents may long be used in the Guild. Mrs. Smith has kindly presented a new tablecloth to the Guild for use on the officers' table.

The election followed when Mrs. C. Mitchell was elected as the new Chairman and Mrs. D. M. Chisholm as Vice-Chairman.

The Chiltern Group displayed over 100 garments which they have knitted during the past year. These are now ready for despatch to the C. of E. and Salvation Army Children's Homes.

Following the tea break a colour film of the N.C.M. held at the Albert Hall in May 1970, with commentary by Franklin Engleman, was shown. This provided members with an opportunity to appreciate the extent of the N.U.T.G. movement.

Mr. W. T. Reed was thanked most sincerely for coming along to operate the projector.

MAPLEDURHAM W.I.
Mrs. Mortimer was in the Chair for the November meeting of Mapledurham W.I. A very topical talk and demonstration was given by Mrs. Moody on Christmas floral arrangements and decorations, in her vote of thanks Mrs. Lacey pointed out that many members would be thinking of Mrs. Moody this

Christmas, with gratitude. The raffle prizes were won by Mrs. Walker and Mrs. Robson.

CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD

The Annual General Meeting of the Caversham Heights Townswomen's Guild was held this week and the following Officers were elected:—

- Chairman: Mrs. Margaret Hill.
- Vice-Chairman: Mrs. V. Kitcher.
- Hon. Secretary: Mrs. Connie Griffith.
- Hon. Treasurer: Mrs Pauline West.

In her Annual Report Mrs. Griffith said that membership had slightly decreased to 130 this year. The programme had been very varied, ranging from "Seers and Soccerers". Corn Dollies, Antiques and Education in Reading. The Annual Dinner and Dance had been cancelled because of lack of support but altogether it had been a successful year.

The Social Studies Group had studied the history of villages in Berkshire and Oxfordshire and had rounded these off with a visit to both Abingdon and Reading to view the Civic Plate. The Drama Group had worked hard and entered three festivals and were now preparing for an-

other successful season. The International Group had again enjoyed talks given by many speakers of their own native countries, such as Jamaica, Greece and Hongkong.

The Hon. Treasurer, Mrs. Dawes, presented her report for the year which showed a slightly smaller balance than last year, but in view of rising costs all round and the loss on the Dinner and Dance the Guild's position was better than had been expected. However, costs were still rising and Mrs. Dawes asked for support for the new Treasurer, Mrs. West, in her first year of office.

In her remarks, the Chairman, Mrs. Hill, thanked all the Committee for their support during the year and then took the opportunity of thanking Mrs. Dawes for all her hard work during her years as Treasurer and on behalf of the whole Guild presented her with a brooch as a token of their appreciation. The evening ended with a presentation from the Drama Group of poems, readings and finally a very well-received sketch.

EMMER GREEN TOWNSWOMEN'S GUILD

Mrs. Dorothy Gillings was the new Chairman of the Guild for the coming year, and Mrs. Harvey the treasurer, while Mrs. West continues as Secretary for another year, when her experience will be very welcome.

The slides of Russia shown by Mrs. Gillings were very interesting, and shed some light on life in Russia today.

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Creche at St. Barnabas'
It is planned to revive the creche that used to be available on Sunday mornings during the time of the Family Eucharist. Miss Misell has obtained a number of helpers and from January 16th this will in future be held in the hall on the 3rd, 4th and 5th Sundays of each month. Parents can be sure that their children will be well looked after while they themselves attend the Family Eucharist at 9.15 a.m.

THE WORLD WITHIN US

A Psychiatrist looks at the SCHIZOPHRENIC

Deborah lived in a world of her own. That world had its own strange language, its own people, and its own patterns of behaviour. It was not only separated from this world, but it was totally alien to it. It was a far from pleasant world for Deborah, but nevertheless, one which she preferred to the real world around her. She was still only a teenager but she had found the world a hostile place. As a child she had had an operation which no-one had explained to her. Her parents had expectations of her which she could not fulfil. Frequent family moves had prevented her from making friendships. Fluctuating finances had resulted in her being bought expensive toys which later had to be sold.

This in outline, is the history of the girl who wrote about herself in the novel 'I Never Promised You a Rose Garden'. The world in which she lived was a hostile place which had no consistency. So she escaped by creating her own, painful, inner world into which she withdrew. Her world, so difficult for others to understand, had a logic to it which gave her comfort. It was frightening but consistent.

COMMON ILLNESS

Formerly such an illness would be called schizophrenia. Schizophrenia is a very common mental illness, yet there is still a lot that is unknown about it. Some people suggest it is a psychological illness, as in the case of Deborah, while others maintain that there is a biochemical or nervous cause. The final answer, when it is known will probably turn out to be a combination of the two ideas.

However until we do understand more about the illness there is still a lot we can do. In the first place there are drugs which have revolutionised the treatment. Over the past twenty years psychiatrists have learnt to be optimistic about the outlook. Many cases which formerly had no future are now returned to a full life free from illness.

NOT ISOLATED

In the second place, and partly dependant on the use of drugs, is the present day attitude to people with schizophrenia. No longer are they isolated in large mental hospitals and allowed no contact with the community. This served only to increase their alienation and to encourage them to withdraw still further into their own world. Today, instead, an attempt is made to draw them back to reality. Ideally, they are nursed in small units where enthusiastic staff encourage them to talk and to take part in activities. If it is suspected that there were problems in the environment where they live, social workers attempt to sort this out. Occasionally the patient is encouraged to become independent of relatives. In the case of Deborah it was three years before she totally gave up her own world and returned to this one, but return she did.

I am not trying to suggest that schizophrenia has been completely mastered, nor that there is not a lot of research still to do. What I do say is that with modern treatment much of the dread of the illness has disappeared. The mere name schizophrenia need no longer cause the anxiety that it once did.

Moreover there is a way in which everyone can help in the treatment, and that is by welcoming such patients back into the community. Such a welcome, as long as it is consistent and continued will decrease the need that the person has to withdraw into another world.



People I have Known
by Ronald Adkins

The Tramp

"It's the Father."
That was how Arthur Johnson first greeted me, his upbringing as a Roman Catholic showing itself. He was the most jovial tramp I ever met and reminded me of Friar Tuck.

He used to call, from time to time, at my Gloucestershire country rectory and we became good friends. He told me once that he used to earn his living the same way as I did mine.

I said, "You've never been a parson."
"No," he answered, "I wasn't cut out to be a sky pilot but you see, I used to be a coster and so earned what money I got by 'ollerin' just like you in the pulpit."

Despite his jokes there was a sadness behind those deep blue eyes and one day, as he was mashing bread and cheese in my kitchen, he told me the tragedy of his life.

He had been married but had taken to drink and had knocked his wife about. This was due, I think, to his feeling that it was the rough her neglect that his little son whom he adored, had met his death. While gossiping with a neighbour the mother had let the little boy slip away from her. He had run across the road, been knocked down by a bus and died straightaway—he was four.

They didn't have any other children and five years later the mother followed her son.

He had taken to the roads—and to the life of a tramp—to try and forget but this, he found, he could not do.

"You know," I murmured, "that one day you will see them again."

His eyes were filled with tears but he murmured, "I hope so."

He was a real cockney and his heart was in London so I suggested to him that he should go back there.

He didn't want to do any more 'ollerin' but he got a job in a factory in North London. I still had some contacts with my old London parish and was able to arrange this for him.

He came to see me to say "good-bye" and, as he gripped my hand, he said, "thanks, parson, for all you've done for me, I won't forget."

But it seemed that he had forgotten, months and then years passed and no word came from him.

I left that Gloucestershire parish and came down to Devon.

Then one day a letter came for me. It had been forwarded on from my old address and was from the Chaplain of a London hospital. He wrote that my name and address was on a sheet of paper which was found in the pocket of a man called Arthur Johnson who had been brought in to the hospital. He thought therefore that I would like to know that Arthur Johnson had died in saving the life of a small boy. He had pushed him out of the way of a bus but had been run over himself. He was unconscious when he was brought in and did not regain consciousness before he died, but the ambulance men said that, when they picked him up, he kept saying, "Bobby, Bobby."

Bobby I know was the name of his own son.

It seemed to me that Bobby had come for him.

letter FROM AUSTRALIA by DOROTHY O'NEILL



CARING FOR THE STRANGER

It is 11 a.m. and a 20-year-old girl steps off the plane which has just arrived from Britain at Adelaide Airport. Yet another British migrant sets foot on Australian soil.

Has she reached journey's end? By no means, for she still has to travel, by plane, several hundred miles north. But her next plane doesn't leave until evening. She looks round a little uncertainly, wondering how to spend the day. Blinking a little in the Australian sunshine, she is excited, but a little apprehensive.

Another young woman approaches, smiles warmly and greets her. "Welcome to Australia!"

Joyce Lander, Church Immigration Officer, is on the job greeting yet another newcomer. Warm-hearted, knowledgeable and understanding, she talks with the stranger, then invites her to spend the day in an Australian home.

The flow of migrants continues across the world from Europe to Australia, and although, eventually, the majority of them settle happily in their new country, there are, at first, many readjustments to be made. Some encounter hardship—an unexpected family situation develops, or the work position isn't quite what they anticipated—and it is good to know, then, that the church cares and is ready to offer practical help to each and everyone of them who needs it.

Full of hope

This was clearly demonstrated only a few months ago when a young family who came from Britain to Adelaide struck trouble within three weeks. Full of hope and high adventure, they made their way to a Government hostel prepared to put their best into making a new life for themselves in their

new country.

Within three weeks the husband was found to be suffering from cancer, and immediately sent into hospital. Within three months he was dead, leaving a wife and three children to face the future alone in a strange land.

Alone? No, not really, for into this tragic situation stepped the church with arms outstretched to help. A home was found for the family, so that they were able to leave the hostel; furniture was given to completely furnish it. One church group gave money to pay for the wife's fares to and from hospital

when visiting her husband, and the woman's fellowship from another church sent boxes of food for the family. The men's fellowship from the church nearest the hostel, moved the family into their new home.

This help was all channelled through Miss Lander, who continues to visit the young widow. She has literally spent hours with her, and is helping her to rebuild her life through sustaining friendship.

This is only one instance where the church has helped it. Many other families have been many others over the years.

for smart people

Harris cleaning

BRANCHES ALL OVER THE MIDLANDS

My Eyes with a cold nose

by A. S. Lidiard

I never dreamed I should have the good fortune to have a Guide Dog. I had got used to feeling my way with a white stick, walking at about a mile an hour, waiting to be taken across the road.

Then I was offered the chance of a dog. They surprised me by saying I should have to go for training. Though, when you think of it that only makes sense.

There is more to Guide Dogs than you might think; their training takes months. She starts with a light harness and a sort of lead consisting of two parallel rods joined at the free end by a handle. This enables the trainer—and later, her owner—to sense the dog's movement and to transmit instructions.

My training took several weeks. Learning a new way of life, I began with the same sort of lead as the dog. I held the handle and at the other end was my trainer 'playing dog'.

I learnt through the handle to sense the dog's movements, to respond to them, and how to use the handle to give directions.

At first my training and the dog's were carried out separately in the grounds of the training centre. When I was considered ready for a dog they introduced me to Susan. I waited nervously in my room. Would she take to me? How would I get on with her? I need not have worried; she put her paws on my knees

and stretched up and licked my chin. We got on well from the first.

We lived together day and night. After practice together in the grounds we were taken out on to public roads and gradually introduced to everyday traffic, to crossing the road, to the flow of pedestrians, to buses, and eventually to such hazards as revolving doors.

So we got to know each other. But she wasn't yet really my dog. It was difficult to learn to trust myself to her. I was glad to have the tutor still at hand, keeping an eye on us.

What about Susie? She was used to his commands and he was still there. Yet she had to follow the faltering orders of this new chap. She probably thought I was a bit dim.

Gradually confidence came, gradually the tutor dropped further into the background, and Susie took me over.

What a comfort she is! We are partners and buddies.

I have an ease of movement I had never dared hope for. I am little bothered by hazards in the path, by litter bins and ladders, by petrol pumps and people. At least only by those who group in the middle of the pavement to natter. Even these Susie has a certain facility in dealing with; she seems to realise they are just gossips.

Susie is more than my eyes. She is almost my other self. She makes decisions for me. She is a complete answer to those who say dogs have no intelligence.



DAVID COLLYER LOOKS AROUND THE YOUTH SCENE AND SEES... STARS

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I don't suppose anyone watched my list of predictions for 1971 except me. But I thought I'd reproduce them just so that you can see how right and wrong I can be.

PREDICTIONS FOR 1971

More massive pop concerts.

Midi and Maxi take control.

Jazz grows in popularity.

Youth Clubs will decline.

Youth Leaders will object.

Adults will continue to be inconsistent.

Leeds will win the League and Manchester United the Cup.

Voluntary Service by Young people will continue to grow.

World pollution and population will continue to grow.

You and I will be less significant.

Well, obviously I know nothing about football—or at least I forgot about Arsenal, which was a terrible mistake—and in the field of jazz I suppose I could be open to contradiction if I said that it had grown in popularity. Hot pants scored a summer victory in fashion but midi,

mini and maxi fight on. So that prediction produced an indecisive victory. But we got all the rest right handsomely—what a pity that some of them were so depressingly negative.

What can we say about 1972 before it comes—well for me it's as before—I've got to stick with Leeds and Manchester and though I can't go too firm on the dress lengths I can predict they'll get longer or shorter. I would also want to add that Astrology (and it's predictions) will become something of a national pre-occupation. Just be sure to look that up in your Stars won't you!

For 1972 I'm going to do a little stargazing of another sort—the sort which showbiz agents like to do.

The singing Stewarts have been together since they were born—they are all members of the same family.

They have been singing as a group for as long as they can recall. Their songs mostly originate from the West Indies and they prefer the Gospel tradition. In fact they have sung in churches, clubs, prisons and concert halls all over Britain and Europe. They tell me that

they've not yet had the opportunity of singing in a women's prison—but I'm sure that time will come around soon.

1972 will see this group making a large number of recordings, they plan to bring out a book and a return trip to the West Indies to collect more songs for their repertoire.

Since this is my time for predictions and there are also signs that religious records are popular (incidentally they are sweeping through America) I predict a wonderful year for this family who have given so much pleasure to audiences and congregations up and down the country. They asked me to make it clear that even if they appear regularly on the professional stage — their work with small groups, children and Church people is still very close to their hearts.

When I recently met the Stewarts they were singing with the Ian Campbell folk Group—if the Stewarts are my prediction for 1972, Ian is tied to the idea that I would most like to become a reality in the next 12 months.

The National Folk Company of Great Britain plans to bring together an en-

semble of Dancers, singers and musicians to present British folk culture. A culture which Ian says "must not be lost in a world of internationalism." If we develop a partnership with other nations we must not be assimilated—we can have a pride in our identity and culture."

The whole Ensemble (30 strong) would fit into a coach and could bring Morris Dancing, Irish Dancing, Scottish Dancing folk traditions all over the world. It's a mobile concept with a base in Birmingham. Their problems are to overcome those who say—we'll help when you've started. But you can't start without money if you're to have a professional team of dancers in a field where there are now only gifted amateurs.

Perhaps the most heartening thought for me is that this is yet another imaginative cultural idea coming from the regions — London must not continue to spend the vast majority of all Arts Council grants. I hope to meet some of my readers and their friends either at this Centre in Birmingham or in their shows around the country in 1972. Good Luck "National Folk Company."

The Singing Stewarts





The New Year's days are white with snow,
The winds are laughing as they blow!

**SHE WOULDN'T SAY YES!
SHE WOULDN'T SAY NO!**

What a maddening creature she must have been! But some people just won't make up their minds for love or money. For ourselves, we like a bit of enthusiasm and people who can make up their minds with a clear 'yes' or 'no'.



Like a lukewarm cup of tea

All this reminds us of a story about a church that got a proper telling off for not showing a bit of enthusiasm. A man called John the Divine lived in the most awful times when the Roman Emperor Nero was persecuting almost every Christian he and his officers could lay their hands on. John himself was imprisoned on an island called Patmos, and while he was there he wrote a book to try and rally and encourage the Christians. It all had to be written in picture language so that Nero wouldn't spot the chief characters. To the church at a place called Laodicea John wrote in his book: 'I know all your ways; you are neither hot nor cold. How I wish you were either hot or cold! But because you are lukewarm, neither hot nor cold, I will spit you out of my mouth!'

Poor old church at Loadicea! Pretty horrid to be known as lukewarm! Did they hot up a bit, we wonder!

Poor tired Tim! It's sad for him.
He lags the long bright morning through,
Ever so tired of nothing to do;
He moons and mopes the livelong day,
Nothing to think about, nothing to say.
Up to bed with his candle to creep,
Too tired to yawn, too tired to sleep;
Poor tired Tim! It's sad for him.

MAKE YOURSELF A SNOWMAN



Even if there's no snow, you can still make a snowman. Get an empty 1lb jam jar and a potato the right size to sit in the neck of the jar. This is for the snowman's head. Cover the potato with glue and then with cotton wool. Then put a piece of cotton wool right round the jar, covering the jar from top to bottom. Tie the cotton wool securely round the neck of the jar with a piece of cotton, and glue the ends to the jar where they meet. Put the head on the body, and make a collar of cotton wool. Tie a strip of material round the neck for a scarf. Cut two eyes and a mouth from black paper, and glue on to the snowman's face. Then cut out three black paper buttons and stick them on his body. If you are having a party the snowman would look fine standing in the middle of the table. You could stand him on a mirror, which you have previously smeared with glue and sprinkled with glitter.

YES OR NO

Some of the statements below are correct; some are wrong. Put a tick in the column TRUE for the ones you think are correct, and a tick in the column FALSE for the ones you think are untrue.

	True	False
a. A cup of tea cools you down better than ice cream
b. Asa Hartford is a famous boxer
c. The Laburnum tree has red flowers
d. An alligator is a kind of crocodile
e. A nightingale is a shy, brown bird
f. A red sky in the morning means fine weather ahead!
g. Oil and water mix easily

(Answers below)

Answers

URGENT

All readers reminded to put food and water out for birds without fail in wintry weather. Keep water free from ice.

HOME-MADE BIRTHDAY PRESENTS
by Edyth Harper

Presents you make yourself are usually much cheaper than those you buy. Why not make some in "clay"? There is no end to the simple things "clay" modelling will produce such as ash-trays, plant stands, flower-pots, vases and even toy animals for the tinies.

You need 1 large apron to be kept for modelling work, a big tray or old table on which to keep your equipment, newspaper and the ingredients for making the "clay". These are:—

- 2 cups plain flour.
- 1 cup of water (cold)
- 1 cup of salt

About 1 tablespoonful of powdered alum from the chemist.

Mix the dry ingredients gradually with the water but do not make a sloppy mixture. It must be firm for successful modelling.

Begin with an easy shape such as a flat dish or saucer. As you grow more used to the material you can try making animals, houses or even a farmyard. The clay colours well with ink or vegetable dyes. If you have some over, store it in an air tight container before it dries out.

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A LIVELY LOOK AT THE TV SCENE



Armchair Exploration

Signing off after 20 years of TV criticism, Maurice Wiggin of the Sunday Times said that to him, television now seems "on the whole rougher, cheaper, shoddier, dirtier, nastier and more vulgar than it need be and than it used to be." Fighting words — even after looking at TV for thirty to forty thousand hours and writing more than a million words about it.

Who am I to quarrel with the doyen of our profession, but, even so, I don't think we ought to be too 'defeatist'. Among all the cheap, shoddy, nasty, vulgar, and therefore highly popular, offerings there are exceptions which shine like good deeds and help to restore the flagging confidence.

One such morale booster must surely be the six-part drama-documentary series *Search for the Nile* shown on B.B.C.-2 in the autumn and almost certain to be repeated ere long on the popular channel. Narrated by James Mason the fascinating story of Victorian adventurers who went off with pith-helmet and compass into uncharted regions in search of the source of the Nile, was shot mainly on location during eight months filming in Africa and cost £180,000 to make. This was the longest location shooting ever undertaken by the B.B.C. and, as a landmark in the progress of television, the series must surely rank alongside classics like Forsyte, Henry VIII and Elizabeth R.

Kenneth Haigh, best remembered as Joe Lampton in *Room at the Top*,

plays Richard Burton, the brooding, bitter adventurer whose achievements were overshadowed, as far as publicity was concerned, by his envious and egotistical companion John Hanning Speke, played with considerable understanding by John Quentin. The bitter and uncompromising hostility between the two men runs through and colours the first four episodes of the series.

Burton and Speke's expeditions were followed by that of a wealthy Victorian sportsman, Samuel Baker, accompanied by his young and attractive blonde wife Florence—played by Catherine Schell—who provides our statutory quota of semi-nudity while washing her hair during a stay in a native village to the intense delight of the local populace. After three years of scorching desert and steaming jungle Florence's straw hat still looked commendably crisp. A tribute perhaps to the quality of 19th century workmanship!

While all these searches were going on, Dr. David Livingstone was also looking for the Nile's source while bringing Christianity and medical aid to the natives. We see the famous 'Dr.-Livingstone, I-presume?' encounter with journalist Henry Stanley on the shores of Lake Tanganyika, and Livingstone's death at Ilala is handled with considerable sensitivity.

The location shots by cameraman Brian Tufano convey brilliantly the vastness of the 'Dark Continent' and deserve nothing but praise. But if I had a criticism, it would be only that the passage of time does not seem to be portrayed adequately. We have to rely too much upon the narrator to fill us in on this, and, having become so used to seeing things on TV with our own eyes, it may be that words alone are no longer enough.

SPORTS SPOT

by Stew Linnell

Looking back...

Looking back on 1971, as the current seasonal fashion, one wonders what, if anything, the sporting historians of the future will pick out as being of special significance.

Will it be known, I wonder, as the year Alan Hardaker put the "foot" (as opposed to the "boot") back into football by way of his notorious purge; or the year the British Lions went to New Zealand as yet another touring Rugby team, and came back as supermen; or the year a Yorkshireman captained England to victory in Australia and brought the Ashes back to Lord's (ah yes, but Illingworth does play for Leicestershire, doesn't he?)?

Whatever the name that

comes most easily to mind, better sports facilities, available to young people, and thus realise a tremendous amount of potential that has hardly yet been called upon. The world can only be richer for it.

So, with 1984 now only twelve years away, we stride on, through the decade that

has already been dubbed the "Super Seventies" by those people, whose mission in life would seem to be to add tinsel to all things nice, and to splash big black headlines about anything that is even slightly suspicious.

What will we witness in 1972? A gold medal for

...and forward

David Bedford at the Olympic games? A new batting discovery who can actually succeed in Test Cricket? Jackie Stewart winning yet another World Motor Racing Championship?

Will Muhammad Ali beat Joe Frazier? Will Britain produce a heavy-weight champion worthy of challenging for the World title?

Will Peter Marinello finally arrive on the soccer scene after so long in the shadows with Arsenal? How long will Trevor Francis be content to play in Second Division football in Birmingham?

No doubt we will discover the answers to these and many other questions during the next twelve months, and, all in all, it could be quite a year!



JACKIE STEWART—The current World Champion of Formula 1 car racing.