

CAVERSHAM BRIDGE 6d.

December, 1965

Incorporating National Christian News

The first Christmas story is

nearly 2,000 years old, but it is

echoed and re-echoed in the

world to-day

Christmas comes to

HINTON MARTELL

And there's peace and goodwill towards men

A DORSET VILLAGE HAS COME TO THE RESCUE OF A WOMAN WHO RECENTLY STOOD HELPLESSLY WATCHING A FIRE DESTROY HER LIFE'S WORK. THANKS TO THE HELP OF THE VILLAGERS OF HINTON MARTELL (POP. 300) SISTER BRYSON BUTLER HAS JUST RE-OPENED THE CHILDREN'S HOME SHE HAS BEEN RUNNING THERE FOR THE PAST 27 YEARS.

She said: "This village has a heart of gold. I am deeply moved by the way everyone has rallied round."

"Without them my work here would have been finished," she added.

When fire burned down St. Christopher's children's home, villagers opened their doors and took in the five children staying there. They have been feeding and looking after them since.

Now plans are well ahead for rebuilding a new home on the site of the burned out building.

The morning after the fire the village DOCTOR had a "whip round" among his patients, and the VICAR, the Rev William Barnard, opened a fund which has reached £150.

The MOTHERS' UNION planned a jumble sale and other events are being arranged.

Three BUSINESSMEN, backed by Mr. David Trehane, chairman of Wimborne and Cranborne Rural Council, have launched another appeal. Mr. Trehane said: "We are asking for at least £5,000 to enable Sister Butler to rebuild the home and complete her work there."

Meantime, she is to use a thatched cottage in the village. It has been offered to her "for as long as she needs it" by the owner, Miss Doris Wingate, of Windsor, former HEADMISTRESS of Hinton Martell Village School.

In the garden will be a caravan given by Wimborne ROTARY CLUB as a playground for the children.

Lost everything

Toys, clothing and other items have been provided by the VILLAGERS. The fire caused an estimated £10,000 worth of damage. "I lost practically everything," said Sister Butler. "I had it insured but only for a fraction of the real value."

She and a friend, the late Miss Dorothy Edenborough, originally started the home for convalescent children from London, but gradually they began taking in orphans, children from broken homes and others needing care.

To date more than 1,600 children have been brought up at St. Christopher's. Many of them are now married with families of their own. But Hinton Martell is still their "home" and they still write or call regularly on Sister Butler and the villagers who gave them a new life.



Sister Butler with children Laurence, Elizabeth and Mary. Kneeling, Stephen and dog Bridget.



St. Christopher's — ravaged by fire.

Comment PASSING THE PARCEL

"SORRY sir," said the counter assistant, "we have to wrap everything up before you can take it away."

Seemed pointless. The thing would only have to be unwrapped again, the price rubbed off, a suitable card added, and wrapped more carefully. If a present is worth giving, it's worth giving well.

The brash wrapping was covered in holly, "Christmas Greeting" and the name of the store. It was all hysterical green and red and emotional.

It was typical of the label we place on Christmas, and the massive packaging operation which cocoons the nativity festival.

The wrapping goes on the presents so that store detectives can spot items which may have been whipped. If it's unwrapped, it's probably stolen. The gay colours and the trite messages don't in themselves mean a thing; they are a cover up for another, far more practical, purpose.

Most of us are rather bad at celebrating. We buy, sell, give, receive, drink, eat and cavort in the frantic hope that somewhere along the festive line we will hit a jackpot of carefreeness and real happiness.

But often the wrappings of Christmas are mistaken for the reality of Christmas. We are like children passing the parcel. It is a big parcel, and we will tear at it when the music stops in the hope that at last we will discover what there is inside it.

When we get down to the core of the thing, it's been a hoax. There isn't anything there. It's like buying those famous cans of fresh air, nothing whatever... wrapped up as if it were something of value.

There is a terrible irony about Christmas. It is mostly wrappings and gimmicks. If we get a thrill from it it's in spite of the wrappings.

The thrill may be the priceless, and quite free, smile of a child that will burn itself on our memory. There is a sudden wave of friendship, and we will never forget it, and could not have bought it.

Jesus wanted to know why people insisted on spending money on that which was not bread. He knew that the human heart is never satisfied with mock Christmas.

Mock Christmas is the wrapping material of cosy carols, party hats, decorated trees, and puddings. Wonderful, each and every one.

But when the wrappings are removed, and Christmas morning comes, does the parcel have in it anything that really matters?

"YOUR MONEY OR YOUR LIFE!"

The old challenge in a modern context. For we need more money to help our great work progressing

Also we need more people (18 and over) to do the work of caring for children. Can you help?

National Children's Home

Chief Offices:

Highbury Park, London, N.5.



Public will to help may be drying up says M.P.

MR. CHRISTOPHER CHATAWAY, Opposition spokesman on overseas development, has noted some evidence of a slackening in the will to help poorer nations.

He told the Save the Children Fund, which increased its income by £200,000 to a total of £21 millions in the last financial year, that some voluntary bodies had recently experienced a drop in income. He said at the fund's 46th annual meeting, held at Church House, Westminster:

"I have the feeling that in this achievement you have been swimming against the present tide of public opinion. I may be wrong, but it seems to me that there is just a little more resistance at the moment to the whole idea of helping the underdeveloped world and its people."

Just no good

Perhaps the doubts of some people about the past effectiveness of much governmental aid had been popularised into a vague belief that it was just no good for the rich countries to help the poor. A few academics even seemed to be arguing that the Good Samaritan was trying to interfere with the natural processes of economic evolution.

Another factor was the volume of debate and the launching of such projects as the Development Decade. This, said Mr. Chataway, gave people an exaggerated idea of what had already been accomplished. There was the permanent difficulty of sustaining interest and sympathy in a cause so large and long-term that it was more comfortable to pretend that it did not exist.

Less interest

At Government level, there was less interest among the rich countries in easing the worsening trade problems of the poor nations.

Britain's National Plan allotted a reduced proportion of the increased wealth which we hoped to possess by the end of the decade to overseas aid and technical assistance. "We really cannot excuse ourselves from further effort by talking about our economic difficulties," Mr. Chataway commented.

He described the division between rich and poor nations as the greatest political threat and the largest moral issue of our age.

CHILDBIRTH NEED NOT CAUSE SUCH DREAD

HAVING a baby can be a terrifying experience. Few women sail through nine months of pregnancy and the actual birth without some trouble.

To a great many waiting for the event can be a daily horror, clouded by ignorance of the physical changes taking place, and finishing in a nightmare of pain. Yet this state of affairs is really unnecessary.

Primitive people, we're told, have little trouble in bearing children. But the tensions of civilisation have resulted in large numbers of mothers experiencing some degree of discomfort or even unmitigated agony during labour. A lot of this results from ignorance and fear.

But childbirth should be, and can be, a happy and rewarding experience, free from unnecessary pain. It is to help people realise this that the National Childbirth Trust was set up in this country four years ago.

They use a method called psycho-prophylaxis (literally mind-preparation) which is sometimes known as natural childbirth. This is NOT painless childbirth. Very few women experience no pain at all during childbirth. But each woman can be taught to control her reaction to pain and not let it overcome her. She is shown how to take an active and positive part during labour.

In many parts of the country the Trust holds ante-natal classes taken by trained volunteers. Mothers are taught relaxation with breathing exercises and muscle control, and how to co-ordinate the two. These are practised until reactions are automatic, so that control can be maintained even if drugs are given by midwife or doctor.

Fathers too

The Trust does not believe that the use of drugs should be denied to a mother. What goes on in labour is explained in detail, as well as how to adapt it complications occur.

During the ante-natal classes, fathers are also told what happens, so that if they are lucky enough to be present at the birth, they can help too. The Trust firmly believes that where possible, a husband should be allowed to be with his wife when she is having the baby. It is, after all, a family affair.



KATIE RUSSELL talks about the National Childbirth Trust

Mothercraft is also taught in an intelligent manner and emphasis is put on the importance of breast feeding.

The teaching of "natural" childbirth isn't new. It has been developed over the last 40 years, particularly since the last war in Russia and France, where now about 80 per cent of mothers are trained by this method.

Forty-six countries use psycho-prophylaxis, which has the official approval of the Roman Catholic Church.

Britain has been a bit slow in taking to the system. Among the most cautious have been midwives and doctors themselves. Up to now it has taken a brave woman to pioneer the new methods of breathing and control in an unsympathetic hospital or with a sceptical midwife. But so many mothers have now benefited from the help gained from the Trust's classes, that it would seem foolhardy of the experts not to sit up and take notice.

But however much publicity is given to the Trust's successes, it seems that even expectant mothers take a lot of convincing. Some women would rather not know what goes on. Others depend on the

advice and experiences of their own mothers or neighbours, which may be out of date or downright bloodcurdling.

Others think the National Childbirth Trust is a cranky organisation or that you need to be particularly intelligent to understand their methods—neither of which is true.

I myself was highly sceptical when I first went to the Trust's classes over a year ago. But now I'm prepared to shout from the roof tops, get up in Hyde Park, or jump into type at the least opportunity.

I'm positive it helped me a great deal, and I look back on the whole business of having my baby as an exciting achievement and a definitely repeatable experience—AND I shall certainly sign on again with the National Childbirth Trust.

FOOTNOTE: Details from The National Childbirth Trust, 41a, Reeves Mews, London W.1.

and a WARNING: The Trust's classes are not free—but they are excellent value for money.

LETTERS TO THE EDITOR

**FREEDOM
ISSUE
CRUCIAL**

IT must be difficult for you to find something new to say every year about the perennial topics with which you are expected to deal.

Of them all, I should think Remembrance Day is the most difficult. Allow me to say that in your November issue you managed, in my view, to say something very well worth saying in a most telling way.

A pacifist friend thought it was pretty dreadful, but if you had pleased him then no doubt retired colonels at Tunbridge Wells would have been disappointed. You are right, what we do with our freedom is crucial.

Yours sincerely,
E. Bassett
Sheffield.

**UNFAIR
TO THE
BISHOP**

IT was most unfair of you to criticise the Bishop of Coventry for what he had to say to the Church of England Men's Society.

It would be all very well to encourage *avant garde* intellectuals to have their say in public if they spoke with anything like a common voice. As it is we ordinary lay people are very confused about what different experts say on matters of importance like faith, worship, and behaviour.

I think the bishop was being very wise to encourage men to treat new thinkers with a pinch of salt until they can find some kind of unified voice.

Yours sincerely,
Alfred Jones
Norwich.

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Why Prof. Ayer is a member of Christian Action

IN a radio interview Professor A. J. Ayer, president of the British Humanist Association, said that he was a member of Christian Action "because I think the movement is trying to do what we Humanists want to do about South Africa."

The modern Humanist, Professor Ayer said, believed in the sufficiency of the power of human reasoning as the basis of personal and social life, and refused to rely on belief in the existence of God.

He thought that he as a Humanist was not so far away from many Christian thinkers today — the Bishop of Woolwich, for example.

While Humanists could not believe in an after life this was not something they wished to exploit—indeed, they had no desire to establish any doctrines. But rather they saw their task as making life on earth comfortable, free from suffering, free from poverty, so that people would no longer seek comfort in a belief in eternity.

All shades

Professor Ayer thought that there were Humanists of all political shades of opinion, but he expected that a Humanist who shared his own view of the necessity for social reform, would be "a man of the left."

Humanism, he declared, was not a negative thing; its basis was positive, a belief in man's capacity to live a good life and help provide it for all other men.

CLUB GIRL BOOSTS ST. JOHN COLLECTIONS

LOVELY Lorraine is a striptease artiste who performs in a Soho basement club, and her nightly performances are not entirely without an ulterior motive. For she collects money for charity.

During the past six months she and other performers at the Carousel Club in Greek Street have raised about £150 for their good cause—the St. John Ambulance Brigade.

Club owner, Mr. John Busuttio said: "She is a marvellous girl. As a result of her efforts, we collect as much as £12 or £15 a week for charity."

"The customers used to ignore the collection tin, but now they never refuse Lorraine. During one good spell she raised about £50 in five weeks. Some people in the audience donate pound notes—but coppers are just as welcome."

Ex-Guide

Lorraine, who does a 12-hour "working" day, said: "Many people associate strip girls with the gangsters and vice rackets of Soho, but there are some of us who believe in helping charities and the less fortunate members of the community."

Lorraine has been doing her "daily good deed" since she was a Girl Guide. After passing her G.C.E. examinations, she became a bank clerk before taking up club work.

Police control wedding mob

Police reinforcements with alsatian dogs were called out in Johannesburg to control a crowd of 3,000 at the wedding of Miss Mary Oppenheimer, the mining magnate's daughter.

At St. Mary's Anglican Cathedral, she married Mr. Gordon Waddell, a former Scottish rugby international.

At the bride's special wish, many of her non-white friends and African servants of the Oppenheimer family were invited to the ceremony.

South Africa's apartheid laws do not prevent the mixing of the races in church. A few non-whites were among the mainly white congregation while about 50 Africans were seated at the back of the church.



By permission: "Daily Mirror."

WHEN LIFE HAS NO MORE MEANING

THE fact that something could be done to prolong lives that could never again have purpose or meaning did not mean that doctors were obliged to do it, Sir Theodore Fortescue Fox, medical director of the Family Planning Association, said in London.

"Being partly responsible for the recent multiplication of human beings, medicine should help to resolve the dangerous situation this has caused," he told the Royal College of Physicians of London.

Sir Theodore, a former editor of the "Lancet," said that the physician, as a medical biologist, knew that the creation was more than a background to the activities of human beings.

Control

"Animals have to breed up to the limit, but man, having been given a degree of forethought, could control his impulse to get as many human beings as possible on to the surface of the earth. Instead of offering his fellow creatures a choice between domestication and death, he should be trying to coexist with nature."

It was a good rule that the doctor should strive to preserve life, but working to rule was not good medicine.

Rector rides in comfort now

The rector of Angmering (Sussex) made his first trip around the village recently in his new car—paid for by parishioners.

It was the same day as he had driven from Brighton after collecting the car, a Ford Anglia estate, from a Brighton garage and handing over a cheque for almost £500.

The money was raised by the parishioners in five weeks because they felt that the Rev. William H. Oswald should be using a more dignified mode of transport than his old "banger."

The appeal for funds was started by Mrs. E. E. Allen, of High Street, Angmering, who became convinced that the rector needed a new vehicle after accepting a lift from him.

Mr. Oswald, rector of Angmering for the past 15 years, used to make trips around the village on a bicycle. Then he borrowed the "banger" from his wife. Now the "banger" will be given to his son.

How Christians the world over helped Haiti after Flora

WHEN Hurricane Flora tore across the Caribbean in October, 1963 some 6,000 Haitians lost their lives, countless others were injured, houses were destroyed, fields were devastated, and trees were uprooted by the wind or struck by lightning.

In this emergency, the Christian Service of Haiti, the Inter-Church Aid agency, was asked by the government to accept responsibility for the rehabilitation of that part of the country known as the Iron Coast.

The World Council of Churches appealed to its members for funds to help those Caribbean islands which had suffered most in the disaster. Out of the response to this appeal just over 60,000 dollars was allocated to the Christian Service of Haiti, and additional contributions amounting to 43,000 dollars were made by Church World Service, New York. What follows is a summary of a report of how this money was put to work:

There were two phases to the action: An emergency relief operation that lasted for about six months; followed by, 2. A rehabilitation programme.

Clothing

During the relief operation seven million pounds of food, valued at 700,000 dollars was distributed. This food included flour, cornmeal, rice, beans, powdered milk, cheese, butter and other commodities. There were also distributed 500 blankets, six tons of men's, women's and children's clothing, some tents and cots, agricultural tools, medicines, vaccines and vitamin tablets.

A group of Mennonite volunteers from the U.S.A. and Canada directed the building of shelters for the homeless. With several hundred Haitians, the Mennonite volunteers worked in rain and mud to repair 50 houses, and to construct 32 new homes, and to lay the foundations for 50 more.

The rehabilitation programme which formed the second phase of the operation included the rebuilding of 19 schools that had been destroyed in the

Iron Coast district by the hurricane. These schools were built through a "work for food" project and as soon as they had been completed they were turned over to government organisations, missionary institutions, or community groups.

Irrigation was also carried out under the work for food method. With no modern tools, no tractor because of the lack of access roads, and no dynamite because its use was prohibited by law, irrigation canals were constructed that have enabled 300 acres to be planted with corn, bananas, beans, tomatoes, cucumbers and other vegetables. These fields provide food for more than 100 families. Every day a new canal is now being dug and new land irrigated.

But new fields call for seeds, seedlings and plants. The Christian Service distributed banana, avocado, orange, lemon and other crop-bearing trees provided by the Haiti Department of Agriculture. Teak, oak, mahogany and other timber trees were also planted. In addition the Jamaican government sent 20,000 coconut seedlings for which the Jamaican Council of Churches paid the transportation.

Next a milk distribution programme was initiated. Then a road-building project was begun, and finally, attention was given to improving the supply of drinking water.

Grateful

A letter, thanking the Christian Service for one of the schools built for a rural community, includes this sentence: "The people of Begin are so grateful that they have begged me, on their knees with clasped hands, to list their names at the bottom of this letter, which I cannot help doing."

NO NEED TO ASK

Christmas shopping can be a very anxious business. Faced with the lavish display of possible gifts laid out to tempt us in every shop dreadful doubts assail our minds. Will they want it? Have they got it? Is it the favourite brand?

In the hungry half of the world where millions live in appalling poverty, the smallest gift has infinite value; the greatest could never meet their desperate need.

No need to ask if the hungry want food, the sick... health, the blind... sight, or the dying... life.

Health and hope are not displayed in shop windows or wrapped in fancy packing.

Your donation can bring these priceless gifts to some who without it, might never know them.

WAR ON WANT CAMPAIGN AGAINST WORLD POVERTY

9, MADELEY ROAD, LONDON, W.5

Many generous souls live on a limited income. A mention in your will, will provide life for tiny children.

LIFE NOT DEATH.

If you pay tax at Standard Rate, a covenant would add 14s. to every £1, at no extra cost to you.

Jewellery, Silver, Old Sheffield, bring good prices.

We need Green Shield Stamps for an ambulance.



By permission: "Daily Mirror."



Gullibaldies

IT is surprising how gullible a man can become over the minor inconvenience of the loss of hair.

—Dr. Napier Thorne, physician in charge of skin departments, London Hospitals.

Talking rot?

IN later years, a certain waywardness of mind acted on his store of recondite knowledge to produce ideas in which the dement of phantasy occasionally tended to outstrip sober fact.

—An obituary notice, "The Times."

Thoughtless sin

MOST of the difficulties of the Catholic Church lie in the fact that most Catholics have been firmly persuaded that it is sinful to think. It is sinful NOT to think.

—Roman Catholic Archbishop Thomas Roberts.

Snob symbol?

I CANNOT, in principle, attend a function at which this symbol of snobbery and class distinction is insisted on.

—Mr. Dudley White, secretary of Harwich Labour Party, refusing to attend an evening dress only function.

chatstarters

Being recent quotes which are not necessarily Christian News views, but which could start useful discussions.

Escape-itis

SICKNESS absence is not simply a question of being ill. It is a means of withdrawing from a situation that the individual dislikes. It occurs in the aristocracy as in the working class, but it goes under other names.

—Dr. H. W. Ashworth, of the Darbshire House Health Centre, Manchester.

MISSING SOMETHING?

AGAIN, to the man who knows no Latin, a most detectable corner of the world of wit and humour is completely closed.

—Rev. P. J. Cousins, The Avenue, Truro, Cornwall.

"HEALTHY DISCONTENT"

I CANNOT help feeling that I might have done better. One should always be discontented, one then goes on to do better things.

—Sir Basil Spence, talking about Coventry Cathedral, of which he was architect.

Saturday Knit

IT is no good expecting a girl of 15, who has more sexual experience than many a woman of 50, to sit quietly knitting on a Saturday night.

—John Gaskell, president of the Residential Child Care Association.

RIGHT TO SURVIVE

TRADITIONS deserve to survive only when they show the capacity to evolve: those that get stuck are nothing but a nuisance.

—John Grigg, formerly Lord Altrincham.

OVER-FEEDING DANGER

IT is an extremely important fact that if one over-feeds young animals one brings on maturity earlier and the animal dies earlier. This I am sure is true of man and is what is being done to children in this country and even more so in America, as any schoolteacher knows.

—Dr. H. M. Sinclair, Fellow of Magdalen College Oxford, former director of the Oxford Nutrition Survey and Laboratories of Human Nutrition.

Public demand for magic?

I REMEMBER the winter afternoons when I took my children to watch magician shows. Surely we can bring them back. I can't believe there is no longer a great public demand for magic, to keep alive in us a sense of wonder.

—Mr. J. B. Priestley, the writer.

Chime tune chiller

THE Italians always ask for Italian tunes—usually something totally unsuitable, like "Ave Maria." We manage to talk them out of it by persuading them it doesn't represent a good sales message.

—A manufacturer at a conference of the Ice Cream Alliance, on ice cream van chimes.

SPACE REPORTER

IF a facsimile photo-process is linked to space communication there is no reason why we should not be able to press a button on our new-style television sets and receive through a slot, at any hour in the 24, a photo-copy of a complete newspaper with all the latest news to within a few seconds of its happening. Some technologists think this blessing—if that is the right word—will be ours in as short a space as five years.

—Paul Johnson, New Statesman.

Doughnut shrine opens

THOSE who suspect that England is slowly being invaded by American ideas and customs are not mistaken. Here, in the heart of London—a stone's throw from Ludgate Circus—is final confirmation... a shop devoted to the sale, if not the worship, of the doughnut.

—London Letter, "The Guardian."

Honest thinking about children

"A BABY Austin rather than a baby." Not long ago this charge of selfishness was commonly thrown at supporters of birth control when R.C.'s defended their Church's confused rules on contraception.

The slogan is rarely heard now, and only in a few predictable mouths. It is outdated, not because "A Mini-Minor rather than a minor" has replaced it. It is outdated as a relic of that defensive mentality which is too easily a substitute for thinking through one's faith. The slogan belongs to what was known as "apologetics."

An aware personal conviction was not the obvious purpose of apologetics. The aim was to win the argument. The aim was to convince the opponent, and, if possible, to convict him—to show him that some moral defect underlay his case. At school I won the religious doctrine prize, but the only thing I can remember about a lesson on divorce was that much-married film-stars were wicked, sexy and self-seeking. In the same vein, "You support contraception because selfishly you prefer a baby Austin to a baby."

Selfishness?

Clearly the argument about contraception cannot be pursued in these terms. But maybe, in discussions about contraception and world population, we ought occasionally to

reflect honestly on our attitude to babies and children. Generous concern about the multiplying and starving Asians can be accompanied by deep personal selfishness. Our seasonal thoughts for the unwanted, oppressed and undernourished are often accompanied by daily thoughtlessness for our loved ones at home.

Without for a moment subscribing to the baby Austin gibberish, may we not recognise in ourselves, and in society some fear of, and resentment against the child? Anyone who does social work has seen good parents depressed and thrust into difficulties by neighbours. These are neighbours whose primness allows them to read sexual incontinence, irresponsibility and fecklessness into four children. I have seen the joyful love of a wife, and her pride as a mother changed into fearful bitter guilt by neighbours whose only gesture of caring was to "sympathise" with her for having "such a husband."

Nearer home one finds something similar. Do our homes be-



By Denis Rice, Christian News Roman Catholic writer

children and of family. In my Church obedience on contraception is demanded. One even hears of Bishops who offer personally to baptise the seventh child, almost as a reward for a big family. But all too often too little is done by the Roman Church to encourage the practical measures and atmosphere of support which the logic of her teaching demands.

Positive

Parishes do not bristle with baby-sitting provision, nor with home-help offers. Nor do the files of adoption agencies or children's departments bulge

with R.C. applicants for the regular R.C. crop of illegitimate babies. Nor was the full weight of pulpit and purse organised to foster devotion to the approved "safe period." Nor, most importantly, has enough work been done on the positive theology of love and marriage.

To mention two practical points: sound-proof "fish tanks" for babies in Catholic R.C. churches, and the popularity of children's services are not utterly supporting of the Church's insistence on the place of the family.

Social workers can err in the same way. I have met workers dedicated to the health of family life who complain that they could not put their pearls of wisdom over to a mother because of the noise kicked up by the "brats." Should a family caseworker—or a preacher—have to be reminded that patient acceptance of children's noise for an hour communicates more to a mother than any words. The mother has to accept it for 24 hours.

And what of midwives? The midwife's trade, while dedicated to child-life and mother-life, can be practised with an attitude so sterile and grudging that mechanics stifle mystery. Is it perhaps that such women embody a rather widespread

contemporary attitude to the privilege of handing on life? It is easy to assess reference to midwives as an irrelevance frequently based on their spinsterhood. It may be less comfortable to reflect that they may typify a more general sterility in us all.

These reflections were prompted to me by the nearness of Christmas. At least at Christmas 1965 we seem to recognise the disgrace of lodgings that bear the notice "NO COLOURED." But remembering the roomless inns of the First Christmas, we might find some disgrace too in the equally common "NO CHILDREN."

When I attend my Roman Mass on Christ-may Day to listen to the Word of God and break the Bread of Life, I will be specially thinking of all those who have had to put up with my writing—and photo!—in CHRISTIAN NEWS, over the past year.

CAVERSHAM BRIDGE

THE NEWSPAPER OF THE ANGLICANS
FREE CHURCHES AND ROMAN CATHOLICS
OF CAVERSHAM

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Dear Dad,

HAS it ever struck you that apart from the Blessed Virgin Mary all the people who came to worship the infant Christ were men—there was Joseph, and shepherds and kings: and for many of them the visit to Bethlehem involved risk—the risk to the shepherds of leaving their flocks unattended and to the kings of the hazards of a long journey. But somehow today it's the menfolk who are missing.

I know you feel you ought to turn up with the family when your child is baptised, and you may even come with the family some years on Mothering Sunday. But do you think you are being a proper father if you are not as active a member of the Church as your wife and children?

I know you will say that you are a busy person, that the car must be cleaned and the lawn cut and when can you do it except on Sunday?

I know you may say that unlike you your wife does not belong to Rotary or Round Table, the Masons or the Moose and so the fellowship of the Church means more to her than you. But you and I both know that remarks like that evade the issue.

I believe you when you say you want the best for your children. The best for them is, we would probably both agree, a Christian upbringing—yet you think other people should do the work, and not you.

I've never forgotten the occasion many years ago when I went to visit a home in another parish. It had a glass fronted door and after I had rung the bell Dad came up the hall, then he saw me, went back and called out "Mum, it's for you."

This in effect is what countless Caversham Dads are doing. But is it playing the game? Is it honest? Is it honouring your marriage vows? Remember that you took your wife "according to God's holy law," and that must mean making God's law the basis of your married life together. Remember also that when you brought your children for baptism you were told to see that they grew up in the Christian faith.

And it's YOUR example therefore that matters. God is calling YOU to be a proper father and to give your family a lead.

See you next Sunday? Well, if you are a proper man, and a man of your word you will certainly be with your wife and children at some place of worship. And you may be surprised to find what a lot of other families are there already.

Yours sincerely,

John Grimwade



First Sunday after Confirmation



Second Sunday



Third Sunday



Fourth Sunday

ZHENYA'S POLITICS DIDN'T FIT—CERTIFIED AS INSANE

By MICHAEL BECKLEY



Photo: "The Guardian."

Eugene "Zhenya" Belov, the student who suddenly went "mad."

I SHOULD LIKE to bring to the attention of readers of "Caversham Bridge" a story with which I and three other students became involved as a result of recent visits to the Soviet Union.

We first went to Russia last year with a student travel organisation, and met many Soviet students, among them Eugene "Zhenya" Belov, who was officially attached to our group as an interpreter. We came to know him as intelligent as well as cheerful and friendly, and he enjoyed arguing with us on the relative merits of the Communist and Western political system. In this he was far more knowledgeable and skillful than any of his fellow students. He consistently supported the Party line, and was never short of an answer to any point we raised. Even after leaving Russia we continued to correspond with him.

We met Zhenya again this year when we returned to Moscow on another student holiday which was to take us across Siberia to Japan. But by now Zhenya's views had changed. He still considered himself to be a Communist, but he felt that in the Soviet Union at present Communism had not developed correctly and that many things should be changed. He explained that as a result of his study of Party history and Socialist theory he had come to see that the Party had become a

bureaucratic organisation representing only the interests of a ruling group who were far more concerned with fighting for personal power than with the well being of the Russian people. He believed and had advocated at a local Party meeting that the Party should be re-organised so as to give greater expression to the true feelings and views of the people. He envied the fact that we in the West had free access to the Press and radio, and he wanted more power for the trade unions.

But, ironically those very features of the system that he was criticising prevented him from expressing his views with any hope of being heard. He had joined the Communist Party earlier in the year, at the age of 28, but his membership was suspended as soon as he put forward unorthodox views. Less determined men would have left matters there—in the Soviet Union—but Zhenya, knowing that he might get into trouble with the authorities, was prepared to risk a promising future career for what he believed to be right. So he wrote to Mr. Brezhnev and, getting no reply, to Mr. Kosygin, asking for his views to be considered

and saying that unless he did receive a reply he would then approach the embassies of other Communist countries in Moscow.

At this point we left Moscow to continue our holiday. But when we returned to Moscow—there was no sign of Zhenya. He was to meet us at the airport—but he was not there, nor was he at the hotel. In spite of the circumstances we still did not expect not to find him; but when we took a taxi to his parents' address the neighbours made it quite clear to us that his mother, father and younger brother had been taken away by the police, and we were later able to find out from university sources that he had been sent to a mental home after a medical examination prior to being sent abroad as an interpreter.

Zhenya's father writes

But, knowing Zhenya as we did, and given the

circumstances, we could not accept this, and on our return to England we were very fortunate in being able to get an open letter published in "The Guardian." As a result of this a reply came, ostensibly from Zhenya's father, asserting that Zhenya was indeed mad. But in fact this letter confirmed the basic elements of our story while leaving several questions unanswered. First, Mr. Belov could not have seen "The Guardian" himself—it must have been brought to his attention, possibly by the Communist Party, of which he proclaims himself a loyal member. Secondly, we observed no signs of "overwork" or mental aberration in Zhenya—on the contrary, he was cheerful, and his arguments were always very logical and intelligent. Moreover, mental breakdowns are not usually diagnosed at routine medical examinations. Thirdly, there was no explanation of where the Belov family were when we visited their home. And the Russians have not responded to a suggestion that Zhenya be examined by a neutral psychiatrist.

How you can help

I would appeal to all who read this to help us in our efforts on behalf of Zhenya Belov. You may not agree with his beliefs—any more, indeed, than we do. But it has brought home to us how grateful we should be to live in a society in which we take it for granted that we can say what we think.

Zhenya spoke out for what he believes to be right, and as a result has been declared insane. We would indeed be complacent if we were to ignore in other societies what we would not tolerate in our own. If you wish to help Zhenya, please write to Amnesty International, Crane Court, Fleet Street, London, E.C.4, who are co-ordinating the campaign.



Michael Beckley, a young student from Caversham, went for a holiday in Russia this summer and found himself involved in an almost incredible case of political suppression. His story has already been published by the "Guardian," and the case has been taken up by Amnesty International. When at home he will be found at Caversham Heights Methodist Church. Michael's home is in St. Peter's Avenue. He completed his studies at Oxford this summer and is now working as an economist in Glasgow.

Distributors please note

The next edition of the CAVERSHAM BRIDGE will be published on Wednesday, December 15. It will contain details of Christmas services at all the churches. Distributors are asked to get their copies to our 12,000 readers before Christmas.

They bring your "Bridge"



Photo: Fred Walker.

MRS. VIOLET LAWRENCE

Mrs. Lawrence delivers "Bridges" in part of Hemdean Road where she herself lives, and finds this is a good way to get to know her neighbours. Her husband Norman is manager of the new Gas Showrooms in the Butts and has been a server for many years at St. Peter's.



Photo: Fred Walker.

MRS. JANE HANDY

In addition to delivering "Bridges" in part of Hemdean Hill where she finds many elderly people appreciate a monthly visit, Mrs. Jane Handy, who lives in Highmoor Road, finds time to bring up a family and run St. Peter's Youth Fellowship with her husband Peter who is also chairman of St. Peter's Scouts Group Committee.

Round the Clubs

International Co-operation Year:

On December 9 and 10 there will be a United Nations Display in the Town Hall. Exhibitions will be submitted by schools and organisations and the Post Office will present an exhibition of telecommunications. This display will be opened on December 9 at 2 p.m. by Eva, Marchioness of Reading.

★ ★ ★

The Mapledurham Repertory Association are producing three performances of Noel Coward's "Hay Fever." They will be shown on December 9, 10 and 11 at 7.45 p.m. at the War Memorial Hall, 129, Upper Woodcote Road.

★ ★ ★

Caversham Afternoon Townswomen's Guild is helping one of its members, Mrs. E. Evans, to collect 100 pairs of unwanted spectacles which will be sent to a London hospital where they will be remade and supplied to those in need in underdeveloped countries. An appeal is also being made for old sheets which the Arts and Crafts Section will convert into draw-sheets for use at the Chiltern Nursery Training College.

The Guild sends cordial Christmas greetings to all and looks forward to meeting many new members in 1966.

★ ★ ★

The December meeting of the Mapledurham W.I. will be held in St. Andrew's Hall on the 14th. The results of the committee elections will be announced.

The speaker, Miss Una Vennings will talk about "Theatre Happenings," and an exhibition of the drama group "props" will be on show.

It is hoped that everyone will bring along some tiny gift for a small child to boost our Christmas charity, also the annual subscriptions are due. The meeting will end with carols.

Mrs. Crowder.

Press Representative.

Telephone Reading 73460.

★ ★ ★

Caversham Heights Townswomen's Guild

At the October meeting of Caversham Heights Guild, a speaker from I.C.I. gave a very interesting talk on nylon, how it is made, and how to care for it.

The Arts and Crafts section are starting dress-making classes.

The Social Studies Group had an illustrated talk by Dr. Slade on Medieval Reading and the International Section heard a talk by Dr. Ghosh on India.

A visit to the theatre is being arranged to see "My Fair Lady."



Photo: Fred Walker.

George Sharp, of 33, Washington Road, a G.P.O. draughtsman who will shortly be retiring after more than 40 years, recently received the B.E.M. with a citation that would make anyone blush. As a G.P.O. spokesman said: "He has had a career of excellent service. It is a most popular award with local staff."

Mr. Sharp, who was once a choirboy with St. Peter's, is well known in Caversham where he has many other interests outside his work.

GARDENING NOTES—December

(By courtesy of Caversham Horticultural Society)

Whilst there is plenty of hard work to do in the garden this month, there is not a great deal to write about. Those who have heavy soil to contend with would be well advised to make every effort to get all vacant land rough dug and manured, as this may be the last chance to do it in time for the land to benefit from frost and snow. It is still not too late to plant roses and December

is sometimes considered the best month for planting climbing shrubs of most kinds.

Don't forget to cover Christmas Roses (Helleborus niger) with handlights so that you get clean blooms for cutting.

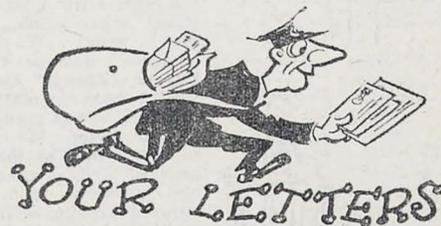
Look over the stored vegetables and extract any that show signs of rotting.

Get the fruit tree and bush pruning finished now and spray with tar oil winter wash. There are lots of jobs to do such as repairing frames, overhauling seed boxes, pot washing, getting the trays for sprouting seed potatoes ready, and it is best to get them done before the very cold weather comes. Make sure of the supplies of parsley, sage, thyme, holly, mistletoe, logs and the Christmas Tree.

order today!

EVENING POST

YOUR OWN NEWSPAPER NIGHTLY



KATIE RUSSELL'S COMMENTS

I read with interest in the November issue of the Caversham Bridge about the family planning clinics in Reading and hope that it will be possible for you to print this reply.

Clinic sessions are held each Tuesday and Wednesday from 9.30 a.m.—11.30 a.m. and on Thursdays from 2 p.m.—3.45 p.m. at the Child Welfare Clinic at Star Lane, off Duke Street, and on Tuesday evenings at the Queens Road School clinic from 6.30 p.m.—8.15 p.m.—at this clinic two doctors and nurses work simultaneously.

It is true that fresh, cheerful paintwork and light rooms cannot make up for the cramped space at Star Lane, but it is hoped that when, in the not too distant future, these premises are replaced the facilities available will be much improved. These premises do, however, have one feature in their favour, they are centrally placed. We have found from experience that the women of Reading it seems prefer the anonymity of a central clinic rather than the better surroundings of clinic premises in their suburbs. We are fortunate in Reading in that clinic premises are made available to us by the Medical Officer of Health and it should be borne in mind that if we had to pay rent, or be committed to large mortgage re-

payments then there would be inevitably a substantial increase in the clinic fees charged to cover these costs. At present the fees at Reading are amongst the lowest in the country thus enabling all those seeking happiness and peace of mind to come freely to the clinic.

The appointment system was begun two years ago in an endeavour to solve the problem of women waiting throughout a session before being seen by the doctor. This method has proved so successful and preferred by the overwhelming majority of our members that it would be a retrograde step to abolish it. As most members obtain their supplies from the E.P.A. clinics between doctor visits it is easy for them to make an appointment at such a time.

The lack of a telephone number for the making of appointments is a disadvantage we have not yet been able to overcome. Information requested by telephone of clinics, not only in Reading but in many parts of the country and enquiries about the services available suggests that, even with the disadvantages, having a number in the directory is worthwhile.

The extension of clinic sessions is a matter always under review but to do this we need more voluntary lay workers — women sympathetic to the aims of the Family Planning Association.

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tion, capable of preparing record cards, dealing with the heavy postbag, filing, the reception of patients and on occasions, child minders. If any of your readers would be interested to give regularly of their time, whether once a week or only once a month, I should be pleased to hear from them, particularly of anyone able to help us at the evening sessions from 6.15 p.m. to approximately 9 p.m., for we are anxious to start another evening session as soon as possible.

MRS. D. M. ROSS, J.P. Hon. Secretary, Reading Family Planning Association.

GUIDING IN CAVERSHAM

THERE ARE MANY girls in Caversham who can swim in a swimming gala, pitch a tent in the fields of Berkshire, cook a three course meal on a wood fire, care for someone with her clothes on fire, make a sun dress, or direct a stranger to local places of interest.

Girls in small groups of various ages learn to use their different abilities. They may care for a family of children in an emergency, help with shopping for an elderly couple, or visit an old age pensioner. They do these jobs cheerfully because they enjoy doing them and have been trained through a variety of games and activities, and sometimes through specific practical teaching.

Who are these girls? Who leads them? The girls are the Girl Guides of Caversham — Brownies, Guides and Rangers. The leaders of the Companies and Packs are also people of Caversham. They are able to give the girls a lot of fun, and prepare them to be thoughtful people. They can do this by attending evening training run by the Guiders' training scheme. New leaders also learn to run units through working with experienced Guiders in the Companies and Packs.

Other people in Caversham help the movement by training and testing Guiders in their various tests, such as cooking, map reading and first aid.



Photo: Fred Walker

The Brownies of the 2nd Caversham Pack have "adopted" the residents of Warren House and Wychcotes old people's homes, and regularly visit them on their birthdays with gifts. Here four of them are seen with Mrs. Lucy Jarvis on her 80th birthday—only the previous day she had come out of hospital.

DETAILS OF GUIDING ACTIVITIES

DISTRICT COMMISSIONER

Mrs. K. P. Besley, 38, Priest Hill. Tel. 72374

BROWNIE PACKS

- 1st Caversham:** Balmore Hall, Tuesday, 5.45-7 p.m.
Mrs. Blunt, 260, Hemdean Road.
- 2nd Caversham:** St. Andrew's Hall, Thursday, 5.30-7 p.m.
Mrs. Neaverson, 42, Kidmore Road.
- 3rd Caversham (St. John's):** Tin Hut, St. John's Road, Wednesday, 6-7.15 p.m.
Mrs. Nicholls, 190, Henley Road.
- 4th Caversham (St. Andrew's):** St. Andrew's Hall, Wednesday, 5.30-7 p.m.
Mrs. Moss, 161, Upper Woodcote Road.
- 5th Caversham (St. Peter's):** Balmore Hall, Thursday, 6-7.15 p.m.
Re-opening shortly. Names to: Miss E. Dent, 7, Oakley Road.
- 6th Caversham (St. Anne's):** St. Anne's Hall, Thursday, 6-7.15 p.m.
Mrs. Twinney, 26, Priory Avenue.
- 11th Caversham:** West Memorial Hall, Tuesday, 6.30-7.45 p.m.
Miss E. Smith, 25, Chiltern Road.
- 1st Emmer Green (St. Barnabas):** St. Barnabas' Hall, Thursday, 6-7.15 p.m.
Mrs. Morley, 18, Burnham Rise

2nd Emmer Green: Emmer Green Primary School, Monday, 6-7.15 p.m.
Miss Jordan, 7, St. John's Road.

GUIDE COMPANIES

- 2nd Company:** St. Andrew's Hall, Friday, 6.15-8 p.m.
Mrs. Nutt, 11, Kidmore Road.
- 3rd (St. John's):** St. John's Hall, Wednesday, 6.30-8.15 p.m.
Mrs. Besley, 38, Priest Hill.
- 5th (St. Peter's):** Hemdean House School, Friday, 6.15-8 p.m.
Miss G. Besley, 38, Priest Hill.
- 6th (St. Anne's):** St. Anne's Hall, Friday, 6-7.30 p.m.
Mrs. Hunt, 38, St. John's Road.
- 11th Caversham:** West Memorial Hall, Thursday, 6-7.30 p.m.
Miss J. Sawyer, 90, Oakley Road.
- 1st Emmer Green (St. Barnabas):** St. Barnabas' Hall, Thursday, 7.15-9.30 p.m.
Mrs. Paul, 14, Horse Close.

RANGERS CREWS

- S.R.S. Achilles:** Balmore Hall, Thursday, 7.30-9.30 p.m.
Miss Herrington, 43, Gipsy Lane, Wokingham.
- 1st Kingwood Common Extension Co.:** Borocourt Hospital.
Miss Tiernan, Borocourt Hospital.
- These units are urgently in need of further adult leaders.

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Caversham's traffic problems

READING'S BOROUGH SURVEYOR REPLIES TO OUR CALL FOR CAREFUL PROBE

THE ARTICLE in last month's "Bridge" made refreshing reading to someone on the inside who gets the kicks and, to be fair, occasionally a bouquet. I am sure that I could not have painted the picture in better colours.

Those of us trying to grapple with the problem find we can agree with virtually all the points made in the article, so instead of re-stating the problems, perhaps I could try to show to what extent the Corporation is following, or is ahead of, the suggestions made.

It may come as a surprise to you to know that a "transportation survey" was carried out in Reading in 1962-1963, but it won't be surprising to the 4,000 families who were "quizzed" in their homes at the time, nor to the taxi operators, the bus passengers, and the lorry drivers who co-operated so well, and the drivers of vehicles coming into Reading from outside who were stopped and interviewed. Reading, together with only two other towns, was the first town in the country to carry out this type of survey which was done before the publication of Professor Buchanan's well-known book "Traffic in Towns." Far from needing Consultants to carry this work out in Reading we have found on many occasions that we are acting in this capacity (unofficially and unpaid!) to other towns who wish to benefit from our experience and know how!

One might well ask what has been done since? What use has been made of this diagnosis?

Lot to digest

The information collected in the survey needs a great deal of digesting. The facts have to be prepared in some understandable form; this involves coding, sorting, tabulating, analysing and presenting. We have had to learn and devise new methods and new approaches to traffic. We

are no longer interested in just counting vehicles on, say, Caversham Road, we want to know why they are there, what is it about Caversham that produces more vehicles on Caversham Road than, say, Whitley does on Basingstoke Road? These new techniques have taken time to work out, but we now have the knowledge we have been seeking.

The main use of this knowledge is in Town Planning, to ensure that development which is likely to generate large volumes of traffic is not allowed in places where the road capacity will not cope.

On the practical side we have used the information to assess the effect on Reading of the M4 Motorway. At that time it was proposed that the M4 should pass north of Reading. We came to the conclusion that the effect on Reading in general and Caversham in particular, of that route would be disastrous. A report was prepared setting out the facts and sent to the Ministry, and I think largely as a result of this report the route now chosen passes south of Reading.

Far reaching plan

The Council have adopted a long term plan for the development of the Town Centre. The plan was pre-

pared in the light of the information gathered in the survey. It covers roads, parking, pedestrian only areas, shopping development, and a multitude of other points. This is a far reaching plan which will take a long time to achieve, but a start is likely to be made soon with the first stage of the Inner Ring Road which will run from

operation, trying to increase the efficiency of the present road system which includes steps which can be put into operation much quicker than going through all the stages which have to be negotiated before a major scheme can be carried out.

A one-way street system has been put into force

the objections and then waiting for the appropriate Ministry to give a decision. After this comes the purchase and erection of signs; about 250 were needed in the Caversham Road/Tudor Road area. As can be appreciated, all this takes time; the bright idea of today is not the effective scheme of tomorrow; more likely it is the accom-

signals are being installed and further sets are again in the pipeline.

These points do add up to a serious attempt to make the best of what we have, but everyone has a part to play in this. A car parked in the wrong place for five minutes can cause congestion which will take three times as long to clear. If all realise that restrictions imposed and directions given are designed to help the traffic and if all obeyed them in that spirit, conditions would be greatly improved.



THE EDITOR COMMENTS

This article by the Borough Surveyor concludes our series on transport problems in Caversham and we are grateful to Mr. Thorpe, Coun. Bristow and our own expert for clarifying the problems involved.

At the same time we feel that words are not enough, and that traffic conditions in Caversham will get consistently worse unless there is some definite action.

WHAT ACTION IS THE COUNCIL TAKING?

Caversham Road to Castle Street, then on to Southampton Street. The Ministry of Transport have promised the money necessary for this scheme largely as a result of the solid facts it was possible to supply in support of the proposals.

These major items are going to cost a lot of money and because of this it is important to spend time in ensuring that the proposals are right and that money is wisely spent.

So much for the long-term side of the picture, but what is being done to help until the day when these proposals start showing results. This is where "traffic management" comes in as a sort of holding

around the Town Hall area, and by the time your readers read this a further larger system will be in force in the Caversham Road, Tudor Road, Greyfriars Road and Friar Street area. Both these steps include parking restrictions in the streets affected, and bans on loading and unloading of vehicles during peak hours. Other schemes of this nature are in the pipeline and will be put into force as soon as all the legal steps have been completed. These steps are necessary to safeguard the rights of the individual and entail advertising the proposals, waiting for objections, modifying the proposals to meet objections, or if this is not possible, holding Public Inquiries to hear

plished fact of nine to 12 months time.

Multi-storey parking

On the car parking side the first multi-storey car park is well under way now at Yield Hall and others will no doubt follow on its completion. The Corporation's policy has resulted in there always being space in the surface car parks for the shopper at a very reasonable price, and for the person who parks for long periods free car parks are available at no great distance from the Centre.

Small road and junction improvements have been carried out (such as at George Street/Gosbrook Road) to reduce delays, traffic

TRAFFIC WARDENS

"Will you see me across the road, mister?" This was a common expression in my youth, when motor cars were becoming a factor to be recognised in our journeys to and from school. Today this is hardly necessary, thanks to that wonderful body of workers, the traffic wardens.

Here in Caversham, where the enormous morning pile-

up of traffic into the town presents growing problems, we have deep reason to be grateful, particularly to our two regular wardens, Mrs. Leach, who takes control on the corner of Gosbrook Road and George Street, and Bertie White, who is a familiar figure in Prospect Street. Many a mother in Caversham can breathe safely as her child sets off to

school, knowing that at the trickiest corner there will be someone to protect them.

Bertie White, who has been on the job for 2½ years,



MRS. LEACH

is familiar with the traffic, having been both a lorry driver and an engine driver before his retirement, and this helps him to assess the best time for the children to cross with the minimum inconvenience to the traffic. He has a difficult task, watching traffic coming from three directions, but he enjoys it, and feels he is doing a useful job.

Mrs. Leach, on the other hand, confesses to having

been as nervous as a kitten when she first stepped out alone into Gosbrook Road, but after a year, she feels quite confident about her work. She loves children and, like Mr. White, feels she is doing an important job, which is just as well, since the remuneration is small when one thinks of the time taken walking to and from the crossing four times a day. She does have one particular request, however: she does wish that mothers taking their own children to school would also take advantage of her services because, she says, when unaccompanied children see an adult and child walking across the road, they sometimes tend to tag along behind, where they are obviously in greater danger than they would be in the care of the warden.

The education department say they have great difficulty in finding people to cover these crossings. Requests are frequently coming in for wardens at new points, and even when the education authorities and the police have satisfied themselves that there is a

need, there still remains the problem of finding somebody to undertake the job. The wardens are trained by the police who are also responsible for taking over when a



BERTIE WHITE

warden is absent. As I said, it is not a particularly remunerative job, but I can't think of a more satisfying one. To go to bed at night knowing that one's work has probably saved several young lives must be the greatest reward these people can have. Perhaps Caversham can supply other people willing to help in this work.

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Talking Point

By William O'Malley

In the fifteenth chapter of the Gospel of St. John we read, "If the world hates you be sure it hated me before it learned to hate you. If you belonged to the world, the world would know you for its own and love you; it is because you do not belong to the world, because I have singled you out from the world, that the world hates you . . . They will persecute you just as they have persecuted me; they will pay the same attention to your words as to Mine."

How true is this of the world? Do you consider the way of the world, the opinions and practices of the world opposed to the Christian way of life? Christ has said so and He has "the words of eternal life."

Are Christians persecuted by the world? It is the only way the world has of opposing the Christian way of life. Discredit it, call it old-fashioned, not with it, scoff at it, deny it, refuse to accept

it and then blame it for its failures. This has always been the way of the world towards the Christian way of life, the teaching of Christ.

How many Christians try to accommodate themselves to the world? Far too many.

How many refuse to accept the Christian way of life because it would mean self-denial, self-sacrifice and self-discipline? Far too many. These are the ways in which Christians fail and justify to some extent the accusations made against Christians in General.

Where do we go from here? The answer is obvious. The Crucifixion was not a failure but a triumph. Good has always prevailed over evil. Do you endeavour to practice a Christian way of life? If not, why not? Religion may be sneered at as "the Opiate of the Masses" Any knowledge of medicine will bring home the value of an opiate where needed.

The Modes



The Modes are a popular Caversham group who specialise in Rhythm and Blues. Their playing has taken them to many clubs and church halls at Oxford, Newbury, Burghfield and recently the Gazelle Grille in London. Left to right: Martin Haydon, aged 18, is lead guitar and is studying to be a surgical technician with Bradley and Bliss; Stewart Buck, aged 18, plays the organ and is an architectural student with Berks C.C.; Mike Dixon, aged 18, plays drums and is an art student at Farnham Art School; Ian Main, aged 19, is the bass guitarist and is a plasterer by trade.

Photo by B. Alderman

PROFILE OF PASTOR EELES

PASTOR EELES claims to be the only jarophonist in the county—I think it quite likely he is the only one in the country. No, I'm not going to tell you what a jarophonist is—that is a secret Mr. Eeles prefers to impart personally, but if you are interested in music but still have a sense of humour, you would do well to make his acquaintance and get him to give you a demonstration.

Not that Mr. Eeles is usually a secretive type of person. He is frank enough, for instance, to admit that while he has become deeply attached to the members of his congregation at the Chapel on the Hill, he does not find the work there quite so rewarding as work in poorer

Six years at Emmer Green

In the six years he has been at Emmer Green, he has become a familiar figure as he moves around the district on what might be called active Christian duties. Indeed, if one may coin a phrase, it would be true to say that his philosophy is based on the belief that faith without works is of little use, hence his very keen interest in organisations such as Oxfam. Despite the fact that his congregation is comparatively small, he takes great pride in the fact that the Chapel on the Hill makes its contribution to Oxfam alongside more affluent churches.

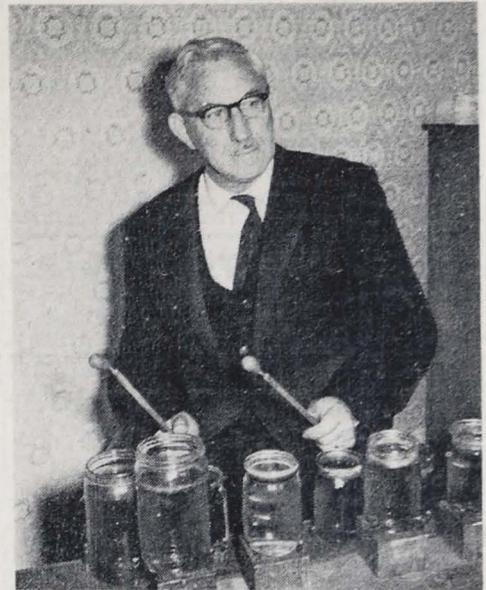


Photo: Fred Walker.

Pastor R. J. Eeles prepares to play the jarophone

By Roving Reporter

districts where the needs are greater and the results perhaps more obvious. He found this especially true in his first full-time pastoral job with a Shaftesbury Society mission at Greenwich, at the end of the war, when there was a very real need for such missions, particularly in parts of London. It was here that he learned the art of story telling which, together with his enormous sense of fun, make up such a large part of his personality.

Love of music

He has, naturally, many regrets about giving up his work at Emmer Green, but his health hasn't been very good recently, and now he is looking forward to taking up less demanding work, where he can devote some of his free time to the kind of hobbies that more fortunate "nine till five" workers are able to enjoy. Music has always been his great love—he plays the violin, the viola and the cello, to say nothing of the jarophone, and he makes his own arrangements for hymn tunes. His son, who is married and lives at Tilehurst, has inherited his artistic sense, studied art and now designs posters commercially—let us hope that the extra leisure will give Pastor Eeles and his wife more time to see their son and his wife.

One thing is certain—he will be greatly missed by his congregation. I asked one member what he thought about Mr. Eeles' retirement and what they would do about a replacement. His reply was that he only hoped his successor would have the same way of life and the same determination to present Christianity as a truly practical living belief.

THE GROVE SCHOOL FASHION SHOW

THE Grove School were recently visited by the Berkshire Mannequin Academy who modelled the Contessa foundation garments and a selection of James Barrington and Alice Baker designs. The proceeds were added to the Grove Society funds for a guide dog for a blind person, which now stands at £206.

Mrs. Buck, a school governor's wife, officially opened the show, which began with a magnificent bridal scene. The show was stolen by Tina, a platinum blonde four-year-old, who appeared over-anxious to display her outfits.

During the interval of 15 minutes, tea and biscuits were provided by members of the Grove Society. To round off the evening the Berkshire Mannequin Academy volunteered their bridal bouquets for auction.

The Grove Society are greatly indebted to Miss Yvonne Button and her Academy for making the evening a success and for raising another £34 9s. 3d. which leaves only £8 to raise before Christmas, so that a very happy blind person will receive a wonderful Christmas present.

The evening's entertainment was concluded by a few words from Mr. R. W. Brooker, who is headmaster of the school and president of the society. B.H.

FREE AFTERNOONS FOR MOTHER

Let young people sit in with your children, or take them out for walks in the afternoons.

To make use of this volunteer service, contact the Rev. D. Cliff, 25, Ilkley Road, Tel. 73070.

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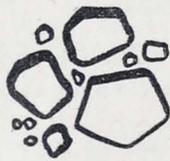
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NEWS FROM

METHODIST NEWS

Caversham Methodist people at Gosbrook Road had a happy weekend with their gift day and church anniversary on October 30-31. It began on the Saturday afternoon when, with Mr. and Mrs. E. Curling acting as host and hostess, Mr. and Mrs. E. Coleman came from Wokingham to chair the gift day and conduct the opening ceremony. The ladies' sewing stall, men's gift stall and Youth Club grocery stall were busy, and a very grand tea was served to about 90 people. Next there were films in the church, during the showing of which the Rev. E. B. Wright was in the vestry to receive individual gifts.

The highlight of the day came at 7.15, when there was a first-class concert by the Reading Central Salvation Army band, under their bandmaster, Mr. Early. The concert included band items "The pioneers" guitar group, girls with timbrels and some very good singing. The day was crowned with the announcement by the treasurer that the total of gifts amounted to £232 15s. 8d.

On the Sunday morning the whole of the Reading Boys' Brigade Battalion, led by their band, marched from the Shire Hall for their anniversary Church Parade at Gosbrook Road. The band was rousing, and the procession made a grand sight. The Battalion colours and those the 6th Reading Company were received at the beginning of the service by the Rev. E. B. Wright. The other companies taking part were the 1st, 2nd, 5th and 7th Reading, and the 1st Henley.

During the evening service, again conducted by the Rev. E. B. Wright, the choir sang two special anthems: 'Immortal love' and, expressive of

the happiness and joy received at that weekend—'Surely the Lord is in this place.'

During the winter months, young people from Caversham's two Methodist churches are meeting at the Rev. E. Wright's house in St. Anne's Road, to discuss and "air their opinions" on matters of present day interest and importance.

The first discussion centred around immigration and the colour problem, and this proved to be an enjoyable and informative evening.

Showing the flag for Caversham, though officially flag bearer for H.M.S. Conway, Paul Wright attended the annual National Service for Seafarers at St. Paul's Cathedral on October 27. With him was another lad from Caversham Heights, Graham Lascelles, who is an apprentice deck officer with the Port Line. Paul is now a senior cadet captain, and is leaving H.M.S. Conway at the end of this year to go to sea with the Blue Funnel Line.

A music recital was given at Caversham Heights on October 26 by boys of Stoneham School with their director of music, Mr. J. Eric Few. Workmanlike and enjoyable performances were given by Robin Lustig, clarinet; Stephen Lustig, violin; Anthony Morgan, cello and Nigel Chandler, trumpet, and Mr. Few treated us to some exhilarating playing of Bach and Karg-Elert. Tony Morgan, who organised the concert for Home Mission funds, goes abroad regularly with the National Youth Orchestra.

Christmas shopping — a last-minute reminder of the Caversham Heights Christmas Bazaar on Saturday, November 27. Presents to be bought for sons, daughters,

mothers, fathers, uncles, aunts, grannies... Come along at 3 o'clock.

Welcome to new members who have moved into the neighbourhood: to Caversham Heights: Mr. and Mrs. Peter Bean with their baby, from Drawley, Mr. and Mrs. Hooper and family, from Chesham, Mr. and Mrs. Bleasby, from Maidenhead. Gosbrook Road: Mr. and Mrs. Brian Dunham and family, from the Camberley Circuit.

BAPTIST NEWS

Some 18 months ago the Medical Department of the Baptist Missionary Society launched a £100,000 appeal to modernise its eight hospitals overseas. Recently at the local Baptist Church one of the members, Mr. D. W. Collier, gave an interesting and informative talk on the need for this appeal.

Mr. Collier told the meeting that architects had inspected the hospitals which are in the Congo, India and Pakistan and in some cases had furnished depressing but nevertheless challenging reports on the state of the buildings. This is not surprising when one realises that many of the hospitals are in remote parts, the one at Bolobo in Congo being the only one for nearly 500 miles of the Congo River. In such places transport difficulties necessitated the use of locally available material for the building and this has had to withstand the ravages of the elements for many years. Additionally many hospitals are without running water, others lack adequate sanitation and in two cases are without electricity so vital in the practice of modern medicine.

At Patwal and Berhampur in India training schools for nurses are to be modernised and extended and this project has attracted the interest of the Indian Government which has

made a generous grant towards the work.

The re-equipping of the hospitals has not been overlooked. Electro-cardiograms have been promised by individual churches and X-ray plants are to be supplied, the London Clinic having already donated a unit surplus to its own requirements for use at Berhampur.

The Caversham Church aims to raise £100 as its contribution to this vital work by May of next year.

ROUND CAVERSHAM PARISH

The Rector will be making another television appearance on Advent Sunday, November 23 when he appears in Meeting Point at 6.15 p.m. and 10.50 p.m. His subject: "Crisis for Christening."

The Rev. Eric James, who comes to preach at St. Andrew's for the Parish Communion on St. Andrew's Day on November 30, spoke earlier this year at a conference at Queen Anne's School. Formerly a Cambridge college chaplain and Vicar of St. George's, Camberwell, he is now Director of the movement Parish and People which is working for the renewal of the Church of England. His travels throughout the country in the last year certainly entitle him to speak with an intimate knowledge of the Church of England as it really is, and not as many people imagine it. Refreshments will be served in St. Andrew's Hall after the service and members of all four choirs will take part in the service.

A monthly lunch club at the Ship Hotel for Anglican Churchmen in business in Reading has just been formed. Caversham has been



Photo: Fred Walker

A Pageant of the Church's Year was presented by the St. Andrew's Sunday School recently. St. Andrew's Hall was filled to capacity by parents of the children and their friends. After the pageant Norman Kent gave a report of the work of the Sunday School during the past year. The prizes were then presented by Mrs. Packer.

CAVERSHAM HILL CHAPEL

Pastor R. Eeles' six and a half year long ministry at the Caversham Hill Chapel came to a close on Sunday, November 21. Coming to Caversham from Whitley he soon became the friend of young and old alike. After the evening service on November 21 he was presented with a cheque and an inscribed book in appreciation of his faithful ministry.

ST. ANDREW'S DAY

at St. Andrew's
7.00 a.m.
HOLY COMMUNION
7.30 p.m.
THE PARISH COMMUNION

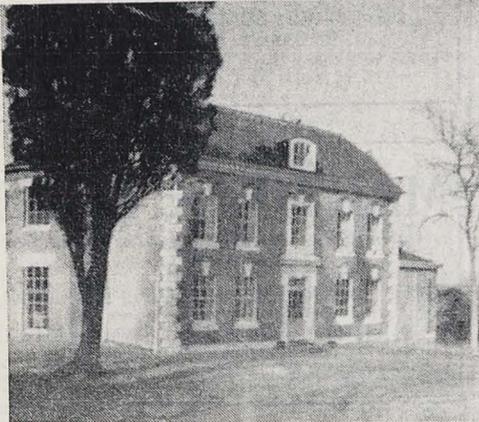
Preacher:
THE REV. ERIC JAMES
(Director of Parish and People Movement)
Refreshments in Hall after the service

THE CHURCHES—

well represented, but there must be many more Churchmen who would value the chance to meet friends from other parishes and hear a short talk which ends at 2 p.m. promptly—details from the Rector.

★ ★ ★
Saturday, December 11, is Confirmation Day—Time 7.30 p.m. Place St. John's Church, and on this occasion we are privileged to have the Diocesan Bishop himself. The newly confirmed will receive the Blessed Sacrament for the first time the following morning at 9.15 a.m. in whichever church of the parish they normally worship at.

★ ★ ★
For the first time a parish retreat has been arranged and will take place near Leamington during the weekend of May 13-15. It will be conducted by the Rev. R. A. L. Fell, father-in-law of the Rev. R. Hutchinson. Our photograph shows the ex-



terior of the charming retreat house in the village of Offchurch only three miles from Leamington. Names of those who wish to go can be given to any of the clergy. It is hoped that many husbands and wives will be able to go together.

ST. JOHN'S NEWS

Two Dates
November 28: We have invited Caversham Methodist Church to join us for Evensong, when the preacher will be their Minister, the Rev. Ewart Wright.

December 15: There will be a service for mothers and toddlers at 3.45 p.m.; bring your prams, push chairs and silencers!

NO SMALL CHANGE approaches the day of decision. Roughly 80 adults have been taking part in this course, and have completed the four preparatory study meetings. On Friday, 26th, each of the groups will be meeting to prepare its report, and at the last combined meeting in St. John's Hall on December 5, starting at 8 p.m., the groups will report their proposals, which will then be discussed; and we will learn what the No Small Change is.

★ ★ ★
"I learnt a lot at that coffee party. I was so surprised to find their services are very much like ours." This was the remark made by a member of St. John's after an evening spent with members of St. Anne's and Caversham Methodist Church. This member at any rate, had had an in-built prejudice or ignorance removed; "they" were not so different after all.

This has been the underlying purpose behind the coffee parties which have been held in various homes in East Caversham during recent months. Usually six people have been involved: two Anglicans, two Methodists, and two Roman

Catholics. The conversation has been quite undirected, and the reports from each group show that many topics have been broached, without much duplication. One group talked about new trends of worship in the three churches; another about race relations; another about morning assembly in schools. In the relaxed informal atmosphere of someone's home, questions on controversial matters like family planning, gambling and drinking have been asked and answered. At the end of each evening, the six people felt that they had met "them" on equal terms and found "them" surprisingly quite normal.

And so, when just over 70 people from St. Anne's, St. John's and Caversham Methodist Church met in St. Anne's Hall one Tuesday evening in October, there were several who were able to recognise each other. Canon S. C. Robinson, of St. Peter's, Earley, showed us his new holiday film, of a journey south through France to the Pyrenees, including a stay at Lourdes. The shots of the pilgrimage were unforgettable, and the whole film was a good talking point for

the classes even though they are well under way will be most welcome. For dates and times consult last month's Caversham Bridge.

★ ★ ★
November 30 is St. Andrew's Day. On St. Andrew's Eve there will be the customary chain of prayer for Overseas Missions from 7.30 a.m. until 7.30 p.m. Details of the services on St. Andrew's Day appear elsewhere.

★ ★ ★
The attention of members of the Mothers' Union is drawn to two meetings in December. At the first, on December 7 at 2.30 p.m. Mrs. Ridley will speak on "Changing patterns of Family Worship." There will also be a "bring and buy" sale. The second, on December 14, at 7.45 p.m., will be a party for Boro' Court patients. At the St. Andrew's Fellowship meeting on December 9, at 7.45 p.m., an entertainment will be provided by The Sainsbury Singers.

ST. PETER'S NEWS

A former chairman and his wife, Mr. and Mrs. Bowley, of 6, Blenheim Road recently celebrated their diamond wedding anniversary. They were married at Holy Trinity Church, Reading, then moved away from the town but when they later returned Mr. Bowley sang for some years in the choir at St. Peter's.

★ ★ ★
Those ancient seats to be seen in some cathedrals and abbey churches which tip up and have carved faces on them are known as Misericords. If you want to know why, you can learn all about them from Mr. Maxted, an authority on the subject who will be giving an illustrated lecture in Balmore Hall on Thursday, November 25 at 8 p.m.—if you don't know about this in time—don't blame your distributor, as this edition is only published the previous day.

★ ★ ★
On Advent Sunday night at 6.30 p.m. Queen Anne's School visit St. Peter's again for the service of Advent Carols. This service was thought by all who attended it last year to be a wonderful act of worship. But the Church will be packed and to be sure of a seat you should arrive really early.

★ ★ ★
Instead of a chain of prayer for the Church Overseas at St. Andrew's Tide corporate intercessions will be made at 5.30 p.m. on Saturday, November 27 for half-an-hour. These were well attended last year. More money went up in fireworks on November 5 than as a nation we spent on the Church Overseas last year. But if everyone who spent half-an-hour at a firework party on November 5 will pray for half-an-hour on November 27 we shall be making quite a lot of progress.

★ ★ ★
"I don't agree"—then come and say so, and ask that question you want to shoot at the Rector at an open meeting of the district in Balmore Hall on Thursday, December 2 at 8 p.m.

★ ★ ★
Canon Alan Watts, Rector of Hapsden and Rural Dean of Henley comes to preach at Evensong on Sunday, December 12.

★ ★ ★
Hemden House School Carol Service is on Wednesday, December 15, at 2.45 p.m. Parents and former pupils are invited.

★ ★ ★
Many people have remarked on the greatly improved appearance of the titles in St. Peter's. If you go into St. Peter's late any Friday night you will find Mr. Fullbrook hard at work—he's the man to thank for this. He and Mrs. Fullbrook have been working in the Church for several months.

★ ★ ★
The Mothers' Union meets on Tuesday, December 7 in Church House at 2.30 p.m. for Bible study session on the meaning of Advent and Christmas.

RURAL AREAS NEED YOUNGER CLERGY

—Says the Rev. Raymond Hutchinson

Mr. Hutchinson, who has been priest-in-charge of St. Barnabas, Emmer Green, for two years, leaves for Scotland at the beginning of December.

When I came as Priest-in-Charge to St. Barnabas, I saw my task as being six-fold . . .

Worship

To continue with you, in building up a worshipping congregation where anyone of whatever age, could feel welcome and a real part. This is still in the process of growing and consolidation, but we can all look back with thankfulness to an increasing awareness of our role as the worshipping Family of God—and this is especially true of the 9.15 Family Eucharist, where our ages seem to range from 18 months (or less) to over 80 years!

Work

That there should be an ever deepening understanding of the fact that the Church is something more than the building plus the parson plus a group of pious people who take religion like an occasional pep-pill or sedative, according to what they consider they need at any particular time. We are constantly growing—a lot of us—in the realisation that we are the Church and that we share in a total ministry of the whole Family—to the society in which we live and to one another.

Teaching

That we should learn together from our Lord in His Church what the Christian Faith is and how we should apply it to our living now. We are always doing this, I hope, but there have been notable "break-throughs" in this connection and not least in some of our district meetings and in last Lent's "I Belong—But—" series when people talked about what the faith and their Christian commitment meant to them.

Organisation

I think I should hate to be thought of as being an "Organisation Man" (there's probably little chance of that!) but when I came to you it was obvious to me that the organisational aspect of life at St. Barnabas' needed thought and action. We have now a properly elected District Committee which is responsible for both church and hall (which latter committee has now, on its own request, ceased to be, as it feels that the interests of both are being preserved and attended to in the fuller, more representative, committee). I hope that my successor will find that in this respect too there is both life and responsibility.

Fellowship

So often one gets the impression that Anglican congregations (in particular) are merely groups of isolated

individuals who just happen to worship in a particular place. We have grown in a sense of the fact that we belong to one another in Christian fellowship—"for better or for worse"—and that we are meant to know one another more and to care for one another. There is still a lot to be done in this direction but I feel that we are on the way—more people have realised, for instance, that "coffee" on a Sunday morning is something more than just a cuppa for those who feel like it—it is a chance to get to know one another in more informal surroundings—and this applies to occasional social get-togethers too.

Disposable priests

By this, I mean that nobody (and this includes the clergy) is indispensable. Priests-in-charge are particularly prone to "move-on" and so they must always look upon the time that they have with a particular congregation as time in which to prepare for their successors. I have tried to do this and hope that, at least in part, I have succeeded. Moreover they must always try to get people to understand that the parson must be seen as disposable and that it is the quality of the local

congregation that is important in the long-term ministry of the local church.

So it's "Farewell." I am going into what some people obviously see as either oblivion or a foreign clime where the natives may or may not be friendly—because I have felt very strongly for some time that the clergy, particularly the younger clergy, shy away from working either in the north or in the country—looking upon either as a sort of second best to suburbia or megalopolis, or the place where people retire—especially the clergy. It hardly needs to be said that I disagree profoundly with these views and that I hope that in my own particular instance I may be of service to people in a remote and rural setting where we may grow steadily in a realisation of the fact that we are the local manifestation of the Body of Christ in His World.

God bless and keep you and my successor as you worship and work together to the Glory of God. On behalf of my wife and Patrick as well as on my own account I would thank you for all that you have meant and will continue to mean to us.

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Mr. F. C. Moore (South Caversham),
52, Highmoor Road, Caversham, 72694
Mr. K. J. Nicholls (East Caversham),
190, Henley Road, Caversham, 77405
Mr. W. A. Vincent (West Caversham),
12, Albert Road, Caversham, 72965
Mrs. C. Thompson (Mapledurham),
205, Upper Woodcote Road, Caversham, 71328

PLAYGROUP TIMES

Wednesday—St. Andrew's Young Wives' Playgroup.
St. Andrew's Hall, 9.30 to 11.30 a.m.
Wednesday—Toddlers' Club, Caversham Heights
Methodist Church Hall, 9.30 to 12 noon
(Ages 1—5).
Wednesday—St. Anne's Marian Group, West Memorial
Hall, 9.30—11.30 a.m. (2½ to 5 years).
Thursday—St. Peter's Wives' Playgroup, Balmore
Hall, 9.15—11.30 a.m. (Ages 1—5).

WE RECORD

BAPTISED

ST. PETER'S
November 7
Joan Burn,
Christine Freeborn,
Janet Hambly,
Susan Hambly.

ST. ANDREW'S
October 17
Gordon Adey,
Jane Morris,
Helen Smith,
Andrea Page,
Lyndsay Buckler.

ST. JOHN'S
October 10
Anthony Noon,
William Scott-Robinson.

ST. ANNE'S
October
Keith Brownlow,
Clair Johnson.

CAVERSHAM METHODIST CHURCH
October 17
Steven Walton.
October 31
James Tucker.

MARRIED

ST. JOHN'S
October 9
Michael Bramfitt and
Pauline Targett.

ST. BARNABAS'
October 2
Derek Haskell and Janet
Smith.
Ian Whitehead and Linda
Atkinson.

CAVERSHAM METHODIST CHURCH
September 25
Allen Field and Gloria
Jarvis.
October 2
Christopher Hudson and
Edith Ward.

ST. JOHN'S
October 16
Robin Warwick and
Barbara Foster.

BURIED

ST. PETER'S
October 22
Bertie Freebody.

ST. ANDREW'S
November 5
Alice Cave.

ST. ANNE'S
October
Elizabeth Horne,
Edward Newton,
Vicky Haestier.

THE CLERGY AND MINISTERS OF CAVERSHAM

ANGLICAN

Rector:
The Rev John Grimwade
Caversham Rectory. Tel.: 72070

Assistant Clergy:
The Rev. David Clift 25, Ilkley Road. Tel.: 72070.
The Rev. Raymond Hutchinson (Priest-in-Charge of St
Barnabas')
St. Barnabas' House, 33, Grove Road. Tel.: 73095.
The Rev. Roger Packer (Priest-in-Charge of St. Andrew's)
St. Andrew's House, Harrogate Road. Tel.: 72788.
The Rev John Stevinson (Priest-in-Charge of St. John's)
St. John's House, 9, South View Avenue. Tel.: 71814.

BAPTIST

The Rev. L. S. Lewis, 8, Kidmore Road, Caversham
Tel.: 73633.

INDEPENDENT CONGREGATIONAL

Pastorate vacant.

METHODIST

The Rev. E. B. Wright, 17, St. Anne's Road. Tel.: 72223

ROMAN CATHOLIC

The Rev. W. O'Malley (Parish priest).
The Rev. E. J. Morgan (Assistant priest).
The Presbytery, 2, South View Avenue. Tel.: 71787

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METHODIST CHURCHES

DECEMBER PREACHING APPOINTMENTS

Caversham	Caversham Heights
5—Mr. W. Clark (1) Rev. E. B. Wright (2)	Rev. E. B. Wright (2) Mr. A. J. Townsend
12—Rev. E. B. Wright Mr. Winch	Rev. E. Ward Miss P. Day
19—Rev. W. A. A. Tutt Rev. E. Ward	Mr. E. Button Rev. E. B. Wright
26—Mr. B. Boshier Rev. E. B. Wright	Rev. E. B. Wright Mr. J. Clark

Notes: (1) Bible Sunday. (2) Communion.

CAVERSHAM NORTH BAPTIST FREE CHURCH

(Kidmore Road)

PREACHERS FOR DECEMBER

Morning	Evening
5 Rev. L. S. Lewis.	Mr. J. Hart.
12 Mr. P. Colyer.	Mr. P. Colyer.
19 Mr. P. Elford.	Mr. P. Elford.
26 Fellowship Service.	Mr. W. Prior.

Services at 10.45 a.m. and 6.30 p.m.
Communion following morning service on third Sunday
in each month.

CAVERSHAM HILL CHAPEL

PREACHERS FOR DECEMBER

Morning 11 a.m.	Evening 6.30 p.m.
Dec. 5 Mr. W. Booker.	Mr. W. Morrow.
Dec. 12 Mr. L. Carter.	Mr. R. Main.
Dec. 19 Mr. E. Lammis.	Carols.

SUNDAY SERVICES

ROMAN CATHOLIC	CHURCH OF ENGLAND
St. Anne's	St. Peter's
8.00 a.m. 9.50 a.m. 11 a.m. 7 p.m. Mass	8.00 a.m. Holy Communion 9.15 a.m. PARISH COMMUNION
Our Lady of Caversham	11.00 a.m. Matins 12.15 p.m. Holy Communion (1st and 3rd Sundays)
9.50 a.m. Mass (except 1st Sunday when at 8.50 a.m.)	6.30 p.m. Evensong (1st Sunday 5.15 p.m.)
BAPTIST	11.00 a.m. Sunday School, Infants — Hemdean House School Juniors — Balmore Hall
Caversham	St. John's
11.00 a.m. and 6.50 p.m. Worship Communion after Evening Service 1st Sunday after Morn- ing Service 3rd Sun- day.	8.00 a.m. Holy Communion 9.15 a.m. FAMILY EUCHARIST 6.30 p.m. Evensong (2nd Sunday 5.15 p.m.)
2.45 p.m. Sunday School	11.00 a.m. Sunday School Infants — Church Hall Juniors — The Church
North Caversham	St. Andrew's
10.45 a.m. and 6.50 p.m. Worship Communion after ser- vice on 3rd Sunday.	8.00 a.m. Holy Communion 9.15 a.m. FAMILY EUCHARIST 6.30 p.m. Evensong (3rd Sunday 5.15 p.m.)
METHODIST	St. Barnabas'
Caversham Heights	8.00 a.m. Holy Communion 9.15 a.m. FAMILY EUCHARIST 6.30 p.m. Evensong (4th Sunday 5.15 p.m.)
11.00 a.m. and 6.50 p.m. Worship 10.15 a.m. Sunday School Senior Dept. 11.00 a.m. Sunday School Junior and Primary Depts.	9.15 a.m. Sunday School Church Hall
Cosbrook Road	St. Margaret's
11.00 a.m. and 6.50 p.m. Worship 11.00 a.m. Sunday School	Mapledurham
SALVATION ARMY	8.00 a.m. Holy Communion (2nd and 4th Sundays) 9.15 a.m. PARISH COMMUNION 6.30 p.m. Evensong
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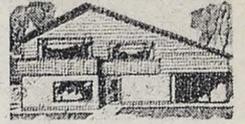
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JESUS, FRIEND OF BOOKIES' RUNNERS

WE WON'T LET JESUS BE A MAN. HE STANDS IN STAINED GLASS WINDOWS AND PIOUS PICTURES, WHITE OF SKIN, FAIR OF BEARD, CLAMMY-HANDED, ALMOST EFFEMINATE.

His clothes are unmarked from sleeping rough, his feet unbruised from tramping stony roads. He is the "friend of little children"; we see him as the companion of the innocent rather than the friend of tarts and bookies' runners, of men and women stained by the inevitable consequences of being human beings.

He is painted on his cross decently loin-clothed rather than exposed to the lewd gaze of callous soldiers, complacent priests and a noisy, sweaty, hard-hearted mob.

Yet this is what Jesus's life was really like... tough and gay. He accepted it all—and through the power of his love made some sense of it—but we won't let him do his redeeming work. We prefer to keep this man's challenge at bay by wrapping him in sentimentality.

Christmas oozes with sentiment! Look at the average "religious" Christmas card: plenty of gilt, the odd angel blowing a trumpet, the inevitable haloes, a stable of rustic poles and Mary, poised and well-groomed within hours of giving birth. Many "aaahs" will be breathed at the portrayal of such scenes in plays and pageants this Christ-

mas. Adults like it, it's sentimental and so safe.

It hides the truth: the birth of Jesus was not sweet, sugary, sentimental; it was a shambles from start to finish, a judgment on the selfishness of all men.

The Romans are after the money. To get it they're twisting the arms of the people of Palestine, who are herded to various towns to be registered for a new tax. So Mary, who'd apparently had a shotgun marriage and was by now heavily pregnant, has to heave herself onto Joseph's donkey and endure the lolling ride to Bethlehem to be registered by an impersonal government. Labour comes on but everything from the plushiest hotel to the meanest doss house is stuffed to bursting point. People who've got a bed

They wanted God separated from life and kept in a special place of His own, just as religious Christmas cards in the shops are kept in special racks marked 'Religious'

BY JOHN DUNCAN

are hanging onto it; no one is going to move up and make room for the birth of a baby.

"No room at the Inn" . . . it's not hard to think of modern parallels to Bethlehem that night.

So Christ's nursery is a stable, a real grubby stable; not the fairyland stable of the Christmas cards. It smells. It's a draughty shack in the backyard of a pub, not a palace for a thoroughbred racehorse.

Yet Mary is the same as all mothers, her joy and wonder at the birth of her son are none the less for the unusual surroundings. Right from the start Jesus is up to the neck in the earthiness of human living. And this theme continues throughout his life. He does not try to escape from life's problems and

pain, callousness and selfishness. He revels in life's mystery, gaiety and joy.

Jesus's life wasn't sheltered. He flees with his parents as a refugee to Egypt and sweats as a young man in a carpenter's shop. As a wandering preacher he "lives rough" and wears himself out by caring for the crowds that gather round him.

He joins in parties and festivals and "gets himself talked about" as a drunkard and glutton. He clashes with authority and respectable opinion, and they execute him on the rubbish dump outside the walls of Jerusalem. He was rejected.

Most people "didn't want to know" a religious leader who refused to show them the way to a God in a never-never Christmas card land. They wanted God separated from life and kept in a special place of his own, just as religious Christmas cards in the shops are kept in a special rack marked "religious."

People try to find God by attempting to get through to some other world and often kid themselves that they've got there by losing themselves in an unreal, sentimental world separate from everyday life.

Jesus's life says, "No boy, you'll find the real God here. You mustn't escape into a sentimental, Christmas card world. Serve God in the bread and butter affairs of today, tomorrow and the next day . . . until your last day."

We must know God in the thrusting, noisy life of the concrete city, not just in the velvet stillness of tranquil, aloof churches.

We are to enjoy the world. That means being very much a part of the life of our times as Jesus was of His. And as we live in the world of men and women we serve God by bringing the love of Jesus to our everyday contacts, to those people who are confused and lonely (perhaps that means everybody).

The whole life of Jesus, from manger to Cross, reminds Christians that they may often be "on the scene" where "respectable church people" are not expected to be found; where the pint pot, the understanding smile and unwavering companionship can be more effective ways of bringing compassion to the world than the chalice, the blessing, or the £5 note on the plate.

Christianity is not respectable: there's nothing respectable about being born in a stable!

"CHRISTMAS IS FOR THE KIDS," FOLK SAY, AND KIDS ARE A KNOCKDOWN FOR THE SENTIMENTALIST. BUT CHRISTMAS IS FOR GROWN-UPS.

The Minister of Health has appealed to patients to use their doctors with more consideration. He quoted these two instances of thoughtless and inconsiderate calls.

- At 2 a.m. a woman phoned her doctor to say that she had a toothache and couldn't sleep. The doctor said: "If your husband likes to come to my house in his car I will give him some tablets for you." The woman replied: "Good gracious, I can't ask him to do that—he has to go to work in the morning."
- A doctor was called to a house at 10.30 p.m. to remove a small splinter from a child's finger. An urgent call awaited his return to the surgery. A man had had a severe heart attack. He nearly died. He was the little child's grandfather.
- Mrs. X attended surgery one evening. The next morning she was seen to walk past the surgery and into a shop to phone the doctor to visit her at home.
- At 9 p.m. a doctor was called to see a child with

Doctorman! !

- a rash and said to be very ill. The child was found overdressed, sitting in front of a roaring fire. Her face and hands were just red from the heat of the fire.
- An urgent call was received which meant leaving evening surgery to see a sick child. The mother said he had been ill since the previous day. "I didn't call before," she said, "because I was too busy—and doctors are supposed to come at any time they are asked."
- Responding to a 2 p.m. call on Christmas Day a doctor found "nappy" rash which was at least four days old. The doctor prescribed an ointment. This was eventually collected three days later.
- A patient called a doctor

- for a home visit. The doctor arrived to be told the patient felt much better and had gone to her hairdresser.
- An emergency call to treat a burnt child turned out to be some hot cigarette ash dropped on the child's neck the previous day. There wasn't even a mark.
- A late night summons to deal with severe head pains turned out to be a mild headache after an evening of TV. Aspirins would have done the trick—and they were in the house.
- A patient passing by in a bus on a Saturday afternoon saw his doctor sitting with his family in the living room. The patient then phoned his doctor to ask

- him to come round and discuss something as he saw the doctor "wasn't busy."
- On a Sunday evening a doctor went to attend a man said to have a severe skin rash. When the doctor arrived a man reluctantly left his television set to roll back his shirt sleeve and ask, "I wonder what this is?" This was two tiny pimples which the doctor found difficult to see.
- At 2 a.m. a doctor received a terrified phone call from a woman who said she was having a frightful haemorrhage. Although he was due to attend a delivery, the doctor decided to give the haemorrhage priority. When he arrived the patient confessed she hadn't a haemorrhage, but wanted a sedative because she couldn't sleep. "I knew you would come for a haemorrhage," she said.

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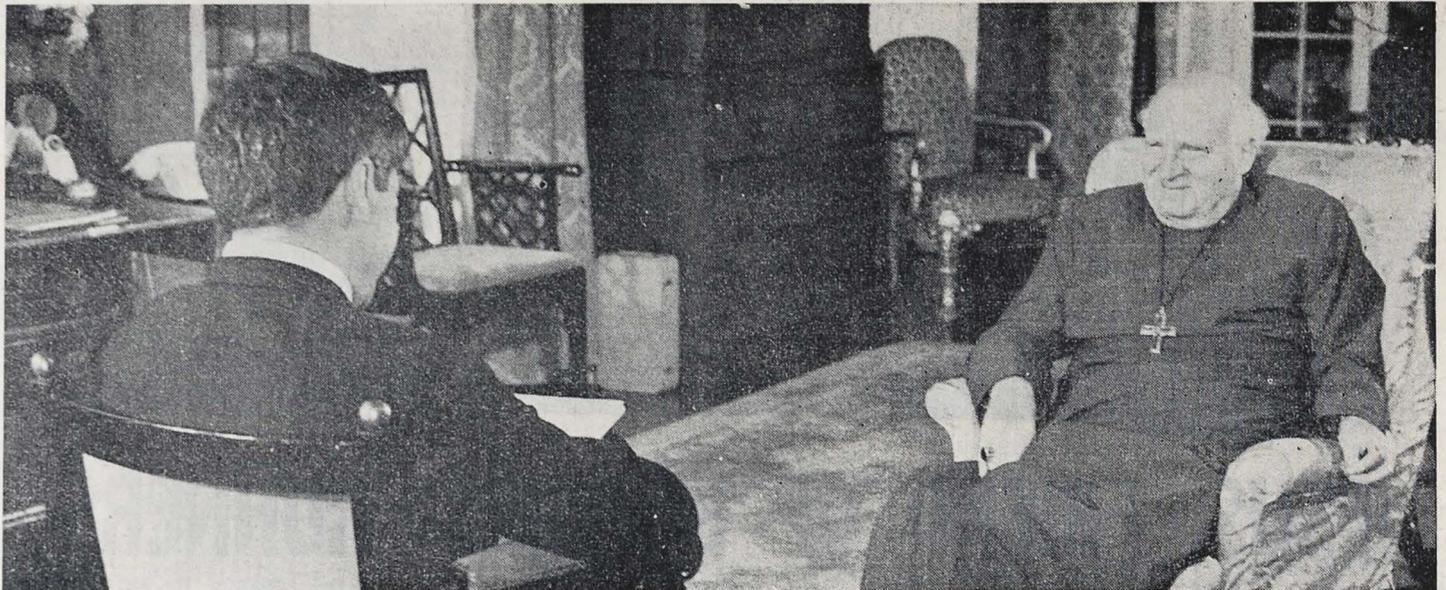
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KEE: Did any of the specific revelations about the Church of England members' attitude astonish you or worry you at all? For instance we see from the report that a fewer percentage of Church of England members say their prayers than members of any other denomination.

I think it means this, that the figures of C. of E. include the number of very vague adherence whereas the figures of Free Churches and Church of Rome are nearer to the figures of live adherence.

KEE: The report also reveals that more Church of England members think that their Church is old-fashioned, than those of any other denomination, now do you think there is any substance in this?

Yes I think that significant. I think it's partly true that our Church is old-fashioned for many historical reasons as the established Church of the country, and I think it's also true that in our Church there is vigour of self-criticism of members free to think and speak.

KEE: Doesn't it bring a danger of a certain hypocrisy?

Well hypocrisy is such a subtle sin that absolutely every kind of system can lend itself to hypocrisy. I wouldn't say that the Anglican does more than others. Every church has its qualities and its defects. In the Free Churches there is a wonderful evangelical zeal and there is a wonderful use of the laity in Church work and Church government and we need more of that, and in some respects there is in the Roman Catholic Church a very deep devotion and discipline and that too is good.

KEE: The report concerns itself with religion and behaviour of course in one section and it discloses that only six per cent. of the people questioned associated good behaviour with religion, now isn't this rather curious? Perhaps it shows some failing in the churches.

As you say that I find myself asking exactly

THE ART OF BEING SUCCESSFUL AND HONEST

what the questionnaire meant, and my guess is that the hearers might have been caught out by the question. On the one hand there is the question can people live good lives without religion? and undoubtedly many do, though their foundation is precarious, and on the other hand it's impossible to be religious without having the fruit of a good life. Alas it is sometimes possible. There are several questions rather jumbled up together.

KEE: I think a more clear cut answer is found on the question of honesty and dishonesty because 59 per cent. of all questioned think that you can't be both honest and successful. Now it's clear that this means mainly its a petty dishonesty. How much in fact are there degrees of dishonesty in a proper Christian's outlook or is a small dishonest action as bad as a big one?

Absolute

I think this, that absolute honesty really is the demand of the Christian life and that any dishonesty is a lapse of Christian life and that any dishonesty is a lapse of Christian standard.

KEE: We find that since the last survey was made in 1957 more people now think that Christ was just a man rather than the Son of God. Does this necessarily mean a deterioration in Christian belief?

I think that the very

essence of Christianity is the belief in Jesus as Divine and the worship of Jesus as Divine. Jesus is as Divine as God the Father is Divine, and I think that's the absolute heart and centre of Christianity.

KEE: But couldn't in some way his being just a man be also His divinity?

I think its possible for people who would shrink from defining Jesus as Divine could have that real attitude of devotion and adoration towards Jesus that virtually amounted to a belief in Divinity, and I should be anxious to probe into what the person's real attitude was rather than just go by the words that he used.

KEE: Our belief in the Devil is going down. Does this matter at all?

I think the important thing is that people should take seriously sin and evil and the struggle against sin and evil and that matters more than our belief about how evil is organised in the universe.

KEE: Fifteen per cent. of regular Church of England church-goers don't believe in life after death, always according to the report of course, now what does life after death really mean in the modern Church of England?

We believe that personality survives death and that there is a fullness of life hereafter in union with Christ. A personal

A.B.C. Television have produced a searching report on British religious attitudes and beliefs. All kinds of things were investigated, from what people think of parsons, to whether there is an afterlife. Here Robert Kee interviews the Archbishop of Canterbury on his reaction to the report.

life wonderfully different from the present life but yet in a real continuity with it, so that there will be personal recognition hereafter. That's what Christians mean by the resurrection of the body.

KEE: Would it be Christian to believe that personality survived in as much as every person's actions in this world have changed the nature of the world?

That fact is entirely true that we all leave something of a trail behind us in the world when we die but that's quite a different thing from the Christian belief in resurrection.

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WHAT 50 YEARS HAVE DONE TO A PROFESSION WITH GREAT TRADITIONS

by Joan Best

NURSES have been having a get-together—over 8,000 of them in all—celebrating the 50th annual London Nursing Exhibition. The largest exhibition held exclusively for members of the nursing profession anywhere in the world, it attracts thousands of visitors from all parts of Britain and all sections of the profession, including many overseas nurses either working or studying over here.

A conference is run in conjunction with the exhibition, and is recognised as the finest post-certificate course in existence for nurses. H.R.H. Princess Marina opened this year's Golden Jubilee exhibition, and attended the first lecture.

Things have changed drastically in the world of medicine in 50 years. In May, 1908, the first conference was reported in the "Nursing Mirror," flanked by advertisements suggesting codeine tablets for "the relief of consumptive coughs." The exhibition consisted of two rooms, "well filled with various exhibits, the stalls being tastefully arranged," says the "Mirror." One of the first lectures was entitled, "Do nurses and midwives encourage the right feeding of infants after one month?"

At this year's exhibition over 70 leading manufacturers displayed drugs and pharmaceuticals of every description, hospital equipment, books, uniforms—everything in fact with which a nurse comes into contact in the course of her daily routine.

I talked to a matron of a small hospital in the North Country about uniforms. They are, she said, dull and stodgy, and the same old designs keep coming up. I quite agree there. Some of the uniforms you see look as if they came in with Florence Nightingale.

Why can't we have brighter colours, shift-type dresses and overalls? The most popular design of the show was for striped stockings and tights, closely followed by long Victorian pants in gay colours.

The matron I talked to wants to put her theatre staff into trousers—one hospital in Cardiff has done this for two years. And I don't see why not. If that's what nurses want to wear, why shouldn't they?

London's heating

LONDON people feel the cold more than the rest of us. It seems Or perhaps they're just not prepared to suffer in silence like everyone else. Anyway, whatever it is, in a recent survey, 13 per cent. of sample households had full or partial central heating, as compared with seven per cent. for Britain generally.

Actually, in the weekly household expenditure average heating comes way down on the list—eight out of ten, in fact. Food and housing are at the top, and alcohol, believe it or not, is at the bottom.

To find out just what we really do want the National Federation of Builders' and Plumbers' Merchants invited members of its Central Heating Section to complete a special questionnaire some time ago.

The country was divided into two groups for the purpose—one in the southern half of Britain, roughly south of a line from the Wash to the Bristol Channel, the other to the North and elsewhere. Some 92 per cent. of the firms in the South reported more central heating business for the preceding 12 months; and 75 per cent. of the Northern group. The percentage increase was about the same in both areas.

Other points emerged which are of particular interest to all

householders. There was an estimated 48 per cent. trend towards the installation of full central heating against 52 per cent. towards background heating.

These figures covered all forms of central heating, and it seems more people favoured solid-fuel systems, with gas and oil systems running comparatively closely with each other in second and third positions, and electrical systems lying fourth.

Another interesting fact brought out by this particular inquiry was the way in which orders for new central heating installations were distributed between new housing developments and older property. It was found that 35 per cent. of the orders came from people acquiring new houses and 65 per cent. from people settled in existing houses.

Go-mad people

WELL, we've had the Motor Show again, with heartening export orders rolling in to boost the nation's economy with lots and lots of dollars. And if you lived anywhere round Kensington, you couldn't fail to notice all the extra traffic.

Of course, there's nowhere to park when the Show is on; people seem to go mad—everyone double-parks on both sides of the street, and the police fight a losing battle towing them all away. One got the impression that people were going to buy a new car anyway, so they just abandoned their old cars when they couldn't find anywhere to put them.

TELEVISION

Get up, switch off, and play games

By GOGGLES

ALL I can say is that I hope we are in for a better telly Christmas than we've had in recent years.

Or do we expect too much? The glowful, slothful Christmas period is now almost completely devoted to gazing at television sets. It is a brave hostess who determines that the picture must be switched off on Boxing Day afternoon, for example, so that people can talk and play games.

But the standard of entertainment seldom makes very adequate repayment for our devotion. The humour is forced; the mood tired and the gimmicks contrived—as if they wanted us to know that more than half the staff were on leave anyway.

We want them to make us laugh, basically. Now this business of television humour is heavily hard to manage. The things I have laughed at most have been little unexpected treasures leaked out almost by chance on weekday nights after a day in which nothing seemed funny.

Steptoe, Dudley Moore and Peter Cook, Harry Worth, Milligan musing, Bentine, Sykes, Johnny Morris, these keep me in bread and butter good humour all year round. The extra effort required at Christmas to put jam on it always falls flat.

Or maybe it's me—in a post pudding torpor. Or perhaps it's a plot by the government to bore us off the telly and dashed well make us get up and play games.

Dealing with a wedding present list

by Gloria Kent

NO longer is a wedding, or the preparations which go into making it a success, treated in the same dewy-eyed, romantic fashion as it was in our mother's day. Or, come to that, as it was only a few years ago.

Today's young bride goes about her wedding preparations in a brisk, methodical and often business-like manner. Not for her the problems that arose so often in the past when she had to sit down and write a thank-you letter for the sixth carving set!

Nowadays, unless it is something like bed linen or towels, it is virtually impossible to get a duplication, for almost as soon as the wedding invitation arrives through the post, another envelope is dropped through the door bearing four closely typed sheets of paper bear-

ing the words, "Wedding Present List." One is then told to delete the name of the article you will be buying.

Now I am not decrying the wisdom of having such a list but just now and again I would like to have the opportunity of asking for it, instead of just having it thrust at me before I have time to turn around! In principle, they are very good things and do so often save such a lot of time and trouble but I cannot help feeling that unwittingly these sheets of paper can cause quite a bit of secret embarrassment to the recipients.

For instance, perhaps Aunt Martha and Uncle Joe can only afford a gift costing a few shillings, but they get scared out of their wits when they are confronted with a list the heading of which reads, washing machine, refrigerator, washing-up machine, etc., etc., and too often they tend to spend far more money on a gift they consider suitable than they can really afford.

Whenever I see what to my mind are rather outrageous articles on any list I am tempted to add: "Deposit for house, or new house."

It's all well and good if someone offers to buy the happy couple any one of these major items, but, to my mind they are things which should definitely be left unread.

The best way of solving wedding present embarrassment, is if asked for a list, to give a list of colour schemes for each room and leave it to the person concerned to buy something small for that particular room.

And if that still appears too difficult, then a general outline of things such as bed linen, cutlery, towels and glassware can cover quite a wide field and still not run the guest into more money than he or she can afford.

A letter from Auntie Julie

THE NICEST GAME OF ALL TO PLAY

Dear children,

This month I would like you to try to colour this picture with crayon, and send it in when you have finished to me at 319, Gazette Buildings, Corporation Street, Birmingham, 4.

There will be a small prize for the best submitted by a boy and another for the best from a girl. I will, of course, take into consideration people's ages, and don't forget to fill up the entry form properly, so that I know who has sent them in.

The picture is of a little girl pretending to be a mummy. That's the nicest game to play of all games, I think. This Christmas many of you will have gifts of dolls among your presents, and from what I have seen in the shops there are some very beautiful dolls about this year.

When I was small it didn't matter if my dolly could speak or close its eyes or not. I used to have a battered doll called Joey, and he was a dummy. If you pulled a little string in the back of his neck then his mouth would open and close, and clever people could give the impression that he was actually talking.

There was another doll in the house who belonged to my small sister, and this doll had lovely

hair, Joey only had his hair painted on, so I was a little bit jealous, and one day when I was feeling very naughty I gave my sister's dolly to the dog, and he chewed all the hair off. As you can guess, I was not a very popular person in our house for a long time after that.

In time, of course, all our toys got a bit broken down, and things happened like wheels coming off toy cars, and eyes coming out of teddy bears.

We had a lovely big motor boat. If you took hold of a key and wound it up then it would go for a long time on the water. But one day I wound it up a little too hard and the spring was broken.

What a fuss I made! But soon daddy came home, and he took it into his shed and played about with solder and things for about an hour. Then it was mended and I was so very pleased. Mummies and daddies always seem to be very clever people. They can mend all sorts of things and, when they have to, can make the very oldest and tattiest things look as good as new.

You'll have some nice new things at Christmas time, I hope. Let me wish you all a very happy time with them.

As always,
AUNTIE JULIE.

Name

Age

Address

.....

.....

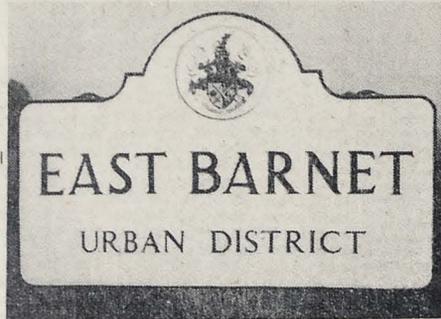
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The Directors, Editor and staff of
 "Christian News" wish all readers a
 joyful Christmas

As Christmas comes to



what people want is peace and quiet

RESIDENTS of Hadley Common, East Barnet, North London, are opposing a plan by Islington Council, which wants to buy a seven-bedroom house named Dixon and open it as a home for children in the council's care.

The residents fear the scheme will lower the value of their properties—average price £30,000 to £40,000—in the residentially-zoned district. They also believe that their peace will be disturbed.

Dixon, a privately-owned house, is on the market for £29,500 and the council proposes to run it as a nursery for children up to the age of five. It would ultimately house a maximum of 18 children and 14 staff. Planning permission is being sought from Barnet Council.

Local residents are worried that once permission is given it will lead to further buildings in the grounds.

Desperate need

A spokesman for Islington children's department said: "There is a desperate need for children's homes. The number of children we have in care is considerable and the amount of accommodation that we have nowhere near caters for the children we have to care for."

"At the moment we have children in privately-owned homes and even boarded out in other boroughs."

Mr. Henry Denton, who bought his home next to Dixon six years ago, has circularised residents asking them to oppose Barnet Council. He said: "The value of our properties is bound to go down, probably by thousands of pounds."



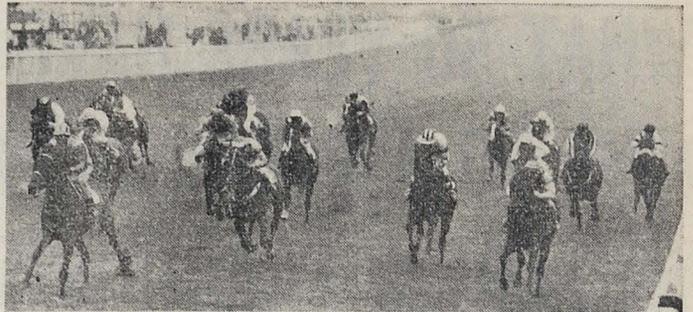
Dixon

Another resident, Mr. D. Green, of The Hermitage, Hadley Common, said: "If this sort of thing is allowed, then the residential qualifications of the common will go."

"No one is opposing children, but we are certainly objecting to the number of children. If they are anything like my own grandchildren, there will be a hell of a lot of noise going on," he added.

Trust builds school for disabled girls

The first boarding grammar school for disabled girls in Britain has been opened at Holybourne, near Farnham, Surrey. Its first intake of pupils, aged between ten and 18, and 40 in number, come from different parts of the country. The establishment is named the Florence Treloar School. Among the pupils are six girls from London; they will eventually be joined by another 60 girls. The money needed to build the school, around £500,000, was provided by the Lord Mayor Treloar Trust, which also founded the college for disabled boys at nearby Froyle. The trust is named after Sir William Treloar, a Lord Mayor of London in the early part of this century.



Ernest Adkins finds 35 Englishmen in a pub pre-occupied with the racing pages, and concludes that the Turf is part of English culture

TO some people the racing scene is truly the sport of kings. It is a tapestry of human skill coupled with the graceful movement of the horse.

To others horse racing is no more than another name for vice and corruption, leading mankind along with its other vagaries downwards into the slimy pit.

Horse racing is also big business. In 1964 it is estimated that the sum of £600 million was spent on it, and about £100 million of that went on gambling.

Some of those whose mission in life is to save us from ourselves are concerned about the ease with which some people are persuaded to part with their money to the alleged detriment of their kith and kin. To these the betting shop, which is really the poor man's stock exchange, represents the very nest of the Serpent itself.

CONCLUSIONS

I have been thinking about the Englishman's attitude to horse racing and his pre-occupation with making money out of it, and I have some conclusions I would like to share with my suffering readers.

I do not understand how it is that a man who wears a top hat and appears in the posh enclosures at Ascot can be regarded as a favourable part of the English establishment, while the man in the boiler suit who walks in and out of the betting shop is regarded by the same people as a layabout.

The things that go on in what is romantically called the turf world are of unequalled importance to a tremendous number of citizens who are not second class citizens necessarily and who are often very responsible people indeed.

The extent to which horse racing and its profit possibilities has a grip on the popular mind became clear to me when I recently walked into the bar of a public house on a Saturday lunch time. In this comfortable and typical pub I counted no less than 35 people eagerly reading through the racing pages and making their selections amid ritual conversational gambits.

It occurred to me that they were applying their minds to this business as they probably never applied their minds to anything else in life. This, to them, WAS life. Every scrap of information that the experts in the National Press could offer was scanned, weighed, and applied at the moment of selection.

The names of hero jockeys were

banded about with intimate ease. Lester had never done one man any good. Ron had not had a winner for three days. Harry was having a good run . . .

Men who had probably never been on a race course in their entire lives spoke with detailed knowledge of the tricks, rises, bends and fences of Wincanton, Folkestone, Ayr . . . They'd never been, but they are always, in their minds, there.

I am writing now for people who do not know about these things. They have to be told, somehow, how intensely personal a thing it is for a man to follow the horses. Many rational men spend their time thinking of little else but how they propose to invest a sum like two shillings a day with the bookmaker. I know a man who has done this every racing day since he emerged from the forces in 1945. He regards his flutter as a large part of the freedom he fought for, and says:

"If they can do it at Ascot when the Queen's watching, I'm sure I can do it, too. It's my right."

The Betting and Gaming Act of 1963 has done much to liberalise the nation's attitude to gambling. The position had become quite absurd by then. It meant a man could remain within the law and keep his self respect if he gambled by telephone, whereas ordinary men had to resort to astonishing tricks to get their money on.

DARING HER

It is probably a good thing for a man to pit his wit occasionally against the great Goddess of Chance, whom he certainly believes provides a backcloth to his life. He is really not betting on a horse; he is daring Lady Luck to hit him again; or this time, bless him.

Horse racing is more than gambling. It is a culture. It has sired colourful characters who have been very much a part of the nation's sporting scene. It has produced fine descriptive writing. Who will forget Damon Runyon and Harry the Horse, and Nat Gould with his very popular racing novels before the last war?

The name of Quintin Gilby will be familiar with newspaper readers of some years ago, and more recently Jack Leech was a most entertaining writer in the "Observer." Clement Freud makes racing a live subject in the "Sun."

The more I think about horse racing, the more I think that it is a very human, and fascinating aspect of life.

Editorial conference

A conference for editors and prospective editors of inter-church newspapers will be held on January 14-16 at Swanwick, Derbyshire.

Information is obtainable from Mr. Phillip Barron at 8, Salisbury Court, Fleet Street, London, E.C.4. Cost of the course: £3 3s.

AIR HOSTESSES GIVE TIME TO TIBET REFUGEES

Virginia Keibler, a T.W.A. air hostess and a graduate of Delaware University has just spent a three months' vacation teaching Tibetan refugee children at a school in Mussorie among the foothills of the Himalayas.

With her were two other air hostesses, Lois Pritchard and Caroline de Rosset, both of United Air Lines. All three were sponsored by the Dooley Foundation of the U.S.A.

The school where Virginia taught belongs to the Tibetan Homes Foundation in Happy Valley, Mussorie, where Tibetan refugee children are looked after by their fellow nationals and by volunteers from many countries in a deep wooded valley overlooked by snow-capped mountains.

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