



FEBRUARY 1971

CAVERSHAM BRIDGE

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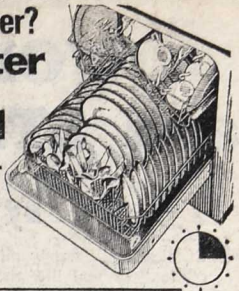
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BRUTALITY IN BRAZIL



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Chris Brodan calling



LIFTING THE LID OFF LEGALISED VIOLENCE

Up to the other day if you mentioned Brazil to me I thought of football, coffee, Carmen Miranda and the samba. It had the image of gaiety. But no longer. Not since I read a document smuggled out of prison that filled me with horror. I found out that Brazil today is a land of oppression and torture. A place that carries on where Nazi Germany left off.

I found out that the "have nots" of this world don't only live in India and Africa. It seems that they exist in large numbers in Brazil, but the difference here is that those who live in dire poverty are kept down by the "haves" (represented by the government), and those who fight for a fairer distribution of wealth, face violence and death.

Too often in the past the Church has been on the side of the rich and privileged, but in Brazil many Bishops and priests as well as their people, have sided with the "have nots", and as a consequence a number have been imprisoned and tortured.

WE CARRY IN THIS EDITION OF COMPASS EXTRACTS FROM THE DOCUMENT THAT SHATTERED ME, WRITTEN BY SEVEN DOMINICAN FRIARS IMPRISONED IN SAO PAULO. I THINK EVERYBODY OUGHT TO READ IT. AT LEAST WE OUGHT TO KNOW WHAT'S GOING ON IN THIS PART OF THE WORLD.

The poverty of the under-privileged Brazilians is starkly depicted in the photos on this page



D/EX 1758/8/2

WORK AT IT — and STAY MARRIED

by Sylvia Quincey

FAIRY tales and "happy ever after." In real life, it's not as easy as that.

Being deeply in love, wanting passionately to be together for always, is only a beginning. Vows in church, the giving of a ring, the signing of a register—these outward signs don't automatically lead to lifelong bliss. Making a good marriage is hard work.

These days, far too many couples say to themselves: "After all, it needn't be for ever. There's always divorce." That may be true, more's the pity—though it's still a lot more difficult to break than to make—but don't start out with those ideas. If you do, you'll fall at the first hurdle. Tell yourself it is for life, that the words you said at the altar mean something more than the title of a controversial T.V. programme.

MONEY

Money is often a big bone of contention. The operative word is "sharing." Forget right from the start that there's "my" money and "your" money; it's "our" money from the moment you set off on that honeymoon.

Be adaptable. The older you are when you marry, the more likes and dislikes you will have acquired, the more fixed your ideas. Empty your

mind of all these prejudices, they only cause friction in the long run. Examine your partner's choices of food, films, pastimes. You'll find the ones you want to share. The others are best left to wither away.

LAUGHING MATTER

If you haven't one already, cultivate a sense of humour. Learn to laugh at yourselves and with each other, brushing off the minor disasters of each day, the small pin-pricks. Don't give way to moods. Keep on an even keel, always the same. Try to be as pleasant at 7 a.m. of a cold, dark winter morning as you are in the sunshine of a summer holiday.

It's sad but true that in many a marriage, manners go to the wall. A suitor opens doors, walks on the outside of the pavement, carries heavy parcels; a sweetheart says "thank you" for these little courtesies, "please" when she wants something. Politeness shouldn't disappear on production of a marriage licence.

There are too many ways of taking each other for granted. I know—you have to see your partner untidy, unshaven, sometimes it's unavoidable; let it be as infrequent as possible. There's no need for unkempt hair

torn overalls, lack of personal hygiene, **ever**. It's easy to slip but with a little thought, just as simple to keep up appearances.

Never get too old or matter-of-fact for a bit of nonsense. Don't leave it to the teenagers to hold hands in the cinema. Have a hug and a squeeze sometimes, a quick kiss before he goes to the office. Don't forget the occasional endearment. Say: "I love you," now and again. All these things help to keep your marriage bright.

COUNT TEN

There will inevitably be disagreements. Resist the temptation to give a sharp retort to any remark, however unjustified. Bite your tongue and count to ten. Contol the feelings of irritation which are bound to beset you. Cultivate patience. It takes two to make a quarrel.

And, if matters have really got out of hand, never, **never** go to sleep angry. Forgive and forget—one is no good without the other—and always kiss goodnight.

Yes, it's hard work keeping the flame of true love alight in the day-to-day struggles of marriage. But when you look back through the years, perhaps from the vantage point of a silver or golden anniversary, you'll feel it's work well done.



TEENAGER AGAINST RELIGION

It worries me that our teenage lad hates religious instruction at school and doesn't like assemblies. I must also admit that he didn't like Sunday School and we're worried about his rejection of Christianity. He says that it's all indoctrination and brain-washing and shouldn't be allowed. We don't know how else he can learn what we promised he'd learn when he was christened. What do you think?

B. D. J. Leamington Spa.

B. D. J.'s son is in step with most of his generation. She shouldn't worry too much about his possible lack of knowledge about Christianity. Nowadays this is a luxury most never get round to. And after all Christianity is an experience on which knowledge grows, much more often than the other way round. By the time a lad is in his teens that's the way she's got to hope it will be. What he hasn't learned as facts by now almost certainly won't stand a chance with him until he is much older. But the overall experience of home, school and church is built into his life. It may click into faith from some other experience later in life. That's what B. D. J. can hope and pray for.

FACTORY PILFERING

We were stopped at the factory gates the other day for a spot-check, and a lot of petty theft was discovered going on. But what is the difference between taking paper out of the factory and the managing director taking time off for a round of golf, or having a bloke clean his car in factory hours. Isn't this just as much stealing?

C. D. E., Newcastle-on-Tyne.

There always seems to be one law for the 'rich' and another for the 'poor'—and perhaps there is—revolution apart, there is perhaps not a great deal that can be done about it, except keep on pointing it out with the hope that some people will change their attitudes.

C.D.E.'s question raises the always difficult question of knowing 'where to draw the line'. Whether we're in management or labour only our conscience can tell us if we are stealing. There's all the difference in the world between the small scale 'perks' of a job and the large scale racket in goods stolen from factories. To keep the situation in control there have to be spot checks. Similarly there's a difference between the boss taking time off (and remember he probably does a lot of out of hours work anyway) and large scale fraud for which from time to time a boss is, rightly, prosecuted and imprisoned.



HOMES FOR THE ELDERLY

My mother is 84 and has been living with me for the past five years since my father died. Last winter she was taken seriously ill and is now bed-ridden. This creates problems since I have a part-time job and also two pleasant but boisterous teenage children. The strain is beginning to get me down and yet I would feel very guilty if my mother had to go into a home because of this. What should I do?

A. J. S., Chesterfield.

This is a problem, which in one form or another, faces thousands of people, and the more sensitive you are to your duty as a son or daughter, the more difficult it becomes.

One thing needs to be said very firmly. No elderly parent should be deprived of a home in the family circle if that's what they want, simply because to have them proves slightly limiting and inconvenient. Far too many grown-up children have less than a superficial sense of duty to their ageing parents, and will bundle them into a home or hospital at the drop of a hat.

A. J. S. is obviously not one of these. She has cared for her mother for five years and things are becoming impossible. She doesn't say whether or not she needs the part-time job to keep the home going—but even if she gave it up, the strain of caring for two teenagers and a bed-ridden parent could understandably prove too much.

Luckily we live in a society where help in this sort of situation is available, and a home is a far better alternative to the complete breakdown of family life. Most homes are happy, cheerful, well-run places, and the elderly find companionship as well as comfort. If A. J. S. can find a local welfare home which can take her mother, where she can be regularly visited and kept in touch with the family, then this would seem to be the right solution—and in A. J. S.'s circumstances she should not feel in the least bit guilty.

Have you got a problem? Readers are invited to write to "Personal Posers". Our special team of experts at 319 Gazette Buildings, Corporation Street, Birmingham, 4, will do their best to tackle your queries.

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LOOKING IN ON THE POLITICAL SCENE

The first of a series of extracts from "Which Way?", a book edited by Michael Ivens and Clive Bradley and published last year. In it two experts argue for different courses of action in some of the major choices Britain is now faced with.

This month in the first extract on "Parliament and Government" Esmond Wright calls for the unlogging of our parliamentary system. Next month T. Dan Smith puts another point of view.

Making Parliament work

Esmond Wright separates Parliament from the Government. The Government is the nation's executive body; Parliament is the nation's watchdog on the Government.

"It is not Parliament's job to govern. It is its job to check and curb the Government, and in doing so, to offer to the country alternative policies and a potential alternative Government. It is at its best when it opens up cases of individual grievance or plays a searchlight on the high cost and waste of Government. This operation involves debate and question time. It is here, in my view, that the House of Commons is at its weakest."

The greatest need in Parliament is for more time for true debate. In fact, this is getting less and less. "The Government can—almost—get away with murder."

Mr. Wright analyses five other worrying trends in present day parliamentary life. In the first case M.P.'s too often speak in one direction and then, under their Whip, vote in the opposite direction. There is too much legislation, too much centralisation and too much jumping the gun by Government. Again "Members of Parliament are weighed down by vast quantities of welfare work in their constituencies, 90

per cent of which is local in character and indeed, over 50 per cent of which, certainly in Scotland, is taking up with housing problems. There is a clear need for the Ombudsman to take unto himself the right to investigate grievances against local mal-administration."

To counter these trends come straightforward and inexpensive recommendations. M.P.s badly need more research assistance and Select Committees, dealing deeply with certain questions, need to be used more: "they are far superior to question-time as a probe and a curb on Government."

Mr. Wright urges the complete re-structuring of the House of Lords to represent the regions more effectively and calls for more proper publicity for debates, though not necessarily television coverage.

He finally recommends a new look to local government.

"Not only should the base of recruitment of politicians be made wider. It needs to become more truly managerial. We need city managers. We need cost-accounting and computers. We need, in local as in central government, tight budgets, and the end of the absurdly open-ended system of 'putting it all on the rates'."

*Esmond Wright
was a Conservative
M.P. for the Pollok
division of Glasgow
from 1968 to 1970.
Before that he was
professor of Modern
History at Glasgow
University. He is by
way of being an ex-
pert in American
and Scottish affairs.*



PROFILE

VIC FEATHER



The gritty, nasal accent comes from Bradford where, on April 10th, 1908, Victor Feather was born. The accent has a sensible, down-to-earth, no-nonsense ring about it, which is in keeping with the man's character.

Since September, 1969, General Secretary of the Trade Union Congress, which means Prime Minister of the Unions' Parliament, Vic Feather, C.B.E., has worked his way from ground-floor level as shop steward in what is now known as the Union of Shop, Distributive and Allied Workers.

You would expect the author of a book called "The Essence of Trade Unionism" to know what makes this powerful influence in modern life tick and function. Burly Vic Feather is the author—and he does know.

Take his T.U.C. experience for one thing; he joined the staff in 1937 on the organisation side; became secretary of its

Trades Council section 7 years later; and climbed up to Acting General Secretary in March, 1969.

Another point is his wide experience of Trade Unionism abroad. He has supervised trade union elections in Greece, lectured in the United States, and represented British unions at conferences in seven Far East countries and most European ones.

But, as we all know over the last months of urgent crisis-ridden disputes, Vic Feather is no narrow Trade Unionist.

He has worked on Committees and Conferences for all sorts of organisations apart from the T.U.C. These include the British Council, the Forestry Commission, the Consumers' Association—and is a Governor of the London School of Economics.

The gritty voice may never get into high gear to deal with a crisis, but it does bring to bear a wide and respected knowledge to cool down a crisis with sense.

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Edyth Harper

writes on...



The cheerful crocus

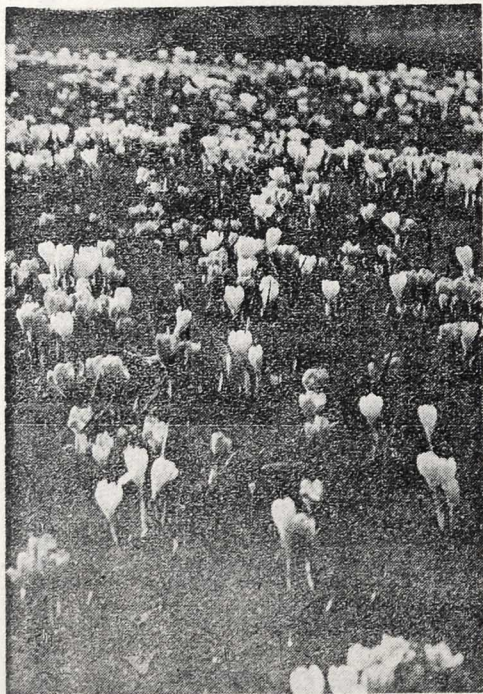
Which is your favourite Spring flower? Probably as each flower pushes through, you feel that that one really is your favourite. Whatever your choice, few can rate the crocus low in their list.

Possibly because of its rather awkward name poets who have waxed lyrical about daffodils and snowdrops, tend to shun the crocus. The fact that in the plural they are called croci, if you want to be correct, may also be a reason for few verses about these lovely little flowers. Certainly they deserve more praise than they receive.

Their colour range is as wide as any in the flower world. From deep purple to palest lilac, glowing orange-yellow to creamy-white, they accommodate themselves cheerfully to town or country life. Natives of the Mediterranean countries and Asia Minor, they spread all over Europe.

At their best in a crowd, when they give a glow of colour more than welcome in a wintry world, they are particularly beautiful growing through grass, as can be seen in many of our parks. Birds seem to welcome crocus flowers with as much delight as humans. Unfortunately they cause havoc with the buds unless some protection is given.

As a harbinger of Spring, the crocus gives as much pleasure as any flower we grow. Fortunately once settled in, they quickly spread, especially if the clumps of corms are divided and replanted, to add another splash of colour to the garden next year.



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people, places and things

They answer every call

"But I thought the sea was blue and smooth!" A Birmingham child gazed disconsolately at the angry grey waves pounding the shore in winter.

So many who holiday by a sparkling summer sea, never realise the power of the winter's gales.

Some men however, have no illusions about the beauty of the waves. Life-boat crews are realists, and many earn their living on the sea. They have a deep respect for it and never underestimate its strength or rave about the beauty of moonlight on the water.

These men are tied to the sea; they are always on call and in bad weather wait, in case they are needed, with no self-pity or feeling of being heroes. The life-boat is part of their lives.

The days when men and women turned out to help launch life-boats are over. Today most life-boat stations are modernised with strategically built slip-ways to aid the launching. The crew work as a team, composed of any man who can be suitably trained. Builders, farmhands, ex-policemen, all turn out to supplement the backbone of local sailors, whose knowledge of the tides and currents is of the utmost value when the boat is called out to rescue someone in distress.

Modern Design

Life-boats too have changed. Oars and sails are things of the past. Today almost unsinkable boats have the finest engines and are constantly brought up to date. Our latest is American designed. There is only one criterion for a life-boat. She must be the safest and best that it is possible to build.

Holiday makers strolling by a life-boat station feel a passing thrill of admiration for the Royal National Lifeboat Institution, yet most know little about it or the men who man the boats. This is an Institu-

tion founded in 1824 to provide a service of rescue boats available at any hour of the day or night on all our coasts. Of the men, the coxswain is the chief, though he would be the last to claim any distinction. His crew must accept his leadership. Courage, skill in seamanship, an ability to 'boost' his crew during long dangerous periods of waiting are all part of his make-up, also he must have confidence in his own judgment.

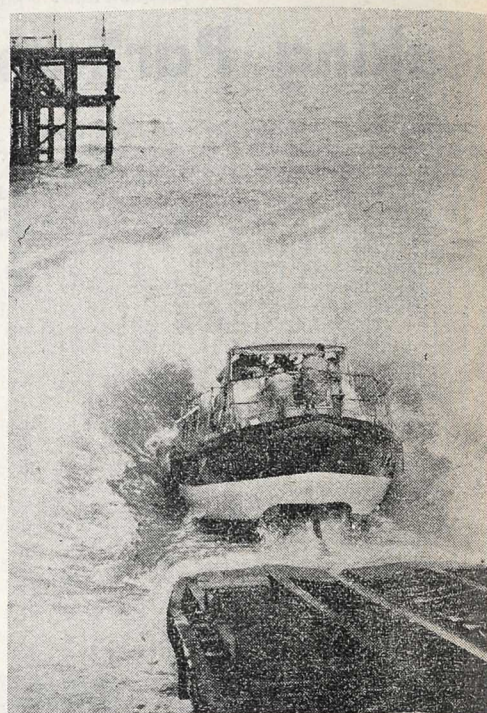
Loneliness

All leaders have periods of loneliness, when only they can decide what to do. On the coxswain's decision may hang many lives. He must have strength of character to wait, to chance a risk, to take his boat in, beside a sinking vessel in face of seeming impossibility, if he believes he can succeed.

Answering a call for help does not mean a quick dash, a heroic rescue and triumphant return. More often it means hours of searching in appalling conditions, often with no result, sometimes on a false alarm, but, fortunately often with lives saved at the end of the journey. Statistics are uninspiringly dry but it needs little imagination to picture the stories behind the figures of the R.N.L.I. The number of lives saved since 1824 to May 31st, 1970, is 92,043.

With 134 boats and 102 inshore rescue boats this is an excellent record. The inshore rescue boats are smaller craft used for calls near the shore and never go far out to sea.

The Lifeboat Service has its lighter moments of course, such as the occasion when a Cornish inshore rescue boat was launched to find a floating bottle reported to be marked "Emergency" and also search for an overdue boat. Both were found, but, the "Emergency" turned out to be a copy of a religious magazine, "Emergency Post". Reported cries for help from an island proved to be the bleating of goats, while the Gold Medal for the best dressed lifeboatman must surely go to



a certain Second Coxswain who arrived in answer to a call, in evening dress, straight from a party.

The hours are long, the pay is small. Danger is an occupational hazard yet there has never been a boat without a crew since the service was started 146 years ago.

The names of our lifeboats are as diverse as their crews. William and Mary Durham, City of Leeds, Southern Africa, North Foreland & Henry Blogg (after a famous Cromer Coxswain) are but a few. Coxswains answer to the name of McNeil, Souter, Cunningham, Houlehan or Petit among many others.

Many tasks

They turn out to rescue crews, take provisions to Lightships anchored at dangerous

points, take stranded people off the shores, save would-be suicides, convey doctors to ships, as well as searching for bodies, and taking patients to hospital.

And the cost of all this? The average cost of running a life-boat station is £10,750. Every penny is raised voluntarily with no help from Government funds. Today the R.N.L.I. is struggling to survive financially. It seems ironic that those who provide this splendid service, the finest in the world, are in danger themselves over funds. It may seem a far cry from the Midlands to our coast but the sea is in our blood. So many of us travel abroad these days and have to cross the sea—safely in most cases. But when in peril on the sea, we realise the debt we owe to this Institution and the men who serve it.



Hopeful faith is half-way to a cure. In the days when doctors were fewer than they are today, superstitious belief held sway in many rural areas. These ancient Men-an-Toll stones near Madron, once part of a Stone Age tomb, were used by Cornish folk for centuries as a cure for rickets. Sufferers were pushed or pulled through the circular hole and were then held to be cured of that all too prevalent disease.

St. Blaise

St. Valentine is firmly established in most people's minds as February's special saint but on February 3rd spare a thought for St. Blaise. Sometime Bishop of Cappadocia, St. Blaise, martyred about the beginning of the 4th century, is remembered for curing sore throats. The 'Blessing the Throat' service at St. Ethelreda's in London has been held for centuries while in Europe St. Blaise's Day was a holiday in the Middle Ages. In Norfolk he was connected with the prosperity of flocks of sheep and the wool trade. An old wall-plaster picture on the walls of the Fleece Inn, Norwich, depicted him blessing a flock of sheep.

CAVERSHAM BRIDGE

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A Seasonable Scene

Yes—a snowy scene
but a photograph not
taken this winter but
about sixty years ago—
a view looking up St.
Peter's Hill by the en-
trance to the Church-
yard taken in the early
years of this century.



A place for the beautiful

IT IS A SAD REFLECTION ON OUR SOCIETY THAT IN THIS
TIME OF AFFLUENCE WE SHOULD PAY SO LITTLE HEED TO
BEAUTY.

There are, of course some splendid modern craftsmen working to-day, and some modern buildings are notable achievements. But when one considers the artistic achievements of earlier generations our own, with its infinitely greater opportunities, compares unfavourably. The external appearance of most modern houses and flats is unbelievably dull and unattractive. Utility rather than beauty seems to be the dominant motive. Can we not more often combine these two?

Christian thought and action has centred in recent years on a concern for those in need. This is right. But we need not feel ashamed if we sometimes pay some attention to what may seem non-utilitarian matters. Our Lord commended and did not condemn the action of the woman who anointed his feet with precious ointment. We need to remind ourselves that God is concerned with beauty as well as with truth, peace and mercy. The opening chapter of Genesis reminds us that God saw everything that he had made and it was very good. When as a nation we are richer than ever before our sense of values must have got distorted if we are prepared to despoil vast acres of our countryside, and we are reluctant to set aside even small sums of money for improvements. The south bank of the Thames between Reading and Caversham Bridges is a constant reminder of our own failure locally.

If man's ultimate end is to enjoy God and worship him for ever the Church must not be ashamed, as patron of the arts, to give a lead. There are five ways in our worship in which we should be conscious of beauty.

(i) The building itself should be one which inspires people. Our cathedrals and ancient parish churches are a great heritage. The cost however of maintaining their fabric is an enormous burden which falls entirely upon the Church. Is it unreasonable to expect some assistance from the state?

(ii) From Old Testament times music has had a very real place in the worship of God. Most English musicians of importance have either begun their musical career as a cathedral choirboy or been organist of a cathedral at some point in their lives. At a local level do we encourage musicians by paying our organists adequately, and do we take sufficient pains to ensure that we offer the best we can to God through the medium of music?

(iii) Language is essential in worship. The difficulty here is that beautiful language is all too often archaic, and consequently meaningless to many people. How can we, in revising our liturgy, use a language which is both dignified and yet meaningful?

(iv) Of recent years there has been a great development in the use of flowers in Christian churches. The flower festival held last summer in St. Peter's focused attention on the beauty of flower arrangements. But throughout the year many people take great trouble to arrange the flowers in our different churches. In doing this they enrich our worship and give great pleasure to many people.

(v) Especially important is the beauty that centres specifically around the central act of Christian worship—the service of Holy Communion. There is a great tradition in England of church embroidery and needlework, and we possess in this country a remarkable collection of fine altar frontals and eucharistic vestments. To-day a number of modern silversmiths have produced fine chalices, patens and other silver: both the making and caring of these things is important in helping us to give of our best to God in our worship.

All these things are important if we believe that worship is important. Our concern with them must not allow us to neglect the needy but a congregation that sets little store by offering God its best in worship is not very likely to bother about other matters. In these days when materialism is dominant the willingness to maintain a high standard of Christian worship is an important reminder to us all that the things of the spirit matter more than many of the things which loom so large in our lives today.

John Grimwade

DRUG PROBLEMS — Help for Parents

The local branch of doing something about it. confidential discussion.
A.P.A.—(Association for the For the past few months The telephone number is
Prevention of Addiction)— they have accordingly been READING 68611.
has been concerned at the preparing volunteers from
plight of parents who may their members, and at the Cards are being printed
suspect or know that their beginning of February they and will be available for dis-
young are experimenting will open a service whereby tribution. Local societies are
with or abusing drugs. Over parents or others concerned being asked to help make
the past year they consider with the welfare of young this service known and to
they have had sufficient evi- people may telephone and circulate cards amongst
dence of need to justify make an appointment for a their members.

An Apology

During the latter part of last year careful consideration was given to the finances of the 'Caversham Bridge' in the light of increased, and projected increases in, production costs. It was reluctantly decided that in order to maintain the paper as a viable enterprise the selling price would have to be increased to 10d. per copy as from the January issue. Unfortunately due to a printing error on the front page the January issue appeared with the new price correctly shown in decimal currency—4p—but 'shadowed' by the old price of 8d.

We apologise for any inconvenience or embarrassment which this error may have caused both to our readers and to our zealous band of distributors and in so doing confirm that the new price is 10d. or, in decimal currency, 4p. per copy.


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CAVERSHAM — and COMMUNITY RELATIONS

Since last summer Mrs. Jeanne Stevens, of 35, Woodcote Road, has been working as the personal secretary of Mr. Harvey De Pass, Reading's recently appointed Community Relations Officer. As yet only a few immigrants have settled in Caversham. But the close proximity of Caversham to Reading, and the civic and business responsibilities held by so many Caversham people in Reading, mean that Reading's problems in a very real sense are our problems. That, basically, is the reason for Mrs. Stevens' involvement.

CONTROVERSIAL APPOINTMENT

Mr. De Pass's appointment last March was opposed by many local councillors, and his work still doesn't receive any financial support from the town. It was felt that his arrival would only stir up trouble.

The way in which Mr. De Pass has worked in the last eleven months has gone some way to dispel these fears. A tall athletic man, he is straightforward without being militant, an amusing and intelligent speaker, with a beguiling personality which should win over all but the most irrational of the opponents to his appointment.

A POSITIVE ROLE.

The work Mr. De Pass undertakes is very varied. On the one hand he does a lot of individual casework. This covers enquiries from immigrants about housing problems, employment, education and social security. It leads him to co-operate closely with local social workers and civil servants who value his work enormously. Several long-standing cases which were really the result of misunderstanding were soon cleared up after Mr. De Pass's arrival.

On the other hand there is the work Mr. De Pass does with other members of Reading's Council for Community

Relations. And it is here where Caversham people could follow Mrs. Stevens and make a positive contribution. Sub-committees are at work on the subjects of housing and employment, education, social and cultural matters, and health and welfare. Members of the immigrant and host community, whose representatives range from university lecturers to housewives, work together on these sub-committees. At present there is an attempt to set up a youth sub-committee to arrange a summer camp and adventure playgroups during the summer holidays for white and coloured children.

Another important aspect of Mr. De Pass's work is the education of the host community about his work. Readers of the Evening Post have had the opportunity to learn about the positive aspects of his work, but there is always the danger that press reports can be unbalanced. That is why Mr. De Pass values the chance to speak to church groups and secular groups such as Caversham and Reading Rotary who have both heard him speak.

A REWARDING JOB.

Mrs. Stevens, in all that she does to assist Mr. De Pass, finds her job interesting and worthwhile. She wouldn't want to do a job just to earn money. The human interest and the chance to make a contribution to community relations



Walton Adams

Mrs. Stevens and Mr. De Pass in the office of the Reading Council for Community Relations.

mean more than a high-powered job with a bigger salary.

Besides secretarial work Mrs. Stevens deals with enquiries when Mr. De Pass is out. Her job requires tact and understanding. Her experience for some years as Secretary of the Reading International Students' Club, voluntary work she still finds time to do, has been good preparation for her job.

"If the students from overseas need to be welcomed, and helped to settle down—how much more needs to be done for those with less education who have come to live and work in Reading," was Mrs. Stevens' comment.

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WHERE'S THE RUB? by Fred Dawson

The final article in the series about the Church's Role in Religious Education

Over the past four months we've covered quite a lot of ground in these articles. We've thought about the sort of teaching which might be done in Sunday Schools in the 1970's. We've taken a look at the Sunday Schools of Caversham and the people who teach in them. And we tried last month to tackle the question of whether 'religious education' should be primarily the job of the Church or of State Schools. All the different schemes and opinions we've looked at contain a bit of the truth about what we should be doing in the field of religious education. But now we have to look at a few truths of another kind—a few home truths!

HERE'S THE RUB!

There's a fallacy (a very popular one these days) going round which suggests that if you want your child to have an absolutely fair chance of making up his own mind on matters of belief, the key thing is not to plant ideas in his or her mind whilst young. At all costs, we are told, don't 'indoctrinate' your children. But this is false, I believe, for

two reasons. First, that the child will make his own mind up anyway when the time comes in adolescence (and may change it again later!). But secondly, and more important, that if no ideas about belief are passed on from parent to child, the child will simply not have sufficient experience of what religion is really about to make a realistic decision at all. And here's the rub! If this is so, a great weight of responsibility is thrown back onto us as parents. It's not something we can just leave to Sunday School teachers or day school teachers, new methods or old methods of teaching, no matter how useful all these things may be as additional extras.

THE RUB-OFF

How then, if at all, do we handle religion in the home? Is it ever mentioned? Are the 'big' questions about life and death faced up to honestly by parents when they occur (and they sometimes occur very early—we had 'Mummy, what am I made out of from our son Jonathan before his third birthday'). We're always being encouraged to face up to questions about sex honestly when they come—are we prepared to take as much care with answers to 'religious' questions when they come? Certainly, just as there's been a 'crisis of confidence' in the older teaching methods, so too people are doubtful about the old ways of encouraging faith in the home. Bed-time prayers, bible stories and so forth are not what they once were! This again can be put down to a couple of reasons. One, perhaps many parents are afraid of 'saddling' their children with naive ideas which they will later find it hard to cast off (the 'Gentle Jesus, meek and mild' line). Another, that parents are more aware that their children are not easily going to accept as important what the parents do not accept as important. Religion and faith have got to 'rub off' from the parents on to the children in just the same way as other values do.

RUBBED OUT

The need for well-thought-out and genuine help and encouragement from parents is one which is going to affect all those who have children. But over the past three years or so, Anglicans have felt this especially as a result of the new Series 2 Baptism service—which makes it quite plain at the outset that this sort of a lead and encouragement is expected of those who bring their children to be baptised. (Many parents have been surprised to find that they themselves are in the centre of discussions about baptism—but if the claims I'm making are fair, then it's obvious that they're bound to be).

Maybe this is all a bit theoretical. Children understand and respond to pictures more than they would ever do to theories of education. So let's put the problem this simply: If we're interested in our children picking up anything whatsoever of the Christian faith, anything of the

love of Jesus, we've got to ask ourselves whether the picture of Jesus Christ and His love is still intact in us adults. We've got to be sure that that picture has not been rubbed out in our lives before we can expect either ourselves or anyone else to start pencilling it in in their lives. Because no amount of scribbling and scratching at the surface is going to produce any real picture of Jesus or of the faith for them if what used to be called 'the Image of Christ' is missing in the lives of those trying to reproduce it.

RUBBING SHOULDERS

So the place where the action is going to be may be the day school and may be the Sunday school. I believe both have a vital role to fulfil and that many more parents than at present should make use of the Sunday Schools. This might be one effective way of doing something about promises made at infant baptism. But what is certain is that action cannot take place effectively anywhere unless it is first taking place in the family. It's in the family that it can rub off most effectively. It's in the family where shoulders rub so closely that other sorts of rub can be coped with and faced most easily. It's there that we learn to give and take, that we rub up against each other most—and it's out of all this that Christian understanding and insight can most properly grow. Certainly, many Christians reach maturity without this background. But it certainly helps! And of course in my view it helps much more if the family try and worship together too. There is already a lot of family orientated worship in Caversham, and now we have the new family service on Caversham Park Village. When we're rubbing shoulders not merely with our own family but with the wider Christian one, we can do a lot more growing. A lot more learning. A lot more understanding. The Sunday schools, day schools, syllabuses, teachers—they're all important. But religious growth in the family—that's ALL-important!

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RANDOM JOTTINGS FROM AN R.C. LAYMAN

The opening of what the 'Universe' describes as the first 'unity' church took place on Monday, 30th November last. This was considered sufficiently exciting even to be the subject of features in the national press. And rightly so; it is indeed exciting.

For those who may have missed reading about it at the time, this is the first shared Roman Catholic and Anglican church ever to be built parochially in Britain. Talks about a joint church started five years ago, and by 1969 a Cippenham Shared Church Trust came into being with an interdenominational council of ten lay men and women, the Rev. Alan Carey (C. of E.) and Fr. Edward Woodard (R.C.) plus representatives of Bishop Grant of Northampton and Anglican Bishop Carpenter of Oxford.

Both Bishops insisted on there being a clause in the articles of association to provide a method of arbitration if ever unresolved disputes arise.

Is this a foretaste of future development? It would indeed be wonderful if this could be so. Cippenham is a recently developed area near Slough. With a precedent established the churches may well consider discussing joint plans respecting future new communities. Patience and tact would be needed by all concerned in such an enterprise which could well founder on a clash of personalities. For this reason, if for no other, I am sure the two Bishops are wise at the outset to arrange a method of arbitration should disputes unhappily arise. Let us hope they never do and that all goes well with this brave adventure.

THE FORTY ENGLISH MARTYRS

The St. Anne's Newsletter has given some short biographical notes on some of those which I am sure are much appreciated.

"THINK-IN"

This was something new to me. I had heard of 'talk-ins', 'teach-ins', and 'sit-ins', but had not come across a 'think-in' before. It sounded such a sensible idea in these days when thinking time seems scarce that I was sorry I could not accept an invitation to take part in one. It was being organised by a small convent to celebrate or prepare for the profession of one of their members. The 'thinking' was to be led by Father Michael Hollings, the former Catholic chaplain to Oxford University, and I am sure it was a great success.

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DAPHNE VINCENT — Parish Secretary

ONE OF THE BACK-ROOM GIRLS OF CAVERSHAM—that is a very appropriate term for Daphne Vincent, parish secretary. Those of us who regularly contribute to the 'Bridge' have every reason to be grateful to her, because it is Daphne who takes our messages, answers our queries and makes sense out of our scribbled notes.

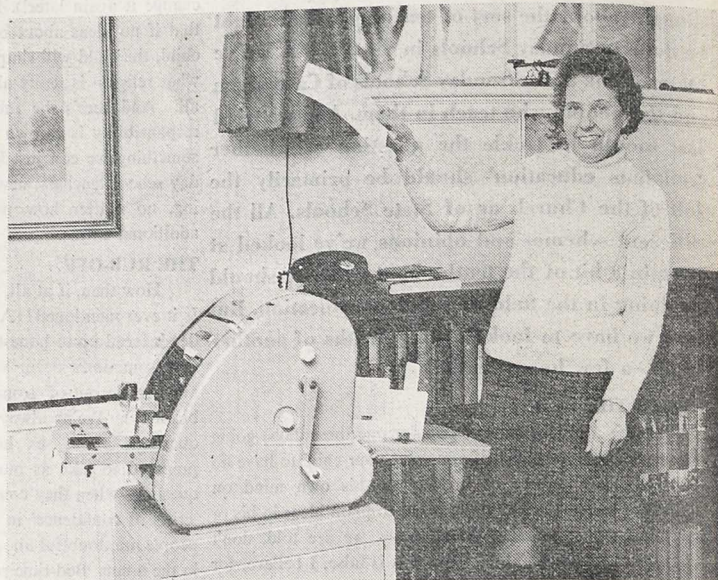
This, of course, is only part of her work. Many varied are the jobs which come her way and it would take too long to recite them all here, but she deals with them all with a cool efficiency which many a secretary might envy. More than that, she has a friendly and sympathetic approach which is always a help, particularly in her kind of work. But then you see, Daphne enjoys her work, and likes the people she works with—and it shows.

Not that she is simply a career woman. She runs her home in Albert Road in the same efficient manner which she brings to her job at the Rectory. She is a first-class cook—cordon bleu standard say her friends—and a most efficient housewife. With her husband Bill, better known perhaps as the district warden at St. Andrew's, she copes with all the household painting and decorating. But, more important, Daphne and Bill have a home which obviously means a lot to them. It is a home where everyone is happy and where visitors are put completely at their ease. It was from their home that Una Crowe went to be married to our local curate nearly three years ago; Una, who had made her home with the Vincents since her arrival in Caversham some time previously, had her first taste of local hospitality from them

and has never forgotten their kindness to her.

Bill Vincent is a Government agricultural adviser whose work takes him all round the district. You might think that these two very busy people would not have much spare time. But they both find time to play a very active part in the life of the local church, particularly St. Andrew's, where they attend regularly. They have three children; Ashley is now married and, at the moment, on a course in Lincoln. Matthew is now doing research for his Ph.D. at Sheffield, and young Mandy is still at home and attending Highdown School.

Bill and Daphne, who comes from a farming family, originally met at the International Club at Cambridge and came to Caversham fifteen years ago. It is no exaggeration to say they play a very important part in the life of the community, not just with what they do, but by what they are. It was a fortunate chance which brought them here and we hope they will continue to live in the district for very many years to come. W.D.



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Sausages or Single Beds?

Do you remember when you were a mighty emperor, riding with a pretty slave girl on your chariot in the desert? No? Pity, because that slave girl may be still after you, determined to get you. And so is the "yeah, yeah" pop singer Pixie Potter—with a slight difference though. You must be a "venture man" and on television. You may not qualify for the latter—after all there are plenty of "danger men" on the telly—but as an emperor you still have a chance. There are still many slave girls around, either in the shape of Josephine de Brissac or Winifred Barrington-Locke.

WONDERFUL CHOICE

In Philip King's farce "I'll Get My Man", presented by Mapledurham Repertory Association, the "mighty emperor" turned out to be a sausage-loving parson and the "slave girl" settled for a press photographer instead, while Pixie Potter got her man—after a hot bath and an exchange of her "gear" for a more feminine set of clothes. The bishop didn't get away without a slave girl either—or was it the other way around? The only one who remained empty-handed was the Rev. Arthur Humphrey who offered single beds, "if preferred", but forgot to mention the marriage. Nevertheless, he still retained the services of Mrs. Carter's ex-

cellent cuisine—a wonderful choice of fried bread, sausages, kidneys, bacon, eggs, and—should I go on? Especially after his sour-faced sister Harriette found the cure for the "splitting" headaches in the second drawer down. A drop of the strong stuff never fails to do the trick.

SPRING

By the time this review is published, the Mapledurham group will be already working hard on their spring production—so far still a secret. But for those who saw "I'll Get My Man", I just wish to refresh their memory of the entertaining evening we all had watching the cast going through "the motions"—Ray Lacey as the Rev. Arthur Humphrey, Eileen Wake as Mrs. Carter, Yvonne Taylor as Harriette Humphrey, Kathleen Bubb as Winifred Barrington-Locke, Patrick Ross as Peter "Venture Man" Graham, Shirley Curtis as Josephine de Brissac (Miss Curtis' first appearance on the stage!), Heather Mumme as Pixie "I'll Get My Man" Potter, Albert Wake as the Bishop of Lax and Ted Sell as the photographer. The production was—for the first time—by Joy Osbourne.

WOULD YOU LIKE TO JOIN?

If you would like to join the Association, do not hesitate to get in touch with Mrs. Eileen Wake, 126 Kidmore Road, Caversham. Tel. 472733. The group is especially interested in young people in the 17—40 age group.

P.G.

ONE MILLION TURNS

On Wednesday, December 23rd, just before stopping for the Christmas holidays, the one million mark was reached on the duplicator in the parish office. The millionth piece of the duplicating was one of the weekly notices that was given

to members of the congregation at St. Andrew's on Christmas Day. A note was attached to it offering a New English Bible to the recipient and this was won by Mr. Denis Slade who for many years has been a member of St. Andrew's choir and also verges. The Bible was presented to him by the Rector at the Family Eucharist on January 17th.

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THE RESIDENTS' ASSOCIATION

Caversham residents have plenty of ideas for improving life in the area. Some of them are practical; some of them would involve unseen difficulties. The public meetings arranged from time to time by the Residents' Association give an opportunity for putting these ideas over to a member of the local authority, discussing their feasibility and hearing what plans the local authority has in mind for Caversham and the rest of Reading in so far (and this can be a considerable amount) as these affect Caversham.

The recent traffic meeting we had produced a useful dialogue. Following this up we have now arranged a public meeting with a member of the planning committee, Mr. J. Cowling for Monday, 8th February, at 8 p.m. in Church House, Gosbrook Road (opposite the Free Church).

Although it sometimes seems that everything in Caversham is in some way connected with the traffic problem, a moment's thought will show that this is not so. Everyone interested in what is being planned for Caversham is invited to come to this meeting and take part in the discussion.

M.C.



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Walton Adams

ANOTHER ATKINSON FAMILY

The Rev. Michael Atkinson and his wife Elizabeth are seen with their eight month old son Timothy. Mr. Atkinson starts his ministry in the parish on Sunday, January 24th, and that morning celebrates the Family Eucharist at St. Andrew's for the first time.

MAPLEDURHAM PARISH COUNCIL

The monthly meeting of Mapledurham Parish Council was held on Thursday, December 10th, 1970. Mr. E. F. Dawe, Chairman of the Council, presided at the meeting. This was Mr. Dawe's last meeting as he is moving away from the district in the New Year. Mr. Dawe was thanked by his fellow Councillors for the work he had done on behalf of the Parish since his election in 1963.

The Parish Council have for some time been endeavouring to obtain some financial assistance from the County Council towards the clearance and maintenance of the escarpment area between The Warren and Upper Warren Avenue. The County Council have now informed the Parish Council they are unable to give any financial aid, so the matter rests with the Parish Council.

The Parish Council feel this piece of land should be safeguarded and it is therefore proposed to take advantage of the developer's offer and take possession of the land and subsequently control the area, so that it cannot be misused by individuals.

The Council were advised the turning circle and the construction of the passing bays on the road to the vil-

lage had now been completed. The Council are anxious the parking restrictions shall be observed at these passing points along the road and at the turning circle, and the Clerk was requested to write to the County Council accordingly.

The Council are again considering the future of the Memorial Hall, especially because of the present state of repair of the existing Hall, which is used by a large number of persons every week. It is evident the Council will be faced with some heavy repair bills with the present Hall in its present state.

A report prepared by a Special Committee was considered, and whilst much work is still required to be done before any firm recommendation can be made, the Council's main requirement is of course finance. It is hoped grants will be available to implement the cost, as it would be impossible to raise the necessary money from local sources.

The Council's attention was drawn to a Circular issued by the Ministry of Housing and Local Government, in connection with the hazards of disused refrigerators. This can be a particular hazard where children play; it is possible these might be dumped in country areas and the Parish Council wish to stress the extreme dangers created by such dumping.

The Council are currently reviewing the bye-laws affecting the Playing Fields. It is proposed to incorporate in the present bye-laws, ones dealing with the flying of model aircraft and the striking of golf balls which the Council feels should be forbidden.

CAVERSHAM BRIDGE, FEBRUARY, 1971—FIVE EMMER GREEN CENTRE FOR THE ELDERLY

There is a great deal of talk today about "the quality of life".

It is good to know that every now and then such talk results in action to improve that quality, especially when it concerns the older members of the community. The Emmer Green Centre for the Elderly is intended to enable the older person to face more positively the problems of growing old. Started in January, by the local Health and Welfare Department, the project is a means of making help and advice available to a group of elderly people who cannot be visited as often as necessary by members of the department. At present meetings take place on the second and fourth Fridays of the month from 2-30 p.m. to 4-30 p.m., at the clinic opposite St. Barnabas' Church, but there is an early prospect of a weekly meeting.

As well as providing companionship the aim is to bring as many services to this group as possible. Health Visitors are preparing a programme of talks and demonstrations on subjects of particular interest to

older men and women. It will include topics concerning nutrition—how to prepare a balanced diet on a very low income; care of the feet and hair. Decriminalisation, source of confusion for all sections of the community, is also in the programme. So also are the services to which the elderly are entitled such as the Home Help service and the Hearing Aid service. It is hoped, in addition, to provide information about Old People's Homes and sex and the elderly.

Eventually a sub-depot for meals-on-wheels could be set up, which would mean that a small local luncheon club could be started. Meanwhile, welfare foods are available at the centre at reduced prices.

Clearly the project is well deserving of support. In fact it will only succeed if the people of Emmer Green and Caversham are prepared to help in any way they can. There is a particular need at present for volunteers to drive people to the centre. The distances involved are short. If you can provide transport or help in any way, or simply want further information, please contact Mrs. Irene Hoggett, Centre Organiser, Emmer Green Clinic.

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ROUND THE ANGLICAN PARISH

Parish boundary changes.

When more than one hundred years ago the parish of Kidmore End was created the boundary with Caversham was drawn across open fields. New building in recent years has meant that many people have found themselves living in houses in the parish of Kidmore End which were only two or three minutes walk from St. Barnabas' Church. Recently the boundaries have been revised, and land that was originally in the parish of Caversham brought back into it again. The principal roads concerned are Highdown Avenue, Highdown Hill Road, Gravel Hill, Crawshaw Drive, Greenleaf Avenue and Rosehill.

Unless residents of those roads are on the electoral roll of another parish, enquiries about baptisms, weddings or funeral arrangements should normally be

made to the priest-in-charge of St. Barnabas, or in his absence to the Rector.

Annual meetings. The dates have been fixed as follows: St. Barnabas, Monday, March 8th; St. Peter's, Tuesday, March 9th; St. Andrew's, Wednesday, March 10th; St. John's, Thursday, March 11th—in each case the meeting is at 8 p.m. in the hall of the district concerned. The annual parochial meeting will be in Balmore Hall on Thursday, March 16th at 7-30 p.m.

Embley Park. The news that the parish holiday is to return to Embley Park in 1971 has been greeted with warm approval from many people who have enjoyed such delightful holidays there in the past. It was in 1965 that the Rev. David Clift took the first party to Embley Park, and it was a great disappointment when it was learnt that the school would not be available in 1970. Holiday makers this

year will find a number of improvements have been made to the buildings. The holiday weeks this year are August 7-14th and 14-21st.

A Few Figures. Figures for baptisms, weddings and communicants in 1970 show practically no change of significance. On Christmas Day there were 1163 communicants in the parish, just four more than last year. Throughout the parish the total acts of communion in the year were 30,509; this was 310 less than in the previous year due to a decline at St. Andrew's, which had its lowest total since 1957; in the other districts the figures were almost identical with those of the previous year. The number of baptisms rose to 91, the highest since 1966 when the same number was recorded.

There were 65 weddings, three more than in 1969 but five less than in 1968. Sixty five people were confirmed, the highest total for five years. It is necessary of course to realise when considering these figures that the population of the parish increases considerably each year.

St. Barnabas' News

Hearts sank on the morning of Saturday, November 28th, when the start of the paperback book sale in St. Martin's precinct prompted a downpour of rain. But the gentlemen of the St. Barnabas Men's Forum were not deterred. Sheltered by the shopfront of the new Milward's premises, which had been offered to them for the sale, they succeeded in selling two thousand books in six hours. This raised just over £56 for the Church of England and Children's Society which was handed over to the Chairman of the St. Benet's House Committee the following Tuesday at a get-together in the 'White Horse'.

SPECIAL EVENTS

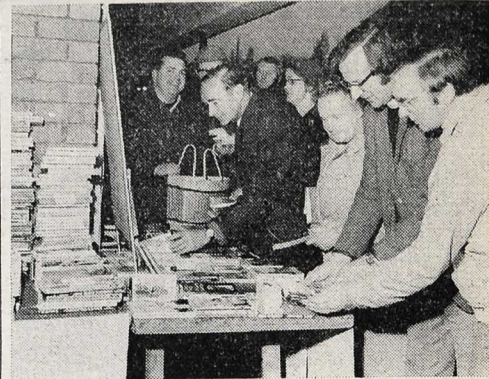
The month of December seems to have brought its full share of special events. On December 6th another Quiet Day was held at Springfield St. Luke's. Silence was kept throughout and the programme included three 45-minute periods of contemplation in Chapel.

PARTIES

On December 9th the ladies of the Mothers' Union entertained twelve patients from Borocourt to a most enjoyable party in the Church Hall. Later, in December the ninety or so children who come to the St. Barnabas Play Groups, enjoyed their Christmas parties. The Emmer Green Primary School held a carol concert in the Church at which modern carols and other, more familiar ones were beautifully sung. One of the Brownie Packs celebrated Christmas by performing a Nativity Play for their parents and the other by entertaining a party of elderly people to tea.

NATIVITY PLAY

The children of the St. Barnabas Sunday Club presented their Nativity Play on Christmas Eve. It was extremely good, reflecting the long hours and hard work that Mrs. Cooper, Miss Ryder, Mrs. Allen and many other mums and helpers had devoted to it. The worship of the Church through the Christmas period was beautifully drawn together by a carol concert given by the Church Choir on Sunday, December 27th, after Evensong.



Watson Adams.

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Some of the many purchasers on November 28th.



Watson Adams.

Nativity Play

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ST. PETER'S NOTES

Two more of St. Peter's sidesmen are shortly leaving Caversham. Mr. and Mrs. Ball who came from Skegness in 1967 are off to Exmouth in March when he retires from the Thames Valley Waterworks. Mr. and Mrs. Watson who came to Caversham in 1969 are once again on the move. Mr. Watson is in the Government Veterinary Service and in future will be based on Tolworth. In the short time that Mr. and Mrs. Ball and Mr. and Mrs. Watson have been in the parish they have made many friends. The Caversham Bridge sends them best wishes for life in their new parishes.

ST. PETER'S NEWS

Treasurer's illness. His many friends were very sorry to hear that Mr. Burton had been compelled, as a result of a heart attack, to spend some weeks in bed over Christmas. The latest news is that he is progressing well and members of the choir in particular look forward to tower at Mapledurham.

his re-appearance again before long.

Feast of the Purification.

Tuesday, February 2nd. The usual corporate Communion for the members of the Mothers' Union will be at 8 p.m. on that day, and refreshments will be served afterwards in the Rectory.

YOUNG RINGERS

On Christmas Eve eight younger members of St. Peter's Band rang for the Children's Toy Service. It seemed appropriate that as this was a service for children the ringing should be done by young people, all of them under the age of twenty and some of them not yet in their teens. Older members came to the Tower to ring for the Midnight Eucharist and then a mixture of young and old rang on Christmas morning for the Parish Communion. On the Sunday night before Christmas a quarter peal was rung before Evensong. The New Year was of course rung in, and the following night a visit was paid to the

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ST. JOHN'S NEWS

BEING PREPARED FOR THE FUTURE

For the first time at St. John's the Scouts and Guides joined forces and enjoyed a Christmas party together in St. John's Hall. Mr. J. Houghton, an admirable M.C. arranged a programme of games ensuring that the evening got off to a good start. But entertainment was not the only aim of the evening. The broader purpose was to interest parents and friends in Scout and Guide activities, and it was good to see so many parents present. A short film about scouting was shown by Mr. Freddie Knight, a former leader at St. John's. It included shots of a cooking competition, held locally, in which some of St. John's boys took part. Both Mr. W. J. Hulse and Mrs. J. Turner, the Scout and Guide leaders, in welcoming parents, explained how much they are looking to them for support in the future. There is a particular need for people with practical skills who could spare some time to teach them. Mr. Hulse also announced that a Parents' Association for the Scouts will be formed in the near future. Obviously this can only succeed if parents take an interest.

SCOUTS AND GUIDES

Helping to make sure that the evening succeeded in enabling everyone to get to know each other, were the priest-in-charge and Mr. C. G. G. Fowler, who is not only a member of St. John's Church, but chairman of the Reading Scout Association. It is hoped that the New Year will bring Scouts and Guides together on other occasions.

OUTING TO OXFORD

Christmas was a little different at St. John's as far as the children were concerned. This time, instead of having a party they enjoyed an outing to Oxford to see "The Owl and the Pussycat."

THE WOMEN'S FELLOWSHIP

For a number of years now Mrs. P. Mabere has worked hard at running the Women's Fellowship. But despite her efforts and those of her friends, it seems fairly clear that the fellowship no longer meets the need there once was. For this reason the fellowship has been discontinued, and the thanks of many go to Mrs. Mabere for the work she has done.

There is no need to be pessimistic because of this action. Needs change and the church must change to meet new ones.

The Mothers' Union and the Wednesday Group are still very active, but there is nothing fixed or final about the way the church organises its life. It may well be that the future lies with the small group meeting with fellow Christians and neighbours in the comfort of the home. This coming Lent would be a good time to really get down to strengthening the life of the church through the house group. As a preliminary to this, during February, a group will be meeting at St. John's House, to study the basis of Christian morality.

Anybody will be welcome.

EVENSONG

Since 1969, for good reasons, there has not been a regular evening service on a Sunday. The pattern of life seemed to be such that people preferred to worship at the 9-15 Family Eucharist and not to come to church in the evening as well. Now, however, after this considerable lapse, there is a desire to have Evensong once again. The District Committee has therefore agreed that as an experiment there should be Evensong at St. John's on the first Sunday of each month at 6-30 p.m.

CAVERSHAM PARK

HALF-HOUR FAMILY SERVICE

Despite the poor weather at the beginning of January a start was made with the weekly Family Service held at 11-15 a.m. at Caversham Park Primary School.

The school is within easy walking distance for the families living at the top and in the middle of the village, though it probably means a short journey by car for those living at the Henley Rd. end.

The Rev. John Crowe and a small ecumenical group plan these services, and about once a month they are conducted by either Mr. David Parsons or his wife, Myra. Both are Methodist lay-preachers.

One present need is to find some more pianists willing to accompany the hymns and the new choruses and songs we are beginning to learn. The hope is to have three or four taking turns to do this. If anyone is interested in helping or if any guitarists or recorder players would like to be involved in helping us in this way, please write they contact John Crowe (2 Blackwater Close, Reading RG7 5JZ).

HOUSE COMMUNIONS

As a chance for a time of quiet reflection at the end of a busy day at work—the monthly evening house communion appears to be meeting a real need. This is held at 2 Blackwater Close on the first Wednesday of each month at 8-30 p.m. The next evening communion will be on Wednesday, February 3rd.

The morning house communion will be held as usual.

Caversham Heights Methodist Church

CAROL SERVICE

The usual Sunday evening service was suspended at Caversham Heights Methodist Church on December 20th as it was the week to attend the Anglican Evening Service—but a family carol service was held at 4 o'clock. The church was crowded with parents and children of all ages, the children bringing gifts for the large Christmas tree, which were later taken to Boro Court Hospital. In addition to the congregational carols, others were sung by the Primary and Junior departments of the Sunday School and by the Rev. Terence Harris, who conducted the service.

Caversham Heights Methodist Church decided in the Autumn that they would make an extra effort in support of causes other than their own, and this took the form of a Christmas M'aidéz which took place on Saturday 28th November.

At the opening ceremony, which was graciously enacted by Mrs. L. Calvert, a member of the church for many years, the Sunday School children sang "Creation Jazz" by Gwyn Arch. The conductor was Diana Bean, and the accompanists Denis Tutty, piano and Robin Allies, percussion. The work, which had its first performance at the Sunday School Anniversary in June, was obviously enjoyed by singers and audience alike, and great credit is due to all concerned for an excellent rendering.

After the opening the various stalls in the Church Hall were well patronised by the members and numerous visitors with the result that £100 was raised for the Methodist Homes for the aged. £50 for the Methodist Relief Fund, and £50 for the Westminster Pastoral Foundation.

At Gosbrook Road Methodist Church on Thursday, 18th February, at 7-30 p.m. the speaker will be the Reverend John H. Stephens, Circuit Home Mission Secretary. On Sunday, 21st February the Home Mission Service at 11 a.m. will be conducted by Mr. John S. Marsh M.A. and in the evening at 6-30 p.m. the monthly family Film Service will include the showing of the film: "It's Marvellous and It's Real". These Film Services are sponsored by the Methodist Home Mission Department who pay for the films and the equipment which is used.

HOME MISSIONS ANNIVERSARY IN METHODIST CHURCHES

Take this opportunity to learn more of the work of the Methodist Home Mission Department. In February we put the spot-light on the work of the Home Mission Department of the Methodist Church. At Caversham Heights Methodist Church on Tuesday, 23rd February at 8 p.m. we have a visit from the Reverend Norwyn E. Denny B.D. from Nottingham. He is responsible for the work amongst a large immigrant population. On Sunday, 28th February at 11 a.m. the visiting preacher will be one of the secretaries of the Department, the Reverend H. Sinclair Walker. In the evening at 6-30 p.m. the service will be conducted by the Reading Circuit Home Mission Secretary, the Reverend John S. Stephens.

These are designed as a means of involving children of pre-school age in corporate worship with their mothers and fathers (if they are at home during the week). 10-30 a.m. at 6 Devon Drive—Wednesday, February 10th; 10-30 a.m. at 1 Mallory Ave.—Wednesday, February 24th (Ash Wednesday).

COMMUNITY CAROL SERVICE

3 p.m.—Sunday, December 20th saw some 60 or 70 adults and a large number of children at the first Community Carol Service to be held at the new Caversham Park Primary School.

The service was considerably enriched by the recorder playing of a group of children from Micklands County Primary School who not only played with great skill and ease but also gave a lead in the singing of the carols. The pianist, who had volunteered to play for the service had unfortunately been taken ill just before the service, and Mrs. Bacon, who had come to accompany the recorder players, nobly stepped into the breach and played magnificently.

Mapledurham

SCHOOL CHRISTMAS

At the end of last term, the school produced a Nativity Play (or was it a Carol Service?). One afternoon the children, all dressed in their parts and equipped with musical instruments, went to Blagrove Farm House to share it with the old people there. There was not room to act, they had to pack in like sardines into the living room floor, but despite the difficulties sang very well and were much appreciated. A little later, they did the same for the Jubilee Club and so provided them with a carol service, and finally they were joined by their parents and friends at school. It was a treat to see them enjoying it so much, and to listen to the largely spontaneous conversation between the different characters, which was free and liable to change each time they did it.

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WEDDING AT HOME PASSPORT PHOTOGRAPHS

CAVERSHAM BRIDGE, FEBRUARY, 1971—SEVEN SUNDAY SCHOOLS COMBINE FOR CHRISTMAS TOY SERVICE

On December 13th in the Caversham Methodist Schoolroom the Sunday Schools of St. John's and Caversham Methodist Church combined for their Christmas Service. The children brought their toys which were received by Mr. Granger of the Berkshire County Council Children's Department. Mr. Granger thanked the children and said that the gifts would go to needy children in Berkshire. A Nativity was then presented by children from both Sunday Schools. It was given in the form of shadow graphs, readings and carols. A collection was taken in aid of the National Children's Home and £9 5. 6. was raised. The afternoon was a very successful and happy one, the hall being packed to capacity.

The weekday meeting of the Overseas Missions was held at Gosbrook Road on November 26th, the speaker being the Reverend J. H. Wallace, who spoke on the time he spent in Sierra Leone. He gave a very enlightening talk with slides, which gave everyone a good look at the work that is being done by the Methodist ministers abroad. The Reverend T. R. Harris thanked Miss J. Batchelor for all the work that she had done as Overseas Missions secretary. A collection was taken in aid of Overseas Missions.

The annual Carol Service was held on December 15th. The afternoon was a very enjoyable one with everyone taking part, including the Reverend T. R. Harris and the very young children. The afternoon ended by everyone enjoying a Christmas tea so admirably prepared by Mrs. Curling.

FILM SERVICE

Caversham Methodist Church held a Christmas Film Service on December 20th. The congregation sang carols and watched a film called "The Birth" with commentary by Malcolm Muggeridge taken when he visited the Holy Land. The service was followed by an informal gathering when tea and hot mince pies were served.

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November 22nd.	September 26th.
Paul Bryant.	John Rowe and Susan Purvey.
Spencer Chaplin.	October 17th.
	David Noble and Susan Downes
St. Andrew's.	St. Barnabas.
October 11th.	October 10th.
Joanne Page	Clive Westgate and Sharmad Dibden.
Nicola Burt	Peter Capon and Anita Clark.
Trevor Budd	
October 18th.	
Paul Kippax	
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Samantha Colyer	
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November 1st.	
Joanne Wyndham	
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Douglas Smith	
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ROUND THE CLUBS

Mapledurham W.I.

The President, Mrs. Lacey, was in the chair at the December meeting at Trench Green, and the Christmas party was also held. Mrs. Deacon made and decorated the Christmas cake. Miss Lois Hibbard gave a very amusing talk on "Undies through the ages" with some of the members acting as models. Christmas Carols were sung after tea and the meeting ended with Auld Lang Syne being sung.

Blagrove W.I.

The 8th combined birthday and Christmas Party was held in the Memorial Hall, Woodcote Road. The president welcomed guests from other Institutes and members from the local Meals on Wheels Service.

After presenting the birthday posies Mrs. Wright introduced Mr. John Barlow from the Magic Circle who gave an enjoyable programme of "Magical Entertainment." The birthday cake was made by Mrs. Wright and iced by Mrs. Green. Mrs. Enfield, a member for over fifty years, cut the cake. The Handicraft and Produce Stall did brisk business and made a profit of over £20. Mrs. Waite won the competition for a Christmas Table Decoration. Mrs. Messent was second and Miss Reynolds third.

Caversham Afternoon

Townswomen's Guild.

As the appointed speaker was unable to attend due to difficulties caused by the power dispute, the members of the Caversham Afternoon Guild enjoyed an impromptu programme given by the Emmer Green Lady Singers. With Mrs. E. Goodworth at the piano, Mrs. D. Eccleston led the singers in a selection of lively folk songs. Members then took part in a General Knowledge Quiz and the meeting was brought to a seasonal close with carol singing.

Emmer Green

Townswomen's Guild.

The Guild had an unusual start to the meeting in December. Owing to a cut in electricity, the business was conducted by candle light. Fortunately, the lights came on for an entertainment by the Drama Group, which gave a lively set of poetry readings and sketches. This was followed by songs from the Emmer Green Singers.

It was agreed that the Bazaar held on the 28th November had been a great success.

SAFE IN THEIR HANDS

No family should be without one—a baby-sitter that is. All parents need, from time to time to be able to enjoy an evening out secure in the knowledge that their children are in safe hands.

But no group of parents needs this occasional release more than those who have a mentally handicapped child, or older person, in the family. Fortunately, however, thanks to Mrs. Chrys Browne, a teacher of mentally handicapped children in Reading, there is now a "baby-sitting" service available to all parents who have a mentally handicapped member of the family, young or old. Backed by the Reading Society for Mentally Handicapped Children, Mrs. Browne and her husband have gathered together a group of young people who are willing to give up their time to provide this service. They can be recommended not only for their enthusiasm but also for their experience, gained through working with the mentally handicapped at the Thursday Club in Reading, or through teaching or by having brothers or sisters who are handicapped in this way.

KNOWN

Sitters go out in pairs, an experienced person with one who may be less so. Whenever possible the couple visits the home before sitting so that they know, and are known by, the child or adult, who will be in their care. The scheme is run on a diary appointment system; ten days' notice is usually required.

Mrs. Browne stresses that the scheme is here to be used. No parents should feel that they are putting her volunteers to too much trouble, or that it is impossible for them to leave their dependants in somebody else's care. Nor should the scheme be used only on special occasions. A visit to see friends or an evening at the cinema is more than a good reason for using it. If you know any family with a mentally handicapped child or adult let them know that they can be helped in this way.

Mrs. Browne can be contacted during school term at Reading 82887 between 9 a.m. and 10 a.m. or at her home address, 18 Tebbury Court, Prospect Street, Reading.

OBITUARY

Many were sad to hear the news of the death of Rose Harriet Angliss who died in Peppard Hospital on 11th December. It was a year ago that she had a second stroke which meant that she had to go to hospital.

She was a member of the Methodist Church and attended regularly at the chapel in Gosbrook Road. Her faith and life were an inspiration to all who knew her. During her long illness the people who visited her were always impressed by her courage and Christian convictions. She had acquired the art of leaving one richer after sharing her company. She gave of herself in everything she did.

At the Funeral Service the Minister spoke of her deep devotion and said that she had been a "mother figure" in the church. She cared deeply for people and gave generously to all departments of the church. For a short time she was secretary of the Women's Meeting. The Minister quoted a text from Mark 14 verse 8: "She has done what she could." This sums up her life and we have been set a truly great Christian example through her. May God give us grace to follow her examples and above all the example of her Saviour and Lord whom she sought to serve all the days of her life.

February 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.
6-30 p.m. Evensong (1st Sunday).

St. Andrew's

8-00 a.m. Holy Communion.
9-15 a.m. FAMILY EUCHARIST.
11-15 a.m. Holy Communion.
6-30 p.m. Evensong

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

St. Margaret's, Mapledurham

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

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6-30 p.m. Evening Service

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BRUTALITY IN BRAZIL

Seven Dominican Friars who have been imprisoned in Sao Paola since 1969 recently smuggled a document out of prison. Here are some of the things that it says:

THE PRESENT REALITY OF BRAZIL

We live in a country where 125 of every 1,000 children born die before the age of one: in the Northern Rio Grande province, the number is 525, more than half. The majority of the population suffers from endemic diseases of malnutrition; two-thirds go hungry. Half are illiterate; education is still for the privileged classes: of every thousand children who start primary school, only one reaches university; many do not reach secondary level. The peasant lives in poverty and slavery: totally dependent on the landowners, he is exploited from birth to death. His wage is barely half the average for his region, and he is permanently in debt. Any attempt at revolt is harshly punished—even with death—either by the landowner and his henchmen, or by the so-called 'forces of law and order', who inevitably side with the landowner.

For the workers, life is not much different: they too depend upon their employers for a wage kept down to a level barely sufficient to support a single person, the buying power of which is continually decreasing, whatever figures about 'impressive economic development of the country' may claim. This without counting unemployment, which leaves him in direst poverty. He has no right to protest, and no right to strike. And the middle class is sinking continually towards the level of the proletariat . . .

Institutionalised violence, already responsible for the deaths of thousands every year from hunger and disease, does not hesitate to turn itself into armed violence when it fears its interests might be threatened. The first signs of a change that endangered the privileges of the ruling classes produced armed forces in the streets. A military dictatorship was set up to preserve the status quo, to prevent any sort of change that might have been

favourable to the workers, since this would have meant the fall of the ruling class. The representative measures that followed, whether economic (freezing of wages), or judicial (imprisonment, torture), bore most heavily on the working classes. Institutionalised violence now has arms at its service, and the ruling classes continue to oppress the people, now through military tactics.

Opposition to the government is non-existent. Those who try to oppose are immediately imprisoned, then tortured; many have died. There is no freedom of expression, of assembly, of public demonstration . . . There is no freedom of the Press. . .

People are afraid to say what they think, because to do so can mean prison, torture, death. Torture has become a normal means of government; generals and ministers know of its existence, want it to continue and justify it. Women are raped by their torturers; children are given electric shocks—many are permanently maimed. . .

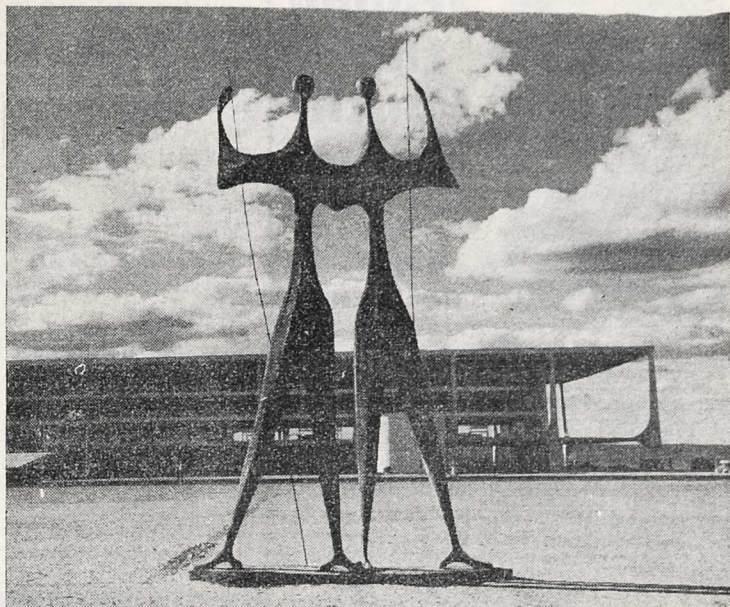
No one can trust anyone else. There are spies everywhere, even within families, and this is encouraged by the government. The number of political prisoners in Sao Paulo has increased tenfold since September last year. . .

Christians are persecuted—laymen, religious, bishops even, are victims of repression; many are in prison. Priests and bishops have their correspondence censored, their sermons taped, their meetings spied on. Truth can no longer be spoken: the faithful have been forbidden to hear it. The Gospel has become subversive: catechisms have been censored by the government, priests are forbidden to say mass in prison, the religious are prevented from renewing their vows and theological books are censored by the military courts. . .

TORTURE OF A PRIEST

One Dominican—Father Tito de Alencar Lima O.P.—suffered so badly under torture that in the end he attempted suicide with the lid of a sardine tin. Here is a short extract from his own account:

"The questioning began again, in order to make me confess my share in the attacks: electric shocks, kicks in the genital organs and in the stomach were repeated. I was beaten with small planks of wood, cigarette butts were snuffed out on my body. For five hours I was subjected to this dog treatment. Finally they had me walk the 'Polish corridor' (a torture consisting in having the prisoner pass between a double file of soldiers who are beating him all the while until he falls unconscious). I was assured that this was just a sample of what would happen to the Dominicans. . . ."



BRAZIL The Country of Contrasts

Photo top—the ultra modern Palace of Justice. Below—a typical peasant's home.

Continuing the Chris Brodan column exposing the horror and torture existing today

THE CHURCH IN THE WORLD

Jesus Christ came to make salvation a reality, and his whole life, including his death and resurrection, was a witness of love. The mission of the Church is to continue this living witness of love. . . . It cannot exist on the fringe of the world; it is in the world and has to be constantly presented to the world, since it is there that its mission lies, as light to the world, salt of the earth, the leaven in the dough. . . .

The Christian is seen in his love for his fellow men, seeing his brother Jesus in the face of each, and particularly in the poor and the oppressed. . . . The Church cannot remain aloof from the injustices that mankind is suffering today. . . .

In the old days, almsgiving was thought to discharge the Christian's duty to mankind, and this was the chief form charity took. With it went a feeling that poverty was part of the natural order of things. Today we know that the roots of poverty are not natural, and almsgiving, which fails to attack the roots, is a mere palliative. Poverty is conditioned by particular socio-economic and political systems and structures, and charity cannot blink this fact. Today Christian charity will be seen in attempts to change these systems and structures. . . .

The task of the Christian is to make the spirit of the Gospel penetrate the structures of the world, so as to create conditions in which men can develop as complete beings and live in justice, freedom and love. To do this he must be aware of the conditions in which men actually do live. He cannot be faithful to the Prince of Peace by ignoring the institutionalisation of violence all around him. He cannot witness to the freedom of the children of God by forgetting the oppression under which so many of his brothers live. He cannot follow him who came to give witness to the Truth by turning a blind eye to the establishment of the Lie. In short, he cannot follow Jesus Christ without loving his fellow men as Christ loved them.

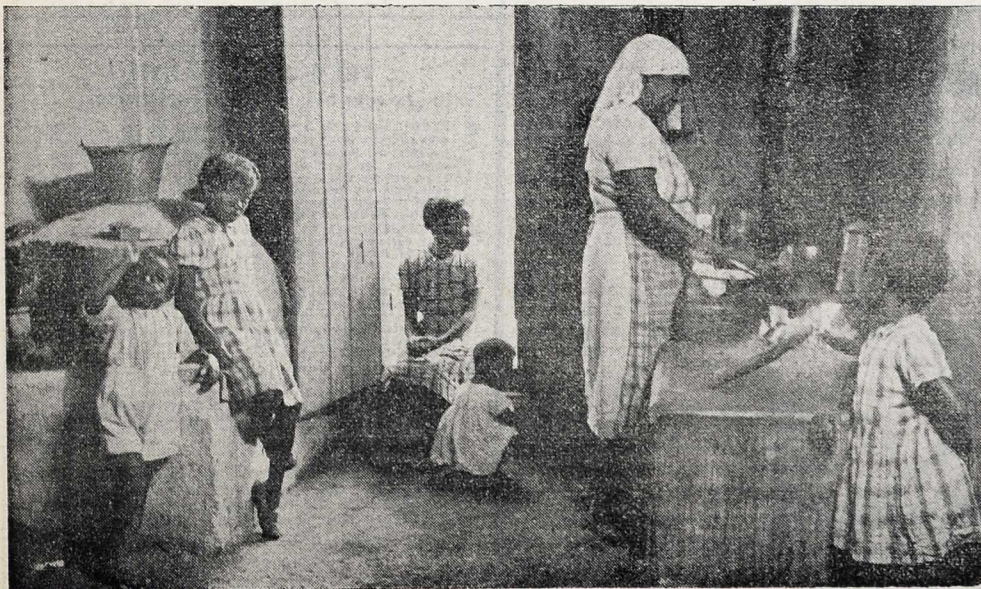
THE PRIEST

Chosen to serve God, the priest is more than others ordered to the service of men. His life no longer belongs to him, but he is the servant of Jesus Christ, the servant of man. If he forgets the suffering of his fellows, he forgets Christ, he ceases to be his representative. Full consciousness of his mission as shepherd requires him to be ready, if needs be, to lay down his life for his flock.

THE CHRISTIAN RESPONSE

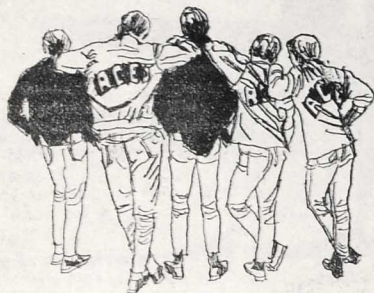
The present Brazilian government acts in defiance of every single tenet of Christian social teaching. There is no freedom and no justice. For Christians, the time has come to speak out and, even more, to act. . . .

We cannot accept the present situation, because to do so would be to accept being less than human, and the government has left no peaceful way to change open. The only way a violent dictatorship has left to us is the way of revolution. This is the rightful self-defence of a people desperate under oppression—the right to fight for its life. . . .





look around the youth scene with DAVID COLLYER



A student handed me a leaflet as I entered a bank—the leaflet indicated that the bank had interests in countries which practised apartheid. The manager inside deplored “drop outs” on his door step, and recommended the termination of the young man’s grant. “We only seem interested in granting money to drop-outs and revolutionaries” he said—“they always want changes of some sort or other!”

The treasurer of a local chapter of Hells Angels was reported to be looking after £300 and when I discussed the risk in this he said none of the Angels would touch a penny. “but you can’t trust banks—they’re always getting done”. But in inno-

cence I said, “Many of your chapter have criminal records, including theft, surely you have to hide the money. “No” he said “I know those who belong and they know us, its ‘them’ (meaning the general public) you can’t trust.

A friend of mine is working with skin heads, we were all discussing the problem of football violence and admission to public places with her group. The skins deplored the fact that they couldn’t really afford to “belong” to their local clubs—but they said ‘we know we ‘belong’ to the boys on Saturday when the ‘law’ move us on, fleece us and split us up. You know who your mates are then and its not

the other land he mentioned (the team name) supporters—they want us out too!”

The three experiences were all remarkably dissimilar in many ways but the root of the behaviour was a deep seated desire to belong. The student wanted to change the thoughtlessness of the community and he was certainly not opting out—nor was he a drop-out. He wanted to belong to a world society based on principles of equality—he used his ‘aggression’ energy and time of which he had plenty in adolescence to challenge us.

The Hells Angel treasurer “belonged”. He had a uniform, an organisation and a system of trust which did not include you and I. We had somehow failed to communicate across his superficial barrier of unconventional dress. Yet he wanted

a sense of identity, he would have preferred our trust and the use of our banks. He had to settle for what he could get with all its extremes and its inexperienced leadership. He couldn’t help the process of adolescence any more than the student—but we might at least accept its existence by now and let the young really “belong” to the community.

The skinhead would have preferred to have been accepted as a bona fide football supporter—but he had to settle for what he could get from his subculture. None of us seem to be listening to what ‘they’ are actually saying and we prefer to report and discuss a natural process as if it were a disease.

We add to the problem of the young by taking their “alternatives to belonging” seriously as if they were challenges to society rather than appeals for acceptance. We could more warmly accept what we create and ask whether scandalous exposures which endorse and encourage the alternatives should be allowed to be printed and screened at all.



A “protester” being removed from a Leeds—West Ham match at Upton Park, London.

Book Review

Separate Horizons: definitive survey of the Single handed Transatlantic Race. Stephen Pakenham. Nautical Publishing Company. Price: £2.25.



In 1968 the Revd. Stephen Pakenham, formerly a naval officer and later a curate in Handsworth, Birmingham, successfully competed in the Atlantic Race. His account lives up to its claim to be a definitive survey.

Week-end sailors suspect that naval types tend to regard them in terms of Sea

Law, either as “Acts of God” or as “The Queen’s Enemies”. They should not be put off the book by that belief. They and the general reader will enjoy it, both as an account of a race and as a record of human endeavour.

The early part of the account is a little confusing. Names of competitors and of their thirty-five boats could have been more consistently linked. This draw-



Stephen Pakenham

back disappears as the boats get strung out across the ocean, and as a violent and persistent gale in the North Atlantic takes over the story. This perhaps is used deliberately. The gale, the competitors reactions to it and their varying fortunes in it, give unity and coherence to the main part of the narrative.

The book is well illustrated and very adequately supplied with charts, tracks and logbook analyses. The amateur sailor will appreciate these. What is more, even the general reader endowed with a touch of determination can get from them enlightenment and enjoyment.

The book makes a good present, either to yourself or to your sailing friends.

KENNETH FIELDING.

THE WORLD WITHIN US

A PSYCHIATRIST WRITES ON

Sex and Super Markets



At the time of writing there is considerable public discussion about sex. Apparently places called ‘sex super-markets’ have opened in London, and there is the threat, or the promise, of similar establishments in the provinces. Listening to the arguments, and reading the letters to the papers, it is clear that this is an issue that has concerned people deeply. They are split into two camps—those strongly against, and those for. Unfortunately the heat of the argument has deprived some people, and perhaps I am one of them, of their normal considered approach to problems. Prejudice takes over, and perhaps to overcome this it is worth taking a cool look at what is involved.

The first point to be considered is that the sexual instinct is part of every one of us. For the child it is a matter for curiosity and enquiry—for the adult it can be an expression of a loving relationship between two people. It is as important as the air we breathe or the food we eat. Unfortunately society has tended to suggest that while breathing and eating are good, sex is somehow ‘naughty’. The healthy enquiry of children is still too often embarrassingly silenced. It is not surprising then that at school most of us came across mild pornography. Our reaction was probably the same. Burning curiosity tinged to a greater or lesser degree with guilt. That some mixture of curiosity and guilt follows us into adult life, and bothers many people when they have to discuss sex.

The second point is that for some the early conflicts never resolve, and the adult is left with disturbed feelings. He or she is an outcast, even if they appear normal on the surface. Only the individual knows the torments and agonies which plague him. Even walking down the street or reading the newspaper become battle-grounds between the interest and the guilt.

It is this second group of people who, I am afraid, will be even more cut off if we are too vehement in our objection to the sex-supermarkets. They will feel the Church is not the place for them—their guilt is too great for them to be accepted. So what should we do about these shops? If they are to open we would probably allow it to happen without too much condemnation, even if they sell pornography, for there is little evidence that it can do much harm. I like to think that the Christian Church has more to offer than condemnation. I have a vision of the shop next door, rented with large signs in the window, ‘God loves you—Christ died for you—even though you have sexual conflicts and anxieties’. Inside the shop would be experts to help, accept, and advise. It would be a shop giving away peace of mind. If we overcame our embarrassment a good many of us might find ourselves going into such a shop sometime in our lives. But that is just a vision!

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by
Reg Moore

One of the truest amateur sports in a highly professional age is archery. The sport still retains a merry mystique and spontaneity lingering from Robin Hood days under the greenwood tree.

There are more than ten thousand archers in Britain in this growing minority sport. The bow and arrow, as a weapon of war, once reigned supreme. England's bowmen were noted for their skill and the battles of Agincourt and Poitiers made them a law apart.

As one of the oldest fighting weapons, the bow and arrow was used in Paleolithic times and cave drawings have depicted rules of stance that twentieth century bowmen would like to emulate.



The father of modern archery was Roger Ascham, who formulated the rules during Elizabeth I's reign. He used the sturdy English longbow made from the yew tree. It measured nearly seven foot and sent deadly arrows from anything up to three feet to their mark.

After the weapon of war lost influence, archery developed as a sporting pastime. In Victorian times it became fashionable for gents and ladies to indulge on stately lawns in the gentle art of bowmanship. The etiquette of archery was born and has lasted until the present day.

There are three forms of modern archery. Target archery is the common form for competing archers from distances up to 100 yards. Flight archery is a test of distance and accuracy. Field archery is that involving mocked-up animals as targets in rough country.

There is a Grand National Archery Society in Britain formed from seven regional associations and heading the county representatives. Formed in 1952, members meet regularly to fix tournaments and revise any standards relating to the rules.

The highest rank for club archers in the country is that of Master Bowman. Archers have to shoot high scores in four open tournaments to reach this exalted position. Men and women compete regularly in open competitions and some women have more than held their own with skilful shooting.

In 1967, Ian Dixon from Wimbourne, was runner-up to the American world champion archer, Ray Rogers. Pauline Edwards from Leeds University came second in Europe the following year and pinpoint craftsmen like Roy Matthews have won tournaments all over the world.

The biennial world championships are being staged in Britain in 1971, when the merry men from the land of the greenwood tree should once again be quite a force to be reckoned with.

GOOD FOR A LAUGH



LOOKING IN WITH ERIC LAWSON

A LIVELY LOOK AT
THE TV SCENE

Hello!
Hello!
Hello!
What's
all this
'ere?



In the nineteen-twenties and thirties, the heyday of the fictional whodunit, the fight against the ungodly was firmly in the hands of the insouciant, well-heeled amateur. The professional policeman was a thick-headed oaf who came in at the tradesmen's entrance.

Tastes change, and BBC-TV now has three regular weekly series which show policemen defying statistics with a firm grip on the crime situation.

On Mondays and Tuesdays the two-part *Z-Cars* series has the constabulary in the claustrophobic confines of patrolcar Z-Victor-One or nosing in the station canteen between encounters with the criminal. The story line is usually pretty trite and interest stems largely from the clash of personalities within the Force.

Not unnaturally, the two-man patrolcar team get on each other's wick from time to time, while Det. Sgt. Stone, admirably played by weight-watcher John Slater, and Sgt. Bert Lynch—actor James Ellis—are engaged in a running love-hate feud with handsome Inspector Goss, who carries the can for the whole outfit, and is only answerable to some rarely seen Superintendent "upstairs". The tension and the frustrations underline the fact that a policeman's job is to enforce laws which other people make—their's not to reason why.

On Wednesdays we are promoted to Regional Crime Squad in *Softly, Softly*, with the inimitable Barlow, the cop you love to hate. A marvellous character, developed superbly by Stratford Johns into a ruthless professional, sparing neither himself nor his men in the fight against

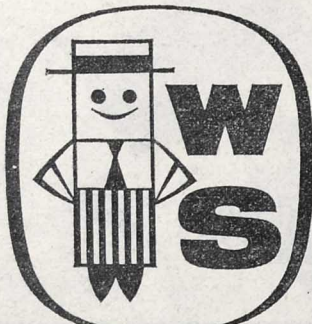


crime. He pulls rank on his deputy, Supt. John Watt, a likeable character who helps to set off the iron in Barlow. There are no softies in *Softly, Softly*. The scope of the stories is wider than in *Z Cars* and covers almost any crime except a too juicy murder which might involve calling in the Yard and so taking the job out of Barlow's hands.

Saturday means a spell of duty for dear old George Dixon, Station Sergeant down at Dock Green. It is a comfortable, homely series; a "Coronation Street" among crime. He pulls rank on his deputy, Supt. John Watt, a likeable character who helps to set off the iron in Barlow. There are no softies in *Softly, Softly*. The scope of the stories is wider than in *Z Cars* and covers almost any crime except a too juicy murder which might involve calling in the Yard and so taking the job out of Barlow's hands.



Ruthless Barlow—alias Stratford Johns



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