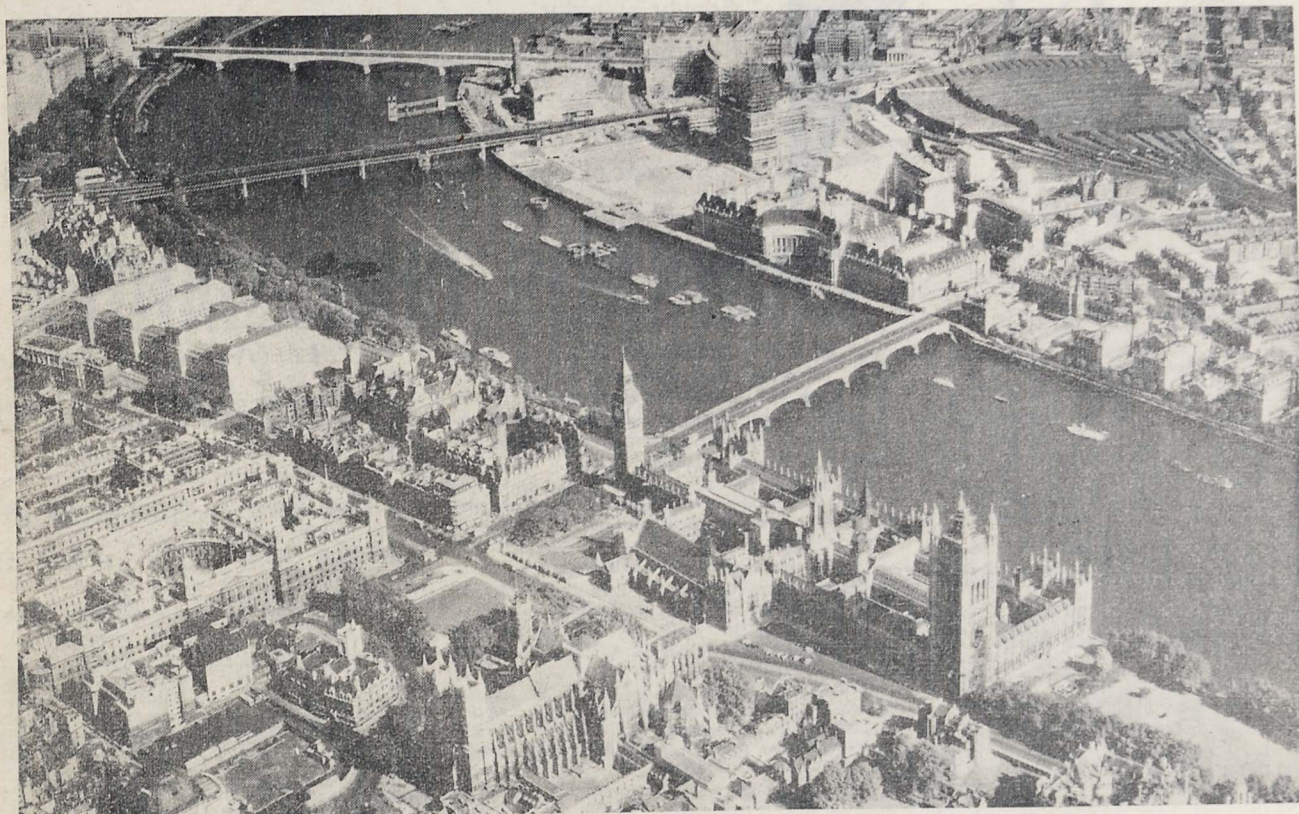


CAVERSHAM BRIDGE 6d.

January, 1965

Incorporating National Christian News

PRAY



HERE is a picture of the heart of a nation.

A great nation, with tremendous spirit.

And a wonderful history.

BUT AN EVEN BETTER FUTURE.

In this picture are places where Christians pray every day. Not just the churches and chapels, but the Commons, and the Lords.

In thousands of city and country churches up and down the land, prayer is offered every day. And in schools, homes,

offices, studios, cars, workshops, busy streets.

This month Christians will spend eight days praying for Christian Unity. It will help them, and the Church, beyond measure.

Either all these praying people are daft.

Or the rest of the people are missing out on something good.

If we all prayed, we'd see the way ahead. For ourselves, for the nation we love, and for the Church.

(Prayer at work—See page five)



What is this odd looking thing, hanging from a twig, inert⁺ and mysterious?

It doesn't look like anything useful, or even ornamental. Perhaps it's a joke...go too near it and it'll lash out and sting you, or stick to you or something.

Best to ignore it...but now we've started to worry we'll go on worrying until we know. What can it be?

O.K., stop the clock—it's a chrysalis. There's a good deal going on inside it we can't see from here. One day it will snap open and what will we see but the Camberwell Beauty butterfly.

Which is a fair enough introduction to what we have to say here about that odd-looking thing, inert⁺ and mysterious, the Christian Church.

It doesn't look like anything useful...but you've just read that...

CHRYSLIS CHRISTIANITY

LETTERS

FEWER YET...

IT seems to me that the "National Christian News" is the ideal type of newspaper for a locality, and I can see it growing in influence and circulation.

There's going to be a big market in Christian news in the next ten years. Further, although the figures of practising Christians will get smaller still in Britain it will only be a temporary situation. Each denomination will in the process purge and reform itself the better to witness to the whole Churchless masses.

By converting the churchgoing public to the real Christianity we shall be all set for a second conversion of Britain.

A Parish Priest in the Roman Catholic Church.

CAME BACK

THANK you, thank you, thank you, for exposing the Sunday School shambles, Mrs. Dewar.

Two children from our area were returned to Sunday School after their parents had seen the paper. And a lapsed teacher also came back, determined to do a good job better than ever.

Manchester.

Minister.

"UTTER ROT"

ON behalf of Athletics, I would like to make a few comments about the article on the back page of your November issue.

I agree with many of the writer's comments, but I would like to point out that in the final results of the Olympic Games, our results were better than those of many other nations, larger in both territory and population.

Your writer starts by inferring that we are not good enough for competition—utter rot. He should remember the Olympic motto, and the attitude of all true sportsmen, which is that the enthusiasm and will to compete is far better than success or otherwise.

Without competitors, there could be no winners, and it is part of the good competitor's attitude to be convinced that he can win despite any evidence to the contrary. It is this attitude that frequently gives success over every other consideration.

Hence, sometimes pressmen are blameworthy, in praising the abilities of some sportsmen so much that this confidence becomes over-confidence, resulting in failure. Ron Clarke would certainly have done better in Tokyo without so many forecasts of success; similarly with Mary Bignal-Rand in Rome.

With regard to the closing paragraph, which presumably is a conclusion, the writer claims that we are also-rans, and that we need to rebuild. As I have already said, it is an honour to be an also-ran, but also, in Athletics at least, techniques of coaching and training have changed, yes, improved beyond all recognition in the last few years—and four Athletics golds proves this.

Bernard T. Collard,
(Midland Counties A.A.A. official)

Solihull,
Warwick.

TEACHING CHRISTIANITY IN THE PUBLIC SCHOOL

I AM a public school boy aged 16½ and would like to add to Mrs. Dewar's thoughts on why Christianity is dying at its roots.

I do not think that I ever attended a Sunday School—though both my parents are devout Christians on the local P.C.C. The first time I ever really came to grips with religion and God was at my prep school in Birmingham. The accent was not on God there at all. True, there were "prayers" every morning, but these were of very short duration. There was also compulsory Sunday church attendance, and this was even looked forward to by some.

We had three to four Scripture lessons a week, and all we ever did, right up to the time we left, was read, and learn parrot-fashion, bits of the Bible for exams. There was no discussion of any sort; so I left that school with only a superficial knowledge of parts of the Bible; and no knowledge of God, or of Christ.

Redeeming

However, the redeeming feature of Prep School religion was the weekly "Scripture Union" meetings. During these

A ROMAN CATHOLIC priest expresses himself with welcome realism in a letter on this page. He forecasts that the number of practising Christians in this country will get smaller, but this is only the lull before a breakthrough.

Whether we like to admit it or not, we in the Christian Churches are in a mess. We have inherited the institution of the Church but not the widespread public support that went with it in years gone by.

This is a day of Chrysalis Christianity.

We are surrounded on all sides by a torture of introspection, conversation and frustration.

BUT SOMETHING WILL EMERGE FROM THIS SHAPELESSNESS, AND IT WILL BE SOMETHING WONDERFUL.

That Almighty God has a plan for His Church cannot be in any doubt. Equally certain is that status-seeking, hidebound, self-centred chuckleheads (like us) prevent rather than help forward the day of the New Church.

The real prophets of our age are talking about the new Servant Church. That is people, loving people in the name of Jesus of Nazareth.

MEANINGLESS

We ought to stop this infernal campaign to trap men and women into the entrails of Church organisations. It is meaningless to go on insisting merely that they "come to church."

We ought to save our breath and strength for commando-type love missions to old, lonely, scared, baffled people.

And prayer; learning about prayer, practising prayer, praying tirelessly for these same people, for the world, for the Church, for ourselves.

Then, while we were too busy to worry about ecclesiology, God would give us a new Church. We'd wake up one morning, perhaps before 1980, and find that we'd got it, and it worked.

* *INERT: Property by which matter continues in its existing state of rest or uniform motion in straight line unless that state is changed by external force. (The Pocket Oxford Dictionary).*

The love in the heart of a child

ELEVEN years old Avril Hall spent every penny of her pocket money on the starving children of the world.

Oxfam workers in Beekenhams, Kent, do not intend to forget the work she did for them before her death last summer.

In her spare time Avril, of Cambridge Road, Anerley, did little else other than organise events to help the campaign.

Small sales and raffles, parties and, on one occasion, a self-arranged, written and costumed drama festival, were her way of helping.

She was working on yet another of her projects in August when she was suddenly taken ill and died at home.

Secret

The secret which she had kept from everybody but her parents was that while she was struggling to raise money for the sick all over the world she herself was a chronic asthmatic.

Oxfam launched its own Avril Hall Project, in her memory. Money raised during a fortnight's appeal was sent to St. Francis' School for Blind children in Uganda.

Sunshine idea is a hit in America

A BRITISH idea will soon bring happiness to thousands of disabled American children. The idea, started in 1962 by the Variety Club of Great Britain, was for Sunshine Coaches, specially adapted to take physically and mentally handicapped children on holiday trips or for treatment.

The Variety Club has been able to obtain the coaches at a cost of £2,800 each. Already it provides a service for 50 hospitals and 10,000 children here.

Now the idea has caught on in America. Mr Jimmy Carreras, managing director of Hammer Film Productions, who was elected international "Barker" of the Variety Club, "sold" the idea of the coaches while touring the United States.

The Americans were so enthusiastic that one of the coaches was shipped to Philadelphia. The idea caught on and three more coaches went to Pittsburgh, St. Louis and Los Angeles.

How efficiently is Christian knowledge being conveyed to young minds in 1965? It is the responsibility of the State under the 1944 Education Act, and of the Church via its Sunday Schools and junior organisations.

But is it working? The boy who wrote this letter thinks not, so far as his school is concerned.

Christian News is planning a survey of this question. Readers' views would be most welcome.

Public School Boy.



THE GENTLE PATIENCE OF GEORGE EASTON

HE spent 20 years putting thousands of bits of stained glass into more secure lead frames in Canterbury Cathedral.

Came the last war, and it all had to come out again to protect it from Hitler's bombs. Came peace and the whole delicate process of replacement had to be tackled again. Now, after 57 years of caring for the Cathedral glass,

70 years old George Easton, head of the Cathedral Glass Works, has retired.

"It's not that I've lost my love of the cathedral glass," he said. "But I'm not so agile as I used to be and the business of climbing up and down ladders is getting a bit too much."

Mr. Easton joined the glass works when he was 13, and began his long career by mixing the colours for the painters and casting lead frames for the glaziers.

In 1919, Mr. Easton began a job that was to take him 20 years, and which ended in heartbreak and frustration.

Every piece of the ancient glass in the cathedral was to be re-leaded.

"That took me up to the 1939 war," he said. "I had just finished the job when I was told I had to take out all the glass in order to protect it against bombing."

Each piece was removed, numbered and stored away in packing cases in the crypt.

Then in 1946 began the marathon task of putting it all back again. The work was like a gigantic jigsaw puzzle and took several years to complete. Throughout the whole of this period not one piece of glass was broken.

Churchmen go to jail

MEMBERS of the Church of England Men's Society at Nottingham are to go to prison on Saturdays to give moral support to prisoners who have formed a branch of the Society.

It happened after Nottingham and District Federation held their annual rally in the prison last summer.

About 60 members attended after which they had tea with the prisoners. The Federation secretary, Mr. C. A. Walker, later attended a meeting in the prison chapel at which seven prisoners said they would like to join.

Meetings, lasting an hour, will be held on alternate Saturday nights and Society members from local branches are being asked to arrange a rota of two or three members to attend each meeting.

New homes

The Bishop of Willesden (the Right Rev. C. D. Leonard), blessed and the Mayor of St. Pancras (Mrs. H. Chandler) opened a new block of flats in Stratford Villas, London.

The block, which provides twelve maisonettes for families and six bed-sitting rooms for elderly people, has been built by the St. Pancras Housing Society, an inter-denominational group of which the Bishop of London (Dr. Robert Stopford) is president, in co-operation with the Borough Council.

Supper-time service takes nine minutes

A unique experiment of holding daily services at 10 p.m. each evening at Trawden Parish Church, Lancs, is proving quite successful.

says the Vicar, the Rev. Ian Robins.

While the vicar admits it seemed a little late it was proving far better than the old time of six p.m., when very few attended.

Congregations have grown considerably. The service lasts only nine minutes and is carefully timed so that people can catch buses afterwards.

Not quite British, chaps...

A PAKISTANI Moslem Society in Dewsbury, Yorkshire, has formed a kind of watch committee to help anglicise the social habits of its members.

The vice-president, Mr. Mohamed Ayub, wants them to "do things English way." This means that Pakistanis are told they should not carry dirty washing to the laundrette bundled up in a shirt, but wrapped decently in paper, or carried in a shopping bag.

English people have been affronted by the sight of pyjama-clad Pakistanis waiting patiently outside backyard lavatories. The society reminds its members that the wearing of pyjamas on such occasions is simply not done in England.

Mucky

Bachelor squalor, a domestic state not confined to Pakistanis, seems to have the chief fault in houses occupied by numbers of single men. Mr. Ayub, whose English has devel-

TOP TEN FOR MEN AT THE TOP

THE Bishop of Pontefract, the Right Rev. Eric Treacy, has drawn up these ten commandments for businessmen. He bases them on observation of business life in Halifax, Keighley, and

in his diocese:

1. Thou shalt not flap.
2. Thou shalt not put thy business before thy family. (Many business men find out too late that they have become strangers to their children. This is too high a price to pay for commercial success).

3. Thou shalt learn the art of delegation. (Divided responsibility assures the future success of the organisation).
4. Thou shalt encourage criticism. (To live without criticism is to develop the dangerous disease of infallibility).

5. Thou shalt neither eat nor drink too much, but shalt seek temperance in all things.

6. Thou shalt be without prejudices. (Do not dismiss new ideas because they come from a source you do not like. Example: prejudice against some Japanese products because it comes from "those beastly Asiatics").

7. Thou shalt be forward looking. (Businesses have been ruined because their directors failed to read the signs of the times).

8. Thou shalt not covet thy neighbour's house, car, wife, secretary, works manager, or anything that is his.

9. Thou shalt not burn the candle at both ends. (Some businessmen boast of working 14 hours a day. Taking work home is a dangerous habit, showing lack of discipline).

10. Thou shalt not let another take thy place in staff relations. (With so many personnel management specialists coming into businesses, some men at the top contract out from the important master-man relationship).

DEAF, DUMB, BUT HE'S A SUPER-SAFE CYCLIST

WEEK after week young Jonathan Bosman left his home in Cornflower Terrace, East Dulwich, South London, to go to Peckham, where Camberwell Council runs a course in cycling proficiency.

He has learned to ride properly, to maintain his machine and to answer questions about the Highway Code... yet he has not heard one word the instructors have said to him, nor spoken one word himself.

For Jonathan is deaf and dumb and he had to decide what to do when training by reading the lips of his father who accompanied him to the training sessions. He wrote down answers to the theoretical questions on the Highway Code.

The council's safety officer, Mr. Harold Owen, said: "Jonathan turned out to be one of the best of hundreds of boys and girls who have passed out this summer and he has won his badge and certificate as a safe child cyclist."

Strict

"When he took his final test he knew exactly what to do and though our judges are very strict with

their markings he passed out with 97 per cent. marks."

How does Jonathan know when something is coming up behind? He has a hearing aid and though he cannot pick up the spoken word he has an extra keen sense for varied vibrations and can pick up different noises and associate them much quicker than persons with normal hearing.

Dog mods

In Gravesend, north Kent, some Mods have set a new fashion—they wear leather dog collars.

£6,000 for needy

Mr. and Mrs. A. G. Turner, of the Greenwood Hotel, Greenford, Middlesex, have raised more than £6,000 for various charities in 12 years.

PILGRIMAGES ARE FOR EVERYBODY

"PILGRIMAGES are for all." A short explanation is required to show how true this is. The serious religious objectives remain as strong as ever, but the mid-twentieth century pilgrimage has no other connexion with Chaucer and his Canterbury pilgrims.

Today's pilgrims use up-to-date methods of travel: one effect of organising the travel in groups is that even the cost of air travel is at least as cheap as surface means. And the other advantages of group travel are there too: the agent passes on to the client the special rates for accommodation and local transport, just as he attends to in advance the problems of local guides and frontier formalities.

These are conducted tours with the added attraction of devotional guidance and explanation being available as and when required. Agencies now

have several years' experience of modern conditions and apply these general principles so as to cater for a wide variety of tastes and interests.

For instance, a fortnight's pilgrimage to the Holy Land can be made quite economically travelling by air from London and back. The itineraries allow time for "optional excursions," opportunities to relax or to be energetic, and so are suitably for people of all ages.

This air pilgrimage forms a unique method of seeing the actual sites of the Bible Story; exploring archeological remains in dramatic settings of mountains and deserts, and examining present-day problems and achievements in both Israel and Jordan.

Similar pilgrimages and holidays for this year can be booked now, and details can be had from one of the specialist agencies or from your nearest travel agent.



The originators of air Pilgrimages to the HOLY LAND 110 gns.

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Railway Lane School

QUOTING

Into a Christian country

NEVER in our lives could we have dreamed that coming to this Christian country we would have seen the dearth of church-going that we have seen. It has been one of our saddest moments.

Mr. A. L. Bethune, of the Jamaican High Commissioner's Office.

Mysteries

THE mystery of life and of death and of suffering—and particularly of religion—is something which Marxists do not want to consider. But these are, and always have been, questions of great importance for human beings.

Pier Paolo Pasolini, Italian poet, Marxist, and film director.

The difference

IT makes all the difference when the worries are removed, and the problems shared.

Mr. Andy Beattie, manager Wolverhampton Wanderers F.C., talking about the recent successes of his team.

! * ? !) ? :

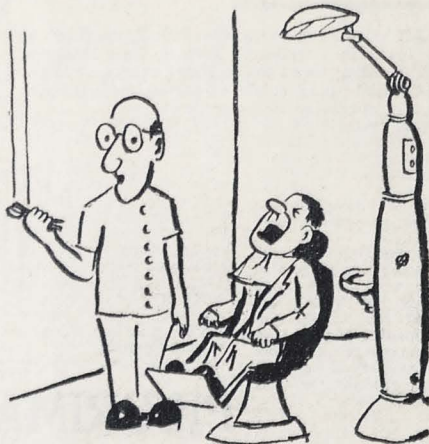
THE use of bad language has become so much a part of the everyday life of some of these young people that many of them use it without thinking.

Mr. Norman L. Smith, former secretary, Birmingham Youth Committee Football Section.

Conscience first

WHAT we must stress today is that the individual must not obey the authorities if his conscience tells him no. Catholics cannot abdicate from their conscience.

Father Charles Davis, of St. Edmund's College, Ware.



L.B.J.

Friends

WE should not treat these old people as guinea pigs on which to practice social service. We should treat them as friends.

Paul Settatee, 16-year-old schoolboy who runs a voluntary service unit at Sevenoaks, Kent.

QUIETER BUSES

SHOULD we not be turning our minds to the development and production of entirely new fleets of silent, electrically-driven public, semi-public and private vehicles and other mechanical contrivances to run around our city centres to carry both people and goods?

Mr. Leslie Lane, president of the Town Planning Institute.

Going down

IN nine of the 15 Games since 1896 Britain has done better than her Tokyo team. So comparatively the trend is towards decline. Whether this is important or trivial or irrelevant is for you to judge. I think it ought not to be ignored in fairness to young people and in recognition of the truth.

J. L. Manning, sports writer, the "Daily Mail."

Silly, silly people

JOHN CITIZEN has a sublime and unreasoning belief that the most complex legal matter ought to be capable of completion in a week and, in his mind, the expenditure of any further time is automatically termed a delay.

From an article in "The Solicitors' Journal."

Miss R. Hawley, Education Secretary to a Diocesan Council for Family and Social Welfare, recently visited Jamaica. She opened her diary, which records her impressions to Christian News.

JAMAICA

IN Montego Bay I stayed with Rosa Gabay and her mother. Charming little house overlooking the bay. Amusing experiences with outside moths and insects, including the minute winkie which appeared as a little electric light flying round my bedroom ceiling in the dark. Cicada beetles screamed all night! Montego Bay is the playground for the wealthy, there are fabulous hotels around the bay.

Spent a day with Mr. Mackintosh and his wife. He is the area officer of the Jamaica Social Welfare Commission. They took me for a 30-mile radius of Montego Bay in their small car over extremely rough roads to visit two new community centres started by the Commission at Duckett's and Bog.

naturally and beautifully by the carpenter.

The scenery was glorious—mountains and valleys covered with banana groves, brilliant sun, flowers, shrubs and flowering trees in profusion. A village would consist of three or four houses, many badly in need of repair and one realised the poverty and ignorance, yet sensed the courage and cheerfulness of these people.

Poverty

A second day was spent with the Vicar, Father Harrison, who showed me great riches and extreme poverty. A big landowning family have lived in Montego Bay for 300 years. Half-acre of land can be bought for £12,000, and a house for £6,000.

We saw colonies of shacks which would collapse in a hurricane and also new estates of Government houses, reasonable in price, but many more are needed. There is a great need for more industry to provide employment.

Will of God

There is a plan to open up 100 of these centres as an experiment in remote parts of the island to encourage communication and arts and crafts. Each will have its own local officer. In the car the Mackintosh's talked.

They spoke of education, which cannot be compulsory due to lack of schools and teachers and the fact that children are kept at home to work. Birth control much needed but in all classes there is fear of illness if family planning is suggested through going against the will of God. Work on family planning has started but without much success as yet.

The wedding ceremony is thought a great deal of—married life for the woman is a tremendous undertaking and must be started off with real splendour—so they have to wait until there is enough money for this. Sometimes they wait until they are grandparents. Years back they were not allowed to marry as men had to be free to be moved where labour was needed. Old age is no problem as old people are an asset to family life. They help to look after the children.

DUCKETT'S was delightful. Not quite finished but in use. Mr. James, the carpenter was sitting on the front step whittling a piece of wood for somewhere in the roof; teenage girls were learning to plait using long grasses and strands from coconut palms; some were cutting out mats, others looking eagerly at bales of material Mrs. Mackintosh had brought. Young boys were gathering up bananas.

We all shared our lunch and I was supplied with a coconut off the tree and drank the milk through a straw and ate the delicious soft nut with a spoon!

BOG was to be opened officially the following week by the minister, and here we met Mr. Eddie Burke director of the Jamaica Social Welfare Commission who had come to inspect. People materialised from nowhere and we had a most vigorous and enlightening meeting finishing with a hymn and a prayer spoken most

amely super markets, dirty, ragged children.

Later I again met Mr. Burke, a most remarkable and dedicated man. He showed me the "West End." Horrifying! Open waste land near to the sea, shacks made of wooden slats, cardboard, sheets of metal—a rough fence round each to give some privacy. Streets swarming. People, men, women and children walking, sitting, aimless. A juke box in the street and some singing (the Jamaicans are a happy people). No sanitation until recently but still inadequate. No work.

We visited blocks of flats put up by the Commission, extremely nice, all a little different, well cared for with little planted yards. We were invited into one owned by a man on the buses. His wife was out so he showed us round the spotless flat which had two bedrooms, W.C. and shower, tiny sitting room and kitchen. The Commission is aiming at more and more building but money is needed. We saw Boys' Town, with homeless youngsters, dreary roads and awful shacks.

Scrundling

The inhabitants of the West End mostly live on their wits—

"The British people have nothing to be proud of here; the least we can do is to hold out a welcoming hand..."

We saw Railway Lane School. It consists of shacks, and is swarming with young children. There is a mere £50 Government grant. A devoted staff work voluntarily, I suspect.

KINGSTON Here I stayed in a small guest house outside the town and met unbelievable cockroaches and slept under a mosquito net with holes in it! Social work investigation was a little difficult on a Saturday and Sunday so I enjoyed the amenities of the hotel, and took a trip from Port Antonio seven miles down the Rio Grande on a raft—a wonderful experience.

Hostility

On my last day I took a look at China Town. I had been warned not to do this on my own but came to no harm although one felt hostility and no wonder.

Poverty is not something to be stared at by a stranger. The streets were sordid and dirty, fierce faces, lean men and women squatting on the pavements selling beads and scarves. There were evil smells, filthy gutters, toothless, blind, crippled people walking around muttering, begging. Dark,

known as scrundling. They may own a pig or a goat or a few chickens but have nowhere to keep them. They beg—they steal. A wild sect called Rastafari occasionally come down from the mountains and we saw a couple sitting on a fence—hairy and filthy. They smoke ganja and although some make good workmen they live like wild animals.

Public bars abound in the towns and there is considerable drunkenness. I came away saddened and wiser.

THE BRITISH PEOPLE HAVE NOTHING TO BE PROUD OF AND THE LEAST WE CAN DO IS TO HOLD OUT A WELCOMING HAND TO THE WEST INDIANS WHO COME TO LIVE WITH US BECAUSE A FIRM ROOF OVER THEIR HEADS, A JOB AND SOME HOPE IN LIFE, EVEN IN MANCHESTER, MEANS MORE TO THEM THAN POVERTY AND SQUALOR IN THEIR OWN MOST BEAUTIFUL ISLAND.

CAVERSHAM BRIDGE

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

WHERE LOVE IS

AS you go up Peppard Road from Prospect Street you pass some large houses on the right hand side and a board which says "Chiltern Nursery Training College." The Principal and many of the staff and children are to be seen mingling with other families at the Parish Communion week by week in St. Peter's. But few people in Caversham know much about "The Chiltern" so we asked a staff reporter to give our readers an inside picture.

Look at the photograph of a happy family group. It is probably similar to one in your own family album—but there is a difference.

The garden in which the daffodils bloom belongs to a large house teeming with children and students. The "mother" is a nurse and the two children are "Patricia" and "Tommy" twins who when they were only a few weeks old entered the Chiltern Nursery in Peppard Road.

What fostered that attentive look on the children's faces and the feeling of unity so apparent in the photograph?

When "Patricia" and "Tommy" entered the nursery they were taken into the first group of about 20 babies and there during their

family groups of six children in a cottage under the care of a senior student and staff nurse who had two student nurses to help.

As they grew so they learned to assume the responsibilities of family life. The little household chores and gardening, caring for

the younger ones—responsibilities so often shirked, even in the happiest families. Of course they have the



The Principal on holiday in Cornwall with some of the children.

HAPPY FAMILY

one penny for each year of their age, so that they could go to the fair with a nurse.



In the garden of "The Chiltern."

earliest months they were given the love and care of student nurses and staff nurses from all parts of the British Isles, under the direction of Miss A. M. Gardner.

They were given individual attention and affection within units of four or five children and were offered the freedom to develop happily.

Proof of this could be seen in the two-year-old boy "Arthur," who importantly showed me the rooms, freely holding my hand with his little brown one.

There were babies sleeping, being fed or playing; there were toys scattered on the beds; there in each room was the same atmosphere as in any young child's bedroom in a happy home.

There, too, were the young nurses trained to supply the children's physical needs with the most hygienic and modern methods but offering too the love that cannot be given by parents because they are separated from them.

When about a year old "Patricia" and "Tommy" joined one of the four or five

same problems, likes and dislikes as members of any family. Within the one group you may hear bickering, but if attacked by criticism from outside there is an immediate and united protection of the wronged member by others within his group.

Until they are five the children are cared for during the day at the nursery school on the premises. At school age the children go to different primary schools in the area, and here they learn to come to terms with other children.

The separation of the children into various schools helps in this because again they are considered as individuals and not as children from "The Home." Sometimes they are invited to the homes of other children and this is encouraged because in this way they truly learn independence. Sometimes whole groups are invited out.

Beyond these not very frequent excursions their week-end time is spent creating their own amusements.

I met "Patricia" and "Tommy," warmly wrapped, coming for their sixpence pocket money.

Others had been helping to stack timber in preparation for firework night, a project sponsored by the Round Table and helped by a firm of coal merchants.

What will happen to "Patricia" and "Tommy?"

They may be fostered by another family but it is more likely that they will stay at the Chiltern Nursery for several more years.

Many are fostered and are

happy in their new surroundings. Others must wait until home circumstances sort themselves out. Some must stay on until arrangements for training can be made—but be sure they will be happy.

You may sit back and say, "Thank goodness for the Welfare State," but this organisation, founded 30 years ago by enthusiastic doctors of the town, has now been taken over by "The Mothercraft Training Centre" and is run voluntarily.

They do not beg for help, but they do rely on the interest and help of people outside.

"Patricia" and "Tommy" were two of twelve children who went last year on a holiday organised by St. Peter's Youth Club. This year Miss Gardner and her staff organised a caravan holiday in Cornwall for the children.

Outside help is given by ladies who knit for the babies, by the kindness of organisations who supply toys and fireworks for the children's pleasure.

Perhaps there is an opportunity here for you to show interest and offer, in some way, the joy which you have in your family to the children who are being brought up by the staff and nurses in those other happy families.

BUT NOT ANONYMOUS

THE Editor welcomes letters from readers. They should be kept as brief as possible.

Except in exceptional circumstances it will not be the policy of the "Bridge" to publish anonymous letters.

Send them to the Editor at Caversham Rectory, Reading.

Baptism—Much ado about what?

CAVERSHAM parish has for two years been attempting to give the Sacrament of Baptism the importance it once had. What we have been trying to do has only been part of a world-wide movement, and throughout the Church of England an ever-increasing number of clergy and laity have been questioning the practice of indiscriminate Baptism.

The fact that 27 million people have been baptised at Anglican fonts and not more than nine million subsequently confirmed has made many Church members want to discover what the Bible has to teach about the great sacrament of Christian initiation.

Early this month an important conference is taking place in Derbyshire about this matter, and I hope to be present. Although it is being organised by the movement known as Parish and People, which is seeking the renewal of the Church of England, it will be attended by Roman Catholics, Orthodox and Protestants as well as by Anglicans. For this is not a problem peculiar to the Church of England. It is one that concerns the whole Church of God throughout the world.

In this parish we have endeavoured to put into practice the recommendations of the Convocations of the Church of England about Baptism. Public Baptism at a main Sunday service has become the normal practice, as indeed the Prayer Book has always required that it should be. Parents have been carefully visited beforehand so that they should understand the importance of the Sacrament and the nature of the promises that are made on behalf of the child being baptised.

It now seems right that in this parish we should come together to take stock about this matter, and to see whether there are any ways in which our present arrangements can be improved.

We need to assess quite frankly the positive results, such as the growing number of parents who through the baptism of their child have themselves come into the life of the Church: we need also to face up to the difficulties that can occur so that we can in future try to overcome them.

One difficulty is that the main services do not take place at times which always suit both babies and relatives.

So we shall hold a Parish Meeting in Balmore Hall on Thursday, January 28, at 8 p.m. to discuss the matter together. I hope that we shall have a representative gathering not only of our four Anglican districts but also at least some members of other Christian congregations who share the "Caversham Bridge" with us.

The Derbyshire Conference is a genuinely ecumenical one. Can we not see if in Caversham we can in some measure act together? At any rate we can try to understand how other Communion are facing this common difficulty.

I hope particularly that we shall have in Balmore Hall that evening many parents who have had a child baptised in the last two years so that they can say how they have viewed the arrangements.

This is something which is today of concern to the whole Church of Christ. While this month I write as an Anglican I do not write only to Anglicans. This is something no Christians can ignore, and I look forward to hearing at the Parish Meeting on January 28 constructive suggestions about the preparation for, administration of, and follow-up after the Sacrament of Holy Baptism, a Sacrament which is held in common by all who are united in sponsoring the "Caversham Bridge."

John Grindale

PARISH MEETING BAPTISM:- MUCH ADO ABOUT WHAT?

BALMORE HALL

Thursday, January 28, 8 p.m.

ALL WELCOME

NEWS ROUND-UP

STEWARDSHIP AT ST. PETER'S

THE Recorder of Stewardship at St. Peter's has reported that at the end of the first year the results have been most encouraging. Although a few members have been lost by death and removals, very few people have defaulted on their promises, and newcomers to the congregation in the year have made pledges which slightly exceed in value those that have been lost for various reasons.

The rise in income tax promised in April will make the value of the covenanted subscriptions slightly larger — It's an ill wind....

The Service of Nine Lessons and Carols will take place on Sunday, January 3, at 6.30 p.m. Evening Prayer will be said in the Lady Chapel that day at 5.45 p.m.

School and University. The Chaplain to Reading University the Rev. John Graham, will preach at the Parish Communion on January 3, and the Chaplain of Reading School, the Rev. Jack Newman will preach at Matins on the same day.

Feast of the Epiphany. Of all the six principal feasts in the calendar of the Church, the Epiphany is probably the most neglected. The Parish Communion will be sung that evening (Wednesday, January 6) at 7.30 p.m., and we are privileged to have Canon R. S. O. Stevens coming from Birmingham to preach. In addition to having had the good fortune to have the Rev. David Cliff once for a curate Canon Stevens is also industrial chaplain to the Bishop of Birmingham and one of the leading authorities in the Church on industrial relations.

After the service we shall have our district Christmas Party in Balmore Hall. Tickets

4s. are now available. There will be a sit down supper and then a social.

Note these dates. Friday, January 1, Feast of the Circumcision — Holy Communion 7 a.m. Tuesday, January 12, 2.30 p.m., Mothers' Union Party at Church House. Monday, January 25, St. Paul's Day, Holy Communion 7 p.m.

Sunday School Party. This will take place in Balmore Hall on Saturday afternoon, January 16. In addition to Sunday School members, children over the age of five years who attend the Parish Communion will be most welcome.

Thank you Queen Anne's. The lovely singing of the school made a great impression on all who were able to squeeze into St. Peter's for the Advent Carol service. The service opened with St. Peter's choir singing under the tower while the girls were in the chancel. This was particularly effective. And it was good to find all the lesson readers reading so clearly. Too often the hard work of choir and carol services is spoilt by amateurish lesson reading. Many thanks to all who worked hard to make this service so memorable. Can we hope that it will become an annual event in the calendar for both St. Peter's and Queen Anne's?

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Carols at St. Barnabas

At 6.30 p.m. on Sunday, January 3, there will be the traditional Carol Service with tableaux enacted by the older members of the Sunday School along with certain members of the congregation and the Post Confirmation Group. Evensong will be said that night at 6 p.m.

DISTRICT CHRISTMAS AND NEW YEAR SOCIAL:

This will be at 7.30 p.m. (for 8.0 p.m.) on Saturday, January 2, in St. Barnabas' Hall. Entertainment will be once more in the capable hands of that well-known cabaret and floor show — the Post Confirmation Group. Tickets: 2s. per person (or family).

SUNDAY SCHOOL PARTY:

The pupils of the Sunday School and younger members of the 9.15 a.m. congregation are invited to a party in the Hall at 3.0 p.m. on Saturday, January 9.

SUNDAY SCHOOL PRIZE-GIVING:

This will take place at a special Evensong, in which the Sunday School staff and pupils will take part on Sunday, February 14, at 6.30 p.m. All parents and families are warmly invited.

MISS RUTH WITTAKER has recently moved to Peppard where she will be nearer her charges at the hospital. She will therefore not be able to continue to teach in our Sunday School as she will be busy with the children at the hospital on Sundays. We shall miss her help in so many ways and we say "Thank you" for her help here in the past and offer her every good wish in her new sphere.

HOLY BAPTISM: Will be publicly administered at Evensong on Sunday evening, January 10, at 6.30 p.m.

Young Baptists' reunion

The young people of Caversham Baptist Free Church held a camp reunion and supper on Saturday, November 14. Following supper coloured slides of their camp at Hambleden and a film produced by one of the members, Peter Rose, were shown. The evening concluded with an epilogue conducted by Mr. P. Elford who reminded the company of the Camp theme — The Character of Christ and Me — and suggested that its influence should be demonstrated in the lives of the campers.

GOLDEN WEDDING

Congratulations are extended to Mr. and Mrs. A. E. Stanford, of 44 Cromwell Road, Caversham, who are due to celebrate their Golden Wedding. Mr. and Mrs. Stanford were married at Caversham Baptist Free Church, where they are in membership, on Boxing Day, 1914. Mr. Stanford is a well known lay preacher in Baptist circles.

SORRY!

We apologise to both Baptists and Methodists for an error which occurred in our December issue. The final paragraph of the article entitled "Methodist honoured" should have appeared as a continuation of the report of the Caversham Baptist Sunday School Prizegiving.

METHODISTS' ORGAN FUND BAZAAR

At a most successful Christmas Bazaar held at Caversham Heights on November 28, over £275 was raised for the Organ Fund. This means that the repairs and restoration of the organ carried out in 1963 will have been paid for when the balance of promised gifts is received.

The Covenant Services being held on January 3 give us the opportunity to re-dedicate ourselves to the service of our Lord and it is worth noting that the Order of Service is that suggested as part of the Service of Reconciliation in the "Conversations".

Wesley Guild

The Wesley Guild meets at Caversham Heights Methodist Church each Tuesday at 8 p.m. and the programme for January is as follows:

January 5: 20th Century Challenge "The Humanist." Speaker, the Rev. E. B. Wright.

January 12: Double Viewpoint. January 19: "Travel Log to the Far East." Speaker, Mr. Percy Hunt.

January 26: Musical Evening. Each Tuesday, prior to the Guild meeting there is "The Upper Room" (Prayer meeting) at 7.25 p.m. in the Church Hall.

Epiphany at St. Andrew's

January's highlight at St. Andrew's will be the Feast of the Epiphany. On Wednesday, January 6, at 7.30 p.m. the Eucharist will be sung, and the preacher will be the Ven. E. A. Hunt, who has served in Matabeleland, and more recently in Grahamstown, South Africa. Light refreshments will be served in the hall afterwards.

Three days later, on the evening of Saturday, January 9, comes the St. Andrew's Epiphany Party, when we hope the whole congregation will meet to relax and enjoy themselves — the cost will only be 2/- a head, so we can all afford it, even after the crippling expenses of Christmas!

This issue of *The Bridge* reaches you just in time to offer our hearty congratulations to Geoffrey Derry and Ann Griffiths who are being married at St. Andrew's on Monday, December 28, at 12 noon. Our prayers and good wishes go with them as they begin their married life.

DIARY

Friday, January 1
Circumcision of Our Lord
7.30 a.m. Holy Communion
7.15 p.m. Guild of St. Raphael Office.

Tuesday, January 5
2.30 p.m. Mothers' Union meeting.

Wednesday, January 6
Epiphany.
6.30 a.m. and 9.30 a.m. Holy Communion
7.30 p.m. Eucharist.

Thursday, January 7
7.30 p.m. Men of St. Andrew's at Evensong in Church, then meeting in the hall.

Saturday, January 9
ST. ANDREW'S EPIPHANY PARTY.

Wednesday, January 13
7.45 p.m. Young Wives' meeting.

Change in Mass at St. Anne's

THE general topic of conversation at St. Anne's during the last month was the introduction of English into the Mass on the first Sunday of Advent.

Judging by appearances, at least, the congregation accepted the change and took it in its stride. The fact that it had become familiar with the Dialogue Mass may have been responsible for this. Anyone present at any of the five masses would not have left with the impression that there was anything new afoot or that a long standing tradition was being broken.

As His Grace the Archbishop said in his Advent Pastoral, "The Church is, at one and the same time, Divine and human. Being divine her message does not alter. But that message is given to human beings and change is an inescapable part of

human life. The Church, therefore, keeping intact the content of her message, must always be ready to adjust the way she gives it. It is this very anxiety to make her message better understood which has led to changes in the mass."

Due to an appeal for a Foster Home for a little boy of four, deserted by his mother, four offers were received and now we hope that four young children will have the blessing of being brought up in the warmth and affection of real homes.

On Sunday, November 29, a special appeal was made from the pulpit to members of the congregation at St. Anne's to support *The Caversham Bridge* by taking a copy each month. The fact that it costs sixpence each month is by no means commensurate with the support the paper gets from that very small sum of money.

MEETING POINT AT ST. JOHN'S

DO you like talking? Most sometimes. Topics varied from sex education for children to popular belief, most men seem to also. Certainly the seven men who met at St. John's House one spring evening did, for they talked until midnight, and rumour had it that they continued their discussion all down South View Avenue on their way home!

These seven had been meeting once a week for six or seven weeks, taking it in turn to provide hospitality to the group, and discussing the basic beliefs of the Christian faith.

Last year, several such groups met to talk and discuss. No group had more than eight members, some had as few as four. Some were for men only, some women only, some had men and women. Each group met six or seven times and then closed down — under protest

FOR YOUR DIARY

Saturday, January 2: St. John's Hall, 7.30 p.m. Social evening organised by the Wednesday Group for members, their husbands and friends.
Wednesday, January 6: The Feast of the Epiphany, 7.30 p.m. Sung Eucharist, followed by refreshments in St. John's Hall.
Tuesday, January 26: At 3.0 p.m. St. John's Hall, the annual meeting of the Mothers' Union. It is important that all M.U. members be present on this occasion.

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One million prisoners of conscience

I WONDER how many people in our affluent society realise that throughout the world today, there are probably one million people in prison because of their political or religious beliefs?

The society known as Amnesty International was founded three years ago to mobilise public opinion in defence of those imprisoned because their ideas are unacceptable to their governments. Mr. P. Benson, the founder came recently to talk to the Reading Newman Circle about its work.

EFFECTIVE

The ways in which Amnesty works sound impractical but prove most effective. 350 Amnesty groups have been formed in 17 countries. Each group is given the names and addresses of three prisoners and their families in another country.

First they set about writing regularly to the prisoner himself and to

his relatives. The encouragement which the prisoner derives from the mere fact that people in another country are championing his cause and that he is not being left to rot

without charge or trial is, of course, immense. Secondly, the groups organise various functions to raise money for their particular prisoners.

Apart from sometimes sending medical supplies, Amnesty has found it better to send money to the victim's family by International Bankers' Order than to send goods on which the recipient may be charged heavy customs duty.

The groups try to get a paragraph in their local paper saying, for instance, that a jumble sale was

held in aid of "Hans Schmidt," imprisoned in East Berlin for political reasons.

Amnesty found that the most totalitarian regimes can be extremely sensitive to the criticism such reports imply and the Kremlin has a department which devotes itself entirely to the monitoring of local newspapers.

Thirdly, the groups write to government officials in the countries with which they are involved. The fact that people in another country are concerned about a prisoner and consider him unjustly detained tends to goad these officials into considering releasing the prisoner with the minimum of publicity.

The prime problem, of course, is even discovering the whereabouts of these prisoners. Then there are language difficulties and the problem of collecting a reasonable amount of information about each case.

Amnesty defines a Prisoner of Conscience as "A person who does not advocate violence, yet is physically prevented—by imprisonment or other means—from expressing his own opinions through the spoken or written word."

By

Helen L. Thomas

SENSITIVE

Can you help?

DEAR SIR,—Surely in Caversham there are more than approximately 25 women over the age of 19 and upwards, who are church-goers, and who at the same time are interested and challenged by the prospect of becoming a leader of a youth group!

A youth organisation which has been established for more than 50 years on the sound basis of undertaking to keep a law and promise (a promise of duty to God), not for a year or so but always and which has a progressive scheme of training, both for leaders and girls. Girls in three age groups approximately 7-10, 10-15, 15-21.

We, in Caversham, with 17 units, have the girls but we are faced with the prospect of closing a unit in Emmer Green and another in Caversham for lack of adult leaders. Many leaders are working single-handed and this is unfair on the leaders and girls.

Those of you who are interested in planning for the future, and like working with young people, do contact me. Do not be shy and hesitate at the responsibility. Due to the far-sighted organisation of the Girl Guide movement there is always someone there available to help you. Patricia Besley, District Commissioner for Caversham, 38, Priest Hill, Caversham.

POSTBAG

Happy times

DEAR SIR,—You may be interested to know that at the Caversham branch of the Salvation Army we are very interested in the Elder Citizens, and in this connection we hold a weekly meeting each Tuesday afternoon at 3 p.m. when a choir or musical party give a good programme of music and song. A cup of tea and various refreshments are served and they have a very happy time together.

Also there is a weekly ladies' meeting held each Thursday at 3 p.m. when talks on various subjects are given. Again tea, etc., is served. This is a very interesting hour for all ladies of any age.

On Sunday a young people's meeting is held at 3 p.m. and we have a good Sunday School when the Bible is taught on all subjects. Children of any age are welcomed.

Sunday evening is a Salvation Meeting for all who care to join in fellowship and worship with us at 6.30 p.m.

Trusting you can spare us a space in your "Caversham Bridge" which I have taken since its inception and think it is just great. A. A. Tilney, Brigadier.

TALKING POINT

PEOPLE often say, "Caversham is such an unfriendly place." I have been surprised by the number of lonely people here, many of them living in families.

I think there are several causes. Many couples have moved here after marriage, leaving their relatives and friends miles away. It is often hard to make new friends when you are married: acquaintances yes, but friends—no, though membership of a club, institute or congregation sometimes help.

If the husband is keen at his work, it may demand much of his thought and energy, it may mean bringing work home or going to night school: and if he commutes daily to London, he will often get home late with little energy to entertain or meet people here.

Those he works with in London often seem to want a purely business relationship, and anyhow probably live in another part. So these men are frequently starved of satisfying friendships.

In the home it is only rarely that a couple are able to talk profitably about the husband's work and, if they have not

developed a common interest or hobby, they find little to talk about and their life together quickly becomes very dull.

Women who have recently had to give up work to look after their first child are often desperately lonely.

They have exchanged the gossip and companionship for a silent home which they may never have experienced before in their lives.

Many have said how they have tried to make friends with other young mothers but have found them suspicious

We tend to withdraw within our shells and when we meet or speak to other people it is often from behind a mask, which hides our real thoughts. In fact our conversations are all too often unrewarding, because we don't say what we really mean.

One can even see this happen in families. Husbands and wives sometimes seem to have forgotten how to share anything that matters to them.

It probably started because they shared no common interest, but now they seem unable to share their joys and hopes,

FRIENDLY?

and clearly wanting to keep their distance.

This last leads to, perhaps, the most important cause of loneliness—the wish to keep others at a distance.

Whenever I go out dressed as a layman, I am astonished how many people look surprised and will even refuse to answer a "good morning."

There seems to be a general break down both of confidence and interest in our fellow men. We seem to lack the confidence to open up about anything, except of course the weather, for fear of being snubbed or being made to look foolish.

And although it is right that teenagers should be asserting their independence from their parents in some degree, what is becoming common is far too extreme for happiness.

How often one sees families, which are still living together and perhaps call each other "dear" and "darling," but have really disintegrated and become just isolated individuals.

If this is true at least in part, how are we to show our love for our neighbour? Especially the lonely ones?

JOHN STEVINSON.

TWO GROUPS

There are two Amnesty groups in Reading—one is at Leighton Park School and the other is connected with the Teachers' Training College. The secretary is Jim Radley, St. Patrick's, Northcourt Avenue.

Apart from actually joining a group we can all help this eminently Christian work by our prayers and by donation. A pound a year sent to Amnesty International, 1, Mitre Court Buildings, E.C.4, qualifies you for membership and for £2 a year you will receive the full literature service as well.

THANK YOU, MR. THOMAS

LAST month the "Bridge" pleaded for a common policy in fixing half-term holidays. We are pleased to publish this reply from the Chief Education Officer for Reading, Mr. W. L. Thomas.

"School holidays are fixed by the Education Committee for all maintained schools in the town after consulting head teachers and governors and managers of schools.

"The dates of the holidays for 1965-66 have now been approved by almost all governors and managers and I hope will be announced before Christmas.

"The suggested dates for Reading schools have already been sent to my colleagues, the Directors of Education for Oxfordshire and Berkshire, as I

feel it is important that, as far as possible, school holidays should coincide for the reasons mentioned by your correspondent.

"I am, however, in some difficulty when it comes to dealing with the heads of the independent schools in the town as they are quite outside the jurisdiction of the Education Committee.

"I will, however, make arrangements to notify the heads and principals of all private schools in the borough, as soon as the dates for the maintained schools have been agreed and will ask them to bear these dates in mind when they are fixing their own holidays."

They bring you your Bridge



Photos: Fred Walker

Mrs. Elizabeth (Betty) Alban moved to Crawshaw Drive, Emmer Green, from Yorkshire five years ago with her husband, who works for the Prudential. They have two sons at Emmer Green Primary School. Mrs. Alban is a founder member of St. Barnabas' "Coffee Pot," and an area Warden as well as a distributor of "The Bridge."

Chris Neal (22), has been in Reading for 18 years, and now lives at 5 Eric Avenue, Emmer Green, with his parents and brother and sister. He went to Stoneham School, and since leaving has completed his apprenticeship as a tool-maker at Robert Court's. He sings in St. Peter's choir, is Quartermaster of the Scout Troop, and is building an Austin Seven Special.

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VERSATILE PETER SHOCK

By Roving Reporter

IN recent years Peter Shock's coaches have become a familiar sight to the people of Caversham and district; in fact, it would be true to say that he himself needs no introduction to most of the local school-children since both his business and his leisure-time activities are connected with our young people.

Of course it is by no means unique for a young man to buy a second-hand coach and build up his own business by contracting to local education authorities, though it requires more initiative and courage than most of us possess.

Neither, for that matter, is Peter Shock the first to organise and run his own boys' club. But in the field of what might be termed foreign affairs, he must surely be unique, and it is here, rather than with his business or with the Chazey Boys' Club, that he shows his true colours.

Pilgrimage

Like many people, after the last war Peter made a pilgrimage to some of the devastated areas of Europe, and like many others he returned shocked and horrified at what he had seen.

Unlike others, however, he didn't let the matter rest there but determined, in some small way, to play his part in reducing the possibility of future wars and in this, as always, he worked to youth.

There were at that time few organisations for the yearly exchange of young people from different countries, but this didn't deter him for long.

With the sole assistance of a like-minded headmaster in Germany, Peter set up his own exchange system, and in 1951 he took his first party of young people to visit German homes.

Success

This was an immediate success and by the following year he had made contact with the Anglo-Austrian Society and worked with them to build up similar exchanges with the young people of Austria.

Some years later he and his schoolmaster friend decided to break new ground and, thinking

that Belgium is a country so often overlooked in such activities, he got in touch with an educational director in Brussels and started taking groups of young people, on an exchange basis, to Belgium.

Something like 1,500 young people have travelled under these exchanges since he started and, though Peter admits he would be far better off financially if he organised tours as a business proposition, he clearly gets far more pleasure out of doing this on a voluntary basis and thus keeping expenses down to a level which most parents can afford.

Hard work

There is plenty of hard work and travel in it, but plenty of fun. Last Easter, for instance, he had one group in Cologne and one in Brussels, and spent ten days commuting between the two cities. At Whitsun he arranged for two German groups to come here, and he also organised a private trip to Lech in Austria.

It is not surprising that when he does get any spare time Peter, who is single, likes to get away on his own, rambling or cycling for a few hours.

Although he finds great satisfaction in his work, ferrying young people to and from school and taking parties of children on school trips in the summer, he is not anxious to build up a large business.

Toc H

Instead, he likes to reserve plenty of time for his other activities, many of which, of course, overlap. On Tuesdays and Fridays, he is usually to be found at the Toc H Centre with his boys' club. Originally he planned this to cater for boys in outlying districts where there are few other organised activities but it now takes in a great many Caversham children.

He is also active in Sunday School at St. Peter's and, for good measure, occasionally takes a hand at the organ; he is a keen music lover and plays at least five instruments himself.

He is also a very enthusiastic member of Toc H, which he joined in 1952. One way and another, it is scarcely surprising that he should be such a well-known member of our Caversham fraternity.

Helping the divorced

THERE is growing evidence throughout the Church of the need to provide friendship towards many people who often feel most cut off from Christian fellowship. Because of this need St. Peter's Wives' Group is welcoming as members not only widows and the mothers of handicapped children but others who may have been divorced or separated.

This was agreed at the first annual meeting held on November 17 at Church House, when the committee, which consists of communicant members of the church, was elected with Mrs. D. Vowles as chairman.

This group, open to church members and non-church members alike, which was formed

last spring, aims to provide a meeting point in Caversham for all married women and to carry out a varied programme on social, religious and domestic topics.

Meetings are held on the third Tuesday in each month at 8 p.m. at Church House. The 1965 programme includes an open discussion, talks on cookery and children in hospital, and a talk by the Rector on February 16. A study group on religious education is to be formed. The group also runs a Playgroup for 1 to 5-year-olds each Thursday morning at Balmore Hall.

New members are welcome and details are obtainable from the Secretary, Mrs. Jean Fry, 26, Grosvenor Road, Tel. 74380.

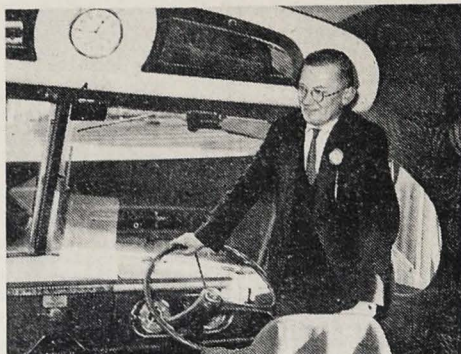


Photo: Fred Walker

Week of prayer for Christian unity

FOR millions of Christians throughout the world, Orthodox and Protestant, Roman Catholic and Anglican alike, the week of January 18-25 means a week of prayer for Christian unity.

This owes its origin to the Abbé Courturier of Lyons, and gradually has spread to every land.

Now to-day we can see visible signs of God answering our prayers for the unity of all who claim the name Christian.

The work of the Vatican Council and the proposals for Anglican-Methodist union are examples of this. But much prayer is still needed.

Caversham Christians have been making a habit of keeping this week in a wonderful way. Out of our common prayer has sprung common action. Out of our prayer the "Caversham Bridge" has come to birth.

This year we shall again meet for common worship. And we have one big meeting in Caversham from which we hope further common work will grow.

THE WEEK IN CAVERSHAM COMMON WORSHIP AT

7.30 p.m.
Tuesday, January 19, Caversham Baptist Free Church.
Thursday, January 21, Methodist Church, Gosbrook Road.
Friday, January 22, St. Anne's.

A PUBLIC MEETING

ST. ANNE'S HALL, 8 p.m.
FRIDAY, JANUARY 22, "LOVE IN ACTION."

Speakers: The Rev. Derek Eastman, Vicar of Banbury and formerly priest-in-charge of St. Andrew's Caversham; Miss Elisabeth Edgar, General Secretary of Reading and Berkshire Council of Social Service; Dr. Eric Beale.

THE WEEK IN READING — Monday, January 18, 7.30 p.m. ST. LAURENCE'S CHURCH, UNITED SERVICE. PREACHER, ARCHBISHOP LORD FISHER OF LAMBETH, Formerly Archbishop of Canterbury.

PUBLIC MEETING

Wednesday, January 20, 7.45 p.m. at THE TOWN HALL. SPEAKERS: The Very Rev. R. W. Woods, Dean of Windsor; The Rev. Michael Hollings, Oxford University Roman Catholic Chaplaincy; The Rev. F. Sherman, Tutor and Dean of Lutheran Students, Mansfield College, Oxford.

LOVE IN ACTION

Already much is done through the Christian Church in Caversham to help people in many practical ways. And now every month more than 200 people knock on doors bringing a message from the Church as they distribute the "Bridge". But perhaps we can do more together. So we have asked



Photo: Fred Walker

Mr. A. R. England who has recently been appointed organist and choirmaster at St. John's in succession to Mr. Smith who has resigned. Mr. and Mrs. England moved last year to a house in Balmore Drive, after having lived for some time at Binfield Heath. Mr. Smith is assistant children's officer for Berkshire and an experienced organist. He held his first post in 1924 at Shaw, Wiltshire, and from 1955 was for a few years organist at Wargrave.

Flowers for St. Andrew's

A MUCH appreciated gesture on St. Andrew's Day at St. Andrew's was the gift of flowers sent by Roman Catholics. These were used to decorate the Church. The Rev. Gordon Mayo, Warden of Lee Abbey's new international hostel for overseas students in Kensington preached to a large congregation. There were 157 Communicants. A coach brought worshippers from St. Barnabas' and St. John's districts and many of St. Peter's congregation were present. Ladies of St. Andrew's served a splendid supper in the hall after the Parish Communion.

The Rev. Derek Eastman, well known to many in Caversham, to come and speak of his experience of work in Headington in this way. Then Miss E. Edgar will tell us something of the social services already available through many voluntary societies, and Dr. Eric Beale, chairman of St. Barnabas' Time and Talents Committee will speak from his many years experience of work in Caversham.

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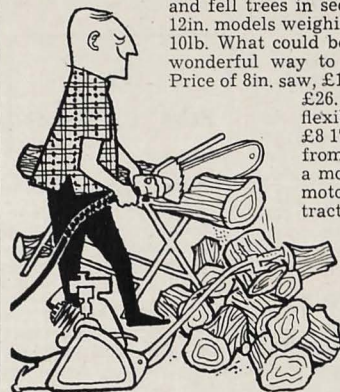
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Blazing success

St. Andrew's Sunday School's first bonfire and fireworks party was a blazing success, with what must have been 100 per cent. plus Sunday School attendance on November 4.

A big bonfire was lit at 6.30 p.m. with a Guy Fawkes on an old settie perched on top. Then followed a half-hour of continuous fireworks let off by a team of teachers and helpers. Each child had been told to bring no more than one firework only, although we suspect a few extra ones were slipped in.

Every child was given a bonfire hat, made of newspaper, and brightly painted in black and gold, and was then told to go to the kitchen for hot soup and a toffee apple. We were pleased to be joined by the Rev. Eric Wood with children from Mapledurham who, with our children and parents, had a thoroughly enjoyable hour.

Our evening ended at 7.30 with a "Task Force," led by Mr. John Tomlin, who had ably tended the bonfire, remaining to see the fire safely out.

We were very grateful to Mr. Nicholls, Supervisor of our Junior Sunday School, who with a team of helpers worked with enthusiasm to make the evening such a happy one, and to Mrs. Moss and her helpers who worked in the kitchen to supply hot soup and dole out the toffee apples.

This happy evening was one of several special events planned by the staff of our Sunday School to make the school "alive" and to be known as the Sunday School where exciting things happen. Our concern now is to find more teachers to cope with the increasing number of members.

We record ...

BAPTISED
St. John's
November
15 David James Armstrong
Julia Anne Carroll
Diana Lorraine Hurn
Caroline Lesley Standing
St. Andrew's
November
22 Sally Louisa Smart
Caversham Heights
Methodist Church
November
15 Handel Arthur Hurley
David Charles Wornes
St. Anne's
November
Lorna Jackson
Simon Jackson
John Andrew Barter
MARRIED
Caversham Heights
Methodist Church
November
21 David Robert Stone and
Valerie Christine Hickox.
BURIED
St. John's
November
12 Alice Farmer
Marion Edith Andrews
19 Kathleen Leary
St. Andrew's
November
14 Marion Ann Mumme

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ROUND THE CLUBS

MANY people wonder what Toc H means and what happens in the old building that is all that remains of Caversham Court. The "Bridge" hopes to carry a feature article in a few months time answering these queries.

In the meanwhile the branch extends a cordial welcome to anyone wishing to learn about Toc H. It meets in its headquarters on Thursdays at 8 p.m. In January there is a business meeting on January 7 and a joint meeting with the Women's Association the following week to discuss the future of Toc H in Reading.

RING 73030. What for? To find out more about the Town's

women's Guild. The Caversham branch has sections for arts and crafts, music, drama and social studies. It meets monthly and the annual subscription is only 7/6d. So ring 73030.

FREE AFTERNOONS FOR MOTHER

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

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SUNDAY SERVICES

CHURCH OF ENGLAND

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

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

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

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

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

BAPTIST

Caversham
11.00 a.m. and 6.30 p.m. Worship
Communion after
Evening Service 1st
Sunday, after Morn-
ing Service 3rd Sun-
day.
2.45 p.m. Sunday School

North Caversham

10.45 a.m. Worship
Communion after ser-
vice on 3rd Sunday

METHODIST

Caversham Heights
11.00 a.m. and 6.30 p.m. Worship
10.15 a.m. Sunday School
Senior Dept.
11.00 a.m. Sunday School
Junior and Primary
Depts.

Gosbrook Road
11.00 a.m. and 6.30 p.m. Worship
11.00 a.m. Sunday School

ROMAN CATHOLIC

St. Anne's
8.00 a.m., 9.50 a.m., 11 a.m. 7
p.m. Mass

Our Lady of Caversham
9.30 a.m. Mass
(except 1st Sunday
when at 8.50 a.m.)

METHODIST CHURCHES

January preaching appointments

CAVERSHAM	CAVERSHAM HEIGHTS
Jan. 3—Mr. W. S. Earle	11.00 Rev. E. B. Wright (1)
Rev. E. B. Wright	6.30 Mr. J. S. Marsh
(1)	11.00 Rev. E. B. Wright (2)
Jan. 10—Rev. J. O. Cochran	6.30 Rev. H. R. Tourtel
Rev. F. Hunter	11.00 Rev. E. B. Wright
Jan. 17—Rev. E. Richards	6.30 Rev. D. G. Hindle
Rev. E. B. Wright	11.00 Rev. F. Hunter
Jan. 24—Rev. E. B. Wright	6.30 Rev. E. B. Wright
Rev. W. A. A. Tutt	11.00 Rev. E. B. Wright
Jan. 31—Mr. W. Bailey	6.30 University Methodist
Rev. E. B. Wright	Society
Notes (1) Covenant Service (Holy Communion)	
(2) Parade Service	

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January 3 Rev. H. R. Tourtel.
January 10 Rev. John Potts, C.B.E.
January 17 Student.
January 24 Rev. J. E. Morgan-Wynne, M.A.
January 31 Rev. H. E. Spelman.

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YOUTH page

The Grove Society

CONGRATULATIONS to all concerned at the Grove School on the production of such a splendid school magazine, the "Maple Leaf." It gives a very vivid account of the life of the school which also has a most active school society, founded a year ago for recreational, educational and charitable purposes.

The Society's charities representative, Beryl Hutchinson (who on Sundays sings in St. Peter's choir), arranged a film show which raised £15 for the Freedom from Hunger Campaign and the Society is now trying to raise £250 for the purchase and training of a Guide Dog for the blind. Notably Beryl at the Grove School if you would like your waste paper and milk bottle tops collected for this purpose.

The Society would also be glad to know of any folk in the Emmer Green area who would appreciate help from members — enquiries to the secretary, Susan Hart at the School.



Photographic Competition at St. Peter's Youth Fellowship. Scanning the entries are, left to right: Michael Burnside, The Rev. D. Clift, Linda Bridges, Sheila Cooper and Genoffa Musial. The competition was judged by Mr. Fred Walker who is our special "Bridge" photographer.

Do we teach them wrong?

IN a challenging book published recently under the title of "We teach them wrong" Sir Richard Acland has questioned the traditional method of much religious teaching to children. The editor recently received a contribution from a day school teacher, and Dr. Ronald Goldman of the Department of Education in Reading University agreed to comment on it.

A teacher writes:
How do we know God loves us?

Because he made us.
Because he is our father.
Because he is always with us.

Because he forgives us.
These answers came spontaneously from a group of six-year-olds. These children

have a more genuine faith than many an adult. Can we add anything more to these essentials? Should we try to teach small children more?

Little stories of the baby Moses in the bullrushes and the boy Samuel in the temple are told at the same time as Cinderella and Little Red Riding Hood. We expect the children to grow up to dismiss the one as fantasy and to retain a faith in the other.

The children believe that God cares for us and heals through doctors and nurses.

Surely the stories of the miraculous healing should wait until the child can see their value in Christ's ministry. This will prevent disappointment through misunderstanding.

If we help the children to look at God's beautiful world

and enjoy all the powers of sight, hearing, movement and mind; if we show as much as we can of a love as humanly alike to God's love and care; if we give the child the opportunity to worship in his own way with his own thoughts, then we are giving them all we should.

Dr. Goldman replies:

THE queries and points suggested above raise a large number of important issues for religious education.

The first issue is concerned with the quantity of material we should feed into a child's religious education. Research indicates that we have tried to teach in a formal manner far too much to young children far too soon.

This is true particularly of Bible material which they cannot fully understand and, rather than helping them, many Bible stories may in fact impede their growth of religious understanding.

The most effective religious education for six-year-olds would appear to be through influence rather than instruction, and through discussions and experience arising from the child's spontaneous questions.

This can also be looked at in terms of the child's experience and the adult's assurance, rather than by formal teaching.

The second issue that these questions raise is whether stories from the Bible about children are necessarily useful for the child to think his way through.

As the comment indicates, stories about children are not always suitable for children, for the essential meaning of these stories is obscure.

To take the Boy Samuel in the Temple as an example, we know from children's responses that they interpret this story in very magical terms and feel that Divine communication comes from the physical voice, and only to special people. Later, children seem to think that revelation is not really possible for ordin-

ary people.

Stories, however, of adults who believe in God and who draw strength from Him to serve their fellow men seem to be much more appreciated by children who are in a very dependent stage in life. When powerful adults are seen to be thus dependent upon God seems perhaps the best religious education they could receive.

The third problem raised is the correspondence in the child's mind between fairy stories and Bible stories.

Many adults believe that children are able, if not now then later, to distinguish between the two. This is not so. They will tend to literalise Bible stories in a way which they do not do about fairy stories simply because Bible stories appear to have authoritative support of the adult world.

Fairy stories, on the other hand, do not have such support and adults may very happily discuss the fact that they are not true stories without question.

Since questioning, searching and doubting is a very important process in religious development we do tend to inhibit children in this direction by producing a great deal of authoritarian-type material.

The final problem raised, rather doubtfully, by these queries is the question of Old Testament teaching.

Informed adult believers recognise that the Old Testament is not of equal religious value with that of the New.

They should, although they do not always concisely do so, recognise that when men in the Old Testament had revelations they were only partially understood and even misinterpreted.

No real exposure to the Old Testament should occur in childhood until the child has gained some grasp of what Christian love is and what it implies. Otherwise a God who does not care for people, universally slays entire populations, and interferes even unjustly in human affairs may create un-Christian concepts of God in the child's mind.

I thoroughly approve of the last comment by your correspondent, that influence and worship and the

whole development of warm, personal and loving relationships convey to the child the essential meaning of trust and love which no amount of actual teaching can convey.

Certainly, children's worship should be expressed in terms of the children's needs and experience and the best kind of primary school assemblies would seem to do just this.

There is no doubt that in Caversham all these books have been given or received as presents at Christmas. Some books that are received as children are better read as adults, e.g., "Winnie the Pooh." The "Annals" last only for a short time, and it won't be long before they're off to the school jumble sale, and not long after them will follow the "semi-standards."

C.C.

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EVEN apart from the devastating effects of war, no generation of people has ever had to adapt themselves so rapidly as have we in this generation.

The only comparable time is that of Elizabeth I, when, in the words of Froude, "a new continent arose over the western sea... when old things were passing away and the faith and life of ten centuries were dissolving like a dream."

The whole appeal of the Christian life seems to have changed. We no longer rely on miracles to convince, or appeal to anything which is prudential being good for what we can get out of it. The appeal is not to the safe path with reward, but to the hard path of adventure.

The adventure I mean is the Adventure of Prayer. Prayer is either the primary fact of our life as Christians, or it is the worst delusion. Either it is the glorious truth which sets us free, or it is the most terrible self-deceit.

A recent writer on *The Problem of Prayer* asserts that it is here that the most desperate conflicts between the friends and foes of religion are being fought, and will be fought. The attitude which theology takes towards this issue will largely determine the future of Christianity in the world.

THE SWORD OF THE SAINTS

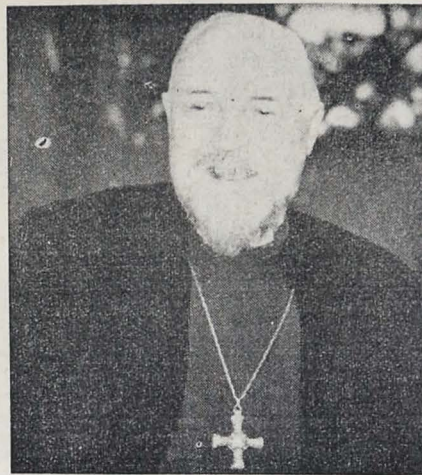
The sceptic's impatience with prayer is not necessarily due to his thinking prayer out-moded and disproved. It arises from his own inner deep misgivings. He knows, with us, that prayer is the heart of Christianity, the very sword of the saints.

The story of the Prodigal Son in some important ways describes the crisis of modern man, standing in a far country, an alien land, his thoughts turning in his hunger to home. But, unlike the Prodigal, he begins to ask: Is there a homeland, a land where he was once at peace and satisfied? Knowledge and emancipation have brought us to an impasse. The mighty discoveries of our

age have cast shadows of doubt and scepticism across our path: almost we fear that discoveries yet to be made will deepen and lengthen those shadows.

KNOWN ONLY TO MAN

No doubt there are new worlds waiting for the telescope to uncover, but Pascal's words remain true: A man is still nobler than the planet which crushes him, for the man knows his fate. The splendour of the universe is known only to man. Although they outlast him and he is but a speck in time, the stars possess no such knowledge as his. As an American writer has said: "Man can never be a small thing in this immensity until the rocks can rush to form a Taj Mahal and an ink bottle can write a Bible."



To prayer...

The Bishop of Birmingham's Presidential address at his recent Diocesan Conference.

the human organism. We live daily under the threat of the terrible perversions of which science is capable, and our skill has become world-suicidal. When we wed man's perversity to modern knowledge we see how things which could have been for our good have, in fact, turned to our hurt.

WAR STUPID, EVIL, BUT...

The lowest point of our modern helplessness is war. Never before has there been such world-wide admission that war is both stupid and evil, yet never was there such world-

wide rehearsal for war, and never were the weapons of war designed and manufactured in such magnitude.

A situation such as this claims from us something much more thorough, devoted and heroic than the tame half-heartedness we have hitherto counted enough for Christ. In the words of Berdayaev: "There is no longer any room in the world for a merely external form of Christianity based upon custom. The world is entering upon a period of catastrophe and crisis when we are being forced to take sides and in which a higher and more intense kind of spiritual

life will be demanded of Christians."

It is disquieting to observe that the majority of people seem to have lost interest in spiritual concerns, or regard them as an irrelevant intrusion. I do not want to overstate the indictment or to be one who slanders the grace of God in our own age. Yet the evidence of irreligion is strong. Some years ago Baldwin wrote: "This is the most irreligious age the world has seen since Christ was born."

"NO RELIGION AND NO NEED"

"Since Christ was born!" comments Aldous Huxley. "Search and look and you will find no time since man was born, when religion was so slighted and ignored." And Joad wrote in one of his latest books: "For the first time in human history a generation has arisen that has no religion and that feels the need of none."

These are sobering verdicts. That forgotten book *Towards the Conversion of England* diagnoses the radical ailment and its real cure, and it stresses the need for what the poet calls "A closer walk with God."

The disciples of Jesus took note that their Master was constantly in communion with His Father, and that He felt the need of such communion and expressed His joy in it. He knew that He was never alone, because the Father was with Him. The disciples, pondering over these facts, came to Jesus and said: "Lord, teach us to pray." The prophet Micah summed up the requirements and characteristics of a real human life.

He hath showed thee, O Man, what is good, and what doth the Lord require of thee—

But to do justly: we are struggling after that, seeking to build up a social system that will give everyone a chance;

And to love mercy: we are learning to accept restrictions if they mean fuller life for others; And to walk humbly with God: That is what we have forgotten or neglected.

NEW METHODS AND CONTENTS

And yet there is the source and inspiration of it all. "Without me," said Christ, "ye can do nothing." This, I am confident, is the one thing needful. There is much new that can be learnt in method and content of Prayer, fresh ways of meditation and careful thinking about God. The important thing is that we pray.

LEONARD BIRMINGHAM.

Front line flashes Wanted: Action

"There is a sense of urgency in F.A.O.'s work today. Countries are not satisfied merely with studies and reports. They want action." Dr. B. R. Sen, Director-General, Food and Agriculture Organisation of the United Nations, Rome.

Joining out

The Republic of South Africa has revoked its pledge of \$102,500 to the World Food Programme of the Food and Agriculture Organisation after withdrawing from membership of the F.A.O.

Bed gifts

Some 1,300 futon (Japanese style heavy bedding) were recently distributed at Niigata, Japan, to victims of last summer's earthquake, flood and fire disasters. Each bore this label: "a present from Christian people." The futon were provided by Japan Church World Service and the United Church of Christ in Japan.

Typhoon victims

The United Nations High Commission for Refugees has made available \$15,000 for relief work among victims, including many refugees, of five recent typhoons in Hong Kong and Macao. The storms killed 52 persons in Hong Kong and left thousands homeless. Rice fields, vegetable crops, and fishing boats were destroyed. There was destruction on a similar scale in Macao where there are 70,000 refugees among the population of 170,000.

PARLIAMENT OPENS UP WITH PRAYER

THE DAILY WORK OF PARLIAMENT AT WESTMINSTER BEGINS WITH PRAYERS. (IN THE HOUSE OF LORDS THESE ARE TAKEN BY ONE OF THE BISHOPS).

Day by day, the Established Church of the land—the Church of England—prays for its M.P.s; in the ancient and more modern cathedrals, in city and country churches.

In the chief service of the Church—the Holy Communion—we pray, following a special petition for the Queen "that under her we may be godly and quietly governed."

"And grant unto her whole Council, and to all that are put in authority under her, that they may truly and

indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue."

The word "indifferently" is often changed nowadays to "impartially" (as the Revised Prayer Book of 1928 permits) though many feel that today there is a case for retaining the original word.

In the Litany (which is not heard nowadays in the average parish church as often as it should be) we pray:

"That it may please thee to endue the High Court of Parliament, and all the Ministers of the Crown, with grace, wisdom and understanding." (Revised Prayer Book version).

Occasional

And then there is the great "Occasional Prayer" for Parliament, "to be read during their session." This prayer is still frequently used at the end of

Matins or Evensong on Sundays in our parish churches.

Not all our M.P.s, of course, profess and call themselves Christians. Nor all those who do belong to the Church of England. Some are practising—and some merely nominal—members of other denominations and even religions.

Atheists

A few would probably, if pressed—even at election-time—admit to being atheists. More, I would guess, are agnostics. (One candidate at the recent election wrote to a friend of mine confessing himself to be "a reluctant agnostic.")

Two of the new Privy Counsellors—Mrs. Barbara Castle and Mr. Frederick Peart—"affirmed" instead of taking the Oath on the Bible.

Sir Alec Douglas Home, like Mr. Macmillan, never made any secret of his churchmanship, and now it has been made clear that Mr. Wilson, the Prime Minister, is a Congregationalist, and is a lay preacher. (His wife is the daughter of a Congregational minister).

For churchpeople how M.P.s stand with regard to religion is an important matter; not least when church affairs come up (as they must, as long as we have the Established Church) before Parliament.

Some still have bitter memories of the Prayer Book debates in 1927 and 1928, after which the "deposited Book" was rejected by M.P.s—many of whom were not only non-members of the Church of England, but not professing Christians at all.

Mr. Wilson is on record as saying that, as a Noncon-

formist, he would never presume to interfere with Church of England measures brought before Parliament.

But how many voters took the trouble to discover just how the various candidates at the recent election stood in the— to churchfolk—important matter of religion?

How far is this parliamentary religious tradition merely a charade? Do all, or most M.P.s regard it as of serious importance in their affairs?

Who can say? But this much can be said. The M.P.s returned to Parliament are a cross-section of the people of the land. It is no longer true that all the moneyed or "landed" ones are on the Tory side! (There was that Labour M.P. the other week who was convicted, and fined, for a motoring offence—he was in his Rolls Royce at the time!).

Doesn't pay

Contrary to what many people suppose, I would say there is more serious "religion" in the country as a whole than a hundred years ago; though perhaps not so much church-going.

I mean it no longer "pays" to be seen going to church; so those who do go, go for the right reason. And many who rarely if ever go ARE interested in religious questions, even if they see no reason for worship—public or private.

by
Bernard Croft



Mr. Anthony Wedgwood Benn, Postmaster General, being congratulated at the House of Commons by a policeman friend.

Marjorie Moore's
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Hyde Park 8866

Three young actresses try their luck in one of London's latest casinos, in Knightsbridge.

Its sponsors say that up to now gaming in London has been for wealthy gamblers out to win large sums. They intend the Sporting Club to be a resort where "ordinary people with reasonable incomes" will be able to dine, dance, entertain their friends and gamble inexpensively, as the continentals do.

Membership fee — £3 3s. A "good night out" they reckon will cost £5.

Lowest stake at roulette is 5s. Chemin de fer can be played for a table fee of £1.



ARGUMENT

How naughty is a flutter?

Very

Says Dr. E. Benson Perkins

GAMBLING is not a new practice nor the recognition of its evil a new discovery. A hundred and fifty years ago lotteries were ended by law in spite of the money accruing to the national exchequer from them.

Gaming clubs were made illegal in 1845 because of the serious mischief they caused.

An Act of 1853 closed the many cash betting offices which had proved so harmful. As a community we have very short memories and these and other gambling practices have been freshly legalised so that to-day it is not China

Dr. Benson Perkins is a former president of the Methodist Conference, and Moderator of the Free Church Federal Council. He began his ministry in 1920.

but England that is the greatest gambling nation in the world.

Disaster

The exchange of such vast sums, estimated at between £1,000 and 1,500 millions every year, is a disastrous factor in the national economy. It is an exploiting traffic which is entirely wasteful — an exchange of money without the slightest constructive value. On that ground alone it stands condemned. What is gained through taxation is dearly bought.

What is the Christian judgment on this gross feature of our community life? The Methodist Church has no doubt whatever. Its official declaration states:

"Resort to gambling is a virtual denial of faith in God and an ordered universe, putting in its place an appeal to blind chance prompted neither by hope nor rectitude."

So is it that Methodists are called "to avoid and discourage all forms of gambling practices."

This condemnation of gambling, from bingo to betting from pools to punters, is justified by reference to the fundamental principles of the Christian life. The teaching of our Lord

rules out the wasteful use of money in gambling. We are to regard ourselves as stewards, not owners, of the wealth we use and so to use it that it creates eternal values, in other words the true and lasting qualities of character.

2. Gambling is utterly selfish. Its basic and ultimate attraction, though often disguised, is gain for self through the loss of others. It is the antithesis of the commandment of Christ: "Thou shalt love thy neighbour as thyself."

3. Gambling cultivates the irrational, superstitious and debilitating belief in luck. The moral basis of life is rejected to the extent that life is put at the disposal of an artificial chance which contains no reference to right and wrong.

To sum up what calls for a longer and more detailed statement, gambling is opposed to the Christian standard of life which involves, honesty, unselfishness and love.

Evil

There are two important points which need to be added. This condemnation applies equally to that form of gambling speculation which is not an essential part of constructive and necessary speculation.

Then because gambling is wrong it cannot be justified by the trifling indulgence. The petty indulgence in an occasional flutter or the seemingly innocent raffle involve the same principle and it is a Christ-maxim that we are to avoid every form of evil.

Not so

Says Geoffrey Brown

LIFE is a chancy business. One person in a car crash is killed, the other escapes without a scratch. This person is born rich, that one poor. This girl is beautiful, that one has a face that would sink a thousand ships.

God means his world to be like this, and through gambling man has found a way to obtain a particular kind of thrill from this element of chance. There's no doubt that he enjoys it. The question is — should he?

Let it be said straight away that too many people spend too much money on gambling, and that no sensible person would deny that gambling beyond one's means is wrong. But there are a lot of people who gamble reasonably, spending no more on betting shops, bingo or the pools, than other people spend quite legitimately on other entertainments.

Immoral

There is no difference between spending a pound on an evening's enjoyment playing poker, and spending it on an evening at the cinema with a meat thrown in. The social problem of gambling provides no more reason for calling it im-

moral, than road deaths provide a reason for calling motoring immoral.

Both gambler and driver must learn more care and self-control. All things are good if we use them properly, and the real solution to social problems such as gambling is greater moderation in the gambler, not the abolishment of gambling.

There are those, however, who say that the very act of gambling, whether for high stakes or low, is wrong. That it is an attempt to get something for nothing at the expense of other people without the use of any skill or ability, and that the money spent on gambling is unproductive.

Now at least the critics ought to be consistent about this. If they're opposed to the staking of money on chance, they must be opposed to the sale of Life Assurance and speculative investment in industry. If they're against something for nothing then they must reject the free offer of unearned forgiveness which is the basis of the Christian doctrine of redemption.

If they're against financial gain at the expense of somebody else, then presumably they're against competitive trading, and if they believe that only ability should be rewarded, then they must be against hereditary peerages, inherited fortunes, and all advantages of birth or good health.

Finally, there are equally unproductive ways of spending

money which don't always benefit such good causes as those supported by raffles and lotteries.

Unwilling

It should be born in mind that although the gambler hopes to win, he has a balancing willingness to lose. "Something for nothing" is only immoral if the giver is unwilling — like an employer who pays a day's wages without getting a day's work in return — and no gambler worth his salt is a bad loser.

In any case, greed is not at the bottom of gambling, but a desire for a certain kind of thrill which comes through risk, and if that thrill can be obtained well within a person's financial means, then gambling is no more immoral than any other hobby.

Geoffrey Brown is Rector of St. George's, Hockley, Birmingham. He was ordained priest in 1957.

Welcome!

Orders for Christian News have risen by ten thousand, since our December edition. We warmly welcome all our new readers, and hope they find our columns helpful and interesting.

Women flock to night school again

Planning an education for baby

SURELY the thirst for education among women has never been so great as now. We hear a lot these days about how a girl's education should be fitted to the prospect of future domesticity—that it might be more valuable to learn handicraft and music rather than maths and Latin.

Sir Frank Newsome roused a great uproar when he put forward theories something on these lines recently. It seemed that some women actually liked Latin and certainly did not intend to persuade their daughters to abandon it in favour of embroidery.

Judging by the way women flock to the night schools and to take correspondence courses after they are married, or already launched on a career, they would also snatch happily at the chance to learn cybernetics and thermodynamics if it was put in their way.

The fact that women want to get themselves more educated doesn't mean that the idea has become more important to them than the education of their children.

Which school should they go to? Which University? Which subjects should they study? These questions today pre-occupy the minds of the mothers even of babes in cots. By the time they are ready for school, their educational programme will probably have been mapped out precisely.

Thus the popularity of "Where?", the magazine that is the "Which?" of the educational world. Anything you want to know about schools—it's in "Where?" at 5s. quarterly. It's become such a popular thing for people to hand on to friends that it was even suggested this year as a Christmas gift.

It's all part of the education craze, like buying educational things for the children instead of mere toys. The odd thing is, the children often prefer them!

Switch on your socks

JAZZY stockings, razz-ma-tazz stockings, stockings that are all the shades of the rainbow.

Their appearance this winter made Christmas present buying that much easier.

Because the best stocking firms have produced a funny, eye-catching and, moreover, warm range of stockings within the under-10s range that anyone under 35—and a lot of those over—would be delighted to wear.

Favourites are Scottish tartan stockings in a wide range of blinding reds, greens, yellows and blues. Or there are the mottled coloured sort—red and black which, when worn, stretch out to give a really "switched on" look.

There are plain colours. And white.

And, for the really sophisticated ones, those femme fatale stockings in lacy black mesh. With white boots, they are stupendous!

Joan Best

Suddenly, Miss Walker had a job and a half

FOR about three years Miss E. V. Walker has been parish clerk of Sheffield Cathedral. The name conjures up a vision of an old time clerk complete with wig and tuning fork, but responsible for manifold duties. Miss Walker's role is more that of a general factotum.

"I have charge of the domestic side of the cathedral, seeing that cleaning materials and other things are ordered, and that there are sufficient banns forms, electoral role forms and other stationery. Most important of all I act as a liaison between individuals, groups and the clergy."

Her job is one that lifts many essential but mundane duties from the Cathedral clergy, leaving them to concentrate on the more important matters for which they were ordained. She does not act as secretary to any of them.

The work is varied. Before her appointment the Cathedral had an Head Verger and an Assistant. When the Head Verger retired and the Assistant was promoted, Miss Walker, to her complete astonishment, was offered the new job of Parish Clerk. She had been a member of the congregation for some years.

PEACE-KEEPER

"I am not a verger, but have to keep an eye on things. There is also a man who comes in at night called by the old name of the peace-keeper."

Just now the Cathedral is undergoing extensive enlargement. The older part dates from the 15th century, the nave from 1805. Prior to the war the late Sir Charles Nicholson made extensive plans for the Cathedral's enlargement and this work included the building of the fine chapel of the Holy Spirit, the peaceful and beautiful little Crypt Chapel and the Chapter House.

About eighteen months ago work on the new extension plans, by another architect, Mr. Arthur Bailey, started. The cost was estimated at £290,000—£50,000 of which has still to be raised. During this enlargement with its constant inconvenience Miss Walker has to ensure that everything is safe.

"The question of caring for things is a tremendous worry. I always have to keep a look-out," she said.

As the main purpose of the building is for prayer and worship the atmosphere must be maintained, yet the Provost and Chapter and the Cathedral workers like anyone to feel that the Cathedral has a vital part to play in Sheffield's life.

A few young people, not in official parties, often seem to regard it as a kind of museum. It comes as a shock to them when the Parish Clerk points out that it is a parish church as well as a cathedral and still plays an important role in life, yet has links with the past.

Miss Walker spends quite a lot of time delving into the Cathedral history and finds it fascinating, particularly browsing in the old registers. These cannot be examined by anyone. She or one of the other staff or a suitable volunteer carry out research for students, or other enquirers.

Her telephone rarely stops ringing. Enquiries, requests to book rooms and a hundred and one problems are dealt with by phone. Sheffield Cathedral is a parish church with a great deal of related community activity.

PREPARED

Every other night Miss Walker has to see that some vestry or other is prepared. In addition to Parochial and Cathedral activities the Provost allows various organisations to use rooms. For example, the Song School is used for rehearsals by three choirs, The Bach Choir, the Sheffield Oratorio Chorus and the Railway Choir. The Youth Orchestra meets on Cathedral premises as well as the Guild of Embroiders and a group of students from the University.

Miss Walker's days are so varied that she cannot plan beforehand. Extra events such as the Diocesan Choir Festivals entail extra work. But her job is wonderfully interesting and satisfying for it is a vital link between so many people, and the Cathedral and its staff.

MARION TROUGHTON.

NATIONAL CHRISTIAN NEWS SERIES: JANUARY, 1965

PRIZEWINNERS

Auntie Julie has decided to award prizes for our colouring competition as follows:

1st: Angela Julie Williams (11), 7, Chells Grove, Billesley, Birmingham 14.

2nd: Shirley Carol Mays (11), 438, Landseer Road, Ipswich, Suffolk.

N.E. offer: Come to us for homes and work

SIX council houses in the North East of England have been offered to families "living in poor circumstances" in Notting Hill, London.

The council, Billingham-on-Tees, County Durham, read an appeal for homes made by the Rev. Bruce Kenrick, of the Notting Hill Housing Trust.

Another offer has also come from a council in the north-east.

"We are hoping that several more will be made," said Mr. Kenrick, of Blenheim Crescent, North Kensington. The families chosen by the Trust will be leaving soon.

"All of them have a good record of employment, so I don't think there will be any difficulty about getting jobs," said Mr. Kenrick.

Building

He said they were assured of employment in this once hard-hit area. The Government had established a re-claiming centre several weeks ago near Billingham and several firms had begun building there.

"We are pleased that these six families have been given the opportunity to have a home. We are hoping that other councils will follow their example."

"Already another one has approached us. But we have not completed arrangements with them yet."

Chinese workers' social centre

A SOCIAL centre for Chinese workers in London was opened by the Bishop of Hong Kong (the Right Rev. R. O. Hall) at St. Anne's Church, Soho.

The Bishop has lent one of his priests, the Rev. S. Y. Lee, to the Centre to serve as its director.

Mr. Lee's mission from China to England will be particularly concerned with Chinese restaurant people, and the centre will be open from 2 p.m. to 6 p.m. every day. Mr. Lee will be formally attached to St. Martin-in-the-Fields, where he will hold a Chinese service every Sunday at 3 p.m.

Books — by Brian Ogden

Bible stories with a strong appeal

THIS month it seemed a good idea to give short notices about several books. For children of three, four and five, the Blandford's Very First Bible Stories have a strong appeal. There are two new titles out — "The Story of Samuel" and "The Ten Little Silver Coins." Both at 3s., they are very good value with really large print, simple language and good coloured pictures on every page.

For the next age group Joan Gale Thomas has just produced a very attractive little book called "Seven Days." The illustrations are delightful but I'm not quite convinced by the story in rhyme. Published by Mowbrays, this should make good material for the fives to sevens.

For the older children the Blackie Picture Puzzles are great fun. There are crosswords and pictures, codes to decipher, dots to join up; in fact thoroughly good value for 2s. 6d.

Since I reviewed the David Kossoff "Five to Ten" Bible stories the B.B.C. have published a third series, this time about Abraham and David. At 3s. these stories make fascinating reading.

Finally for young teenagers—"The Small Woman" written by Arian Burgess and published by Pan Books at 3s. 6d. This is the story of Gladys Aylward recently filmed as "The Inn of the Sixth Happiness" and a book already translated into nine languages. For adults who

can squeeze in time to read a paperback I cannot recommend too highly "To Sir, With Love," published by Four Square at 3s. 6d. It is the outstanding story of a negro teacher in an East End secondary school—give yourself a treat and read it!

Woman is ordained as Minister

FRIENDS from St. George's Baptist Church, Canterbury, travelled to Salisbury to see a former member, Miss Ruth Vinson, elder daughter of Mr. and Mrs. E. Vinson, of Sandbanks, Graveney, near Faversham, Kent ordained and inducted at Brown Street Baptist Church.

Miss Vinson becomes the first woman Baptist minister in the country to be engaged in pastoral work. She will be assistant minister to the Rev. E. C. Hope, minister at Brown Street, and will have special responsibility for Bishopdown and Bodenham Baptist Churches.

"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.



Sportangle



Ernest Adkins

OUT ON A SPORTING LIMB FOR 1965

YOU could be excused for believing that football today stinks; that it is organised and played by cash crazed fiends, and supported by bottle-throwing hooligans.

Cricket, you might think, has gone commercial, and isn't worth watching any more. As for boxing and horse racing — they're operated by gangsters with hypodermic syringes.

These are pictures you'd be entitled to have in your minds if you took your lead from some national newspapers in 1964. But those who are directly concerned with sport are unmoved by all the gross exaggeration they have to read.

No doubt there's a lot of sad truth behind some of the dramatic stories, but are they the only memories we have of sport in 1964?

This writer at least recalls with pleasure many happy occasions. Among them the cup final between West Ham and Preston North End—What a game! It typified all that is good in British football. I also remember my favourite team, Birmingham City, being thrashed 6-1 by the young men of Chelsea and applauding their conquerors from the field.

Delicate

I recall the late John White, of Spurs, without emotion or any trace of exhibitionism, weaving his delicate, intricate football patterns.

Who will forget the excitement when Freddie Trueman took his 300th wicket in Test cricket? Or Worcestershire's men behaving like school-children with joy on winning the county cricket championship for the first time.

Then there was the artistry of boxer Pastrano and the sheer guts of challenger Terry Downes in a memorable light heavyweight championship fight.

In the racing world, we remember the determination of paralysed national hunt jockey Tim Brookshaw to sit once again upon a horse.

In retrospect, 1964 wasn't all that bad. The knockers enjoyed themselves, but in spite of them, so did those who love true sport, well played.

What of 1965? Let me crystal gaze, and go out on a limb.

Wrong

One doesn't have to be clairvoyant to predict that, for instance, the Football League will once again reject the proposals of its

TWO THIRSTY MEN



GO THROUGH HELL AND HIGH WATER FOR KNOWLEDGE

IN the new nations education is at a premium. The people want to know what their new world is all about. They will go through Hell and high water to attend classes.

This picture is of two men on their way through high water to night school, in Zambia.

They have to ford the river every time they go. The cyclist travels 22 miles; the other man walks seven miles.

'End of National Service hit clergy recruitment'

From an address by Canon Fenton Morley, Vicar of Leeds:

"SPEAKING as one who has been involved in the recruitment of men for the Ministry of the Church and also in the recruitment and training of teachers, I have been made aware of the loss to both professions through the ending of National Service.

"It gave the Church a number of ordinands. These were often men who might otherwise never have come into Holy Orders. While in the Forces some of them

came into contact with the work of the Church on a very different level from that of their church at home which may have been somewhat dormant.

Through their service experience, many would have been brought face-to-face with problems of human nature, with suffering and need in other countries as well as their own.

VALUABLE

"Their eyes were opened to life as it has to be lived outside the limited range of the home situation. The same has been

true of many men who have come into the teaching profession after National Service.

"On the whole these ex-National Service candidates were a valuable addition to the Ministry, to the teaching profession and probably to many other professions which they took up. They had chosen these careers after seeing something of the world and coming to a definite decision about it and about themselves. By the time they began their professional training, they had got rid of many of the moods of rebellion, uncertainty and insecurity, belonging to later adolescence—trends which are probably characteristic of most of us in our late teens as we pass from school to university or to professional training.

Discipline

"One is not advocating for one moment the re-establishment of National Service so as to provide the Church or the teaching profession with mature and responsible recruits! But our experience in this field certainly does suggest the more extensive development than is at present envisaged of voluntary service organisations with some measure of community experience, of self-discipline and of involvement in the life of the community at home and overseas for young people in their late teens or early twenties.

"It would certainly be preferable for this to happen before they go into the university or other professional training rather than for it to be left to a post-graduate stage."

YORKS FOR CHAMPS

own management committee to reform the game. Referees and big money will once again, quite wrongly, be cited as the root cause of soccer's so-called "ills."

Honours in the game will continue to be shared by West Ham, Chelsea, Everton and Manchester United.

Alan Ball, of Blackpool, will be heralded as the saviour of an England team that will continue to struggle against top class opposition from abroad.

The "Daily Express" will continue to advance the claims of Johnny Haynes and 10 other players from London clubs as candi-

dates for national honours. I give Yorkshire to win the county cricket championship; hard pressed by Warwickshire, who should at last provide England with a competent captain in Mike Smith.

Billy Walker will emerge as British heavyweight champion, while at the same time avoiding contact with American opposition for as long as is expedient.

The vast majority of sportsmen will go on dedicating themselves to their chosen sport without fuss, reflecting on the good and bad latent in all of us, but never becoming hysterical over either of them.

IT STARTED OVER A MELODEON

A 70-YEAR-OLD blind man has married a woman he took pity on 25 years ago while he was busking in the West End.

Charlie Fraser, of Garden Row, Southwark, south London, was beginning to lose his sight when he saw a "sad looking" girl called Lilly watching him play his melodeon for the crowds.

"I asked her what was wrong," said Charlie, an ex-merchant seaman, "and she told me she was down on her luck and had no money and no job.

Lilly, now aged 62, was overjoyed when he said she could help him collect the pennies, and the pair struck up a friendship.

Occasional

Then Lilly left to work as a hospital cleaner. "The years passed and they wrote to each other and met occasionally. Meanwhile Charlie slowly lost his sight after being knocked down by a car in 1936.

Charlie's wife died six years ago and when he again met Lilly he found she was a divorcee.

"We sat and talked over the old days," said Lilly "and we began to realise how much we meant to each other."

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Beatles fan mail stamps aid old

THOUSANDS of Beatle fans who write to the group's fan club are helping to pay for disabled people to have a fortnight's holiday at the W.V.S. holiday centre at Grange Farm, Chigwell, Essex.

The money comes from the stamps, which arrive from all over the world and are sent to a house in Epping New Road, Buckhurst Hill, where 48-year-old Mr. Bernard Boulton and a team of volunteers remove and sell them to dealers.

With the help of several large business firms, Mr. Boulton now has up to 20 sacks of envelopes a week arriving at his home and he is facing storage problems — even his greenhouse is filled.

"But it's well worth the effort and inconvenience knowing it will help these handicapped people to enjoy a holiday at Chigwell," he said. "Most of the stamps are British, but we sort them into the various categories and sell them to dealers for between 2s. and 21 per pound."

Mr. Boulton is still looking for more used stamps, particularly foreign and commonwealth issues, no matter whether they are on tea chests or postcards.

Standing and shouting room only

DOCTOR'S wife, Mrs. Joan Burke thinks the playground of a nearby school is too small. The children "are packed like sardines," she says. So she has offered her back garden for the children to play in as an alternative.

Mrs. Burke, a member of Tonbridge Urban Council, lives next door to St. Stephen's Primary School.

She says: "The children are herded like animals into a square of concrete no bigger than my front garden. It really is too bad. I don't mind nearly 200 children in my garden. I would fence off half of it and they could play happily in the bottom part. The children can hardly move or play ball games. They just stand and shout."

Repayment for their kindness

PUBLICAN Fred Walker never forgot his debt to the Old Kent Road School for the Deaf, which helped his young daughter.

He has now found a way to repay the school's kindness. Recently he handed over a mountain of pennies to the Southwark school—all collected in his pub, the White Hart, Cable Street, in London's East End.

Fred said: "My daughter is now 17 and works as a typist but she wouldn't be the happy girl she is now if it had not been for the school."

Drivers from a nearby haulage firm each gave 2s. a week to a fund which provided a Christmas party for the school's children.