

CAVERSHAM BRIDGE 6d.

December, 1964

Incorporating National Christian News

A HAPPY CHRISTMAS

For the young it's

MAGIC



For the old,
too often it's

TRAGIC



THERE ARE THREE
HUNDRED FORMER
WORKHOUSES IN
ENGLAND AND WALES.
IN THEM 35,000 OLD
PEOPLE WILL THIS YEAR
SPEND CHRISTMAS DAY.

INSIDE, PROFESSOR PETER TOWNSEND URGES A 25-
POINT PROGRAMME AS A BASIS OF A NEW
ATTITUDE TO THE WELFARE OF OUR ELDERLY CITIZENS

2/EX 1758/1/3

Here, snuggling in the corner of a fine Christian newspaper in Bristol, is a statement by a Christian.

It is pernicious and wicked nonsense.

It is also a major clue about why the Christian Church is so insipid.

BECAUSE — THOUSANDS OF "CHRISTIANS" AGREE WITH IT.

"....I find in the October issue a few items about politics. These should not appear. You should keep to church and chapel topics...."

FIFTH COLUMN

POLITICIANS, industrial safety organisers, educationists and the South African Government had something in common as this year scalded into the history books.

In the Christian Church, it may be remembered as the autumn in which Cain got raised. In the name of Jesus Christ, His followers upped and said:

The use of race discrimination in Smethwick as an election issue was wrong.

A picture of a nude girl should not have been used on an industrial safety poster.

Boy and girl students shouldn't be expected to live in mixed halls of residence.

The official attitude to black people in South Africa is not Christian.

Etc.

You should have heard the comeback!

Conservatives in Smethwick were furious. The church and its ministers should keep their noses out of politics, and get on with what they called, deliciously, "gospelling."

An industrial safety organiser sighed that you really couldn't expect anything else from a clergyman. "They seem ready to speak out about anything these days," he said.

Educationists told a London minister that he didn't know enough about the boy-girl hostel problem to say anything. He'd better keep quiet.

A cleric in the schizophrenic Dutch Reformed Church said the comments about South Africa were "irresponsible and crazy."

Etc.

So there you have it. Keep quiet and they say: "speak up." Speak up and they say: "keep quiet."

We don't necessarily agree with what these people said. But to quote a wise man: "we will fight to the death for their right to say it."

There's a fifth column inside the Christian church, which thinks that the function of Christ's body cuts out at the churchyard wall. Witness that pathetic letter we print above.

The word of reconciliation—making peace on the basis of changed relationships—must be spoken loud and often in the area where men and women live and work. That means in industry, commerce, politics, sport, the law—everywhere.

If it offends, as it certainly will, the Church and Her people can't be cursed. There's a stupendous precedent.

You'd have thought God would have had the sense to get quietly on with being God. Yet He interfered to the extent of becoming a man.

Christ—is nothing sacred?

Gifts help a crippled sailor

AN appeal for help from a London M.P. for a crippled ex-sailor has touched the hearts and pockets of scores of Londoners.

From a financier's £100 cheque to 2s. 6d. from a pensioner, money has been arriving at the home of Mr. Paul Muncey in Kelbrook Crescent, Blackheath, south London.

So far around £200 has been collected.

Mr. Muncey was paralysed from the neck down in a swimming accident ten years ago while serving with the navy in Borneo, and has been bedridden since.

Living on a National Assistance Board grant, unemployment pay and a hospital charity grant, Mr. Muncey and his mother—his nurse and sole companion—are almost destitute. He gets £4 12s. a week.

Mr. Richard Marsh, M.P. for Greenwich, hearing he had been unable to afford even a pint of beer since his father died three years ago, decided to help.

He criticised the Admiralty—which has refused to grant a pension—as "callous," and made a final appeal to it for money.

Responsibility

Dissatisfied with the replies from it and from the Ministry of Pensions, Mr. Marsh is planning a bitter attack in the Commons.

"I feel that Mr. Muncey should not have to depend on the charity of the generous," he said. "The government has a responsibility here."

After reading about Mr. Muncey, one pensioner sent 10s. and wrote: "Life's a bit of a struggle, but when you read about cases like this, you realise how well off you really are."



My goodness. I told him, don't you go getting mixed up in politics—they'll see right through you!

Ebenezer Chapel, Keighley, was built in 1856. It was one of seven Congregational Churches in a town with a present population of 55,000.

CLIFFORD KENWORTHY explains how these Yorkshire folk came to see that if the Church was to progress, some churches must come down.

HERE I RAZE MY EBENEZER

THE demolition contractors have moved in. Soon the site will be cleared. Another church building? No, a block of offices.

Ebenezer Chapel was the expression in grey stone—"built in the Italian style"—of faith and hope. Over a century of ups and downs, the old Independents in this West Riding Town found themselves hemmed in by undesirable property, and limited by the size of an old building.

"We'll have a new and bigger chapel in the new part!" And so they did. With barely two hundred church members, they provided accommodation for over a thousand. But, within twenty years, another great edifice had to be built up the road to cope with the five hundred Sunday scholars.

Thus Keighley Congregationalists came to have three buildings—a break-away group of fundamentalists had gone back to the original one! Soon, there was a mission for a working-class district. Then, a branch church in a new area. Another mission and another independent church brought the number of buildings to six by 1939.

More

Five separate names were now required to describe what had once been known as Keighley Congregational Church. Yet another was added, in this town of fifty thousand souls, to make the number of churches six and the number of main buildings eight by 1956.

In that year, the total estimated membership was 450. The seating capacity of the seven church buildings was 2,400!

"Is a central Congregational Church necessary?" This ques-

tion was the basis of the early work of a commission set up in 1960 at Ebenezer (Devonshire Street). Recognising that the role of such a church would be different from the community type of church, the answer was "Yes."

More difficult to answer was the problem of where this church should be in the central area—at Ebenezer? The Sunday School up the road? Back on the site we left in 1856? The Sunday School building was closing as the most suitable, and Ebenezer was vacated in 1962.

One fellowship had remained as a mission of the central church. Its work had been at a low level for a number of years. Its mission had been to minister to the needs of that working-class area and, at the early part of the century and between the wars, the work was well done. But how slow we are to see when a particular mission of the church has been completed. A crisis over leadership brought the opportunity for reappraisal. There was no future for the mission, so building number two came under the hammer.

By now an independent fellowship using Moody and Sankey hymns with no Sunday School, and in a very downtown situation—had made their decision to close. Within eighteen months, three buildings were closed. The seating capacity of Congregational Churches in Keighley was halved. The financial saving is obvious. From being seven fellowships with eight main buildings, we are now five fellowships with five buildings. Soon another struggling independent church is to close.

Modernised

A sad story? Yes, if you only hear that half. The central church is now ready to project its new image as it modernises its premises. Knowle Park Church is a thriving cause with a newly completed sanctuary and other accommodation. On Easter Saturday of this year, the Eddlesden fellowship—a branch of the central church—became a covenanted Church in its own right with 62 members and a great potential in an area of owner-occupier houses. With their modern dual-purpose building, they hope to have their own minister soon.

From seven to four in such a short time is breath-taking. But only the sceptical see this process as a negative one.

He saved him

TWO small boys were playing near a spring at Buckwell, near Canterbury when one fell in. The other saved him and was awarded a Royal Humane Society certificate. That was in 1894.

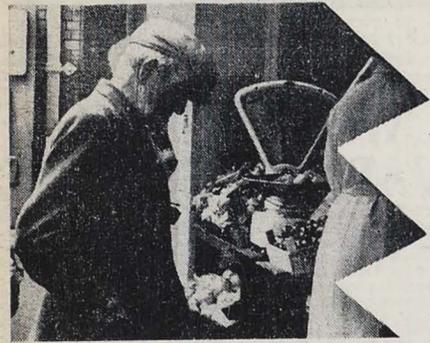
Two years later one moved away and they lost contact. Now the rescuer, Mr. Henry Stringer, aged 75, of Parsonage Road, Herne Bay, Kent, and the rescued, Mr. Harry Hall, aged 74, of Wingham, near Canterbury have met again.

His nose runs. He drools. He is cantankerous. Occasionally he smells. He is an obstinate, mule-headed buffoon . . . A baby? . . . Wrong; an old man.

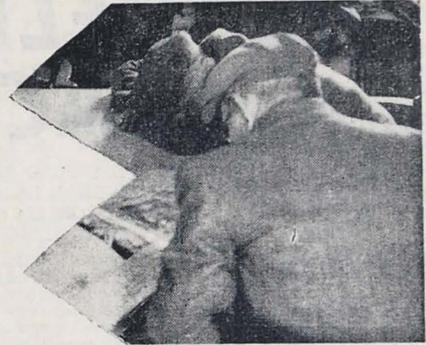
Babies are just like that, but you don't blame a baby. He "can't help it." Mothers, and some fathers, will put up with unbelievable trouble and petulance from a child . . . Mothers have an instinct for that kind of thing . . . Dad is often so proud he doesn't mind what he does.

In an old man the same things, for the same reason of helplessness, are obscene . . . Few have an instinct to help him . . . He can rot . . .

He needs compassion. That's not the same thing as instinct; the will comes into it. You have to force yourself to love the unlovely. Compassion is what these pages yell for . . . Do we hear?



How we treat our old people is a crucial test of our national quality. A nation that lacks gratitude to those who have honestly worked for her in the past, while they had the strength to do so, does not deserve a future, for she has lost her sense of justice and her instinct of mercy.



David Lloyd George

Laurence Yardley asks: What is it like to be old?

TWO smart blocks of flats are nearly completed in Grosvenor Road, Aston. Soon they will be throbbing hives as scores of families move in. It will be a lease of new life for this grimy area of Birmingham.

They manifest an affluence which somehow by-passed an 89-year-old widow who lives across the street in a cramped terraced house as aged as she.

Mrs. Alice Brain is deaf, and her eyesight is failing.

Recently confined to bed, she can no longer struggle along the street she has known for 80 years to the local for a stout.

Yet, despite all, an iron spirit—which brought her safely through a bout of pneumonia a few months ago—remains undented.

WHAT IS IT LIKE TO BE OLD?

From her living room sickbed, Mrs. Brain replied quietly: "My pension is just about enough. My son

comes to see me twice a day. I am quite contented."

This frail woman finds contentment in spending every day waiting for the next visitor — perhaps a neighbour or a welfare worker.

With pride, or just plain stubbornness, Mrs. Brain, a widow for 17 years, long ago shunned the idea of being institutionalised.

Now she has long ceased to worry about the problems which will certainly occupy

the new residents of the flats, built, ironically, on the site of Mrs. Brain's original home, wrecked by German bombs.

But a mile away, at 30, Hubert Street, Aston, Mr. John Allcutt, aged 73, and his wife Evelyn (63) are fully aware of the uncertainties surrounding retirement.

With a comfortable home, although lacking a bathroom, and a joint weekly income of £8, they are in

some respects, more fortunate than many old folk.

But ill health means that even climbing the stairs creates a problem and the Allcutts' application for a suburban bungalow is three years old.

WHAT IS IT LIKE TO BE OLD?

"Every penny has to be watched. We are both under the doctor and we find it difficult finding the money for small pleasures," explained Mrs. Allcutt. Her husband, whose 46 years

with the same firm yielded no additional pension, added: "Everything we have, we got while we were working. Now it is impossible to replace even little things."

Apparently comfortable but in fact struggling, Mr. and Mrs. Allcutt are somewhat typical among pensioners. They have two main wishes: a little extra cash to ease the pressure on the budget and an opportunity to follow their married children into leafy suburbia.

THE HELL OF LOOKING FOR A PLACE IN THE SUNSET

IN A DETAILED REPORT ON THE CARE OF THE ELDERLY, THE NATIONAL LABOUR WOMEN'S ADVISORY COMMITTEE POINT TO THE PROBLEM OF FINDING SUITABLE ACCOMMODATION FOR THE OLD AS BEING THE ONE WHICH CAUSES MOST DISTRESS.

And the National Old People's Welfare Council say in their annual report for last year: "Almost everywhere there is an urgent and desperate need for more housing for the elderly, conveniently designed and at rents they can afford. In many areas today rents are far beyond the means of retired people. . . . One commercial project advertising its scheme in the National Press received a thousand inquiries for some 20 places.

The Labour women say:

"A recommendation that at least five to seven per cent. of all housing in a given area should be specifically built for old people is now widely accepted.

"Although between 25 and 30 per cent. of all housing should be for old people the actual figure in post war years has been 8.9 per cent."

After criticising housing authorities which have been reluctant to make housing provision for the frailer person, yet not frail enough to be in need of care in a home, the women go on: "We are seriously disturbed that many aged persons are in homes who would have been able to retain their independence if special housing units had been available to them."

The committee understands the reluctance of councils to go ahead with the development of flatlets and group dwellings for the aged. Among the reasons was that to bring elderly tenants together in groups of flats would cut them off from normal activities by surrounding them with other old people.

SITE PROGRESS

Again, there is a lack of suitable sites, the high price of sites, the increasing cost of development, and the paucity of Government grants.

"We can only hope that in the years to come these obstacles will be reduced, and many of them could disappear overnight with effective action from the central government."

More economic and no less suitable are conversions of larger old houses, terraced and semi-detached properties into old persons' flatlets. The committee commend authorities who have done this.

DEVICES

The women voice their disappointment that labour-saving devices are not provided for old people's housing in so many areas.

"To put it quite harshly," they say, "the frail and infirm type of elderly that now increasingly need to be rehoused would not have survived their infirmity 20 or 30 years ago." Many old people now needed mechanical aids to make their lives tolerable.

"Nevertheless many authorities have not thought it necessary to install sunken baths, special supports for the bath and w.c., shallow stairs and ramps for invalid chairs, cupboards and work surfaces in the kitchen which are sufficiently low, or electric power plugs which are sufficiently high."

The Labour women deduce from reports from their sections up and down the country that not enough housing units are being built for old people.

"There are now between 80,000 and 90,000 old people's bungalows, a fraction of the real need, but nearly 300 local authorities have not yet built any. We are profoundly disturbed that this type of provision, which is the main way in which the elderly can retain their independence, should be inadequate in quality and quantity in so many areas."

Charlie (70) will see again—by special arrangement

ARRANGEMENTS are being made for Charlie Fraser, a 70-year-old blind man, to see again.

But it is not Charlie's eyesight that will be restored—it is his sixth sense that once guided him round the maze of streets at the Elephant and Castle in south London.

He lost his ability to walk freely round the area after London County Council began to redevelop more than 40 acres at a multi-million pound

cost. "Everything has changed so much," said Charlie, of Garden Row, Southwark. "All the landmarks I knew are gone."

Now Mr. E. Pitt, town clerk of Southwark Borough Council, is to ask the L.C.C. for the model of the area so that Charlie can study it—and thus regain his sixth sense.

Charlie wrote to the council for help so that the many blind people in the area "would be able to find our way about the streets."

He explained: "We will be able to touch the model and memorise it. I knew almost every building for miles around, but when they started pulling down many of the buildings and putting new skyscrapers in their place I began to get baffled."

"Now I dare not go out alone," said Charlie, a seaman for 30 years who went totally blind 14 years ago.

He married his wife, Lillian, aged 62, five years ago. They had known each other for 20 years



How many could have stayed on in their own homes? Instead, they sit in regimented lines in an institution. The walls are painted brick. The floor boards are bare.

WEST RIDING WARDEN SCHEME

OLD people in the West Riding of Yorkshire will benefit from a General Powers Act which has recently become law. It will enable old folk who live in their own houses or rent accommodation from private landlords to have the benefit of a warden's supervisory service, which hitherto has been confined to the aged living in council property.

A spokesman said: "The great advantage of the warden scheme is that it saves so many old folk from being sent away to residential homes. This is a good thing socially and also from the viewpoint of finance, as it costs over £7 a week to maintain an old person in a residential home."

The scheme works this way: twenty or thirty bungalows or flats are allocated to a warden who lives in a slightly larger house in the same street or avenue. The County Council reimburses each local housing authority for the cost of the warden's telephone and pay. This costs the West Riding more than £84,000 in grants.

Link

"In the main the warden is the wife of a married couple. It's just the wife's job," an official said. "She makes a daily morning visit to each tenant and sees that any help they may need such as a doctor or health visitor is laid on. The whole point is the paid 'good neighbour'."

Each housing unit is linked to the warden's house so that a tenant can summon aid in a matter of minutes. The system

is so sensitive that a tenant can switch on and speak from any other room of the bungalow or flat and be heard by the warden and can hear her reply. Some wardens have merely charge of a dozen or so bungalows; others larger colonies. Some schemes contain a community room and a little kitchen where refreshments can be made. Some communities have a visitors' room where any relative or friend coming to look after a sick aged tenant can sleep. The service of the wardens does not cost the tenants a penny. Wardens are paid various rates according to their work and the size of the communities in their charge. The lowest figure is £3 a week. Some local authorities pay 30s. of this in cash and the remainder is made up by a rent and rate free home; others prefer to give all the £3 in cash and have a service tenancy of the warden's accommodation. Recruitment is quite good. The latest development will mean that a warden will be appointed to have charge over a certain area, for example, a quarter of a mile. She will have in her care thirty or fewer elderly people living in their own homes or privately rented houses who need supervision. Medical officers and health visitors will supply their names. A daily inspection will be made and other services and help developed in this pioneer scheme.

MARION TROUGHTON.

MORE ELDERLY

It is estimated that the number of elderly people in the total population in Great Britain in 1979 will be 18 per cent. That compares with 15 per cent. now.

In 1911 one person in every 14 was classed as old. In a few years the proportion will be one in six.

PRIVATE HOMES WORRY LABOUR WOMEN

From the Labour women's national survey into the care of the elderly:

We would now like to turn from statutory provision of residential accommodation to private and voluntary homes. To begin with, it is not widely realised how many residents there are in such homes. In fact, at January 1, 1960, there were in England and Wales 22,410 residents in voluntary homes and 9,825 in private homes, making a total of over 33,000 residents as compared with 76,000 residents in local authority homes.

We learned enough to be seriously disturbed at the standards of care in many private homes. Staffing ratios and standards generally vary widely but are often deficient since the proprietors often lack sufficient funds to bring their existing buildings up to date. In a recent survey it was found that a third of the homes were seriously deficient in their amenities and in the qualities possessed by the proprietors.

A quarter of the people in charge were unduly authoritarian or indifferent to the needs of those in their care. We found nothing in our survey that was incompatible with this finding.

Extracts in these pages have been taken from Professor Peter Townsend's new book, *The Last Refuge*. Published by Routledge and Kegan Paul Ltd., an abridged version costs 10s. 6d.

CAVERSHAM BRIDGE

THE NEWSPAPER OF THE ANGLICANS, BAPTISTS, METHODISTS AND ROMAN CATHOLICS OF CAVERSHAM.

NOT YET

THE shops are full of Christmas gifts. Some houses even have their decorations up; signs of festivity can be seen on all sides. Yet for the Christian this must be premature. No one expects Easter hymns to be sung in Holy Week, yet because the Church seems to come to frown on the keeping of Christmas a month early we are looked on as killjoys. But just as Easter is preceded by Lent so the Church wisely gives us the season of Advent in which to prepare for Christmas.

But what are we to say about Advent? The word itself means "Coming," and points forward to the first and second coming of Christ. But do we realise why He came and will come again? Have we forgotten that it's sin—yours and mine—that made His coming necessary on the first Christmas Day?

The angel said to St. Joseph, "He shall save His people from their sins." But sin is a word that is out of fashion today. Too often attempts are made to explain sin away — to put the blame on the economic situation or the lack of educational opportunity. Yet the Gospel is the Good News of mankind receiving forgiveness from sin. And we can only really understand Christmas and know what Christmas joy is when we recognise something of the cost to God.

Christmas means God becoming Man because of the gap that existed between man and God brought about by our sins. So the proper keeping of Christmas means that we recognise both the humility of Jesus Christ in taking human flesh, and the love of God in identifying Himself fully with human joys and sorrows. This demands of us that we acknowledge our sinfulness, and examine our own lives so that we can greet Him in worship on Christmas Day resolved to conquer some sinful habit, making a fresh attempt to identify ourselves with mankind for whom Christ died. And because Christmas is essentially a festival of the home, let us look at our own marriages and see whether we are being faithful to our marriage vows, and by our own example bringing up our children in the ways of the Lord. And let us not forget in our prayers at the Christmas season those thousands of people whose homelife is broken.

But all this will only be done in so far as we make Advent a time of preparation, and self-examination—a time when we look forward. When we make use of the Sundays in Advent in this way we shall find that Christmas has a richer meaning for us. We shall sing with greater understanding Charles Wesley's hymn, telling us of "God and sinners reconciled."

For Christmas is meaningless if it does not speak of reconciliation—of God's Son coming to us for that very purpose. So Advent is an expectant time—a happy time, as we prepare to celebrate the joyous feast of Our Saviour's Nativity.

John Grimdale

GOOD WISHES FROM ARCHBISHOP AND ABBOT



The Archbishop writes—

I AM most interested to see a copy of "Caversham Bridge," and to know that it is published jointly by the Church of England, the Roman Catholic Church and the Free Churches.

This seems to be a suitable expression, at the local level, of the deepening fellowship

of Christian people of different traditions, which is characteristic of the present time, as well as being an excellent means of making Christian opinion known in the locality. I send to those responsible for its publication, as well as its readers, my warm good wishes.



The Abbot's message

WARMEST congratulations on the vision and enterprise which have launched (is that the right word for a bridge?) *Caversham Bridge*. I write from Rome, where I have been taking part in the historic voting on the Vatican Council's document on Christian Unity. The movement towards Christian Unity is, in my view, one necessary element in

the great movement towards the unity of all mankind in Christ. To promote such unity is a task incumbent on all Christian believers; and it means, among other things, making contact, charitable contact. Contact with each other in the light of our common acceptance of our Divine Redeemer. And contact with all men of goodwill, and with those who may seem still to lack goodwill. *Caversham Bridge* will make contact in both these senses, and I hope it will win more than all the support its promoters anticipated, and that it will be fruitful for good not only in Caversham but in South Reading (dear to me from childhood onwards) and far beyond the borough boundaries.

A councillor's column

COUN. BRISTOW has shown a great interest in THE CAVERSHAM BRIDGE, and we are glad to publish this important article from him about education in Caversham. We invite other councillors for the Caversham and Thames wards to express their views from time to time in our columns.

Coun. Bristow says:

THERE are many aspects of local affairs that one could write for *The Caversham Bridge*, but in the space available on this occasion I will deal with the schools and youth service as it affects Caversham.

May I first explain the difficulties facing the Education Authority at present, due to the lack of planning to provide primary schools in both East and West Caversham in the past? The matter has come to a head because of the anticipated overcrowding that may soon have to be faced.

Change not approved

A recommendation from the North Reading Primary School Managers to change St. John's School from an Infants School to a Junior Mixed and Infants School, which would have allowed the children to have remained at the school until they have taken the 11+, was passed to the Minister of Education.

It is learned that the Minister has not favoured the change and has advanced several valid reasons for not doing so.

He has looked at the overall position of school places in the area, which includes E. P. Collier Primary School, and with classes at this school averaging only 22, consideration might have to be given to some kind of zoning, when the question of overcrowding arises.

Restriction of entry

A decision has not yet been taken. In the meantime restriction of entry for pupils from outside the borough will have to be en-

forced at the schools affected.

The Grove Secondary School has continued for far too long with difficult accommodation problems.

The Governors have recently recommended that two demountable classrooms be provided to accommodate the Domestic Science and General Science Dept.

I earnestly hope that this much needed relief will be forthcoming at a very early date.

The Youth Service has had very little money spent on it in Reading and as one would expect buildings for the

service are urgently needed. Plans have been prepared to provide a Youth Centre at Emmer Green. I look forward however to the provision of similar facilities in Caversham where the need is great also.

Favourites die hard!

DEAR Sir.—Your contributor A.C. takes, I fear, a poor view of our congregational singing. Of course there is room for improvement, but I venture to think that a tour of the seven or so churches in Caversham would reveal that things may not be so gloomy as he (or she) suggests.

There are some people who just cannot sing, are tone deaf or on whom no music of any sort makes any impression.

One hopes that they are in a minority; in any case there is room within the church for all kinds, not only the musical and young.

Perhaps some of the hymns in our books are pretty hopeless. Instead of tearing up the books I suggest that possibly the removal of some of the pages might suffice—but please do not suggest this to our choir-boys!

Having permitted this operation we shall find that many of the hymns left are still worth singing, at any rate sometimes.

For so many, particularly of the older generation, there is something very nostalgic about singing hymns and the old favourites die hard.

To our more progressive young people this may be deplorable but surely it is right that we should cater for all types and ages; and of course this includes the progressive and younger generation.

So let us have our new hymns and new tunes and

let us explore all possibilities.

But if we are looking for new material (as we should) need we go back to the American Civil War for our tunes?

Is "Z Cars" as a hymn tune, really less dreary and less tedious than some of the Victorian efforts?

Beaumont, Appleford and Co. may have produced a few singable tunes but much of their output is far from satisfying and is likely to be short-lived. All credit to them for making an effort in the right direction even if with only limited success.

Some composers like Williamson have done better but whether they quite meet the need remains to be seen.

By all means let us continue the search for new and better hymns and tunes—the fact that we are doing so is a healthy sign.

It may be that the Church is seeking a composer with the skill and craftsmanship of a Johnny Dankworth combined with the good intentions of a Beaumont!

BUT, there still remain those to whom some of the old hymns are very dear.

Many of these folk have been the backbone of the churches for many years and they too are entitled to consideration when the hymn list is being made up.

Yours faithfully, HYMN ADDICT.

PLEASE MR. THOMAS WILL YOU TRY TO DO THIS?

NEWS ROUND-UP

Improvements to St. Peter's porch

THE Chancellor of the Diocese has granted a faculty for alterations to the entrance of the Parish Church of St. Peter's. The inner porch with the unsightly raised doors will be removed together with a few pews immediately inside the entrance; new wooden doors will replace the present iron grille. The cost of the work will be covered by the legacy of the late Mr. Reginald Baylis.

CHILDREN'S SERVICE. The children's service on Christmas Eve this year will be of an entirely different character from that of previous occasions. We shall hope to have many gifts of toys which will be taken to the children at Chilren Nursery and Battle Hospital. Girls of Queen Anne's School are making a new crib which will be blessed at the service. Time 4.30 p.m. Let's make this a joyous start to our keeping of Christmas.

MRS. BESLEY who has recently returned from a six months' visit to Canada will be telling of her experiences and the work of the Girl Guides in Canada in Balmore Hall on Tuesday, December 8, at 8 p.m.

THE MOTHERS' UNION hope that many who came as guests to the open evening on November 10 will be present on Tuesday, December 8 at 2.30 p.m. in Church House, when Mrs. Ridley talks on "Family Attitudes Past and Present."

FEAST OF THE EPIPHANY. After the Parish Communion on the evening of this great Festival (Wednesday, January 6) we shall have our district Christmas supper and party. Tickets price 4s. will be avail-

able by December 13.

THE VICAR OF DUNSDEN, the Rev. H. Cutler visits us to preach at Evensong on December 13. On Sunday, December 27, the Sacrament of Baptism will be administered at Matins.

HOLY DAYS. Monday, December 21, St. Thomas Holy Communion 7 p.m. Saturday, December 26, St. Stephen Holy Communion 8.30 a.m. Monday, December 28, Holy Innocents Holy Communion 7 p.m. Friday, January 1, The Circumcision of our Lord. Holy Communion 7 a.m.

RETURNS TO ST. BARNABAS

THE REV. ROSS STONE, who is now vicar of Spencer's Wood, but who from 1945 until 1953 was priest-in-charge of St. Barnabas, will be preaching at Evensong on Sunday, December 13.

PHILIP MORGAN has started his degree course at the College of Technology in Salford. We look forward to seeing him around with all the other aspiring graduates at Christmas.

THE MOTHERS' UNION meet on December 9, when the Rector will be admitting new members in Church. Time 2.30 p.m. as usual.

BAPTISTS' SCOPE

Caversham North Baptist Church will, on December 20, be welcoming the President of Berkshire Baptist Association, the Rev. W. Vellam Pitts, of Windsor, who will conduct morning worship. The President's visit will coincide with the opening at Caversham North of a small panel exhibit entitled "Growing Points" which is an attempt to bring together in a visual way the scope of the Baptist churches in Berkshire.

Since the exhibit was inaugurated by the Association at its annual assembly in June it has been displayed at a number of churches in the area.

It is proposed to have the Caversham North Church open on December 20 and at various times during the following week so that friends may have an opportunity of seeing the exhibit which will be going to Caversham Free Church in the New Year.

PRIZEGIVING

The annual prizegiving of the Primary and Junior Departments of Caversham Baptist Sunday School was held on Sunday, November 1 when Mr. D. Goddard presided, and the Rev. E. Morley-Jones of King's Road Baptist Church, gave the address, the prizes being presented by Mrs. A. Caldwell, the Sunday School Superintendent's wife.

KISS OF LIFE AT ST. JOHN'S

THE KISS OF LIFE. Mr. Crisp of the St. John Ambulance Brigade will demonstrate the kiss of life to the Wednesday Group on December 2, at 8 p.m. in St. John's Hall. Anyone else who would like to see this is very welcome.

A HUNDRED POUNDS was raised for the new church on Caversham Park Estate at the Autumn Fair. Congratulations to the ladies for organising a very happy and profitable afternoon.

THE JUNIOR CHURCH. There are no Bishops yet in the Junior Church, but there is a mixed choir of boys and girls, and different groups are taking it in turns to take the services.

CHRISTMAS GIFT SERVICE. On December 24, at 11 a.m., members of the Junior Church are bringing gifts of toys to church for those children who otherwise might not have any.

GIFTS FOR OLD PEOPLE. This year, as is our custom, we will be taking gifts of food to some of the elderly living in this district, especially those we know, who live on their own; so they can have a little extra to celebrate Christmas.

There will be a table at the back of church to receive your gifts from Sunday, December 13 to Sunday, December 20. Experience shows that some of the most appreciated gifts are tea and sugar, and of course various tinned foods.

DIARY

Tuesday, December 8, M.U. Young Wives and the Darby and Joan Club: 3 p.m., St. John's Hall. A preparation for Christmas.

Wednesday December 16, The Wednesday Group, Toddlers' Party: 4 p.m. Caversham Hall.

Sunday December 20, Children's Gift Service, 11 a.m. Monday, December 21, St. Thomas Holy Communion, 8 p.m. Saturday, December 26, St. Stephen, Holy Communion, 8 a.m.

A loss for St. Anne's

The congregation of St. Anne's was shocked to learn of the sudden death of Herbert Peter Kirk, better known as Bert, on Thursday, October 29.

Since coming to live in Caversham the Kirk family has been an example to the congregation and Bert was held in high esteem by all who knew him.

Of pleasant disposition, he was always ready to give a hand in parish work and his efforts to keep the grounds of the Chapel on the Heights in order were much appreciated by the congregation.

With three children himself, Bert recognised the value of discipline and training for youngsters and under his guidance and due to his example "the Parents Association" did much for the Scouts, Guides, Cubs and Brownies of the district but especially for the groups in the parish.

He is going to be missed very much indeed. To his wife and family as well as his relations, the members of St. Anne's congregation extend their deepest sympathy.

Methodist honoured

OUR congratulations to Miss Joyce Kinchington on her election as treasurer of the National Federation of Business and Professional Women's Clubs. She is the first member of the Southern Division to achieve national office.

We rejoice that Mr. and Mrs. Wright have settled down so happily and feel "at home" in Caversham. Already they have fallen under the spell of our surrounding countryside as we found when they were seen admiring the leafy lanes of Stoke Row en-route from the Mansie to the pillar box!

The Wesley Guild at Highmoor Road which meets on Tuesday at 8 p.m. announces the following for its December programme:

December 1: 20th Century Challenge (2) "The Agnostic"; speaker, Rev. E. B. Wright.

December 8: "Cry the Beloved Country"; play reading by the Young People's Fellowship.

Mr. R. H. Webber

Even if we knew exactly what we wanted, a few words with Mr. Webber often resulted in our getting something that little bit more suitable for the job in hand. If—as was often the case—we didn't know what we wanted, a few words with him usually resulted in our leaving the shop with just what was needed. (We say "usually" because even Webbers couldn't stock everything).

A skilled linguist and a much-travelled man in his younger days, Reg Webber settled in Caversham some 16 years ago and if we know little about him it is because he devoted his leisure hours to his wife and family. We know how pleased he was at the successful completion of his son's college training.

There has been an iron-monger in that spot for about 80 years but there can have been few as willing to devote so much time to solving all the problems brought to them.

NEW YOUTH VENTURE AT ST. ANDREW'S

DECEMBER sees the start of a new group among the St. Andrew's Church Youth activities. Starting on December 6, "the Sunday Joint" will meet each Sunday evening at 7.30 p.m. in the hall. Provisional plans have already been made by a young nucleus in the teens-to-twenties age group, and they extend a warm welcome to all young people who have been Confirmed, to attend the opening night, which will be rather special, so don't miss it!

The other highlight in December is the annual Working Party Sale in the hall on Friday, December 4 at 3 p.m., to raise funds for their activities during the coming year. Week-by-week throughout the year, these ladies meet to sew and knit for the Church at home and overseas—your support on December 4 will give you a share in that work.

The Young Wives' meeting this month will be on Monday, December 7, at 7.45 p.m. in the hall. The title of the programme is "A Drama

Evening" — it sounds exciting!

The Mothers' Union have two meetings in December: one on December 2 at 2.30 p.m. is a talk (with questions) on drug-taking, and the other, on December 15 at 8 p.m., a party to entertain a number of girls and boys from Borocourt.

Details of the Men of St. Andrew and Fellowship programmes for December are not available as we go to press, but they will be published on the church notice board as soon as possible.

Looking ahead to January, you will want to keep Saturday evening, January 9 free for the St. Andrew's Epiphany Party in the hall, price 2/- per person. All our other organisations are refraining from having parties at this season, so that this may be a really successful affair, so don't miss it!

Two from St. Peter's

TWO priests who in the past had close connections with Caversham Parish Church have recently moved.

The Rev. Colin Hill has left the parish of Brightside, Sheffield to be rector of Easthamstead. This is a parish which is likely to increase greatly in population in the next few years.

Mr. Hill's mother lived in Blenheim Road until her death earlier this year.

The Rev. Robin Vincent, a former head choir boy at St. Peter's, has just been instituted to the living of Hewish, near Weston-Super-Mare.

Mr. Vincent's home was in Hemdean Road; he trained for the ministry at Wells Theological College and has been serving as assistant priest at St. John's, Frome.

He preached at St. Peter's in April, 1962.

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THEY'VE BEEN FORGOTTEN ALL THESE YEARS

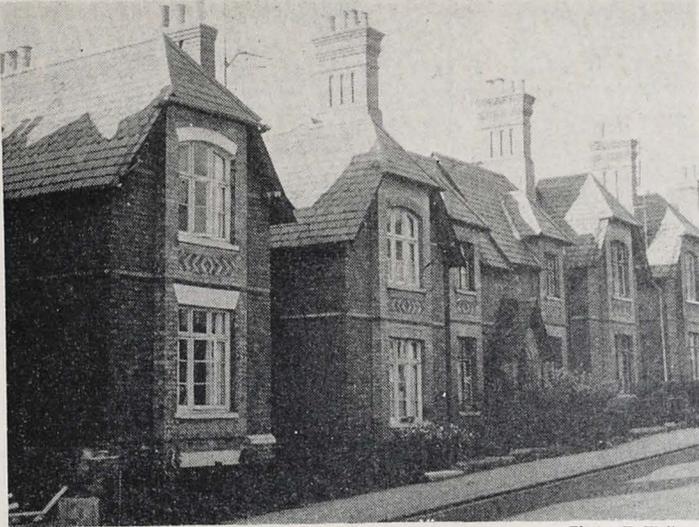
IN the heart of Caversham, convenient for the shops of Prospect Street, there is a block of almshouses for elderly ladies. They were erected 90 years ago, and have been administered by a charity called Admiral Coffin's Trust. The building is not a very prominent feature, and many who have passed up and down Westfield Road, in which it is situated, will not have realised that the almshouses were there.

Little has happened to the building since 1878 and even today no electricity is laid on to the eight flats. Lighting is by oil lamp or gas burner, and in some of the flats old black kitchen ranges provide the means of cooking and heating. The stairs inside are steep and winding, but they are unlit.

BAD REPAIR

Outside a passage leads to the communal lavatories, which are in outbuildings down the garden; the brick floor is very uneven and contains steps which are steep enough to try the agility of a young person, but again there is no lighting. Amenities such as hot water, wash basins, and baths are unknown.

The general state of repair is so bad that as the flats have become empty they



The exterior of the almshouses in Westfield Road.

have not been re-let, since they are not fit for occupation, and at the present time four out of the eight flats are empty.

The garden at the rear, which could provide a quiet and pleasant spot in which to sit during the better weather, is so overgrown with weeds and brambles that it is an eyesore to all around.

Yet at this time accommodation is desperately short in the neighbourhood and there are long waiting lists for tenancies in old persons' bungalows and in almshouses in other parts of the town.

For several years past, attempts have been made to get these almshouses brought up to a decent standard so that those who now live in them can enjoy reasonable comfort, and so that the empty flats can again be occupied.

Plans have been drawn up on more than one occasion, but each time the difficulties that exist have overcome the goodwill of those who have tried to get improvements made.

ANOTHER EFFORT

It is understood that the trustees of the Reading Consolidated Municipal Charities, who have so successfully improved the Castle Street almshouses, are now interested in the modernisation of these almshouses, and a meeting is being held with representatives of the Charity Commission and the National Association of Almshouses, with a view to obtaining the necessary finance for their modernisation.

Those who care for the older folk will pray that this further attempt will meet with success.

The work to be done is considerable, and it will cost several thousand pounds to put the buildings in good order.

When, at last, the building work is done the almshouses must not be forgotten again. There are many jobs that can be done to help the tenants—volunteers to keep the garden in order; someone to call regularly and see

to the odd jobs that arise in any home—we must ensure that the ladies who live in these almshouses feel that they are cared for, that they are truly "in the heart of Caversham."

Photo: F. Walker.

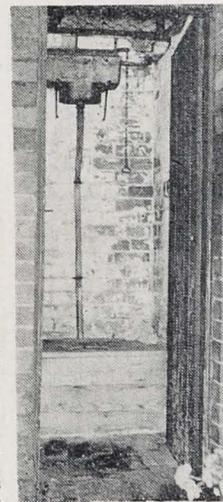


Photo: F. Walker.

Would you like your lavatory to be like this?

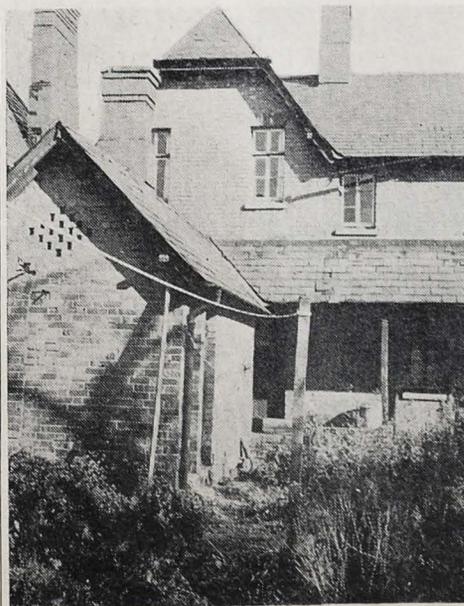


Photo: F. Walker.

Part of the garden. Notice the state of the guttering.

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**CHURCH OF ENGLAND
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4.30 p.m. Children's Gift service with Blessing of Crib.
11.45 p.m. Midnight Eucharist.
CHRISTMAS DAY
7.00 a.m. Holy Communion.
8.00 a.m. Holy Communion.
9.15 a.m. THE PARISH COMMUNION.
11.00 a.m. Matins.
12.15 p.m. Holy Communion.

**ST JOHN
Christmas Eve**

11.45 p.m. Midnight Eucharist and Blessing of Crib.
Christmas Day
8.00 a.m. Holy Communion.
9.15 a.m. FAMILY EUCHARIST.

11.0 a.m. Children's Service.
**ST. ANDREW
Christmas Eve**
3.00 p.m. Children's Gift Service and Blessing of Crib.
6.00 p.m. Solemn Evensong.
11.45 p.m. Midnight Eucharist.

Christmas Day

8.00 a.m. Holy Communion.
9.15 a.m. FAMILY EUCHARIST.
11.45 a.m. Holy Communion.
**ST. BARNABAS
Christmas Eve**
11.45 p.m. Midnight Eucharist with Blessing of Crib.
Christmas Day
8.00 a.m. Holy Communion.
9.15 a.m. FAMILY EUCHARIST.

The Clergy would be pleased to know as soon as possible of any sick or elderly people who wish to receive the Sacrament at Christmas in their homes.

**ROMAN CATHOLIC
OUR LADY OF CAVERSHAM,
RICHMOND ROAD
Christmas Day**
8.30 a.m. Mass.
9.30 a.m. Mass.



**ST. ANNE'S
Christmas Eve**

11.30 p.m. Carols.
12 Midnight. Missa Cantata.
Christmas Day
8.00 a.m. Mass.
9.30 a.m. Mass.
11.00 a.m. Mass and Benediction of the Blessed Sacrament.

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**CAVERSHAM METHODIST
Christmas Day**
11.00 a.m. Morning Service.
**CAVERSHAM BAPTIST
Christmas Day**
10.30 a.m. Morning Service.

TALKING POINT

AND no doubt you are already caught up in all the traditional preparations for the Festival — the shopping, the search for suitable presents, the cooking, the writing of those long-promised letters, the addressing of those greeting cards, and the rest.

So many people at this time of the year become so absorbed in the "celebrations" that they forget what it is they are supposed to be celebrating! The modern high-pressure commercialisation of Christmas doesn't help to remind them either.

It isn't a resurgent pagan mid-winter festival that Christians celebrate, but the birth of Jesus, the Hope, the Light and the Saviour of the World.

It isn't a set of myths or legends that we are concerned to remember and pass on to others, but the most amazing fact of all history—that Jesus is the Ground of all Being expressing Himself in human flesh.

God chose the hall-mark of man's humanity as the supreme medium in which to reveal what He is really like.

Christmas is coming

The Christian image of God is neither "up there" nor "out there," but Jesus "Who was born of the Virgin Mary."

After all, how else could God reveal Himself so that we all can understand what He is like? How else — except by taking our nature and becoming one of us?

Now everyone can understand, be he rich man, poor man, beggar-man, thief; learned or ignorant, black or yellow or white. He can look at Jesus and see the Father.

Viewless electric energy has been thrilling through the universe from the time of Creation. No man has ever seen it; no scientist has ever explained what it is. It is elusive, uncomprehended.

But it has been caught within delicate filaments and brought to a constant focus to enlighten the darkness of the earth.

So God, in all His gracious energies, has been active throughout the ages, but unseen, uncomprehended. Now He has focused Himself in Jesus, fixed, revealed to all.

The controlling Power of the whole universe is no longer abstract, no longer unknown. The Light which in some measure lightens every man

has shone in its full glory.

As St. John writes in his Prologue: "No one has ever seen God; but God's only Son, He who is nearest to the Father's heart, He has made Him known."

We know now that behind the phenomena of the visible world there is neither mere Force nor unkindly Fate nor malicious Foe, but an actively loving Father.

We know now that the Unseen Being at the back of things revealed His essential character in Jesus, who was born in Bethlehem.

This is the stupendous fact that we celebrate at this time of the year.

"God the invisible appears: God the best, the great I AM Sojourns in this vale of tears, And Jesus is His name."

Thus Christmas is a season of wondering adoration and humble thanksgiving. Its proper celebration hallows and perfects all our joys, and assures us of God's loving and abiding Presence.

And so we look forward to seeing you in Church at the Christmas services, and pray that the Festival may be for you and yours a time of richest blessing and holy joy.

EWART WRIGHT.

POPULATION IS RISING

The population of the clergy homes has been rising. We congratulate Mrs. Stevinson on presenting her husband with a second son, David, on October 23.

A few days later, on the morning of All Saints' Day, Joanna Clift arrived.

Will she be a future champion of church newspapers like her mother?

One of us!

The Rector was talking to the headmistress of a Caversham primary school.

A small boy, walking along the corridor, spotted him, and, turning to his headmistress, remarked, "He goes to our church."

CONFESSIONS BEFORE CHRISTMAS

St. Peter's: The Rector, December 21, 3 p.m. and 7.45 p.m.; December 23, 7 p.m.; December 24, 2.30 p.m.	ember 23, 6.30 p.m. December 24, 5 p.m.
St. John's: The Rector, December 23, 6.30 p.m.	St. Andrew's: The Rector, December 23, 5.30 p.m.; December 24, 2 p.m.
St. Barnabas: The Rector, December 21, 5.15 p.m.	St. Andrew's: The Rector, December 21, 5.15 p.m.
St. Andrew's: The Rector, December 23, 5.30 p.m.; December 24, 2 p.m.	St. Barnabas: The Rector, December 21, 5.15 p.m.
St. Peter's: The Rector, December 21, 3 p.m. and 7.45 p.m.; December 23, 7 p.m.; December 24, 2.30 p.m.	St. John's: The Rector, December 23, 6.30 p.m.
St. Andrew's: The Rector, December 23, 5.30 p.m.; December 24, 2 p.m.	St. Barnabas: The Rector, December 21, 5.15 p.m.
St. Peter's: The Rector, December 21, 3 p.m. and 7.45 p.m.; December 23, 7 p.m.; December 24, 2.30 p.m.	St. John's: The Rector, December 23, 6.30 p.m.
St. Andrew's: The Rector, December 23, 5.30 p.m.; December 24, 2 p.m.	St. Barnabas: The Rector, December 21, 5.15 p.m.

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Photo: F. Walker.

MRS. ELIZABETH CHENNELL, of 24, Conisboro Avenue, started delivering parish magazines in 1948 and now delivers "The Bridge." About two-thirds of the residents on her round have so far "signed on" as regular subscribers, and she has been gratified at the response from those with no church allegiance. Mrs. Chennell is one of those people who is always ready to help when a job has to be done.



Photo: F. Walker.

GRAHAM SPITE, of 58, Woodcote Way, delivers "The Bridge" in Richmond Road. He is training to be an executive in a printing firm, and can often be seen driving a 1936 Austin 7 (called "Horace," because he doesn't think it right to swear at women). Churchwise he divides his loyalty between St. Peter's on Sundays, and the St. Andrew's Teens-to-Twenties Club on Fridays. With people like him about, we'll have Church Unity yet.

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BAPTISED

October 11: Paul Anthony Carruthers; Richard William Cuthbertson; Catharine Jane Harris; Richard John Pyke.
November 8: David Robert Coles; Robert John Ford; Alastair John Holloway.

St. John's
October 11: Denise Yvonne Mitchell.

St. Andrew's
October 25: Tamsyn Grace Mason.

St. Barnabas
October 11: Garry Roger Bennett; Paul Richard Francis; Carol Ann Harrison; Jeanette Lois Isley; Lee Jonathan Turner.

Caversham Methodist Church
September 6: Mary Jill Carter.
October 18: Simon Mark Swaborough.

November 1: Beverley Ann Robbins; Deborah Ann Robbins; Donna Therese Wright.
Caversham Heights
Methodist Church
October 18: Paul David East.

St. Anne's
October: Teresa Jo Mell; Guiseppa Giovanni Mastroberardino; Catherine Louise Casey; Margaret Mary Cain; Clare Brown Williams; Patrick William Hogan; Peter James Rumsey; Andrew William Sarfas.
CONFIRMED (at Theale)
St. John's
October 8: Mary Christine Clinch.

MARRIED

St. Andrew's
October 25: John Cawston Sanders and Ann Grace Frith.

Caversham Heights
Methodist Church
October 3: Anthony Stuart Pitkethly and Margaret Rose Dennis.

St. Anne's
October: Michael John Newport and Geraldine Anne Margetts; John Harman and Winifred Mary Gilvarry; Anthony John Dance and Ruth Margaret Hunt; Terence William John Quartermain and Audrey Josephine Barnes; John Andrew Burke and Agnes Marie Foley.

BURIED

St. John's
October 7: George Brown.
October 9: Ellen Frances Lane.
October 16: Emma Alder.
October 17: Archibald Stanley White.

October 22: John King.
October 23: Walter King.
November 2: John Marshall Burt.

St. Andrew's
October 14: Mary Ethel Humfrey.

Caversham Heights
Methodist Church
October 20: Kathleen Olive Jordan.

St. Anne's
October: Charles James Griffin; Florence Bessie Palmer; Charles Green; Herbert Peter Kirk.

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SUNDAY SERVICES

CHURCH OF ENGLAND

St. Peter's
8.00 a.m. Holy Communion
9.15 a.m. PARISH COMMUNION
11.00 a.m. Matins
12.15 p.m. Holy Communion (1st and 3rd Sundays)
6.50 p.m. Evensong
11.00 a.m. Sunday School.
Infants — Hemdean House School
Juniors — Beimore Hall

St. John's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
6.50 p.m. Evensong
11.00 a.m. Sunday School
Infants — Church Hall
Juniors — The Church

St. Andrew's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
11.45 a.m. Holy Communion
6.30 p.m. Evensong
11.15 a.m. Sunday School
Church Hall

St. Barnabas
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
6.50 p.m. Evensong
9.15 a.m. Sunday School
Church Hall

The principal Communion service at 9.15 a.m. is intended to be a family service at which children are most welcome. A breakfast is held weekly after the service for the congregation in each district.

METHODIST CHURCHES

December preaching appointments

CAVERSHAM
Dec. 6—Rev. D. Hindles
Rev. E. B. Wright (1)
Dec. 13—Rev. E. B. Wright (2)
Mr. T. Joy (6.30)
Dec. 20—Mr. K. G. Potter
Rev. E. B. Wright (4)
Dec. 27—Mr. D. Brett
Rev. A. E. Emerson

CAVERSHAM HEIGHTS
11.00 Rev. A. Olds
6.30 Mr. C. H. Wells
11.00 Rev. S. J. Dain (3)
— Rev. E. B. Wright (4) (5.00)
11.00 Rev. E. B. Wright (1)
6.30 Mr. J. Clark
11.00 Rev. A. Olds
6.30 Rev. G. W. Webber

Notes: (1) Holy Communion; (2) Toy Service; (3) Parade Service; (4) Carol Service.
On New Year's Eve there will be a social at Caversham Heights combined with members of Caversham Methodist Church and it will end with the Watchnight Service.

BAPTIST CHURCHES

December preaching appointments

CAVERSHAM NORTH
Dec. 6—Mr. H. Winston.
Dec. 13—Mr. J. Allan.
Dec. 20—Rev. W. Vellam-Pitts.
Dec. 27—A Family Service.

CAVERSHAM FREE CHURCH
Dec. 6—Rev. E. S. J. Newell.
Dec. 13—Student.
Dec. 20—Rev. J. H. Brooks.
Dec. 27—Rev. H. E. Spelman.

On December 20, at 2.45 p.m. a Children's Toy Service will be held when Mr. B. Miller will preside and the Rev. Guy Armstrong will give the address.

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YOUTH page

Our Youth

Correspondent asks— IS LONG HAIR RESPECTABLE?

RELATIONS between parents and their children are supposed to be worse today than they have ever been. One of the many problems that is a cause of friction is long hair (on boys). People tend to say that long hair isn't respectable, i.e., the lad that sports it does not conform to the standards of the generation immediately preceding his own, that of his parents; but one has only to look back through history to realise that standards and fashions change, often not to something original, but always for the better, but nevertheless, they change.

Our parents' generation passed through a World War, and it inherited from the Army and other forms of National Service, short hair. But we, the youth, naturally rebel against the standards of our parents, thus we wear our hair long, or at least, longer.

As one who does keep up with fashion to a limited extent, I come across quite an amount of criticism on the length of my hair.

There is no doubt the criticism of some congregations is a reason why many "long-haired" don't bother to go to church.

Leave our hair alone! We like it this way! Have you never rebelled?

Pre-Christmas in the schools

St. Anne's
December 11: "The Elves and the Shoemaker" by the Westminster Children's Theatre.
December 17: Carol Concert and Tableaux.
Caversham Primary
December 9 and 10: Carol Concert and Nativity Play ("Infants").
December 17: Visit by Father Christmas.
Caversham Park Primary
December 9, at 7 p.m.: The Nativity Play, "No Room in the Inn".
December 18, at 9.30 a.m.: Carol Service.
Caversham Secondary
December 15: Carol Concert.
December 17: School Dance.
Emmer Green Primary
Carols and Nativity Tableaux with School Orchestra.
The Grove Secondary
A Carol Evening with the

School Band, Choir and audience taking part.
Hemden House School
November 28: Christmas Fair in St. Anne's Hall, 2.45 p.m.
December 5: Junior prize-giving in Balmore Hall.
December 12: Senior prize-giving in St. Andrew's Hall.
December 16, at 2.30 p.m.: A Carol Service will be held in St. Peter's Church, visitors welcome.
St. John's, Caversham
During the last week of term a Puppet Show, followed by a party round the Christmas Tree and Carol Service.
St. Peter's Hill
December 14: Carols and Nine Lessons Service for pupils and parents, to be held in St. Peter's Church, 2.30 p.m.
Christmas Nativity Plays by the "Infants", to which parents are invited, take place near the end of term.

Queen's Badge

Barbara Lock, 276, Gosbrook Road, of the 3rd Caversham (St. John's) Guides, was presented with the Queen's Guide Badge by Mrs. E. Hatch, County Commissioner, on October 21 in St. John's Hall.

Mrs. Besley, District Commissioner, St. John's Brownies, parents, friends and Guides joined in congratulating Barbara on gaining this badge which involves service, Guide skills and real perseverance. Barbara has been a Brownie and a Guide in the company for the last five years. She has now left school and hopes to join Sea Rangers.

Amalgamate!

AFTER the youth service which followed the Youth Stewardship Campaign, news from the youth of the parish is scarce.

This week, the last in October, added another reminder to the many others on how dis-united the denominations in Caversham still are. The reminder came in the form of two Hallowe'en dances, organised by two different youth clubs—Methodist and Anglican—on the same night and open to the same people... the youth of Caversham. Consequently, neither was 100 per cent. successful.

To make matters worse, yet another Anglican Youth Club was open that night. Surely now is the time to study how the Church in Caversham brings God to the youth. Competition should be ruled out.

The answer, of course, is to amalgamate the youth clubs, perhaps one to be open each night of the week... including Sundays!

P.S. Congratulations, from the youth, to the Rev. and Mrs. David Clift on the arrival of a daughter, Joanna.

RETIRE? You mean give up Scouting? Good heavens, I haven't even thought about it yet," said "Skipper" Knight to me at his home in King's Road. It isn't easy to find Mr. Knight at home; when he isn't with his Scout group he is usually to be found at a group council meeting, visiting another troop, or with a colleague working out some scheme for the benefit of the Emmer Green group. And even when he is at home the telephone is constantly ringing.

Anybody who thinks that Scouting is a one-night-a-week job should read his diary. It is difficult to believe that he is, as he claims, "about 60," until one remembers that he started Scouting in 1916, at the age of 12, as a founder member of St. John's Troop. And it was not until 25 years later that he left to become an Assistant District Commissioner.

One suspects that he is far happier working with a Troop than attending meetings at headquarters, and it was obviously a delight to him to be asked to organise a Troop in the Emmer Green area in 1951. It is difficult to get Fred Knight to talk about his own individual efforts—he would rather talk about the movement, or the other people who had a hand in making the Emmer Green group the flourishing group it is today.

He has an excellent film record of the group from its very beginning when, with the help of the group committee and the Territorial Army, a hut was erected. Though the skipper is anxious to give all the credit to others, it is obvious that he put a great deal into the project himself, and it was a proud moment for him when the new headquarters were opened in Kiln Road in May, 1962.



One of his hobbies is cinematography; his films

NO MERE TENDERFOOT

are in great demand. One of the things he finds hardest about Scouting is having to refuse some of the boys who apply to go to a particular jamboree. As he says, there are so many who want to go and the numbers have to be limited. But by his films they are all kept in touch.

Swimming, photography, painting, ski-ing, moun-

by Roving Reporter

taineering, rope-spinning, are only some of the things he tackles. Then, there are all the usual accomplishments which a Boy Scout takes for granted—cooking, first aid, mending and map reading. There are trophies to be entered for, competitions to be organised, badges to be won, and individual problems to be tackled.

It is hard to believe that he finds time for a job as a workshop supervisor with the Post Office, a job which he takes seriously, considering, as he does, that a Scout must live up to his code at all times. He counts that code of prime importance. He believes that the movement gives a boy certain standards which help him throughout his entire life, even after he has given up Scouting.

Above all, Fred Knight has a very personal approach to Scouting—the individual boy is the all-important thing to him, and he takes much trouble with those boys who lack the parental interest. It is not sufficient for him to see that a boy's badges are clumsily sewn on—he wants to know why, and what difficulties there may be at home.

There are, of course, a rope,

number of boys who drop out when they leave school, but he likes to keep in touch with them, and values, more than any trophy, the tributes paid to him by the boys, sometimes many years after they have left the group.

It is hardly necessary to add that his annual holidays are well taken up with Scouting activities. This year, he and his fellow Scouters took a party of Seniors and Rovers mountaineering to Switzerland and Italy, and a party of Scouts to camp at Flushing, near Falmouth, besides holding a Cub camp at the H.Q. in Kiln Road.

He considers overseas travel of great importance to any boy, and is at pains to stress the contacts with boys from other countries, particularly from Germany where the movement has had such a strong post-war revival.

Fortunately he has several weeks' annual leave, because the year would not be complete without a national conference to keep in touch with other leaders. And, of course, every four years there is the international jamboree.

Fred Knight is not anxious to reminisce about past adventures—he is more concerned with present and future programmes. It is only from his colleagues that one is able to discover his true value to the Scout Movement. His only immediate plan not directly connected with the movement is to paint a mural of Switzerland on his sitting room wall at home. Even then it is hard to imagine it without a Boy Scout somewhere in the background, hanging on to the end of a



Barbara Lock, with her parents, grand-mother and younger sister, after receiving her Queen's Guide Badge.

Photo: N. Vinnall.

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GUIDE AND SCOUT IDEALS DISCUSSED

RUSSELL VINCE and Gillian Besley, of St. Peter's Scout Group and St. Peter's Guides, and Mrs. Besley, Caversham Guide Commissioner, were members of a party of Scouters and Guiders from all over Berkshire who attended a weekend conference at Charney Manor, Wantage, on October 17-18.

This was the first joint training in Berkshire for the two branches of the movement. A deeper understand-

ing of the Scout Promise and Law, and how to put it over to today's boy and girl, was gained through talks and discussions.

Among the speakers was Miss Joan Elliott, holder of the Lambeth Diploma and former headmistress of Queen Anne's School. She spoke on the moral difficulties which young people face today.

All came away from the training feeling they had benefited greatly from working together.

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Warden wept when he saw the home he had to run

LEAVING aside the question why these buildings were retained, what are they like now? To what extent have they been transformed in structure and management? What kind of life do they offer old people?

Altogether there are over 300 of these institutions in England and Wales. Rather more than a third are owned and managed by the local authorities and are occupied entirely by "welfare" residents. The others are used jointly by the local authorities and regional hospital boards.

None of the institutions we visited had been built after 1906 and nearly three-fifths were over 100 years old; five dating from the 17th and 18th centuries and 18 from the period 1830-1860. Strictly speaking, two began life not as workhouses but as orphanages and one as a hospital, before being taken over in the 1930's as public assistance institutions.

Isolated

Some were still isolated from nearby towns and villages but most had been surrounded at some date in their history by houses and streets advancing from the city and town centres.

The main dining halls in some institutions accommodated 100, 200 or even 300 persons for each meal. Most residents spent all, or nearly all, the 24 hours of each day in one or other of three over-

crowded rooms, depending on whether they needed to sit down, eat or sleep.

Altogether, the list of shortcomings in the basic amenities of these institutions was extremely lengthy. Not only were furnishings, w.c.s, baths, handbasins and so on insufficient but they were often difficult to reach, badly distributed and of poor quality. W.C.s were frequently 30 or 40 yards distant, along corridors or up steep stairs. Many of their doors could not be locked and some did not have doors.

Handbasins were strung in series in cold washrooms, allowing no privacy. Windows were high in walls, were partly frosted and often had no curtains. Bed-side mats were often frayed pieces of thin carpet or small rubber squares. There was a common shortage of mirrors, cushions, hot-water bottles, occasional tables, ashtrays, waste-paper baskets, table cloths, or even cruet sets and glasses of water on the dining tables—in fact of most of the articles to be found in a civilised household.

Many of those in charge were conscious of the defects. As one matron said of a large dormitory, "I suppose the most we can say for it is that it's light and clean and airy."

* * *

In January, 1960 former public assistance institutions in England and Wales housed nearly 35,000 residents, 29,600 of whom, or 85 per cent., were of pensionable age. Some of these were extremely active, while others were bedfast, blind,

deaf and dumb, epileptic or mentally sub-normal. A number among them were elderly Jamaicans, Hungarians, Poles or German Jews, others had been prisoners, seamen or wayfarers. The younger people consisted of spastics, epileptics, the blind and so on and, in the "temporary" accommodation of several institutions, unmarried mothers and their babies and homeless families.

Although the great majority of all ages were of low social status a few professional or middle-class persons could be found among them—a former head teacher, civil servant, artist or shopkeeper.

Shortage

In the medium-sized and large institutions the staff usually consisted of a warden, a superintendent and matron, their deputies, a few qualified nurses and 10, 20, 40 or more attendants or assistants, as well as clerks, domestic cleaners, cooks, stokers, laundry workers, gardeners, porters and so on. In most of the smaller institutions there was no nurse or perhaps only one.

To some extent the residents themselves helped to make up staffing shortages. We found that 1,108 of the 9,175 residents, or 12 per cent. were regularly carrying out some duty concerned with the management of the institution.

This role could have been much larger. Many were discouraged from helping, either because it was not felt to be proper, or efficient, or because they were given insufficient incentive. Many of them objected to the size and form of reward. Several talked of "exploited labour."

The problem was that if better "wages" had been paid most of these additional earnings would have been returned to the authorities as part payment for the cost of residence. Instead of contributing £2 of a pension of £2 10s. towards a weekly cost per resident of, say, £6, a person earning this wage would have paid substantially more, without any personal benefit.

* * *

Six of the 39 institutions which we visited were for men only or women only. In all but four of the other 33 there was a fairly strict segregation of the sexes. Men and women were housed in separate blocks or wards and rarely shared the same dining- or day rooms. Those in charge were ambivalent in their attitudes.

"They are not encouraged in each other's day-room, though they are

Former workhouses are still the mainstay of local authority residential services for the handicapped and aged. Professor Peter Townsend has surveyed their function and their future.

allowed to sit outside together in summer."

"They separate naturally. Most stay in the day-rooms attached to the dormitories. We don't mind them visiting. When we have a concert most of the men sit together and most of the women." Many claimed that the residents, and particularly the men, had little desire to mix with the opposite sex. Some felt it was improper to encourage mixing.

But the lay-out and the amenities of the buildings and the division of duties among the staff depended on the principle of segregation. "From an administrative point of view it's much easier to have them separated... If they weren't you would have problems with bathrooms and toilets and staffing.

One of the consequences was the separation of man and wife. There are not many married persons in institutions and the husbands or wives of some these are at home or in hospital. But there were a number of husbands and wives in the 39 we visited who were living in different wards or blocks.

Again, excuses were found for this practice. "When we get married couples we try to put the woman on one floor and the man above. It's remarkable how often the woman says she's been looking forward to this all her life." In one institution there were eight married couples who did not live or sleep together, in a few others five or six and in several two or three. In only six of the 39 institutions was there accommodation for married couples and the largest of these had less of this accommodation than in 1894.

Separated

Among the total of 225 new residents in our sample for interview 22 were married. In 13 instances the husband or wife was at home and in a further two in hospital. In the remaining seven the husband or wife were in different blocks or wards of the same institution. All seven wanted to be together. As one wife put it:

"They said we could be together when we came here and that we'd only be parted at night, but it isn't so. They don't want him in the ladies' room and they say 'No gentlemen allowed in here' when he comes along... We can't be together. We're separated."

* * *

WHAT is the future of the old workhouse? Those in charge of them gave conflicting answers. Some were confident that it had an important role to play for many years at least.

"If anyone tells me you can dispose of a place like this in the next 10 or 20

years, he's mistaken. These people are not fit to go into small hostels."

"There ought to be a retention of places for 200 or more for snotty-nosed drunkards and for those who don't deserve anything better—the residual cases and anti-social cases who spit or their noses drip all the time."

Such men and women tended to say that their greatest problems concerned numbers of staff and "the disgraceful untidiness of the men. You cannot keep them clean and make them observe table-manners." They spoke of the need for more money to be spent on repairs and maintenance, but on the whole they were content with things as they stood.

The majority, however, were more disturbed than this. Their remarks tended to take one of two courses. Some of them were troubled by the distinction between hospitals and residential institutions, particularly as it affected the more infirm or disabled residents in the latter.

Comfortable

"I don't think the chronic sick accommodation should be divorced from the institution. They come in and get comfortable and to move them out when they are sick is terrible." Because there were two sets of institutions for people with varying degrees of mental infirmity, subnormality, physical illness and disability rather than one, the problems of segregation or classification were also worse.

"Our greatest problem is the mixture of mental, sick, confused and infirm. This makes it very hard for the patients. We have tried forms of segregation but it is not possible.

They tended therefore to think of linking residential

institutions more closely with hospitals and bringing the standards of amenities and staffing up to the best that had now been provided in chronic sick hospitals. More generous expenditure in hospitals than in welfare institutions since the war was a common course of bitterness. And, in addition to improvements in administration and staffing, they were inclined to suggest large-scale modernisation including the provision of cubicles.

At least a fifth of the wardens and matrons, however, could see no special virtue in material improvement through closer association with the hospital service. They tended to be overwhelmed by the accumulated problems of overcrowding, insufficient staff, poor amenities, and apathy and dejection among the residents.

"When I came here two years ago and saw what I'd let myself in for, I cried—and that's an admission for a grown man isn't it?" This is not an unfair example of their pessimism.

While they were rather cautious in advancing their views they felt the institutions should be pulled down and replaced by small homes.

"I REALLY THOUGHT IN 1948 THAT WE WOULD SEE THESE TERRIBLE PLACES DWINDLING. WE HAVE SUNK MANY THOUSANDS OF POUNDS IN THIS ESTABLISHMENT BUT I OFTEN WONDER TO WHAT PURPOSE. IT'S LIKE A BOTTOMLESS PIT. WE'VE GOT SOME CUBICLES AND SOME NEW FURNITURE AND WE'VE PLASTERED MOST OF THE OLD BRICK WALLS BUT WHAT DOES IT AMOUNT TO? I WOULD LIKE TO SEE THE PLACE RAZED TO THE GROUND."



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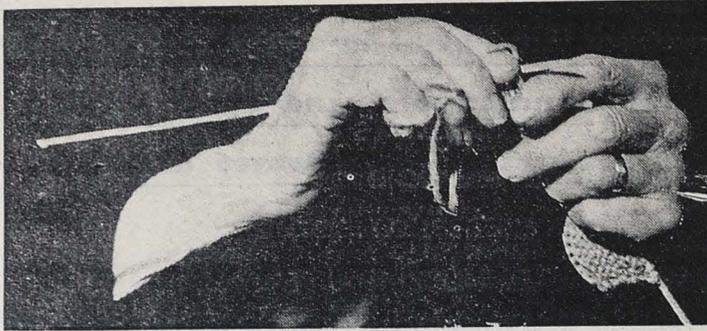
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Giving a hand to the old hands



Blueprint for a society learning to care

Housing

- All housing authorities, in partnership with local voluntary associations, should aim to provide at least 50 dwellings per 1,000 population aged 65 and over in "sheltered" schemes within a period of ten years. An average of nearly 30,000 dwellings a year would be required for England and Wales, some of which would be in converted property — costing about £35m. Specially designed ordinary housing for old people would be additional to this requirement.
- Approximately 40,000—45,000 of these dwellings should be reserved for persons accommodated at present in residential homes. Such persons should be given priority in the allocation of tenancies.
- The groups should be evenly distributed in urban areas according to population density, should generally consist of from six to 20 dwellings and should be sited near to shops and transport facilities.
- Government grants to housing authorities and associations for the purpose of increasing such accommodation should be substantially increased.
- The local authority department primarily responsible for home welfare services should administer the schemes and should allocate at least half the tenancies.
- In the long run such housing should largely replace residential homes as understood and administered today.

Home help

A local family help service should be established:

- To visit all new unmarried and widowed retirement pensioners to supply information about available services and to assess their needs.
- To plan and manage local sheltered housing schemes for the handicapped and aged.
- In co-operation with housing departments, to enforce the repair and modernisation of sub-standard dwellings occupied by the handicapped and aged; and to provide household aids (such as hand-rails, ramps, non-slip mats, tripod walking sticks, wheelchairs, low built-in cupboards and modern cookers which are easy to operate).
- To provide regular home services: domestic help, shopping, laundry, meals, night attendance and occupational therapy.
- To provide facilities for occupational workshops, luncheon clubs and holidays.
- To visit persons living in institutions to investigate personal and social problems and arrange alternative accommodation when requested and when practicable.

Close workhouses

- All former workhouse accommodation should be vacated within a fixed period, say of five years, with the possible exception of a few very small

units in urban areas which have been extensively modernised since the war or which could be brought up to the optimum standards of post-war homes at less cost than that of replacement. This would create a need for alternative accommodation for 34,000 persons. Many of the buildings should be demolished.

- Alternative accommodation might be provided as follows: 5,000 beds in new or enlarged geriatric and chronic sick hospital units; 11,000 beds in short-stay homes, each with no more than 25 beds (in single rooms) and all situated in urban areas or large villages; and 18,000 beds in sheltered housing, comprising groups of from four to 20 flatlets or bungalows with certain communal facilities. The annual capital cost of carrying out this programme in five years would be about £10m. (though nearly half this sum is already included under the cost of sheltered housing).

Better homes

- Short-stay and convalescent homes, substituting for present residential homes, should be limited in size to about 25 beds, although preference should be given to those with fewer than 20 beds.
- They should be located in urban areas (or large villages) within easy distance of shops, transport and district general hospitals.
- From three-quarters to four-fifths of the beds should be in single rooms and the remainder in two-bedded rooms.
- As a corollary, there should be at least one small lounge for every six residents, where they could sit during the day.
- There should be a small kitchen or kitchenette (with facilities for washing and ironing light clothes) for every four residents.
- There should be one hand basin for every resident, one w.c. for every two residents and one bath to every four residents.
- All rooms should be on the ground floor or on floors which can be reached by a lift.
- In the rooms each resident should have a minimum of an armchair, two upright chairs, a wardrobe, a table, a dressing table (or chest of drawers and a mirror), a small stool, a carpet or a thick rug, an interior sprung or rubber foam mattress on the bed, a bedside lamp, a hand basin, a radio and supplementary heating.
- There should be two small dining rooms in each home.
- There should be a small workroom in each home.
- In general, every attempt should be made by physical means to introduce variety into the building, support the expression of individuality and the need for privacy, and avoid institutional uniformity—for example, by using different wall-papers, colours of paint, and types of furniture

More ready cash in Pensioners' pockets is help in one direction. But if our basic approach to the care of the elderly is to change, deeper questions arise.

Here Professor Peter Townsend offers 25 positive ways in which British society could show that it REALLY cares.

by providing locks for the doors of private rooms and w.c.s, and by avoiding long corridors.

Policy

The purpose of future policy, which these proposals are designed to fulfil, should be to reduce progressively the number of communal homes (partly by closing all former workhouses);

To extend slightly the whole hospital system by placing responsibility on hospital management committees (under the regional hospital boards) for the management and supervision of all institutions and communal homes;

To create a comprehensive local family help service (by amalgamating existing welfare and home help departments); and

To provide a substantial amount of "sheltered" housing in each local authority area so that more old people would have the opportunity of living securely in their own homes; and

To encourage the development of general practitioner services, in particular by fostering group practice.

The cost

These are perhaps rather sweeping proposals and they affect a wide area of social policy. Some indication of the magnitude of costs involved should perhaps be given. If a ten year plan of the kind recently introduced for the hospital service were drawn up, the following trends in expenditure seem to be practicable:

(i) Capital costs of providing accommodation for elderly persons in "sheltered" housing rising from around £15m in the first to £45—£50m. in the tenth year (on the assumption that to house an average of around 30,000 elderly persons per annum there would have to be a "build-up" in the early part of the period);

(ii) Capital costs to hospital management committees of building new communal homes to replace in part the old workhouses and some existing communal homes diminishing from about £8m. in the first to about £2m. in the tenth year.

(iii) Current costs to hospital management committees of running communal homes also diminishing from about £30m in the first to about £25—£26m. in the tenth year;

(iv) Current costs of the new local family help service rising from about £18m. in the first to at least £40m and preferably higher in the tenth year. These provisional estimates are based on information about the current and capital costs of certain services in official reports.

By contrast with expenditure today on several other major services (for example, consolidated current expenditure in 1959-60 for the United Kingdom amounted to £769 million for health, £743 million for education, £174 million for national assistance and £114 million for housing), the total seems to be well within the capacity of the economy.



I AM FIRMLY CONVINCED THAT UNTIL WE HAVE WOMEN COMPLETELY RULING THE WORLD WE SHALL NEVER ACHIEVE WORLD PEACE. MEN ARE SUCH QUARRELSOME CREATURES.

—Councillor Mrs. E. E. Willcock, Mayor of Southampton.

THE HAND THAT ROCKS THE CRADLE

By a mere male

THE Mayor of Southampton says there will be no peace until women rule the world.

Men, she says, are such quarrelsome creatures. So they are.

But there's this basic difference between men's quarrels and women's quarrels — the men say what they have to say, and never lose their basic regard for the fellow with whom they disagree.

Women say some pretty harsh things to each other. But whenever I see women quarrelling the thing that impresses me is

the things they don't say. And they hate each other!

There's something about their looks, and those moments of seething silence between them that speaks volumes. It frightens me.

It's no use the Mayor of Southampton trying to imply that if women achieved the top political and economic posts there would be no quarrels. Of course there would. But they'd get a lot less airing, would stand a far worse chance of being settled.

Housewife is lay reader

A 34 years old housewife has become the first woman to be admitted as a lay reader in the Birmingham Diocese of the Church of England. She is Mrs. Norah Sanders, of Solihull, who is the mother of two boys.

She is a part time teacher, and gained a Birmingham University theology certificate by taking a part time course. For 12 years she has run a study group at her church, St. Francis, Edmond Heath.



Christmas celebrations

To develop character is our first endeavour in the care of the children, in our Homes and in the "Aretusa." They are given a sound religious teaching to help them face the World, and education and training to enable them to follow the career of their choice.

Neither nationalised nor subsidised, we need YOUR help to carry on our work. Will you please give us your financial blessing. Please send donations to Mr. F. A. Thorp, General Secretary

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Hyde Park 8866

Preparing for Christmas praise



A simple Christmas pudding

Recipes for Christmas puddings are legion, but here is one which has a dual advantage: the ingredients are simple—and not too costly.

- 3 ozs. self-raising flour.
- 1 level teaspoon salt.
- 1 level teaspoon mixed spice.
- 3 ozs. fresh breadcrumbs.
- 3 ozs. fat.
- 6 ozs. Demerara sugar.
- 3 eggs.
- Finely-grated rind and juice of one orange.
- 5 ozs. coarsely-grated apple or carrot.
- 6 ozs. prepared currants.
- 6 ozs. prepared sultanas.
- 6 ozs. prepared raisins.
- 3 ozs. coarsely-mixed peel.
- 1½ tablespoon milk.

Grease either one 2 pint or two 1 pint pudding basins. Sift the flour, salt and spice together and mix with the breadcrumbs. Cream the fat and sugar until light and creamy. Beat the eggs and gradually add to the creamed mixture. Fold in the sifted ingredients and the breadcrumbs alternately with the orange juice. Add the grated apple or carrot—it is best to grate them just before they're needed—the prepared fruit, and the finely-grated orange rind. Finally stir in the milk.

Press the mixture firmly and carefully down into the greased basin. Cover securely with greased greaseproof paper and aluminium foil, or a pudding cloth. Steam for 8-10 hours. The longer the cooking time, the darker the pudding. After cooking, the pudding or puddings should cool before being covered with fresh greaseproof paper. Then store in a cool, dry, well-ventilated position. (This pudding will keep up to five months.) Before serving, steam for a further two hours. Serve eight.

DR. BARNARDO'S WANT 20 MORE HOMES

A SURVEY of Dr. Barnardo's Homes has shown that about twenty of the 110 need to be replaced. Some will have to be rebuilt on existing sites and others in new places, the Homes' 1963 report states.

Some of the homes, because of age, are expensive to maintain and others are no longer in areas of greatest need.

Euring last year Barnardo's, whose homes have a direct interest in the welfare of 8,000 children, helped a further 2,479.

"We are dealing with 50 per

cent more than we were ten years ago," the report says.

It adds that a decline in moral standards, religion, and family life, more materialism, frustration and fear for the future, contribute to "the malaise of the generation."

At the end of the year 1,620 children were boarded out with foster parents and 3,126 under auxiliary boarding out. Over five hundred of their children are physically handicapped.

New books

The Story of the Wise Men, as told by St. Matthew and carved by Gislebertus. (Methuen & Co.). A lavish production, illustrating the simple Gospel text with the beautiful carvings of the great medieval sculptor of Autun Cathedral.

Our Man at St. With's, by S. J. Forrest, illustrated by E. W. Forrest. (Mowbray, 8s. 6d.). A fine Christmas present for any clergyman inclined to pomposity. A very frank and funny glimpse of a parson at work and home.

Also from Methuen: A Children's Christmas book, by Dick Bruna at 11s. 6d. The old, old story of Christ's nativity proclaimed in vivid, delicious simplicity.

Recruiting nurses

BECAUSE there is no coordinated policy for recruitment the system is falling down. Not nearly enough is being done to attract girls into nursing. The image has to be changed from the top. If headmistresses are not convinced that nursing is a worthwhile career for girls with good educational qualifications, the pupils will not be attracted to it.

—Mr. A. J. Carr, Secretary, the Birmingham Branch of the Royal College of Nursing.

Ward hostesses will aid hospitals

FOUR ward hostesses are to be appointed at the new hospital at Harlow, Essex, which opens next month. The hostesses will wear primrose uniforms and will relieve overworked nurses on many jobs.

Miss Mary Bourne, the matron, is introducing the scheme, which is the first of its kind in Britain. She said recently:

"The girls are to be responsible for meeting new patients, writing letters for them, arranging gifts of flowers and answering telephone calls from anxious relatives.

"Instead of the usual comment from a harassed ward sister that the patient is as well as can be expected, the girls will give more details. They will tell them, for example, that a patient is sitting up after having a successful operation, is reading a paper and is feeling well."

MENU

The hostesses, who will be about 25, will do all the clerical work which nursing staff have had to do and will also take round a menu to patients which will give them a choice of meals. The nursing staff will be freed to do the technical duties for which they were trained.

The Churchman's Companion (Hodder and Stoughton, 16s.) is a comprehensive survey by four first-class writers of standards of Christian faith and practice.

CHRISTMAS CARDS

12 for 6/-. Holy Land Flower Cards 1/- each. Bargain cards 12 for 3/-. Brochure available War on Want London W.5.

A CHRISTMAS PRESENT FOR PETER

WHEN Mary had been to see Father Christmas at the big store in town, she asked him if she could have in her stocking a doll with real hair. She was very excited as Christmas Day drew near, and told the whole story to her pet dog, Peter, who listened very carefully, and wagged his big tail because his little mis-

stress was so happy.

On Christmas Eve Mary looked at all the presents she had been able to buy with her pocket money. A scarf for mummy, handkerchiefs for daddy and a rattle for her baby brother. But something was wrong — there was no present for Peter! Oh dear, what could she do? She had only a few pennies left, but she did want to give Peter a present for Christmas!

* * *

She asked mummy if they could go down the road to the shops to see if there was a present for Peter anywhere. And so they went to the toy shop on the corner. But no — there was nothing there for Peter. Then they went to the pet

shop, but all there was at the pet shop was dog-biscuits, and Peter had those every day with his dinner!

Mary was getting very sad now, because mummy said that it was almost time to go home, and still there was no present for Peter.

"Please can we try one more shop, mummy?" she pleaded, and so they went into the grocer's shop, but still there was nothing that would do as a present for Mary's pet.

They turned to go home for their dinner, and then Mary's mummy said: "I will have to go into the butcher's shop here just for a moment."

"What is the matter Mary?" asked the jolly butcher behind the

counter, and Mary told him the whole story, and how sad she was because Peter would not have a Christmas present. "But I've got just the very thing for him — wait a minute." And the butcher went into the back of the shop. He came back in a minute carrying the biggest, meatiest bone Mary had ever seen.

* * *

"Here you are — see how Peter likes this for his Christmas present," he said, "Happy Christmas."

"Happy Christmas," said Mary, hugging the bone he had wrapped up for her. "Thank you very much for finding a present for Peter."

That night Mary tried to stay awake to see Father Christmas and to tell him about Peter's Christmas present, but Father Christmas must have been late in calling, because she fell asleep before he came.

At the end of her bed when she woke up next morning sat a lovely doll, just waiting to be picked up and hugged. Mary was very happy. Then she remembered Peter who was waiting downstairs, and she ran down to give him his present. He was very pleased with the bone, which was a very large one, and he ran out into the snow-covered garden to gnaw at it, wishing that every day could be Christmas Day!

AUNTIE JULIE



LAWS MUST CHANGE TO PROTECT "GOALIES"

BY ERNEST ADKINS

TO hurl one's unprotected body into a maze of wildly thrashing feet shod with footwear capable of denting the strongest bucket, requires a special kind of courage, or, as some would have it, lack of concern as to the immediate future.

Such is the lot of the sportsman delegated to keep goal in a soccer match. It is to be wondered at that the "prima donnas" of the soccer world, temperamental and a law to themselves, are to be found among the goal-keeping fraternity.

It is becoming increasingly obvious that if the mortality rate among these courageous gentlemen is to be kept to a minimum the existing laws devised for their protection, are in need of revision.

Many a would-be soccer spectacle has been ruined as a result of an injury to a goalkeeper. In all the countries where soccer is played the practice of charging the goalkeeper can only be seen in the United Kingdom.

In a game of this sort, accidents are inevitable, but people often fail to appreciate that a goalkeeper with all his attention focused on the ball itself is particularly vulnerable to an unexpected attempt to regain possession by an opponent.

It is a mistake to suppose that the law on the continent has been amended to forbid a player charging the goalkeeper. It is because they believe it adds nothing to the game as a spectacle to do so.

Children's gain

A parish meeting at Otford, near Sevenoaks, has decided to develop land as a children's playground instead of selling it to a firm of developers.

How a little girl thought she was lost in the world, and then found love in Lewisham

THIS is the story of a little girl who was found shot through the back on an Algerian battlefield.

And a man who was badly hurt in a car crash, in London.

And how they were both paralysed. And what happened after they met, at Stoke Mandeville Hospital.

The man, Mr. Peter Caldwell, lives at Lewisham, south London.

The girl arrived at the hospital when she was 18 months old.

No one knows for certain her nationality. No one knows her parents. Her only friends are the nurses who cared for her over the years, and Mr. and Mrs. Caldwell, who are now trying to adopt her.

At school

DZAIER BELGASINI, now six, is living with the Caldwell's and goes to a

special school at Dulwich, south London.

Mrs. Caldwell said: "After the accident we knew that we would not have any more children of our own. We wanted a girl badly and we applied to various adoption societies, but the answer was always the same — the lists were long and preference was being given to childless couples.

"After my husband had been discharged from the hospital, we both met the little girl and we had permission to have her home at weekends. Then one Christmas it was impossible for her to go back for a fortnight.

"It was then we realised that she must become our daughter always and that we must care for her."

Dzailer loves Jonathan, aged 14, and Simon, aged 16—her "big brothers"—and they have taught her to play the lute and the piano.

Ex-judge on drink

"WE live in an age of affluence and material advance, and yet in this country crime today is higher than it has ever been. Is drink concerned? Consider the newspaper reports. Do you read of houses of vice? Drink is there. Do you read of violent crime? Drink is there. Do you read of broken homes? Again and again drink has played a part. I would say without hesitation that incomparably the greatest cause of serious crime in this country is excessive drinking."

—Sir Donald Finnmore, recently retired High Court judge

Lord Provost on pubs

The day is past when the shoddy licensed premises should be supported.

—Mr. Peter Meldrum, Lord Provost of Glasgow.

Barbados sends cash to aid church in Britain

THE Anglican Church in Barbados has sent £1,000 to help the Church in Britain. Half goes to the Diocese of Southwark, and half to the Society for the Propagation of the Gospel.

The gift, though generous, is not enormous, but its implications are considerable. The Bishop of Southwark, Dr. Mervyn Stockwood, said: "For ages we have been used to sending money overseas. Now we are on the receiving end. This has

shaken up a great many people in the richer parishes in my diocese. It should do us all a great deal of good."

The Bishop saw the gift as one of the first material results of the recent meeting of Anglican leaders in Toronto, when the mutual responsibilities of churches all over the world were stressed.

Satan's cycle

DO you regret the impact of television and the motor car on the habit of churchgoing? In 1898 a clergyman wrote: "That innocent machine the bicycle is, I believe, doing more to abolish church-going, and so it may be said, to undermine Christianity, than any other social force."

—Quoted by Christopher Driver in an address to the Free Church Federal Council.

The two great issues

There will be many questions which allow Christian opinion to be divided, but on the two issues which will decide the fate of life on this planet—racial prejudice and nuclear weapons—there can be no doubt on which side Christ would have been, and if the churches continue to shy off saying so they cannot expect our interest.

—P. B. Checkland, in a letter to the "Guardian."

Unanimous

All the money sent to Britain was raised at this service. Mr. Harris stressed that the idea of giving it came entirely from Barbados. "I was at the meeting where they decided this," he said. "They were unanimous."

The Bishop of Barbados, the Rt. Rev. Lewis Evans, is coming to Britain for a holiday soon. Mr. Harris is already working on organising two great outdoor services, which the Bishop will attend. One will be in Hyde Park, the other in Birmingham. "They really will be quite something," Mr. Harris said.

Chipping tits go on a putty binge

BLUE TITS have developed an extraordinary appetite for the fresh putty which keeps the leaded windows in place in St. Mary's R.C. Church, Chipping, Lancashire. They are giving the parish priest, Fr. F. Duggan, a headache, and facing him with the most unusual item of church expenditure in the country.

The church was only renovated recently to stamp out a woodworm menace.

At the same time the church's leaded windows were straightened. To the amazement of the church people hordes of hungry blue tits peck out the putty before it has time to dry!

Lead

What makes it most unusual is that the putty has a high lead content which ought to make it unsavoury food for the birds. Father Duggan's most important problem at the moment is to find a deterrent to stop the blue tits keeping the putty on their menu. The windows are still unsafe and the cost of replacing putty is large. A recent fire in the village resulted in a lot of seed being scattered about. The birds ignored it.

Medical man on drink

DINNER in high places finishes more often with brandy than with port, and the English workman is gradually becoming attuned, as did his Scottish drinking counterpart two centuries ago, to a tot of whisky.

Lord Cohen, of Birkenhead, President of the General Medical Council.



"If you get to any Christmas parties, I hope you manage to leave the spirits alone."

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