

A WINTER'S TALE



A warm welcome from Bishop Winter on St. Barnabas' Day

— Peter Handford



Winter sunshine in Emmer Green

— Peter Handford

BISHOP COLIN WINTER, AS MANY PEOPLE KNOW, IS A BISHOP-IN-EXILE, HAVING BEEN DEPORTED FROM HIS DIOCESE IN DAMARALAND IN SOUTH-WEST AFRICA OVER A YEAR AGO; his 'crime' was that of helping to support striking native miners and collecting money to help in their defence.

AFRICA IN EMMER GREEN

It was to be assumed, therefore, that he would talk about Africa when he preached at St. Barnabas Church in June on the occasion of the patronal festival. What was not perhaps expected was that he would bring Africa so much into Emmer Green that night. Beginning by going round the pews shaking hands with everyone present, as he said he would have done in Africa, having the congregation clap for joy as he said his African people would do could they see such a wonderful church, he spoke as presumably he would have done to his African flock, interspersing his words with many a sprinkling of African dialect.

Taking as his theme the words from St. John of the

Cross, "I have seen Love", Colin Winter told many stories of love as he had met it in his own diocese. Probably the most moving was the story of young Libertine who, having vowed that if her sick mother recovered she would have herself trained as a doctor, set out to cross the Kalahari Desert on foot, travelling at night, until she reached Dar-el-Salaam in Tanzania. Here she pleaded unsuccessfully with British and American authorities for help in training; eventually she managed to get it in Poland but now, alas, seven years later, she is unable to return to her home as, having trained in a Communist country, she is regarded as 'suspect'.

TEARS AND LAUGHTER

Space does not permit the repetition of all Colin

Nobody expects Caversham to remain untouched, but that does not mean that it has to be spoiled, and it will be spoiled if it is overdeveloped. Under the long-range plan for the South-East, the Aldershot-Wokingham - Reading - Basingstoke area was to be systematically developed and Caversham and district was envisaged as having to provide another nine-hundred houses. This seems

Winter's tale; it was probably the most moving sermon ever preached in St. Barnabas and had most of the congregation moved sometimes to tears and sometimes to laughter. Finally he told the story of his own deportation and of the subsequent torture in prison of his deacon, and he gave his congregation food for thought with the reminder that what was regarded as investment by people in this country meant enslavement for 'my people in Africa'.

a lot but if houses are needed, Caversham's leafy acres should not be exempt.

Recently, however, applications have been put in which would far exceed that number, and that does not include minor infilling or houses already built or being built since that target was suggested. What could come are over three hundred at Toker's Green, over three hundred in Hemdean Valley, over a hundred on Elliot's former site, over a hundred in Lower Caversham, a seven-story block of flats at Church Street, some twenty five apiece on sites at Grosvenor Road and Kiln Road, and an unspecified number of flats at Mill Green.

Piecemeal Development

Some of these plans, such as those for Hemdean Valley and the seven-story block of flats, are objectionable in themselves. Others are not particularly harmful in themselves, but if allowed to go ahead

would result in piecemeal development of formerly potentially attractive sites and, in conjunction with all the rest, would certainly overburden the whole locality.

The end result would be a Caversham that was no longer an attractive place to live in, either for those already here or those who would be moving in. The only people to benefit would be outside development companies, who, having moved in for the pickings, then moved out again.

Pressures

Apart from the undesirability of replacing green trees and open space with highly massed 'dwelling units', little imagination is needed to visualise the resultant pressures. The non-existent primary school for East Caversham which Mrs. Thatcher has already refused to authorise would be overcrowded, and the bridge, not yet on the

drawing boards, would be used to full capacity. The central shopping area would have to be razed in order to provide parking space for the shops, which would have to be razed in order to provide parking space for the shops which

Caversham must not be allowed to develop and sprawl in this way. Controlled building on suitable land in order to relieve the housing shortage is one thing. Being preyed on by those ready for a quick killing in an area of fantastic land prices is something different altogether.

Tempting Offers

News has also come in that residents in Mill Green have been made very tempting offers by an outside property development company who wish to acquire their land for high-density development, with the noble motive, they claim, of relieving the housing shortage. M.C.

The Editor's Column

RELIGION IN PAPERBACKS

The 'Caversham Bridge' does not normally review books, but I want this month to draw attention to a few of the vast quantity of excellent paperbacks which are making contemporary Christian thought available to millions of people. I do so this month in the hope that may readers may be persuaded, when packing for their holidays, to include, in addition to their Bible, one such book in their suitcase. Many of the books which I mention are in the church libraries of Caversham, but none of them is expensive and Reading bookshops carry others on their shelves. The authors of these books are drawn from all traditions of the Christian Church — indeed unless one turns to the bookcover to discover something about the author it would often be impossible to tell what part of the church they belong to. And in these days when sermons are often shorter, these books have an added importance in helping many of us to a deeper knowledge of the Bible and the Christian faith.

TO HELP US PRAY

The Orthodox Archbishop, Anthony Bloom, has a great following on television and radio. His book, "Living Prayer", is based on some of his television talks. And I would commend another paperback by him "School for Prayer".

Many people have found the Archbishop of York's book "Prayers of the New Testament" very helpful. Then there is "The Lord's Prayer and Modern Man", an examination from a practical point of view of the answer Jesus gave his disciples when they asked him to teach them to pray. If you want a book of modern prayers there is of course Michel Quoist's "Prayers of life", and I would also recommend the books of Marjorie Holmes ("Who am I, God?" and "I've got to talk to somebody, God"). She writes prayers with such surprising headings as "I've got to lose weight". Then there are the books by that ecumenical pair Michael Hollings, a Roman Catholic, and Etta Gullick, an Anglican. Their latest book, "The shade of his hand", consists of prayers and readings for times of sorrow and also times of joy, and their earlier work, "The one who listens", is a wonderfully catholic collection.

ABOUT THE BIBLE

William Barclay must be one of the most prolific of modern writers. He has produced many books of and about prayer (one of his best is "The plain man looks at the Lord's Prayer") and his series of Daily Bible study on the book of the New Testament, published by St. Andrew Press, have been a means of bringing the Bible alive for thousands of Christians. Space forbids more than a mention of Eric Heaton's Pelican "The old Testament prophets" and the Archbishop of York's "Five makers of the New Testament".

Perhaps "Honest to God" was the best seller of recent years among paperbacks. But the former Bishop of Woolwich has written other easier and less controversial books such as "The difference in being a Christian today", or his earlier work on death, judgment, heaven and hell, entitled "In the end God".

A book of a very different sort translated from the German is "Serene old age" by Maria Buhrig; others may turn to Elizabeth Goudge's anthology "A book of comfort". Then one must not overlook Malcolm Muggeridge's book about Mother Teresa, called "Somethink beautiful for God", and alongside this can be put "Friends of Father Joe" by Joseph Williamson: in these pages from his diary he tells of the Church's work among prostitutes. For those who wish to learn something of the healing ministry of the Church there is "The living touch" by Dorothy Kerin. This was written more than fifty years ago but it has been re-printed many times, and there is also Michael Wilson's "The Church is healing". For those worried by the various sects which are outside the traditional streams of Christianity, Horton Davies book "Christian deviations" is invaluable and a new addition of it has recently appeared. A book of a different kind is "Solitary refinement" by Sister Madeleine and this should help to clear up misunderstandings about the life of religious communities. Another interesting book is "Ring of truth", a slim volume by J. B. Phillips about the work of Biblical translation.

C. S. LEWIS

The works of C. S. Lewis have helped many people to a fresh understanding of Christianity and a steady seller is his famous "Screwtape letters". For those who want a book about children there is "Parents, Children and the Christian Faith" by an American Methodist, Mary Alice Jones. Finally two books which deal with the problems of conservation and pollution — Hugh Montefiore's "Can man survive?" I read this on holiday two years ago and found it a most stimulating series of essays, and this year I am hoping to read "Only one earth" by Barbara Ward and Rene Dubois. This is an unofficial report that was produced for the Stockholm Conference and in this respect differs from all the other books I have mentioned in that it could not come under the label of "Christian literature" yet it deals with matters which are basically theological ones, and about which much more thought should be given by members of the Church.

There are hundreds of other books that could be mentioned, but I hope this brief list will serve to show the wide range of literature that is available and which I hope more Christians will find a place for in their reading.

John Grimwade

THE SAMARITANS

This is the title given to a group of people by the 'Daily Mirror' soon after Chad Varah began his suicide prevention service in 1953. Since then they have grown to 130 branches in this country, so that practically every centre of population over about 60,000 has its own local service. They offer "free, confidential support and friendship to the longely, the despairing and the suicidal". During the past 10 years the national suicide rate has dropped by about 35 per cent, a phenomenon "unparalleled in any other industrial country". Independent research has provided conclusive evidence for the effectiveness of their methods.

They operate by advertising a telephone number which is manned for 24 hours a day, seven days a week. From about 9 a.m. to 10 p.m. they are open to visitors, with or without appointment. People are free to give their full name or a Christian name or any pseudonym they choose. Callers are never 'pursued' and are free to break off contact whenever they wish. Just as any personal problem (perhaps on top of many others) can drive a person to despair and suicide, so Samaritans callers present every human problem imaginable. The last count in 1972, for instance, out of a total of nearly 1,200 newcomers during the year, showed 21 per cent marriage problems, 11 per cent relationship problems, 11 per cent depression, 11 per cent sexual problems, 4 per cent addiction and 4 per cent worry over something else, suggesting that people are the principal cause of problems and despair in others!

The sort of person the Samaritans seek is probably aged between 17 and 70, of either sex (though the special need at present is for men). He or she will be an ordinary kind of person who responds warmly to others and in whom others naturally confide: a person

humble enough and mature enough to learn and to accept a measure of discipline. He or she will be sufficiently aware of their own personal needs to avoid serving their own ends to too great an extent as they seek to help others. Something like four to five hours a week will be needed by Samaritans.

If any reader thinks they may have some of these qualities, they can confidently apply for membership because, in every-one's interests, a careful look is taken at applicants and there are a number of preparatory meetings before exposing them to a client! The next intake will probably be in September, and a phone call to your nearest Branch will bring you an enrolment form. These are at READING 54845, with befriending groups at Newbury and Bracknell; also BASING-STOKE 21039; SLOUGH 31012; OXFORD 22123; and AMERSHAM 21223.

ACTION ON WORLD DEVELOPMENT

QUESTION: What did Reading once have, but it died?
ANSWER: A local World Development Action Group.

Friends and supporters of the original Reading World Development Group, which ceased to function some time ago, will be pleased to hear that it now lives again!

The group has two aims in its efforts to get something done about the scandal of world poverty. One is to influence the decision-makers in politics, industry or wherever they are by making sure they know that there are people around who care about the "third world". This, it believes, can be most effectively done as members of the nation-wide World Development Movement. The education of public opinion through local action is a vital part of the programme. You may have met some of the group outside your supermarket last month, campaigning about Angolan coffee.

Tackle your nearest politician, of whatever party, on the subject and the chances are he will reply: "Of course we'd like to do more to help, but there's no chance until we have public opinion on our side". And that's where the group may be light-hearted in its approach, but it is serious about two things: (1) If nothing more is done to tackle these problems, which can be solved given the will, then very soon the world will be unfit to live in.

(2) The need to solve these problems very soon, if the world to be handed on to the next generation is to be inhabitable.

The group believes the problems can be solved, if all who see the need and care about it put their caring into action.

The World Development Action Group is ready to provide further information. If you don't need convincing, then join them in convincing others. In either case contact Pat Gerrard, 5 Dacre Avenue Caversham Park Village. Tel. 479887.

CAVERSHAM BRIDGE

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OUR MISTAKE
In our July issue we inadvertently stated that Mr. Ottaway, of Blenheim Road, was secretary of the Caversham Horticultural Society. This in fact is not the case. The present secretary is Mr. A. J. Short of 46 Shepherds Lane, who has held the post since August 1970. Mr. Ottaway was secretary before that and held office for almost a year.

The editor of the "Caversham Bridge" apologises for any misunderstanding the error may have caused.

A VILLAGE SCHOOL CLOSES

With the closure of its tiny village school in July a chapter ends in the history of Mapledurham. One of the older village schools in the country, most of which were put up by the Church around 1850, Mapledurham was built in 1830 through the efforts of the Vicar, the Revd. Augustus FitzClarence, an illegitimate son of William IV and Mrs. Jordan the actress. A plaque on the wall of the main room records the names of the donors. It reads:

Erected 1830

His most Gracious Majesty
King William IV 100
The National Society ... 75
Rear-Admiral Sir Thomas
Dundas, K.C.B. 5
Henry Vanderstegan,
Esq., M.A. 10
A Friend of the Institu-
tion 2
Mr. Smith, Surgeon 2
The Farmers of the
Parish 25
The Rt. Hon. & Revd.
Lord Augustus Fitz-
Clarence, LL.B., Vicar 143
The Revd. John Morgan,
LL.B., Curate 10
John Morgan, Secretary,
Mapledurham, Oct. 21st
1830.

According to the account in the Reading Mercury of October 24th, 1930, about 90 children attended the opening of the school and later sat down to a plentiful dinner of beef, pudding and cakes provided by Lord Augustus. Apparently there were many other celebrations like this when the children were given a similar feast by the Vicar.

One wonders if King William ever visited the little Church School with his vicar son to see those children who had reached a certain scholastic standard receive a special uniform, a gift from Lord Augustus. The boys had green tunics with black buttons, corduroy trousers and peaked caps; the girls green frocks, white straw poke bonnets trimmed with green ribbon. New outfits were provided once a year.

Of the first headmistress there is no record, but it was probably Charlotte Harvey, a Londoner. At the time of the 1841 Census Return she is shown as the mistress in charge. Born in the parish of St. George, Hanover Square, in 1799, Charlotte seems to have married Joseph Harvey, a local shoemaker seven years her junior some time before the 1841 Census of Population, and they lived in the tiny cottage attached to the

school. This small home had two minute bedrooms, a living room, a kitchen and out-houses. Only one more room has since been added, a gift of the incumbent, Mr. Thackeray, in 1914. In the mid-forties Mrs. Harvey received £36 a year as well as a rent-free cottage. Her salary seems to have been above average for that period. Charlotte stayed as headmistress until the end of the eighteen-fifties when she was replaced by Mary Ann Barnaby, a Hampshire lass and a certificated teacher. Not long after her arrival she married John Frewin in 1862, a twenty-four year old blacksmith from Forge Cottage. She stayed on after her marriage, but whether she remained until the coming of Miss Mutler in 1870 is not known.

A purse of gold

A young woman from Streatham, Miss Butler, in her early twenties when she took up her appointment, set a remarkable record of forty four years teaching in Mapledurham School from 1870 to 1914. She filled the five-hundred pages of a school log book between 1885 and 1911. It makes interesting reading and gives one an insight into the life of a Victorian Country School. On September 26th, 1887, she records — "Received bottle of ink for school use". How meticulous things had to be then — everything entered. But in those days a bottle of ink was quite something. Today the carrier would have delivered far more expensive items by the half dozen. The children often suffered from scarlet fever and unsuitable footwear and poor feeding invariably resulted in entries such as this: "Dec. 10 1891. Henry Hall and James Fry are unable to come to school. Have got broken chilblains. Willy Hall away with bad feet". Just after the turn of the century she records in 1901 on January 23rd: "It was with great sorrow we received the news of the death

of Her Majesty the Queen, who passed away peacefully at 6.30 p.m." Then on July 27th, 1914, comes this entry in the logbook: "On Monday, July 27th, Miss Butler was presented with a testimonial and a purse of gold in recognition of her 44 years service as headmistress of Mapledurham School. The Vicar gave an address and then made the presentation". How lost Miss Butler probably felt after that. Did she still go on living in Myrtle Cottage, Chazey Heath, which had been her home for so many years? Was she still seen bowling along the lanes in her donkey cart which she always used to take her to school? Again the logbook records "Jan. 5th, 1889, the stable has been newly thatched". This stable still stands against the road in a corner of the playground and was used as a cloakroom in later years!!

Since Miss Butler's day there have been six more head teachers, the last being Miss Elisabeth Hawthorne, and since 1961 the school has only catered for children from 5 to 8 years.

Throughout its one hundred and forty-three years the school has benefited from its unbroken link with the village church of St. Margaret. There have been the weekly, and years ago almost daily, visits from the clergy. The children have had their special church services with parents and friends on Ascension Day and at Harvest Thanksgiving when latterly they themselves played a major part writing and reading their own prayers, taking the collection and handing out the books. Each Christmas the Nativity story has also been part of this regular pattern of Christian worship and the monthly attendance of many children with their parents at the Family Service, which superseded Sunday School, must not be forgotten.

Bridging the Generation Gap

During the last decade, when great emphasis has developed in service for others, a tradition has been built up among these 5 to 8 year olds to help in fund raising for charities and to form links with those of the older generation. For the past ten years they have entertained the Senior Citizens' Club regularly when it meets in the hall next to the school. They have also used their cookery time to make sweets and cakes for their elderly friends and Christmas and Easter cards have also given members of the Club much pleasure. Latterly there have been visits to Blagrove Farm Nursing Home every time a resident has a birthday, tak-



A family at school

— Walton Adams



The happiest days of their lives?

— Walton Adams

ing good wishes and small labours of love.

Over the years, especially in the last twelve or so, the children have had many contacts with overseas students and teachers who have visited the school. Their work has been used to help teachers in Greece and in the U.S.A. Articles and transparent slides on Mapledurham School figured in a training programme run by North Carolina University. It was one of less than six schools in South Oxfordshire to have a visit from a member of the Plowden Committee when they were making their report on Primary Education in England in the mid nineteen-sixties.

Without a doubt the sincere daily worship and dedicated Christian teaching must have helped each child to a greater or lesser degree in its spiritual life. Mapledurham will be the poorer without its own little village school, but it has served its purpose and it would be unreasonable to expect it to continued under the circumstances. M.K.

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WITH KATY IN CAVERSHAM

Doesn't everything seem noisier in hot weather? Right now my pet hate is the ice-cream van which comes down our road daily, with its hideous cacaphony of imitation bells. Not only is it infuriating but, in a road where there are few young children, it seems quite unnecessary, especially in term time.

A Little Less Noise, Please

Another of my 'things' is about having a little less noise in cafes and restaurants. We don't all want to eat to a loud accompaniment. Someone I know recently informed the manager of a cafe she had been using that she wouldn't be coming again; the food and service, she said, were excellent, but she couldn't take the 'music'. The manager, it seems, was too taken aback to do more than whisper 'Thank you Madam'. Pity we don't complain more often.

Plastic Trees

It had to come, I suppose. As I write I can hear the whine of saws as they saw down the beautiful trees at the entrance to Henley Road. I understand the local residents' associa-

tion opposed this, suggesting that the road widening might be taken from the other side of the road, but it seems the local authorities have not yet realised that we are celebrating the 'Year of the Tree'. Or perhaps, like the French and the Dutch, they will, when the alterations are complete, supply us with plastic trees. It might fool us humans, but I doubt if it will fool the birds who sang so sweetly from those particular trees.

Smokers' Forum

I've been asked to tell you that the Smokers' Forum held every Monday in Abbey Mill House, will be closing down for August. A whole new programme including, it is hoped, professional advice on auto-hypnosis, is planned for the autumn. For those interested — and if you are trying unsuccessfully to kick the smoking habit, this forum is something you really should try — I hope to give the date of the autumn opening in next month's paper.

Decaying Shops

I've said it before and I make no apologies for say-

ing it again. Our local authorities behaved with total disregard for certain members of our community when they shifted the shopping area from Prospect Street to Church Street. At the time I predicted there would soon be a string of empty or decaying shops along Prospect Street. Well, we have at least three empty shops on the east side and my guess is that it won't be long before one or two others put up the shutters. These people are as much victims of planning as people whose houses are taken over — yet as far as I can see they will not get one penny compensation if they lose their livelihood entirely.

Silver congratulations

On a happier note, I would like to mention for the benefit of their many friends in the district that Cynthia and Arthur Howard, of Grove Road, celebrated their silver wedding in July. Keen supporters of the 'Bridge' since its inception, they have contributed many odd items of news to its pages over the years, so I make no excuse for using this column to wish them a very happy celebration and continuation of their married life.

No! No! Not 'Dear Rev.'

It is extraordinary how many people do not know how to start a letter to the clergy. All too often they begin incorrectly with "Dear Rev" or "Dear Rev Smith", and in conversation the clergy often find themselves incorrectly called "Rev Smith".

If you are writing to a rector or vicar that you know it is usual to start "Dear Rector" or "Dear Vicar". If the letter is to someone you do not know then say "Dear Mr. Smith". If he happens to be a cathedral canon you would begin "Dear Canon Smith".

Bishops these days are not anxious to be called "My Lord Bishop" so just write "Dear Bishop".

Assistant clergy and Free Church ministers are addressed as "Dear Mr. Smith". Priests who are members of a religious community, whether Anglican or Roman Catholic, are written to or addressed as "Father". The practice of addressing Roman Catholic clergy in this way was imported from Ireland in the middle of the last century. Until then Roman Catholic clergy were commonly addressed as "Mr."

ROUND THE CLUBS

ROSEHILL W.I.

On June 4th Rosehill celebrated its 10th anniversary. Mrs. Sansum presided. Competitions preceded a delicious tea. Mrs. Russell had made the cake which Mrs. Carne had iced. During the cutting of this a photograph was taken to mark the occasion. Mrs. Ellingham received the Silver Salver for best competition entries. A sponsored apron competition produced a good selection for sale later. Mrs. Appleton and Mrs. Rutter were prize-winners. Lucky guest seat winner was Mrs. Makepeace. Mrs. Towler received a birthday present, and Mr. Price — the only gentleman — was also rewarded.

Rosehill W.I.

Mrs. Sansum presided. Mrs. Waite gave her account of the A.G.M. Mrs. Watson and helpers were thanked for their work for Caversham 'Save the Bells' evening. Members were invited to give support to a friendship scheme proposed for St. Benet's Boys' Home. The speaker was a Prison Officer who conducted an interesting discussion. Members felt much more medical help was desirable. Mrs. Hammond was congratulated on attaining her Ruby Wedding. Mrs. Appleton won the Rose competition.

Maplewood W.I.

Mrs. Osborne, the president, welcomed the guest speaker, Mr. John Timpson of the B.B.C., who gave a most entertaining talk on "The lighter side of B.B.C. reporting". Mr. Timpson also judged the competition for the favourite flower in your garden, which was won by Mrs. Osborne. Mrs. Alford gave a splendid report on her visit as delegate to the Annual Meeting at the Albert Hall.

The members supplied cakes and acted as sales ladies at the annual hospital fete held at Brock Barracks when a profit of £24.19 was made. A very successful coffee morning was held in Mrs. Warwick's lovely garden in June with a profit to the Institution of £15.16. The members were also able to enjoy Mrs. Mathews charming garden when she gave a garden party to help the Institute funds.

Mapledurham W.I.

At the June meeting of Mapledurham W.I., Mrs. Hayward, one of the committee members, took the chair — in the unavoidable absence of both the president and vice-president. There was a long interesting report from the representative at the Albert Hall A.G.M. The thing that apparently set everybody, including the press, by the ears was a W.I. member in hot-pants! Mrs. Stevens then gave a most informative talk and demonstration on flower arrangement with shrubs and nobly offered to let members descend on her garden in the autumn and help themselves to cuttings.

Emmer Green W.G.

Mr. W. A. Goodworth, Headmaster, The Avenue School, gave a short account of how education for phys-

ically and mentally handicapped children started in Reading with one class in Oxford Road in 1901, and gradually the facilities available for their special needs were built up from there. The 1944 Education Act was of considerable help and from then on great progress was made. A new purpose-built school was constructed in 1967 and this now helps to give 272 handicapped children an education suitable to their own individual requirements. Slides were then shown of some of the facilities at the school and also some of the children enjoying a stay at the residential school at Thamesfield. Mr. Goodworth stated that television programmes were also of great help to them.

At Social Studies this month Mr. R. H. Moore, the Headmaster of the Junior School at Highdown, gave a full account of the keeping of Law and Order in schools in the 1970's. The Drama Group won a Cup at Tilehurst in the Womens' only group, the Shield at Woodley in the open class, and Miss Lloyd-Davies won the Producers Cup at Shinfield.

Blagrove W.I.

Mrs. Sholl gave a party for members in her garden at 139 Upper Woodcote Road on 5th June. Competitions, games, Bring and buy stall, an excellent tea and plenty of sunshine were much enjoyed.

The annual outing on the 19th June was a coach trip to Woods Nurseries of Taplow. Members had a conducted tour and gained knowledge on the propagation and care of plants. Rain prevented the proposed picnic tea at Marlow, but this was enjoyed in the shelter of the coach.

Caversham Afternoon T.G.

Without doubt the highlight of this month of June

Meetings take place on the third Thursday of every month at 2.15 p.m. at the Caversham Community Centre, School Lane, Caversham. New members welcome.

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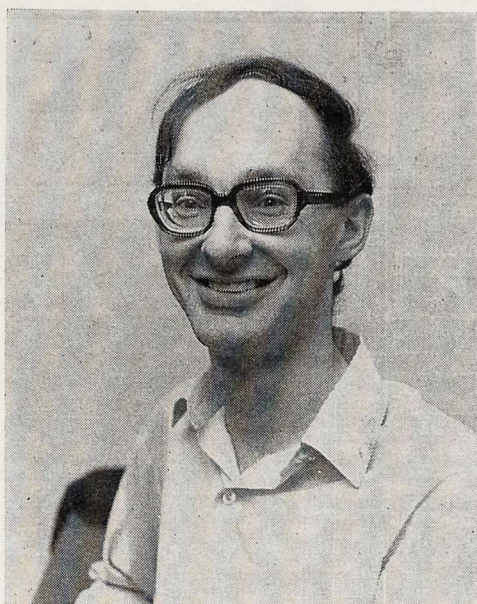
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CALLING THE TUNE



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cently appointed to St.
John's.

WITH DAVID BUTLER MUSIC IS VERY MUCH THE No.1 HOBBY, WITH MODEL BUILDING AS A CLOSE RUNNER-UP. Even on holiday David's talents are put into good use in the local churches' organ lofts. On one occasion, while on holiday in Cornwall, upon mentioning casually that he was interested in looking over the organ and perhaps practising during the week, David found his services engaged in that evening's service, and on the following Sunday at a neighbouring church, much to his delight.

David and his wife Vera and their three young sons, aged from eighteen months to six years, are comparative newcomers to Caversham and district, having moved from Leicester at Christmas. Born in Yorkshire, David spent his childhood in Stockport and was educated at the local boys' Grammar School. On leaving school at the age of 16 he went straight into the world of insurance and has remained there since, gaining a professional qualification en route, namely an Associate of the Chartered Insurance Institute. Now David works for a firm of Insurance Brokers in Reading.

Sight Reading

Piano lessons at an early age — that seems to be the rule rather than the exception in the case of all organists, and David is no exception. He also joined the local church choir. Organ lessons followed at the age of fourteen, taken from the local church organist. At 20 David moved to London and it was at St. Paul's, Lorrimer Square, that he had his first appointment as a church organist. It was in London that he met his wife and after they married they moved to Leicester, where he quickly secured appointments as organist in two churches. David holds no musical qualifications in the conventional sense of examinations or diplomas, but possesses one of the greatest assets much coveted by many a professional musician, namely a facility in sight reading any piece of music, an excuse for carelessness and laissez-faire, he modestly says.

In Unison

As to his opinions about the place of music in church, David believes strongly in the dual importance of choir and

ing to him than sitting in the comfort of his home listening to his vast collection of classical records, those of organ music holding pride of place. French composers seem to rate very high in David's classical list, Desmar Franck organ music, for instance, and Poulenc's 'Gloria' as a favourite choral work and, naturally, Beethoven.

When David is not in the organ loft, either practising his art or just having a good knowledgeable appraisal of some foreign instrument, a favourite occupation while on time at the BBC and also holiday or on a visit, there is nothing better or more relaxing than singing in church choirs.

WHO NEEDS PRAYERS?

"As a member of a largely non-Christian family, working and living among many non-believers, it always worries me a little when we pray for those 'who have died in faith'. I appreciate that we have a particular relationship with members of our Christian community, but I also realise that it is frequently those who die without faith who are most in need of our prayers, lonely and unhappy as they often are. Do we make any provision in any of our services for prayers for those in sickness or trouble 'outside faith'?"

The straight answer to this question is "Yes, we do make provision in our prayers for those in sickness or trouble outside the faith". When we pray for Vietnam we pray for a great number of non-Christians. Such prayer is included in the Intercession at Holy Communion and in the prayers after the sermon at Evensong.

Rather more difficult is the question of prayer "For those who died in faith". Why don't we simply pray "for those who have died"? Why limit this prayer to those in the faith?

I share the feeling of the questioner. My father was not a practising Christian and he is dead. I should always want to remember him when I remember people who have died. And this I always do.

But as a Christian I believe that after my death I shall no longer have an individual existence. If there is anything for me beyond the grave (and anything for my father) it is essentially an existence "in Christ"; or "in the faith". Without Christ there is not resurrection. Without the faith there is no ongoing life beyond death.

Therefore to pray for an individual who is dead (without reference to his being "in Christ") would be to pray for something which is not part of the Christian hope. It would be to pray for the perpetual individual existence of one person. I can only pray for a dead person "in Christ" or "in the faith". For it is only in Christ or in the faith that there can be life after death.

A(p)Peal for Bells

St. Peter's Church on of St. Mary's isn't the only joyable evening. 9th June was the venue for tune which can be played a very pleasant evening of on handbells.

music and poetry in aid of the bells' restoration fund.

Organised by Betty Lewis, of Buxton Avenue, the event was mainly contributed to by members of local Townswomen's Guilds was 'The Church Mouse' and Women's Institutes, by John Betjeman, though who formed a delightful choir which gave very enjoyable renderings of old favourites and new items. Toes were tapping all along the pews to many of them. Mrs. Perkins gave two superb solos, one an old favourite, 'The Sunshine of your Smile'.

The Shinfield Handbell Ringers then gave an amusing repertoire of popular tunes, proving once and for all that 'The Bells

Apart from Mrs. Lewis, thanks are obviously due to all who took part, to the ladies who provided the eye-catching window display in Kitcher's shop win- dow and to those who decorated the church so beautifully. A special vote of thanks is due to Douglas Beaumont and Ron Harris who organised a bell-ringer's display of old prints and records, parts of the bell structure including the wheel of the big tenor bell, and other items of interest. It was a pity that time did not permit a fuller look at this exhibition and it is to be hoped that at some time in the future it can be assembled again so that more people can study this fascinating display.

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Talking Pointby **The Rev. T. Harris**

Go - Pray - Study - Serve - Witness

It was quite refreshing to attend a one-day conference at St. Mary's Centre on "The Charismatic Movement" and to find representatives from several denominations. It is the duty of every thinking Christian to seek to understand this movement of the Spirit in our time. This is a not a precis of that meeting, but rather a few comments concerning this subject.

Sometimes there is confusion between the Charismatic Movement and the Pentecostal Movement. The Pentecostal Movement in this country can be dated from September 1907, when T. B. Barratt, a Methodist minister in Oslo, who had made contact with the Pentecostal Movement in New York, was invited by A. A. Boddy, of All Saints' Parish Church, Sunderland, to conduct some special revival meetings. As a result, small Pentecostal Meetings sprang up all over the British Isles, emphasising charismatic Christianity, and mostly led by laymen. The Pentecostals have their emphases and feel that they cannot work effectively in the framework of the traditional churches.

MANY GIFTS

The Charismatic Movement, however, is not limited to one denomination. The name originates from the Greek word "charismata", which is the plural form of "charisma", which is translated "a gift of grace". In I Corinthians, Chapter 12, Verses 8 to 11, these are enumerated as comprising the word of wisdom, the word of knowledge, faith, the gift of healing, workings of miracles, prophecy, discerning of spirits, tongues, and the interpretation of tongues, to which are added, in Verse 28, the charismata given to Apostles, prophets, teachers and those entrusted with the government of

the Church. Paul made it quite clear in this letter that these spiritual gifts were for the building up of the church.

One basic element of New Testament teaching on which we can agree is surely that the church, of its very nature, is charismatic. There is the danger that this Charismatic Movement will have particular emphases to the exclusion of others, and, to use an Americanism, we shall have lots of "charismaniacs". Unfortunately this is already happening, and it need not! Paul said, "So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church". Later on in the fourteenth chapter he is concerned to point out that "God is not a God of confusion but of peace", and again, "all things should be done decently and in order".

CALL TO MISSION

The Charismatic Movement lays stress on one facet of the Faith which may have been in danger of neglect. It stresses the freedom of the Spirit to renew the wonderful works of God in our midst in our day for the credibility of the Church's holiness and mission. One cannot deny the fact that it has brought an enthusiasm which has reached a host of people inside and outside the traditional churches. However, there are several

theological deficiencies which time does not permit us to discuss at this point.

There is certainly a need for a new awakening in the churches and a call to mission and evangelism. The Methodist Church has received a commission for its President, the Rev. Harry O. Morton, to "Go Pray. Go study. Go serve. Go witness". These things we can only do in the power of the Holy Spirit. If the Church is to be renewed for mission it must start in prayer. It might be helpful if Schools of Prayer were set up for this purpose in order that people may pray with understanding. There is a need to study our text-book, the Bible. Here is a way in which we can rediscover our message for our world in these days. As we dedicate ourselves to the Lord Jesus we find a willingness to serve others, for this is a way in which we can express our love for Him. The final word from the President was "Go witness". The Greek word for witness is "martus", from which we get our English word "martyr". Need I say more! Are we ready to give all to Him who gave Himself for us, and who continually gives us the gifts of grace?

The Charismatic Movement reminds us to expect great things from God. New and different things happen when we live in the Spirit — a Spirit that is creative, disturbing and absolutely free.

Where have all the Bandsmen gone?

Younger residents of Caversham, particularly those who have moved here from more distant parts of the north of England, may be surprised to learn that the brass band tradition was not confined to the north. At the beginning of this century Caversham had its own flourishing brass band. In fact one of its few surviving members is Mr. William Townsend, who lives at 29 Queens Road.

Tea and Symphony

Mr. Townsend moved to Caversham as a child in 1897, where he soon became a member of St. John's choir, and the Church Lads' Brigade. He later married at St. John's. He joined the thirty-eight piece Caversham Brass Band as a cornet player the year after it had played at the Crystal Palace. With regular practices in the Balmore Hall, and a full diary of engagements, it was a busy life. His first engagement was playing at a rectory garden party round about 1910 when the Revd. C. W. E. Cleaver was rector. He still remembers eating strawberries and cream under the trees.

Where are they now?

Many years have passed since the Caversham Brass Band last performed, but it is quite possible that other members of the band are still living in the locality. If there are, Mr. Townsend would be delighted to hear from them. You can get in touch with him at 29 Queens Road or through the Assistant Editor.

Nicholas

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William Townsend in 1910

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CAVERSHAM PRIORY AND OLD PRIORY HOUSE

A few years ago Caversham lost several ancient buildings to redevelopment, one of which was Caversham Priory. The house that was demolished was partly used as a bakehouse for Howards and stood well back in a garden behind what is now a row of new shops in Church Road. This house no doubt stood on the site of a much older building for in 1544, according to parr: rolls 36 "a message called Portaryens was held in the tenure of John Rydges late abbot of Nottley" (Buckinghamshire). In the 16th century the serving brothers from this abbey had a house in Caversham called Portaryens and this is said to have been the original building.

A Second House

There was also a fine old dwelling called Old Priory House built by a Dr. Robert South (1633-1716), who had bought local property from Oxford University for £841 in 1673-74. He seems to have owned quite a large amount of land in Caversham which included the original Priory or Portaryens, in whose garden he built Old Priory House, which contained a moulded handrail on the staircase with a banister of the Stuart period. This building later became the Bricklayers Arms and was demolished in 1915 for road widening in Church Street. Can anyone remember the Bricklayers Arms?

New School Ties



Parents of children at Caversham Primary School have no excuse for not knowing what is going on at the school. A regular newsletter is now being produced by the Caversham Primary School Association.

Edited by Mr. Greg Wojtan, of Conisboro Avenue, the newsletter aims to improve communication between members of the C.P.S.A. The first issue, recently published, features news about the newly retired headmaster, Mr. Turner, and a profile of the association's chairman, Mr. David Harding. With a diary of events and an appeal to parents for closer involvement in school activities, the newsletter should prove a useful forum for discussion and comment.

The next issue, which will include a children's section and a feature article on the school, will appear early in the autumn term.

MAPLEDURHAM PARISH COUNCIL

The monthly meeting of the Mapledurham Parish Council was held on Thursday, June 28th, 1973. Mr. B. A. Fowles, Chairman of the Council, presided at the meeting.

The Council discussed at length the implications resulting from the proposed housing development at Chazey Heath of 230 housing units. Note was taken of the overwhelming feelings that were evident at the public meeting held the previous week that no development should take place within the Chazey Heath area of the size suggested. However, some members of the Council expressed the opinion that whilst such a large development was not not necessarily desirable, a smaller one in the Chazey Heath area would serve a useful purpose, and by controlled development the existing community could be developed, especially if some relatively minor facilities were provided, i.e., shops, etc.

Consideration was given to the subsequent transport and traffic problem arising from such a development; it was generally accepted that, if permitted, it would inevitably cause a worsening of the present situation that exists when approaching Caversham area at rush-hour times. The Council considered the resolution carried unanimously at the Special Parish Meeting which stated that the rural character of the area would be ruined by the introduction of a development which would be deemed urban in character, that no apparent regard had been taken of the acute additional traffic problems that would arise to allow for such an increase of vehicles entering Caversham and thence crossing the river into Reading, and that such a development would unbalance the existing character of Mapledurham and its environment. It was also considered that the development is contrary to the existing county development plan. The resolution was approved by the Council and has been submitted to the County Planning Department at Oxford. An amendment to the effect that a limited development of not more than 50 units, together with suitable amenities, was put to the meeting, but this was lost. In view of the frequent accidents that occur in the Greendene Bottom area, the Parish Council have requested the County Council to make frequent inspections of the hazard markers in the area. The Council also requested the County Council to erect repeater signs indicating 'No overtaking' between the Gor-heath turn and Cane End on the A.4074, but the Highways department have informed the Parish Council that the Department of the Environment have stated that repeater signs cannot be erected on a section of road between 'No overtaking' and the 'End of No overtaking' signs.

As a result of a request from the Social Services department of the County Council for a register of local residents who are disabled or chronic sick, the Parish Council are hoping that the local Women's Institutes may be able to assist in providing some information.

STREET NAMES OF CAVERSHAM

by F. MALPAS

Did you once live on **Chicago Road** or **Meadow Road**? Even if you remember **Gurney Road**, you almost certainly don't remember **Ontario Road** or **Clifton Road**. These were all street names of Caversham (or Mapledurham); the roads are still there, but the names have been changed.

Ontario Road and **Chicago Road** were named in the late 1880s by Richard Talbot, on whose land they were laid out; now they are **Conisboro Avenue** and **Sandcroft Road**. Mr. Talbot owned, amongst other things, a barge-building firm just over Caversham Bridge, where now is Goodman's, and he was a benefactor of Caversham Baptist Church. He was much impressed by what he saw on a journey to North

America and decided on a permanent memento of this.

He died in 1895 and only a few years later Ontario Road was renamed. **Chicago Road** kept its name until 1967, however, for there were no houses on it and nobody minded the name. Then came houses, and their owners objected to the gangster associations of the name — so it was changed.

Meadow Road was built just before World War II as part of the **Woodcote Way** estate — it did in fact end at a meadow. Then **Fernbrook Road** was built in 1954 in the meadow, and **Meadow Road** became the western end of **Fernbrook Road**.

If **Woodcote Way** lost **Meadow Road** it gained **Gurney Road**, for this was the name of a short road leading off **Shepherd's Lane**; when **Woodcote Way** was extended northwards in the 1950s it absorbed **Gurney Road** as its end portion.

Wolsey Road was laid out in 1906 as **Clifton Road**, named after **Clifton Terrace** and the 'Clifton Arms' on **Gosbrook Road**. However, **Clifton Park Road** was laid out at the same time, and as it had more houses on it, it won the

argument and **Clifton Road** was renamed.

Some street names have disappeared; some never got past the planning stage. **Ilkley Road** was at one time going to be **Brighton Road**, and **St. Anne's Road** was going to be **Westminster Road** until St. Anne's well was rediscovered at the top of it.

The **Grove Hill Estate** has a literary air, with closes named after **Geoffrey Chaucer**, **Sir Walter Scott** and **T. S. Eliot**, but it is Caversham Park Village which has **Shakespeare Close**, as well as **Galsworthy Drive**.

Caversham Park Village also has **Rowallan Close**, after the last Chief Scout, Lord Rowallan; **Illingworth Avenue**, to commemorate the cricketer; **Barnard Close**, named after the famous heart surgeon; and **Mallory Avenue**. It was Mallory, who disappeared on his third Everest expedition in 1924, who was asked why he wanted to climb Everest and who gave the apparently simple answer — "Because it's there".

Perhaps this gives us the reason for naming streets after people — they are people whom we can admire and who perhaps can inspire at least some of us sometimes.

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GALLERY VIEWPOINT AT THE DISTRICT COUNCIL

On May 27th last, in the Council Chamber of Reading Town Hall, a little piece of history was made. Perhaps not an event of such resounding importance as the dissolution of the Abbey in the 16th century, or even the appearance of Reading Football Club in the Cup semi-final in 1927, but one that will have its place in the history of local government. The newly elected Reading District Council held its first meeting and formed itself into the body that will take control of the town's affairs when Reading Borough Council is disbanded in April, 1974.

So far, proceedings had been formal, workmanlike and predictably dull, the leaders of each group taking turns in proposing or seconding the various motions, all duly passed by a dutiful show of hands. The foundations of a new Council were being well and truly laid, and one does not expect the placing of concrete to be an exciting experience.

by
ZOILUS

Light Relief

The Mayor presided at this inaugural function, attended by the newly made representatives, 16 Socialists ranged on his left, 16 Conservatives on his right and a compact body of 14 Liberals in the centre. A neat arrangement! The first job was to elect a chairman, whose duties at meetings will be similar to those performed by the Mayor in the old Council, and by prearrangement between the three parties Cllr. R. H. ('Joe') Bristow was chosen. We remember him in Caversham as a Labour member for the ward for several years up to 1970, and he lives in Emmer Green. Once the chairman was installed there came a series of set resolutions, including the setting up of a steering committee whose main task would be to appoint the chief officers, the members being drawn equally from each party.

Still, when the labours of the evening seemed to be nearly over, there was a little light relief in store for the weary legislators and the score or so of civic-minded citizens in the gallery. Cllr. Victor Angell got up to propose that the appropriate committee be instructed to provide a new site for the re-opening of the Town Market, summarily ejected from the Market Place a few months ago. The fact that the appropriate committee had not even been formed did not daunt this crusading pro-market, but Cllr. Angell is an enthusiastic jumper-on of bandwagons, and has only to hear the distant rumble of wagon-wheels to emerge from his enclave at Redlands and leap on them with an exultant cry.

This particular bandwagon

is a popular model, having many built-in features of emotive appeal. "Tampering with the town's age-old traditions . . .", "Sturdy, independent traders forced out by municipal bureaucracy . . .", "Taking away the livelihood of honest ratepayers. . .". All this has been said or is about to be said when the opportunity arises. The fact that many of the Market Place stall-holders come from outside Reading and the majority of them only sell fruit and veg. anyway does not matter. The shoddy utilitarian gloom of the new Market in Great Knollys Street is enough to make the most forward-looking progressive yearn for the past.

Voice of Democracy

And the Market bandwagon is also large enough to accommodate the whole Council, because as soon as Mr. Angell and his fellow Liberals were settled in near the driver's seat, Alderman Badnall climbed on. "Yes, the new Council should certainly look at the Market problem," he agreed, which was a harmless enough gesture and sufficient to ensure the Conservative group a ticket to ride. As the ruling party on the Borough Council, who were instrumental in closing the old Market, the Labour representatives were understandably coy about boarding this trendy, traders' Lib. vehicle. "This motion is premature. The Planning Committee is still awaiting a report," complained Cllr. Rush. "Members should get their priorities right. There will be plenty of time to implement policies when the chief officers are appointed," said Cllr. Goodall. But after a certain amount of pushing and shoving and "After you, Chris," the Socialists reluctantly filed on at the back, some of them looking as though they were boarding a Black Maria rather than a gay bandwagon, which trundled away in the wake of a unanimous vote of approval. Which proves a victory for the voice of democracy, or something.

Team Spirit?

With the balance so finely held between the parties it looks as though we were in for an interesting time in local government. Many would say that the electors have opted for a period of consensus administration where lion, leopard and lamb (fit your own party titles) can lie down together and work out the future of Reading as a team, rather than a disputatious collection of party hacks. But these same good people probably thought the formation of United Nations had solved the problem of international strife. Perhaps it has. Perhaps they will. Anyway, it's a nice idea.

SHE BRINGS "THE BRIDGE"



— Walton Adams

Mary Woolley is a well-known Caversham resident not only in Balmore Drive, where she lives, and has delivered the "Bridge" ever since the paper was started. Older residents will remember her as Mary Bassett. Her husband Wilfred is a keen member of St. Peter's choir and for many years Mary, Wilfred and their daughter Julia, who helps run St. Peter's Guides, have been prominent in the life of Caversham.

Obituary

AMY LANAGHAN
Amy Lanaghan, whose death at the age of 92 occurred on June 19th, had worshipped regularly at St. Peter's until she had grown too infirm to get to church. Almost her last visit outside her home in Hemdean Road was to the silver jubilee party of the Darby and Joan Club, of which she had been a most popular member. Her faith and cheerfulness were an in-

spiration to many people and we extend our sympathy to her son, who nursed his mother through her final illness. May she rest in peace.

KENNETH DREW

Kenneth Drew's sudden death in early June removes a familiar face from the pews of St. Peter's, where he had worshipped for many years. A keen golfer and a former captain of Reading Golf Club, he collapsed and died suddenly while playing golf. He had also been an enthusiastic tennis player, and was a vice-president of Berkshire Lawn Tennis Association. He was a member of Reading Rotary Club and of the Victoria Lodge of Freemasons. To his widow Joyce and their three children the Caversham Bridge extends sympathy.

AGNES LILIAN CADDELL

Agnes Caddell spent most of her life in Reading and Caversham. For 28 years she lived at 114 Mayfield Drive, where she was housekeeper to Mr. C. J. Mills. From very early days she had been a member of Caversham Methodist Church. She contributed greatly to the life of that society. She was a class leader, secretary for many years of the Thursday Fellowship, and she did some effective work amongst the young people. Agnes Caddell had not been well for some time. 2311 247 30 247000 x15 1524 241. were spent in hospitals. She died in Balgrave Hospital on May 23rd. Thank God for her life and influence for good upon so many.

Postbag

Dear Sir,

Although the war in Vietnam is technically over, its effects on the lives and health of the Vietnamese people are grievously apparent: understaffed, ill-equipped hospitals are overcrowded with the victims of napalm burning, bombing and the destruction of food crops; limbless children, many of them deprived of parents or close relatives, have never known what it is like to live the normal life of childhood and are doomed to go through life maimed in body and mind.

A concerned group of Reading citizens have launched the Reading Vietnam Medical Appeal to provide supplies and much-needed equipment for hospitals serving all victims of the war, irrespective of geographical or political considerations.

We are moved to support this appeal and to commend it to the generosity of all who are concerned to relieve the suffering of a people who have lived under conditions of modern warfare for many decades.

J. R. Price,
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The number of worthy causes supported by Caversham people is constantly increasing. Fêtes, sponsored walks, jumble sales, door-to-door collections and other fund-raising activities bear witness to their social conscience. Whether it is Christian Aid, Shelter, Oxfam, Save the Children Fund or St. John's Ambulance Brigade, Wild Life, Cancer Research, Help the Aged and so on — Caversham people are never slow to respond. The involvement of young people in charity activities is particularly commendable and gratifying. However, in view of the number of charities, it is fair to say that nobody is expected to support all of them, especially since it is no longer a matter of a few dozen or even a few hundred but literally thousands of them. Last year's mushrooming of new charities has also caught the eye of some legislators who have pointed out certain discrepancies and inconsistencies of the present definition of what constitutes charity. But while it can be argued whether or not a certain charitable activity in the country should be the job of the Government, providing funds from the Budget, it is less easy to argue about projects in some underdeveloped and poverty-stricken places in the world which depend largely or entirely on the solidarity of mankind.

It has been said and repeated practically at every level that this problem could be solved if the developed countries allocated only 1 per cent. of their gross national product for this purpose. While pressure can be put by



the electorate on the Government to improve certain social aspects of our daily life, no such pressure is forthcoming when it comes to dealing with, say, adequate water supply in Ouagadougou or the slums of Coque. Most of us have never heard of these places and may be forgiven for being ignorant of their needs. There exist, however, several charitable organisations whose members feel that it would be tragic to wait until governments made up their minds to make a concerted effort to eliminate at least some of the

most glaring differences which separate the have-nots from the rest of mankind. Christian Aid, Oxfam and Save the Children Fund are among such organisations.

Brothers to All Men

Recently the Caversham-based Stillwood Group, which includes Paul and Tony Flood, Lian Yapp, Peter Sutton and singer Patrick McCartin, gave a concert of English and Irish folk songs and some 'modern folkies' at St. Andrew's Hall for the benefit of yet another less

continuous outside help. Numerically, BAM is a small organisation which includes some 40 medical, agricultural and educational experts from Europe and overseas who voluntarily work on various projects financed by private donation. The projects, which they can carry out with the help of the native population, can benefit a very large number of people. In Upper Volta, for instance, three BAM volunteers are involved with 20,000 people in 22 villages, conducting an integrated pro-



well-known organisation which is engaged in bringing new hope to the needy: Brothers to All Men. BAM, which won the Albert Schweitzer Prize in 1969 and again in 1972, differs from other international relief organisations in that it provides expert advice and help designed to enable local inhabitants to develop and to support themselves — rather than to rely on charity and

Paul Goriup

GOLDEN WEDDING



— Walton Adams

The 'Caversham Bridge' is delighted to report that Mr. and Mrs. Arthur Wise recently celebrated their golden wedding anniversary. Married in St. Peter's Church on June 11th 1923 at 11 a.m., they received Holy Communion together in their home on June 11th 1973 at that hour as Mr. Wise is at present unable to get to church. The previous day they enjoyed a family party with their three married children and grandchildren — the first occasion when all the members of the three generations have been together. Mr. and Mrs. Wise are now living at York Road.

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WHO, WHEN & WHERE ?

AUGUST SUNDAY SERVICES

ANGLICAN

St. Peter's

8.00 a.m. Holy Communion.
9.15 a.m. PARISH COMMUNION.
10.30 a.m. Family Service (3rd Sunday).
11.00 a.m. Matins (not 3rd Sunday).
11.15 a.m. Holy Communion (3rd Sunday).
12.15 p.m. Holy Communion (1st Sunday).
6.30 p.m. Evensong.

St. John's

8.00 a.m. Holy Communion.
9.15 a.m. FAMILY EUCHARIST.
6.30 p.m. Evensong (1st Sunday).

St. Andrew's

8.00 a.m. Holy Communion.
9.15 a.m. FAMILY EUCHARIST.
11.15 a.m. Holy Communion.
6.30 p.m. Evensong.

St. Barnabas

8.00 a.m. Holy Communion.
9.15 a.m. FAMILY EUCHARIST
11.15 a.m. Family Service (2nd Sunday).

St. Margaret's, Mapledurham

8.00 a.m. Holy Communion (2nd and 4th Sundays)
9.15 a.m. PARISH COMMUNION (4th Sunday
Matins).

NORTH CAVERSHAM BAPTIST CHURCH

10.45 a.m. Morning Service.
6.30 p.m. Evening Service.

CAVERSHAM BAPTIST FREE CHURCH

11.00 a.m. Morning Service.
6.30 p.m. Evening Service

CAVERSHAM PARK SCHOOL

11.15 a.m. Ecumenical Half Hour Family Service.

METHODIST CHURCHES

Caversham Heights

11.00 a.m. Morning Service.
6.30 p.m. Evening Service (not 3rd Sunday).

Caversham

11.00 a.m. Morning Service.
6.30 p.m. Evening Service.

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ROMAN CATHOLIC

St. Anne's

8.00 a.m., 9.30 a.m., 11.00 a.m., 7.00 p.m. Mass.

Our Lady of Caversham

8.30 and 10.30 a.m. Mass.

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August 11th

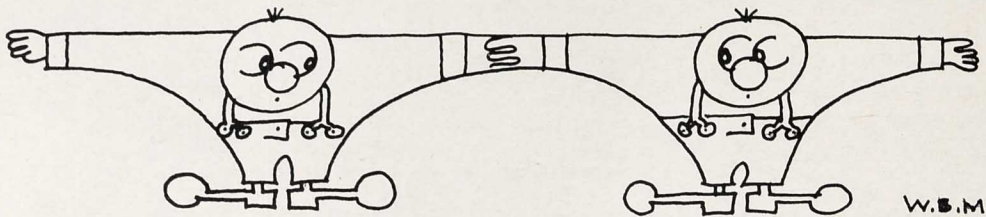
The Rev. M. J. Atkinson

August 18th

The Rev. P. D. Atkinson

August 25th

The Rev. D. F. Shaylor



CAVERSHAM BRIDGE SCHEME OF SOCIAL SERVICE

WHOM TO CONTACT

Central Organiser:

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

Area Organisers:

Dr. E. V. Beale (North Caversham) 1 Brooklyn Drive,
Emmer Green. Tel. 471644.

Mrs. M. Coombs (St. Caversham), 5 Kidmore Road.
Tel. 472689.

Mrs. E. B. Evans (East Caversham), 50 Grosvenor
Road. Tel. 473596.

Mr. D. E. Thomas (West Caversham), 15 Kidmore
Road. Tel. 472364.

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

Mrs. S. Bould (Caversham Park Village), 18 Holyrood
Close, Caversham Park Village. Tel. 476126.

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2. Provide transport for elderly or disabled ☐
3. Look after children ☐
4. Assist in the home ☐

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Address

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

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

The Rev. Stephen Bartlett, Caversham Park House,
2 Blackwater Close, Caversham Park. Tel.
475152.

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

The Rev. L. L. Burn, 33 Grove Road. Tel. 473095.

The Rev. Bernard Metcalfe, 25 Ilkley Road. Tel.
472070.

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The Rev. Laurence Stevens, 80 Balmore Drive.
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ST. BARNABAS HALL

Secretary: Mr. C. H. Cox, 160 Hemdean Road.

ST. JOHN'S HALL

Secretary: Mrs. O. Stockwell, 89 Briants Avenue.
Tel. 477465

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Mapledurham. Kidmore End 2550.

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ROUND THE ANGLICAN PARISH FESTIVAL MONTH

The three June festivals were once again occasions for joyous and splendid acts of worship. On a wet June night at St. Barnabas, Bishop Colin Winter, an exile from his diocese of Damaraland, spoke of the cost of being a Christian in Africa. His enthusiasm, tremendous friendliness, and informal approach won the hearts of the whole congregation. Five days later every seat was taken at St. John's (and other people stood) when the Rev. R. Davies, of Wesley College, Bristol, challenged his congregation to be forward looking. It was a delight to have the Rev. John Crowe back in Caversham and he came with a coach-load of parishioners from Hampton, Evesham. Members of Caversham Methodist Church also attended, and the band of the Boys' Brigade played before and after Evensong. Finally, on St. Peter's Day, the vicar of the University Church, Oxford, the Rev. Ronald Gordon, gave a penetrating analysis of the inadequacies of some forms of modern evangelism which he contrasted with the gospel that St. Peter preached.

These festivals involve a lot of work for a lot of people. But in addition to being inspiring acts of worship they help all concerned to maintain those standards of public worship which are such a distinctive feature of Anglicanism. The choirs of the parish deserve thanks for the way they led the singing and the Eucharists at St. Barnabas and St. Peter's enabled many people to become more familiar with Mr. Rowe's music for Holy Communion — Series Three. The new organist of St. John's, Mr. David Butler, who is featured on another page, obviously enjoyed his first patronal festival since taking up his appointment. Servers and sidesmen were unobtrusively efficient, and the lovely flower arrangements brought pleasure to many. Nor must one overlook the large band of willing ladies who provided such admirable refreshments at each festival.

Those who think that religion is on the decline in this country might perhaps consider whether any secular organisation could gather together so many people on two June evenings and on a very hot June Sunday afternoon.

St. Andrew's Day falls on Friday, November 30th. The Parish Communion will be there at 7.30 that evening and the preacher will be the Rev. D. J. Tizzard, on behalf of the Missions to Seamen.

NEW SERVICE MEETS WITH APPROVAL

In spite of it being a very hot night, about sixty people attended an informal parish meeting on July 4th to discuss the new Series Three service of Holy Communion. The discussion, in which many of those present participated, reached a high level. The meeting divided up into five smaller groups to consider certain questions. There was general agreement that in a variety of ways the new service was an improvement on Series Two. While it was obvious that there was a real desire for the new service to be brought into general use, it was felt that the 1662 Prayer Book service should not be completely abandoned and that it would be well to use Series Three for a longer experimental period before asking the Church Council to make a final decision.

CHURCH OF ENGLAND CHILDREN'S SOCIETY

The annual deanery service for the Children's Society was held for the first time this year at St. Barnabas. The Rev. B. A. J. Durden, a member of the Society's staff, was the preacher, and the purses and collection contributed £75 for the work that the society does.

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CHURCH NEWS

THE CHURCH AT CAVERSHAM PARK

Since its formation two-and-a-half years ago this group of Christians from many denominations has grown considerably. So much so, that it has been found necessary to form a guiding committee to take the decision which used to be made at a quick 'phone round' or a word after service.

At its last meeting the committee discussed the work among children. There is already a creche which operates during Communion Services and a weeknight Club for the eight to twelves. The church would like to extend this and to provide for the five to eights during the service on some Sundays, whilst retaining Family Worship on others. It is hoped that these plans can be finalised and put into operation in the autumn.

SERVICES IN AUGUST

In the School Hall:

Sundays at 11.15.

Fourth Sunday (Aug. 26th)
Family Communion.

Other Sundays: Family Service.

There will be NO bread-and-cheese lunch in Aug. or Sept.

HOUSE COMMUNIONS IN AUGUST

Wednesday, August 8th —
10.30, 6 Devon Drive.

Wednesday, August 22nd —
10.30, 4 Holyrood Close.

ST. JOHN'S NEWS

Early in June a successful Summer Fete raised almost £80. Many thanks to all who arranged and supported it.

SAINT BARNABAS' NEWS

At their last meeting the district committee felt there should be more opportunity for fellowship and discussion at Saint Barnabas, therefore it is proposed to hold a monthly meeting in the hall, starting this autumn, with a varied programme. More details later. The Post Confirmation Group and the Youth Fellowship have both spent

an afternoon at Springfield St. Luke doing an extended Eucharist. All who took part were most grateful to the Sisters for their hospitality. The Choir Club continues to meet each month; the last meeting was a very enjoyable games evening at Peppard Common.

ST. ANDREW'S SUMMER FAIR

In all ways St. Andrew's was fortunate when the Summer Fair was held on Saturday, 23rd June. In spite of competition from other activities in and around Reading on that day, lots of people came and spent lots of money. A very happy day was had by everyone and teas were served in St. Andrew's House garden. The stalls were fuller than ever before and the articles sold were of very high quality. The money raised is to be given to the "Save the Children" Fund. At the time of writing the amount raised has reached £401.29.

THREE AT A TIME

The parish registers of St. George's, Wolverton, record that on August 30th, 1903, three children by the name of Price from the same family were baptised. The parish registers of Mapledurham for June 10th, 1973, also record three baptisms from the same family when the grandchildren of one of those baptised at Wolverton were baptised. The son of Ivor Price, whose name appears in the Wolverton register, and the father of the three children in the Mapledurham register is Mapledurham's churchwarden, Gareth Price, who drew the attention of the 'Caversham Bridge' to this curious coincidence.

ST. ANDREW'S WOMENS GROUP

A successful social evening was held at the Gardeners Arms on 7th June and on the 28th June members heard about "the range and use of Nestles products" from Mr. Hackman.

The new season begins on Thursday, September 27th, with a talk entitled "Buffet Parties" by Mrs. White. New members are always welcome.

WEDDINGS



Hymor Photographs
Miss Sally Wilder and Mr. John Lloyd were married
at St. Peter's Church on June 23rd.

SUMMER MARKET SUCCESS

The Annual Summer Market at Gosbrook Road Methodist Church got off to a flying start with the 1st Caversham Boys' Brigade Band. The Chairman and Opener were Mrs. Jean Trevis and Miss Mary Prior. There were stalls, sideshows and refreshments. After tea girls from the Jeannie Greville Dancing Academy gave a most enjoyable display of ballet, tap, modern and national dancing. The amount raised was £82.

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Caversham Heights Methodist Playgroup

The Annual General Meeting of the Caversham Heights Methodist Playgroup was held on 15th May, 1973.

The Chairman reported that there had been a good attendance on Tuesday, Wednesday and Friday mornings. Several events had been held during the year, including coffee mornings, helps meetings and an open meeting on "Children in Hospital". Among new equipment was a bookcase with a selection of books, and fencing had been erected to enable the children to play safely outside in fine weather.

Special tribute was paid to Mrs. Joan Bernard for her services to the Playgroup over seven years, and to Mrs. Elizabeth Cox who retired after six years as Treasurer but continues as a Supervisor.

The Toddlers' Club (for children under 2½ and their mothers) had also been well attended, meeting on alternate Wednesdays at 2 p.m. under the leadership of Mrs. Joy Liddell. Mothers enjoyed a chat over a cup of tea while their young children had the use of the Playgroup climbing frame and toys.

The Playgroup Committee members elected for the coming year were: Mrs. J. Davies (Chairman), Mrs. M. Molesworth (Secretary), Mrs. J. Summers (Treasurer), Mrs. J. Chisholm and Mrs. J. Smith. Enquiries about the Playgroup may be made to Mrs. Davies (tel. Reading 471105).

HOUSEHOLD HINTS

POT-POURRI

If you are interested in trying things out and feel sad at the sight of your full-blown roses about to shed their glorious petals, why not have a go at making pot-pourris? Here is the favourite recipe used by Charles the Second's wife.

Take three parts of a basinful of rose petals, which have been dried in an airy room away from strong sunlight, and add a cupful of dried mixed rosemary, thyme and lavender, together with the dried and powdered (grated) skin of an orange and some cloves. Of course you could halve the proportions if you wish.

NOT POPPY SEEDS—BUT

LOVE-IN-A-MIST

Love-in-a-Mist is one of the oldest plants known to man still in commercial use. In the time of the Pharaohs the seeds were added to bread as they still are in Eastern countries. In classical Rome they were used to add their nutmeg flavour to cheese. In Tudor times another use for

the seeds was to powder them and rub them into the hair.

A USE FOR COFFEE JARS

Have you saved up your old 4 oz. Nescafé jars with their screw top metal lids? If so there is a use for them, but the lids must be metal and not plastic.

Fowler Lee, of 82 London Street, Reading, have produced, for the last few years, a specially designed lid and rubber ring that will fit the top of 4 oz. Nescafé jars so that they can be used for bottling small quantities of fruit.

You place the jar of fruit in the bottom of the oven,

using a low light, and when the fruit looks soft and sunk in the jar, take out, stand on a newspaper, and pour over boiling sweetened water till it reaches the top of the jar. The fruit may need lifting in the syrup with a spoon. Then put on the special cap and over this screw the Nescafé top. Just to be on the safe side, it is advisable to cover the jars with a dry cloth till they cool, when a final tightening screw may be necessary. Jars of this size are very handy for blackberries, raspberries and black currants. Apples pulped in a saucepan and then put in when boiled can be kept and used for apple sauce.

M.K.

WE RECORD . . .

BAPTISED

St. John's

June 3 Duncan Venables
Mark Lavell
Nicola Ayres
Robin Hodge

Caversham Park

July 10 Scott Bugby
Peter Wood
Nicholas Meadows

St. Margaret's

June 10 Adrian Price
Huw Price
Rhondri Price

MARRIED

June 2 Terence Cuthbert and Jean Waldron.
June 16 George Fletcher and Susan Gillings.
June 23 Peter Teague and Elizabeth Holborow.

FUNERALS

St. Peter's

June 8 Kenneth Drew
June 25 Amy Lanaghan
July 4 Albert Norton

St. John's

June 20 Frederick Reynolds

St. Andrew's

June 21 Edward Newby
July 4 Dorothy Nicholls
Edwin Farmer and Jillian Inwards.
John Lloyd and Sally Wilder.
June 30 John Yeo and Marilyn Lambden.

St. John's

June 2 Peter Halliday and Irene King.

St. Andrew's

June 16 Raymond Smith and Susan Kirby.

St. Barnabas'

June 30 Colin Johnson and Linda Bridges.

St. Margaret's

June 23 Malcolm Jeapes and Kathleen Jensen.

YOUNG CAVERSHAM

by PETER SHOCK

It is not often that the male fraternity is allowed to penetrate the going's on at Brownie Revels. Such is the sanctimonious preserve of Brown Owls, Tawny Owls and all the little Owls. However, quite by fair means, I was allowed access to watch West Caversham group's revels, held at St. Benedict's House, Wokefield Park, near Mortimer, on Saturday, 16th June. The five packs, numbering 108 Brownies, travelled in three coaches to the event. The glorious weather, the vast grounds of the park and the colourful cow-boy and 'injun' costumes all contributed towards a superb setting for the "Wild West" theme.

The following Saturday, 23rd June, the Brownie Packs combined holidays!



Members of St. John's Mothers' Union with their banner — one of fifty at the recent Archdeaconry Festival at Bath Abbey.

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