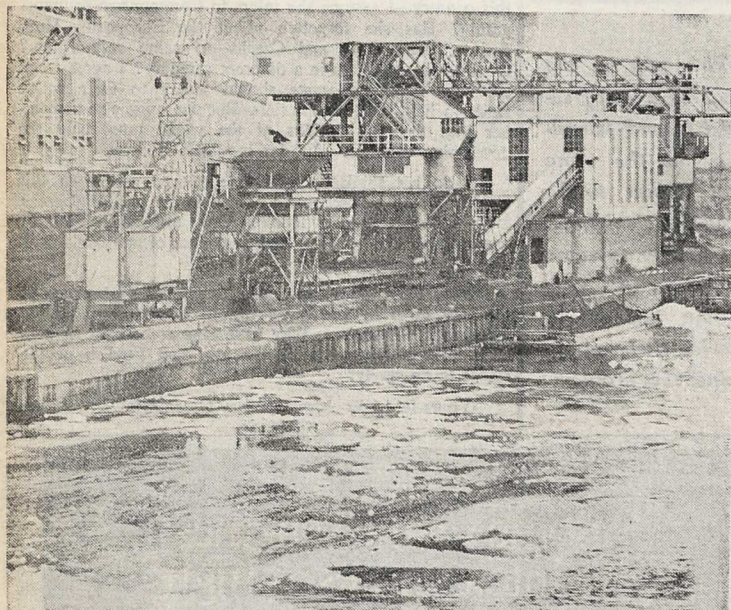


CAVERSHAM BRIDGE

8d.

OCTOBER 1970

MAN MAKES A MUCK OF IT!



Waterways choked by industrial waste

The poisoned waters of a river that once supported fish and plant life is now carrying nothing but the foam of industrial effluent.



Oil pollution on the beaches

Flashback to the Torrey Canyon disaster when 60,000 tons of thick black oil escaped from the wreck to disfigure hundreds of miles of coastline. Here local children at Marazion, Cornwall, are out in force spraying the oil with detergent.

Buying a dishwasher?
Go one better

the new
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De-luxe
Top Speed Dishwasher

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- STAINLESS STEEL INTERIOR
- GUARANTEED TWO YEARS

BULPITT & SONS LIMITED, BIRMINGHAM 1.



Nerve gas being dumped in the sea

Stevedores watch as a coffin of nerve gas sealed in concrete is loaded onto an old liberty ship at Sunny Point, North Carolina, ready for its 282 miles journey to a grave in 18,000 feet of water off Cape Kennedy, Florida.

Man is making a muck of the world he lives in. He is creating a dangerous, polluted, life-threatening mess.

Why?

Because mankind is irresponsible. Irresponsible in the sense of not feeling answerable to anyone or anything but himself for his actions and the way he uses natural resources.

Perhaps that's being a bit unfair to primitive societies—because they do feel answerable. They think of the natural world as being in charge of them. The gods are the bosses and nothing must be done to anger them. They treat things with more respect.

It's only Western civilisation that believes that man is free to do whatever he selfishly wants because he's in charge.

Christianity is partly to blame for this state of affairs, because Christianity has always believed that God has set man over the world of nature to use and control it. But Christianity has also always assumed that man is responsible to God for the way it is used and controlled.

Today we live in a world that accepts a Christian tradition without paying more than lip service to the religion that gave it birth. We must learn once again that we are managers—not owners—and that we can only wisely rule the world of nature if we do it under God.

You either believe in natural laws—rules built into the universe by God—or you don't. We'd just like to make the point that the world is not doing so well while it's acting as if these rules don't exist.



ONE FOR THE ROAD -to ruin?

Alcoholism has been awarded a bronze medal. It ranks third in the list of fatal diseases after heart trouble and cancer. For quite a long time it has been recognised as a menace in industry, spoiling work, leading to absenteeism, causing accidents. Now it has been identified as a killer, with a great many notches on its gun and many more to come. The old image of the Demon Drink, taken so seriously a century ago and so often derided in this century, has come back to haunt us. It is apparently not the modern taste for drugs, dangerous though that is, which is our main problem. If heroin claims its thousands, alcohol claims its tens of thousands.

What is alcoholism? It isn't of course just a matter of getting drunk. There is a difference between a drunk and an alcoholic. One is stupid, the other is sick. One will be more or less all right in the morning, the other has become dependent on something which will ruin him and his family, and very likely kill him unless prompt action is taken.

What leads to alcoholism? Quite simply, it is a matter of too many people drinking too much too often. In some cases it is possible to point to personality problems or environmental stress which lie at the root of the trouble. But very often the introduction to the disease has been through normal social or business drinking.



**The
Charles
Hodgson
Column**

What can be done about it? It cannot be cured, but it can be treated. There are at present a number of treatment centres, and organisations like Alcoholics Anonymous which give after-treatment support. But these need to be extended in scope and more widely known. In other words, more money and more manpower set aside for dealing with the sickness when it has occurred.

But isn't prevention better than cure? What can be done to avoid this scourge? The answer lies in the social drinking habits which are so often the cause of the disease. If these could be changed perhaps the situation might improve. But changing social habits is usually a slow process and drastic measures are needed for a drastic menace. What can we, who like a drink but know when to stop, do for the man who can't stop?

There are three things which I think might begin to help. First of all, let the government take a close look at alcohol advertising. When a link was found between cigarette smoking and lung cancer, T.V. advertising of cigarettes was banned. Is there not a similar case for stopping advertisements which may affect alcoholism? Secondly, I would like to appeal to comedians to forego their impressions of the comic drunk. It may be a little thing, but as long as the public is encouraged to think of drunkenness as funny it is unlikely to see alcoholism as tragic. Finally, I would like to see an end to the practice of 'standing a round'. Of course it is a gesture of friendship and hospitality, but it often means that more is consumed than desired.

I should be interested to see your suggestions for dealing with this menace if you would send them in to me, care of 'Compass'. We have got used to the slogan 'Don't ask a man to drink and drive'. Now we seem to be going one stage further to 'Don't ask a man to drink and die'.

The pub is the focus of a lot of social life and friendship. At the same time it has to be faced that alcoholism is a danger to some people. In his column this month Charles Hodgson examines this problem.

letter

In August we published a letter from Mrs. E. E. Rees-Jones of Paignton taking a critical view of immigration and in this edition we give another opinion. To refresh your memory we reproduce Mrs. Rees-Jones's letter.

Dear Sir,

As long as you have this very large immigrant population with their disproportionate offspring, of course there will be acute housing shortage for our own people. There is abundant space in the countries of origin, and having trained these overseas people why should they not return to help their compatriots to a better way of life? This is their form of social service—to their own people.

There is a larger amount of unemployment in the West Country than the national average, but people cannot move to the Midlands where the work is because of the shortage of housing. So our own people, again, suffer that these people from overseas may reap the advantages we have struggled for over the centuries.

Yours faithfully, Mrs. E. E. Rees-Jones, Paignton.

Dear Sir,

IMMIGRANTS

Mrs. Rees-Jones must be well aware that there was a serious housing problem long before immigrants came to this country—I assume she refers to Commonwealth immigrants? Has she forgotten about the Europeans—Hungarians, Poles, Jews and Czechs—to name only a few? Or does she put them in a different category? I agree when she says that immigrants should return to their native lands to help their compatriots. But she must also remember that the rich nations of the world must help the developing countries—far, far too little is done.

I do not think that the unemployed people in this country would be prepared to move to the industrial areas even if houses were available. Only direction of labour would solve the problem and very few of us would welcome such legislation.

Mrs. Rees-Jones must also remember that many of the jobs done by immigrants would be anathema to the indigenous population. Why have they come over here in such large numbers—to do the jobs that English people refuse to do surely?

Yours faithfully, Mrs. Geoffrey Green, Malvern, Worcs.

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as ours.

Some saving schemes
are as safe as ours.

Some saving schemes
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like ours.

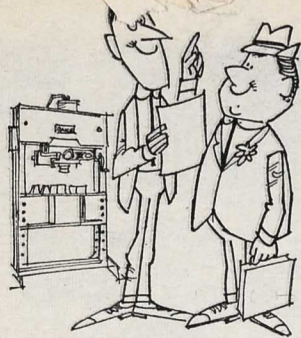
But one saving scheme
gives you all of these.

Ours.

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Nobody under Sixty need apply

by Marie Spinks

Where I live in the London area there is a great variety of employment. With many light industries and office blocks soaring into the clouds, the district and its surroundings enable over 80 private employment agencies to make a living providing staff for others. To say nothing of an active employment exchange and many hospitals needing hundreds of men and women to run them efficiently.

Let's take a look at some of the advertisements in the local paper. "Industrial nurse wanted immediately. Excellent salary and conditions. Age between 25 and 35."

"Young secretary with good shorthand for managing director. Would suit girl between 18 and 22 years old."

"Office Manager to take complete charge. Lively type with good all-round experience. Someone in mid-thirties, please."

LIFE ENDS AT 40?

This insistence on youth is very hard if an older person wants to change his or her job. Life doesn't begin but rather seems to end some years before 40, unless one is already in a secure position.



Carol Tydeman S.R.N. is a retired nurse and now a part-time interviewer at the Vesper Agency, Luton.

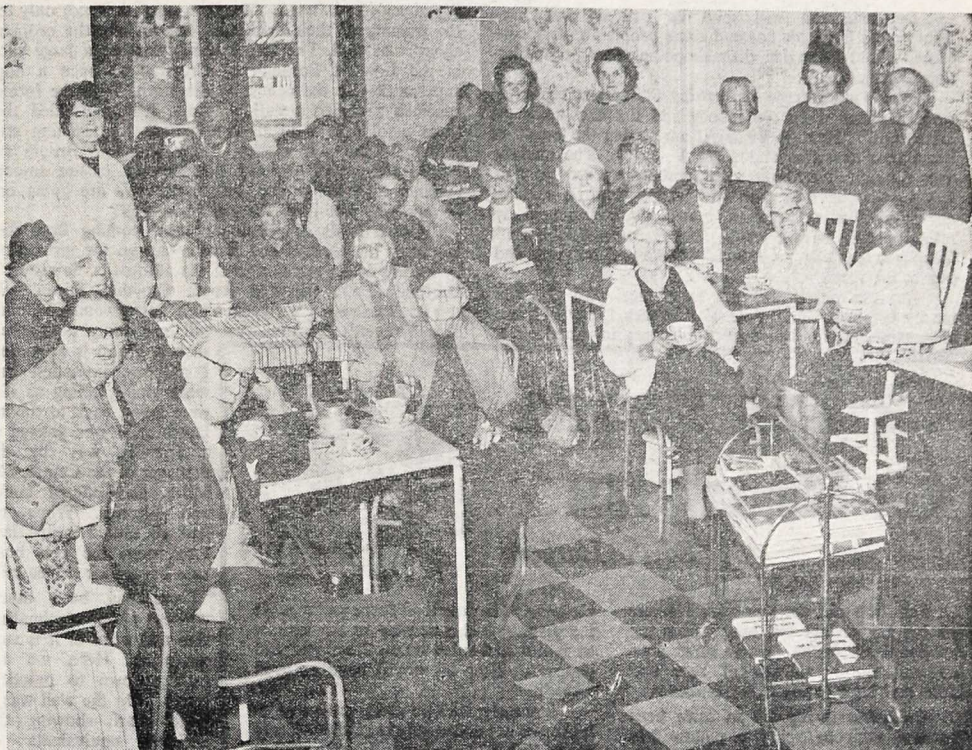
How possible is it for a person of retirement age to get suitable work to supplement a slender income? Compulsory retirement rules make many active, healthy, highly experienced men and women idle on an inadequate pension. Quite often a person needs a job for reasons other than money. He needs to feel useful. Let him sit at home and he puts on weight, feels rejected and is soon subjected to a host of illnesses. And with rising prices the struggle to manage a fair standard of living is often acute.

LUCKY LUTON

Older folk are lucky if they live in the booming town of Luton. They have the Vesper Agency to help them. This unique agency, founded by a general practitioner, Dr. D. R. Snellgrove, some 12 years ago, specialises in brightening life for the elderly. One Christmas Day Dr. Snellgrove was visiting two elderly patients. They were ill and run-down. Not surprising when on this great feast day all the food they had in the house was bread and cheese. The doctor returned home and collected two roast turkey dinners from his wife for these forlorn and hungry people.

When the doctor returned to his own home his mother said, "Excellent, my boy. But what are you going to do for the other 364 days?"

This remark set Dr. Snellgrove thinking and planning, and the Vesper Employment Agency was the result. The agency has an age limit—nobody under 60 need apply. The help and sympathy of many firms in Luton and district has been enlisted. The jobs are all part-time. This is because an older person does need something that isn't too demanding physically, and also the object of the agency is not to take work away from other people. Some



months ago the doctor placed his 3,000th applicant in a satisfactory post.

CHANGE OF VOCATION

What kind of work do Vesper clients do? The answer to this question is interesting. A man, now nearly 90, a former accountant, is happily doing the books for a garage. A woman of 80, who looks much younger, is a receptionist at a hairdresser's. Nurses are found all sorts of useful jobs in private nursing and welfare work. Sometimes a client thinks he can do far more than he is able. One such person, a former bricklayer, insisted on trying the same job again after several years of retirement. It proved impossible, but the employer trained him to do repairs and light carpentry. He learned the new skills and is still giving the utmost satisfaction.

PART OF THE COMMUNITY

What do Vesper clients say? "I am no longer on the scrap-heap. The money means I can save up and have a summer holiday again." "I can still have the little luxuries, such as a visit to the theatre or a pair of new shoes." "I am part of the community again and I like the companionship at work." These are typical observations.

As for the employers, they are entirely satisfied, reporting that these older people are loyal and reliable. Dr. Snellgrove told me he had never had a complaint from an employer. Occasionally, a client will refuse a job because of poor wages and bad conditions. If the accusation is found true, Vesper will not send anyone else to such an employer.

HOUSEBOUND, TOO

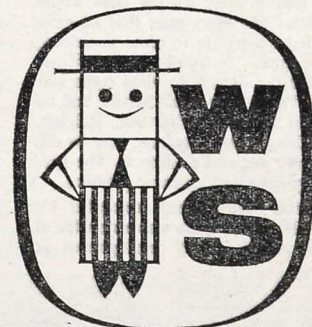
Having settled the problem of the active elderly, the doctor and his workers had a look at the housebound. The result was the founding of a pleasant social club to which members are taken by Vesper's private ambulance.

There are some people even too frail for the club. These are visited at home, and often supplied with little extras not available on the health service. The Vesper workers are not trying to take the place of the statutory authorities, but they have the time to give a listening ear, whereas, a rushed district nurse or health visitor has to get through a heavy work load on time. The Society of Friends (Quakers) sends round groups of Friends to decorate and repair the homes of the chronically sick. Other workers make gardens pleasant again. Most teenagers in Luton fail to hit the headlines for anti-social behaviour—they are too busy giving a hand to Vesper.

Members of the Vesper Club in Luton.

The Club grew out of an idea by Dr. D. R. Snellgrove who started the Vesper Agency 12 years ago.

The Agency is a unique organisation that provides part-time jobs for the over 60's.



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MEAT & POULTRY

22 Shops and in The Bull Ring



LEARNING TO SEE THE POINT

by Marie Spinks

Decimalisation will soon be part of our lives, whether we like it or not and some people are very concerned about managing their shopping when decimalisation takes place.

How shall I know I'm getting the correct change?" what happens when old money and the new coins get mixed up?" "How do I know I am getting the weight of items such as coffee and sugar I need?" The anxious ones are either busy housewives, perhaps not very good at figures, who have to shop with young children running around and getting lost in the crowd. Or, they are elderly retired people with a small, fixed income who haven't thought in anything but pounds, shillings, pence, yards and ounces for years.

But the public can get experience with the new money before the fatal date of February 15th, 1971. An old-established family grocery business in London, J.

Sainsbury's Ltd., has a scheme in operation, not only for the training of their own staff, but to help the ordinary shopper as well. The firm recently vacated a large shop in the London Borough of Croydon to open a huge supermarket in the centre of the town. With the former spacious premises standing empty, it was decided that these would make ideal surroundings for teaching staff to handle the new money. Many shops in Britain are inaugurating staff training schemes to ensure smooth dealings with the public, but Sainsbury's are going one better—why not train the public as well?

Coach loads of people are now coming from distances to the Centre, and anyone can go for instruction by asking or an appointment; the address is, Sainsbury's Decimal Centre, London Road, Croydon, Surrey. If you don't go with a party, such as a Townswomen's Guild, or a Women's Institute, you will be given a date when such a group is attending.

I got my invitation and went along feeling as if I were going back to school. However, I was greeted in a friendly way by the manager of the Centre, Mr. Miles, and offered coffee and biscuits. When we had all settled in the lecture room the real business began. Mr. Miles said, "There has been much written about decimalisation and a lot of it is very confusing. Here, we are getting down to practical issues." On the wall was a huge chart, showing the decimal equivalents of f.s.d. Small handbag copies of this chart were given to the audience for future reference.

decimal shopping

We saw a film which had been taken in the store. It showed customers taking their decimal shopping calmly and Zena Skinner was starred as the chief shopper. She sailed through it all so charmingly making it look almost fun. But then our turn came, for the store remains largely as it was, and all visitors indulge in an orgy of decimal shopping. Amounts and prices are marked in both systems and it is comforting to pick up a tin of coffee, marked 56 grams, to see 2 ozs. written beside it in bold letters. Afterwards, one pays for and keeps the goods, or returns them and gets the money back. All change is given in decimal currency, and that, too, has to be exchanged for our present coinage.

It is only by actually dealing with the new money that confidence grows. Even those, including myself, who are poor at mathematics, found it quite easy to follow when on the job. Although Sainsbury's is unique in training customers as well as staff, all the big stores will have trained, and we hope, patient staff, ready for that date when we all have to see the point.

Chips from Columbus

by Edyth Harper



Just how old are potatoes? No one can say for certain but long before the Spaniards tasted this, to them new, foodstuff, the inhabitants of Peru and Chile had been eating it for centuries.

Columbus is reputed to have been the first man to bring a potato into Europe, probably in 1498. Tradition says he put some aboard his ships at Quito. At first, no one took to this new plant. It tasted bitter but in time it was grown in France, Italy and the Netherlands.

Most people think Sir Walter Raleigh brought the first potato to Britain but it would seem that Drake and his fellow seamen are really the ones to thank. 'Thank' is right for potatoes have become part of our daily diet in some form or another.

Raleigh can, however, claim to have taken the trouble to grow potatoes. His original stock came from Virginia, the American colony he founded and was grown appropriately on his Irish estate near Cork. The story goes that he gave his gardener a potato to plant describing it as a fruit. Naturally the gardener waited for the flowers to yield some sort of fruit. When only small berries 'set' he confronted his master with them. Raleigh, equally disappointed, ordered him to dig the intruder out and destroy it. The gardener dug deep and up came potatoes.

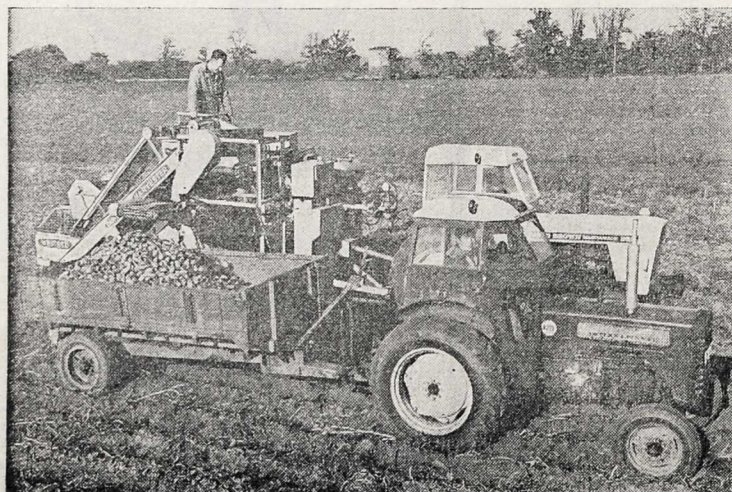
By the time Gerard, compiled his famous "Herbal", he too was a devotee of potatoes, grown in his rural garden at

Holborn. He described them as "a meat for pleasure either roasted in the embers or boiled and eaten with oil, vinegar and pepper". How he would have enjoyed 'chips'!

Strangely, such an easily grown vegetable was not universally cultivated. Early in the 17th century James 1st was willing to spend 1/- on a dish of potatoes—a large sum in those days. The common citizen had no opportunity to taste them until the Royal Society urged their cultivation for the undernourished masses. The Irish responded and potatoes became established there. Gradually the North Country copied the idea, to be followed in time by all Britain until potatoes were found in every garden.

While some say the French invented chips this popular form of potato were sold in the 18th century in North Britain by 'chippers'—traders who supplied a cheap form of food for the poor. When fried fish joined the chips, hygienic standards deteriorated as often bad fish was used. Today improved premises and regulations make fish and chips universally popular. In fact fish and chips has probably pushed the roast beef of Old England into second place on the national food list. Today there are over 25,000 fish and chip shops in Britain.

Comparatively easy to cultivate and cook, potatoes are a boon to all nations. Columbus is remembered for reaching America. He deserves also to be remembered for returning with potatoes.



Potato Harvest—Modern Style



TIME OR MONEY

You can't save both to keep your car on the road

BY BRIAN FAVELL

Once again there have been dire pronouncements from the motoring organisations about the evils of do-it-yourselfing. At such times they give the general public the impression that if you can't afford to buy new every couple of years and pay garage rates for every bit of service needed, then you have no right to run a car.

And they have a point—IF you don't know anything about the innards of your car, and don't WANT to know! There are people like that, and they're quite entitled to be—but there are many more who take some interest in what goes on under the bonnet. And if they care to learn the skills and expend the time to do some of their own maintenance and repairs, where's the harm?

There are two extremes in this business of running a car. One is the kind of person mentioned above, who has money and is prepared to spend it to save himself time and trouble. The other is someone like myself with next to no money but an over-riding need to remain mobile. There are any number of graduations between these extremes.

I seem to remember a report which suggested that the real cost of running a car (including fuel, tax, etc., servicing, repairs and depreciation) was never less than £400-£500 per year. For the six years from 1963 to 1969 my motoring costs averaged out at £210 per year for seven to ten thousand miles motoring. More than half of that was fuel costs; depreciation plus spares etc., averaged £30 per year!

'Yer pays yer money and yer takes yer choice!' If you've got it and are prepared to spend it, fine. If you haven't got it and instead you're prepared to learn a bit and get yourself filthy every now and then, fine again. The real culprits are those (and they're comparatively few) who WON'T spend either money or time—except to polish the beautiful gloss paint on top of their collection of rust and glass fibre. It will be a very bad day for the motor industry if in order to control these, legislation is passed to ban do-it-yourself maintenance. But of course the roads will be left nice and clear for the moneyed few . . . !

GOOD FOR A LAUGH



"The Abbot would like to see you, Brother Jonathan!"

CAVERSHAM BRIDGE

THE NEWSPAPER OF ANGLICANS
FREE CHURCHMEN AND ROMAN CATHOLICS
IN CAVERSHAM

No. 73 October, 1970

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A CYCLING RECORD ?



Mr Holt about to set off for Mapledurham.

Walton Adams

For over 34 years Mr. Alfred Holt has cycled from his home at 5, Cromwell Road to play the organ at St. Margaret's, Mapledurham.

THE NEW BISHOP

CHRISTIANS OF MANY DENOMINATIONS REALISE THAT WITH THE RETIREMENT OF DOCTOR CARPENTER FROM THE BISHOPRIC OF OXFORD we will lose from our midst not only one who has been closely involved in re-union discussions, but also one who has encouraged ecumenical advance in this diocese; members of the Church of England in Caversham will also lose one who has been a good friend to our parish.

As leader of the largest Christian communion in the three counties of Oxfordshire, Berkshire and Buckinghamshire, the Bishop of Oxford clearly has an influence that extends outside his own communion: in ecumenical matters particularly the pace of advance in these three counties is inevitably effected by whoever is Bishop. For this, and for other reasons, the appointment of an Anglican Bishop is of concern to other people besides Anglicans.

The news that Canon Kenneth Woolcombe is to succeed Dr Carpenter deserves to be widely welcomed both for ecumenical and other reasons. Whatever views individuals may have on the way diocesan bishops are appointed, evidence suggests that a great deal of care is taken by those responsible and local wishes and opinions are carefully consulted.

The appointment of a new bishop may well make some who are members of non-episcopal churches ask why it is that not only Anglicans but by far the greater of Christians throughout the world attach such importance to episcopacy. It is a subject that is inevitably raised in any scheme of re-union involving an episcopal and a non-episcopal church, and although a considerable minority still feel unable to accept the idea of episcopacy it is generally realised that Christian unity will only be possible on the basis of an episcopal church. When the Church of North India is inaugurated in November Baptists, Congregationalists, Methodists and Presbyterians will all be accepting episcopacy.

There are five roles commonly attached to the office of bishop and it may help to set these out.

- (i) The episcopate symbolises the apostolic mission and authority within the Church.
- (ii) The episcopate is concerned to guard the Church against false doctrine.
- (iii) The Bishop is a representative of the whole Church to his diocese, and a living and personal representative of the universality of the Church.
- (iv) In his diocese the Bishop represents the Good Shepherd—the idea of pastoral care is essential to his office.
- (v) The Bishop is the agent who, when he ordains, authorises men to administer the Sacraments and to preach the Word.

Of course in fulfilling these functions the Bishop is not to be seen as acting on his own: within his diocese he acts in consultation with clergy and laity and he acts, in the councils of the Church, in consultation with other bishops. At different times in the history of the Church the work of a bishop has varied in emphasis.

At some periods bishops have been seen as guardians of the faith, at other times there has been a need for able administrators while other generations seem to have needed bishops with pastoral gifts. But these five functions coalesce in a remarkable way in a bishop and such coalescence could not effectively take place in any committee or assembly.

My hope is that in setting out these five functions we may all realise a little better the varied nature of work that will fall to our new bishop in this large diocese with its rapidly increasing population. My hope also is that he will soon be able to visit us so that he is known among us as a person. And lastly I hope that Canon Kenneth Woolcombe will have the prayers and support of all Christian people, Anglicans and non-Anglicans alike as he prepares himself for the office and work of a bishop in the Church of God.

John Grimwade

Hand-pumped

Mr. Holt remembers the date — March 8th, 1936 — when he answered an advert in the local press publishing the need for an organist. Dr. Macassey was then vicar of Mapledurham. "He was very much an individualist", commented Mr. Holt. "He used to contribute a regular column to one of the London papers".

Before Dr. Macassey introduced electricity into the church, the organ was hand-pumped. "There was not much of a choir until the war when evacuees" came down from London", said Mr. Holt. "One or two had been choir boys. Others joined them and we also had one man."

Pride in his work

Mr. Holt has worked for British Railways since 1923. He started with Great Western Railways and travelled to Reading each day from his home which was then at Didcot. "Everyone took a pride in their job with G.W.R.", he remembers. He is now a machinist in the carpenter's shop at the British Railways Signal and Telecommunications works in Reading.

He had started playing the organ as a teenager at St. Peter's, Northbourne. More or less self-taught he played for the children's services and acted as assistant organist

Dorothy. They have one son and a grandson. For the last few years Mrs. Holt has worked as a general assistant at Fraser and Robinson, the wholesale firm next to Church House at the bottom of Prospect Street.

Glad for a lift

Mr. Holt used to cycle along the Warren to Mapledurham when the road was open. Now he often has a lift from members of the Mapledurham congregation who live in the part of the parish which adjoins Caversham Heights, and so he only has a couple of miles to cycle.

The choir is now bigger than it has been for many years, and Mr. Holt looks forward to active work as organist at Mapledurham for many years to come.

1932

In 1932 Mr. Holt came to Caversham with his wife,

J.Y.C.

County Borough
of Reading
Reading Municipal
(Church) Charities
Admiral Coffin's
Alms-houses, Caversham

NOTICE is hereby given that the Trustees will meet shortly to elect a person of good character, who is a member of the Church of England residing in Caversham, Lower Caversham or Emmer Green into a vacant (Alms-house in Westfield Road, Caversham).

An applicant must be prepared to produce sufficient testimonials and other evidence of his or her qualification for interview by the Trustees.

The successful applicant will be required to contribute a weekly sum of 15s. towards the cost of maintaining the alms-houses of the charity. Application forms may be obtained at the office of the Clerk to the Trustees, Mr. P. M. Blandy, 1, Friar Street, Reading, and must be completed and returned to him not later than October 19, 1970.

Candidates will be notified when and where to attend for interview.

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Walton Adams.

MAYDAY WEEK RESULTS

Lord Thurlow, President of Mayday Week, presented cheques totalling £1,868 to representatives of Christian Aid, Oxfam and Shelter recently at the Caversham Bridge Hotel. He congratulated all who had been concerned in raising this money for development projects overseas and at home.

Impact on the community.

As fund-raising was a secondary aim the organisers of the Week were very pleased with the results. As far as the main aim was concerned—to make the community at large more aware of the problems of World Development—the Revd. J. Y. Crowe, Organising Secretary, commented: "A lot of people were involved in the different events—but it is difficult to assess the impact made on them. Certainly the nucleus of people in the Reading area already committed to World Development has been slightly enlarged, and has become better informed. Something may have registered with many more. It will be up to the local churches and the Reading World Poverty Action Group to follow up the Week as opportunity arises."

Brought community together.

There is no doubt that the shop and the events of the Week brought a large number of people together in a common purpose. The primary schools had also been closely involved.

It was hoped that in future years from time to time similar 'festivals' for the Caversham area could be organised on the lines laid down by Caversham Mayday Week. Next year's Reading Festival ruled out 1971. Perhaps a working party could get together next summer to plan a festival for 1972.

Any reactions to Mayday Week and views as to how future festivals could be organised would be most welcome to John Crowe at 2 Blackwater Close, Caversham Park Village.

Financial Statement.

At the time of going to press it was greatly regretted that it was not possible to have a final account of the Week. The computer of the S.E.B. hadn't produced 2 bills which affected the accounts of the Folk Evening and the Shop.

Preliminary accounts at the beginning of September were as follows:—

The St. Peter's Festival made a total profit for Shelter of £239 10 3. Freewill offerings and donations totalled £198 13 0; the profit from the concert was £104 3 6; and the profit from the refreshments was £32 1 9.

General expenses were £35 13 0, and the cost of the flowers was £59 15 0.

The profit from the St. Andrew's Summer Fair for Christian Aid was £521 4 6.

The profit from the Folk Evening for Oxfam was £154. Sale of tickets and refreshments amounted to £324 6 6, and the expenses of the evening totalled £170, with a possibility of £1 either way depending on a bill awaited from the S.E.B.

The profit available for distribution from the Shop was £786, but again a bill awaited from the S.E.B. may slightly alter this figure. In addition to this figure £176 13 5 worth of goods were sold on behalf of the Christian Aid Postal Sales Service. Wallets sold for Oxfam raised £5 11 0. Records sold on behalf of The Settlers and Suzanne Harris realised £29 12 6, £12 worth of tickets for the Folk Evening and folk music sold on behalf of Galliard Ltd. raised £8. Expenses came to £53.

The general account of Mayday Week for administration, education and publicity costs, which had been in use since April, 1969, ended up with a modest profit of £4 13 7. The general expenses amounted to £204 7 3. In addition—the brochure account—owing to a generous donation of £50 from Caversham Rotary Club ended with a profit of £20. This would have otherwise been a loss. The response to the appeal to sponsor the brochure had not been very good and sales had not been as good as they could have been. The cost of printing the brochure was £395.

The collection at St. Peter's on June 28th, amounting to, £124 4 4, and a donation from the T.W.G. of £15 were divided between Shelter, Christian Aid and Oxfam.

J.Y.C.

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The President of Mayday Week—Lord Thurlow—presenting cheques to Mrs. Linda Deal of the Reading Shelter Committee, the Revd. John Wallace, Oxfam Organiser and Mr. R. Schardt, Treasurer of the Reading Christian Aid Committee, with the Organising Secretary the Revd. J. Y. Crowe looking on.

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Is this stamp trading just a way of keeping up prices? We've all heard of the motorist who runs his car on an expense account, who would rather buy petrol with Green Shield stamps which his firm doesn't want and his wife does, rather than petrol which is a few pence a gallon cheaper.

In what other field is stamp trading keeping up prices and how far is it responsible for the idea that the good society is a consumer society?

Yours faithfully,

Caroline Marks (Mrs.)

Dear Sir,

I shall be interested to see what is said at the public meeting the Residents' Association is holding about traffic problems in Caversham. It is my contention that the only sensible solution to this problem, whether it be in Caversham or anywhere else, is to make all public transport free, but quick, convenient and comfortable.

Before saying how ridiculous—just think of the benefits this would bring, and compare the cost with what is now spent on private transport and dealing with all the problems arising from it. I'd like to see the Residents' Association backing this idea.

Yours faithfully,

Thames Ward Voter.

The photo in page 7 is of Caversham Park Village

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Drug Abuse Help for Patients

A course for members of a need for such a service has A.P.A. (Association for the prevention of Addiction), is being held in the Autumn to fit them to help parents who have children with drug problems. The demand for this course has been so good that it is likely another will be organised in the New Year.

A.P.A. realise they cannot always find solutions to the problem: sometimes their suggestions will work and sometimes they won't. But they will provide people to whom the worried parents can come and talk in confidence and at length and return again and again.

It is hoped an advice service will come into being soon after Christmas. Plans are being worked out at the moment as to the best way of organising this, but it is anticipated that on the whole parents in need will telephone to make an appointment with an advisor. Care must of course be taken to meet any really urgent problem quickly. It may be found necessary to run a weekly "surgery" in the town where people can come without previous appointments.

Since the local branch of A.P.A. has been in existence,

TWENTY-FIVE YEARS OF THE UNITED NATIONS

To celebrate the 25th anniversary of the United Nations an ecumenical service of thanksgiving and intercession will be held in St. Laurence's Church on Sunday October 25th at 3 p.m. The Mayor and Mayoress will be attending.

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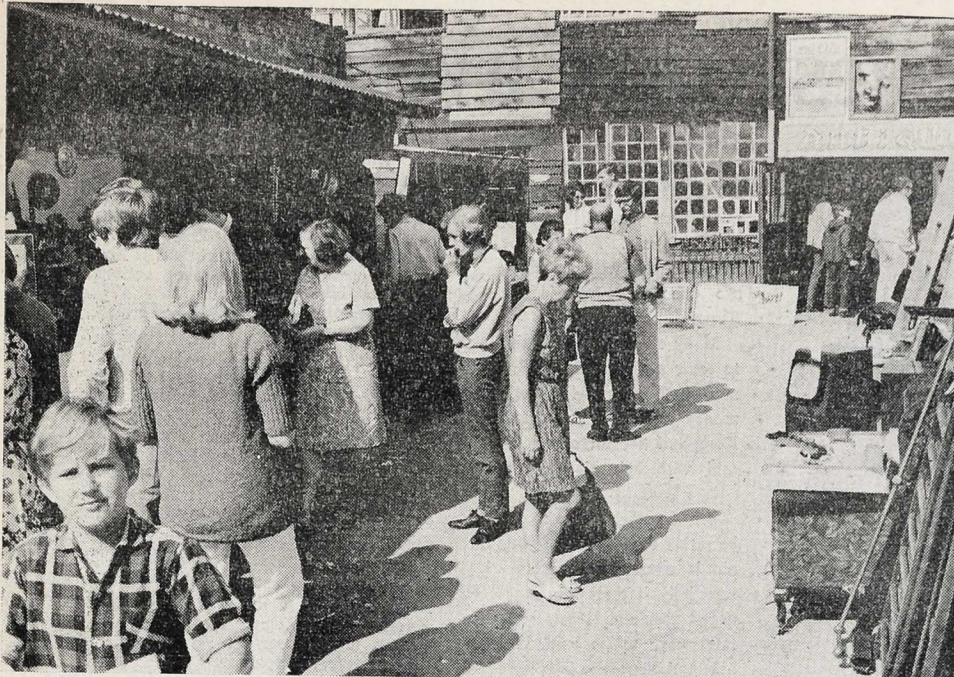
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CAVERSHAM'S ANTIQUE MARKET

Since it opened last year—the Yard—Caversham's open air antique market—has brought colour and bustle to Prospect Street despite the double yellow lines which have produced so many complaints from local traders. The Yard used to be open just on Saturdays, but has proved to be so successful that it is now open on weekdays with the exception of Wednesdays.

WANTED A CHANGE

The Yard was opened in 1969 by Councillor George Robinson, a builder who represents Caversham Ward on Reading Town Council.

When his old building yard became redundant he decided he would like a change from the building trade and went into partnership with his friend, Baron

Robert Pouget, from Wargrave, to open the antique business.

The building was originally a Huguenots' weaving shed in the 17th and 18th century, but Mr. Robinson reckons the foundations go back as much as 600 years. Now the old building houses old furniture, Victoriana, curios and pictures.

The venture has been so popular that Mr. Robinson has decided to give more time and attention to it. Started as a hobby he soon realised its business potential. However he still keeps his building work going.

AUCTIONS AND STALLS

Since August auctions have been held every month. These are held on Saturdays, and gather large crowds eager for bargains.

The approach to the shed is lined with stalls run independently by local people. There are stalls devoted to dolls, records, jewellery and curios. Martin Rendall, from Silverthorne Drive, specialises in antique rings.

Three boys, Guy Cleall (13)—Mr. Robinson's grandson—

A typical Saturday morning at the Yard.

David Harris (12) and Richard Malpas (12) have a stall which sells second hand electrical appliances. All three want to follow careers involving electrical engineering.

The success of the yard shows that parking restrictions do not necessarily mean the end to future hopes for an expansion in trade in Prospect Street.

Walton Adams.

J.Y.C.

RANDOM JOTTINGS FROM AN R.C. LAYMAN

CATHOLIC/BAPTIST DIALOGUE.

Ten Catholics and ten Baptists engaged in two days of dialogue comprising statements, discussion and worship at Coloma College of Education in Kent.

The purpose of the dialogue, hoped to be the first of a series of such occasions, was to promote mutual knowledge and understanding on matters of belief, practice and Church order, and to encourage the sharing of prayer and worship between Catholics and Baptists.

The theology of the Eucharist, government and authority of the Church, the nature of the Gospel and personal Christian discipleship, the significance of the Virgin Mary, and attitudes towards the prospect of the renewal of the Church, were the main issues debated. Two celebrations of the Mass and a Baptist Holy Communion service were attended by all the members of the conference, with full participation in prayers, hymns and readings; in spite of the inability to participate in the sacrament.

PENETRATION OF THE HIPPIES

Four Church Army workers went to live with hippies for a month this summer. They grew beards and long hair and called themselves the Church Army 'Drop-out Team'. On June 22nd they

set out from Piccadilly Circus with £2 each and stayed in hippy camps in Brighton, Bournemouth and St. Ives, and visited the Bath blues festival. In their report they said, "The vast majority of hippies that we met were nomads. They moved around from place to place, not staying anywhere very long and sleeping anywhere they could. Each in his own way was looking for freedom. One thing they all had in common was desire for food. They usually paid for it, but a few were willing to shoplift or rummage in dustbins."

TEAM OF PRIESTS FOR 'POP' FESTIVAL.

A team of priests and Brothers was present throughout this year's Isle of Wight 'Pop' Festival. The team of ten priests and four Brothers has been formed by the Portsmouth diocesan youth commission. It included secular priests of the Portsmouth diocese, Benedictines, Montfort Fathers and De La Salle Brothers. They were helped by laymen, including a doctor.

This initiative was taken at the request of Bishop Worlock, and the negotiations with the organisers were carried out by the parish priest of Ryde.

I was wondering whether, like the Church Army workers, the religious concerned grew beards and their hair. Otherwise I was afraid they would look more like "Bover Boys" than hippies, and communication may have been inhibited. But perhaps the Church Army 'Drop-out Team'.

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Chinese Priest in Caversham



Photo: Walton Adams.

On his visit to Caversham, the Revd. S. Y. Lee talks to Mr. Lai in his shop in Prospect Street.

THE TWO "TAKE-AWAY" CHINESE RESTAURANTS IN PROSPECT ST. have now been established for over a year. All of the Chinese who work in them are Cantonese from Hong Kong.

Many of them do not aim to settle permanently in Britain—but to make enough money to return to Hong Kong and live there comfortably with their relatives.

Language Problem

But living in Britain can be rather complicated if your aim is to set up in business—especially if there is a language problem. Rents and rates have to be paid. Gas bills and electricity bills have to be met—and the way in which these are laid out is difficult enough even for native Englishmen.

Since his arrival Mr. Lai, the proprietor of the "Tien-Tien", the smaller restaurant in Prospect St., has been helped by various members of the St. Peter's congregation after contact had been made through the Revd. John Crowe.

Adverts in "The Bridge" have encouraged the less adventurous to sample Chinese food. Staffing the front of the shop was maintained while

Mr. Lai's wife was in hospital earlier in the year having her second child. Their son, three-year-old Yat Ming, has been active as a member of the playgroup which meets at Balmore Hall. And finally and not least—friendly contact has been established with an English woman in Caversham who had worked for several years in Singapore.

Christian Pastoral Care

Recently Mr. Lai had a visit from the Rev. S. Y. Lee, a Chinese Anglican priest who is attached to St. Martin in the Fields with wider responsibilities as chaplain to the Chinese community in England.

Fr. Lee is a priest with considerable experience. He worked in the diocese of Hong Kong for many years, and was the first secretary of the ecumenical Hong Kong Christian Council. Then followed a spell in North Borneo as Principal of St. James's School and Priest-in-Charge of Kudat.

Since 1964 he has been in England where his pastoral gifts have been stretched to the full in meeting the needs of the Chinese immigrant population.

Interpreting in courts and government offices, visiting the sick in hospital, helping people with personal and business problems—these are some of the activities Fr. Lee undertakes.

On Sundays a congregation of 60 or 70 Chinese of all denominations meets at St. Martin's for corporate worship. St. Martin's is

very much the spiritual base from which Fr. Lee works.

Fraternal Love

The proportion of Chinese in England who are active Christians is about the same as the national average. Many have a vaguely Buddhist background.

Mr. Lai himself is not a Christian, but knew that if he got in touch with the Chinese congregation at St. Martin's he would receive help regardless of his personal beliefs. Fr. Lee is ready to help whoever he meets or is told about. Need—not creed—is the criterion.

"From St. Martin's, our spiritual base", he said, "we go out to do what we can to spread God's love and forgiveness for all men. When asked why we help people we say that it is because of our Christian commitment. In this way some come to know the Lord and become members of his Church".

Practical help

Mr. Lai plans to convert an upstairs room in his shop so that people can eat meals on the premises. He also wants to cater for parties.

As a result of the visit a member of Fr. Lee's congregation, Mrs. Leung, who lives with her son, a qualified civil engineer in London, decided to stay in Caversham for a month to help Mr. Lai cope with the problems of this expansion.

J.Y.C.

Obituary

One of Caversham's most distinguished residents, Professor Guggenheim died on the 9th August. A Fellow of the Royal Society and an

Honorary Life Member of California; Reading University and London University, he returned to Reading as Professor of Chemistry in 1946, where he remained until his retirement in 1966.

Although a man of brilliant intellect and frequently engaged in writing scholarly books, the Professor was a most kindly man. He took an interest in his young neighbours, and among many other thoughtful gestures over the years, he made his swimming pool available to them and they were never made to feel they were disturbing him.

MR. C. J. MILLS

After only three years of well-earned retirement, Mr. C. J. Mills of Mayfield Drive died suddenly in August. He had attended Caversham Methodist Church since early childhood and had been at various times Sunday School Secretary, Poor Steward, Society Steward and Treasurer. He had also held the highest lay position in the Reading Methodist Circuit, that of Circuit Steward. Mr. Eric Beckley, J.P., who was associated with him in that office, pays tribute in the words of St. Paul: "He was not slothful in business; fervent in spirit; serving the Lord". He was always most meticulous to find out what was right, and to do it.

The same qualities were no doubt seen at Sutton and Sons Ltd., where Mr. Mills spent the whole of his business life, ending as manager of seed potatoes. Former colleagues from all ranks of the firm attended the crowded funeral service, which was conducted jointly by the Revs. J. O. Cochran and T. R. Harris.

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NO PARKING THEN!

Prospect Street at the end of Queen Victoria's reign did not worry about parking problems. On the right is the house formerly occupied by the Baptist Minister.

Caversham Park Village

AMBITIOUS THEATRE VENTURE.

In the middle of January, Caversham Park Theatre are taking over the Kenton Theatre, Henley, to stage a pantomime—a new version of the Cinderella story.

This bold step is a result of the encouragement CPT had last autumn when their highly successful revue attracted more than 500 people to the different performances.

Unlike the revue—the pantomime won't be an "in thing" just for local consumption. The aim is to provide a universal piece of entertain-

ment which will be popular with all age groups, and everyone living in the Reading-Henley area.

Involved in the pantomime will be largely the same team which produced the revue. The work of writing original material and writing and adapting music has already been done. Rehearsals started in the middle of September, and a great deal of practical work making scenery and costumes lie ahead during the rest of the year.

The new version attempts to give modern and original twists to the story—but at the same time retains some of the traditional pantomime elements. The producer is Peter Cockman. Anyone interested in helping in any way should contact Business Manager, Ted Edwards, 1, Devon Drive. (Tel. 475439).

Performances will take place on the evenings of Wednesday, January 13th to Saturday, January 16th, and there will be a matinee on the Saturday.

BOYS' FOOTBALL.

The recently-formed Boys' Football Club scored a notable success in August by winning the Six-a-Side Competition for the Nuffield Cup. There were eight sides in the competition which was for boys 8-11 years old.

Teams for 8-11 years and 11-16 years are being started. Enquiries should be made to Jeff Hillier, 8 Odiham Ave. (tel. 476258).

ADULT EDUCATION.

A new Adult Education

Centre has been established with all age groups, and at Micklands Primary School. It has been designed to provide leisure time activities for Caversham Park Village, Micklands Estate, Henley Road and the surrounding (Oxfordshire) district.

The programme for the year includes courses in dressmaking, pottery, keep fit, painting and drawing, French, local history, modern English literature, soft toy making and needle-made rugs.

Detailed brochures can be obtained from Mrs. R. Hales, 8 Micklands Road (tel. 473458).

HOUSE COMMUNION.

The number of mothers (and fathers when work shifts allow) has been increasing who have taken this chance to introduce their children of pre-school age to corporate worship.

From October onwards the first occasion (2nd Wednesday, in the month will always be at 2 Blackwater Close, and the second occasion (4th Wednesday) will generally be at the top of the Village or somewhere in the middle. This is so that a long walk from the top of the village to the bottom and back can be avoided as much as possible.

The next services will be at on Wednesday, October 14th, at 2 Blackwater Close, and 10-30 a.m. on Wednesday 28th, at 1 Mallory Avenue, by invitation of Mrs. Sheila Goldsmith.

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ST. BARNABAS' NEWS

Holidays for most families **Wisdom.**

are now over and the familiar routines of work and home life have been resumed. Holidays according to taste, can be restful, stimulating, diversionary or even exhausting, as must have been the trip to Nigeria and back in a second-hand estate car which a middle-aged man recently undertook with his three teenaged children. All seek refreshment and recreation in different ways. Whatever your holiday it is hoped it was successful and free of accident. The Rev. Malcolm Cooper, after years of incident-free camping, had his tent blown down and tubular alloy poles bent and broken in a gale in Pembrokeshire which drenched everything and everyone and wrought havoc over a wide area. The children loved it, of course, sitting in the back of the car listening to Radio Luxembourg. But at 1 a.m. he found it no joke. The Lord does choose inconvenient times to punish the wicked.

Perhaps the younger people from St. Barnabas' (Tin Hut) Club which meets on Sunday evenings, who declined the offer of the priest-in-charge to take them for a week's camp in the Lake District at the end of August, were wiser than they realised.

For many the return from holiday brings new opportunities. It is with thanks for past services to the Church and best wishes for the future that the following are mentioned.

Movements.

Ian Windeatt, server at St. Barnabas, leaves for Leeds University where he will read Mineral Chemistry. Sally Turner, a teacher in the Sunday Club, goes to Bedford College, London, to read languages. Chris Burdon, from Reading University, who has helped at the youth club for the past year, starts a teaching career at Watford. Angela Mumbey, another teacher in the Sunday Club, has moved with her family to Stratford-on-Avon, and Vicki Lawrence, a member of the group which has led the young people's worship from time to time, has moved with her family to Horsham.

Round the Anglican Parish

Move to Sandhurst. As briefly reported last month the Rev. Roger Packer will be leaving Caversham early in November on his appointment to the living of Sandhurst. His final Sunday in Caversham will be All Saints' Day, November 1st. That evening the combined congregations of the parish will attend St. Andrew's for Evensong at 6-30 p.m. and a presentation will be made after the service to Mr. and Mrs. Packer in St. Andrew's Hall.

The Rev. D. F. Shaylor. Mr. Shaylor is now able to resume light duties after his illness and at present is able to help at one service each Sunday. It is very much hoped that he will be ordained priest at the Advent ordination shortly before Christmas.

Choirboy shortage. Although the ranks of the tenors and basses have increased lately both the choirs at St. Peter's and St. Andrew's would welcome more boys, and parents who would like their boys to receive a musical training in this way are asked to contact either Mr. R. J. Brind at St. Peter's or Mr. W. H. Rowe at St. Andrew's.

Longest serving lay reader.

Those who have known him well over the years will be sorry to hear that on grounds of health Mr. William Hole has had to stop being a lay reader.

Mr. Hole was licensed as a lay reader by the then Bishop of Oxford on November 4th, 1933. All his years of service have been in the Oxford diocese, and so far as is known this is a record.

Before moving to the St. Andrew's district Mr. Hole was connected with St. John's for many years. His two sisters live in Coldicutt Street.

St. Andrew's News

Christian Aid

A letter, recently received by the Priest-in-Charge from Christian Aid HQ in London, ended with this sentence: '... would you be so good as to convey our deep appreciation and thanks to one and all for this splendid effort'. Summer Fair helpers—please note.

Magazine

In July the Sunday School produced an enterprising magazine. All ages and groups within the Sunday School contributed to it as well as a number of teachers and parents. The subjects of the articles and poems varied greatly and were by no means limited to religious matters. Ghosts, the Man in the Moon, Transport and a Visit to Chester Zoo were among the many titles. All who helped with this magazine are to be congratulated. It is hoped there will be another one next year.

Bible Study

On Wednesday evenings October 7th, 14th and 21st, there will be a series of Bible Studies in the Church Hall. Each week a passage for study will be introduced by the Priest-in-Charge and there will be group and general discussion. The meetings begin at 8 p.m. Please bring your New Testament.

St. Andrew's Fellowship

The speaker at the Fellowship meeting on Thursday, October 8th, will be the Bishop of Reading.

PARISH DEDICATION FESTIVAL

Sunday, October 4th

Festal Evensong

at

St. Peter's

6-30 p.m.

Preacher: The Rector

The combined choirs of the parish will sing.

ST. PETER'S WEDDING



Jim Whalley

Michael Dare and Beryl Clarke were married at St. Peter's on August 15th. Michael is well known as the organist of St. Barnabas' Emmer Green and a vintage bus enthusiast. He is the Deputy Head of Moorlands Primary School where Beryl is also on the staff. The Dares are building a house in Ilkeley Road.

St. Peter's Seating

Back in 1943 Miss J. C. Cooper left a legacy to St. Peter's, but stated that the money was to be used for improving the seating accommodation; it was evident that in her life-time she had felt that the seats were uncomfortable. The money has lain unused for many years and the capital increased considerably. Now it has been agreed that the pews shall be made more comfortable by covering them in Vinyl and foam. Thought is also being given to re-seating the Lady Chapel. The present seats there are thought by most people to be so uncomfortable that they prefer to sit further away from the altar down the south aisle rather than in the Lady Chapel proper. It may perhaps seem to some people rather extravagant that money is being spent in this way but the restricted terms of the legacy make this unavoidable. And it is to be hoped that many, particularly the elderly in the congregation, will feel grateful to Miss Cooper for her legacy.

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Walton Adams

Miss Ann Farror, well known to members of St. Peter's congregation, was married in St. Peter's to Mr. Malcolm Hamer on Saturday, August 8th. Her horse was among those who attended the reception though he was not, no doubt to his disappointment allowed in.

ST. JOHN'S NEWS

DATES TO NOTE

September 27th—HARVEST THANKSGIVING

The central act of worship on this occasion will be as usual the Family Eucharist at 9.15 a.m. This will be followed by a Children's Service at 11 a.m. in church. Evensong will be sung at 6.30 p.m.

September 28th — Harvest Supper in St. John's Hall.

Saturday, November 7th.— AUTUMN BAZAAR in St. John's Hall.

Preparations for this important annual event have been going on for some time. Now that the holidays are over you can do your bit as well towards supporting the world-wide mission of the Church.

Music in Aid of World Poverty

A musical evening has been arranged at Caversham Heights Methodist Church in order to raise money for "World Poverty". Tilehurst Music Society and Caversham Heights Choir will be singing, supported by the Organ and a small orchestra. This is something which all can come and enjoy and feel that they are doing something worthwhile.

The date is Tuesday, 27th October.

WHERE IS IT?



This photograph of a very rural scene was taken only seven years ago. If you cannot guess where it is turn to page 2, cols 3 and 4.

Caversham Methodist Church Choir Festival

The Annual Choir Festival will be held on Sunday, 11th October, at 11 a.m., when the preacher will be the Rev. John Stephens and at 6.30 p.m. the Rev. Terence Harris. The Choir will be singing at both Services.

FOR CHRIST'S SAKE

"We, the General Committee of the Fellowship of Reconciliation, meeting on January 10th, 1970, commit ourselves to share fully in the Campaign to the Churches — for Christ's sake."

Christian Pacifism is a way of life and a means of peace making that offers non-violent alternatives to violent and military ways of trying to resolve conflict—the Fellowship of Reconciliation challenges all Christians, in response to human need of justice and truth, to reconsider the realism of love expressed in the non-violence of Christ-like pacifism.

A meeting has been planned to consider these matters at Caversham Methodist Church, Gosbrook Road, on Thursday, 15th October, at 8 p.m. Please attend and bring your questions and your ideas.

Caversham Methodist Church Annual Gift Day—24th October

The traditional opening will take place at 4 p.m. The Hostesses this year are Mrs. Walters and Mrs. Woolbridge. Teas will be served and the Minister will be ready to receive your gifts for the Trust Funds—for the upkeep of the premises. A Social Evening is being arranged and the Master of Ceremonies will be Mr. Clark.

On Sunday, 25th October, we celebrate the Chapel Anniversary with a Parade and Family Service at 11 a.m. conducted by Rev. Francis Turk, and at 6.30 p.m. led by the Rev. Terence R. Harris.

ROUND THE CLUBS

BLAGRAVE W.I.

At the June meeting the Rev. R. J. Packer entertained members with an interesting talk on the A.B.C. of music, illustrating his point with musical excerpts. The coffee morning held at Mrs. Bartlett's raised £5-13-0 in aid of the Oxon Road Accident Emergency Care Service. Mrs. Beasley from Rosehill Institute reported on her visit to the A.G.M. in the Albert Hall. The competition was won by Mrs. Sholl.

Mrs. S. Gascoigne gave a very interesting Flower Arrangement Display at the August Meeting, and afterwards the flowers were raffled, resulting in six members winning displays. The Whist Drive held at Mrs. Bart-

lett's home in July raised £3-11-0 in aid of the South Oxfordshire Road Accident Emergency Care Service.

Mrs. Sholl won the Flower of the Month Competition.

MAPLEDURHAM W.I.

The August meeting was held at Trench Green with Mrs. Lacey in the chair.

A competition was held for the best wholemeal loaf and gingerbread, being judged by Mrs. Gordon, who also gave an interesting talk and demonstration on easy summer cooking.

A report was given on the Jubilee Club outing and tea at Mrs. Skinner's, which was well attended and enjoyed.

CAVERSHAM BRIDGE, OCTOBER, 1970—SEVEN

Film Services

Sunday, 18th October at 6.30 p.m. in the Methodist Church, Gosbrook Road, will be the first of a series of Film Services. These are planned for the third Sunday of each month. This month the film is: **THE CROWNING GIFT.**

P.O.W.

It is 1944 and John Farrell finds himself a prisoner-of-war in an Asian jungle camp. Sickened by the suffering around him, he is deeply impressed by the composure of his friend, Corporal Dunn, and in particular by the latter's simple assertion that he has successfully sought and found God's greatest gift, the Holy Spirit. Secretly John determines to seek this Power himself.

ject he is joined by a disabled comrade, the somewhat stolid Sergeant Leigh.

Bequest

The two work well together: the venture prospers. Then one day John Farrell learns that he is the sole legatee of a long-forgotten relative. The bequest takes the form of a much neglected factory. John's commercial instincts are aroused; he finds the challenge irresistible. For a time he keeps in touch with the club, but gradually his whole life becomes absorbed in the growing thriving business under his control.

Two years later

Two years later, back in Civvy Street, John Farrell sets about putting his plans into effect. Anxious to work in some small measure towards the brotherhood of Man, he starts a club whose members, mostly youngsters, dedicated themselves to assist anyone in need. In this pro-

Climax

The years pass, bringing us to the present day. How it is brought home to John Farrell, the new prosperous industrialist, that there is more than one measuring to Success, forms the climax which incidentally poses a question for us all. **COME AND SEE FOR YOURSELF.**

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SOS

WHOM TO CONTACT

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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.

Mr. P. H. Marsh (West Caversham),
12, Wincroft Road, Caversham 471183.

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

THE BRIDGE SCHEME

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The Rev. Roger Packer, St. Andrew's House, Harrogate Rd.
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The Rev. Malcolm Cooper, St. Barnabas House, 33 Grove Rd. Tel. 473095.

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

The Rev John Crowe, Caversham Park Church House,
2, Blackwater Close. Tel. 475152.

The Rev. Frederick Dawson, 25, Ilkley Rd., Tel. 472070.
The Rev. Denis Shaylor, 17, The Mount, Tel. 476988.

BAPTIST

The Rev. Lyn Lewis, 8, Kidmore Rd., Tel. 473633.

METHODIST

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

PRESBYTERIAN

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

ROMAN CATHOLIC

The Rev. William O'Malley, The Presbytery, 2, South View Avenue. Tel. 472787.

We record...

Baptized.

St. Peter's.
August 9.
Deborah Martin.
Stefan Wasylciw.
Richard Welch.

St. Andrew's.
August 16.
Jane Wing.
Alexander Hazell.

St. John's.
August 23.
Katrina Hoad.

St. Barnabas.
July 5.
Joanne Vince.
July 12th.
Steven Smith.
David Murphy.
July 26.
Neil Palmer.
Karen Gallantry.

Married.

St. Peter's.
August 8.
Malcolm Hamer and
Ann Farror.

August 15.
Michael Dare and Beryl
Clarke.

August 20.
John Anderson and
Monica Ford.

August 22.
Nicholas Anderton and
Penelope Vanderpump.
Peter Collins and Carole
Andrews.

St. Margaret's.
August 12.
Kenneth Ousey and
Deirdre Broadhurst.

St. John's.
August 8.
Michael May and Shir-
ley Hitchin.

August 22.
Bruce Kendall and
Christine Bartholomew.

St. Barnabas.
July 25.
Eric Lambden and San-
dra Williams.

August 15.
Gerald Crawford and
Lynn Baggeley.

TO HIRE A HALL

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473327.

CAVERSHAM HALL

Secretary: Mrs. C. H. Jor-
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Secretary: Mr. F. Stephen-
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October 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

St. John's

8-00 a.m. Holy Communion.
9-15 a.m. FAMILY EUCHARIST.

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 1st Sunday).

St. Barnabas

8-00 a.m. Holy Communion.
9-15 a.m. Family Eucharist.
11-00 a.m. Family Service (2nd Sunday).
6-30 p.m. Evensong. (not 1st Sunday).

St. Margaret's, Mapledurham

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

NORTH CAVERSHAM BAPTIST CHURCH

10-45 a.m. Morning Service.
6-30 p.m. Evening Service.

CAVERSHAM BAPTIST FREE CHURCH

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

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

ST. PAUL'S PRESBYTERIAN CHURCH

York Road

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.

The Editor regrets
that once again it has
been impossible to
publish all the material
that has been received.

CAVERSHAM DISTRICT SCOUTS AND CUBS

Cubs and Scouts	Meeting Place	Day and Time	In charge
Cubs 3rd Reading St. Peter's, Caversham.	Baltimore Hall, Hemdean Road	Wed. 6—7-30 p.m.	Mrs. B. Chapman, Old Pastures, Kidmore End, 325 2243.
Scouts 3rd Reading St. Peter's, Caversham.	Baltimore Hall,	Wed. 7-30—9 p.m.	Mr. W. Nicholls, 82 Blenheim Road, 473912.
Cubs 22nd Reading St. John's, Caversham.	Iron Room, St. John's Road.	Tues. 6-30—8 p.m.	Mr. A. Emmons, 33 Woodcote Way, Mapledurham.
Scouts 22nd Reading St. John's, Caversham.	Iron Room.	Friday 7-30—9 p.m.	Mr. W. Hulse, 15 St. John's Road, 473423.
Cubs 67th Reading	St. Andrew's Hall, Albert Road.	Friday 6-15—7-30 p.m.	Mr. R. O. Wright, 48 Woodcote Way, Mapledurham. 473703.
Cubs 75th Reading	West Memorial Institute, Gosbrook Road.	Friday 6-15—7-30 p.m.	Dr. J. Rothwell, 16 Albert Road. 474478.
Scouts 75th Reading	West Memorial Institute, Gosbrook Road.	Friday, 7-30—9 p.m.	Mr. P. Batley, 18 Hemdean Hill, 472982.
Cubs 83rd Reading	St. Anne's Hall	Wed. 6—7-30 p.m.	Mr. F. E. Barter.
Scouts 83rd Reading St. Anne's	2 Washington Road,	Mon. 7-306—9 p.m.	Washington Road
Cubs 89th Reading 'A' Pack Milestone Wood.	Kiln Road Emmer Green.	Wed. 6-30—8 p.m.	Mr. P. Whitby, 43 Stuart Close, Emmer Green. 475005.
Cubs 89th Reading 'B' Pack Milestone Wood	Kiln Road Emmer Green	Thurs. 6-15—7-45 p.m.	Mrs. J. Anderson, 22 St. Barnabas Road 474124.
Scouts 89th Reading	Kiln Road Emmer Green	Friday 7-30—9 p.m.	Mr. E. R. Price, 20 Tower Close, 476286.

There is no guarantee that boys of cubs and scouts ages can be taken into the groups. This is because of the shortage of assistant leaders—men and women who are interested in the movement and prepared to do a little training should contact any scouter listed above.

F. KNIGHT, A.D.C.

OVER A CENTURY OF PEARLY REIGN

By Edyth Harper

We in Britain have no National Costume. True we are famous for tweed suits, bowler hats and mackintoshes but if we lack a nation-wide costume we make up for it in individual styles adopted by various sections of Society.

No other country, for example, can produce anything so eye-catching as our 'Pearlies'. Unfortunately 'Pearly' costermongers are dying out rapidly. 30,000 was the estimated number to be seen in London streets in the middle of the 19th century. Today a few remain, but these cling to their old traditions.

The name costermonger originates from the old sellers of costard apples, a large type of apple. Such traders were called costermongers. For many years competition was so fierce that groups of traders joined together to protect their pitches. Each group centred round a street or area and elected their chief or King whose wife became Queen—to safeguard their interests.

Costermongers quickly adopted a style of clothing all their own dating back to mid-Victorian times. Some say a cargo of Mexican costumes made in Britain was seized by creditors from the docks and sold cheaply to them. Whether this is true or not, the costermonger costume has a foreign flavour about it. A broad ribbed corduroy waistcoat has a velvet back and sleeves and buttons up high to the neck.

Early costumes varied the buttons used according to the colour of the corduroy. A pale waistcoat was decorated with brass or dark bone buttons while a dark corduroy was covered by mother-of-pearl buttons. A dark blue jacket topped bell-bottomed trousers. Silk handkerchiefs knotted round the neck completed the costume for the men.

Gradually over the years, smoked pearl buttons covered lapels, cuffs, pockets and even caps. A costermonger called Harry Croft started the fashion for mother-of-pearl buttons all over the suits.

Gradually, too, different London Boroughs elected their own 'Pearly' Kings and Queens. In 1951, as part of the Festival of Britain, 27 Boroughs joined to elect one King and Queen for all London. Mr. and Mrs. John Marriott, who reigned in Finsbury, acquired the new title which stays by descent in their family until the next Royal election in 2051.

Sadly, today, only around eight real Pearly families survive in West Ham, Bethnal Green, Lambeth, Willesden, Finsbury and Hampstead. Their costumes are now family heirlooms and are all individually distinct although conforming to the main design.

Weighing as much as 60lbs, each costume uses around 20,000 buttons. As each Pearly usually owns two suits and the Queens sport pearly bags and umbrellas too, that adds up to millions of buttons in all. The most spectacular items in a Queen's wardrobe is her hat, decorated with as many as 20 coloured ostrich feathers.

The Pearlies' own church in the Old Kent Road has



Pearly Kings and Queens outside St. Martin-in-the-Fields before their annual harvest service.

gone but every October on the first Sunday they have a special Harvest Festival service at St. Martin's-in-the-Fields. The service over, they all troop down the crypt for tea and a dance (the Lambeth Walk of course).

It is not always known how much aid the Pearlies give to charities. The Royal hospital and Home for Incurables is perhaps nearest to their hearts but they do travel all over Britain aiding people less fortunate than themselves.

It will be a sad thing if these colourful costumes die out. The true costermonger is the very stuff of London's streets and his traditional costume part of our heritage, which we can ill afford to lose.

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With my Sympathy

By Olive Parker

Olive Parker writes about some of the things that help most when bereavement strikes.



A young woman lost her husband in a car accident. After the first blinding grief when no-one else existed for her, she took courage and looked out on the world again.

"My neighbours and friends meant well. They were really upset about it. But a lot of them behaved very oddly".

They seemed to divide between two attitudes. Some were embarrassed. They did not know what to say so they either avoided her or tiptoed around, whispering as if they were in church and not accustomed to being there.

The other half rushed in with good advice. "Sell the house quickly and live with your mother", one would urge. The next would rush in with—"Go on as usual. You mustn't think of selling the house". This sort seemed to be enjoying themselves, almost licking their lips at being in something exciting.

The young widow was quick to sense where real help was to be found. A quiet elderly woman who lived nearby sat hour after hour just being an audience while the girl talked of the good times of her brief marriage, explored out loud her feelings of guilt for her shortcomings, speculated about her future. The older woman said little, attempted no answers, ventured only an occasional gentle opinion. But she was prepared to be there, a human being who would give time to listening when another needed to talk.

Letters of sympathy flooded in from friends and acquaintances. The ones that made bitter reading were those which offered an explanation of the tragedy or gave consoling thought. "It sounds terrible but I got to hate the phrase God's will. It seemed a funny God who wished this on me. The best help came from those who said that they didn't understand. Because I didn't either".

The letter that she read several times came from a young man who had been close to her husband. He said that he couldn't believe the news. He asked if there was anything he could do. Then he went on to tell her quite naturally what he was up to. "He made me smile, just a little, but it showed me that life still goes on".

When we offer people our sympathy, we are telling them that we are feeling with them. If we mean it, we will be using our imagination so that we can glimpse a little of what they are feeling. That will make us sensitive to the help they need.

Someone you know has lost someone they love. How do you react? Are you embarrassed? Do you try to avoid the bereaved person?

letter FROM AUSTRALIA

BY DOROTHY O'NEIL

Dorothy O'Neil who writes regularly for us about the Australian scene is the wife of a Methodist Minister in Malvern, South Australia.

A young couple from our church went travelling hundreds of miles into the Australian outback. Through kangaroo and emu country over red-sandy tracks, they journeyed, taking their well-laden jeep into a no-man's-land where not more than two or three people a year ever venture.

Right in the heart of Central Australia they met a couple of archaeologists working. Were they pleased to see our friends . . . delighted at having isolation relieved by friendly faces . . . ? Not at all!

"You're the second car to disturb us in a week . . ." they complained testily.

On an Australian walkabout, as in other realms, it seems you just can't win. This factor was further brought home when their "getting away from it all" was demolished by meeting, further on their journey, a "man from the office". They met him when climbing the ancient monolith Ayres Rock, in the "Centre". As they climbed up, he climbed down!

Our friends were very thrilled with their trip which took them a month to accomplish. On their return to Adelaide they visited us to tell this family of British migrants all about it and to show us their marvellous coloured slides.

It was an enlightening experience. Among other things, we learned about the people of the Outback—the aborigines who live in reserves and on

mission stations. We also heard about the people who care for them, dedicated Christians who, year in and year out, live in those sandy wastes under burning skies, "living epistles" of the love of God.

Gina, a young housewife who migrated from Edinburgh some years ago, was telling us of such an area of contrast during discussion at our manse Bible study.

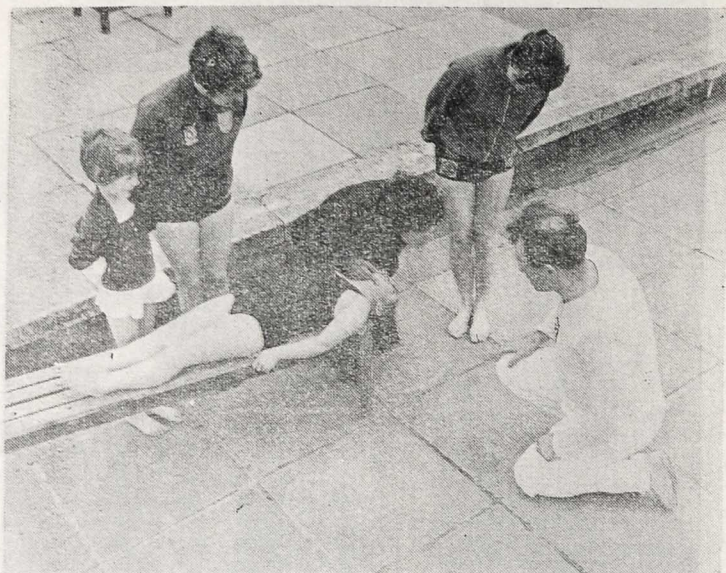
Motoring with her husband, she reached a small township where an extensive watering scheme was in operation—but in operation only on one side of the road. On the one hand there were unwatered sandy paddocks, and on the other, orange groves and vines. Water was the vital element creating the contrast.

For Gina this remembered scene was evoked by the study on which we were working—the story of the Samaritan Woman to whom Jesus promises "living water".

So from the Australian scene, we were given a parable of the spiritual life. It is "living water" which produces the fruits of the Spirit. We took Gina's message.

Our group is attended by housewives and young mothers. It gives us both inspiration and challenge, togetherness and fun. House groups in Australia do not differ from those in England. I find that in both countries, they have much to offer.

time off



LIFE SAVING by C. de la Perrelle

The Royal Life Saving Society was formed in 1891 to reduce the annual toll of two thousand lives lost in drowning accidents in the United Kingdom. This it did by publicising the cause of the accidents, by encouraging everyone to learn to swim, and teaching fairly strong swimmers methods of rescuing a drowning person. Despite the greater use of water for recreation today, the number of deaths from drowning in the U.K. has been

reduced to less than one thousand annually, but The Royal Life Saving Society say that it is still too heavy a toll.

The work of the society stems from three main parts: the teaching of water safety, the teaching of individual rescue methods and the provision of rescue teams. The preparation and training required provides excellent and purposeful recreation of a physical nature. Resuscitation is an important part of life-saving instruction and is also taught as a separate subject. Voluntary life-saving instruction is given throughout the

U.K. and in many Commonwealth countries, for which the U.K. National Branch is responsible.

Award

An attempt at rescue by an untrained would-be rescuer whose skill does not match his courage, may end in double tragedy. Therefore proper teaching and testing are very important. The Society has a number of awards for different grades, to measure the standards achieved by the lifesaver. Even when every competent swimmer is a trained life-saver the whole problem of drowning will not terminate because 75 per cent. of drowning accidents occur in places such as canals, rivers, gravel pits, etc., which can never be fully supervised or protected.

Water Safety

Putting over the need for water safety to the general public, and especially to the young, is an important task. Many people are drowned before they have a chance of learning to swim, and a special water proficiency test has been introduced for this reason. It proves that even a non-swimmer can give aid in an emergency.

The Royal Life Saving Society have their own competitions so as to create a spirit of sportsmanship and to attract public attention. The Mountbatten Medal is awarded annually to one of the Society's members who performs the bravest rescue from drowning during the year.

If you are interested in life-saving and therefore care about the safety of others, why not contact your local baths and see if they have a life-saving club?

Going to the Theatre



Theatre—it's a word that conjures up glitter, glamour and excitement. But lots of people never think of going to the theatre; they think it's a rather high-brow thing to do and settle for the television.

Yet an evening at the theatre has a magic all of its own. Being shown to your seat, buying a programme and a box of chocolates (don't rustle the papers during the play), having a drink at the interval, such well-worn rituals all add up to a sense of occasion, which is somehow missing from a T.V. play, punctuated by the commercials and family fireside chit-chat!

But the trimmings do not make the evening. The Theatre's real exhilaration lies in the living link forged between the actors on stage and the audience. The audience are not only spectators. As with a football or boxing match, they can, as it were, be drawn onto the stage and caught up in and enthralled by the actions of the play.

The theatre is not only for entertainment, there's more to it than pantomime or a variety show. A good play or opera or ballet 'holds a mirror up to nature' as they say. As we watch people in the kind of situations of perplexity, happiness or sadness in which we can imagine ourselves, we are helped to understand the

way in which people react to situations and to each other. It can deepen our sympathy, expose our weaknesses and strengths, help us to learn about, even laugh at ourselves. The skill of the actor, producer and designer, responsible between them for the total impact and atmosphere of a play, not only entertain us, but help to educate us in the business of sensitive living.

It's well worth keeping an eye on the theatre column in the newspaper where the critics give a good idea of the plays and productions which are worth seeing. Plays often precede or follow a London run with a tour of the theatres in the main cities. These can get booked up very quickly and it's a good thing to get on the mailing list of your nearest theatres: then you will know in good time if these treats, such as a tour by the National Theatre Company, now run by Sir Laurence Olivier, are coming your way.

But don't forget to support the work of your local repertory company. Their standard is often high and without these companies, often nurseries for the Oliviers of tomorrow, thousands would be robbed of the absorbing and civilising experience of theatre.

IT'S GOOD— but it will never catch on

BY DAVID JONES

It begins looking harmless enough. A quick ball to Gerson who in turn finds Rivellino. A dash and a feint leaves three defenders sprawling. A perfectly flighted lob into the goalmouth and 'King' Pete does the rest.

We've all seen it and we all like it! It provides great entertainment—but The Hawthorns in mid-winter is an entirely different proposition from the Aztec Stadium in June. Inevitably after England's failure to retain the World Cup up went the cries to completely rebuild our present "defensive-minded" National XI. "We want a team that can play attractive attacking football—like Brazil," they said. They looked forward impatiently to the start of the new season and the prospect of their own team playing in Brazil '70 fashion. These are the very same people who went into raptures in 1966, after England's 'finest two hours,' fifty games played through

While at the same time Brazil, who had come to play attractive attacking football slunk into the background bitterly disappointed with the World and the World Cup. Where were the cries to copy Brazil then? Certainly not at Wembley. Or indeed at any of the other 92 league grounds in this country.

In fact more and more top clubs began to employ the 'Ramsey Style' to some extent. As a result British Club Football embarked upon a four-year crusade of successes in Europe which even the most optimistic could not have envisaged. The 'Ramsey Style' consisted of a lot of hard work and unselfish running. In one word TEAMWORK. It doesn't produce brilliant individuals with unbelievable ball control on bone-hard pitches in 90 deg. F. But it proved successful over a gruelling English season, averaging around

all kinds of weather. And it still left the successful clubs at home with enough to beat the best in Europe. You just have to look at the record of Leeds United who, by no mean coincidence, have seven players in Sir Alf's squad. All successful players with one aim—to win first and entertain second.

One final thought for those 'would be' foster-parents of football played the Brazilian way. Would they prefer to watch a tremendous game with their team finishing on the wrong end of a 4-3 result each week or see their team scrape home 1-0 every match—and win the championship?

No, let's get things into perspective. There's not a lot wrong with our own football as most top league clubs will tell you. Goggle at the Brazilians by all means. But don't try to copy them. There's nothing worse than a poor imitation!



Brazil's Jairzinho scores in the World Cup Final at Mexico City.

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A doll in the pulpit! Whatever next? Well, here's a parson who uses one, but he calls it a dummy, because George (that's the name of the doll) is really a ventriloquist's dummy, and George and the parson (who is Martin Tunncliffe) have conversations together about all kinds of subjects—about God, and the world, and about being weight-pullers here, there and everywhere. In fact George and Martin are always ready for a good old chunter about this that and the other.

Try and make up a conversation that Martin and George are having in the picture.



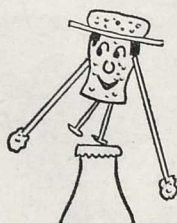
DID YOU KNOW?

Twenty cows in a cowshed can give off 20 kilowatts of electric heat in an hour. That is equal to 20 one-bar electric fires. But there are snags. The heat they give off is not dry heat and the heat given off by those twenty cows in an hour contains ten pints of moisture and this works out at 30 gallons a day! When the moisture condenses on the cold surfaces in the roof of the cowshed, the cows get rained on unless there is a very good ridge-type ventilation system in the shed.



AN OLD PROVERB

See no ill; hear no ill; speak no ill.



BERT the balancing man

Get a cork to make Bert's body, two nails for his legs, two knitting needles for his arms, and some plasticine for his hands.

Push one nail in the bottom of the cork to make the leg on which Bert will balance. Put another nail in for the other leg but at a different angle. Paint Bert's face on the cork, paint in some hair, and make him a comic little hat. Push a knitting needle 'arm' firmly into each side of Bert's body, so that they both slope downwards. Use the plasticine at the ends for hands and to act as weights. You may have to put more plasticine on to one hand or the other, or even change the position of the arms a bit, so that Bert gets the right balance. When the balance is right, Bert should be able to stand on the top of a bottle which has a metal top, or on the flat top of the back of a chair.



NATIONAL COMPASS, OCTOBER, 1970—SEVEN

DOLLS

YOUNG COMPASS is fully aware that there are dolls and dolls! But we're not thinking just now of the dolls walking along the high street in their minis, midis, or maxis, but of toy dolls. Dolls can be traced back to ancient Egypt, Greece and Rome, though we don't know very much about what kind of dolls they were. We do know, however, that 400 years before the birth of Jesus a travelling showman in Greece had some puppet dolls and ran his own puppet show. In Egypt rag dolls were popular toys round about the time of the birth of Jesus, but Jewish children didn't play with dolls as one of their laws forbade them to make 'graven

images' even of people.

In Europe in the Middle Ages dolls were sometimes associated with witchcraft. Pins stuck in wax dolls were supposed to inflict pain on chosen victims. But it was in the 19th century that dolls became really popular in Britain. People began to dress dolls as sailors, nurses and policemen, and there were dolls dressed in Welsh or Scottish costumes.

If you are keen on collecting things, you could start making a collection of dolls in different costumes. Then you'd know something to suggest for birthday and Christmas presents.



YOU'RE
TELLING ME



You and your Voice

Strange things, voices. And queer tricks they can play on us. Come we're frightened, then our voices go all trembly. If we're nervous they often go horribly shrill. Have you ever tried talking to a very shy person, especially in a noisy place? Shy people not only have very little to say, but when they do utter it is in the ghost of a whisper.

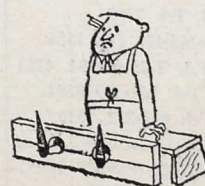
We sent our Young Compass reporter to watch and listen to people talking and to try and find out why some voices are attractive and others are harsh or deadily monotonous. She came back with two moans. Moan number one was about people who speak through clenched teeth because they seem too lazy to open their mouths 'Very irritating to listen to', said Y.C. reporter. Moan number two was about rough shouting and noisy laughs, especially when four or five people are gangling along together. 'Cheap and horrid, like screechy parrots let loose', said Y.C. reporter, 'and when it comes to getting a job or promotion, then ratchetty rough voices count against people'.

Well, what to do about our voices? One thing is to listen carefully to good speakers on the radio and

television. But for goodness sake don't land yourself up with an affected la-di-da accent. Good speakers have clear voices and speak without any frills and affectations. Exercises in deep breathing are an enormous help in voice-training.

Another help is to practice reading aloud alone in your bedroom. Stand up and read aloud a paragraph from a book or newspaper. Pretend you are reading it to a little group of people sitting round you.

If you read it badly or stumble over the words then try again. You may have to read it aloud a dozen times. Do this every day until you get some confidence. Then ask a friend to be an audience for you. Another way is to get a group of your friends on the same game, each of them practising alone. Then have a reading evening together, when you can criticise and help each other.



CLUB MESSAGE

Hello, Compass Club members. We're going to have special news for you soon—so watch your column very carefully in the next month or two. Meanwhile here's this month's special giggle for you.

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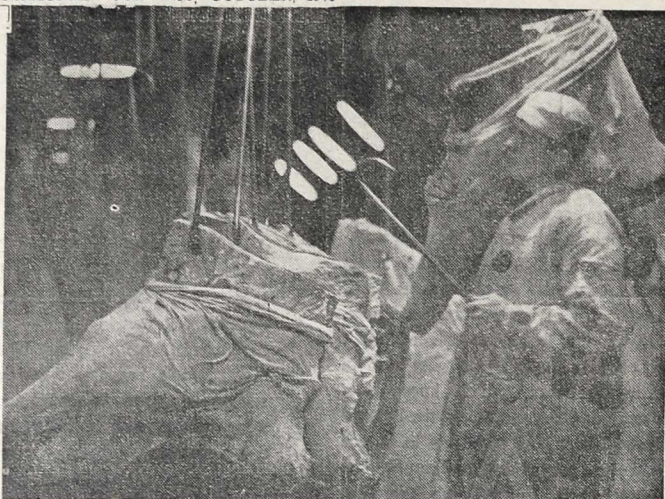
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Nightworker at Smithfield Meat Market.

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by Ken Hills



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Really, we know that **both** night and day are God's gifts to us.

Yet fellowship with God and protection by him is so often connected with the quiet and rest of the night. When we've found it specially hard in the work of the day to think much about whether we've been near to 'the Kingdom of God', most have found it specially easy to think about God in the quiet of the night—to talk with him, confide our hopes and fears to him, offer our tomorrow to him. Our ancestors would pray 'from things that go bump in the night Good Lord deliver us'—and sleep easily in the care of guardian angels.

Today the 'bumps in the night' are likely to be a nearby motorway, an aeroplane overhead, a long distance truck, a late train or a siren wailing with someone's trouble. As for guardian angels—perhaps we may think of those whose watchfulness comforts our sleep, the policemen, the hospital staffs, the firemen. We just might think of those whose night work serves us directly by getting our papers, mail, milk and fresh foods to us first thing tomorrow and who ensure that our fridge keeps going, even if telly sleeps

and that our light and gas will turn on if we need it.

And the night work scene is wider than that. Factories, canteen workers, kitchen staffs in hospitals, cleaners, drivers, railwaymen, sailors, fishermen, telephone night staffs, air and sea port services maintenance workers, these and thousands more keep going through the night.

For millions these days, lunchtime is around 2-0 a.m., their bedtime is as we get up (we could do well to remember that, if our kids are likely to play noisily near the home of a night shift worker as he sleeps). Decisions are made, bargains are struck, problems met and grappled with, shop stewards meet managements and negotiate—even strikes happen in the middle of the night! As the day dawns and the night shift ends and the two currents—workwards and homewards—pass each other, a big part of today's production, transportation and service has already been achieved.

The night shift worker makes night into day. He can remind us that God is to be sought not only in the quiet we associate with night but in the midst of things—day and night.



IN CASE OF ACCIDENT call Father Death

by R. Lamont Brown

His handpainted sign-board **PRIEST TO ACCIDENT** is a common sight in the streets of Vienna.

At night he uses an old army flashlight with word **ACCIDENT** painted across it, to stop any car anywhere, anytime. But he has no car. He has no money to maintain one if he had, but he is always first to take care of Vienna's dying accident victims: His name is **DEATH**.

Father John Death (that is his real name) is 45 and maintains his frail 5ft. 2in. frame on around £5 per week and regular prayers. Vienna's police try to frighten dangerous drivers with thoughts of Father Death, but all call him "The Good Lord's Emer-

gency Service" for his job is self-appointed accident angel; he listens in to police broadcasts and rushes to any accident spot to administer **Extreme Unction**.

Father Death's career of ministering angel at accidents began eight years ago when he heard by chance on his radio an emergency call to a police patrol car reporting a road accident where two people were dying. Although he rushed to the scene of the accident he was too late to see the victims alive but gave **Extreme Unction**.

At that moment Father Death knew what his future job must be. He bought himself a first-aid kit and large scale map of the city and since then has never turned his radio off the

police message frequency. Although it is strictly illegal to listen in to police messages, the authorities have turned a blind eye to Father Death's activities and unofficially keep him in touch with new police codes.

One strange gift came from Vienna's tightly-controlled underground... a large bunch of burglar's picklocks! Father Death has used these to great effect in cases of accident and attempted suicide.

"A priest need not sit and wait until someone calls him," says Father Death. "He should always be where he is needed most. That's why I listen in on the police frequency—it's the fastest way of finding out where you're needed."

THEY HAVE
GIVEN US
THEIR NAMES:

**Lazlo
BIRO**



How does a word become incorporated into the English language? Every word has to be invented and new ones are usually prompted by technological advances. Television and terylene cloth are two examples. Another example is the ballpoint pen, invented by Hungarian-born genius **Lazlo Biro**.

From the beginning of this century up until the last war, the fountain pen remained virtually supreme as the instrument of writing.

Biro, however, foresaw the distinct possibility of combining quick drying ink with some kind of pen. In 1944, after fleeing from Hungary to Argentina, he patented a new principle using capillary action and gravity.

He perfected his idea and nowadays an estimated 200 million 'Biro's' are sold in Britain every year.

C. S. Francis