



CAVERSHAM BRIDGE

4p

OCT 1971

SOME NEWS is GOOD NEWS



Chris Brodan
calling

"Divorced striker rapes and kills girl as train crashes during riots in Northern Ireland" is an imaginary nightmare headline that seems to sum-up our average day's diet of front-page tit-bits.

We have a daily ration of revolting incidents and depressing facts. Human failure after human failure after human failure is beamed into our homes and minds by the headline-hunters of newspaper, radio and T.V.

DOOM & DISASTER

"No news is good news", we used to say. But now it seems that good news is no news according to our modern news-junkies. It certainly doesn't seem to hit the headlines in the same way as the bad, and we think we've had enough of it. But unfortunately that's just a load of self-deception. We thrive on doom and disaster. On the accentuating of human failure. If it were not so the gossip columnists would be out of a job and murder would be as newsworthy as marbles. Papers print what we want to read. They, and T.V., select what is "newsworthy" on the basis of public demand. It's you and I who make the newsmen live a partial lie.

But some news is good news. Maybe you have to hunt at the foot of page 7 to find that someone in show business has been happily married for forty years without even a hint of divorce, or that a strike was avoided, or one good turn got the other it deserved. These too are a real part of life even today. It's about time good news got the headline treatment—because in spite of everything there's a lot of it about.

GOOD THINGS IN LIFE

This doesn't mean being starry eyed through rose-coloured spectacles. Of course the dark side is there too. But it does mean there are many good things about life which say we needn't despair. That we needn't let news bulletins push our hearts into our boots. Things are not as desperate as they are made to seem. A lot of news IS good news.

BEYOND WORDS

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CHURCH IN ACTION!



GROUP MINISTRY IN THE COMMUNITY

"The Church of England belongs to the upper classes". Nonsense? An ignorant attack from outside? No—the words of a hardworking Christian layman. They're nearly true. The Church has often liked seeing the rich man in his castle and the poor man in a tenement—an attitude described thus in 1897: "We want you, the working classes to attend our church; but . . . you must not on any account presume to be on an equal footing . . ." It's not surprising they stayed away.

Involvement

The Group Ministry of St. Michael's and St. Paul's is in an area of London south of

the Elephant and Castle. Its clergy and laity are among others making an attempt to show that God is not a bit of middle-class sentimentality; He is mixed up in the whole of life—in the problems of slum-clearance, of families twenty stories up in the sky, of homelessness, violence, and vandalism. Two priests meet fortnightly with the area's community workers. Another is closely involved in the work of the Community Development Project, set up by the Home Office to find and deal with unmet needs. Another works full-time in a research team looking at educational deprivation. The Group Ministry's Council includes a headmaster, an educational

psychologist, and the warden of a probation hostel. A worker priest in the staff of the Association of London Housing Estates, and a non-Christian community worker, are on the editorial board of its COMPASS (run as a community newspaper). The only open election meeting in Southwark before the May local elections was organised by the Group Ministry and attended by Candidates from all the competing parties including the Communist.

God's tools

We are not separate individuals. The Bible says that full maturity is only reached by living and working to-

gether as members of a community where everybody gives his best, not for self, but for the community.

Christians in inner-city areas see Tenants' Associations, Squatting groups, playground committees, youth clubs and playgroups as some of God's tools in building up men and women into His Kingdom.

Increase

When the Group Ministry began three years ago, apart from the churches there were only two such groups. Now there are eleven. Needless to say, congregations have shot up too.

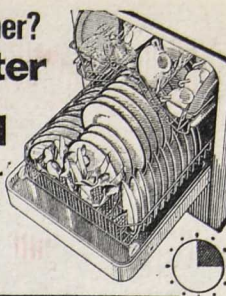
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Half way to a full life

A LOOK AT A SCHEME THAT'S HELPING THE MENTALLY ILL TO GET BACK ON THEIR FEET

If you have been nervously or mentally ill where do you go when you leave the security of hospital if you haven't a home? Or, perhaps you do have a family and they have rejected you. You might get a place in a special hostel under the local authority, but there are not nearly enough places to meet the needs of men and women trying to get back on their feet in a lonely world.

A Dutch student of theology, Miss Elly Jansen, thought deeply enough about this problem to forsake academic Christianity for the practical kind. With little money and a fiery faith, she rented a house in Richmond Surrey, to provide a refuge for ex-patients from a local mental hospital. These people were no longer ill enough for hospital, but were not completely well. Elly intended her house to be a half-way house, a place where the pressures wouldn't be too great while people

by Marie Spinks

were finding employment and making their way back into normal living.

She encountered many difficulties, not least being that her guests regarded her as another nurse, ready to do all the chores and take all responsibility. She was very firm, and solved this problem by holding meetings where everyone was invited to have a say. There was Joan, a girl in her twenties who had had a nervous breakdown over a broken engagement. Joan chose to lie late in bed instead of lending a hand and searching for a job. Charles, a middle-aged man, considered because he had got a job he shouldn't lift a hand once home. All this was discussed at the meeting and it became obvious that residents were not willing to extend to others the privileges they claimed for themselves. The meetings worked. Elly expressing disapproval was one thing, but one's own sort of people holding one in ill-regard was another. Gradually, a sense of purpose came into being.

Benefit

After much hard work and anxiety Elly got recognition and doctors began sending discharged patients to her. She and the doctors had to learn which type of patient would benefit from community living and group therapy. Finally, this work became a registered charity, The Richmond Fellowship. The Fellowship attracted donations, including a sum of £18,000 from the Gulbenkian Foundation. Also, local authorities became willing to help with the costs of patients from their areas.

A second house was opened, and now the Fellowship has a number of such houses and is the largest single private organisation providing this kind of care.

Elly wished to hand on what she had learned, and there is a College at 8, Addison Road, Kensington, for the training of social workers. The work was started from Elly's own religious beliefs and courses are run for ministers of all denominations who are involved with the caring of the mentally ill.

Each house is managed by a warden and an assistant warden. Those in training learn on the spot with day release to attend the college. Experienced workers visit them in their particular houses so that special problems might be discussed.

Patience

I visited one of the houses in South London and realised what gifts of personality, patience and tact workers need. This house was for disturbed adolescents.

The atmosphere was young, gay and noisy. But very tense and touchy. Many of these teenagers were from broken homes and apt to fight for what they considered their rights. After a splendid supper, prepared by residents, there was the question of washing-up. Freckled-face John said it was time Eric stopped lounging in that chair and being a lazy workshy. In a second the boys were flying across the room at each other. The rest of the group called on them to behave with more dignity. Had the trouble become serious the warden would have had to settle it, and it isn't uncommon for a warden to receive blows himself.

Full Charge

The emphasis of the House is on letting the residents take full charge as far as possible, for this is a training for outside life. The houses are not convalescent homes but places of learning and a renewing of active life. Although wardens appear not to intrude, they, the social workers attached, and the psychiatrist-in-charge know every detail about each resident. Their task is to guide without seeming to be there so that the once-sick grow in confidence and learn to make accurate judgments.

Although some of the residents do have to go back to hospital sooner or later, a large percentage become fit enough to take up an independent life again. Many of these would have never got well, had they gone straight from hospital into lodgings on their own.

letters

Should a patient be told?

I have only just seen "Ostrich's" letter in the July edition of Compass. The sentiments expressed therein are kindly meant but most decidedly ostrich-like, surely to the patient's detriment? Faith to move mountains is wonderful but do we want to move them for the patient's sake or ours? If we Christians really believed and understood better the Resurrection story we would not be so afraid to admit that at some stage all must pass through death. It is a journey to prepare for with faith and in very 'sure and certain' hope. We can pass on this happy view of death if we will, ready for when and if it is needed, as it must be some time. Our own fear is the enemy, not the fact of immi-

nent death. My own young son taught me this as he passed to his wonderful new life. If faith could have saved him to continue here it would have, but his passing also showed us that God really does see what is best for each one. That small patient was able to die very peacefully when he saw US accept that the end was near.

Sometimes a patient's apparent anxiety is not for help to continue a struggle but for an admission that will help him to relax peacefully into a calm preparedness for death.

Mrs. Irene Smith.
Richmond, Yorks.

Handicapped Children

What is the largest number of handicapped children? There are 54,000 educationally handicapped children in England in any one year. This outnumbers the total of all other handicaps put together.

That is why the National Elfrida Rathbone Society has the vital task of providing facilities for the educationally handicapped. It runs pre-school playgroups, clubs and centres for school-children of all ages, school leavers, young

people and unsupported mothers, and marriage and employment Advisory Centres.

Our work is rapidly expanding and we urgently need volunteers for a wide variety of activities. We are eager to start local groups all over England. Please write to us for information.

Shirley Augustus (Miss),
General Secretary.
National Elfrida Rathbone Society,
Toynbee Hall, 28 Commercial St.,
London, E.1.

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

Possessed by a devil

I have a friend who believes that she is possessed by a devil. She has been to a psychiatrist but does not seem to have been helped at all. She now wants the Church to exorcise her. Do you think that this would help?

L.M.N. Clapham, London.

I find it hard to think that demon possession is a reality. That may help you, though it won't help the sufferer very much.

Psychiatric treatment has presumably tried to help her to see herself as ill rather than possessed. So I do not think the Church can exorcise anything in a magical kind of way. It could be though

and it often happens, that setting problems against the background of a faith in God's care and ultimate love and good purpose can help people to be patient with their problems and to overcome them. The priest should not be seen as a witch doctor miraculously ending suffering, but as a man placing our distress against the healing perspective of the Christian faith.

Will spiritualism help

I have been a young widow for 18 months. The task of caring for my children and home has been a hard one, but I think I have succeeded fairly well. It seems hard to have no-one to share it all with, so now that a neighbour has invited me to a spiritualist seance to make contact with my husband, I am tempted to go. Do you think I should?

J. D. Oxford.

First of all, let me say that it is very difficult for anyone to enter fully into your feelings of bereavement and loneliness. Anything which can help to make these more bearable must be attractive to you. But I don't think you would find a seance helpful.

You are obviously a practical person, determined to cope with everyday realities. Spiritualism might undermine this. Seances aim to link a person to another world in what I see as an unreal and escapist way. The guidance they offer on behalf of the dead is often trivial and there is no direct sharing, such as you are looking for. Incidentally, it is not widely accepted that spiritualism does provide a genuine link with the departed and you might be bitterly disappointed and hurt.

You have memories of your husband. You may already have a religious faith of your own, which gives you hope of a life beyond death. Make the most of these as you tackle your daily life. They won't give you an escape. But they will give you courage.

KALEIDOSCOPE

LOOKING IN ON THE POLITICAL SCENE



THE PLAIN MAN'S GUIDE TO CHANGING THE VOTING SYSTEM

Off and on you hear rumblings that the way we vote isn't fair. General Elections are quite often won by a party which doesn't get the most total votes. Small parties, like the Liberals, don't gain seats in anything like the proportion to their voting strength.

Because they come off worst the Liberals occasionally call for changing the system. Because they come off best the other two main parties resist change.

Change could be along one of two lines or by a combination of them. One is the alternative vote (A.V.). This can operate in single-member constituencies with more than two candidates. Each voter marks the ballot paper with the candidate of his first choice and also the one of his second choice.

Unless a candidate obtains a clear majority over all his opponents, the votes of the candidate coming third (and fourth, if any) are then re-distributed according to the second preferences.

The other system is the single transferable vote or proportional representation (P.R.). This would have to be preceded by a major boundary revision to create large constituencies with 4 to 7 members. Although each elector has only one vote, he can indicate alternative choices.

To be elected a candidate must receive a certain percentage of votes: 1/5th in a four-member constituency, 1/6th in a five-member one, and so on. Candidates receiving more than their necessary quota have their surplus votes distributed to the second choices. The process of re-distributing votes to other choices goes on until as many candidates as there are seats have reached their quota.

One Liberal party view is that A.V. could be introduced to urban constituencies and P.R. to counties and large cities.



MARTIN LUTHER KING JR.

The Pastor in Politics

Martin Luther King was one of the most effective political agitators of this century, which has seen so much political upheaval. He was also—something not remembered as often—a Christian minister, ordained at 18 and still at his death at 39 Baptist pastor of a Negro congregation in the South of the U.S.A.

He showed that the two go together—politics and ministry. The clergyman does not have to keep out of politics, because his Christian faith includes concern for the here and now. He said: "There are still too many Negro churches that are so absorbed in a future good over yonder that they condition their members to adjust to present evils over here."

The man of the Montgomery bus boycott, of the attack on segregation in Birmingham's eating-places, of the Negro march on Washington and the Poor People's Campaign, was the apostle of non-violence, the leader of those who wanted to bring civil rights to the American Negro by Christian love alone.

The non-violent soldiers in the Birmingham demonstration signed a pledge which King drew up, influenced by Gandhi, but even more by Jesus. These were its ten commandments:

1. Meditate daily on the teachings and life of Jesus.
2. Remember always that the non-violent movement in Birmingham seeks justice and reconciliation, not victory.

3. Walk and talk in the manner of love, for God is love.
4. Pray daily to be used by God in order that all men may be free.
5. Sacrifice personal wishes in order that all men might be free.
6. Observe with both friend and foe the ordinary rules of courtesy.
7. Seek to perform regular service for others and for the world.
8. Refrain from the violence of fist, tongue or heart.
9. Strive to be in good spiritual and bodily health.
10. Follow the directions of the movement and of the captain of the demonstration.

There is a practical nutshell in the balanced mixture of Christian love and political activity, which Martin Luther King practised and passed on to others.

PROFILE

Anthony Wedgwood Benn M.P.

It is over ten years since Anthony Wedgwood Benn caused fuss and bother, and then a change of law, by agitating to be allowed to renounce the title of Lord Stansgate, a peerage he inherited from his father.

The story of how he was disqualified from membership of the Commons, but re-elected for South East Bristol in spite of the ban, is history now.

For the Labour Party of the seventies what matters is that the 1963 Peerage Act allowed Lord Stansgate to appear in the Commons as Mr. Wedgwood Benn.

It matters because the Party rests heavily on the technological know-how of this 46-year-old M.P., who next year may well become Chairman of the Labour Party. During the last Labour Government he was for four years Minister of Technology. In this office he made a considerable impact, even though some of the punch may have been taken out of this by his early part in the U.C.S. situation, which boiled up to crisis this summer.

Anthony Wedgwood Benn is now Shadow Spokesman on Aviation, Supply and Trade, and Industry. On BBC Radio 2 last July he stated that we must



not think of technology in a narrow political sense but "as man equipping himself with a new set of tools". And he went on to explain that this must be with a world view not a limited, national or European view. You might guess from this that here is a man who has a wide interest in foreign affairs, especially the United Nations, and who has travelled a great deal.

An intellectual Socialist, this man: President of the Oxford Union after the Second World War and an active member of the Fabian Society. A man thinking his way through the modern world. And with the courage of the peer who fought to be a commoner.



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BRANCHES ALL OVER THE MIDLANDS

The Romans had a word for it

by ERIC KING



Few of us undertake a car trip these days without consulting some sort of route guide and these are freely available from various sources: petrol companies, motoring associations, etc.

But this is no innovation. Seventeen hundred years ago the Romans produced a comprehensive guide covering the whole of the road system throughout their vast empire.

It was called the Itinerarium Antonini Augusti, which, as every schoolboy knows, is the Latin way of saying Antonine Itinerary. In Britain the Roman traveller consulted the section called the Iter Britanniarum, which listed 153 stages divided into 15

routes or 'iters'. The total distances of each iter and of each stage were quoted in Roman miles, which were a thousand paces of a runner's stride of five feet. Hence one Roman mile equals 1,680 English Yards—which again shows we should have stuck to the metric system!

Not only could the Roman consult the Itinerary for distances on land, but if he decided to clap GB plates on his chariot and ship it to the Continent, then the document showed him sea distances as well. In fact, the British section was prefaced with the distance from Boulogne to Richborough, near Margate, which was the Roman port.

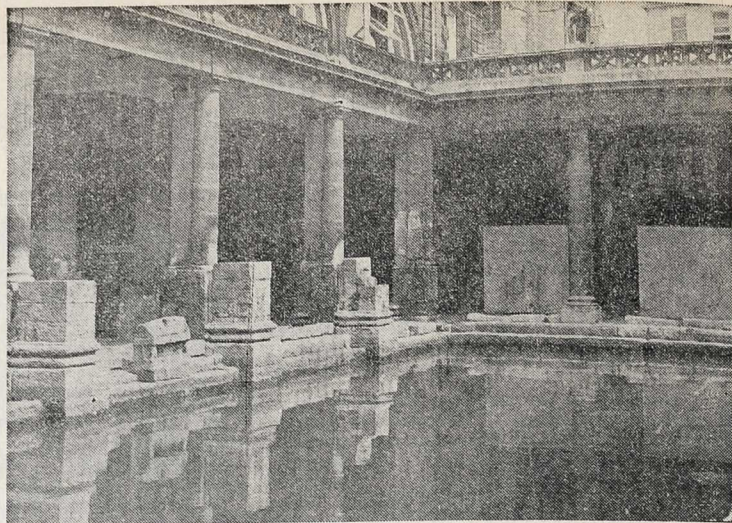
The accuracy of the distances quoted in the third-century Itinerary is quite remarkable; of the 153 British stages listed, measurements have shown that 117 agree to within two miles of the measured distance and of these 99 are accurate to within one mile.

The routes advocated were not always the shortest, then available, but they sometimes directed the traveller through

centres of population rather than by the direct road.

These days our guidebooks plan our iters to avoid congested places but the Romans had little fear of traffic jams and could park their chariots without having to deposit denarii in parking-meters.

A reminder of the 'Roman Occupation of Britain in Present Day Bath, a town that was an early centre of population.



LOST ART OF HANDWRITING

BY
ALICE ODELL

A bird, a mouse, a frog and five arrows. This strange collection of objects was actually a "letter" received by the Persian king Darius from his enemies the Scythians, some 500 years before Christ. The message conveyed by this letter was:—

"Persians can you fly like a bird, hide yourselves like a mouse and leap through the swamp like a frog? If you cannot, then do not try to war with us; we shall overwhelm you with arrows."

This crude message was one of the many sign languages used by ancient people for communicating with one another or as memory aids.

Any form of sign language dependent upon objects was, of course, cumbersome and useless unless one had the key. More advanced people developed a "Picture" language with static figures or groups of figures as in the Chinese alphabet which is a gigantic collection of word pictures.

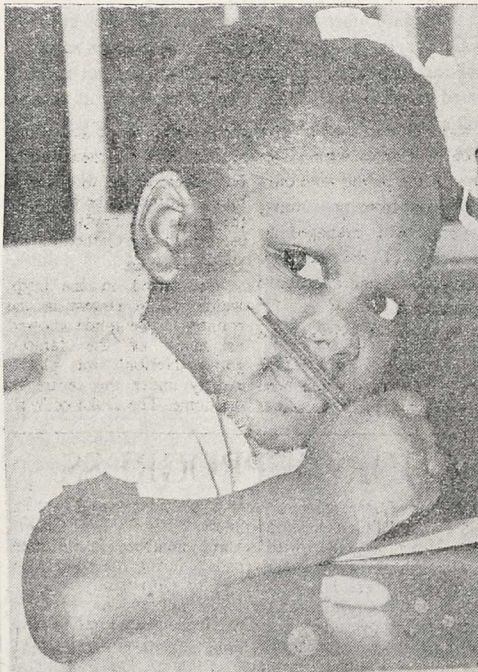
Moving Pictures

The Egyptians too, used a form of writing 5,000 years ago. As traders in grain and linen cloth, they needed some system of record and account keeping. They developed "moving pictures" which told a story, similar to modern picture strips. Some of these picture stories have been preserved in the dry sandy atmosphere of Egypt, including paintings discovered in a rock tomb, depicting the Israelites working as slaves on a great building project.

It is not known exactly when alphabetical writing was first used. Some authorities say as long ago as 1500 B.C. The earliest existing Greek and Roman records go back to the 8th and 7th centuries B.C. The Roman alphabet, adapted to the Anglo-Saxon form of speech, is the basis of our present day English alphabet.

The desire of men like Bede and Alfred the Great to gain and impart knowledge, led to handwriting becoming an established art in this country.

Most of the books in those early days were produced in the monasteries where the monks worked as a team; some preparing the parchment or vellum, others binding in strong leather covers while the more scholarly undertook the actual copying and sometimes translating; the artists in the community providing the illustrations.



In the early days of the Reformation, John Wycliffe and his Lollards did a great work in translating and copying the Bible into the English language by hand. So immense was their task that they might have been excused for skimping their work, but every page was beautifully decorated in rich colours. Examples of these early books may be seen in the British Museum and elsewhere.

With the invention of printing, handwriting was no longer necessary for the production of books but the Victorians were prolific letter writers and took a pride in both the richness of their language and their copperplate style of handwriting.

Typewriters, telephones and tape-recorders are making us lazy, but these modern devices must not be allowed to completely destroy the art of writing by hand. Otherwise we shall have to invent a new form of sign language for use when, through a power failure or other hazard, our mechanical aids let us down.

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CAVERSHAM BRIDGE

October 1971

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

Number 85

COUNTING THE COST

IF I WRITE THIS MONTH ABOUT SOMETHING which is of immediate concern to the Anglicans of Caversham I do it knowing that the subject is one which concerns all branches of God's Church. It is a subject which occurs repeatedly in Our Lord's parables, yet is one which we like to shun whenever possible—the right use of our money.

Many non-Christians accuse the Church of constantly begging for money. Anyone who reads the Caversham Bridge regularly will know however that remarkably little has appeared in our columns about this topic. The parishes of Caversham and Mapledurham can look back to many years when Christian stewardship has been taught and practiced, and as a result we have been able to get on with the pastoral and evangelistic work of the Church without constantly having to appeal for money. The columns of the Bridge have repeatedly recorded the Church at work caring for people in different ways and maintaining its witness and worship.

But these columns have also recorded the deaths of many devoted Christians and the removal of many more to other parts of England. As a result the Anglicans have in the past few months found that their parish income has declined steeply while inflation has meant that costs have risen. The time has come therefore to ask all who claim allegiance to the Church of England in Caversham to review their giving to the Church; it is five years since this was done and therefore in October visits will be paid to some 1,100 homes in Caversham and Mapledurham and those visited will be asked to think out afresh their obligation to support God's work, bearing in mind that most people (but not everyone) have larger incomes than they had at the time of the last campaign in 1966. The Church needs to be able to rely on a regular income so that God's work can be done without clergy and laity being distracted by financial problems. The achievements of the parish as a result of Christian stewardship are considerable and are set out elsewhere in this edition. But for some time we have neglected many essential repairs to our buildings, and provision must be made quickly for this work to be done.

The stewardship movement began in America and spread via Australia to this country. In origin it was an Anglican movement but in more recent years both the Free Churches and the Roman Catholic Churches have adopted it in some areas, and Caversham Methodists have recently been considering the matter. I would like to think that when we next hold a campaign in Caversham that Anglicans, Free Churchmen and Roman Catholics could all work together. Then it would mean that not just 1,100 homes but perhaps 2,000 would be visited. We led the way in 1964 with the first ecumenical church paper. Can we lead the way again with the first Anglican-Free Church-Roman Catholic Stewardship campaign in 197X?

John Grimwade

SINGING AT ST. PAUL'S

ONE'S FIRST IMPRESSION WAS ITS SIZE. Looking up the steps it was not at all like a cathedral. With our robes over our shoulders we must have looked pretty odd to the visitors as we mingled our way towards the altar end of the Cathedral. We then left the crowds and filed off down some spiral stairs into the cellars. Here we met up with the crowds again who were on the other side of some large gates. They were exploring the crypt.

Many photos taken.

We had a large room where we donned our robes and then smartly proceeded to the choir stalls for a short rehearsal. All through the practice cameras were clicking—for the public were only a few feet from us. During the practice I managed to see some of the fantastic woodwork around and above the stalls.

At about 4 o'clock we were ready for the service. By now the crowds had been cleared leaving us a clear



—Evening Post.

The choir — practising at St. Peter's a few days before the visit to St. Paul's.

path to the stalls.

We were told by several members of the congregation the singing was wonderful—well we certainly enjoyed it!

Afterwards we were congratulated by the succentor, and the head verger also complimented us on the smooth way the procession had gone both in and out. We then doffed our robes, all of us being a bit exhausted, to be told that the guide was ready to take us around the Cathedral!

Energetic tour.

We started in the crypt which is the largest in the country. The guide showed us many of the famous graves. Nelson's was placed exactly under the centre of the dome. The Duke of Wel-

lington had a large cumbersome looking carriage weighing 18 tons. Wren's surprisingly was only a small plaque.

Out of the crypt we went round the back of the altar where I noticed some enormous candles. I was wondering how they were put out, then I noticed the giant snuffers which made ours at St. Peter's look like match sticks. We were then shown other parts of the cathedral—including Holman Hunt's famous "Light of the World". Then came the most exciting part. We, the younger ones, made our way to the whispering gallery where we were given a demonstration by the verger who was located 112 feet away on the other side of the dome. He whispered something to us and we were able to hear him quite clearly on the other side of the dome.

The painting on the dome showed the seven parts of St. Paul's life. It took 8 years to paint.

Above this was a small gallery which soon after the Cathedral opened, had to be closed there having been 12 suicides in the first day. We then went out on to the outer gallery where we had a terrific view of London.

And so ended an enjoyable day—a day for which on behalf of the choir I'd like to thank Mr. Brind for tolerating us through hard and trying practices, the Rector for arranging the visit, and Mr. Dare for providing the transport. Lastly I'd like to thank the Caversham people who came along to support us, and for the kind things they said about our singing, proving it was certainly a worthwhile venture.

M. R. Elbourne.

CHORAL PROGRESS

Oxford Cathedral—St. George's Windsor—and now in 1971 St. Paul's Cathedral. Members of the choirs of Caversham Parish, together with several members of the Free Church choirs, have sung Evensong during the past three summers in these historic centres of Christianity. Caversham Bridge prints above the impressions of one of the choir boys who visited St. Paul's Cathedral to sing Evensong there on Saturday, Aug. 7th. The service was sung to the Vaughan Williams setting of the Magnificat and Nunc Dimittis; the anthem was "Let saints on earth in concert sing" by E. H. Thiman. The choir was directed by Mr. R. J. Brind and the five manual cathedral organ was played by him and Mr. W. H. Rowe.

About one hundred people from Caversham journeyed by three coaches to take part in the service when the choir of sixty seven voices sang. And on a Saturday afternoon in August St. Paul's Cathedral is thronged with visitors from all over the world, and a congregation of several hundred were present for the service.

1972—where? This is the question that members of the choir are now asking.

CAVERSHAM BRIDGE

EDITOR: The Rev. J. G. Grimwade,

The Rectory, Caversham, RG4 7AD. Tel. 471703

ADVERTISEMENTS MANAGER: Mrs. E. Maule,

18 Albert Road, Caversham, RG4 7PE. Tel. 471816

CIRCULATION MANAGER: Major N. J. Coslett,

9 Aldenham Close, Caversham Park, RG4, ORR. Tel. 475360

COMPANY SECRETARY: Mr. H. J. Pilgrim,

64 Highmoor Road, Caversham, RG4 7BG. Tel. 474017

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THE RIGHT TO KNOW

You may think it an excellent idea to build thirty flats and garages on a choice site at Caversham Bridge. On the other hand, you may think it further evidence of Reading's couldn't-care-less attitude to its river side. However, it didn't matter what you thought because your opinion wasn't asked. You were just told that the flats were going there and that was that. And if you murmured in protest, you would have been informed that there was no change of use so it wasn't necessary to consult you.

If words mean anything, surely change of use was involved here. Certainly the Town Planning Acts seem to suggest this. Even if they are not interpreted in this way, the Skeffington report, backed up by an even stronger memorandum from the Home Office issued at the time of the controversy, recommended that when major developments were proposed, the views of interested bodies and individuals should be sought.

Caversham people were rightly annoyed by this case. Many telephoned the Residents' Association about it who had already taken the matter up with the local authority and who, when they realised the extent of the protest, set about trying to ensure that the Town Council never allowed this sort of thing to occur again.

Do you think this kind of battle is worth fighting? Are you worried about other threats to Caversham? If so, you should join the Residents' Association. Our strength depends on our membership and much as we appreciate your support, it counts for little unless we can quote our actual numerical strength — that is those who have paid their current subscription. So please send it (25p per household) to Mrs. M. Germain, 62 Westfield Road, or any committee member.

Our Thames side frontage is a precious heritage, even though so much of it has been undervalued and spoiled in the last hundred years. What is left is too important for a committee to make quick decisions about behind closed doors. Participation is not a dead word.

VISIT OF BOROUGH'S MEDICAL OFFICER OF HEALTH

In case the foregoing sounds as if the Residents' Association exists solely to pick quarrels with the local authority, we should like to place on record that we often support them and have frequently enjoyed co-operation with them. One example of this is the series of meetings with council officials which we arrange from time to time. The next one will be on Health and Welfare in Caversham, when Dr. A. Gatherer, an excellent and authoritative speaker on this subject, will be visiting us. The meeting will be on Monday, 8 November at 8 p.m. at Church House, Gosbrook Road. This affects us all in some way, even if all we do is drink the local water.

M.C.

YOUNG PEOPLE OF CAVERSHAM

Until the scholastic world gets back to work again we are not able to glean much official information about the academic results for which many of our young people have worked so hard during recent years. But we do have some odd bits of news which have come our way. We know, for instance, that BERNARD CASEY of Albert Road is going to Oxford in October to study Philosophy, Politics and Economics. At the moment Bernard is working as an assistant experimental officer at the University Farm at Sonning.

JOHN OUGHTON, ex-head boy at Reading School, who lives in Peppard Road, is going to University College, Oxford, and MIKE GOLD of Matlock Road has won an exhibition to St. Peter's Oxford. CHRIS FOX who lives on Caversham Heights is also going to Oxford, to study at Queens.

CORNELIUS KATONA University to study either History or English. He is particularly interested in work with backward children, and will no doubt be doing something in this line eventually.

Not So Young

For good measure, and not without some degree of pride, your roving reporter has to report that well over 35 years after her formal education ended with Oxford School Certificate, she recently passed 'A' level in English with an 'A' grading, thanks to the encouragement of other 'older' friends who have recently done the same thing. DORIS THOMAS of Cromwell Road recently passed a Business Studies Examination with distinction, though she too finished her formal education many years ago.

Our last item of academic news is that GRAHAM WATTS, of the Ridgeway, has recently qualified for teaching at Ormskirk Training College, and will be taking up work at Kirkby,

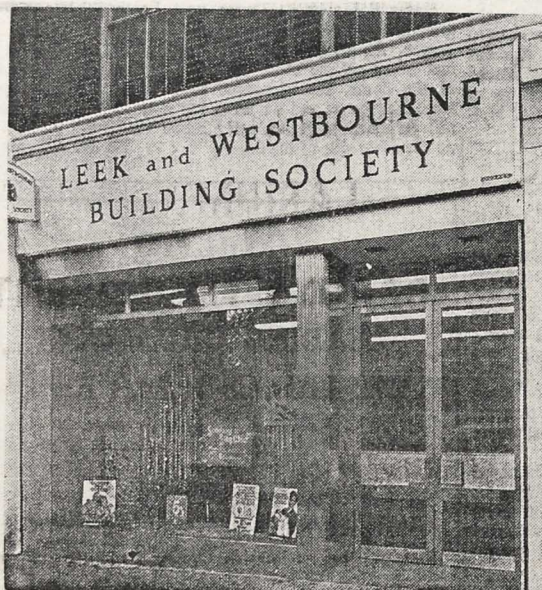
To all our young people who have done so well, we wish them every success and ask them, if they will, to let us have news of their continued progress.

Just one word for those who were not so successful; don't give up. We all know—and recent newspaper articles confirm this—that examination results are by no means a complete guide to a person's ability, for the element of chance enters so much into examinations. But if a young person is really keen on following a particular career, there are many ways of achieving these results, not excluding the possibility of a university course at a later stage. So please, please, if you are keen, do consult your careers officers, your own teachers and other appropriate bodies about these alternative methods. As a community we simply cannot afford to lose any youngster with a particular interest or talent in any field simply because of what is often merely a question of bad luck on examination day. W.D.

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Relaxing by the swimming pool.

—Peter Handford.

Once again about 150 people from Caversham have enjoyed the holiday at Embley Park, Hampshire, that is organised by the parish of Caversham. Anne Atkinson gives her impressions in this article.

It was late on Saturday afternoon when we "2nd Weekers" arrived at Embley Park School to find only a few of our predecessors remaining. They seemed fit and well which was encouraging.

Nursery tea soon followed, and was obviously the highlight of the day for all the local wasps, apparently oblivious of the corpses of their fellows who had gone before them. It was a lively meal with fond mums chatting over the day's events and watching the unlovely eating habits of their offspring, goading them on to greater

efforts with cries of "Look at Nigel—he's finished his egg!" By evening all had been allotted a bed somewhere and if some people spent a fairly sleepless first night, by the following night they were too exhausted by fresh air and unaccustomed exercise to worry about wafer thin mattresses or snoring room-mates.

Meals eaten in the school dining room brought vivid reminders of distant school days. The technique or speedy eating was relearned so we were always ready for

second helpings. It was generally agreed that the meals were of a very high standard and we were grateful to Mrs. Irwin who doubling as cook-housekeeper, fed us virtually single-handed.

GAMES FOR THE ENERGETIC

By Monday the competitions were in full swing. Even those of us who had never hurled a wood were pressed into playing bowls, while the more energetic also competed at croquet, squash and tennis. Table tennis was perhaps the most popular. Apparently even the least athletic con-



An evening game of cards in the hall.

—Peter Handford.

Embley Park 1971

sidered that they could manage a gentle game of ping-pong. Little did they know! Not content with all this the men also played a game of football in which the married men beat the bachelors, and an abbreviated game of cricket in which they were joined by several intrepid females.

As the sun decided to shine for most of the week, the swimming pool was put to good use. It is reported on good authority, that after the first moments of agony, it was "lovely". Our aquatic efforts culminated in a rather

impromptu swimming gala on Friday, by which time however the sun had changed its mind and the spectators finished almost as wet as the participants.

Activity was not confined to the house and grounds. As the week progressed, guide books from Romsey, Salisbury and Winchester appeared around the house. In the evenings, "Scrabblers", crossword puzzlers and bridge addicts were joined in the library, by others writing post-cards from various coastal resorts, Beaulieu and Southampton.

EVENING WITH SKITTLES

The social highlight of the

week was a trip on Wednesday evening to the Mill Arms at Dunbridge with its skittle alley. The thunder storm that night was blamed for the deathly silence at breakfast next morning, but some of us harboured niggling doubts.

On Friday we dined on turkey washed down with wine; the winners of the competitions received their awards and the evening ended with a "sing-in" and for some, a midnight swim.

All that was left next morning was bed-shifting and blanket sorting. By 3 o'clock Embley park was empty, awaiting its regular inhabitants. But beware school, we shall be back.

Anne Atkinson.

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This was the setting for this year's Pack Holiday at Little Missenden School, when, for the 5th and last year in succession, the Iver Heath Packs combined with the 3rd Caversham (St. John's) Pack.

The day of our planned outing to Whipsnade Zoo

greeted us with pouring rain and the radio forecast offered no let-up. However, the local coach company was quite willing to postpone our trip until a better day. The better day came and we all enjoyed our outing.

During the week every Brownie gained at least one Interest Badge and all had great fun and pride in achieving them.

On the homeward bound coach two questions were asked—"Can I come again next year?" and "Where are we going next year?"

These questions sum up the happy time we all spent together.

Jean Nicholls.

WHAT IS MISSING?

Two families with similar incomes live next door to each other. One family claims to be Christian and the other openly professes agnosticism. If the Christian household spends as much each week on pleasure as does the other family what is missing from the Christian family's Christianity?

Turn to page eight for the answer.

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Mapledurham's Heritage

CAVERSHAM AND MAPLEDURHAM STAND ON THE DIVIDING LINE OF THE THAMES. Below Reading the Thames begins to feel and be influenced by London. Above Caversham there is still a great sense of history which is shown in the unchanging landscape and houses and cottages of the region.

The strength of an English well illustrates this view-point.

In his book "The Upper Thames" — J. R. L. Anderson stresses how the region has been at the core of the "Englishness" of English life since Saxon times.

He writes — "The England that exiles dream about (exiles in industrial towns as well as overseas) of thatched cottages nestling under great elms with a duckpond on the village green is the landscape of the Upper Thames".

Mapledurham and the countryside rising above it

A Civilized History

It is known that nearby at Thatcham men and women were living in primitive settlements from about 8,400 B.C. onwards. The Thames provided the means of transport for these early settlers and their successors.

During the Roman and Saxon periods the region became one of riverside settlements and scattered farmsteads. By 1066 the Upper Thames was the most settled and civilised part of England.

One can imagine Mapledurham during this time. At the centre of life was St. Margaret's church and the ancient manor house. The latter was superseded by the present fine Tudor manor house where Mr. John Eyston and his family live. The Eyston family have held land in the Thames valley for 500 years.

The medieval Mapledurham, a small scattered community with its cultivated land, farmhouses and cottages lay alongside the river.

Cane End and Kidmore End were hamlets at the end of tracks leading up into the woods and scrub pasture land which were the source of fuel and building material and summer pastures for the people living down by the river.

In the village itself the cottages represented the trades required by the farming community. For example today's Forge Cottage was where the blacksmith lived. The miller was another important man. The fact that he was to prosper over the years is illustrated by the Mill House, a substantial 17th century house opposite the post office.

Mr. Eyston points out how by looking at the cottages of the district one can see evidence of history spanning the last 500 years. "You won't find many traces of houses or cottages built before the 16th century up on the hills" he explained. "It was at the time of the enclosures—when the land above Mapledurham was developed for sheep-farming — probably during the reign of Henry VIII—that some people started moving away from the river".

Thatch still popular.

There are still quite a number of old cottages scattered round the parish. Unfortunately during the years after the last war more than 20 had to be demolished. This was at a time when the local authorities had very strict regulations about housing standards in rural areas, and few landowners had the



The almshouses — a photo taken over 60 years ago.

—Walton Adams



Well Cottage, Sheepways Lane — Mapledurham.

—Walton Adams

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capital for extensive improvements.

A good example of the half-timbered thatched cottages is Well Cottage, Sheepways Lane which lies south of the Woodcote road near the Pack Horse Inn. Mr. Cyril Brain lives there with his son Brian and daughter Brenda. The family have been there for two generations. It's a beautifully kept cottage which was rethatched last year.

The Brains have no desire to move into a modern house. "The thatch keeps us warm in the winter and cool in the summer" said Mr. Brain.

Further up the hill at Chazey Heath Mrs. Gould who has lived at Corner Cottage for over 70 years remembers a row of thatched cottages where the post-war council houses now stand.

The Almshouses.

No visitor to Mapledurham can fail to miss the ex-

tremely attractive almshouses. Mrs. Joyce Crocker who has lived at the post office for over 60 years remembers when they were used for the benefit of the old age pensioners of the parish. "I used to do some of their shopping" said Mrs. Crocker. "In those days we used to walk along the Warren. The road from the top wasn't properly surfaced until after the first world war".

Dating back to 1614 the almshouses were built by Sir Richard Blount, the Lord of the Manor, with the proceeds of an endowment left by Sir Charles Lyster, a kinsman of the Blount family. After the last war, the almshouses were sold to the Mapledurham estate, and the money raised was invested with the Charity Commissioners. The income can be used to help people with needs which are not met by the welfare state.

any development of the Upper Thames. Mapledurham will be able to retain its character and beauty. But the fact that so many people are beginning to appreciate the area poses its own problems. Mapledurham is primarily a farming area.

"You can't get on with your farming and cater for people who want to enjoy the countryside on the same bit of ground" said Mr. Eyston. "Hence our tentative plans for a country park beside the river".

The Future.

Despite the pressures of today there are no plans for

If the plans succeed the close proximity of such lovely countryside near Reading will be able to be appreciated by many people during the coming decades.

J.Y.C.

Mapledurham House is open to the public on Saturdays and Sundays during the Summer. It re-opens on Easter Day, April 2nd, 1972.

"Unified Family" come to Dunsden

DUNSDEN WOULDN'T EXACTLY REMIND ANYONE OF S. KOREA. UNLESS, THAT IS THEY KNEW ABOUT DORIS ORME. Or unless they'd been to a concert at the beginning of the Reading Festival, where a group of young people from all over the world danced and sang to an audience that only half filled the Town Hall. Which would really amount to knowing about Doris Orme. Because after a sequence of well-performed but amateur pieces she came and sang some negro spirituals in a way that was distinctly professional.

Street Evangelism Other people may have come across Mrs. Orme in the streets of Reading, evangelising for the Holy Spirit Association for the Unification of World Christianity. Or across other young people who come up in the street and ask if one is interested in religion or philosophy. Dunsden is the local centre for all these, where the Unified Family (a less cumbersome name for the Association) moved in to Rowlane Farmhouse beside Dunsden Church in February of this year.

When I arrived at the Farmhouse a storm was brewing. A few heavy spots of rain fell on the car windscreen. Mrs. Orme appeared from a secluded part of the garden with her husband and their baby son. After a family of kittens had been chased indoors and the photograph taken, we moved inside. The room had been painted recently in olive green and white. Piles of pamphlets stood on large tables.

The Movement's Origins The baby got rid of, Mrs. Orme told me about the founder of the movement, Sun Myung Moon. Born in 1920, this South Korean had a vision as a boy. Early one Easter Sunday morning Jesus Christ appeared to him and told him he was to accomplish a great mission on the earth. Many more visions were to follow, satisfying the young man's immense longing to find an answer to the problems of the universe.

He left his home and went to live in the mountains. For nine years he lived there, receiving constant visions that explained many things to him. "On one occasion", said Mrs. Orme "the Spirit filled him so much, he spoke for three and a half hours, so fast that it could not all be written down".

In 1954 Sun Myung Moon laid the formal foundation of the Holy Spirit Association in Pusan, second largest city of South Korea. Meanwhile, thousands of miles away in America, twenty-year-old Doris Orme was increasingly preoccupied with Christian Unity. She had become a Roman Catholic, but, she said: "Contrary to what many of my Catholic friends thought, I knew that Protestants would be saved;

and contrary to what many Protestants thought, I knew Catholics would be saved. They laughed at me sometimes". As a child, she had been strengthened in these beliefs by occasional visions of her own.

Not till 1960, however, did she meet one of the members of the Holy Spirit Association who had studied directly under the founder and then travelled to America. At this time she was singing in the churches and doing social work. This new contact, however, was to integrate and deepen her long-felt convictions, at the same time as it brought an explanation for many of the problems she had puzzled over for a long time. She went to college and became a minister in the Association.

It was in this way that Mrs. Orme found her way to Rowlane Farmhouse in Dunsden. As the thunder cracked outside and the rain poured down I asked her a little about the present state of her movement. She told me there were centres like the Rowlane Farmhouse one scattered throughout Europe, with as many as 23 in Germany. In these centres a group of teachers would be permanently based (there are 8 at Dunsden) and members of the Association would come for "workshop weekends", to be taught about the Bible in the light of the revelations granted to Sun Myung Moon.

The average age of these members is 23, and they can be found all over the world, in all kinds of jobs. By joining the "Unified Family" they learn how to "put God into their lives 24 hours a day". Their lives are simplified, and they are expected, although not obliged, to exercise a certain amount of self-discipline. Many members are ex-addicts, who find new meaning in their lives through joining the Association.

I was interested when Mrs. Orme told me that their prayer was usually aloud. "If the thought is not directed", she said, "you can attract evil spirits". Often they will pray for a certain intention for a fixed number of days. This they call a "vigil".

Good Organisation

It became increasingly clear that the Unified Family had an excellent organisational network behind them. Their headquarters is the Washington centre in America, with 100 resident members, who work in close liaison with all other denominations; and they gain publicity by con-

stant activity. Evangelising campaigns in the streets, singing in church of any denomination that asks them, services in squares in London and concerts such as the one held in Reading—all these help to spread the message that started in South Korea.

One thing puzzled me, however, as I considered this large 10-bedroomed house which had changed so much from the slightly dilapidated building I remembered. How did the Holy Spirit Association organise its finances? Mrs. Orme laughed at my suspicions. "Oh, we're not rich", she said. Members usually have jobs like anybody else. Rowlane Farmhouse was rented — "very reasonably, when they saw we kept it in good condition". So much for those who suspect Mrs. Orme and Co. of being yet more Christian capitalists, I thought.

The thunder had by now died away, and the rain outside had stopped. Impressed by this new addition to the local Christian communities, clearly no haven for the lazy or the escapist, I asked finally whether any members had dropped out. Mrs. Orme admitted some had. "They soon find they've got to help — there's so much to do, with services, concerts and lots of other things. If they don't pull up their bootstraps, they just won't last".

A.M.



—Walton Adams

Mr. and Mrs. Orme and their baby son outside Rowlane Farmhouse, Dunsden.

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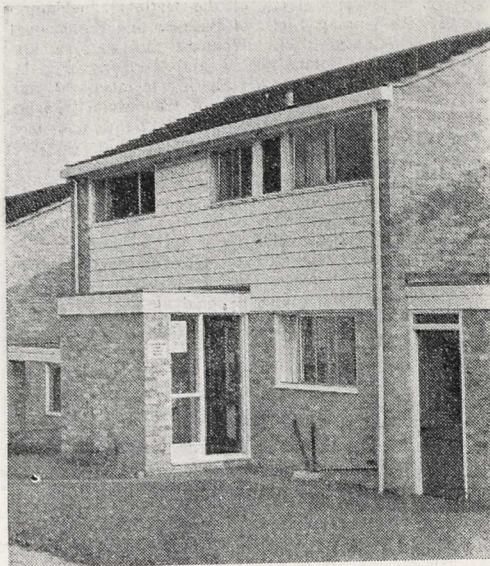
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CHRISTIAN STEWARDSHIP



Walton Adams

The last renewal campaign enabled the parish to buy 2 Blackwater Close—house-church and home for the curate living in Caversham Park Village.

ACHIEVEMENTS THROUGH STEWARDSHIP

Since the first Stewardship Campaign Anglicans in Caversham and Mapledurham have been free to concentrate on the pastoral and evangelistic work of the Church.

As a result they have launched and developed with members of other churches the Bridge Scheme of Social Service. In 1967 Key Fortnight, a major evangelistic campaign, took place and in 1970 Mayday week was held enabling Caversham to study and help people in need at home and overseas. In particular different projects relating to the work of Shelter, Christian Aid and Oxfam were undertaken.

During these years the improved finances of the parish made it possible to undertake new work. A house was bought at Caversham Park and a priest appointed to work there. Increased commitments to the diocese are now being met. In addition each district has been better able to do its work. New central heating has been installed into St. Peter's, the organ restored and a start has been made on improvements to Balmore Hall. St. John's have completed the repayments of the loans on St. John's House and St. Andrew's have nearly completed repayment of the loan on the splendid hall that was built in 1962.

At St. Barnabas the Church has been re-wired, major improvements made to the Hall and St. Barnabas clergy house has been enlarged. Mapledurham's ancient parish church has been restored and a necessary car park constructed.

The fact that over 700 families have supported Christian Stewardship has made all this work possible.

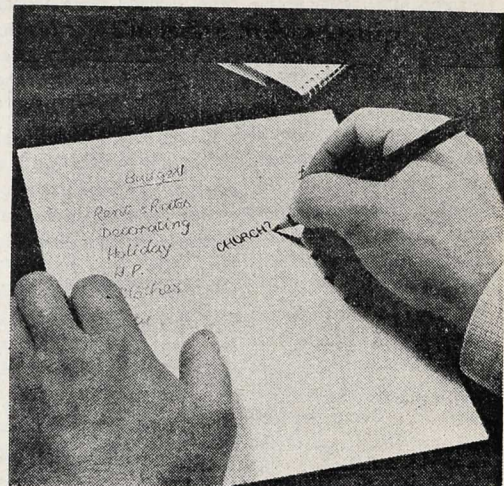
Income	£	Expenditure	£
Stewardship giving	15,600	Clergy stipends, expenses and housing	9,000
Diocesan grant for clergy stipends	3,100	Maintenance of the churches	4,100
General collections	2,700	Payment to Diocese	3,700
Other income	1,500	Missions etc.	200
DEFICIT	200	Loan Repayments	1,600
		General expenses	1,100
		Organist and choir expenses	800
		Other items	600
	23,100		23,100

THE NEEDS AHEAD

INFLATION HAS MEANT THAT THE CHURCH IN CAVERSHAM, FAR FROM BEING ABLE IN 1971 TO UNDERTAKE ESSENTIAL WORK WILL FACE A DEFICIT. It is therefore vital that the Church of England increases its income by not less than £4,000 annually as a result of the October Stewardship Campaign.

Repairs to St. John's roof are likely to cost £3,000 in the near future. The Church architect has warned the Church Council about the need to undertake this work but it has so far been impossible to set aside money for it. The interior re-decoration of both St. Peter's and St. Andrew's is long overdue. Balmore Hall, built in 1903, urgently needs improved kitchen accommodation. At St. Barnabas the completion of the work to the Hall is dependent upon increased income. The organ at Mapledurham is giving rise to anxiety and it is hoped to give greater support to Christian work outside the parish.

Caversham and Mapledurham are communities with a high standard of living. Earlier generations with far less money gave generously to establish and maintain the Christian work. The present generation of Christians in these parishes have a clear duty not only to maintain God's work here but to help less fortunate areas both elsewhere in England and overseas.



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CAVERSHAM PARK VILLAGE

ANOTHER PANTOMIME

The same team who thought up last year's "Cinderella" — when Caversham Park Theatre took over the Kenton Theatre, Henley and played to packed houses for 5 performances—is working on another show to be staged this December.

Pip Parry and John Adams have written the story and lyrics and Barry Maskell has composed the music. The show will be aimed especially at children. A Caversham Park Theatre spokesman commented—"What sort of show? Well, it's not exactly a pantomime, at least not one that we all know, but it has what might be called some pantomime ingredients. For example, there's Eustace... but all we're going to say about Eustace at the moment is that he's four legged and you'll love him. You'll also love Pog and Dr. McQuack but you may not be so fond of the mysterious Mother Morbidd. These are just a few of the characters who take part in some very strange happenings in an English village some 250 years ago".

The title of the show is "The Squire of Topsyturnia".

The dates of the performances are from Thursday, 9th to Saturday 11th of December (2 performances on the Saturday).

Knowing how quickly tickets were sold last year—it will be wise to book as soon as possible from Business Manager, Steve Hayes, 16 Holyrood Close, Caversham Park (Tel. Reading 477032).

Services during October.

Every Sunday—11.15 a.m. at Caversham Park School —Family Service. All are welcome to this weekly half-hour service which is interdenominational. Parents have found and are finding it a good way in which to introduce their children to corporate worship.

October 3rd, 10th and 17th (which will include Holy Baptism) — the Rev. J. Y. Crowe (Anglican). October 24th—The Rev. T. R. Harris (Methodist). October 31st —The Rev. J. Y. Crowe.

House Communions.

8.30 p.m. Wednesday, October 6th at 2 Blackwater Close. 10.30 a.m. on Wednesday the 13th at 4 Redberry Close and the 27th at 4 Holyrood Close.

METHODIST NEWS

Young Wives Coffee Morning at Gosbrook Road

Another very successful coffee morning was held on the 4th Aug. A good number of people supported this and all enjoyed a chat with friends while having their coffee. The amount raised was £6.51p for Gift Day Funds. The Young Wives are hoping to hold a midday lunch in December so look for further details in later editions of the 'Bridge'.

GARDEN PARTY

A very successful Garden Party was held at the home of Mr. and Mrs. H. D. Marshall on July 31st. It was supported very well by all members, the older people having transport arranged for them. There were various sidershow, pony rides, and a very nice buffet tea. John Marshall showed colour transparencies of Berkshire, and the afternoon concluded with an entertainment by the 'Spot On' Gosbrook Road Music Makers. The amount raised for Gift Day was £20 and the secretaries extend their thanks to Mr. and Mrs. Marshall for their hospitality.

GIFT DAY

The Annual Gift Day at Gosbrook Road will be held on Saturday, Oct. 30th. The afternoon's proceedings will be opened at 4 p.m. by Connie and Maurice Caddell, and the hostesses will be Mrs. Ida Batchelor and Miss Jennifer Batchelor. There will be the usual stalls, tea, and at approx. 7 p.m. the children and adults will be entertained by 'Poz' the children's entertainer of T.V. fame. An invitation is open to everyone to come and enjoy a pleasant afternoon and evening with old and new friends.

Orders for Xmas Cards and Gifts

The Young Wives of Gosbrook Road have catalogues with the 'Web Ivory' range of cards and gifts for Christmas. Anyone wishing to order their cards in this way please ask for a catalogue. All profits are for Gift Day Funds.

READING TOWN HALL SUNDAY, OCT. 3rd, at 6.30 p.m.

A must for all Anglicans. The combined choirs of the parish will sing and the Bishop of Reading will commission the team of stewardship visitors.

CAVERSHAM HEIGHTS NEWS

CAVERSHAM BRIDGE, OCTOBER, 1971—SEVEN

Mr. ANTHONY MORGAN

A member of Caversham Heights Methodist Church, Anthony Morgan, of 145 Hemdean Road, was married to Caroline Sluce at St. Giles Parish Church, Chideock, Dorset, on July 24th. It was the last marriage ceremony to be conducted by the vicar, the Rev. Dr. Donald Omand—an ex-Reuter correspondent and former lecturer in Comparative Religion at Christ Church, Oxford—before his retirement. The organist was Tony's cousin, Mr. Paul Morgan, assistant organist at Exeter Cathedral. Caroline and Tony, both graduates of the Royal Manchester College of Music and Manchester University, are taking up appointments at Oakham School, Rutland.

Miss

JOYCE KINCHINGTON

At the recent Congress of the International Federation of Business and Professional Women held in Edmonton, Alberta, Canada, Joyce Kinchington, of 18 Highmoor Road, was elected to the office of Honorary Treasurer for the coming triennium. With affiliated federations and associate clubs in 49 countries, and a membership of about 300,000 the IFBPW is the largest organisation of its kind in the world.

Joyce, who was educated at the Kendrick School, entered Government Service in 1941, and is serving with the Foreign and Commonwealth Office (Overseas Development Administration). Join-

ing the Reading Business and Professional Women's Club in 1956, she was elected Club President in 1960 and 1961, and since then has held successively the offices of Honorary Treasurer of the Southern Division, and Honorary Treasurer and Vice-President of the National Federation of Business and Professional Women's Clubs of Great Britain and Northern Ireland.

She is a member and trustee of Caversham Heights Methodist Church, and since being confirmed last year also attends St. Andrew's Church regularly. She firmly believes that trying to "build bridges between people" in church life is just as important as trying to build them between people in national and international life.

Baptist News

The Baptist Church has invited the Revd. Laurence Stevens, M.A., B.D., to be its new Minister. Mr. Stevens is at present Minister of the Baptist Church at Castle Bromwich and it is expected that he will be inducted to the Ministry at Caversham early in the New Year. Further details of Mr. Stevens and the Induction Service will be published in a future issue.

PEOPLE IN CAVERSHAM

ESTHER FRAYLING

The staff at the BBC at Caversham suffered a very sad loss recently with the sudden death of Esther Frayling, an extremely popular member of the staff. Esther, who hails from Switzerland originally, leaves a husband and two sons, aged 14 and 16. To them and to other members of the family we would like to offer our very sincere sympathy and, obviously, the reminder that any practical help her colleagues can give at any time will be very willingly forthcoming.

WELCOME TO CAVERSHAM

On a happier note, we welcome to Caversham Park Village, LES and STELLA DURAN, both very popular members of the BBC staff for many years. Moving from the other side of Reading with their family of four sons, one of whom is serving in Germany with the Army, a daughter-in-law and a charming young grandchild, they will make a very welcome addition to our community, and we are very glad to have them with us.

I understand that ANN WRIGHTSON, who at the present has her own pottery business at Tilehurst, is moving shortly to Washington Road, where she will again be setting up her business. When she has a chance to settle in we will let you have further news of her. In the meantime, let us welcome her to Caversham and hope she will enjoy living among us.

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Caversham Heights Methodist Church

The Harvest Festival Service at Caversham Heights Methodist Church will be conducted on Sunday, October 3rd by the Minister, the Reverend Terence R. Harris. On Tuesday, October 5th, at 8 p.m. there will be a Harvest Supper followed by entertainment arranged by "The Squash".

The Harris Family Gives Thanks

It was a great day on Saturday, August 14th, for the Methodist Minister, the Reverend Terence R. Harris and his wife, Julia, and his daughter, Rachel, when James Ross was born in the Royal Berkshire Hospital.

Thanks are expressed by them for the cards and gifts received. They are also grateful for the innumerable folk from all the churches who have helped them in the months prior to the birth when Julia was confined to bed for a couple of months.

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ST. BENET'S

It is now 18 months since Mr. and Mrs. L. W. Butlin took over as houseparents at the Church of England Children's Society Home in Emmer Green.

Though hampered by lack of staff they have worked tirelessly and devotedly for the boys whose numbers have increased to 20. There are now plans to extend the building to take in girls as well next year.

Everybody is looking forward to this. However costs continue to rise, and local support is urgently needed to help further this excellent work.

A Cheese and Wine Party will be held at St. Barnabas' Hall on Friday, October 29th at 8 p.m. to raise funds to help pay for the boys' annual holiday. Tickets at 40p can be obtained from Mr. D. G. Snell, 148 Galsworthy Drive, Caversham Park (tel. Reading 475050).

**ST. PETER'S
NOTES**

The church notice board has for a long time been in need of re-painting. Much of the information was inaccurate and the board as a whole was dirty. An estimate was received earlier this year but the sum involved was too great for the District Committee to feel able to accept it in the face of the present difficult financial situation. Then Mr. A. Hollings offered to do what he could and he has made a fine job of it. Many thanks to him.

**WHAT IS
MISSING?****A SPIRIT
OF
SACRIFICE****RANDOM JOTTINGS
OF AN
R. C. LAYMAN**

I know that in October this will sound rather passé, but I've been thinking about holidays. I mean, it's very strange, isn't it, to think of holidays being connected with the Church. The very thought of the word "holiday" originally being "holy day" is quite extraordinary.

Because we all know what holidays are: the chance to sleep on in the morning, then a trip to the coast, with all the pleasures of sand castles, paddling and struggling out of wet bathing things without being arrested for indecent exposure. What connection is there between a holiday and holiness, which conjures up starched collars and Sunday hats and acute discomfort, quite different from that delicious feeling of ease as you slip off your shoes and recline in a deckchair?

Catholics know about "holy days" through that recurring and not always popular institution, the H.O., or Holy Day of Obligation, when Mass is as obligatory as on Sundays. Which usually means that one suddenly realises, towards the end of a hard working day, that instead of gawping sleepily at the television that evening one is going to have to turn out to church. Not much of a holiday about that. In fact it's more like hard work.

When staying in Catholic countries of course, especially in rural areas, things are sometimes different. National holidays then coincide on occasions with the H.O. and all is festive, with processions and flowing wind and brass bands in the village square. But it's no use hankering after that. Gone in this country are the days when Church and State worked in such close harmony. We now appear doomed to the permanent conflict of religious holy days and civic holidays.

But is there any need for all "holy days" to be so uncomfortable? What about Sundays? I remember reading a letter written by René Voillaume where he told his worker-priests all over the world to be careful to preserve the natural rhythm of

their week by keeping Sundays free. This he considered vital to one's nervous balance.

And when you come to think of it, it's true. Just how often is Sunday a rest day? "On Sundays we go to Church." And what else? Well, we do have a good lunch, then there's the neglected garden to get down to, that exhaust pipe needs doing too, and we're painting the house inside and out. Oh yes, Sunday's very busy. Then of course there are the papers to read, though we're usually so rushed that we don't have the chance.

Well I mean it's not exactly a rest, is it? I hear voices raised in protest at once, saying that Sundays in England are so boring anyway, with that weekly moment of frustration at the closed door of the pub. But surely, cries this lone layman, one can make Sundays a kind of little festival for oneself. Sundays only really come alive when one treats them like that, rather than as the day when you do all the things you've been putting off. Oh yes, I know we're not living in the time of the Patriarchs, trembling in tents at the foot of Mount Sinai. We're in the godless machine age with a nervous breakdown lurking round every corner. Surely on Sundays we could come a little closer to that simple conviviality that one finds on holiday and lose that stuffed-shirt feeling of reluctant good behaviour that stifles full-blooded religion. I think I'll start a new campaign, in these days of massive amalgamation, to bring the holy day and the holiday closer together.

BLAGRAVE W.I.

The August meeting with Mrs. Wright presiding took place at the Southern Gas Showrooms. Carol Barrett and her assistant gave an interesting demonstration of dishes made quickly from convenience foods.

The winners of the raffle for the demonstration dishes were: 1st Mrs. Price, 2nd Mrs. Caddy and 3rd Mrs. Sholl.

One bursary for a course at Denman College was awarded to Mrs. Day. The ballot for the second bursary was held over until September.

WEDDINGS

—Walton Adams.
Mr. Keith Cottrell and Miss Gillian Pilgrim at Caversham Baptist Free Church on August 14th.



—Walton Adams.
Mr. Keith Fellows and Miss Carolyn Hebson, St. Margaret's, Mapledurham, on August 6th.



—Walton Adams.
Mr. Lawrence Spencer and Miss Julie Wise at St. Andrew's on August 4th.

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THE WORLD WITHIN US

A Psychiatrist asks the question..

WHO NEEDS ME?

What sort of person should see a psychiatrist? Most of us know at least one person who always seems on edge, no matter what the situation, or someone who flies into a rage whenever his judgement is called into question, or whenever someone else makes a mistake. Many of us have among our friends a compulsive housewife whose home must always be spotless, uncomfortably clean and neat, not because she takes a womanly pride in her home, but because dirt and disorder make her intolerably anxious. We all know someone who complains of perpetual fatigue and discomfort, and yet who never develops any physical illness related to their life-long complaints. Should all these people see a psychiatrist?

The answer is not very clear. Some would say that all such people should "pull themselves together". Yet this they are clearly unable to do. Other people say that psychiatrists should be freely available to see anyone, but this is obviously impossible. Already it is said, one in every four people will seek some sort of medical help for nervous problems at some point in their lifetime, and this in itself stretches available resources.

One fact is sure. Many people have problems, some recognised, some unrecognised, for which they need some sort of informed advice, even if this is not given by a psychiatrist.

Perhaps one of the most encouraging movements of recent times in the field of psychiatry has been the extension of psychological knowledge and insights beyond the medical profession. Thus social workers, clergymen, marriage guidance counsellors, probation officers, child care officers, teachers and a host of others have received training and become highly proficient, first of all in listening to people's problems, and then in helping to sort things out. It has meant that there is, within reach of almost everyone, someone who has been trained in the understanding of the difficulties of living.

Such, I suspect, is the pattern of the future. Tension and anxiety will never cease to be a problem, especially as the so-called pace of living increases. Yet help is available for the many who need it. Particularly for the Church this provides a new purpose for its mission. In the days before the welfare state the Church cared for the poor and the sick. The new poor are the poor in spirit, and at times we may all have to count ourselves amongst these! We may all need help. The age-old message of the Cross in combination with the insights of psychology can still save and liberate. We should therefore support our Church in its training of dedicated men who will take the message of salvation to those who otherwise may never find peace of mind.

ONE of our young people from our church Youth Fellowship was telling us about a camping trip he made in the Flinders Ranges. A "happening" there had made a big impression on him.

With a group of other young people, he had been walking through Wilpena Pound—a shallow basin, densely wooded with gums, and thick with undergrowth—when he met a distressed young couple.

"Please—have you seen a little boy of nine anywhere along the tracks?"

"Sorry—no", answered Wayne, his mind flashing back to the tragic death of a small lost boy a few years ago in that same area.

Wilpena Pound is unhealthy country to be lost in—as, indeed, is any part of the Australian bush—and the young people could well understand the concern of the parents looking for their son.

The couple explained that the boy, Roger, had set out from the camp site to walk with a large party to St. Mary's Peak. At the summit the party had split into two groups, each returning along a different route to the camp. Each party believed the boy to be with the other, but when they arrived back at base, discovered he was with neither. Immediately, Mum and Dad set out to look for him.

Wayne and his party were returning from St. Mary's Peak—the parents were making for it. Though tired and footsore, Wayne felt he couldn't leave the two distressed parents to search for their boy alone. After a brief talk with the others, he decided to turn back on the track and go with the boy's father in search of Roger. The other young people went on to camp, taking Roger's mother with them. One of the lads gave the father his own shoes, since he was wearing unsuitable sandals for such rough country.

"Roger... Roger..." They shouted the boy's name over and over, but there was no answering call. The afternoon was passing swiftly. Soon it would be night—cold and dark. Much too cold for two searchers in light shirts and shorts, and much too cold for a frightened little boy floundering through dense forest—alone.

They were nearly at St. Mary's Peak when Wayne decided that, for safety's sake, they would have to return. This the boy's father refused to do. He was adamant. He was not going back and leaving his boy in the dark cold of the bush.

Wayne tried to reason with him, but it was useless. Deadlocked, they stood in silence. Desperation was creeping up on Wayne. He didn't want to leave Roger's father, but he didn't want to stay either. It was much too dangerous—they themselves might be lost.

Suddenly the father broke the silence, saying in a strange voice: "Can you pray". He hadn't prayed for years and had long since lost

letter FROM AUSTRALIA

by DOROTHY O'NEILL



Flinders Ranges—a wild part of the Australian Outback.

touch with God—but now he needed him desperately.

The two knelt down in the darkness, and the father prayed a simple broken prayer asking God to keep his boy safe. Then he wept—the unrestrained grief of a father for a lost son.

In a short while he became less agitated, and with a change of mood said that he was willing to return to camp and renew the search for the boy in the morning. They began to retrace their

steps, both conscious of a new hope and strength.

What a journey it was. They were hard put to it to find their way and had to search carefully, by torch light, for green markers on the tree trunks to guide them. Several times they lost the track, and had to double back.

But, at last, very tired and with sore feet, they arrived back at camp, to be greeted by—Roger!

The small boy, having

missed the group he travelled with, decided to "go-it-alone" and found his own way back to camp. He had arrived back hours before, and was there when his mother returned to camp.

What a re-union it was for Dad and Roger.

"So that's what it's like to have lost a boy and found one!" said Wayne as he gingerly removed his socks from his sore feet.

Will Roger ever know what his adventure cost his father?

Sunday School Fan Mail

I hate singing hymns at Sunday School I like painting and drawing I would like to see Sunday School run a running race and play rugby I like reading the adventures I don't like going to Sunday School I like going home from Sunday School I would like Sunday School to go on more outings

Some thoughts on going to Sunday School by a reluctant pupil.

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SEAWEED MAY SAVE THE WORLD FROM DESTRUCTION



by Sam Napier

A leading British authority on seaweeds and algae has just said that scientists have only five years in which to develop new sources of edible protein.

If they failed the human race would be threatened by widespread starvation.

For several years now research has been proceeding into the varieties of seaweed around our shores and what is happening to them.

In many countries scientists are looking again at this material which abounds on our beaches, clings to sea-shore rocks or floats in thick masses just off the coast.

In the past farmers living close to

the shores carted off the seaweed and used it as a valuable fertiliser. They knew it was rich in things the earth required for the harvests. The farmers didn't call them nitrogen, potash, phosphoric acid or salt, but that is what they are.

Some more industrious coast dwellers sought out the stalks or tangle of seaweed. After burning this produced the raw materials for iodine. But the tangle and stalk had other by-products such as chlorate of potassium, sulphate and carbonate of soda.

To-day seaweed and its uses are international problems. The Americans, Japanese, Russians, Swedes and a host of others all have important uses for it.

Now, over-riding all its former uses, men are calling for research which will enable it to help feed the hungry world.

Seaweed which is already providing nylon, explosives and cosmetics, can also give fodder for humans and animals as well. In an emergency it has even been used to make excellent bread. To-day, grilled or fried, seaweed makes an appetising and satisfying meal.

One of its most important by-products is agar—a tasteless, colourless jelly used as a gelatine substitute for tinning meat. In many parts of the world it is considered an improvement on gelatine which becomes sticky, especially in the tropics.

The red variety, which unknown to most of us, grows around these islands, finds its way into almost everything we eat.

Without a by product from seaweed 'custard powder' wouldn't cream. Hens fed with it yield golden yolled eggs. It gives the smooth consistency to canned soups and jams. It can also be fed to race horses as a substitute for hay.

Many uses

Man is already using the sea to make life more pleasant. But we don't only eat the produce of the sea in many forms, we use it for other things as well.

In recent years one new product from seaweed has proved to be of tremendous value. It is a new board for internal use in our houses. It can be nailed, glued, screwed or dovetailed to other materials. It can be cut, drilled, turned, painted or polished with equally effective results.

And chemists have produced a cloth with a fine lustrous appearance from this apparent waste material on our seashores. They have manufactured a rayon like thread from it which is waterproof, fire-proof and durable. Experiments have shown that it can be dyed more than 40 colours and worn next to the skin without any ill-effects.

Seaweed gathering in many countries has become such a valuable task that whole families are engaged in it.

Apart from gathering, washing and drying all seaweed requires is boiling and then slow freezing in refrigerators. This is followed by thawing. The water is run

off and a perfect culture medium remains.

There you have agar—one of the most valuable raw materials in the world. And certainly one of the most important for the future. New Zealand has developed its own factories for extracting agar from seaweed and accomplishing the whole process of manufacture.

In many parts of the world, dulse—which is a variety of seaweed spread out and dried in the sun—is eaten raw or cooked. In some regions the stalks and the fertile fronds or murlin form a popular dish. And various edible products come from Eastern species of Laminaria.

Sea lettuce or laver looks like spinach and is oyster flavoured. Popular in parts of Wales, laver bread is made into flat cakes and fried with bacon. The Chinese also use seaweed for flavouring.

The Irish claim that their "sloke" has wonderful health-giving properties. It is made from carageen—a kind of sea moss—and flavoured with lemon juice.

To-day sausage skins, glace cherries and ice cream are other edibles from the sea.

Those who are looking to the earth's oceans to help with feeding its people, believe that before long new machines will be developed to help harvest underwater crops with new techniques.

While the sea area of the globe is four times that of the land its productivity is very much less. The shallow area of the seas is estimated at no less than 2000 million acres. It is here that men can hope to obtain the greatest volume of sea plant life and other edible products.

Pollution

But one threat to all these hopes remains. It is man's continued pollution of the sea. Today it has become a dumping ground for waste of all kinds including some which is deadly to all life in the oceans.

Nevertheless in a world with hourly increasing population the land mass itself will soon be unable to support mankind in food. Experts are measuring the time left in years rather than generations before men must turn to the sea to live.

We will have to harvest the sea if we are to meet the growing demands for food: and that is the view of the most eminent experts everywhere.

VARICOSE ULCERS and ECZEMA

Is your leg painful with wounds or ulcers which do not heal? Is your leg raw, sore, inflamed and burning? Do you suffer from dry scaly eczema or weeping eczema? Do you suffer from swelling, tiredness, heaviness and aching pain in the legs?

Why suffer from these leg troubles? Tremol relieves pain, heals wounds and ulcers, banishes itching and heaviness, soothes inflammation and irritation, checks weeping, clears dry scalliness and skin troubles affecting the leg.

For over fifty years Tremol has brought such relief to sufferers and earned their gratitude and praise. Their experience should be your guide.

Good News for Sufferers
We have published an illustrated brochure which tells—Why slight knocks may cause years of suffering—Why a scratch refused to heal—How painful ulcers are formed—Why the skin becomes dry and scaly—Why the leg becomes sore and weeping—The cause of swelling and aching pain.

Whether you have suffered for only a few weeks or whether you have suffered for years the brochure is a revelation. It gives most useful information and records an amazing volume of personal tributes.

Think of what it means to you to be free from leg trouble and to walk in comfort. You will do your housework with ease and your shopping becomes a pleasure. No embarrassing anxiety when you are at work or with your friends. Banish your leg trouble and you can take part with your friends in sports, recreations and social life. You can share the freedom and happiness of holidays. A new life is opened out to you.

Here is the opportunity you have sought. Send for the brochure. Do not despair and suffer needlessly. Write today enclosing 5p. in stamps. Address your letter to:

NATIONAL COLLEGE OF HEALTH LTD.
Enquiry Department NS
Broughton, Salford M7 0YS
208 Great Clowes Street.



Charlie George, 2nd from left, one of the dynamic young figures in the Football World.

The Olympic games will be with us next year and the past athletic season began the build up to 1972. Young athletes, swimmers, horse riders and amateurs in various fields of sport are preparing for the world tournaments and events. Many of the participants and I suspect winners will be adolescents or those designated by society young people.

This soccer season will produce some new dynamic figure, a Francis or a Charlie George—or perhaps even younger. It seems inconceivable that George Best is now only 25 and there hardly seems to have been a season without him. In fact young people will be hitting the headlines, not as young people but as super-stars.

The day of the entertainment super-star in his or her early teens appears to be past—but a few years ago all the top selling records

seemed to be recorded by teenagers from 13 onwards.

It has always amazed me that the teenager super-star has never been taken as typical of a generation in the same way that the teenage super criminal has been thought to be so. The star—and there are many more sportsmen than criminals—gets overlooked as a trend setter. He is successful but he does not appear related to the adolescent subculture. Bold dress, long hair, sideburns or whatever serve to remind us occasionally but they don't appear to improve the public view of the young.

When youth service is mentioned we tend to forget the army of volunteers who go to make up the sports scene—the devoted coaches, secretaries and treasurers of local teams in competition leagues and friendly matches. So many stars have begun their play or their en-

thusiasm at school or in a club—but this is forgotten.

Once a young man has 'made it' everything around him tends to become unreal and he or she is put on a pedestal—they are elevated in the public mind and eye. Yet they are as much symbols of the teenage generation as the Skinheads or Hells Angels.

We could, of course, talk of the same success rating in the academic and business world—where success can come early. But many readers might feel that we were concentrating on a privileged minority. In sport and entertainment basic qualification does not matter—ability is the key. This is what provides the place on a pedestal.

Could not a positive approach from the successful diminish some of the problems that we face? Could not the young players appeal to the young 'soccer hooligans' by offering them time

in responsible leadership, coaching and relationships? Why wait until the rump end of a career to become a 'coach' and to think of paying sport back for your livelihood. Why not do it whilst young and most closely identified with the groups in conflict.

How about all professional sportsmen, as a token offering at least one evening a week in Youth work? (I know some do a lot more than that already). How about stars with fan clubs directing them by example and policy into community service, thereby using their personal loyalty and adulation to the benefit of the community.

This would take young people closer to the game, the entertainment or the sport. Involvement often cures the need to destroy. Olympic athletes just after the Games could give so much to young people on the fringes of athletics and sport.

The media dictate who is 'big' today and tomorrow—they can, albeit accidentally, cause the London soccer vandal to mirror his Manchester counterpart. They unintentionally set the tone and direction of his behaviour—why not then use this influence positively by exploiting for young people the achievements of the successful adolescent.

This would mean a closer partnership of Youth Service and sportsmen—but this would be valuable all round—it might end the idea that you only go coaching, etc., when you're over the hill as a sportsman.

It would mean the close co-operation of media, sportsmen, entertainers and community workers but what an effective partnership! We would have a co-ordinated attempt to service the young in a new way, by harnessing the success that some young people already enjoy in the interests of the majority.

DAVID COLLYER LOOKS AROUND THE YOUTH SCENE AND SAYS WE NEED —

Super Star Support



JUNIOR COMPASS CROSSWORD PUZZLE

CLUES — Across

Down

- 1 It's fun when it's warm and wet and soapy.
 - 4 Tadpoles are found here.
 - 7 The opposite of 'inner'.
 - 9 Mum often says — good, now!
 - 11 To shoot with.
 - 12 Another name for Dad.
 - 13 Puppies do this.
 - 15 Something to wash clothes in.
 - 16 Tear.
 - 17 Pop it on your head.
 - 18 Less than two.
 - 20 It can scratch!
 - 22 Means the same as 'because'.
 - 23 Fuss and bustle
 - 25 Look! See! Behold!
 - 26 A kind of play set to music.
 - 28 Despatched.
 - 29 Volcano.
- 1 You were this once.
 - 2 Sounds like 'two', but isn't.
 - 3 Mum probably gives you one of these — when you're good!
 - 4 May be there's one in your pencil case.
 - 5 There's a choice when this word is used.
 - 6 Very dreary and colourless.
 - 8 Pull hard!
 - 10 How Dad gets his wages — and perhaps Mum does as well.
 - 12 A learner at school.
 - 14 Apples can go into this or plums.
 - 15 A gentle smack.
 - 18 Used in rowing boats.
 - 19 A poem.
 - 21 Girl's name.
 - 23 Very suitable indeed.
 - 24 Metal in its natural state.
 - 26 Not under.
 - 27 Not far away — in fact very near.

SOAPSUDS!

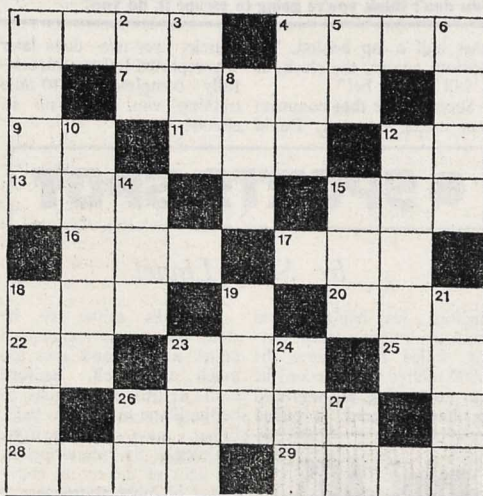
What a difference a cake of soap makes! Try this experiment. When your hands are really dirty try washing them in hot or cold water, but without using any soap *** You just won't be able to budge all the dirt. Now start using the soap. Notice how the dirt immediately begins to sluice off your hands.

*** CAUTION! Don't dry your hands at this point, or the dirt will transfer itself on to the towel and you'll have Mum — quite rightly of course! — rampaging around with rage!

Results of the July Party Competition

A Premium Bond goes to the winner Stephanie Talbot of Four Oaks, Warwickshire.

The runners-up were: Linda Roberts of Emmer Green, Reading; Jonathan Williams of Moseley, Birmingham and Gillian Hawker of Hodge Hill, Birmingham.



PLINY, SOAP AND POMPEII

Soap has been around quite a time in one form or another. A Roman naturalist named Pliny first mentions it. He wrote that soap was made from goat's tallow and beech tree ashes, and was used for making the hair shine. Old Pliny lived from AD23-79, and he seems to have dabbled about quite a bit with experiments and investigations of one kind or another. In fact he died of fumes and exhaustion while investigating the eruption of the volcano Mount Vesuvius. Mount Vesuvius erupted so violently in the year that Pliny died that the city of Pompeii, which stood at the foot of the mountain, was destroyed. Hundreds of years later—in 1748—the site of Pompeii was rediscovered, and a soap-making works, containing some well-preserved soap—was brought to light. Soap in those days was only used by rich people, and it was many years before it came to be used by everybody.

Compass Club

Decode the message. It may fit you when you're a bit older—or your girl-friend!

T3??T4 X52J 96 C9LX4I
T3??T4 X512J 96 C53B?
A5*4 5 T3??T4 T5XQ
T99 R1J? L85? J84 53B?!

Answers

ACROSS: 1 Bath, 4 Pond, 7 Outer, 9 Be, 11 Gun, 12 Pa, 13 Yaw, 15 Tub, 16 Rip, 17 Cap, 18 Ome, 20 Pin, 22 As, 23 Ade, 25 Lo, 26 Opera, 28 Sent, 29 Ema.

DOWN: 1 Baby, 2 To, 3 Hug, 4 Pen, 5 Or, 6 Drab, 8 Tug, 10 Eams, 12 Pupill, 14 Pic, 15 Tap, 18 Oars, 19 Ode, 21 Nora, 23 Apt, 24 Ore, 26 On, 27 At.

WASHING

You've never seen the like of the fuss and palaver that took place before the Pharisees and some other so-called very religious Jews would eat their meals. With great ceremony they washed their hands and arms from the elbows downwards, and then made another great ceremony of washing the cups and platters they would use during the meal. All this had nothing to do with hygiene. It was a kind of religious ceremony that the Pharisees went through in case their hands or the cups and platters had been touched by a gentile—this is, anyone who was not a Jew. The Pharisees considered gentiles 'unclean'. Some of the Pharisees were disgusted that Jesus and his disciples did not go through all this ceremony before eating a meal, and they gave Jesus a right ticking off. But Jesus was equally disgusted with them. He'd noticed how the outside of the cups came in for more careful washing than the inside. 'You're just like some people', he told the Pharisees. 'They make a lot of fuss about being spick and span outside, but inside they're selfish and greedy—and sometimes downright mean'.

THE QUEEN'S MESSENGERS

by Sam Napier

The fifty or so men who act as couriers between London and the British Embassies throughout the world are now at greater risk than ever.

With the spate of hi-jackings and kidnappings, greater security and protection has to be given to the Queen's Messengers—the men who carry the diplomatic bags containing the state secrets.

Most of the men who fly across the world with their messages are former Service officers. But they are usually met at the airport in a foreign country and escorted to the Embassy there by a security guard. Now—in some countries at least the procedure for guarding these diplomatic couriers has come under review.

In an age of fast international travel, scrambler telephones and coded telegrams, the most exclusive band of diplomatic couriers in the world—The Queen's Messengers—spend their lives serving Royalty and the Government.

Pay is not the attraction. And the working hours can be long and arduous. Yet there usually are names on the waiting list for any vacancies which may occur.

Most Embassies receive a diplomatic bag by courier once a week. But in the United States a courier from London arrives every day.

When the Queen is abroad the task of carrying important—and sometimes Top Secret—messages between the Cabinet and the Head of the Commonwealth falls to the lot of this small band of hand-picked men.

International conferences, tours by Cabinet Ministers and consultation between the international powers all throw extra duties on the men who operate out of a small ground floor office in Whitehall.

Vital Messages

For nearly 500 years the men in this Service have been employed in carrying vital messages and secret dispatches to all parts of the world. Many of them have died in the course of duty.

Few Messengers to-day look like characters out of a James Bond story. Most of them lead ordinary lives except

they travel a lot and often at short notice. One of them clocked up more than 2 million flying hours in just over ten years.

When these men do wear uniform, it is on a state occasion. Then, in the full dress uniform of a First Secretary of Embassy they wear their Silver Greyhounds around their necks on a ribbon of Garter Blue.

Silver Greyhound

And it is this Silver Greyhound which is the real give-away to their identity. This is their badge of office—a medallion with the Royal Crest and a replica of a silver greyhound. This the messenger usually carries in a special case in his pocket. There are few occasions nowadays when the badge has to be produced as evidence of identity.

Yet it was just for the purpose of enabling his supporters to trust one another that King Charles the Second gave four men the first of the Silver Greyhounds.

The King, who was in exile, planned to maintain contact between London and Holland. But how could men, speaking different languages, know one another. Charles solved the problem by ripping four silver greyhounds from a dish. With these his messengers identified one another.

Nowadays the Messenger's Passport to the countries of the world where he travels is a scarlet bound British Passport. It has many more pages than usual for visas. Across it is emblazoned "QUEEN'S FOREIGN SERVICE MESSENGER". A passport such as this denotes a traveller with a difference.

To-day these trusted couriers are as essential as when King Charles first appointed them. There are still many secrets which—even in code—cannot be trusted to post or radio messages.

But some of the men in this service must long for the good old days when the major requirements of Messengers was the ability to shoot straight, ride fast on horseback and speak three languages.

In the early days too they were usually greeted with a glass of sherry and a handshake from the Ambassador himself. Then too the Messengers had a lot of power. They could arrest persons for high treason and make in-



A Queen's Messenger doesn't stand out in the crowd. Boarding an aircraft he will look just like the other passengers but in his pocket will be the Silver Greyhound.

quiries into breaches of the peace. They had a duty too to collect money due to the Crown.

To-day they are usually received by the Chancery clerk in a routine sort of way. But life is hazardous for them. In some countries they are followed about by secret police. Occasionally attacks are made upon them to steal their secrets.

Since World War Two a number have died on active service. Although they still carry revolvers there have been few occasions to use these recently.

In the midst of this troubled world where threats to life and kidnapping are becoming a part of the diplomat's existence, the threat to Messengers is also increased. Yet in war or peace the Messengers based in Britain must live within an hour's journey of the Foreign Office and be prepared to go anywhere at a moment's notice.

LOOKING IN WITH ERIC LAWSON

Peytonly Permissive

Only selfless devotion to the readers' interest compelled me to sit through ITV's teatime offering PEYTON PLACE every day for a whole week. Apart from watching football, tennis and cricket—in that order—for me telly-viewing is a nocturnal pursuit so I came to the Series fresh and unbiased. But even after five half-hours of diligent concentration I am still not absolutely au fait—as we say in the Common Market—with the finer points of the goings-on at ten past four each afternoon.

Obviously Peyton Place is a Transatlantic cousin of our own Crossroads, Coronation Street and Mrs. Dale's Diary set in a small town in New England. I did manage to gather that way back in the distant past, when the Videotape was young, there was a Grandpa Peyton, a senior citizen upon whose memory is heaped the cause of all the recurring neuroses and marital problems.

I got terribly confused. It seems as if almost every character at some time or other had been married to every other character in the story. A kind of legalised wife-swapping. For example, one female of the Peyton species—Betty I think it was—married a fellow named Rodney, was divorced, then married his half-brother Steven, divorced again and then remarried Rodney—and that was up till last Friday!

By all accounts, I must have chosen a particularly tame week. In the past they've even involved the local

clergyman in a few deep breaths of scandal. Apparently he has now left the ministry and his almost ex-wife—they're in the process of divorce—is busy hanging her hat up to the aforementioned Steven who now owns the Peyton ancestral home. We certainly don't have these carryings-on at St. Jude's!

And meanwhile back at the hospital—you have to have one of these for dramatic effect—racism rears its ugly head, and 'Doc' Mike Rossi has just managed to persuade divorcee Marsha Russell to agree to marry him. More next week folks.

That gives you some idea of the kind of thing so many of our womenfolk are glued to over the teacups every afternoon. Technically it is all very slick; never a dull moment if you can face up to drama and emotionalism laid on with a trowel. And I must say that the Peyton women are all very decorative and easy on the eye in the well-groomed Hollywood tradition which owes much to the make-up man and the right camera angle.

Peyton Place must give great pleasure and vicarious excitement to a great many people with half an hour to spare around teatime, but if this is what really goes on in a small town in New England, then old England still has a long way to go to catch up in the Permissive Stakes.

Incidentally, should you happen to live in some sequestered corner of these islands not yet reached by any of the 514 "nail-biting, eye-wiping, soul-searching" episodes of Peyton Place, fear not, it's bound to come your way sooner or later. They're watching it now in the Sudan, Kenya and the Far East and it's a big hit in Jamaica and Trinidad. You don't think you're going to escape it, do you?



Barbara Rush, who plays Marsha Russell, girl friend of Doctor Mike Rossi in "Peyton Place".

PRAISE FOR THE WORKERS

When Roger Bannister first completed a mile in less than four minutes, an incredulous public saluted him and praised him as an athlete of tremendous durability and stamina. Now, such feats are commonplace. Rarely is an athletics meeting held without at least one sub-four minute mile.

In all sports, standards are rising ever higher, records are there to be broken, and man, apparently no longer content to compete against fellow man, seeks to master the elements.

Probably, the most amazing sportsman of this demanding era is David Bedford. As one commentator was prompted to say, with the rest of a big race field at

least half a lap behind, "its Bedford against the clock, as it will always be!"

Shortly after that comment was made, however, David

muscle, yet two days later was reported to have successfully completed a 10-mile training run, with no ill effects!

members of soccer and cricket teams may seem to some to be invalid. But as Bobby Charlton said, commenting on the demise of some of his counterparts, "no professional footballer should ever say that he is playing too much football". If he is a truly dedicated player, prepared to work for the substantial rewards offered in today's football, he should in Charlton's own words, "Be able to play 90 minutes good football, every day".

David Bedford, of course, is an amateur, which underlines his message all the more.

POCKET CARTOON



SPORTS SPOT

by Stew Linnell

Bedford was being helped from the running track, having failed to achieve the 5,000 metres world record he was attempting. He was said to have suffered a pulled

Bedford's critics say he does too much training—3 hours a day—and asks too much of himself. Bedford scoffs at this, and claims to be the fittest man in his field. Either way, the Bedford philosophy is interesting in the light of the recent experience of other sportsmen.

England's 1970 World Cup Squad were put through the most strenuous training programme any athletes had hitherto faced in preparation for their performances at altitude in Mexico. We all know the story of their failure and of the appalling performances shown since by many members of that squad. Alan Ball, Jeff Astle, Martin Peters and Geoff Hurst are just a few of those who have yet to regain their true form and brilliance since performing for England in Mexico. Others have complained of "too much football", and it was for this reason that Alan Mullery asked to be omitted from the Home International Tournament.

Consider also the triumphant Ashes-winning England cricket team that toured Australia and New Zealand in the 1970/71 close season.

Following their return, performances were far from good, and prompted criticism of the management of the tour from skipper Ray Illingworth. He went on record as saying that his team was asked to do much travelling in the time available, and play "too much cricket".

All of this makes the Bedford philosophy so refreshing. While others talk of too much Bedford, it seems, cannot get enough.

The comparison of an individual like Bedford with

DOUBLE FAULT

The confrontation between Lamar Hunt and the International Lawn Tennis Association is a sad reflection of our times.

Mr. Hunt sponsors a large group of star players and demands the very best terms for the players and his corporation.

The ILTA turn round and say, "Not with Wimbledon you don't".

Mr. Hunt promptly threatens a boycott, of what has become the Grand Prix of international tennis, by the very stars that make it so.

All very sad, and it really shouldn't be. However, until the kindly old gentlemen in

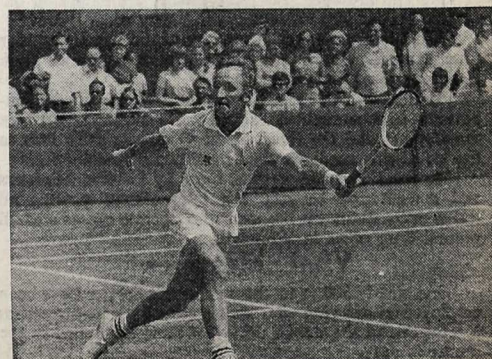
the seats of power in the tennis world come to terms with the money-grabbing times in which we live, their sport can only suffer.

Mind you, who does Mr. Hunt think he is fooling with his claims of only wanting what is best for the game? We all know that Mr. Hunt wants, quite naturally, what is best for Mr. Hunt.

We also know who suffers most in all of this. You and I. The poor, insignificant sports fans who love to see giants tumble and new champions born. But Wimbledon without the giants? Only for the purists, I think.

Come, come, gentlemen. Surely the age of reason is not yet past.

New balls, please!



Ron Laver in classic pose.



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