



JUNE 1971

CAVERSHAM BRIDGE

4p

NATIONAL COMPASS, JUNE, 1971—ONE

Buying a dishwasher?
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pity the poor parent



**Chris Brodan
calling**

Most parents care deeply about the welfare of their children. That's really the basis of most of the generation gap problem.

"Now Mary, you make sure you're in by 10.30".

"But Mum it's an all-night party—they'll laugh if I leave that early".

"Never mind that—I'm not having you on one of these late-night buses with all those drunks".

"I'll be all right"

The argument develops. Mary sweeps out in a huff. Communication breaks down, and Mum remembers her own youth and how there was no possibility of an argument when her mother told her to be in by 9.0.

Drawbacks

The trouble is that the modern parent is caught in a trap.

Mums and Dads today see the drawbacks to the old authoritarian approach. They remember how humiliating it was to be treated like a small child when you were in your middle teens. They want their children to have more freedom than they knew when they were young. The last thing they want is to have to fall back on the old stand-by of "Do this because I say so". Yet in spite of the freedom they offer the younger generation needs more. Times have changed yet again. What Mum and Dad think of as being liberal and reasonable their children think of as being cramping and old-fashioned.

A great deal of time, trouble and sympathy is spent on the younger generation today. They are coddled, considered and catered for in a way that is unique to Western civilisation, and only then in the last 25 years. They are given the right to be moody, rebellious and critical. Their opinion carries a great deal of influence. Their pockets and purses are comparatively well-lined, and they don't on the whole give a damn for tradition.

No wonder that their elders sometimes react strongly against such a privileged position. I must confess that I'm tempted to do so—but jealousy is a poor starting-point for criticism, and if I'm honest I wouldn't want to go back to the old days even if that were possible.

Demanding

What I would like to do is to switch off some of the spot-lights that are permanently focused on the teen scene and switch their glare to other sections of society that need our sympathy and consideration. Not the ones that are already pretty well illuminated, but the ones that people are so used to having around that they get ignored. I would like to light up the parent problem in its own right. I want people to understand that the role of a parent is more difficult and demanding today than at any previous time in history. I should like Mums and Dads to be newsworthy and their opinions respected as well as those of their teenage children.

I should like to see them off the defensive—with a new confidence that teenagers do need their guidance and help. I should like to see teenagers offer the same respect for their parents' opinions as their parents offer them—not more, but the same. I want a levelling up. I want to stop the pendulum swinging too far in the direction of youth.

I should like to run a Pity the Poor Parent campaign. Are there any supporters?

BEYOND WORDS

A SERIES OF PICTURES THAT SPEAK FOR THEMSELVES



CHURCH IN ACTION!



Where the Church is the focus
of the local community

The St. John's Church Centre at North Woolwich, London Borough of Newham was consecrated in October 1968. Situated on an island in the dockland of East London, bounded by the Thames and the Royal Group of Docks, the aim has been to provide a modern centre for what was seen to be a natural community area.

The Parish Church is de-

signed for Series Two liturgical trends and the architecture blends with the surrounding estate of the local authority.

PUBLIC NOTICES

There are two main public services, both Series Two Communion, on Sunday at 11 a.m. and Wednesday evening at 8 p.m. The Church presence in the area

is publicised by the monthly distribution to every home (some 2,000) of the church paper "The Free Ferry".

The Centre is administered on a membership basis, the 1971 membership being 900. Some 1,000 attendances are recorded each week in 34 sessions ranging from a pensioners' lunch club to play-time for the under 5's. An extensive holiday play scheme for school children on holiday is organised each August, so the annual closure of the Centre is in May-June each year.

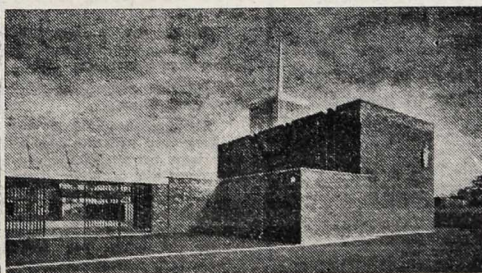
There are some 40 voluntary helpers in the Centre, in addition to a full time caretaker, cleaners and instructors. One aspect of importance in the growth of the Centre is the genuine partnership with the Local Authority, whose agencies in social and youth services

have been so wonderfully helpful in all parts of the work.

The centre programme is always changing and adaptability of staff, buildings and time are seen to be essential if the work is to be seen as meeting needs which arise locally. There is no apology for the way in which St. John's serves the community as a "Church" Centre. We believe that we are showing how the Church (given the buildings and the equipment) can make a real and unique contribution to the life of people in community today.

MODERN TERMS

The unchanging Christian Gospel is being proclaimed in modern terms and those who are working for Christ in our Parish have the joy of seeing people respond to that message of love and service.



D/EX 1758/2/6

Two Letters on 'DIVORCE' ...

Dear Sir,

I find the tone and content of the article headed "An Open Letter to the Bishop of Woolwich" on page 2 of the April edition of "National Compass" quite nauseating. So often apparently Christian papers join in the easy and often ill-founded condemnation of the Church of England in general, and the clergy and bishops in particular. The object of the article in question seems to be to whip up sympathy for the divorced and remarried woman, and rejection of the Church.

I have been ordained for 35 years and have served under many bishops, and have never met one who has permanently barred such per-

sons from Communion. Indeed they have all shown great concern that people in this situation should be helped in every possible way and welcomed to Communion. They often ask for a period of waiting, really I suppose as an act of penitence for past failure of love, but it is never more than a matter of months.

If it is really true that the woman of whom the article speaks has been barred from Communion permanently by a bishop, then I would suggest she ask for an interview with the Archbishop of Canterbury without delay. I am confident that she would come from such an interview with a somewhat different view of the Church.

REV. S. H. CHASE,
M.C., M.A.
WORCESTER

Dear Sir,

After reading Mia Geikie's letter to the Bishop of Woolwich, I would like to reply.

My husband is a Vicar in the Church of England and therefore cannot of course re-marry divorced couples. Whether he should be able to or not is not the question I want to deal with here.

Mrs. Geikie's subsequent experience in being refused Communion seems to me to have been a bitter and unpleasant one, but in my experience extremely rare.

In our Church, many divorced people come to the Communion rail. Unless the

circumstances seem to warrant it, the Bishop is not even consulted about it. A dear friend of mine has recently obtained a divorce. She came to Communion every Sunday until the divorce was granted. The next Sunday, she appeared as usual, unaware of the Church's rules. No-one would dream of enlightening her, except to assure her that it is quite alright.

Divorced women, in churches in which my husband has been Vicar, have been admitted as full members of the Mothers' Union and even served as committee members. Usually, other members have been unaware of their position, and as telling them would serve no useful purpose, they have not been told.

I realise that all these actions are, strictly speaking, against the rules, but charity is always the over-riding consideration whenever there is any doubt.

Perhaps Mrs. Geikie may try again, and have a happier experience. I do hope she may, as there are many vicars and bishops who would be humbler and kinder than the ones with whom she has had dealings.

VICAR'S WIFE,
WIGAN

Brutality in Brazil — another letter

Dear Sir,

I wonder how many readers of the February edition of Compass have any real knowledge of Brazil today, or have visited that country. Very few I suspect. The majority of them are, therefore, in no position to make any judgment on the article by Chris Brodan, and the extracts he publishes from a document stated to have been smuggled out of a Brazilian jail.

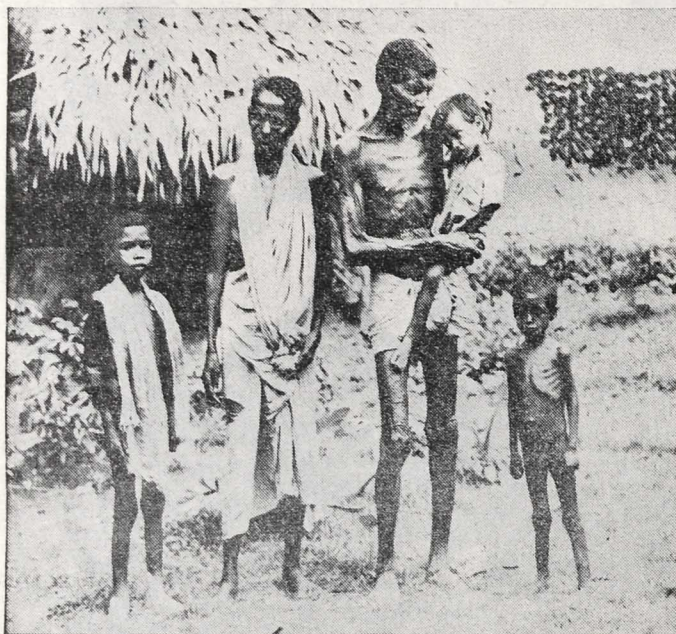
I have visited Brazil twice in the last two years, and I know a number of people who have visited it more frequently during the same period. In his article, Mr. Brodan writes, amongst other things, that it is "A place that carries on where Nazi Germany left off," and "that those who live in dire poverty are kept down by 'the Haves' (represented by the Government)". It appears from the articles in Compass that these statements are based solely on the smuggled document referred to, and I would be interested to know what steps Mr. Brodan took to check the authenticity of the document and the statements made in it.

In my view, the allegations quoted above from Mr. Brodan's article are very serious ones, which should only be made after a thorough investigation of the facts. During my own visits to Brazil, it was certainly not apparent that it was a place that carried on where Nazi Germany left off, even though the country is ruled by a military regime. I feel quite certain that all the Brazilians I met would consider this statement outrageous and highly insulting.

My two visits to Brazil were in connection with a £3,000,000 project to develop a hospital system in the State of Amazonas, the population of which is thought to be in the region of 1,000,000 people. This project is now being put into effect by the State Government with the full support of the Federal Government. The State Government Officials working on the project are dedicated men, one of whom I know could in Rio de Janeiro be earning some four or five times what he is earning whilst engaged on this project and other health matters in the State of Amazonas. The existence of a project of this nature is very difficult to square with Mr. Brodan's statement that those who live in dire poverty are kept down by 'the Haves' (represented by the Government).

There is in Brazil undoubtedly dire poverty, and I have seen for myself that people do live in the type of conditions illustrated in Compass. Admittedly, there is much to be done, but the problems are being tackled by the Government. In my view, an article of the kind which appeared in Compass does not give a balanced view, and does not contribute anything towards a solution of Brazil's many difficulties. I am surprised that such an article should appear in a Parish Newspaper, and under the auspices of a Christian Church. If the article merely expresses Mr. Brodan's personal opinions, he should say so and not present his his opinions as facts.

COLIN D. TYLOR, BIRMINGHAM



Is one week a year the only time you have for them?

Last year, you'll remember, it was from April 13th to April 18th.

A week in which you helped us raise over one million pounds.

A week in which 600,000 people died of hunger.

Had they died because we didn't raise enough money, our appeal to you would be much simpler.

But the millions of people who die of hunger each year don't die for lack of charity.

They die for lack of justice.

They die because they are born a South American or an African, an Indian or an Asian.

People whose homelands contain 66% of the world's population yet consume only 13% of the world's production. But whose homelands count for almost nothing when the world's economic policies are decided.

Justice, it seems, is much harder to give than charity.

And at Christian Aid, we don't believe we can give people one without working to give them the other.

We've already called for an increase in government aid. And for international trade conditions to be re-adjusted.

Now we're calling upon you.

You can help by using our films and leaflets. By holding study groups locally.

To work, in fact, at showing people in your church just how things are in this world of ours. And how we can, if we want, feed and make a better life for everyone.

What we're asking you to do is just as important as your work for us over Christian Aid Week. Also, it's asking you to do something Christians have always been good at.

Spreading the word.

If you phone or write to Eric Jay, he can tell you how to go about things.

Christian Aid.
P.O. Box No. One, London SW1.
(01-567-8976)

Our local Vicar is always asking for money for the Church—but he lives in the biggest house round here, drives a car and seems well enough off to me. Everyone knows that the Church of England is rich—so why this continual scrounging? I don't like being mean, but I don't feel like giving. Am I wrong?

E. D. S., Birmingham, 4.

You may not be wrong in refusing to give money to your Vicar's appeals — it depends partly on what he wants the money for.

To help you decide, you may like to think about the three separate sets of facts you have included in your question—the wealth of the Church of England; the needs of your local church; and the pay and status of your Vicar.

THE WEALTH OF THE CHURCH OF ENGLAND

The central funds of the Church of England are vast if you think of them as a lump sum. They are not so impressive if you realise that they have to stretch a long way. A body called the Church Commissioners run these funds, which have been built up by gifts and bequests of the past. They make sure of an annual income by investing the money they have and sharing the income that it brings. They receive no money at all from the state.

These funds go to pay most clergy, to help supply church buildings, and clergy houses and to provide pensions for clergy and their widows.

They make up about 35% of the Church of England's total income. The rest has to come from present-day giving.

Assistant curates are paid much less and have fewer expenses.

Looking ahead, clergy pay cannot hope to keep pace with the cost of living and the only hope for any steady rise is the sad one that there will be fewer clergy to pay.

Vicarages and other clergy houses are provided without cost for rent, rates and repairs. Many clergy would agree that these houses are often too big, imposing—and beyond their means. Remember, too, that they

PERSONAL POSERS



are used for office-work, interviews, meetings and social gatherings, and not just as homes for any size of family from single bachelor to married man with any number of children.

LOCAL CHURCH'S NEEDS

Each parish must raise its own income to meet all running costs of its church buildings, community service, social activities, business and administrative costs, and support of missions and charities. It also has to make a certain contribution to funds for training clergy, running Church teacher-training colleges and financing several other branches of the work of the Church of England.

To raise this money in times of mounting costs and small congregations is always hard, and often crippling. Recent campaigns among church-members has led to increased giving in collections. But there is still a huge gap, which continually widens. So appeals are frequently needed.

VICAR'S PAY AND STATUS

A Vicar or Rector is appointed to a particular parish and, unless the parish is an ancient one with special endowments, receives a stipend at a certain fixed minimum, which varies up and down the country. Of the total of 9,600 Vicars and Rectors, 7,200 received in 1970 less than £1,500 a year—many of them considerably less. Out of this most had to find at least the majority of their working expenses, averaging £276 a year—including a car—essential in most cases.

KALEIDOSCOPE

Next month, in our last look at the book's major subjects, Ian Mikardo will give an opposite view of State Ownership.

John Enoch Powell, the man most of us either love to hate or hate to love, made the first contribution to "Which Way" a book edited by Michael Ivens and Clive Bradley, published by Michael Joseph, copyright 1970, under the heading of State Ownership. With his usual unshakable logic and his usual way-out right-wing Conservative starting points, he presents a case against any sort of nationalisation.

STATE OWNERSHIP

Enoch Powell reckons most of us would like to do away with nationalised industries but put up with them because it is not practicable to do away with them. His message is that, in fact, all of them **could** be denationalised without much difficulty.

"Denationalisation" sounds a backward step but it is "actually a going forward to a better method" with more efficient production and greater consumer satisfaction.

We must be prepared to denationalise wholesale. "Our purpose cannot be less than to convert to private enterprise that great block of British industry which accounts for 10 per cent of the annual product and over 20 per cent of investment".

To do this will need no new expenditure or savings. A straight transfer of the physical assets of a state industry, represented by a publicly held national debt, into private equity shares would achieve the object. Because this would mean that future investment would have to come from genuine savings, this step would be a safeguard against inflation.

MADE TO PAY.

The losses made by nationalised industries would be no obstacle to denationalisation. All of them **could** be made to pay and so would attract buyers at the right price—probably usually a lower

sum than the public has been made to invest in them in the past.

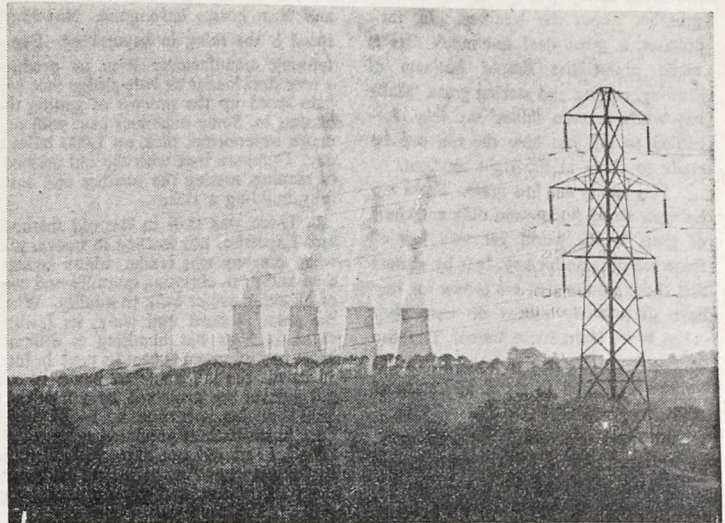
Enoch Powell counters next the argument that, when denationalised, these industries would be dangerous monopolies. But "there isn't a genuine monopoly amongst them" and, even if there were, it could hardly be more of a threat by way of extortionate costs and prices than they all show now.

AN EXCUSE

He goes on to attack the "story" that nationalised industries are actually intended to make a loss and so should not be sold. "On the contrary", the writer lashes out, "the statutes of the nationalised industries ordered them **not** to make losses. It was an excuse, thought up after the event, to apologise for the persistent losses which occurred".

Two other points are contemptuously dealt with by Mr. Powell. One is the "especially insolent" argument that only the State can find the money these industries need. To this he says the State cannot create new capital resources and cannot use properly what it can get from our pockets. The other argument is the "shuttle-cock" one that what Conservatives might denationalise today, Socialists would re-nationalise tomorrow. This, he states, would mean no party would ever do anything. He concludes, "If private enterprise and competitive management offer the advantages we believe, the electorate will not be persuaded to give them up again". Here as so often, there is shrewd and practical sense in the proverbial injunction: "Do right and fear no man".

LOOKING IN ON THE POLITICAL SCENE



THE PLAIN MAN'S GUIDE TO THE NON-STOP TALKING WHICH IS NEGOTIATION

by Tom Chapman

of negotiation is a knowledge of law—the economic laws of the production and distribution of wealth, or simply the laws of human behaviour, of human relationships.

And human relationships have been a matter for much serious discussion and debate these last few months, for what are industrial relations if not the relationship between one human being and another? Bad industrial relations, resulting official and unofficial strike action and disputes, are thought by many to be a barrier to the remedies which it is believed will put right our current financial troubles.

For example, the time lag in the machinery through which a dispute has to travel can be one case for the failure of negotiations. This occurs at different points in different industries and there are those of both sides who believe and say that, if "the ball is kicked around enough", the problem will vanish. The psychological effect of delay on the workmen concerned is an important factor generally ignored.

A minute complaint festers in the heart of a man, growing beyond all recognition. In his mind "nothing is being done, nobody cares". Therefore he is ripe to hit back.

PROFILE

MARGARET THATCHER



It's becoming quite an Olde English tradition for Governments to appoint red-hot mommas to hold red-hot potatoes. Labour had Barbara Castle. The Tories have Margaret Thatcher. Mrs. Castle's potato was industry. Mrs. Thatcher's is education.

Years ago, before Mrs. Thatcher entered politics at the 1950 election and while she was still Miss Roberts, she could hardly have guessed that her charm and verve would be used for defusing the overgrown minefield which is our educational system.

But there she is and, according to her speech in April at the conference of the National Association of

Schoolmasters, she is doing nicely, thank you: "The labour force in teaching is now large, the supply is much improved, the wastage outlook is quite healthy and the school population will be growing less in most years than it has been doing".

Because she is the sort of red-hot momma who works quietly rather than by bombshells, we shall still have to wait and see whether she can go on keeping the teachers happy, whether she makes sense of our confusion in secondary education, whether she can make good her vague promise about nursery and primary education, whether she can

Yes, she has a minefield full of problems. Mind you, she's pretty good on the receiving end of education.

At Oxford University she took an Honours degree in

chemistry, and followed it with four years of chemical research. After her marriage to Denis Thatcher of Castrol and other companies, she turned to Law and was called to the Bar in 1954. And she is a Governor of the London School of Economics.

Add that to the parliamentary experience over the last seven years of being spokesman on Pensions and National Insurance, Housing and Land, Power and Transport, and you have someone with the background and experience to do the de-fusing as well as anyone, and to help open up a new era in education.

Whether she has the drive to do it or not will be obvious in a year or so. The stealthy, Secret Service type of Government we have now, may hide something or nothing. Mrs. Thatcher could be the first to show us.

TREMOL TREATMENT

for relief from the effects of PSORIASIS.

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

Here is the opportunity you have sought. Write today, enclosing 5p. in stamps for Brochure and full particulars of Tremol Treatment. Address your letter to—
NATIONAL COLLEGE OF HEALTH LTD.,
Enquiry Department 8A.

208 GREAT CLOWES ST., SALFORD, M7 8YS.

The Oldest Harvest in the World

Haymaking is regarded by many townsfolk as a quaint old English custom, another excuse for farmers to grumble about the weather. In their opinion, a great deal too much fuss is made about the simple business of growing, cutting and storing grass. 'Make hay while the sun shines' say they, forgetting to tell just how the sun can be made to shine at the right moment.

Hay too is not just grass. There are between 4 and 5 thousand different kinds of grass in the world yet very few of these are suitable for hay. Is it by chance that those grasses that are grown for hay have such lovely names or were they called Wavy Hair, Sweet Vernal, Timothy or Yorkshire Fog in the days when rural workers had time to stand and stare at what they grew.

Hay and hay-making have changed, like so much else on the farm. No longer do children clamour for a ride on the hay-cart as it trundled slowly farm-wards, drawn by slow steady horses. There is no meaning now to the old song:

"Riding on a load of hay
Someone stole my heart away,
He looked up and I looked down,
Handsome, sun-burnt Johnny Brown".

Johnny may still be sunburnt and handsome but he drives the tractor now instead of wielding a pitch-fork. Hay-carts and farm horses have gone. Nowadays speed is the thing in haymaking. Every farming manufacturer tries to produce a new stackloader or bale sledge that will help speed up the process of getting the harvest in. Some machines can, with one man's supervision, pick up 1,000 bales a day. Compare that with the old methods of reaping, tossing the swathes and carefully building a rick.

There was skill in the old methods too. Expertise, not learned in books, told when the hay was ready. Many farmers then and now, choosing quantity and ease of handling prefer bulk to quality. When the grass is short and leafy, its feeding value is high but handling is difficult. Most hay when cut is past its peak in food value but the tall stems are easier to cut. All grasses are protected by a fine waxy 'skin'. If this is broken by rough handling, much natural goodness escapes. Old time farmers did not know this scientific explanation but they tossed their hay tenderly all the same, allowing as much sun and wind to dry it out as possible.

The Modern Way

Whereas hay used to lie in tidy lines for days, even weeks, modern haymaking can be over in 48 hours or less. Cutting, baling and stacking have replaced reaping by scythe, tossing and building a rick.



Rick building and knowing when to cut can only be learned by experience. A badly made rick, allowing the heat inside to be higher than 150 degree F may result in fire or at best a ruined crop. Cutting must be done before the seeds ripen—easy to say but hard to judge.

Some say, hay no longer smells as sweet as it did. On large farms this is probably true, but in older fields, where Sweet Vernal still grows, the hay may not be so valuable but the scent is as rich as ever—as sufferers from hay-fever know full well.

Like winter and summer, storm and sunshine, haymaking is one of the accepted rituals of Man's existence. Everyday, somewhere in the world, the business of harvesting grass goes on. How it is done varies with localities. Fortunately, though there are good years and bad spells, there is never complete failure all round the globe. Hay-cocks have been replaced by bales, standing like pre-historic monuments until piled into the barns. Machines have largely replaced man-power but despite Progress, in the final analysis the farmer has to make the

decision for cutting to begin and some men are still needed to work the machines. The ritual of the hay-field still has its High Priest and devotees and always will do, as long as drought, dew and rain threaten the crop.

Edyth Harper writes on...

people, places and things

Some saving schemes
give interest rates as high
as ours.

Some saving schemes
are as safe as ours.

Some saving schemes
give £250 when you need it,
like ours.

But one saving scheme
gives you all of these.

Ours.

Abbey National
Building Society

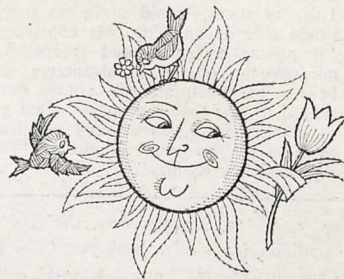
Abbey House, Baker Street, London NW1
Tel: 01-486 5555



The Narcissus in the Church

Our Churches are so full of history it would take many volumes to write down all the tales about them. However in Findern Church, Derbyshire, you can see a pretty white narcissus embroidered in the falls for the reading desk and pulpit.

This is the Findern Narcissus which has an interesting story. Long ago Sir Godfrey Findern went on a Crusade. While in the Holy Land, he noticed this flower and managed to bring back a few bulbs for his own garden. The plants did well in English soil, so well that some still bloom each year to this day. They grow nowhere else in Britain so it is not surprising that they should have been chosen for embroidery in the local church.



All on a Midsummer's Day

June 24th may seem to many just an ordinary day but for centuries it has had a mystery all its own. Midsummer Eve (23rd) and Midsummer Day (24th), the time of the summer solstice demanded ritualistic sacrifices and strange customs to appease the Sun God and bring good fortune.

Water diviners' rods cut at this time were said to be infallible. Dew collected at night healed the blind. Mid-

night mixed bathing in rivers may have been chilly but healed the sick and you could always warm up round a bonfire afterwards, a relic of heathen worship of Bal. Jumping over the glowing embers brought good luck, unless you mis-timed your leap. Even cattle were driven over the hot ashes to escape disease while runners with flaming torches, lit in the fires, chased evil spirits away from the streets.

Gradually old customs

died out but the Midsummer Fairs lingered on into the 20th century. Who now believes that dreams dreamed on Midsummer Eve will come true? Or that if you fast all day and sit in the church porch you will see those about to die in the next 12 months? The Druids may meet at Stonehenge but Christianity has driven out pagan practices we say. But how many also remember June 24th is St. John the Baptist's Day.

CAVERSHAM BRIDGE

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

No. 81. June, 1971.

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REGINALD FFOLLIOTT HASLUCK

The substance of a sermon preached at his funeral service in St. Peter's Church on April 27th.

O ye holy and humble men of heart bless ye the Lord, praise and magnify him for ever (The Song of the Three Children v.64).

Most of us, if asked what is the outstanding characteristic of Reginald Hasluck, known affectionately to most of us as Reggie, would I believe answer that he is at heart a humble man. Humility however is not a popular virtue to-day, because it is of little use in a world of Go-getters; and to-day we judge things superficially by their apparent world use. But Reggie Hasluck never seemed to worry in the slightest about what other people thought about him; he never worried about status or position. He was content rather to see how he could serve his Maker and his fellowmen. I am sure that a great many of us have been the recipients of some act of kindness or service from him. I am equally sure that a great many such acts are known only to God and it would be wrong even to attempt to uncover them. He talked little about himself and very few people knew about his years of service in Lady Astor's settlement at Plymouth. I have no doubt that the years he spent in India were very much more than just years in the service of a shipping Company.

But most of us recall some of the things he did in this town. He was until 1955 for many years a member of the Town Council in the days when local government was not dominated by the party machine. He was on the Education Committee for many of those years and always took a great interest in educational matters, serving as governor of many schools; he also gave considerable service to his own old school, Marlborough College. He was closely connected with the work of the Council of Social Service. He was a trustee of the Reading Church Charities and a member of Reading Rotary Club. He was always looking for opportunities to help those less fortunate than himself.

Naturally I think of him as Churchwarden, which office he held when I arrived in Caversham. The son of a priest he could sympathise with the clergy in their problems and made it his business to get to know all the clergy and their wives as soon as they arrived and helped many of us in different ways; he was faithful in attendance at gatherings in all parts of the parish. I think of him on Lenten evenings in the Rectory with his Greek New Testament studying a Pauline epistle. (How many men to-day half his age would join in such study?). I think of him reading the lessons on Sunday mornings; of latter years his voice had grown frail but it retained a unique beauty, and the last Sunday of the Christian year was always enriched for me as in late November at the dead end of the year he would read the last two chapters of Ecclesiastes, that wonderful poetry of the Preacher: "Fear God and keep his commandments for this is the whole duty of man".

But I am certain that he does not at this moment want us to be thinking just merely of him. He would rather remind us of the words of John the Baptist "He must increase but I must decrease". So we come back to his self-effacement and humbleness of heart.

In one of the collects in the funeral service we pray that we may live as those who believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting. This was the faith by which he lived; and if his example means anything he would I am sure hope that we too would endeavour to live by such a faith. But to-day we live in a generation that only partially wants Christ. It wants the fruit of Christianity but not the discipline; and the discipline for him sprang not only from endeavouring to live by the teaching of the Book he read at the lectern at Matins but also from the strength he received as he came at an earlier but less popular hour to receive his Maker in the Sacrament of Holy Communion.

This parish and this borough is a poorer place for the passing from this earthly scene of Reggie Hasluck. The best memorial we can give him is that we too will be as devoted in the worship of God and in the service of our fellowmen as was he for whom we give thanks this day.

He is a holy and humble man of heart. For his continued life in Christ we bless the Lord, and praise and magnify him for ever.

John Grimwade

STANLEY JULIAN — an Appreciation

by Gordon Page

We at St. Barnabas' were very saddened when we heard that Stanley Julian had passed away.

Stanley Julian had the distinction of having served as a District Warden at St. Barnabas' for over 25 years and it was during this long term of office that the Church in Emmer Green flourished so well. He was a kindly man, a true Churchman and always gave of his best for the Church. A wonderful man to work with, he was most thoughtful for his fellow-men at St. Barnabas'.

To me personally he was always a staunch friend, especially kind and helpful during our long association as district wardens together. I was privileged to be with him for over 10 years of his long service.

His passing will be felt by many, but I am sure he would like us not to feel sad at his leaving us—rather we must give thanks for all that he contributed so generously to the life of the Church in this district—he has earned his reward.



Mr. Stanley Julian.

Photo: Reading Chronicle

Stanley Julian and Reginald Hasluck



Photo: Fred Walker.

Mr. Hasluck receiving a presentation from his fellow members of the Parochial Church Council on his retirement from the office of Churchwarden in 1967.

In successive weeks the death occurred of two laymen who have served the parish of Caversham with great devotion over a long period of years. On Easter Monday, April 12th, Mr. Stanley Julian died after an illness lasting many weeks. Then on April 23rd Mr. Reginald Hasluck died suddenly. Mr. Julian was District Warden at St. Barnabas for twenty five years until he retired in 1966. Mr. Hasluck was Churchwarden for eleven years until he retired in 1967. Both of them were prominent in the life of Reading in many ways and were fellow-members of Reading Rotary Club.

JUNE PATRONAL FESTIVALS

7.30 p.m. THE PARISH COMMUNION.

Friday, June 11th at St. Barnabas'.

Preacher: The Rev. Canon STEPHEN VERNEY, Canon of St. George's, Windsor).

Thursday, June 24th, at St. John's

Preacher: Rev. A. P. PEEBLES, (Rector of Marsh Gibbon).

Tuesday, June 29th at St. Peter's

Preacher: The Rev. Canon CHESLYN JONES (Principal of Pusey House, Oxford).

Refreshments will be served in the church halls after the service.

On each of these days there will be a celebration of Holy Communion at 7 a.m. in the festival church.

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CAVERSHAM PARK

Family Outing

The number of families coming to the Family Service has been increasing. Coming as they do from different parts of Caversham Park Village, and the surrounding area the likelihood is that quite a few families don't know each other very well apart from greetings before and after the service.

In order to give an opportunity for meeting informally—a picnic/outing has been suggested to take place on Sunday afternoon June 6th. It is suggested that families should bring their own picnic teas and meet in their own cars at 2.30 p.m. at Caversham Park School, and then move off to Christmas Common, a beauty spot near Nettlebed.

If any families would like to help with transport, or are able to offer room in their cars—please will they contact the Revd. John Crowe (475152).

Youth Club

Since April the Youth Club has been meeting on Friday evenings at Caversham Park School.

To support the Club members and their committee (whose chairman and treasurer are Paul Hands, 76 Galsworthy Drive, and Vanessa Jarvis, 1 Montpelier Drive) an adult Advisory Council was formed at the beginning of April. This is made up of adults interested in youth activities, and ready to take turns in being present on club nights. The Club is also assisted by Mandy Frankel, a youth leader trained under the auspices of the Reading Youth Service.

Already considerable interest has been shown in organising camping expeditions, canoeing and basketball, and a discoteque is held at regular intervals.

For further information about adult involvement in the Youth Club contact the Chairman of the Advisory Council, the Rev. John Crowe (2 Blackwater Cl; tel. 475152) or the Vice-chairman, Mr. Dick Smythe (76 Galsworthy Dr; tel. 477966).

Services During June

Every Sunday—Half-hour Family Service at Caversham Park Primary School at 11.15 a.m. All denominations welcome.

June 6th:—The Revd. J. Y. Crowe (Anglican). June 13th:—The Revd. Dr. R. Ashman (Superintendent Minister of the Reading Methodist Circuit). June 20th:—Mr. David Parsons (Methodist). June 27th:—The Revd. J. Y. Crowe.

House Communions

8.30 p.m. Wednesday, June 2nd at 2 Blackwater Close.
10.30 a.m. Wednesday, June 9th at 13 Almond Drive.
10.30 a.m. Wednesday, June 23rd at 1 Mallory Avenue.

MAPLEDURHAM PARISH COUNCIL

The monthly meeting of Mapledurham Parish Council was held on Thursday, 8th April, 1971. Mr. W. H. Wheeler, Chairman of the Council, presided at the meeting.

The Council discussed at length matters relating to the Report on Local Government Re-organisation and its possible effect upon the Parish. In addition, the Council considered two letters received from the Henley R.D.C. which set out the reasons for the District Council wishing to remain in the Oxfordshire area rather than be absorbed in to the more urban area of the proposed No. 33 (Berkshire).

The Parish Council before reaching a decision considered it desirable to consider how such proposals, when brought down to a local level, would affect the area, and this Parish in particular, in 10-20 years' time, especially bearing in mind the close proximity of Reading to the Parish. It was generally considered the Parish would probably be better served if administered from Reading rather than from Oxford. Although a suggestion had been made by the Rural District Council that the Parish could be divided, half going into the rural area and the other half within the Upper Woodcote Road area, the Council strongly opposed such a suggestion.

As the Parish has for many years had strong connections with Henley, it would regret the loss of such a tie, and the Parish Council therefore wishes to remain within the Henley area, but at the same time, because of being so close to Reading, particularly bearing in mind that the majority of residents of the Parish look to Reading for most of their services, the Council considered that for administrative purposes it should be controlled by proposed area No. 39—the proposed Berkshire area.

The Council noted that the County Highways Committee had decided not to impose an Order on the Mapledurham-Goring Heath Road (B.4526) restricting vehicle width along the road, as the police consider such a restriction would be difficult to enforce.

Information has been received of a proposal to build a new school in Mapledurham, and the Clerk was requested to write to the County Council for more details.

Emmer Green Super-Market

It was hardly to be expected that Oxfordshire ratepayers, faced with an immense bill for compensation, would welcome the decision of the Secretary of State for the Department of the Environment, that the super-market at Emmer Green must be moved back nearer the building line. (How much is still under discussion). The unhappy fact is that this unfortunate situation need never have arisen. The first mistake, which although in a large planning authority should never have happened, could have been forgiven. It was at that stage, as soon as it had been discovered, that all operations should have ceased. There was something cynical about the haste with which the building was then put up until it reached the stage when questions were bound to be asked as to whether demolishing the building could be justified in view of the compensation involved.

Nevertheless, the societies and groups who supported Reading Borough Council in their case at last summer's public inquiry, feel that the decision was a right one. If it had gone the other way, it would have given a free hand to developers all over the country who were prepared to disregard agreed building conditions and then claim that matters had gone too far to be rectified.

M.C.

SPONSORED WALK

To raise money for club equipment and the proposed community centre, the Caversham Park Youth Club are organising a sponsored walk to take place on Sunday, June 20th.

YOUTH AND ADULTS

The idea has come from the Youth Club—but it is hoped that as many adults as young people will take part. The money raised will be split evenly between the club and the community centre fund.

It is surprising how much can be raised by getting friends at work and relations living some distance away to sponsor walkers as well as those close at hand.

The route will be a two mile circuit within the village—and the walk will start at 10 a.m. and finish (for those with staying power!) at 6 p.m.

PRIZES OFFERED

As an incentive a record token worth £2 is offered to the walker who raises most money.

Another record token worth £1 is offered to the most startling and colourful "novelty walker".

For walkers' and helpers' forms contact the Rev. John Crowe (2 Blackwater Close, tel. 475152) or Mr. Dick Smyth (76 Galsworthy Drive, tel. 477966).



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Department of Social Services

by R. Bessell

A lot of people have been puzzled recently by references in the press and on television to the creation of new Social Services Departments in all major local authorities such as Reading and Berkshire County Council.

The story of these departments, which came into being on 1st April, 1971, goes back some years to the recommendations of the Seeborn Report and the Local Authorities Social Services Act which became law just a few weeks before the last General Election.

At the risk of over-simplifying, the main reason for this legislation was to prevent the overlapping which occurred when a number of social work agencies were concerned with one case and with the best will in the world, it was not possible to prevent a number of people from duplicating each other's work.

Administratively the Social Services Department in Reading will mainly consist of an amalgamation of the Children's Department and the non-medical work of the Health Department.

If this were all that was happening it would be nothing to get excited about, but the hope is that these administrative changes will bring about a new era in the local authority social work services.

The range of work is enormous. The main areas are the social care of children, old people, the physically and mentally handicapped and those who are physically and mentally ill.

It is apparent even from this brief summary that the new department will be involved in all the main problem areas but as well as helping people to cope with difficulty, the social

The Caversham Bridge is glad to print this article written specially for it by Mr. R. Bessell the first Director of Social Services for Reading. Mr. Bessell on arrival to take up this appointment made his home in Caversham. An Anglican layman, Mr. Bessell is making a special study of the diaconate in the early centuries of the history of the Church.

workers are also anxious to promote family and community life in the town.

The way in which the department will work will be through the central office, which will be located at 7 Cheapside (next to the Odeon Cinema), where we shall be glad to welcome any member of the community, or you may telephone Reading 55911 and ask for the Social Services Department.

Apart from the social workers, there are a number of establishments providing both residential and day-care. There are ten old-peoples homes accommodating 400 old people, five children's homes a day-nursery, an adult training centre for the mentally handicapped, an occupational therapy centre for the physically handicapped and in addition, the social workers provide a service for the child guidance clinic at Kidmore Road, Caversham.

Although the Social Services Department is now by far the largest social work agency in Reading, it is by no means the only one and we shall continue to work closely with the medical social workers at the hospitals and the probation offices. There are also a vast number of voluntary organisations without which the town would be infinitely poorer and which the Social Services Department will do everything in its power to support.

A very interesting development in recent years has been the spontaneous growth of a number of voluntary organisations to meet local needs. One of the best known of these is the play-group movement which is currently flourishing in Reading. The Department of Social Services is very glad to work with the parents who are making such a determined effort to do their best for their children, and hopes to encourage as much as possible this self-help in the town.



Walton Adams.

Mr. and Mrs. R. Bessell

BRIDGE SCHEME ERRORS

Two errors were made in the Bridge Scheme information in our April edition.

Mrs. K. P. Besley now lives at 10 Ashcroft Close, Caversham. Telephone No. Reading 472374.

Mrs. E. B. Evans' telephone number is Reading 473596.

WITHIN A CITY WALL

To a Christian—and there are more of us than some people would have us believe—Good Friday is surely part of the most important week-end in our year. For years it has been the Church's custom to use the occasion for a drawing apart from the world; latterly in Reading, as in other places, we have also tried to use the

opportunity to go one step further on the road to unity and the yearly gatherings in the Abbey Ruins have become a familiar feature here.

But many have felt that this was not sufficient. Neither of these activities went very far towards what should surely be a central thought in our minds at Easter—the relevance of the life and death of Christ to our life here today. Many of us were particularly concerned about our service in the Abbey ruins—meeting, as many of us did, first in our own churches and arriving at the service in processions, we were still groups of different denominations meeting, somewhat uncertainly, together.

This year was very different. It is difficult to put a name to the event 'Within a City Wall' organised in the town hall by the Reading and District Council of Churches, for it was composed of music, drama, readings and silent prayer.

CHRISTIANS UNDER THE CROSS

Probably the best way of describing it would be to say that somewhere around 400 of us met simply as Christians under the cross to try

to relate Jerusalem of 2,000 years ago to Reading today. It is impossible, and would be unfair to try to name the individuals responsible. That those who took part had very little time for rehearsal was certainly not reflected in the polished way in which the performance was presented. We have to thank the mixed choirs, the readers, the actors, producers and—probably above all—the original planners, for a magnificent performance.

But it was more than just an evening's entertainment; however serious the subject it could so easily have been merely that. There cannot have been many present who did not find themselves thinking seriously about their own shortcomings, as members of a community, comparing themselves to those whose lack of interest and fear of being involved was every bit as responsible for the death of Christ as the actions of Judas or Pontius Pilate.

When the lights were completely dimmed the performance ended the audience remained completely silent for several minutes; what, I wonder, were we all thinking?

THINKING TOGETHER

All Brownie Guides and Guides of Caversham East District gathered recently in St. Anne's Hall to celebrate Lady Baden Powell's birthday. Mrs. P. Webster, District Commissioner, introduced Mrs. B. Morley, newly appointed as president and for many years Brownie Guide of the 1st Emmer Green pack. Colours were paraded by the host company, 6th Caversham Guides. A Roman Catholic Brownie Guide carried the pennant.

"Thinking Day" contributions were placed in a model of the Commonwealth Headquarters. The total of £3.75 will be used to help Guides overseas.

The rest of the evening's activity illustrated something of life in other parts of the world. Wearing colourful costumes each unit presented songs and dances from a wide variety of countries. During the break for refreshments there was an opportunity to hear the new Guide record "Swinging along," a combination of campfire songs, old and new.

The celebrations ended with a "campfire" and a vigorous sing-song followed by Brownie Bells and Guide Taps.

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A PAGE OF RETIREMENTS



Walton Adams.

A KNIGHT TO REMEMBER

My very first interview for the 'Bridge' was with 'Skipper' Knight of Kings Road. We've not met since but I have never forgotten his kindness to a newcomer in the world of journalism. So it was a great joy to talk to him recently about the ceremony which took place at St. Barnabas' Hall on April 3rd when he officially retired as a warranted scout and surrendered his licence.

He now spends a great deal of time with his mother who lives in Piggotts Road; Mrs. Knight, who is 84, has recently been ill, but it was great fun to hear from both of them how very much they enjoyed the evening. Many of you will have read in the local paper of the official presentations on behalf of the 22nd Reading Group and the 89th Reading Group of Scouts, when he received a beautiful camera, a silver engraved tray, a typewriter and a cheque. Nor was Mrs. Knight forgotten; she was presented with a lovely bouquet and thanked for all the support she herself had

given to the local scouts in the past.

But what they enjoyed so much more was the event itself, which was organised by the 19th Reading Group Council, a group of scout supporters. Presented in the form of 'This is Your Life', both skipper and his mother met many old friends, some of whom they had not seen for years. Skipper was particularly anxious to thank Roy Barnes, himself a former scout, and Eric Smith, both of the Group Council, and Don Vince and Ted Rackley of the 22nd Reading Group. As he said, it would be impossible to pay tribute to all those who had a hand in preparing this very joyful occasion but they would have felt amply rewarded had they listened, as I did, to Mr. and Mrs. Knight's account of the evening. It was something neither of them will ever forget and went a long way towards thanking 'Skipper' and his mother for all their labours in fifty years of scouting. W.D.



Walton Adams.

RETIREMENT OF THE REVD. L. S. LEWIS

Anyone who attended evening service at the Baptist Church on Easter Sunday could not have failed to have been moved by the Revd. L. S. Lewis' valedictory sermon prior to retiring from the active ministry. Mr. Lewis, who spoke without any apparent emotion, took as his text:—

'That I may know him, and of the power of His resurrection . . . ' Philipians 3. 10

which he illustrated by events from his life and in particular that part which was connected with his Christian ministry. Whilst no one who understands the working of the Church would venture to suggest that the duties of a minister were easy there must now be many who did not realise that the task could be so difficult. Mr. Lewis' firm conviction was born of unpretentious beginnings and was consolidated by family tragedies later in life. Those present are surely grateful for this testimony and it is their prayer that both Mr. and Mrs. Lewis will be spared long to enjoy a full and healthy retirement in their well earned haven on the Isle of Wight.

It was a fitting end to such a career that some 140 people from far and near crowded into the small hall of the West Memorial Institute on Tuesday, April 13th, to pay tribute to Mr. and Mrs. Lewis, and to wish them well. The proceedings commenced with a buffet supper which was tastefully prepared by the ladies of the Church, this being followed by a period in which a number of friends spoke and presented gifts to Mr. and Mrs. Lewis. Mr. Lewis then showed a few slides including some of their bungalow at Shanklin. The evening concluded with an epilogue conducted by one of the Church members, the Rev. Bob Browell.



Walton Adams.

RETIRING TO NORFOLK

Some five years ago George Winterton, head of Ashmead School, moved with his wife into Caversham. Now, alas, they will soon be leaving; George retired at the end of last term and now he and his wife are going back to a little village near Norwich, where they first met when George was in his first teaching job at Norwich High School.

Mr. Winterton, whose original ambitions had nothing to do with teaching—his interests were music, medicine and sports—has certainly made his mark in the academic field. But probably his greatest achievement was in helping to plan, and in taking over, Ashmead School, when it opened in 1952. Run on comprehensive lines, Ashmead was more or less an experiment in education, one which has proved a success in every way. Its pupils cover all ranges of ability and many of them go on to university or further education; today the sixth form contains over 70 boys, for it has expended enormously in recent years.

Now, with a successful career behind him, George Winterton and his wife are looking forward to a very full retirement. They share a great love of music; George says he has played most of the organs in Reading at one time or another and at one time he and his wife gave recitals on two pianos in Reading Town Hall. The house which they are having built in Taconeston will contain a music room housing two baby grand pianos.

Mrs. Winterton, who has an eye for colour and a great gift for interior decorating, is planning their new home with great enthusiasm. I can only say that if it is half as attractive as their present home, it will be a very pleasant abode indeed.

They have three children, Simon, in the RAF, Peter, the manager of a supermarket in Bristol, and a daughter married with two children, living at Wokingham. So we hope they will occasionally find themselves back in this district looking up old friends. In the meantime, we would like to offer them our very best wishes for their retirement—we know it will be a happy one, but we hope they will not forget us entirely. W.D.

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YOUTH MOVES AROUND

CAVERSHAM BRIDGE, JUNE, 1971—FIVE

'I BELONG' HIGHDOWN SIXTH FORMERS

A Report by Fred Dawson and Richard Lovewell.

It is often said — and rightly — that one of the saddest books in any Parish's collection of records is the Confirmation Register. Every year, anything between 30 and 60 youngsters in the Parish of Caversham become Confirmed. Sadly, many of them by the following year are not what could be called regular communicants.

What's the answer to this problem? Many feel that to delay Confirmation till the later 'teens would help a lot, that as things are it generally happens at the wrong end of adolescence, just when the turmoil is beginning — and that church membership is therefore almost bound to be reacted against and rejected. Others feel that it should happen at the other end of the scale, say between the ages of seven and nine — presumably following the old Jesuit maxim 'Give us a child till he's seven and you can have him for the rest of his life.'

But the fact is that in the good old 'C of E' children persist in coming forward in their early teens. So — what's to be done to keep them? ALRIGHT!

From New Testament times, the coming of the Holy Spirit has always been associated with fire. So perhaps the only real line of approach is to see if these youngsters could really be 'set on fire', set alight with enthusiasm and a clear vision of Christian love and forgiveness. What we needed was an incendiary situation! John Crowe, Jill Waters and I set about to see if we could produce one for this year's candidates. The upshot was a week-end away for them all at Wycliffe Hall, Oxford. We called the weekend 'I belong' — and really found out, both in the 'formal'

Conference at Thamesfield

Some 30 VIth formers recently enjoyed a very successful half termly conference at Thamesfield. Thamesfield is a county youth centre situated on the banks of the Thames at Henley which combines the graces and charms of an earlier era with the more functional needs of a modern youth centre.

The conference was necessarily a very full one which included talks by visiting speakers, discussions, films, community involvement projects, outdoor activities and gracious living (the food and accommodation is excellent!).

The speakers included Peter Newmark, author of 'Out of your Mind', and Colin Ward, author of 'Violence', both of the Connexions series by Penguin education.

Discussion groups centred around these topics which revealed that the VIth form were well aware and concerned about the moral problems of drugs and of the effects of violence in our world to-day. They thought one of the main factors was the sensationalism of drugs and violence which was due to widespread press publicity. The point was put that if this article was headed "Highdown VIth Formers smoke pot at Thamesfield" then it would have hit all the National press headlines.

An interesting evening was spent with representatives from Bedales School VIth form when views were exchanged about the schools in general and the VIth form in particular. Bedales is a selective fee-paying boarding school and Highdown a comprehensive.

However, from the discussions it appeared that their views and problems were not as divergent as some people might imagine. All the VIth formers were concerned with how far the VIth should give a lead to the school and how far it should be involved in the everyday administration of the school.

The Community Involvement Projects yielded some fruitful experiences. Students were divided up into groups going out to work for a half day in an Old People's Home, Maternity Hospital, Dog Kennels, a Boatyard and even local Public Houses! The girls excelled themselves in the Hospital and the Home becoming very much 'involved' as the photograph shows.

The value of the conference was one of acquaintance in which new VIth formers and new staff within a new school got to know one another better. The success of this conference is due largely to the VIth formers who made it a success and showed that they could be responsible young citizens in a troubled and rapidly changing society.

Whether the week-end will really have set many of the candidates alight remains to be seen. But it was the sort of experience which might well stand out in one's memory for good at what is — frankly — a very impressionable age.

But their impressions will be a better guide than mine. So turn to col. 4 for an account of events by Richard Lovewell (aged 12) of St. Andrew's!

Weekend at Oxford

The Junior Confirmation candidates set off for a week-end in Oxford late on the afternoon of Friday, April 2nd. The coach collected the various groups from St. Barnabas' district, St. John's district — St. Peter's and St. Andrew's — and took us to Wycliffe Hall, Oxford.

On arrival we were shown to our rooms, and after supper we exhibited our projects on Church community life we had prepared during the previous two weeks in Caversham. There were exhibitions showing how the Caversham Bridge newspaper is run, how the Bridge Scheme of Social Service works, and what had happened during Caversham Mayday Week last summer.

Breakfast was to be served on the Saturday morning at 8.30, but everybody was rushing around at 7 a.m.! After a period of group Bible study we saw the film "Lord of the Flies" which gave us plenty to think about, and was followed by group discussion on what caused the boys in the story to become so violent. Saturday afternoon was spent in 'discovering Oxford'. We climbed St. Mary's Tower, and had a marvellous view of Oxford. We went in Magdalen, St. Edmund Hall and Christchurch colleges. Later the local sweet shop did very well!

After supper we listened to pop and folk records, and had to write down whether the message on them was given very clearly. We had an unexpected treat, and were allowed to see the Eurovision Song Contest until 10.30 p.m.

The next morning nobody was up until the last minute! After our Bible study we had a Palm Sunday service in the chapel. We had prepared the service in our three groups the previous day. One group led us in singing modern hymns, another group did a dramatic reading of the Passion and the third group chose and said the prayers.

Later we had a film called "Inquest at Golgotha". This was a modern attempted reconstruction of the evidence presented in court about what happened on Good Friday and Easter Day. Afterwards we worked out interviews with some of the characters of Holy Week, presenting our findings in the settings of a newspaper, a radio news programme and a television current affairs programme.

After lunch our final item was a talk and a film strip on personal use of the Bible — presented to us by the Revd. Richard Askew, curate of St. Aldate's Church, Oxford. The week-end had to come to an end and we set off home for Caversham.

A big "Thank you" to Mr. Dawson, Mr. Crowe and Miss Waters for arranging this busy week-end!

Richard Lovewell (aged 13).



A sixth former visits an old people's home during the conference at Thamesfield.



Minibus to Snowdonia



Before the Oxford weekend—boarding the coach outside St. Andrew's Hall.

Photos: Walton Adams.

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SAFARI TO SNOWDONIA

Sunday, 4th April, saw fourteen young people from the Baptist Church Youth Group and four leaders set out for five days holiday at Llanberis North Wales. The party travelled in a minibus and arrived at their destination in the early evening after having had to transport their rations and luggage up the last half mile of mountain track on foot to the cottage which was to be their temporary home.

Throughout the week the party enjoyed reasonable weather and amongst their excursions they embarked on the Snowdon Mountain Railway for a trek up the mountain. Unfortunately because of snow and ice the train was only able to take them to the halfway point where, on the snow line, they enjoyed a snowball fight. The fine weather enabled the 'explorers' to enjoy the magnificent views and take photographs of the summit and the surrounding countryside.

The minibus enabled the party to cross the Menai Straits to Anglesey where they discovered the village with the long name which defies pronunciation. On the return from Anglesey, Bangor was visited where a few hardy individuals enjoyed, so they claim, a swim in the local pool whilst other played an impromptu soccer match with local lads which finished honourably in a draw—ten all.

ROUND THE ANGLICAN PARISH

Three priests with a very varied knowledge of the Anglican Communion visit Caversham in June to preach at the patronal festivals that are observed during the month. First, on St. Barnabas Day, Friday, June 11th, will come Canon Stephen Verney who has recently been appointed to a canonry at St. George's Windsor. Canon Verney was one of the distinguished team of clergy who pioneered the work of the new Coventry Cathedral in its early years; he was the Coventry Diocesan Missioner and his book "Fire over Coventry" has been one of the best selling religious paper backs of recent years.

The centenary of the martyrdom of Bishop Paterson falls this year. His death in Melanesia in 1871 shocked Victorian England profoundly, and resulted in St. Andrew's being set aside as a special time of prayer for the Church overseas. The Rev. A. P. Peebles, Rector of Marsh Gibbon, worked for many years in a secular capacity in Melanesia but has first-hand experience of the fruit of Anglican mission work in those Pacific islands. He will preach on June 24th at St. John's.

St. Peter's Festival will welcome Canon Cheslyn Jones now Principal of Pusey House Oxford. Canon Jones taught at one time at Wells Theological College before moving recently to Oxford. He takes a special interest in contemporary church music and is himself the composer of a number of hymn tunes.

Rev. JOHN N. GLADSTONE

Many readers, in particular those associated with the Baptist Church, will recall with affection the Revd. John N. Gladstone who served the Church as Minister in the early fifties. Mr. Gladstone is at present pastor of Yorkminster Park Baptist Church, Toronto, and it is with pleasure that we record that he recently received the degree of Doctor of Divinity at the Convocation of McMaster University College, Hamilton and delivered the Convocation Address.

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St. John's District Committee has agreed to promote a scheme which would not only answer the problem of what can usefully be done with the idle land to the north of the church, but which would offer to people living in the vicinity a facility at present in very short supply in the area, and bring additional revenue to St. John's.

The proposal, which was favourably received at the District A.G.M. on March 11th, is to erect ten lock-up garages on the land, with adequate access from St. John's Road, and to rent them to people living in the neighbourhood. There is a long way to go and many hurdles to clear before the plan reaches fruition, but the District Committee feels that it is a viable proposition which will give St. John's a useful source of income in the years to come.

Needless to say, the capital outlay presents problems, and to alleviate these to some extent, the District intends to raise £1,000 by means of interest-free loans from well-wishers within the Parish. The loans, for a period of upwards of six years, may be for any amount in multiples of £10.

Can you help? If so, please contact the Treasurer (Mr. C. A. Badger, 9, All Hallows Road, Caversham). All that is needed NOW is an expression of willingness to make a loan at the appropriate time, and so help to get the scheme off the ground.

CAVERSHAM METHODIST CHURCH NEWS**Caversham Heights Methodist Church Anniversary**

Members and friends of Caversham Heights Methodist celebrated the Church Anniversary over the weekend of April 24-25th. A successful social event was held on the Saturday when the numbers attending the tea exceeded all estimates, and the organisers were reminded of the parable of the loaves and fishes! After tea a light-hearted film for all the family "M. Hulot's Holiday" was shown; and the entertainment was rounded off with a Country Dance.

The Anniversary services on the Sunday were conducted by the Rev. William H. Kyle, S.T.M., the Director of the Westminster Pastoral Foundation, in the morning; and the Rev. Terence R. Harris in the evening. Gifts towards the upkeep of the premises were received on both days and totalled £150.

Summer Market

The annual Summer Market is to take place on Saturday, June 5th, at 3 p.m. in the grounds of the Gosbrook Road Methodist Church. The proceedings will be opened by Mr. and Mrs. Ralph Aldcroft and the afternoon will include fancy dress competition, stalls, sideshows, bowling, an 'oddy and curio exhibition' and a buffet tea, followed by an entertainment by the Sunday School. Everyone is welcome to come and spend a pleasant afternoon.

Light Entertainment

Reading Branch of the British Polio Fellowship held their Annual General Meeting on Saturday, April 17th. A good number attended this meeting after which tea was served and a short programme of music was given by the ladies' choir of the Gosbrook Road Women's Fellowship.

Success for the 1st Caversham

On Wednesday, March 31st, the Reading Battalion of the Boys' Brigade and Girls' Brigade presented their annual joint display called 'Combined Ops 71'. The Mayor and Mayoress of Reading were present and seemed to enjoy the evening thoroughly. The Boys' Brigade Junior Section of the 1st Caversham Company had an enjoyable evening too for first they played a leading part in the Junior Section item. In this they became Space Boys' Brigade members in the year 2017 looking back at the past history of the Junior Section with the aid of a time machine. Later in the evening the 1st Caversham Junior Section team won the '5-a-side' football competition after a hard fought match against a team from the 1st Reading Section from Whitley Hall Methodist Church.

We are pleased to rejoice with Keith and Janet Mills on the birth of a daughter Jennifer, on April 21st, 1971. Keith is formerly of Mayfield Drive, Caversham, and is now living at Glen Rothes, Scotland. Jennifer is the first grandchild of Mrs. Dorothy Mills.

Film Service at Caversham Methodist Church

On Sunday, March 28th, the last of a series of 6 Film Services was held. The film was entitled 'First Things First' and was well received by all. Refreshments were served following the services when there was an opportunity for a general get together and discussion on the film.

ST. PETER'S WEDDING

Walton Adams.

Mr. Brian Robson, a well known member of St. Peter's congregation was married on April 23rd to Miss Susan Bortoft of Wokingham.

ST. MARGARET'S WEDDING

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Mr. O'Brien and Miss Smith who were recently married at Mapledurham.

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THE BALMORE CLUB

'Whatever is that?'

'Supposed to be a Church Youth Club, they say. Can't think what it's got to do with Christianity!'

'It's not so bad now. Once they had a lot who used to delight in running up and down ringing our door-bells.'

'Oh well, I was young once myself—we didn't have a youth club to keep us off the streets—but I do sometimes wonder what good they think they are doing.'

Well may the neighbours wonder! The noise, the motor-bikes the chatter (and worse . . .) in Hemdean Road on Friday nights! They deserve an explanation, apologies, and thanks for their forbearance. (I started to write one about four years ago, when kept from gardening by an injury sustained in defending the Ladies' 'loo'. But the back mended, the cricket season started, and I never got into print . . .)

WHAT IS THE BALMORE CLUB?

—It's the Balmore Hall kept open on Friday nights from 7-30 till 10 p.m.

—It's the young people (theoretically aged 11½ to 17½) the members and their friends who come in.

—And it's the adults who try to make use of the former for the benefit of the latter.

WHAT'S THE OBJECT?

That would be put differently by different people "To give the local youngsters somewhere to go" (Man in the street).

"To help them learn to make relationships" (Psychologist).

"To bring them into the flock" (Bishop).

"To mix with them in the hope that something will rub off" (Do-gooder).

"To build a bridge across the generation gap into a Caversham community that cares . . ." (me at my most pompous).

We hope that we do give at least some of the local youngsters a place where they can be themselves, enjoy themselves (or be miserable if they prefer), and find themselves. A place as nearly as possible their own where, with a minimum of interference from adults or kid brothers, they can meet and 'relate' to each other. Where they can find pleasures of being in each other's company and of belonging to a social group—and yet can come to realise that 'togetherness' inevitably involves some loss

of freedom, that selfishness can and will destroy a community (. . . and we have died many deaths!). A place where they can meet and get to know adults on easy terms who (demonstrably yet undemonstratively) care for them as individual people.

We hope that these friends of ours will eventually come to realise that we cared and kept on caring because we profess in our different ways to being Christians.

WHAT GOES ON?

Remarkably little—yet one could write a book about it!

We have the Hall, with its stage, kitchen, ladies' room and coal hole, a lumber shed and two 'loos'. Without more adult help than we've got, we have to keep the kitchen locked. Whilst the back room, which was once invaluable for billiards and quiet chat, is now unusable.

We own an old record player, a few records, three table tennis tables, a dart-board, cards, draughts and dominoes.

WHO HELPS?

Once there were enough adults to have a referee for Header-tennis and prevent theft, and prevent or minimise damage to Parish property. There has been a procession of both long-term and 'casual' helpers. And the Curates of St. Peter's have done their bit too.

Once, the Hall could be a seething mass. Header tennis at the far end (four playing, more shouting), two or three table tennis games, a card school in the corner, a blaring record player surrounded by 'snoggers'. Another crowd round the Pepsi-and-Mars Bar. Boys trying to slip, talk or bust their way into the girls' room. Younger ones tearing after each other (or each other's girls!). And still we could get round to making friends.

Things have changed. There are now only Fred (the Curate), Jill Waters, my wife and myself—with a handful of regular patrons.

NOT WORTH A BOB?

At a bob a night (5p—Editor!) their subs don't pay the rent. And we can't raise it—it's not worth a bob as it is. (To come to a barn, drink fizz, chew gum and if so inclined play one of our games

PETER HANDY writes on one area of the Church's work with young people—of which some readers will know nothing and others will be all too painfully aware!

against a background of old records churned out by a clapped-out record player. And the friendship can't be bought anyway . . .)

But that will be the way it will stay, I guess, until we have NEW help, NEW ideas (and some more money)—in fact NEW Blood.

COULD YOU TAKE IT?

I hope that some of you may be persuaded into helping us—because the kids deserve more than they are getting now.

A young—but mature—couple who might like to begin, with a view to taking over from us either now or later would be ideal.

Failing that anyone unshockable and unflappable, genuinely interested in young people and just prepared to 'be around' would be more than welcome.

The deeper you plunge, the more you find that, as always you get very much more out of these things than you put in.



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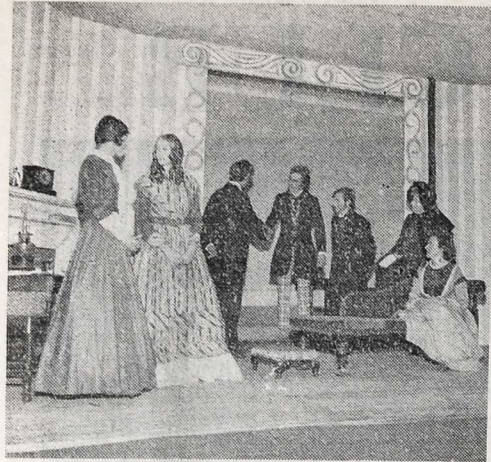
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'THE HEIRESS' AT ST. ANDREWS

Now we have seen a reformed, CAVERSHAM DRAMA in action. The performance of "The Heiress" by Ruth and Augustus Goetz, marks the failure of the original idea around Caversham Drama and the success of a new group set afoot by Joan Debenham—before herself saying farewell to Caversham Drama and Caversham in general. Her earlier productions will be remembered with great appreciation, especially with regard to the intention behind them—to bring up a young generation of actors, stage designers and managers, make-up artists and other indispensable supporting back-stage personnel in the little community centred around St. Andrew's and Caversham Heights.

Although we have three local amateur groups—each one is different, a class of its own. This is, perhaps, what many of our local theatre lovers do not realise and this is why, perhaps, we find on occasions that performances of one or another group are badly attended. The main trouble, however, seems to be that all three groups perform twice a year only within a week or so of each other—with disastrous results for their box-offices. Their advertising, too, is rather weak and ineffective and not enough attention is paid to the personal touch with local people who could place bills in their windows or sell tickets. Reading papers, too, should, I hope, be interested in advertising the performances and carrying photographs and reviews.

I understand that the group around Caversham Drama intends to continue in Mrs. Debenham's footsteps. Provided they secure the support from the present sources there is no reason to suppose that they should not be able to do so. It will depend very much on the qualifications of the new producer, though. "The Heiress" included some fine talent—Jane Setton as "the heiress", Jim Preston as Dr. Sloper, Howard Cudby as Morris Townsend, Diane Baker as Mrs. Penniman, Margaret Brown as Mrs. Almond and Heather Mumme as Mrs. Montgomery, although the latter, to my mind, did not portray the required humility of a woman in the 1850's. Felicity Rendall as Marian would have done better had she taken less interest in the audience, while Peter Goodman had too small a part to develop a personality of his own. Jill Barber as Maria performed the small and insignificant part with grace of a house-maid of the period.

As the names indicate, "The Heiress" pulled down the curtain on the teenage Caversham Drama. Mrs. Debenham's dream has been only partly realised. I hope, however, that all three groups in Caversham will continue to expand and to attract the interest of the people of Caversham, the old and the young alike.

P.G.

CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD

The chairman Mrs. A. Smith, thanked all who had helped in any way to make the recent Jumble Sale such a remarkable success. A cheque has now been sent to the St. Paul's Cathedral Restoration Fund.

Special birthday greetings were extended to the Vice-Chairman, Miss N. K. Brown.

This meeting continued with a talk by Mr. A. P. Sherwood of P and O Lines. The P & O flag, blue and white and red and gold, by courtesy of the Royal Houses of Portugal and Spain respectively, in gratitude for services rendered, is known throughout the world.

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In 1842 trading was extended still further to China and Japan and later to Australia. By 1852 a pattern of trade routes was fixed which was to be used for the next 100 years.

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A vote of thanks was given by Mrs. N. Hogg.

EMMER GREEN TOWNSWOMEN'S GUILD

At the April meeting of the Guild, Dr. E. N. Morgan gave a talk on "Drugs and their Development". He traced the history of drugs from ancient times when the drugs used were from botanical sources only, up to the present day when they are derived from many constituents, and are used not only for disease, but to combat old age, and to regulate the population. This talk was followed by a dress rehearsal of a play by the Drama Group entitled "The Vixen and the Grapes".

MAPLEDURHAM W.I.
The new President, Mrs. Scott, presided at the April meeting at Trench Green, which was the birthday meeting. A very interesting talk on the History of Women's Hats was given by Miss Lois Hibbard, with members modelling the hats, followed by tea and a special birthday cake made by Mrs. Stelling. There were visitors from neighbouring W.I.'s, floral arrangements on the tables and a Bring and Buy Stall, which all added to the

Round the Clubs

festive occasion. The vote of thanks was given by Mrs. Skinner.

MAPLEWOOD W.I.

At the April meeting the President, Mrs. Betty Lewis, welcomed the speaker, Mrs. Mann, from Burchett's Green, who gave a demonstration of 'Cooking for one or two'. Mrs. Crowder read Mrs. Smith's report of the Council meeting and Mrs. Clamp, Treasurer, presented her budget. The competition for a 'One-stage Jam Sponge' was popular, winners being Mrs. Lawford, Mrs. Hardy and Mrs. Matthews. Arrangements continued to be made for the Autumn Bazaar and members were asked to come and bring their friends to our concert on May 1st. Mrs. Warwick had a coffee morning on May 9th. At the June meeting we look forward to welcoming Mrs. Dugelby and friends from her Devon W.I.!

BLAGRAVE W.I.

Mrs. Wright presided at the April meeting and welcomed three visitors: Mrs. Hutchings, wife of the Kennet and Avon Canal Trust Secretary, gave a talk about the holidays she and her family have spent cruising on

the Inland Waterways of Britain. She showed slides of the various places they had been and of the work being done by the Trust to clear the disused parts of the Kennet and Avon Canal.

Tokens were presented to 1st Mrs. Waite, 2nd Mrs. Sholl, 3rd Mrs. Wilkie, for having the most points in the competitions during the year. Miss Reynolds reported on the Spring Council Meeting. The Flower of the Month Competition was won by Miss Reynolds.

ROSEHILL W.I.

Mrs. Russell, the new President, welcomed all members to the April meeting. Members stood for two minutes silence in memory of Mrs. Pearce and Mrs. Bastin. The recent jumble sale realised £32.78. Mrs. Sansum gave a full report on the Spring Council Meeting. It has been decided, in the coming year, to adopt the charity "A Guide dog for the Blind". Mrs. Parks spoke about Denman College and showed slides of the College. The competition "A Decorated Egg" was won by Mrs. Beasley. Runners-up — Mrs. Grey and Mrs. Manning.

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WHERE STATE SEEKS TO CRUSH CHURCH

by Janice A. Broun

Being a Christian in Russia today is tough. You'll be very lucky if you have a church to go to. If you are one of the 30 to 40 million Orthodox Christians you now have only about 8,000 churches left open in a vast land where the waiting list for a private car is 3 to 4 years long. In 1958 when the last clamp down started there were 25,000.

If you are one of the 4 to 5 million Evangelical Baptists your congregation may have been blacklisted and refused government registration however hard you have tried to apply for it. If you are lucky enough to be an open registered church all you are allowed to do is worship and run a church choir; no Sunday schools, no social outreach, no parish magazines, no organisations, always a hostile press. Youngsters are supposed to be shut out of church, and priests and ministers who have been too keen on youth work, or even given Communion to Orthodox children, have been sacked.

There are now two Baptist Churches, one legal the other not. If you are one of the several thousand unregistered congregations anything you do is illegal and can land you in prison camps. There are always at least 150 of your people in prison.

Sentences

Young married pastor David Klaasen for instance. He managed to baptise 97 folk in a river just before the police could get him. His sentence—five years. Two young women, Tchernetskaia and Mary Braun ran a Sunday school for eighty children at the parents request. Children in school are subjected to vicious anti-Christian teaching. Their sentence—five years. Most women prisoners are sentenced for Sunday school work. Yergeni Rodoslavov is only eighteen; his crime—being a keen youth leader. His sentence—five years followed by five in exile. Beautiful young lab. worker Aida Skripnikova is in prison for the fourth time. She received and distributed

Bibles from abroad. People in the U.S.S.R. are desperate for Bibles. Only 70,000 have been published in the last 43 years. Many Protestant congregations haven't a single Bible between them, only laboriously copied sections.

The old aren't left in peace either, if they are active church leaders like 74 year old Sergei Golev, rearrested after 19 years in prison for refusing to give up evangelising. His legs were so weak that he had to be supported as he entered the courtroom, and he got three years in a strict regime camp—a killer sentence.

Tortured

Real criminals like former gangster Vasili Koslov, and former thief and drunkard Hmara of Kulunda were two of the converts who became leading Baptists. Hmara was tortured to death—as a Christian prisoner. Koslov writes, 'Among the general despair, while we were opening up our veins or hanging ourselves, the Christians were shining with a spiritual beauty. Their pure upright lives, their deep faith and devotion to God, their gentleness and wonderful holiness became a shining example of real life to thousands of prisoners. One could see Christ reflected in their faces...'

Back at home all that these Christians were doing was what we should regard as the normal activities of a really keen congregation. Denied their church buildings, they met in forest clearings or in their houses, which gives the police a



One of the thousand of Churches closed since the Revolution, St. Basil's Cathedral stands as a prominent landmark in Moscow's Red Square, is now a state museum.

chance to interfere on the grounds of hygiene and overcrowding. Pensioners who get 20 to 30 roubles a month are fined 50 roubles for attending a single meeting. Other church members give up to 40% of their income to help those fined, and destitute families whose breadwinner is in prison or unable to work as a result of harsh treatment.

Persecution

If you tour Russia your

guide will tell you that only the old and ignorant go to church nowadays, and that religion is dying out. This is not true although the majority of worshipping Christians are poor and elderly for very few Christians are allowed to hold responsible jobs, and many deeply believing go to church rarely or not at all. Vicious government persecution, especially of evangelicals and any believers influencing the young, show how worried they are about the considerable number of

young people, students, Jews, scientists and intellectuals showing an increasing interest in Christianity.

Nobel prize winner Solzhenitsyn, his 'First Circle' a best seller here but unpublished in Russia, is an orthodox Christian. Those worn old folk, especially the grannies, have quietly huddled on the faith. Many Russians out of touch with any Christians are converted by Western Gospel broadcasts. God is not dead in Russia.

THE WORLD WITHIN US

A PSYCHIATRIST WRITES ON
habits that hinder

So often psychiatric illness is only an exaggeration of what most of us who consider ourselves healthy experience from time to time. This is perhaps best seen in the illness which shows itself by excessive checking and repetition. It is sensible and proper to make sure we have turned out the gas or the lights before we leave the house empty, but unnecessary to check more than once. It is obviously reasonable to wash hands when they might be dirty, but less reasonable to keep on washing them when they are as clean as can be expected. Some people worry excessively about tidiness and for example have to straighten out the cushion as soon as the visitor gets up. We refer to such people as house-proud housewives, but it isn't limited to women, and people of all ages can be troubled. In the extreme form the person is completely handicapped, and is unable to do anything else because of the time taken up by the checking and repetitions. And it is all to no avail. There is no real satisfaction.

feeling better

To come back to the milder end of the scale quite a lot of us have our little rituals or habits. We fold our clothes in a certain way, or we sit in a certain seat on the bus, or something has to be in exactly the right place. We can usually give a reason for the habit if challenged, but if we're honest we have to say it just makes us feel better.

In the practice of religion it is possible to give full vent to habits and rituals. Most people have the experience of prayers going stale, and yet persisting with them.

The saying of the words has become more important than anything else. I heard of one person who kept on saying the Lord's prayer over and over again until it was said 'correctly', correctly here being used to mean that the individual was satisfied. This ritual took an hour or so each day. John Robinson has pointed out the numerous prayer manuals which go dead on us, and whose reading becomes vain repetition, a ritual involving a certain number of pages.

rituals

There are rituals in the churches as well. I hasten to add that I'm not referring to any particular brand of churchmanship. It's possible to be just as obsessed about which side of the table to stand for communion as it is about how many times to swing the incense. We go through complicated responses—'O Lord open Thou our Lips', 'and bless Thine inheritance'. We sing with great vigour 'consustantial coeternal' with little idea of what it means. Even the calling on the name of the Trinity, Father, Son, and Holy Ghost, at the end of every prayer and blessing, is a striving after theological perfection with but little thought for our understanding. These are all examples of rituals which too easily become more important than the reality beyond them.

An understanding of the dangers of rituals is perhaps the best defence against their becoming obsessions. A ruthless elimination of the meaningless repetitions and poorly understood sayings, together with a 'does it really make any difference' approach to the subjects of argument will help to point beyond the rituals to the Real object of worship. It will also help to refute the Freudian suggestion that religion is only a form of neurotic illness.

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THE OUTSIDERS

An attempt to combat violence and vandalism in Birmingham

Violence and Vandalism have provided more headlines than any other single subject in the teenage world—we have endured a barrage of statistics, television programmes have been devoted to the subject. Distinguished judges have offered stiff penalties, threatened legal reprisals on those who take part. There have even been calls for a public enquiry into the causes of violence in our major cities.

In Birmingham a new Trust has been launched, called The Outsiders, to co-ordinate some voluntary efforts in the field over the next seven years. Some people have pointed out that this title is unfortunate but then all the terms of the past years have been as bad. We have lived through the 'untouchables', the 'unattached', the 'socially disorientated', the 'disaffiliated' and so on. Now 'The Outsiders'.

None of the terms have ever been chosen to decry the young person but they do unfortunately carry a stigma. This would not of course apply if we did not think of 'them' and 'us' in the youth world—but since we do we must work in terms of realities.

A lead

Those who care must make themselves available to those at risk. This is perhaps why the Churches have taken such a prominent lead in the work of the Outsiders Trust. This Trust will send out detached workers on a city-wide basis, launch new projects and research the needs of young people. It is imaginative in concept but it faces a great deal of problems.

Shortage of money limits the scope of many projects—but even more so with the gangs and mobs. If violence is to be contained the alternatives to it must be readily available. The opportunities to consume the aggressive energy of the mob are sudden, rare and immediate—the means must always be there.

It is lonely on the street corner, it can be very frightening and very dangerous. The very least the worker needs is the support of the community—he also needs the sympathy and practical help of a team. Soon in Bir-

mingham there will be an attempt to recruit the volunteers—it will be interesting to see how many people are bothered enough to give time to this cause.

A balance

Many other cities could develop a similar scheme to put sufficient resources in the direction of the Outsiders—this would begin to show a balanced use of resources for young people. Instead of all the money, time and energy going to clubs—half would go outside. I'm sure that those concerned in the youth work field would find this a hard lesson at first but in growing accustomed to it they would themselves find a new sense of purpose and direction.

look around the youth scene

with
DAVID COLLYER

The Outsiders deeply involve the commitment of the Birmingham Association of Youth Clubs. They see their own work developing in this direction and hope to train and equip a volunteer force. They merged their own appeal and scheme to form the partnership known as The Outsiders.

The time has arrived for practical action—too much analysis of motive, cause and effect has been entertained already. These will become clearer as we work with the problem that exists. Research must be done in action not by questionnaires or personal predictions but by day to day engagement with the problem.

The results must be implemented quickly, every lead energetically pursued. The Community must show that it is in earnest.



over the hills and far away

Adventurous? Bored with the Concrete Jungle? Fed up with Fishing? Then why not be rash, leave the car in the garage, pick up a walking stick and take to the hills?

Since the advent of the car we almost seem to have forgotten we were designed with two legs and not four wheels. Of course, a car can be a rambling aid—to take you out of the city to the country—but, once you're away from it all, leave it and go adventuring in the open air.

A car is also useful for carrying 'gear'. What sort of gear you have will depend on whether you're a field and hedgerow roamer, a hillside hiker or an intrepid mountaineer. Whatever you are it is advisable to have a map, to plan where you're going and to make sure you get there, and you'll need a map with a scale of no less than 1 in to the mile, these are good because they show rights of way!

Right clothes

If you're just an ambler then almost any kind of clothing will do, as long as you can keep warm and dry if necessary, and your footwear is comfortable and sensible. But, if you feel the open moorland is your place then you'll need clothes suited to scrambling through bracken and heather, fording streams and negotiating bogs. Usually old trousers, windproof jacket and tough shoes are adequate, but if you feel you ought to be prepared for anything then you'd be wise to have a waterproof outer coat, waterproof trousers and walking boots.

The latter three are absolute essentials if you're taking to the mountains and you'll need spare clothing as well. The peaks may look harmless, but sudden weather changes strong winds and heavy rain can make them more treacherous.

Don't go alone

Wherever you go, it's wise to tell someone of your route and destination, especially if you're walking in moorland and mountain areas, and don't go alone. Two is adequate for moorland rambling but on the peaks you need at least three and it's advisable to take a compass, whistle and first aid kit as well. These can be carried with extra clothing, on the back in a rucksack.

If, rather than walking on your own, you prefer to belong to an organisation, then the Youth Hostels Association is very good. Local groups usually plan walks at weekends and also social events. The hostels themselves are marvellous for cheap walking holidays and hostelling weekends. Information from Y.H.A., Trevelyan House, 8 St. Stephens Hill, St. Albans, Herts.

The Ramblers' Association, perhaps, does more for walkers than any other group for they fight for open spaces and access to mountains and to keep footpaths open. They

arrange holidays on a more organised basis than the Y.H.A. and also have local groups. Information from, The Rambler's Association, 1/4 Crawford Mews, York Street, London WH 1PT.

Guest houses

The Country-wide Holidays Association and the Holiday Fellowship, though they have local groups, are more concerned with walking holidays organised in their guest houses all over the country. Walks are suited to all abilities and tastes and are led by an experienced walker. Evening entertainment is provided by the guests themselves. Information from C.H.A., 24 Birch Heys, Manchester M14 6HU. or H.F., 142 Great North Way, Hendon, London NW4 1EG.

So if you're just looking for weekend walking companions you would do well to belong to any of these organisations—you will find genial company in all. For cheap weekends and holidays, Y.H.A. is best, but for company, more comfort and relaxation you would do better with C.H.A. or H.F. But, whatever you do, wherever you go, you'll enjoy it!

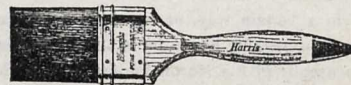
by Ruth Hoyle

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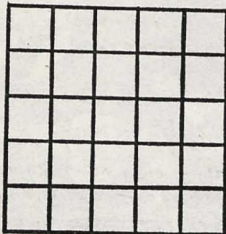
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THE WORD SQUARE

If you write in the correct answers to the following clues the words in the square will read the same down as across (answer below):—



1. To run after., 2. Shelter., 3. Dodge., 4. Take hold of., 5. Finish.

THE SAME WORDS

Here are three sentences. The missing words in each sentence are mostly spelt alike but have different meanings.

- As the gas — exploded the man had to hold on with all his might and — to his horse's — to prevent the animal bolting into the mighty —.
- As he watched the rats — way, the captain felt it was time to — his ship. From a distant craft he watched her disappear like an over-filled coal —.
- Released from the court on — the man carried his — to a leaky rowing boat and began to — out the water.

What's in the wind?

To hear some people talk you'd think demos had just been invented! Absolute nonsense! They're old hat, believe you us. Remember those Israelites who'd been slaves in Egypt in Old Testament days? A pretty grim life they'd had there—day after day turning out thousands and thousands of mud bricks in open fields under scorching sunshine for the king's great building programme, and a smart lash of the whip across your bare back from the Egyptian taskmasters if your output of bricks dropped below the required productivity output each hour. Then along came a man named Moses, who made secret plans for their escape, and eventually led them out of Egypt by dead of night, to start a new life trekking through the desert to a promised land somewhere in distant parts. Those Israelites thought they were going to make whoopee—and how—when they saw the last of Egypt. No more rules, no more beatings, everybody doing just as he pleased. Poor old Moses was for ever explaining to them that freedom didn't mean grab-all. There still had to be rules for the sake of the happiness and safety of them all.

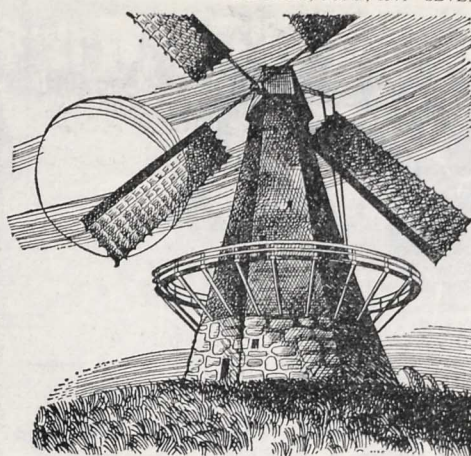
You'd have thought they'd have been grateful to old Moses for rescuing them. They were, in a way, but somebody was nearly always leading a demo against him for one reason or another. What about this one for a mad example? It happened in one particular part of the desert where their food was a kind of flower seed called Manna. This was how a local newspaper might have described the demo.

RIOTS IN DESERT HUNDREDS PROTEST

'Meat, meat, we want meat,' hundreds of Israelites shouted yesterday in Sinai Desert. 'Give us meat. We're sick of manna.'

Leading the demo was a young man who explained to our reporter. 'It's really all the fault of this chap Moses. Way back in Egypt we got free fish from the river, and as many melons, leeks and onions as we wanted. Garlic too. I tell you, man, I'm very partial to a touch of garlic. Now it's manna every day. But after this Moses will be in no doubt how we're all feeling.'

Poor old Moses! The victim of one of the earliest demos!



LOOK OUT FOR WINDMILLS

When you go on holiday or out for the day this summer, look out for windmills. On a sheet of paper you could draw a map of England and Wales and then mark on the map a rough indication of where you have seen a mill. Put X for a mill in a good state of repair and ★ for a mill that is in poor condition or derelict.

The oldest kind of windmill is a **post mill**. Although it weighs many tons the whole thing has been built on one big central post and it can be turned so that the sails catch the wind from whichever way it is blowing.

A **tower mill** on the other hand is generally built of stone or brick, and only the top, or cap, is moved to catch the wind. Mills, like ships, really ought to be referred to as 'she', and their

sails have a sign language of their own. When a miller finished work for the day he liked to leave his sails in the form of a St. Andrew's Cross. In the morning he moved the sails to form a St. George's Cross, which was his way of asking a blessing on his day's work. In the 18th century when a lot of smuggling was going on, the sails set in the form of the St. George's Cross was a signal to warn people that the customs men were about, but if the sails were left in that position for several days, it meant there'd been a death in the family.

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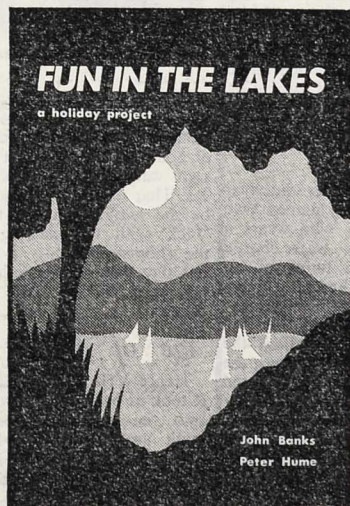
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Brenda Holloway looks at a holiday project

Family holidays are not always periods of undiluted bliss, especially when junior and his young brothers and sisters get grizzly through sheer boredom or from being dragged unwillingly on various jaunts with dad and mum. A children's holiday project book entitled *Fun in the Lakes* should appeal to parents and children who are spending this year's 'annual' in the Lake District, and give purpose to excursions either by train, bus or car. There are—blessed thought—things to do on those pouring wet days when most youngsters get a bit fractious. The compilers of the book, John Banks and Peter Hume, make it clear that there is no need to complete slavishly all the suggested activities, which, by the way, get off to a good start by listing things to watch for and games to play on the journey there, whether by car or train. The book is aptly described as both a Find Out Book and a Fun Book. There are trips to make of historical interest—with some concisely written and interesting facts about old buildings and remains, and suggestions for finding out other facts for yourself—animals, trees, flowers, and signs of country life and customs to look out for and note, and—beloved of all junior-age



children—a chart to be kept of each day's timetable, the weather, and the distance covered. The book contains blank pages for writing up notes or drawing pictures—an ideal occupation for those inevitable wet days. The book cost 35p and is obtainable from Penwork (Leeds) Ltd, 224 Wilbraham Road, Manchester M16 8GN. Other fun books in this series covering other parts of the country are in course of preparation, and we shall look forward to seeing them.



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Anyone for Marbles

by Reg Moore

Every year on a quiet village green in new town, Crawley, Sussex, the marble championships of Great Britain are fought out. Preceding the cricket season in ripe southern country, the marble champions jostle out of the local 'Greyhound' within sounding distance of Gatwick's super jets.

The Toucan Terribles, favourites over the years, the Us, the Jaspers — all form teams in this seriously contested ritual, surviving from the early days of the first world war.

SAND CIRCLE

The game is played on the green in the middle of a concrete circle covered with sand. Two teams of six contest the issue with forty eight marbles, flicking and knocking them by turns.

Marbles were popular during the Roman period, when

Christian martyrs were seized and children collected and played with the marble missiles. The modern game set up rules four hundred years ago and Tinsley Green, Crawley, became the site for the world champion play-off.

Marbles was a real craft in the ancient days, but more subtlety has been added to it today.

Players step up in turn to the concrete circle in the middle of the green with their own marbles. The six foot round circle is sprinkled with sand and in the centre are grouped forty eight red marbles made of clay.

There are usually two teams of six competing and each person has a marble of his own light colour called a toley. His object is to knock the red marbles out of the ring by flicking the toley at them from the edge of the circle. As he flicks, his knuckles must remain in the sand and if he knocks a

Sports Spot

this month takes

a look at the mysteries of fudging and flicking

marble out of the ring, with his own toley inside, he is allowed another go. But if he fails to knock a marble off and his toley stays inside, his opponent can flick it off and put him out of the game.

ALL THE RAGE

The game hasn't changed all that much since the Greeks rubbed smooth pebbles together in their spring fertility rites in order to gain a fruitful harvest. In the Middle Ages, clay marbles were all the rage. A suckling pig and a firkin of ale have been the prizes since the glass marble game came into prominence and there have been some eccentric winners.

For several years, the Duke of Norfolk's tailor, Bernard Wilcock, held the title. He always rolled his marbles with a cigar stuck in his mouth and when a spectator stole it from him one Good Friday, he refused to play on until the organisers supplied him with a suitable replacement.

WEE WILLIE

There is another character competing today named Wee Willie Wright, who wears a miniature hot water bottle sewn into the lining of his jacket so that he can keep his thumb warm when flicking.

Len Smith and his son Alan have monopolised the championships in the past ten years. The two celebrated Crawley champions never fail to turn out and often contest the final against one another. They are accomplished enough to put spin, top or side, on their shots, as in cricket.

All those children who roll their marbles on hard pavements or along garden paths, haven't always realised what an ancient game they are playing. The marble championship at Crawley every Easter brings out of cold storage an old hobby that might endure forever.

LOOKING IN WITH ERIC LAWSON

A LIVELY LOOK AT THE T.V. SCENE AS IT...

Puts back the clock

places. Yet it was an age of patriotism and bravery with the routing of the Spanish Armada and the piratical exploits of Drake and Hawkins — the origins of Gun-boat diplomacy. Though Keith Michell and Glenda Jackson fully served their paeons of praise for King Henry and Queen Elizabeth, there were also memorable supporting roles. Bernard Hepton's sympathetic portrayal of Cranmer, Robert Hardy's Earl of

Perhaps the most important feature of the TV scene during the past few years has been the quite phenomenal popularity of 'historical' programmes like *The Forsyte Saga*, *The Six Wives of Henry VIII* and *Elizabeth R*.

Nostalgia

BBC-TV seems to have hit upon an infallible formula for satisfying our undoubted desire to put back the clock. A few years ago TV drama was all kitchen-sink and up-to-date realism. On Wednesdays we wallowed in the detritus of 20th century living: slums and social significance. Now we obviously enjoy dabbling in nostalgia; peering back through the rosy mists of time to the periods of our country's history when Britain was really 'Great' in terms of world power; before our national identity was diluted in the obsequious crawl towards the Common Market via decimalisation, metrication and other thoroughly un-British pursuits.



Keith Michell, alias Henry VIII, in a classic pose



Glenda Jackson, as Elizabeth, with "the Frog"

Leicester and all six of Henry's wives were dramatic tours de force.

Still looking back at the glories of our imperial past, in *The Misfit* on ITV we examined the deterioration of our standards through the eyes of one 'Badger' Allenby-Johnson, newly returned to this Sceptred Isle after umpteenth decades of planting tea in some far-flung corner of our former Empire. Badger saw changes which we have come to accept as normal since the deterioration has been so gradual. But after being constantly reminded by the hirsute 'Left' that we are still in dire need of further changes in our society it is perhaps salutary to have someone like Badger to point out sharply just how much it has changed already.

Forsyte, of course, hardly reached back beyond living memory, but with the death of Soames we knew that we were watching the end of an era. That things would never be the same again and that 'Jack' with the backing of the shop-stewards — would one day come to think himself even better than his master.

Age of Myth

Henry VIII and Elizabeth R took us back much further. Into the age of historical myth and conjecture. Into the barbarities of the 16th century; a Merrie England which could produce the poetic genius of a Shakespeare or a Marlowe and yet burn Archbishops and behead Queens.

An age when disease was rife—King Hal died riddled with syphilis—and life must have been a kind of hell on earth for the common people, and precarious, to say the least, for those in higher

GOOD FOR A LAUGH



"I've forgotten what I was going to write"



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