



SEPT 1971

CAVERSHAM BRIDGE

4p

NATIONAL COMPASS, SEPTEMBER, 1971—ONE

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TALKING WHILE THE TIME BOMB TICKS



*Chris Brodan
calling*

Those of you who watch the Andy Williams show on television may remember a recent programme in which Fess Parker appeared as guest artist. Mr. Parker is famous for his stage portrayal of American folk hero Davy Crockett, and in the programme he sang the well-known song about the 'king of the wild frontier'. In the middle of the song there was a tear jerking interlude in which viewers were reminded that in the days of Davey rivers ran clear and the Great Lakes were free of pollution. "Let us", said Mr. Parker in a voice charged with emotion "who love this beautiful land of America do all that we can to fight this menace of pollution". There was a polite burst of patriotic applause and Mr. Parker finished his song.

Now I don't want to appear cynical—but I do wonder how many of those who clapped so enthusiastically were actually going to do anything about the problem of pollution. I wonder if all those who get steamed-up about the fouling of the environment in this country really mean to do anything about it. I wonder if we're going to do any more than talk until the pollution time bomb stops ticking and blasts us out of our complacency.

LITTLE IS DONE

Already we know some of the dreadful facts. That the River Mersey is not much better than an open sewer. That oil is a serious threat to the English Channel. That wild life is being killed off by modern farming methods. The list is endless. We are more aware than ever before of the problem. Articles are written. Talks are given. Politicians make speeches. But very little is done.

The fact of the matter is that modern industrial society cannot survive without pollution. Either we curb industrial growth or we ruin our environment beyond remedy. Those in very crude terms are the alternatives. And let's be realistic there's very little we can do about it personally. This is a matter for world governments and the kings of industry. All we can do is to apply pressure.

But let's make no mistake—if that pressure pays off we have to be prepared for the consequences. We have to be prepared for a drop in our standard of living, for financial sacrifices. This is a situation where it is vitally important that actions speak louder than words.

BEYOND WORDS

A SERIES OF PICTURES THAT SPEAK FOR THEMSELVES



CHURCH IN ACTION!

Most church buildings are designed by architects exclusively for acts of worship. St. Philip and St. James, Hodge Hill, Birmingham, emerged as a result of people in the parish discussing with the architect and members of the Institute for the study of Worship and Religious Architecture, what the total func-

tion of the church is. This has resulted in the worship area being opened up, allowing full scale usage during the week-days for purposes other than church services.

This release of space has enabled the church (that is the people) to deploy much of their time and energy

A CHURCH CENTRE FOR FULL TIME USE *by Dennis Ede*

in promoting, in partnership with the local authorities, a full range of professionally sponsored youth and adult activities, including a very well organised day centre for mentally handicapped children, play groups, mother and baby clubs, opera, drama and other work-a-day secular activity groups.

Hodge Hill opened in 1968 was the first purpose built multi-functional

Church Centre in Europe and probably in the world. The basic reason behind this approach is one that is catching on in many places—the belief that the Church should meet people at the level of their need, not at the level of the Church's need. The reason why some Christians feel let down and some clergy are bewildered today is because a consumer market is virtually non-existent for what is being offered. Worship without

purpose and practical application is like learning to drive and then never taking the wheel.

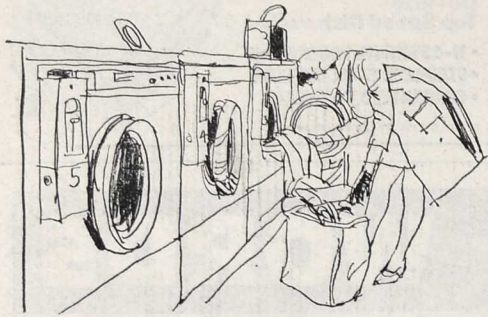
Future aims at Hodge Hill are to integrate our work across the age gaps, to promote more work away from the Church Centre and to arouse spiritual awareness with more regular Bible Study and lay half-day conferences. We have daily services at present which are well attended but worship

needs to be backed up by study and contemporary knowledge of the world.

We do not mean to suggest that the Church should build Hodge Hills up and down the country. We must use what existing church premises we have more imaginatively, to proclaim the Gospel of Christ and His judgement and love more clearly.

D/EX 1758/8/9

letters



working mothers

Sir,

With reference to the article 'Must you be a Working Mother' in the August edition of Compass, the author seems to think that the quantity of attention rather than the quality is what counts in giving a child security. Surely the relationship itself is more important than the amount of time given to attaining it. Most modern mothers are acutely aware of the importance of forming a strong bond between themselves and their baby but feel that this can be done without having to spend every day with the child until it is five and suddenly upheaved and packed off to school.

Mothers today are used to living in the rush and bustle of twentieth century life and quite naturally want to be part of our 'get-up-and-go' society but this doesn't mean to say they have lost all their natural instincts towards their children. They are still very capable of concerning themselves with the necessities of bringing up secure and happy children, whilst at the same time holding down responsible jobs. And in these days of 'enlightenment' probably score over their parents and grandparents who had never heard of child psychology!

P.A. (Birmingham)

should a patient be told?

Sir,

"Ostrich" (July 1971) seems to be under the impression that the elderly fear death just because they ask 'Am I going to get better?' We all like to know whether time spent in any place is likely to be long or short; we can plan more easily that way.

In conversation with my contemporaries I find that most of us look on natural death as a very suitable end to our lives. What many of us dread is that those lives may be prolonged indefinitely by doctors with more technical skill than wisdom.

'Over Sixty-five'

animal, vegetable or human?

Sir,

Your article (Chris Brodan—July) has aroused our interest at this school, where sex instruction using BBC and ITV films plus discussion has been going on for some time to the approval and pleasure of the parents.

Several of the local clergy have taken part in these spontaneous discussions, which are completely devoid of embarrassment, false modesty or warped adult ideas.

Surely this is still another example of the generation gap so common in educational circles, where adults can remember only their experiences when they were at school and are unaware of some recent trends.

Why not ask the children?

H. N. James (Headmaster),
Murrayfield Junior School, Ipswich.
(Roll—540 aged 7-11).



Teaching Immigrant Children

by B. Harverd

For the last term, I have been teaching in a junior school with an 80 per cent immigrant population. This has been an enlightening experience and has given me for the first time an insight into and a sympathy towards the problems of immigrants in this country.

In the main, the children come from the West Indies, Cyprus and Asia, with a few from other European countries to add to the assortment in this cultural melting-pot.

In this school, where a child born of British parents is an exception, the quality of English spoken among the children is of necessity very poor and gives rise to a hybrid pidgin English with ungrammatical tenses and expressions.

The Cypriot children nearly all speak Turkish or Greek at home and so their English vocabulary is limited to what they hear in school. If their parents do have a knowledge of English this is mainly of an unschooled nature.

Remedial needs

The Creole dialect spoken in the homes of the West Indian families varies from standard English, much of which the children find meaningless. Naturally this affects their ability to read and write. Nearly all the children in these groups have reading ages far below their years and in this particular school, two teachers are employed to do remedial language and reading work.

A number of projects are afoot to aid teachers with immigrant pupils. One such scheme is the Child Language Survey which collects, transcribes and publishes conversations between immigrant children in their homes and at school. These tapes are analysed for

their subject and language content and are of help in locating linguistic errors.

Apart from their language problems, immigrant children also experience the stress of "culture-shock" on being exposed to a strange environment. It is difficult to assess how long an immigrant family takes to adjust to our strange climate, food and customs, not to mention the complexities of an English industrial city with its many authorities and its complicated administration. The father has to contend with a new job often unfamiliar work, whilst the mother has to adjust to a different home, new shops and a strange system of education for her children. Day to day living can be very trying at first when one doesn't understand the language and the system.

Teachers' skill

Clearly all these problems must affect the humour of the parents, and subsequently their children's behaviour. It can produce such symptoms in the children as withdrawal, restlessness and aggression. These have to be dealt with skilfully by the teacher or in some cases the child is referred to the educational psychologist.

In their relation with the staff the children in our school are very affectionate and trusting. They are also very lively and outspoken, often moody, whilst their appearance is striking and attractive.

Sometimes, teaching children with colourful names such as Panyiota, Pompeo, Aryana, Levent or Azhnish, I expect to find myself in some far-off warm isle, only to remind myself that this is a multi-racial class and that there's a lot of work to be done.

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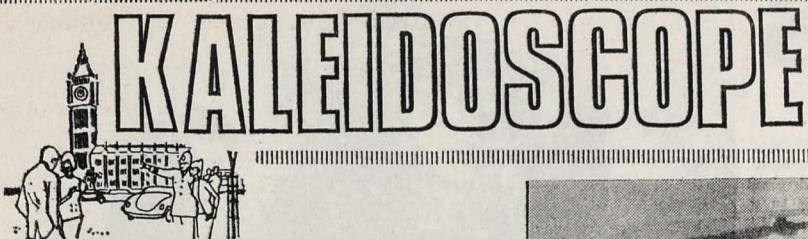


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LOOKING IN ON THE POLITICAL SCENE

ONE WORLD or MANY NATIONS

It would worry the English a lot more if the Common Market made the Queen redundant and pensioned off "the British way of life" than if it sent our cost of living index shooting up out of sight.

This is natural after centuries of balancing on an island, of colonising part of the world, defending half of it from time to time, giving all of it blessings like football, the English language and the industrial revolution, and turning everyone else into foreigners.

So sovereignty and independence are important to us. We want to run our own show.

Of course, we're not on our own in this. Many groups and nations feel the same for their own reasons. Irish nationalists, a few clans of Scotsmen and a hillside or two of the Welsh demonstrate it within our own UNITED Kingdom. It is common, in fact, all over the world. From Sussex to Czechoslovakia, from Biafra to Bangla Desh, the world has seen recent "Hands Off" campaigns—some frivolous and hopeless, others deadly and determined.

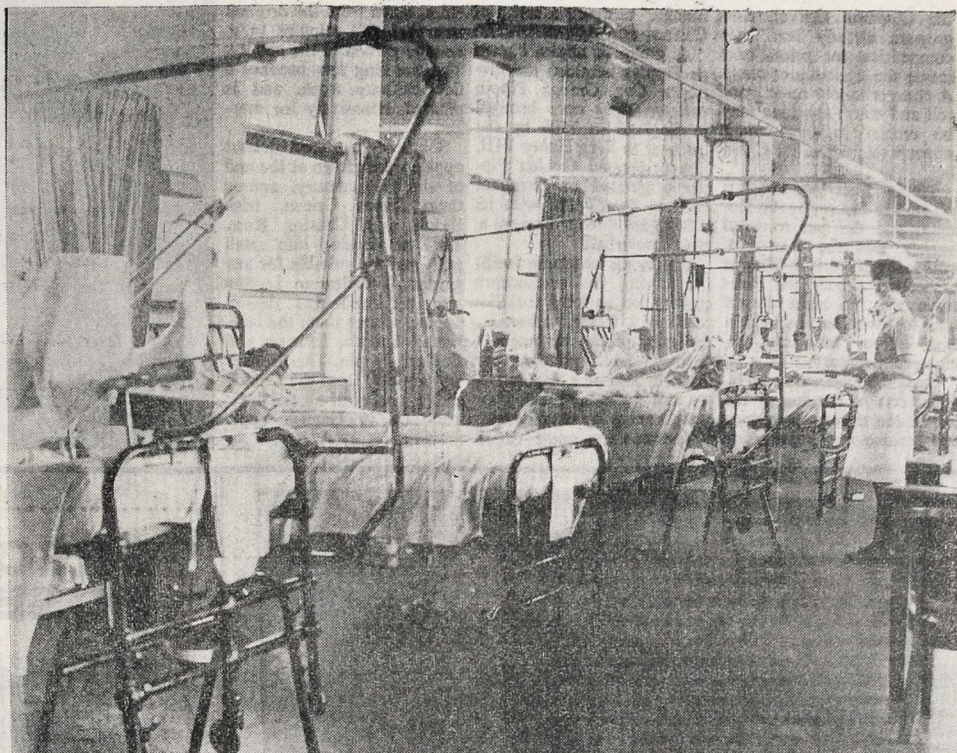
All these, here, there, everywhere and often, in a generation with more hope than ever that the world could become one big, happy family and not a collection of nations.

President Nixon playing ping-pong in Peking is just one of the latest cross-world link-ups that have been happening and increasing since the Second World War. Pollution and conversation are world-wide—and so are hundreds of problems and solutions today.

The brotherhood of man is the tantalizing prize just round the corner.

But the cries of "Hands Off" have to be taken seriously. It is obvious now, perhaps for the first time, that again and again ways of bringing in unity must be found which also help every member to feel secure, important and responsible for at least a big slice of its way of life.

The new era of unity, in which "national sovereignty" will be a dirty phrase, cannot be brought in with a steam-roller. It must come, but only with a whole set of compromises between "All for one and one for all" and "Hands off us."



THE PLAIN MAN'S GUIDE TO PAPERING THE CRACKS IN THE N.H.S

by Tom Chapman

PROFILE

The Rt. Hon.

Sir Keith Joseph MP

The Conservative Government must be embarrassed by the attacks on its social service. A growing number of opponents are appalled by signs that the privileged are provided for but the needy aren't.

The reddest cheeks must be on the face of Secretary of State for Social Services, Sir Keith Joseph. And not just because he is holding the embarrassing baby. But also because he is a genuine social worker who cares about people.

In July he owned up to the fact that new social financial provisions hadn't kept up with the rise in the cost of living. That was quite an admission.

And soon after his appointment he contacted personally a large number of statutory and voluntary social agencies to learn their problems. This took time and concern.

Sir Keith's own social work has taken many forms. He founded the "Three Score Club" for old people in the City of London and has worked closely with two Housing Trusts. As a Jew himself he has been active in Jewish charity organisations.

He has been M.P. for Leeds North-East since a 1956 by-election. Before



that time he was trained in Law at Oxford University, in warfare during World War II and in building techniques more recently.

The Secretary of State for Social Services may be happily at home in this field, in spite of its awkward moments. But his political interest and experience range much wider and include Housing, the Board of Trade, Technology and Welsh Affairs.

He is an hereditary baronet succeeding his father in 1944, at the age of 26. But just at present what he needs to show is the common touch. There is some evidence that he can do it, but some (see this month's Plain Man's Guide) that he finds it difficult.

This summer has seen an attempt by the Government

to give the kiss of life to the National Health Service.

We all benefit from the service. We all know that the pressures on doctors and hospitals and all medical workers are paralysing. We all know that money is as short here as anywhere.

If the whole set-up from top to bottom could be organised better, it would help with a lot of these problems.

A couple of so-called "Green Papers" were put out with this in mind by Labour Health Ministers. Now has come a "consultative document" by the present Secretary of State for Social Services, Sir Keith Joseph, whom we feature on this page.

To the dismay of nearly everyone his Bill aims to centralise the N.H.S., concentrating power at the top and cutting down local representation. The suggestions do not provide a new lease of life for doctors or a new

say for patients.

The kiss of life may be a kiss of death.

Take your own G.P., the man on the medical shop floor. He would probably like to keep his bedside manner and his ability to give you careful and proper treatment. But half the time he's not free to do that. He is a N.H.S. prisoner. So he hurries you off.

Multiply that tens of

thousands of times and you get some idea of the present feel of the Health Service.

These latest proposals try to bring that Service nearer by pushing its control further away—into the hands of middle management men who know what efficiency is.

Perhaps, in spite of the opposition, it may work. Certainly it shows up the mountainous problem of handling such a massive modern essential service in the best way, efficient yet also really health-giving.



RIPE APPLES

by Reg Moore

Apples are one of the key fruits in the controversy of the Common Market. Kent growers already fear keen competition for prices once inside the agricultural circle. A cheaper labour force, good soil and warm sunshine may be crucial to large apple growers this side of the Channel.

Apple trees were first planted in Britain by the Romans and the first recorded variety was the Pearmain, cultivated in Norfolk. Shaped rather like a pear, the Pearmain was the main dessert fruit for centuries and held in high esteem way into the eighteenth century.

Costard apples were sold in the streets of London at the end of the thirteenth century and became very popular for

making pies. The name lingers on in the word 'costermonger' meaning a seller of Costard apples.

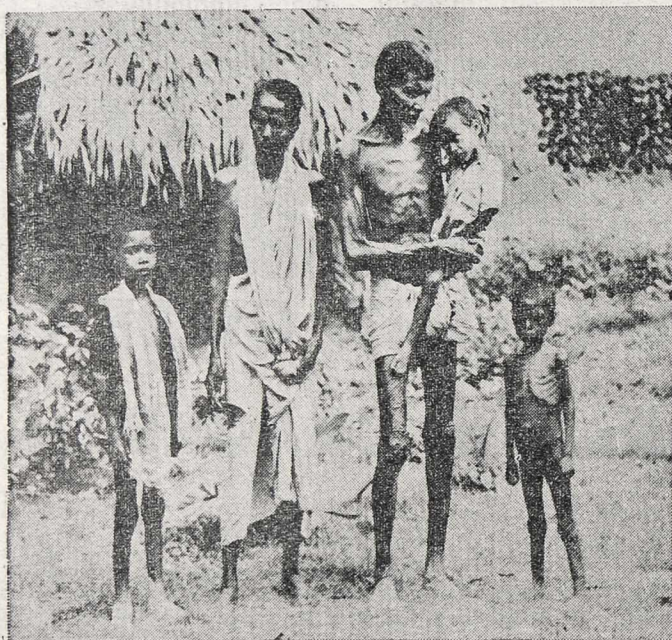
A group of apples known as Pippins heralded the favourite Cox Orange Pippin variety. They were brought in England in 1500 by the fruiterer to King Henry VIII. The celebrated Golden Pippin originated at Barnham Park in Sussex and with its rich sugary flavour became a great favourite.

Improving transport facilities during the seventeenth century led to local varieties reaching a wider market. By the end of the seventeenth century, fruit growing for markets became a vital industry and nurseries made their stock known by catalogues.

The cooking apple called

Bramley's Seedling followed in Southwell, Nottinghamshire, taken from the original tree that still remains in a cottage garden in the county. The Seedling has become a fine culinary apple and is planted extensively for market.

Some of the finest dessert apples were grown at the end of the last century, among them James Grieve, Irish Peach and Charles Ross. They all develop into small trees and are suitable for any garden. The firm of Laxton also produced fine dessert apples, among them the celebrated Superb, Epicure and Bedford Pippin. The Premier was another from the Laxton stable worthy of all the finest traditions in English apple growing.



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.

Christian Aid, P.O. Box No. One, London SW1. (01-730-0614)

PERSONAL POSERS



Have you got a problem?

Readers are invited to

write to "Personal Posers".

Our special team of experts

at 319, Gazette Buildings,

Corporation Street, Bir-

mingham, 4, will do their

best to tackle your queries.

That does not absolve us from active compassion—and some people have been called to surrender their lives totally to serving their needy fellows. The most practical form of action for most people is the giving of money—and I suggest that if you afford to take your family to Spain, you can afford to give more than the conventional 10p on the plate to a relief organisation. Mediterranean hotels accept cheques: so do Oxfam.

But should you go at all? I don't see why not. A Christian has responsibilities to his family at least as much as to the starving millions. He should also enjoy the world and what it offers, and not be only grimly concerned for setting the world right—a concern which can easily be directed to our own self-satisfaction.

Having said that, it is of course possible to be so wrapped up in our own family and its enjoyments that we forget other responsibilities to our fellow men.

Is the Bible true?

Christians say that the Bible is true, and yet the Bible is full of stories like Adam and Eve that can't possibly be true. How can you believe in the Bible if you can't believe these stories?

J. P. Middx.

Holiday conscience

I've just been on a package deal holiday to Spain with my family—it was something we'd wanted to do for a long time but hadn't been able to afford it. It blew our savings. While there I saw an English newspaper with an appeal for the Pakistan relief fund and I had a very guilty conscience. How can a Christian reconcile spending money on luxuries when there are so many needy causes in the world? Do you think it's always wrong?

C. P. Notts.

As you say, there are so many needy causes in the world. They overwhelm us: But if we imagined that we must respond to all of them we should go mad—and broke. And if we imagine that by digging ever further into our pockets we are blinding ourselves to the realities of the world where there will always be suffering caused by natural disaster and exploitation of man by man. Christianity demands that we are realistic rather than starry eyed about the world.

First of all the Bible is a library of books under one cover, and it would be an exaggeration to say that the collection was 'full of stories like Adam and Eve'—although, of course, they do exist.

Secondly, we shall never understand the Bible until we get one thing into our minds. ALL FACTS ARE TRUE BUT NOT ALL TRUTH IS FACT. It is a fact and true that it is 110 miles from Birmingham to London. It is true, but not a fact, when the poet says:

"My true love hath my heart and I have his".

Factual truth is usually about things, poetic truth is about feelings and experiences. One can be expressed by the words meaning exactly what they say, the other has to use words as pictures, with the real meaning lying underneath.

Adam and Eve is a picture story about man's first experience of good and evil. It carries a great truth, but factually it is no more accurate than the line of poetry quoted above. So you see it isn't cheating to say that the Bible is true, even if from time to time the truth is expressed in non-factual terms.

CAVERSHAM BRIDGE

SEPTEMBER 1971 THE NEWSPAPER OF ANGLICANS, FREE CHURCHMEN AND ROMAN CATHOLICS IN CAVERSHAM

NUMBER 84

DEFINITE DECISIONS

THE DAYS WHEN WHAT PART OF THE CHRISTIAN CHURCH DECIDED WAS THOUGHT TO BE OF LITTLE CONCERN TO OTHER CHRISTIANS ARE LONG SINCE OVER.

Increasingly when Christians get together they find that what they thought were their own peculiar problems are in fact problems which face members of other churches. This is particularly true of the practice of Christian Initiation. By Christian Initiation is meant the process by which a person becomes a member of the Christian Church—this is by baptism and in most cases by confirmation as well.

A study of this subject shows that in the course of time different churches have adapted their practice regarding Christian Initiation to suit the pastoral needs of different generations. All too often we feel that the practice we have grown up to expect has always been the practice—then a little history reveals that this is not the case. It has recently been announced that there will shortly be changes in the Roman Catholic Church over the practice of confirmation, and if I write this month about decisions in the diocese of Oxford I do so because I believe these decisions are of concern to people other than Anglicans.

Last summer a working party that had been set up in 1968 by the previous Bishop of Oxford issued its report. This report was then sent to the new deanery synods for study and the synods were asked to answer certain questions. All thirty synods completed their replies by the end of April and the Bishop of Oxford summoned a special meeting of the Diocesan Synod in July to consider this matter. Just before this met another report appeared—the work of a national commission on the same subject that the Archbishop of Canterbury had appointed under the chairmanship of the Bishop of Ely. The similarity between the two reports was very striking.

When our own diocesan synod met it passed nine resolutions which are published on another page of this edition of the Caversham Bridge. Some of these are requests to the General Synod to implement certain of the proposals to the Bishop of Ely's report. Others relate to matters which now become the declared policy of this diocese.

At the Diocesan Synod the Bishop of Oxford announced that, given the fulfilment of certain conditions, he would be prepared to confirm children from the age of seven years and upwards; he also announced that he approved the proposal for a new service of Thanksgiving on the occasion of the birth of a child. Such a service is not to take place at the font and will not be a service of "Naming". It has become clear in recent years that there are a growing number of parents who feel unable to make the promises that are required in the service of Baptism but who yet wish their new born babe to receive some recognition from the Church. I hope that we will very soon be able to bring this service into use, and that it will meet the needs of many people.

John Grimwade

Our Charity Queen

SANDRA MILANO IS A YOUNG LADY WITH A GREAT AMBITION—SHE WANTS TO BE HAPPY. Not, perhaps, a very original ambition, but a very wise one; but then Sandra is a very wise girl.

Many of our readers will have seen in the press recently how she made history by becoming both National Charity Queen and National Charity Princess, at the same time. As Miss Marks and Spencer for 1970/71, Sandra was one of 23 finalists in the competition organised by Top Ten Promotions, one award being made for the amount collected for charity during the year and the other for personality.

HARD WORK

It has been a hard year, not only for Mrs. Milano herself, but for her family as well, raising over £17,000 for Friends of Fatherless Families, by means of bazaars, sponsored walks, etc. Mrs. Fullbrook, Sandra's mother, was among those who walked from Reading to Basingstoke on a sponsored walk.

Sandra, who is a staff hairdresser at Marks and Spencer, lives with her parents in King's Road. After a very short married life, her young husband was killed in a car crash and she was left with baby Marcus. Now, at three, he has all his mother's charm, and, though he finds her activities a bit puzzling, has managed to adjust to the situation. He lacks nothing in the way of affection, for Sandra's family are affectionate and loving people and, though it has been hard work, they have enjoyed the last year.

HER EMPLOYERS AND COLLEAGUES

Sandra herself is particularly anxious to thank all those who have helped her raise this enormous sum, and particularly she mentions her employers and colleagues who have done so much to make her success possible.

As to the personality part of the award, if you are thinking in terms of those haughty damsels who parade



Sandra Milano and Marcus

on our TV screens in bathing costumes, perish the thought. These girls really were judged on their personalities, and Sandra has a very definite one. Her grin is a bit too wide and spontaneous and her movements a bit too agile for her to be confused with the usual kind of beauty queen. But she simply oozes charm, youthful enthusiasm, friendliness and courage; and to see her putting her son to bed leaves one in no doubt about her ability to love.

We wish her well and hope she will find the happiness she prizes so much; she deserves it. W.D.

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TALKING POINT

SCENE AND HERD AT POP FESTIVAL

Commenting on atmospheric pollution in New York city, somebody recently wrote, "I shot an arrow in the air—it stuck." He wasn't just being funny. Such we are told, are the dangers of our lack of respect for the environment that there is a real possibility of man's end being marked, not by the nuclear bang, but by a choking whimper. But pollution is simply the extreme manifestation of an underlying sickness in the soul of civilised man. At least that's how it seems to many of the young people who peacefully invaded Reading for the recent Pop Festival.

CHRISTIAN TENT

Before the festival started a small group of clergy from Reading, together with two nuns from English Martyrs and members of the Benedictine community at Douai, one of whom was at last year's Isle of Wight festival, pitched a tent on the camp site in Richfield Avenue. It was distinguished by a wooden cross and the words "Christian Tent" on the outside. Apart from just being there, believing that the church ought to be present, as Christ was with the crowds of his time, the group had no clearly defined aim. If this was a weakness it was soon forgotten as the tent became the meeting, eating and sleeping place of a variety of young people.

Put yourself in
MILWARDS
SHOES

Church Street, Caversham

by
Peter Atkinson

What follows is a comment on the discussions we had at the festival. Some statements are no more than broad generalisations and are probably over-simplifications of the truth; and if there are contradictions that is because contradictory views were expressed in conversations. Youth is like any other group of human beings and its opinions cannot be tailored to suit any one pattern.

RELIGIOUS FEELING

One of our fears was that as clergy we might appear to be intruders, but events proved this to be unfounded. On the whole we were not only accepted but welcomed. There was a warmth and directness which is increasingly rare in the "straight" world. People shared their meals with us and invited us into their tents to discuss some very searching questions about the sort of world society seems to want them to grow up in; about making sense of life; about religion. It would be wrong to suggest on the rather mixed evidence of one weekend that we are on the verge of a religious revival, but there is no doubt that there was a great interest in religion, not so much as a system of belief but as experience. In one sense this represents a healthy reaction against present day materialism and perhaps even against the church's apparent identification with the materialistic status quo. It is also a reaction against an increasingly technological world, which again may be healthy if it represents a protest against the terrifying misuses of that technology. But there is also a possibility of religion becoming for some the escape from reality and responsibility, which it has sometimes been in the past, and indeed is for many Christians.

MAN OF PEACE

Whatever the truth may be it was striking that the most frequently heard name on the lips of those at the festival was not that of any rock group or contemporary revolutionary hero, but that of Jesus. And the reason? Jesus is seen as the great man of peace. The sign of peace

was a common greeting during the weekend. That it was not an empty gesture, but really meant something, is surely borne out by the fact that at this gathering of about 20,000 people there was no violence. A remarkable achievement considering the violent climate in which we live, and worth noting by those residents of Reading and Caversham who feared the worst.

The traditional symbol of Christianity, the cross, was worn by many, so was the Nazi iron cross. When asked why the iron cross of all emblems, one young man replied, "The Nazis are the social outcasts of the 20th century and so am I". Whatever one's initial reaction to that remark the right response is surely to ask what has happened to cause such a sense of alienation among a sizeable proportion of young people.

LACK OF HOPE

This leads to one of the overall impressions which the team of clergy formed. Beneath all the surface air of liberation, behind the openness, the warmth and friendliness, and the sense of discovering what things in life really matter, beyond all the good that was being created, there seemed in many people to be a fundamental lack of hope. Not just a lack of hope in the society they reject, but in life itself. Some are living simply for the moment, like the boy who told us he lived only for the next pop festival—time in between festivals was merely endured.

Of course it is extremely difficult to form a coherent impression of the feeling and thinking of such large numbers—some were there just to enjoy the music. And while it must be said that the conventional world has a lot to learn from these young people, particularly about tolerance and detachment from material things, it must also be stated that we found in some a mood of near suicidal depression. Drugs were not seen as providing an answer.

THE FUTURE ?

Not very long ago it could be said fairly safely that youth was unrealistically hopeful; almost naively optimistic that a better world could be achieved. It is a sad comment that today so many young people are despairing of the possibilities of profound change; are pessimistic about a sick society, as they see it, which refuses to be healed and is slowly poisoning itself.

We left the festival feeling enriched by the experience and with a sense of having shared in a common search for truth, and yet wondering if the alternative society, if it really exists, can produce a changed world out of its apparent despair. We felt also that it was a pity that for the most part the only adults there represented commercial interests. Perhaps there is a moral in that somewhere.

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GETTING AWAY FROM IT ALL

by Kathy Fullbrook

WE HAD ONE THING IN
COMMON—A DESIRE TO
PAINT

Thirty or so of us, of both sexes and all ages, spent an absorbing week-end in July at Easthampstead Park College, Wokingham, in beautiful surroundings, with comfortable accommodation and excellent food. Maybe we should have eaten less and fed off our inspirations, since most of the great painters knew what it was like to go hungry.

We arrived on Friday at 6 p.m., laden with paints, boards, stools, easels, etc., and after a lovely meal we roamed the acres of ground choosing the spot from which we would sit to paint our masterpieces. Saturday morning found us trudging off in all directions; our tutors, Ingmar and Diana Seidl, could have done with bicycles when touring around to instruct and encourage us. Time flies, it is lunch time and there is still much to do;

we drag ourselves away only to return as soon as possible, unless we joined in the water colour instruction class or the sepiat class or went to see one of the excellent film shows.

Sunday afternoon found us placing our humble efforts along the college balcony; we gather round for the gentle but helpful criticism of Mr. Seidl; we learn much from our mistakes. The domestic staff join us and view with appraisal. The pictures are varied and individual. We all look forward to September when the Adult Education classes start again, with Ingmar Seidl as our tutor.

Early on Sunday morning, three of us rose early and visited St. Michael's at Sandhurst for the 8 a.m. service. The vicar, the Rev. Roger Packer, was happily surprised to see familiar Caversham faces in the congregation. He sends his love to all at Caversham, and reminds us that there is a beautiful view to paint from his churchyard if anyone is interested.

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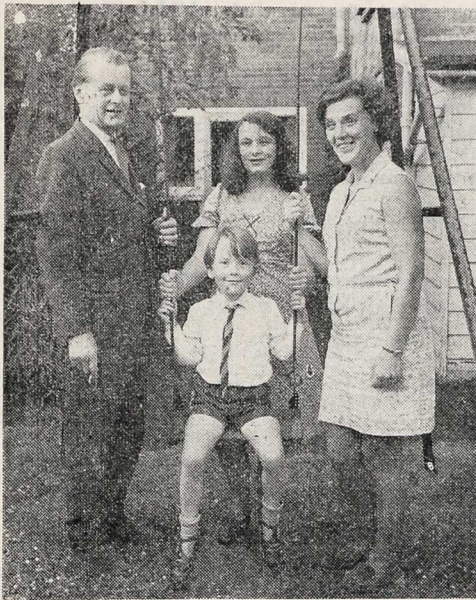


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THE DEBENHAMS



Walton Adams

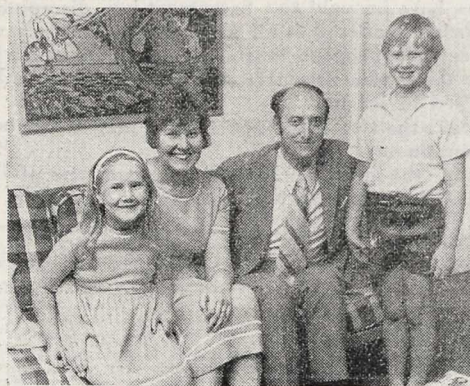
BY THE TIME THIS IS PUBLISHED MR. AND MRS. DEBENHAM WITH THEIR SON GILES, will have left Priest Hill for Plymouth, where Joan, who has been teaching English at Southlands, is taking up work as Deputy Head of Devonport High School.

Mr. and Mrs. Debenham have lived in Caversham for eleven years; Mr. Debenham works for the Milk Marketing Board, but as he is shortly due to retire, he willingly gave up early when Joan had the opportunity for a new job. They both wished to retire to the west country eventually in any event, and Mr. Debenham has no objection to taking over the domestic chores for the time being.

Joan, a leading light in the Caversham Drama Group, of which she has been producer, is also a keen member of St. Andrew's and has served as representative on the Deanery Synod. Thirteen-year-old Judy, 'the clever one of the family', is at Christ's Hospital, where she will return after the holidays.

It is a pity to lose a family so much associated with community life, but we wish them well and hope they will continue to keep in touch with their friends in Caversham.

THE FREEBORNS



Walton Adams

ST. PETER'S COMMUNITY ARE VERY SORRY TO LOSE CHRISTINE AND JOHN FREEBORN who have lived in Priest Hill for six years but are now moving to Hampstead Garden Suburb, where Mr. Freeborn will be nearer to his work; last year he left Bulmershe College to become a lecturer in the London Science Museum, in which capacity he will no doubt be seeing a great many Caversham children in the future.

Christine, who has been teaching at Hemdean House, will now teach at Sarum Hall, while young Susie, aged 6 and Philip, aged 8, will also be going to new schools.

They are sorry to be leaving this district, where so much is happening, but are looking forward to being closer to the London amenities. Like the Debenhams, they are typical of many young families who, while highly mobile, have nevertheless accepted the challenge and played their full part in the life of the local community.

Our very best wishes go with them all to Hampstead.

SHEILA MORGAN



Walton Adams

WATERLOO SOUNDS A MOST ROMANTIC PLACE TO LIVE; unfortunately it has now become a mere suburb of Brussels. All the same, Mrs. Morgan is quite excited about the prospect of living there with her husband whose work as an economist now takes him to Belgium.

Sheila Morgan, who comes originally from Treherbert in South Wales, has taught at Emmer Green Primary School for the last six years. They have two children, Sara, aged 12, who is a boarder at Oxford High, and Robert, aged 11, who will be going with them to Waterloo for the time being at any rate.

She herself hopes to teach in the local American School which Robert will probably attend. She will miss her colleagues at Emmer Green, but regards life in a new country as something of a challenge. They are buying a house not far from Oxford, so we hope to see something of them in the future. In the meantime we would like to offer our very best wishes for life in their new home.

LODGINGS

One of the most frequent requests received at the Rectory is from people who have come recently to Reading and are looking for lodgings. Other people who wish to find someone to share their home with them also from time to time come to the Rectory with this request. All too often it is for various reasons not possible to match up people to each other. It would be a great help to have a list at the Rectory of landladies who have rooms to let with some information as to the extent to which they will provide meals. Readers who can provide any information of this sort should write to the Rectory giving the essential details.

Mary

Woolford

Mrs. Mary Woolford, who passed peacefully from this earthly life on July 7th at the age of 91, had lived nearly all her life in Caversham. Her mother Mrs. Mitchell was the first verger at St. John's and Mrs. Woolford spent much of her childhood in Gosbrook Road. For many years she worshipped at St. John's, and made many of the vestments that are now in use. She was a devoted member of the Mothers' Union. For some years she lived with her daughter at Emmer Green, attending St. Barnabas. She spent the evening of her life at Warren House and until quite recently was able to attend the Parish Communion regularly at St. Peter's. She will be particularly remembered for her gentleness and kindness of character and by her faithfulness in worship she set an example to many people. May she rest in peace.

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Christian Initiation

THE RECENT REPORT OF THE COMMISSION OF WHICH THE BISHOP OF ELY WAS CHAIRMAN HAS SOME IMPORTANT THINGS TO SAY ABOUT BAPTISM, AND THE PROVISION OF A NEW SERVICE OF THANKSGIVING—THE FOLLOWING ARE EXTRACTS FROM THE REPORT:—

"The rite of infant Baptism may properly be administered to children whose parents show real and positive evidence that initiation into the Church will be accompanied by instruction for life in the faith... We have had brought home to us from many quarters however the pastoral problem confronting clergy when parents who show no intention of bringing up their child in the Christian Faith ask for infant Baptism. We do not believe it has ever been the policy of the Church to administer Baptism indiscriminately, but we recognise that individual ministers have brought the Sacrament into disrepute in this way".

"A Service of Thanksgiving will be appropriately offered to all parents who sincerely wish it, whether their children are to be baptised shortly afterwards or not... We therefore propose that a Service of Thanksgiving might well take place.

- In the case of Christian parents, or those who sincerely want their child to be brought up in the Church as a Christian, and will therefore have him baptised in infancy.
- In the case of Christian parents who take the view that Baptism is a matter for adult decision, because such a service of Thanksgiving does not involve commitment.
- In the case of those who have a genuine though vague belief in the goodness of God but are unwilling to bind themselves or their children into an organic relationship with the institutional Church."

RESOLUTIONS CONCERNING CHRISTIAN INITIATION PASSED BY OXFORD DIOCESAN SYNOD ON SUNDAY 18th July, 1971.

- 'That this Synod requests that all Parochial Church Councils should review regularly the existing practice of Christian Initiation in the parish'.
- 'That this Synod requests the General Synod to consider the need for providing a new Service of Thanksgiving for the Birth of a Child for general use throughout the Church, to be available to all who ask for it, but not to be regarded as a substitute for Baptism nor to have naming as part of such a Service'.
- 'That this Synod recommends that Baptism should take place when the Church meets for public worship'.
- 'That this Synod requests that Archdeacons be asked to enquire in their Visitation questionnaire in what way the parishes are implementing recommendation (a) and recommendation (c)'.
- 'That this Synod requests that whenever possible Confirmations should take place within the context of the Eucharist'.
- 'That this Synod recommends that it be made possible for children to become communicants from the age of seven upwards'.
- 'That this Synod requests the General Synod to consider the need for some act of adult commissioning or commitment for those who have been confirmed at an early age'.
- 'That this Synod recommends that no adult should be baptised who is not also willing to be prepared for confirmation and/or admission to Communion'.
- 'That this Synod recommends that no infant baptism should take place other than in the parish where the child lives (or a parent is on the electoral roll) without consultation between the clergy of the two parishes concerned and the agreement of the incumbent where the family lives'.

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OUR YOUNG PEOPLE

This year, for the first time, the 'Bridge' staff have made an organised effort to try to discover the recent achievements of our young people. Alas, there are still a great number we have been unable to contact and unfortunately, since this goes to press before the 'A' level results, there is much that will have to wait for the next issue. Nevertheless, thanks to the help of several good friends and the young people themselves, we have gathered some news, and hope to produce more next month.

Caversham children at Kendrick School, for example, have produced some excellent results in the world of sport. Christine Beckhurst of Woodberry Close has gained her life-saving teacher's certificate, the life-saving Award of Merit, the Bronze Duke of Edinburgh's award, the British Canoe Union Proficiency Test, is in the under-16 Berkshire Hockey Team and throws the javelin for Berkshire.

Elizabeth Bentley of Highmoor Road, Geraldine Thornton of St. Peter's Avenue, Susan Blake of Matlock Road, Janet Conne of Woodcote Road and Jane Flower of Clifton Park Road have all gained the Bronze Medallion for life-saving, while Elizabeth and Jane have also gained the Bronze Duke of Edinburgh's Award, as has Barbara Brown of Kidmore Road. Jane has also gained her yellow judo belt and so has Angela Craine of South View Avenue.

Sheila Cooper of Conisboro Avenue has won the women's diving championship at the Reading Swimming Club and Jennifer Tee of Westonbirt Drive has gained Grade 3 in Synchronised Swimming. Catherine Vigar of Penn Close has done particularly well in tennis and, among many other achievements, won the Reading Schools mixed doubles.

ROVING REPORTER

We look forward to hearing more of the achievements of these young people in the future.

In the field of music, Mary Erith of Greystoke Road has grade 5 in the Royal School of Music Examination, with a Distinction for flute playing, while Celia Smith of Clifton Park Road has also gained Grade 5 with a Merit in clarinet playing.

We also hear that Mandy Vincent, daughter of our Parish secretary, who attends Highdown School and is a keen violinist, has gained Grade 5 of the Associated Board of Music with 140 marks out of 150; for one piece she gained full marks.

We certainly look forward to hearing these youngsters play in public in due course.

OUR TEENAGERS

Off to America on a scholarship, after obtaining a B.A. in English at Ulster University, is LIZ GLEN, of Newlands Ave. She is one of 15 British Students to be awarded this particular scholarship given by an American family by the name of Thouron, through the English Speaking Union.

Liz, who used to sing in St. Peter's choir, is off to study for her M.A. at Pennsylvania. She has promised to keep in touch, so we look forward to having news of her in the future.

ANNE ALLSEBROOK of Peppard Road is already travelling in the United States after obtaining her B.Sc. (Econ.) at Bristol Polytechnic. Many people will know that her mother is herself of American birth, and as one of a much-travelled family with a keen interest in UN affairs, Anne hopes to travel around a great deal before taking up permanent employment. There is no doubt we shall have more news of her travels from time to time.

Taking up a car design scholarship given by Chrysler (UK) is PETER BIRTWISTLE of Kidmore Road, who has just left

the Berkshire College of Art where he has been studying environmental design. For the next two years he will be studying at the Royal College of Art in London.

Only two such scholarships are offered each year for the entire country, so Peter has done exceptionally well to obtain one and we offer him our very best wishes for his future career.

For the time being DANIEL BUNTING of The Mount, a former Reading School boy, is working as personal assistant to a Portsmouth MP, after obtaining a First in Metallurgy at Cambridge.

After the somewhat rarified air there he is looking forward to discovering other aspects of life in this country. His future plans are uncertain, but he has an open mind and hopes to travel as much as possible before settling into a permanent career. We hope he will keep in touch as he is obviously going to find life very interesting in the near future.

ANDREW LORENC, whose family are very well-known to the congregation of St. Peter's, has just left Oxford with a first class honours degree. Unfortunately we have not been able to contact him before going to press so we do not know what his future plans are. Perhaps he will be kind enough to let us have further details next month.

We hear also that HILARY LADD of Emmer Green, who has figured in our columns before, is taking a temporary break from regular nursing, in which she has done so well, and is working at Butlin's Holiday Camp at Filey. She is finding this very different from her usual work and enjoying the new experience before returning to the more orthodox nursing of a London hospital.

Recently LINDA HOWARD, of Grove Road, celebrated her 21st birthday, her engagement and her graduation altogether at a party given for her by her parents. She will shortly be taking up work in London.

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Bygone Caversham

We publish two photographs from a more leisurely age—Bridge Street with the Crown Hotel—were these the decorations for Queen Victoria's Jubilee?—and an earlier boating stage in the pre-cabin cruiser era.
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HOW TO BECOME A U.K. CITIZEN

The following is taken from a note in the December, 1970, issue of "Race Today". In view of the proposed immigration measures, now before Parliament, and the possibility of Britain's joining the European Economic Community, under which a person's freedom to move from one country to another within the community will be restricted unless he is a citizen of a member country, citizenship could become an important issue for many people.

"Very few Commonwealth immigrants in Britain are

taking advantage of their rights to register as citizens of the U.K. and Colonies after 5 years residence here. In theory all British subjects, whether citizens of the U.K. and Colonies or not, are treated alike under U.K. law, but immigration laws are an important exception. All British subjects and Irish citizens who have lived in the U.K. and Colonies for five years, or (in certain circumstances) are women married to U.K. citizens, or are the children of U.K. citizens, may become citizens of the U.K. and Colonies by registering. But they do NOT be-

come U.K. citizens automatically: registration is essential.

"Under forthcoming new laws it is possible that the automatic right of British subjects resident in the U.K. to register as U.K. citizens may cease, to be replaced by a complicated naturalisation procedure. U.K. residents who are NOT U.K. citizens could find access to European countries more difficult than in the past, and their legal position within the U.K. itself may change. So there are good reasons to register as a U.K. citizen".

HOW TO REGISTER —

Write, telephone or call in person at the office of Mr. E. J. H. De Pass, Community Relations Officer, 55 Castle Street, Reading. Tel. 583773, or at the Home Office, Princeton House, 271 High Holborn, W.C.1.

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Mapledurham Parish Council

The meeting of the Mapledurham Parish Council held on 15th July, 1971 with Mr. W. H. Wheeler in the Chair, was one of the shortest for many years. There was one item which caused some discussion, and this related to the proposed development of nine properties on land at the rear of 131—145 Upper Woodcote Road. It was agreed, after the Chairman had given his casting vote, that the proposed development, as indicated on the plan submitted, should be rejected. The chief reason for this was because of the siting of the road for the development. The Council indicated they preferred this road to be against the Playing Fields, rather than the proposed houses to be so close to the fields.

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Random Jottings of an R.C. Layman

THIS COLUMN HAS BEEN ABSENT FOR SOME MONTHS NOW, and this is just a "fill-in" while the proper R.C. layman remains too busy to write. Although I must admit it's difficult to know what to write about: Communion in the hand? prayer meetings? or any other of the aspects of the Roman Church that are at present attracting attention?

And yet one wonders, as so often, how true to life the impression is that one gleams from the papers. The idea of the whole Church being in ferment from Rome to Tierra del Fuego (I'm not a geographer, but it must be just about opposite on the globe) has to be balanced against the placid ritual of one's own parish, where the same good priest bashes away at the predictable obstacles to spiritual growth at the same time as he tries to raise enough money to keep the place going.

Of course it's always been like that. Even in those cloudy superstition-haunted days before the Council (you'd never think there'd been any others, incidentally, from the way some people talk — "Nicea?" one asks timidly: "Yes, it is nice, isn't it?" says one's companion)—even then, after the Gospel had been read out in English, the priest used to get up and plead for money for healing, for missions, for Catholic Education etc., and then go on to darkness of understanding and weakness of will.

Because, after all, when it boils down to it, the most important issues are the basic ones. It's all very well to work up intensive moral indignation against ex-priests or the new liturgy but somehow the basic problem remains much the same. Everybody's rushing around, but where are we all rushing to? And do we have to rush?

I suppose this is the problem that is common to all

Christians: nowadays it is especially difficult to see the wood for the trees. I don't mean all the other things aren't important, but let's face it, the vernacular Mass is less of a biting issue than my confusion about why I'm around at all. Of course the English liturgy does help one understand a bit better; but it's hard work now. It used to be just a question of drifting off into a happy state of trance that one thought was prayer while the priest gobbled his Latin.

Perhaps, after all, that's why some Catholics have given up. Under the guise of a furious protest against their tortured religion they cut themselves off and join the Latin Mass Society. But that's no answer. If the Council has put anything important across it is that that happy Sunday trance was not necessarily any more religious than watching a cricket match. We all know there's a shortage of priests. But

then, although priests are vital, do we really need so many as we used to? Catholic laymen are rapidly getting used to being hauled out of their private haze to read lessons or bring things up to the altar at the Offertory. We're learning to co-operate. The laity are no longer by definition a flock of sheep with the black-one being Tom O'Reilly who comes straight from the pub to stand at the back for Evening Mass. We're responsible human beings now in the eyes of the Church.

Co-operation's the key-word, really. One can be misled by reports of chaos within the Church, bishops getting married and Dutch priests reading the newspapers instead of the Gospel. Let's give up protesting and co-operate a bit. That way we might learn where we're all rushing to. We might even give up rushing there. Because we're there all the time.

ROSEHILL W.I.

The President, Mrs. Russell, welcomed members and twenty visitors, together with one new member, Mrs. Montague, to the 8th birthday party of the branch in June. Mrs. Booker was presented with the silver bowl that is awarded to the member who gains the most points in competitions throughout the year. A guest from Emmer Green Centre for the elderly, Mrs. Arthur, received a gift token for having the "lucky seat". The delicious birthday cake was made and iced by Mrs. Buckle. The Drama Group acted a sketch that was written by Mrs. Gribble. Mrs. Cine won the buttonhole competition and Mrs. Record the posy competition.

At the July meeting a new member Mrs. Collinson was introduced. Mrs. Harris reported on the Produce Meeting at Pangbourne and gave details of the courses at the Agricultural College. Mrs. Gribble agreed to continue with the Drama Group and several new recruits were signed on. Mrs. Sholl (Blagrove W.I.) gave a light hearted account of her attendance at the N.E.W.I. annual meeting. The speaker for the month was Mr. Randall on the Wildlife Trust. Competition winners were Mrs. Booker, Mrs. Sansum and Mrs. Appleton.

MAPLEWOOD W.I.

At the July meeting Mrs. Alford, the Vice-President and Secretary presided. The speaker was Sergeant L. Wildey who spoke on Crime Prevention in general. Visitors were welcomed from the Camerons, Mrs. Crowder gave a report on the meeting of the International W.I. Committee at Shrivernham. Voting for bursaries at Denman College took place and Mrs. Beecham and Miss Amy Clarke were each awarded a bursary. The results of the competition for 11b home-made raspberry jam were: 1, Mrs. Rowe; 2, Mrs. Alford; 3, Miss Cole. Another competition was won

by: 1, Mrs. Ball, and 2, Mrs. Mason.

BLAGRAVE W.I.

The June meeting was in two parts, the first a trip with friends to Windsor Safari Park. This was enjoyed in spite of the cool showery weather. The second part was a garden party held at 137 Upper Woodcote Road by invitation of Mrs. Sholl. The weather was kinder, no rain and some sunshine. Competitions were arranged in the garden and the bring and buy stall did a good trade. Tea was served by the committee. Mrs. Wright thanked Mrs. Sholl for her hospitality.

After the presentation of the birthday posies by the President Mrs. Sholl gave an account of her visit to the A.G.M. Miss Reynolds gave a report of the Produce Guild meeting and coffee morning. A demonstration on Skin Care was given by Mrs. Belle Gould. The flower of the month competition was won by Mrs. Messent with Mrs. Sholl 2nd and Mrs. Waite 3rd.

CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD

The Chairman, Mrs. A. E. Smith, thanked those members who had manned the T.W.G. stand at the Static Exhibition held on King's Meadow in July.

An interesting talk was given by Miss E. M. F. Alderson, J.P. on the "Work of a Magistrate". Questions were invited. A vote of thanks was given by Mrs. Langton.

The "Modelling a Hat" competition brought forward four willing models and four designers. With half a yard of tulle, a piece of ribbon and a few pins to work with some very attractive hats were produced. Miss N. K. Brown, a retired milliner, judged the competition.

The next meeting will be held on September 16th at 2.15 p.m. at Caversham Community Centre, School Lane,

Caversham. Mrs. Murtle Mc-Tear will be speaking about "Costumes and Customs of India".

CAVERSHAM HEIGHTS T.G.

Mrs. Hill, Chairman of Caversham Heights Townswomen's Guild, welcomed Miss Angela Gibson as speaker to our July meeting. Miss Gibson had travelled from Stow-on-the-Wold in the Cotswolds, where she is very much involved in the local community — she spoke to us on this occasion about 'Corn Dollies', a subject in which she is obviously absorbed, as she spends many hours gathering the corn, grading and preparing it ready for plaiting into many beautiful designs. It was most interesting to be shown the different shapes which have been associated with different parts of the British Isles. During the informal half-hour, Mrs. Griffith, our delegate, gave her report and impressions of the

National Council Meeting at the Albert Hall.

The Social Studies Group have had an enjoyable outing to Abingdon and are busy arranging their winter programme.

EMMER GREEN TOWNSWOMEN'S GUILD

Mr. Marks of the Public Health Dept. spoke of the development of this service since the industrial Revolution 150 years ago. The work is divided into sections, such as Child Health, Maternity, Food, and Environmental Health, etc. This last section covered, among other things, atmospheric conditions, pest control, water, and food poisoning. The Guild had won the Smalley Platten Cup for the largest number of entries at the Floral Art Exhibition held at the Town Hall on June 23rd as part of the Reading Festival, and Mrs. Barnes and Mrs. Turner both gained Firsts in different classes. Names were taken of members interested in forming a Rambling Club.

The Social Studies would be having an evening on July 21st, when the theme would be "Ancient and Modern".

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ROUND THE ANGLICAN PARISH

OPEN FORUM. An announcement in the church notices that an open evening would be held on a July night in the Rectory so that members of the congregation could discuss some of the many reports on Church affairs that have appeared recently resulted in so many people turning up that everyone had to move to the more spacious room at Toc H. A lively evening followed — Anglican-Methodist relations, Church and State, Marriage, Confirmation and youth work were some of the many topics that were touched upon. There was an obvious desire for more meetings of this kind and it is hoped when the Stewardship campaign is over to hold a series of meetings so that each subject can be discussed in greater detail.

HARVEST FESTIVAL. Harvest Festival will be observed throughout the parish on Sunday 26th. That weekend many of the men (and some of the ladies) will be away at the Stewardship Canvassers Training week-end in Oxford and because of the Stewardship Campaign the usual Harvest suppers will not be held this year.

CHURCH COUNCIL MEETING. The July meeting of the Church Council contained a number of important items on the agenda. A resolution was passed unanimously requesting the Diocesan Pastoral Committee to prepare plans for the union of the parishes of Caversham and Mapledurham. Mapledurham Church Council had earlier in the month passed the same resolution. Consideration was given to the recent decisions of the Diocesan Synod relating to Baptism and Confirmation and it was unanimously agreed to seek episcopal approval for the use of a Service of Thanksgiving in connection with the birth of a child.

The Council reviewed the arrangement by which on the third Sunday evening of each month Anglicans and Methodists worship together. It was felt important that this arrangement should continue but it was requested that some members of the laity should discuss with the Methodists, if they are agreeable, ways in which these services could be arranged so that the youth of the two churches might participate more fully and to see whether or not a course of sermons might be planned.

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Mr. David Maughan Brown and Miss Susan Lacey
were married at St. Margaret's, Mapledurham, on
July 17th

SELINA WOOD, SISTER MARJORIE GABRIEL AND JOHN PERRET

The death has occurred of three people who in different ways were known with affection by many people in Caversham. Mrs. Wood died in Cornwall only a few weeks before she had planned to go and live in Australia. The widow of the Rev. William Wood, rector of Caversham until 1942, she had been in the habit of visiting Reading most summers for a few weeks and took great pleasure in meeting old friends and worshipping again in St. Peter's. She wrote a letter to the Rector only the day before her death. Sister Marjorie Gabriel was Sister Superior at Springfield St. Luke's for many years; after a severe illness about four years ago she had gone to live at the Mother house of the Community at Wantage. She will be remembered with affection for the work she did in developing the buildings at Springfield St. Luke.

The Rev. John Perret had until he had become too infirm assisted in the parish of Caversham. A Frenchman he had been a novice at the Benedictine Abbey of Solesmes in France and after the Great War moved to the Benedictine Abbey at Farnborough. He was ordained by the Roman Catholic Bishop of Portsmouth in 1921 and served a curacy in Paris. Here his progressive sermons offended his rector and attracted by the worship of St. George's Parish he resigned and was received into the Church of England. He spent a period at Kelham and launched the first ecumenical journal which helped the Church of France and the Church of England to an understanding of each other. He always maintained his links with the French Church and was instrumental in taking English clergy to France and bringing French clergy to English parishes long before the Roman Catholic Church was committed to the ecumenical movement. In his final years in retirement at Kidmore End and then at Whitchurch he delighted to celebrate the Eucharist and preach in the four churches

of the parish of Caversham, and retained to the end of his life an astonishing youthfulness of mind.

His funeral Requiem at Whitchurch was a wonderful example of the growing unity between the two communions in which John Perret had exercised a reconciling ministry.

May these three devoted servants of Christ rest in peace.

PLAYGROUP — VACANCIES

There must be many parents who feel that their young children would benefit from playing with other under fives. Caversham playgroup which meets in Caversham Hall, now has some vacancies. Anyone interested should contact: Mrs. S. McQueen, 2 Wolsey Road, Caversham. Tel. 475445.

MOTHERS UNION NOTES

The July meeting of St. Andrew's branch took the form of a party in the Rectory garden for the mothers and children who attend St. Andrew's and the Methodist Play Groups. There were about fifty children present, and they were all held spell-bound as Mr. Norman Kent entertained them with his puppets. Tea was served. St. Peter's and St. John's branches combined for another meeting in the Rectory Garden the following week.

Owing to declining numbers St. Barnabas Mothers' Union has decided to amalgamate with St. Peter's; two members of St. Barnabas branch have been co-opted to St. Peter's Committee and the first combined meeting takes place in September.

CAVERSHAM BRIDGE, SEPTEMBER, 1971—SEVEN

St. Margaret's News

St. Margaret's Day.

The Patronal Festival was celebrated in splendid style. A fine evening, many friends from Caversham, including a coach load from St. John's, filled the church to capacity, so much so that the congregation over-flowed into the porch. The Vicar of Holy Trinity, Reading, preached appropriately on the text "Cast not your pearls before swine", and in the course of encouraging his hearers to value what is of lasting significance in inherited tradition, entertained them with many touches of humour. After a fine act of worship, the congregation enjoyed some very appetising refreshments on the lawn of the Old Vicarage, in accordance with the wishes of the late Lord Thurlow, and the kind invitation of his heir.

Choir Outing.

The Choir did not have far to go for their summer treat. Games and a buffet lunch in church house, and then to the children's concert in the Town Hall, where amongst other items, they were almost startled out of their seats by the martial music of Holst's Mars—in fact a number were seen rushing for the doors afterwards, though they claimed the music had nothing to do with their hurried

exit before the end of the concert.

Harvest Festival

St. Margaret's will keep this on October 10th, when the main service will be the Family Service at 10 a.m., enabling school, families and the normal congregation to join together in keeping this festival.

THE REV. COLIN HILL

The Rev. Colin Hill, vicar of Easthampstead, who grew up as a boy in Blenheim Road, Caversham, was married on August 7th at Easthampstead Parish Church to Mrs. Irene Chamberlain—so Simon who is now eleven gains a step-mother and a step-brother Michael.

The Caversham Bridge sends them congratulations for their new life.

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WHO, WHEN & WHERE

SUNDAY SCHOOLS IN CAVERSHAM

Church of England

St. Peter's—Hemdean House School, 11 a.m., age 4-7 years.
Baltimore Hall, 11 a.m., age 7 upwards.
Superintendent: Miss R. Eves, 6, Wrenfield Drive.

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

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

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

Methodist Church

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

Caversham Heights—In Church, 11 a.m., age 3 years and upwards.
Superintendent: Mrs. P. Court, 3, Woburn Close. Tel. 471445.

Baptist Church, 11 a.m., age 3 years and upwards.

Also West Memorial Hall, 2-45 p.m., age 3 years and upwards.
Superintendent: Dr. J. Rothwell, 16, Albert Road. Tel. 474478.

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

St. Peter's—In Toc H, Church Road (begins in Church at 9-15) except for 2nd Sunday in month. Age 7 years and upwards (re-opens September 19th.)

St. Barnabas—Church Hall, at 9-15 a.m., except on 1st and 2nd Sundays of the Month.

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September Sunday Services

ANGLICAN

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

St. John's

8-00 a.m. Holy Communion.
9-15 a.m. FAMILY EUCHARIST.
6-30 p.m. Evensong (1st Sunday).

St. Andrew's

8-00 a.m. Holy Communion.
9-15 a.m. FAMILY EUCHARIST.
11-15 a.m. Holy Communion.
6-30 p.m. Evensong (not 3rd Sunday).

St. Barnabas'

8-00 a.m. Holy Communion.
9-15 a.m. Family Eucharist.
11-00 a.m. Family Service (2nd Sunday).
6-30 p.m. Evensong (not 3rd Sunday).

St. Margaret's, Mapledurham

8-00 a.m. Holy Communion (2nd and 4th Sundays).
10-15 a.m. PARISH COMMUNION. (4th Sunday, Matins).
6-30 p.m. Evensong (1st and 3rd Sundays).

NORTH CAVERSHAM BAPTIST CHURCH

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

CAVERSHAM BAPTIST FREE CHURCH

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

CAVERSHAM PARK SCHOOL

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

METHODIST CHURCHES

Caversham Heights

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

Caversham

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

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ROMAN CATHOLIC

St. Anne's

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Our Lady of Caversham

8-30 and 10-30 a.m.—Mass.

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

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

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

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

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

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

BAPTIST

METHODIST

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

PRESBYTERIAN

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

ROMAN CATHOLIC

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

We record...

BAPTISED

St. Barnabas

June 27—Ruth Bedworth.

July 11—Alexandra Snell.
Adam Bailey.

St. Margaret's

June 13—Paul Terry.

July 24—Geoffrey Walker and
Joan Rickards.

St. John's

July 31—Anthony Duncan and
Hilary Cockrill.

St. Margaret's

July 17—David Maughan
Brown and Susan
Lacey.

MARRIED

St. Peter's

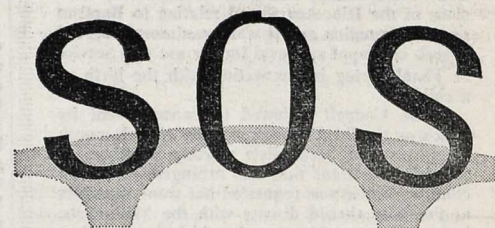
July 10—John Willis and
Elizabeth Aslett.

July 17—David Prout and
Amanda Nell.
Trevor Quelch and
Linda Tinsley.

BURIED

St. Peter's

July 7—Mary Woolford.



WHOM TO CONTACT

CENTRAL ORGANISER

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

AREA ORGANISERS

Dr. E. V. Beale (North Caversham).
1, Brooklyn Drive, Emmer Green,
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Mrs. E. B. Evans (East Caversham).
50, Grosvenor Road.
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Mr. P. H. Marsh (West Caversham).
12, Wincroft Road, Caversham.
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THE WORLD WITHIN US

A PSYCHIATRIST LOOKS AT

GUILT—the unhelpful emotion

"Where did we go wrong?" This is a question often asked by parents of children who get into trouble. It is also asked by the parents, spouse or close relatives of a patient who has to see a psychiatrist. It is asked because they feel guilty. They fear that they may be at least partly the cause of the patient's trouble! An attitude that some people take is the exact opposite—"of course, there's nothing at home to cause the trouble!" Yet how ever boldly they say it they really are very afraid that there might be something at home that is wrong. They worry that they may not have been as understanding or attentive to the patient's needs as they might have been.

Guilt, of course, is not a very helpful emotion. It does not go anyway toward solving problems that may be present, and is a handicap to normal relationships. The most helpful thing is to be prepared to look at the whole situation involving a patient, to see if anything needs altering, yet without considering anyone to be at fault. Let me describe a recent case to explain what a mean.

Examinations

John was in his middle twenties when he became very severely depressed. It was an intense illness which stopped him doing everything and for which he needed electrical treatment to return him to full function again. He was unmarried and his parents asked if they had played any part in causing the illness. It seemed that the illness was precipitated by the stress of exams so mother and father were reassured. All went well for a time. But then John reappeared—depressed again—and required the same treatment. It turned out that he had been taking more exams despite psychiatric advice that he should not. John clearly needed sorting out. They had wanted their son to get a good job, which meant another exam, and so had encouraged him to take it. He, not wishing to let them down, had taken their advice.

John's case shows a common problem. Pressures on the boy were sufficient to precipitate his illness, yet they were pressures which only wanted his good. Relatives feeling guilty did not help, but a full discussion of the matter did. The pressures these parents applied was quite normal in one sense, yet it was too much for a young man who was vulnerable in this one area. Incidentally he settled in a good job which did not require exams, and had no more trouble.

Vulnerable

Now one can extend this idea to other pressures. I can lose my temper with one person, and they stand up to me. I can lose my temper with another and they crumble. One child may respond well to ambitious parents, another may not. One marriage can stand violent arguments, the next may not. So, any person who comes to a psychiatrist may not have had particularly excessive pressures applied at work or home, but may be more vulnerable to them. We all have our weak points. Thus there is no need for relatives to feel guilty, but there is a need to look and perhaps modify the situation.

This brings me back to the original question which people ask "Where did we go wrong?" This is not the right question. It can't be answered. Much more helpful to say "What can I do to help put things right?" No guilt, but a real wish to be involved and helpful.

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WEDDINGS are my special forte. For years I have had a hand in them—literally. Two hands, in fact. Hands devoted to playing wedding marches by the score, not to mention snippets of Handel, Bach and Beethoven.

Yes, I have spent a good part of my life—and I mean good—being an organist at weddings, and what a lot of fun, drama and inspiration have come my way as a result.

Perhaps my very first wedding was the most dramatic, for no-one, not even the bride and groom knew for certain that it would actually take place on the day. Life was so casual in the small Australian township where this couple lived, that they

made all arrangements for the wedding before consulting the only minister in town who could do the job. When they did finally visit him, it was to hear that he was "under age" and not licensed to perform marriages. True he had applied for a licence, but this could not be granted until he was twenty-one.

Even while he was explaining his dilemma to the dismayed pair he realised that the date they had chosen for the wedding was, in fact, his twenty-first birthday. An urgent letter was sent to the town office, many miles away, asking for the necessary licence. Officialdom was agonisingly unresponsive, and permission to perform the wedding had not arrived up to the day before the wedding.

First Wedding

The young minister did his best to cope with the panicking bridegroom and tearful bride, urging them not to cancel any of their arrangements for the wedding.

At four o'clock on the wedding day he posted himself at the railway station to wait for the train bringing the mail. With him was the postmaster who, when the train arrived, dived forward to sort out the mail. He rushed back triumphantly clutching a long, official envelope which he thrust at the young parson who, licence in hand, made for the waiting pair.

From my organ stool I watched the bride sail serenely down the aisle and join her waiting bridegroom. Confronting them was the minister. His voice shook as

he began: "Dearly beloved . . . It was his first wedding—mine too. Peddling madly I gave that wheezy old organ all I'd got, and the Wedding March all but lifted the roof off . . ."

Extras

Weddings in Australia usually take place in the evening and are truly great occasions. Floral decorations abound, and sometimes imaginative "extras" are added to the more conventional trimmings. For instance, there was that large wedding bell, filled with confetti, which was suspended over the spot where the bridal pair would stand. Covering the bottom of the bell was a thin covering. A ribbon hung down one side. After the minister had pronounced the bridal couple man and wife, the bridesmaid was to step forward, pull the ribbon, and shower the unsuspecting pair with confetti.

All went well, the ribbon was duly pulled, but unfortunately the couple strayed from their appointed spot and the whole lot fell upon the thick, curly hair of the officiating priest. His head was buried in coloured paper bits—mine was buried in my music!

Perhaps the wedding that most tugged at my heartstrings was that of the young bride who came straight from hospital in a taxi. Instead of a bouquet, she held her new-born baby. At her side was a belligerent bridegroom. Behind her a hat-chet-faced aunt, determined to see "the right thing" done. Poor young bride—I often wonder how things worked out for her.



The Fisherman

by Ronald Adkins

Fishermen in Devon are far fewer than they were some years back. It seems that there are much easier ways of making money. Those that are left really love the sea and they have about them an aura of a greater world than that known to us land-lubbers.

They are not great conversationalists but when they do talk, it is always to the point.

Mark Chapman was a fisherman—he was also, I am proud to say, a friend of mine. Admittedly he didn't come to Church much, in fact, he usually appeared only at Harvest Festivals, but he was the kindest of men and always willing to help with anything that was got up to help the Church.

I think the Church Building confined him so he only came into it once a year, he wanted the illimitable space of the sea.

He was a very kindly, lovable man and I could understand how Jesus turned to fishermen for his disciples. He rarely spoke about religion but he told me one day that when you are out there—on the sea—with the wind blowing round you, the sky above and the waves pitching the boat to and fro, you know, without any doubt, that there is a God, some vast power infinitely bigger than us.

One day Mark, with his younger partner, went fishing as usual when a storm unexpectedly blew up. The other boats made their way back to the shore but there was no sign of Mark's.

The storm blew itself out and Mark's mates went searching for him but found no trace. Somewhere, in that wide expanse of sea, the boat must have foundered and Mark and young John must have come to journey's end.

The Church was crowded for the memorial service but it was impossible for me to preach a long sermon, I was far too moved but I quoted Mark's words—"Out there,"—and my hand gestured in the direction of the sea, "you know, without any doubt, that there is a God."



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BRANCHES ALL OVER THE MIDLANDS

Living with a Spastic

by Archie Hill

"Men like me can often only stand at the touchline of things and admire steadfast courage, and feel sad at a woman's increasing tiredness and his own inability to relieve it . . .".

THERE'S only two choices open. Put the handicapped child away, or keep him with you. If you keep him you must know that you'll be called upon to face all sorts of problems; none of them spare time; often they'll seem more than you can bear.



Barry, aged 22 years.

You'll suffer headache and despair watching your child struggle with its own handicap; you'll feel depressed, frantic, sometimes frightened . . . or a surge of false optimism as some point of progress seems to emerge. But when disappointment follows, you'll be bitter, more depressed and emotionally washed out. You'll be filled with conflicts, ambivalence, worries, resentments. You'll find your emotional bank-balance constantly depleted.

Inadequacies

Some husbands and wives will come closer together in their misfortune; others will find an increasing strain put upon

their relationship. Both may feel that their own inadequacies are on show to the Outside World. A spiritual-vitamin deficiency sets in. External pleasures become few; rare times out together are spent with one eye on the clock and deep anxiety for the person back home. There is a shortage of neutral places wherein to recharge one's emotional batteries, to obtain a renewal of strength for the increasing tasks which lie ahead. For even handicapped children grow into men and women.

Often the faith and spiritual beliefs of parents are shattered. Why us? is the question: What have we done to deserve this? Whom have we offended? What God is it that lets suffering and anguish fall upon the innocent?

Problems

You'll find there is a treadmill of perpetual labour; you'll find that you have forfeit so much of your own energy, ambition, privacy . . . the whole of the family can fall casualty. The problems arising are numerous, financial burdens especially. Extra vitamins to buy, special foods, aids to bring comfort. Extra clothing, fuel bills even in summer, trying to run a car with its ever increasing taxation—a car that becomes a necessity if parents and victim are not to become completely housebound. Indifferent governments make no allowances for such—despite the fact that it costs upwards of £40 per week to keep these handicapped persons in residential hospitals.

It is the mother who suffers the deepest strain, as a result of constant, unbroken contact with the person who must be nursed. For her, no 'clocking off' at a given time. Yet these women invariably postpone personal remedies until complete collapse and exhaustion set in. The hidden reserves of energy are truly amazing, but it is energy which feeds upon itself.

The lifting and carrying of the victim, the spoon-feeding and dressing, the toileting and bathing, the changing of nappies many times a day (even with Barry, in our photographs, now aged 22 years), the unblocking of ears and nos-



trils, the daily shaving as they grow into manhood.

Many of these tasks fall upon the mother, whilst the father is out at work.

... and it's a full time job trying to entertain them.

Forgetting

Does one hope? Of course one does. Perhaps secretly for that relief which comes in death, perhaps for cure and normality. Without hope, there is nothing; but the hope looks for miracles, and deep down you know that such miracles are mirages which contain no substance. The one tangible miracle which remains is that of a mother's love and tenacity of purpose. This remains.

Men like me, we feel the strain of things. But we can get away from it for a while. We shut the front door and go to work, and there is Change, pre-occupation with other things, external interests. There is Forgetting. But not for our wives. They are imprisoned on the treadmill of tied routines; for them, the heaviest burden. Not for them the end-product of recovery or improvement in exchange for the long years of loyalty, love and nursing . . . it is the women who are the innocent victims. And they are mostly uncomplaining, seeking no rewards on earth or in Heaven.

Men like me can often only stand at the touchline of things, and admire steadfast courage, and feel sad at a woman's increasing tiredness and his own inability to relieve it . . .



... at hospital . . . waiting . . . waiting . . . always waiting.

DAVID COLLYER

LOOKS AROUND THE YOUTH SCENE AND PLEADS FOR

MORE PREPARATION FOR MARRIAGE

During this month the youth service will be putting itself back into shape for its peak season. It will, like so many organisations in relation to work with young people, face the tensions that have developed and are developing in relation to promiscuity, abortion and sex education. Subjects which hit the headlines in their negative aspects, when something goes wrong or someone wants to challenge accepted attitudes.

But while all the emotional talk goes on—to terminate or not to terminate, to teach birth control or not to teach anything relating to sex—the most impor-

tant issue is being left entirely alone: an issue which if it were taken up would give a perspective to the children of the next generation and to their parents.

Advice

No one it seems to me does any real training for marriage and parenthood. Many organisations exist to support, repair or mediate in the problems of a marriage. Statutory bodies will help children or parents in distress—but who offers help, advice, support as the young approach, rush into, prepare for marriage.

What relationship counselling, support or help is there? I can

get advice about contraception, about the wedding itself, about receptions, mortgages/housing—but very little, unless I really seek it out, about settling down and bringing up my brood.

Health visitors and welfare authorities can see if the weight of the child and its health are O.K. but who helps us with all the adjustments. Surely Youth Service could look at this—surely we've got beyond the idea that we pretend that the 'other' sex doesn't exist.

Disaster

Whose responsibility is this precious pre-marriage period. I've heard it said that disaster

was in sight in some domestic situations even before the marriage. Many clergy try in the context of marriage preparation to do something constructive with engaged couples, but this is very often late in the day.

The Registrar (and he increasingly features larger in the statistics relating to marriage) cannot stop to counsel or help; he must let the natural process of selection wend its often disastrous way.

A great deal of help comes of course from the 'agony columns' of papers and magazines. What a condemnation—that young

couples should have to ask about forms of behaviour in marriage and in their children from the newspapers.

Policies

How often do young mothers anxiously compare notes in the rain hoping that they will discover that their child, problem or behaviour is no different from somebody else.

We must adopt policies that will take preparation for marriage and parenthood as a priority. It may be painful at first but it is necessary in contemporary society.

Primitive society kept the

newly-weds at home—they shared the family home and remained in close harmony geographically. They did not go away with a happy send off to sort it out for themselves as we do. They were not left alone—they remained in a situation where advice and help were close at hand.

Isolation, lack of preparation—the pressures of an advertising age cause problems to contemporary society. The moral flux makes for uncertainty and it is against this background that we should begin to take the problems of the young married most seriously.



Colourful boastings

'Our Dad's car,' says Charlie Green,
'Is quite the fastest ever seen!'

So what, Charlie boy?

'Our Mom's fridge,' says Lucy Brown,
'Is much the biggest in the town!'

So what, Lucy?

'The dress my Mum wore Tuesday night
Cost fifty pounds!' says Minnie White.

O yeah, Minnie

'He's fab and rich, my Uncle Jack,
And owns THREE boats,' says Mandy Black.

So what, Mandy?

Junior Compass comments

It's fine to have big and lovely things, and we don't begrudge them their fast cars and big fridges. But we wish they'd keep their big mouths shut about it all. Hi, there, Charlie, Lucy, Minnie and Mandy, have you ever heard these verses?

Millionaires, presidents—even kings
Can't get along without everyday things.

Were you president, king or millionaire,
You'd use a comb to comb your hair.

If you wished to be clean—and you would, I hope—
You'd take a bath with water and soap.

While your drink for breakfast would probably be
Milk or chocolate, coffee or tea.

If you had a cold I can only suppose
You'd use a handkerchief for your nose.

When you wanted to rest your weary head,
Like other folks, you'd hop into bed.

Yes, millionaires, presidents and kings
Can't get along without everyday things.



Answers to Hidden Towns

Cardiff, Taunton, Broadstairs, Reading, Plymouth.

HIDDEN TOWNS

A name of a town is hidden in each of these sentences: maybe your town is one of them.

Can I have the card if four pence is enough?

If you taunt once, it starts a bad habit.

The house has broad stairs and a wide hall.

It was bad for people's eyes to read in gaslight.

Do you supply mouthwash?

Answers below.

MAKE A WINTER GARDEN

Make a garden that will stay green all the winter indoors, and you won't even need to water it. You need a fishbowl (a round one, if possible) and a glass plate or lid for the top. Gather some green moss and place it around the bottom and part of the way up the sides of the bowl, with the green side against the glass, and the roots up. Sprinkle a little soil over the roots. Plant small ferns and low growing plants among the soil and moss. Wood sorrel, anemone and violet plants would do splendidly. Then place another layer of moss right side up over the roots of the plants. Water the garden until the moss feels spongy to the touch. Place the glass lid or plate over the bowl. The garden will not need to be watered again, as the moisture condensing inside the bowl will keep it moist.

COMPASS CLUB

We think you'll like this month's story in code. It made us laugh, anyway.

PL9 T5X34J L4I4 5TL5QJ ?IQ3B7 ?9 74? P84
24??41 96 4?Y8 9?84L Y9A3B7 91? 96 Y81LY8 9B4
J23X ?9 ?84 9?84L "L4K4 79? ?84 C14?Y84I 69I
"T1BY8 ?9X5Q" "85K4 Q91", JB5CC4X ?84 9?84L
"L4TT, L4K4 79? Y83Y*4B."

JUSTICE SEEN TO BE DONE

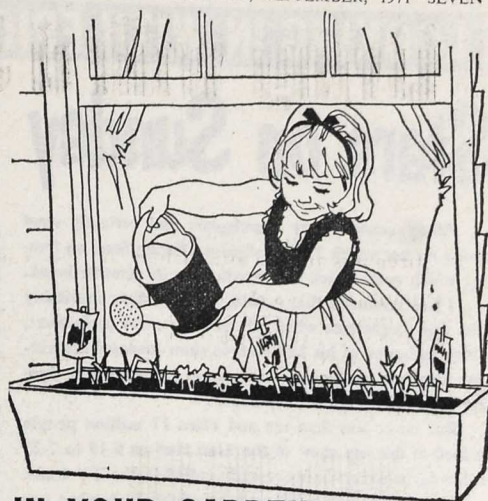
by Edyth Harper



Stocks and Whipping Post at Shoreditch Parish Church, London

Justice in olden times was certainly seen to be done wherever stocks were erected. Often these were sited near churches or market crosses, places where people gathered to trade or talk. They carry us back to the Middle Ages when each parish had an unpaid official called the Petty Constable who acted under orders from the magistrates or, in emergency, on his own initiative, by putting trouble makers in the stocks while he went for the local Justice of the Peace. The latter frequently ordered drunkards, the blasphemous, Sabbath breakers or the mediaeval equivalent of demonstrators to a four-hour spell in the stocks where the public could use them as targets for bad eggs etc. By the mid-19th century less crude forms of punishment made stocks obsolete, after serving the community since 1405 when Parliament ordered them to be erected in every town and village. Made by local craftsmen from stout wood, many can still be seen, relics of an age where crime brought prompt punishment for offenders.

NATIONAL COMPASS, SEPTEMBER, 1971—SEVEN



IN YOUR GARDEN

Did you have any **Fea-berries** in your garden this summer, or any **Indian Cress**? You may have done, because those were the names for gooseberries and nasturtiums in the days of Elizabeth I. Other Elizabethan names for some of our wild or cultivated flowers were—

BULBOUS VIOLET
BRUISEWORT
MOULIS RHUBARB
DALMATIAN CAP
CALVES-SNOUT
MARIGOLD OF PERIS

SNOWDROP
DAISY
DOCK
TULIP
SNAPDRAGON
SUNFLOWER

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LOOKING IN WITH ERIC LAWSON

A LIVELY LOOK AT THE TV SCENE

Stars on Sunday

Many conscientious churchgoers and certainly most clergy do not watch ITV's religious offering Stars on Sunday which comes back this month after its summer break.

I was reminded that evening congregations inevitably miss this programme when one of the regular performers, Harry Secombe, at his 25th-year-in-show-business anniversary luncheon apologised jokingly to his clergyman brother for spoiling his 'second-house'.

But never less than ten and often 17 million people do look at this top show of the 'God Slot' as 6-15 to 7-25 on Sunday evenings is irreverently called in the TV trade.

The viewing figures are understandably high when you consider where else you are likely to get on the same bill names like Sir John Gielgud, James Mason, Gracie Fields, Eartha Kitt, Roy Orbison, Howard Keel—to name just a few—introduced by Dame Anna Neagle, Katie Boyle or Katie from the Oxo ads.

What is more, the programme content is based upon the 4,000 letters which flow in every week with requests for particular items to be sung or read.

A year or two ago few big names in show business—

except Cliff Richard, of course—would have appeared on a religious programme. They feared the goody-goody image. But even top stars, when shown hundreds of letters all asking for them to perform a particular item, are reluctant to refuse to trek up to Leeds to record a show.

With talent like this you would expect an enormous budget, thousands of pounds a time; but Jess Yates, the producer—who sometimes doubles as compare and accompanies some of the singers—puts the whole thing on for around £400. This, by TV standards, infinitesimal cost is only possible because performers accept a fee for one recorded show which they allow to be chopped into three-minute items and transmitted over a period of maybe weeks or months.

In addition to the big-names there are lesser-known but no less attractive performers. The delightful Poole family from Castleford, four girls and three boys whose ages range from nine to 16; Salvation Army bands and choirs, and a tuneful bevy of songsters, The Madrigals, are just a few of those who contribute to Stars on Sunday's continued popularity.

But what of the programme quality for this important weekly spot? It would be so easy to go all highbrow and dismiss the show as simply a load of sentimental old corn. Perhaps it is corny, but it is obviously what a whole lot of people want and it certainly makes a change from some of the more 'significant' mind-numbing items we have to endure.

It is so nice to have a comfortable all's-well-with-the-world half-hour occasionally; even if we do seem to hear Bless This House or The Holy City about every other week.



The seven talented children of the Poole Family—three brothers and four sisters from Castleford, near Wakefield, who frequently appear on Yorkshire Television's "Stars on Sunday".

SPORTS SPOT

by Stew Linnell



"All Blacks' winger Bruce Hunter bursts clear during play between British Lions and New Zealand at Christchurch.

A new soccer season is with us again—did the old one ever finish?—and with it comes the usual pleas for more goals and less violence. It is somewhat ironic that, in what claims to be the greatest spectator sport in the world, success means less of what the game is all about, namely goals, and more of what nobody wants, namely violence, both on and off the field.

So far as the latter problem is concerned, let us hope that the stern attitude taken by the Football Association towards Leeds United will serve as a warning to all clubs and spectators. The warning, of course now being, that material success on the field is pointless if the club in question is to have its ground closed.

The so-called goal-famine is something else again. Ever since Sir Alf Ramsey's "wingless-wonders" set the tone in 1966 we seem to have been locked somewhere in mid-field with no-one appearing to possess the ability to break away and—dare I say it?—score.

Of course not all clubs can be lucky enough to have a Charlie George or a Trevor Francis, but perhaps if a few coaches and managers were to return to basics and explain to their youngsters what a winger is, we might see some games that really lived up to the title "Match of the Day".

Mixing it

South Africa and her sporting activities have been the centre of a lot of hot air and wasted breath and I don't intend to dwell on the subject here. I do feel, however, that there is one important point that needs clarifying.

The majority of those who have supported Springbok Rugby and Cricket tours seek to defend their actions by stating that politics should be kept out of sport. I consider that it should be quietly but firmly made clear to such persons that it is the South African government that has

mixed politics and sport, and it is precisely this that those of us who would see black and white play together, without restriction, object to.

Lions rampant

Rugby Union is a game which many tolerate, some despise and few play, but whatever one's opinion of a game that is, at best, a vigorous, exciting spectacle, and, at worst, a meaningless romp, one cannot help but feel proud of the achievements of the British Lions who have been so overwhelmingly successful in their tour of New Zealand.

One New Zealand commentator expressed the wish that some of the Lions' effervescence might spill over to their opponents. Whether it does or not, the 1971 Lions have the satisfaction of knowing that they played hard and well, and provided first class entertainment into the bargain.

Regardless of all the other problems they feel bound to

solve the administration of Association Football must look closely at the ridiculous situations that are being allowed to develop over contracts, both between clubs and players, and clubs and managers.

At one point recently, Leicester City were telling Orient that they expected Jimmy Bloomfield to become their manager without having to pay the cash necessary for his contract with Orient to be terminated. At the same time, England goalkeeper Peter Shilton was being firmly told that he must stay at Leicester and "honour his contract".

The clubs, it seems, are free to do just as they please, whereas the individual player or manager involved has very little say in whatever transpires. An independent enquiry is needed now to examine the entire question of contracts, and produce proposals for the protection of the rights of players, managers and clubs, alike.

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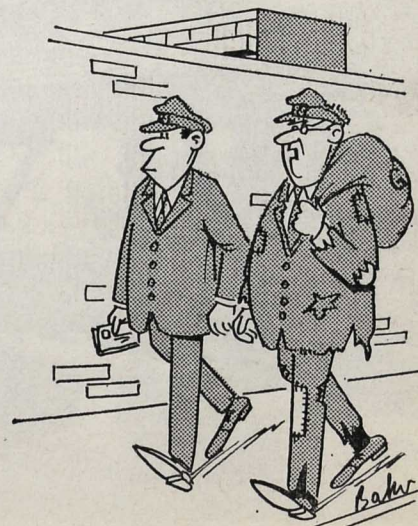
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