

CAVERSHAM BRIDGE 6d.

September, 1965

Incorporating National Christian News

Ninety per cent. of parents

insist on their children

being taught about God

in school,

50

Why doesn't this



NEED THEY WORRY?

Should religion be taught in state schools? If so, what religion? And who should teach it? And how?

Some Christians believe we should have no compulsory religious instruction in school. Such teaching, they say, should be left to the Churches.

Only last month the Humanist Teachers' Association urged the Minister of Education to replace religious instruction in schools by "a reasoned approach to moral problems."

Should they really worry? The great majority of children pack religion into their satchels and chuck it away once they're finally out of the school gates for good.

If religious education in schools is designed to link children into the life of the nation's churches it looks as if it fails.

Why? We set four pages of this month's paper aside at the beginning of a new school year to look at what's happening to our children's religious faith during their school days.

result in this ?

They say it's a Christian country

From a survey conducted by National Opinion Polls for New Society (May 27, 1965), the following facts emerge:

Ninety per cent. of the British people want the present arrangements to teach and practise religion in schools to continue.

Nearly 93 per cent. said that they had an affiliation to a Christian Church, but only 16 per cent. said they had attended church during the previous seven days. Only 40 per cent. admitted having been to Church during the previous three months.



MAJORITY FAVOUR CONTINUANCE OF R.I. IN SCHOOLS

Results of National Opinion Poll Survey

BRTAIN is a Christian country, and, as a result, religious instruction should continue to be given in State schools along the lines laid down by the Education Act, which was passed in 1944.

This is the view held by an overwhelming majority of the adult population of England, Wales and Scotland, according to a report published last week in the magazine *New Society*.

The Church Times accepted the New Society assessment as proof that this IS a religious country.

Comment

A QUALITY OF PEOPLE

How do you teach children Christianity, so that it sticks?

Most of them finish their school days with the impression that religion is a decent optional extra in life. Some of them who are "that way inclined" might wind up as regular churchgoers.

That's no good. He whom we call God is the basis of everything that is, and to Him all human beings owe reverence, obedience and loyalty. Christianity is either all or nothing. It can't be an optional extra, or a kind of hobby. It is either the basis of living or it isn't. The fact that so many children can leave school without ever being aware of its challenge and relevance says little for our formal religious teaching.

The linch-pin of the matter is the quality of the people children meet. Persons are as important as the things they try to teach. More of Christianity might rub off onto children from a kindly, human, maths master radiating the concern of Christ for their growing lives than from a censorious bigot entrusted with "religious education."

A JUMBLE...

There must be a running debate on how best to impart the facts of the Christian revelation. But true religion is taught in the daily life and speech of high quality people in the whole range of school activities. It is also taught, of course, in the way a home is run.

What do children remember? They remember a jumble of facts on all sorts of subjects. Much more lastingly they remember the nature of the relationship they had with teachers and parents.

The 1944 Education Act made religious education compulsory in schools.

What kind of legislation does it take to improve the quality of people?

RELIGIOUS TEACHING CAN DO

MORE HARM THAN GOOD

By IAN BIRNIE, of the Christian Education Movement

TWENTY-ONE years ago the 1944 Education Act provided for a compulsory act of daily worship and teaching of Religious Instruction in State schools. The aims of those who worked for this provision are well illustrated in the words of Chuter Ede, M.P.—

"There is a great body of opinion... which says that if the teaching of the Hebrew prophets and the lessons taught in the New Testament were applied to the lives of us individually, and as a country, it would be a great deal better for all of us, and we desire our children to get some knowledge of these matters. I believe that this is the view of the overwhelming mass of our people." (Hansard, January 20, 1944).

Further information is gained by examining the agreed syllabuses drawn up as the result of the 1944 Act. As recently as 1964 the County of Lincoln Agreed Syllabus stated its aims as follows—"The subject to be taught is not biblical knowledge nor morality, but the Christian faith, and the aim is to lead the pupils to a personal knowledge of Jesus Christ, and to active life within a worshipping community. To achieve that purpose the Christian teacher may zealously use all his influence."

A number of major research projects have been undertaken

to examine the success of 21 years of teaching to such aims, the recent work of Ronald Goldman particularly, casting doubt on the suitability of subject matter selected for boys and girls in specific age groups. Goldman's research suggests that much present teaching may seriously retard the development of religious attitudes and ideas.

Literal

It has shown that primary children bring a shallow and literal understanding to biblical stories and that the religious ideas and insights contained in such stories cannot be grasped until early adolescence.

It is argued, therefore, that much of the agreed matter is unsuitable for the children for whom it is prescribed, therefore making later religious teaching more difficult. (Sunday Schools please note).

Other research has shown that the aims as stated earlier generally fail for in the main

pupils do not become active members of a worshipping community, and their knowledge of the teaching of Christianity, together with their attitude to the church, are the reverse of what one would wish.

In discussing compulsory school worship, older pupils frequently criticise its conduct and express the feeling that attendance should be voluntary. In the face of these findings some would call for the abolition of the compulsory clause but there is strong public sympathy for the retention of present arrangements, a situation recently given statistical support in the "New Society" Survey. (Page One).

Despite this I would argue that there is a clear need to examine the generally stated aims and content of R.E. and to ask if these are realistic in a secular situation. Perhaps the time has come to abandon the agreed approach planned by representatives of Churches and Local Authorities, for an unagreed approach where teachers are given freedom to construct courses with the particular requirements of their pupils in mind.

The new aims of such an approach would be that pupils should understand with what the Bible is concerned, see the

life of Jesus as a challenge demanding a response, develop a positive attitude to the Church and see that commitment to Christianity is both intellectually acceptable and relevant to the life of modern man.

Difficult

It remains difficult to justify, on theological grounds, the retention of a compulsory act of worship when worship is, in essence, an act of commitment on the part of the worshipper. In support of this approach I would submit that Christian Education is only complete where there is direct experience of the Christian life, namely, within the gathered community, which may be a local church, or a committed Christian group following through a programme within the school.

This then, as I see it, is the challenging situation in which Religious Education finds itself today, a challenge demanding a response, not only from the schools, but also from the churches, who must urgently re-examine their whole educational responsibility.

THE PARISH ROUND

Road hazards are usually the worst danger facing a clergyman when he is paying parochial visits in this country, but his colleagues in certain other parts of the world could tell a very different story of their pastoral rounds.

The Bishop of Chota Nagpur, an Indian diocese containing large areas in which wild animals make it dangerous to go about at night without a gun, recently received a moving letter from one of his parish priests. It was written in Hindi, and is translated into English in the latest quarterly paper of the Oxford Mission to Calcutta. This was the letter:—

"Father, I am writing to you for the following reasons. The news of the parish is that because of the harvest people are at the moment just able to breathe a sigh of relief in this poverty-stricken area. The forest has become terror-stricken. Within the parish in one month four people have been killed and eaten by tigers; one man has been trampled under foot by a rogue elephant, and several people have been mauled by bears, including a schoolboy in our hostel.

"The bear has smashed up his head and there is a hole in it in which two fingers can be inserted; the head has been scalped, and one of his hands has been chewed off. When I saw him he was losing much blood from his head; the whole bed was full of it and I was very sad. He is in a very critical condition.

Still alive

"Father, seeing all this... it is difficult to go about alone in these mountains and forests. I pray you kindly to allow me to have a companion with me during my travels. I greatly enjoy touring; the only thing is I am slightly afraid of these wild animals without a companion. I too have had several occasions to meet angry bears and so far I am alive."

THE FLIGHT INTO EGYPT

Having drawn a picture during Religious Education class of a jet plane with four people inside, a small boy was asked what it was about.

"It's Mary and Joseph and Jesus on their flight into Egypt," said the boy.

"Who's the other man?"

"Oh, that's Pontius, the Pilot," said the boy, proudly.

THERE'S A REAL DESIRE TO DISCUSS RELIGION

BASICALLY we are teaching the existence of God and His fatherhood, the pattern of the history of the Jewish race as His chosen people, the facts of life, death and redemptive mission of Christ, His teaching and its meaning and relevance for the modern world.

The fundamental need in planning the work is that it shall become a reality for the pupils, and it is with that end in view that the material of the Bible, particularly of the Old Testament, must be selected and taught. If it is to be a dismal plod through kings, prophets, journeys, whatever may come, it will be of questionable value.

Specialist

This demands specialist teachers or convinced and deeply interested ones, who will do the reading and personal study essential to this type of teaching.

It seems to me necessary to start from the reality of the life of Christ, to study the Old Testament from that reality, and, most of all, to make the girls see that the New Testament is written in terms of its authors' times, to put Christ into that context and thence achieve the transference of His teaching to the reality of our own age.

In the first year we attempt to give a picture of the birth and childhood of Christ and of the country and political situation into which He was born. It

The writer of this article is the headmistress of a well-known girls' grammar school in the West Midlands. She is a Roman Catholic; her school is not.

seems to me that children at this very impressionable age should be encouraged to use all their powers of imagination and tremendous enthusiasm for the new things they learn, to form a personal realisation of Jesus as a real child, living in a real village, brought up as a Jewish boy of that time in the traditions of Judaism.

The Old Testament is taught through the eyes as it were, of the child Jesus, learning the law and history of His race. We try to show the Covenant relationship between Jehovah and His chosen people and their development into a nation worshipping the one true God.

Integration

The miracles described in the Old Testament and their explanation can begin the process of teaching the child that religion is not opposed to reason but demands its fullest use and can thus start the integration of the intellect and personal religious belief.

As the Jews had a special relationship with God, the girls are shown in the second year how each individual can have that through prayer, which is

the main theme for the year.

In the third year we develop more fully the history of the Jews from the exile to the birth of Christ showing what Judaism had become and what opposition He faced.

These girls in early adolescence are ready to know when and why the gospels were written and can appreciate the different needs they fulfil and the reasons therefore for their variations.

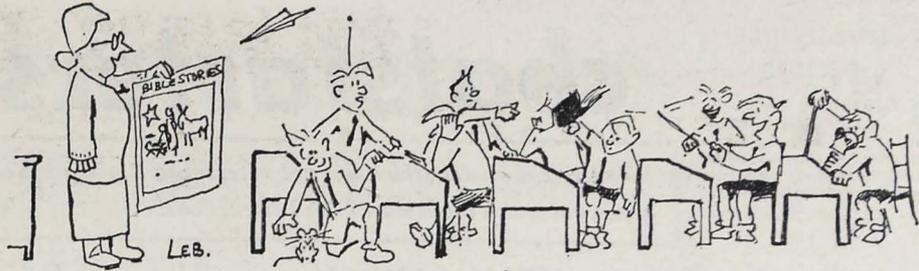
No help

Finally in this year we try to develop more fully the teaching of Christ applying it particularly to our times, making clear that it was expressed in terms of His own society and must be re-translated into ours. I have been most impressed by the ability of 14-year-old girls to see the essential meaning of a parable and translate it into terms of our own social problems without any help or prompting.

In the fourth year the teaching of the Acts can bring out the enduring miracle of the establishment of Christianity by 12 men against a pagan world. This may be the only opportunity in their lives when the impact of this can be brought home.

In the fifth year there is time for discussion and reappraisal of fundamental Christian belief and its relevance to the girls' own lives and future work outside school. There is a real desire for discussion of religion among young people and we must give them the factual basis for INFORMED discussion.

The Law says children must be taught religion. Children don't want to know; teachers are confused. JOHN DUNCAN suggests a way out...



An overwhelming number of parents wish religious education to continue in its present form...

The tale of the three wise mice ...

CHRISTIANITY is about belief and behaviour; it's about the experience of living. Trouble is, people see Christianity as a "take it or leave it" system, remote from everyday experience.

This is wrong, but it's the impression that the Church has often given in past generations. So religious education is on a sticky wicket from the start. Many, many teachers, in common with other adults, question and probably reject traditional religious forms. School-children just "don't want to know" anything that is associated with being "told."

Mistaken

Mistaken notions about Christianity are aggravated by the fact that under the 1944 Education Act corporate worship and religious instruction are compulsory activities in State Schools. People may contract out, but those who do are regarded as rather odd — not a good experience for a child. Some teachers who contract out say that it hinders promotion. In some circles it is even suggested that only Christians can be really adequate as teachers. Christianity seems to be backed by the privileged authority of "establishment." The religion of love is lined up with a subtle pressure to "toe the line." The non-Christian's suspicions

seem to be confirmed — religion is "sick," it needs the support of authority. It dare not stand on its own merits.

In schools religion HAS to be taught, yet the supply of suitable teachers is inadequate. In consequence it is often taught unwillingly and half-heartedly by teachers who are no more convinced as Christians than the average person of our time. Too often teachers take refuge in drab, naive, factual presentations of Bible stories which have no apparent relevance to today.

King David is a lecherous soldier, Paul an adventurous traveller. The names of the twelve apostles are learned by heart; as useless a piece of information as knowing the names of the Kings of England. Many Bible stories taught straight at a credulous age can only be rejected as meaningless at a later stage — if they were not treated as fairy stories in the first place.

A child's painting of the Wise Men, standing in a classroom, cheek by jowl with one of the three blind mice is perhaps not without a certain symbolic significance. The present system is unfair to teachers and Christianity.

Some answer to the problem is found in the use of believing Religious Instruction specialists, many of whom do effective

jobs in our schools. But this is not without its problems. Some specialists through membership of some particular denomination or fundamentalist school of thought, may be narrow, dogmatic and bigoted, and dangerous to developing minds.

Convinced

As Christians we are convinced of the truth that is in Jesus and desire that in the knowledge of this truth should be spread and handed on. But our convictions and desires do not give us the right to a privileged position in instructing children in schools. The days of authority and privilege are passing; the Church is beginning to see that it does itself little good by attempting to cling to past privilege.

Yet many champions of religious education cling desperately to the statutory R.I. period, which they see as a last foothold for the Church in the country's schools and as a hope for full pews in the future.

But the foothold is an illusion: it brings Christianity into disrepute. Does a policy which suggests that everybody is a believing and practising Christian do any good for the cause of Christ? It confuses children; it puts a burden of conscience on many teachers; and a thinking minority of non-Christian humanists resent what they call brain-washing.

Some people will point out that the recent survey in "New Society" (Page One) shows that an overwhelming number of parents wish religious education to continue in its present form. But what does this mean. Is it a sign of firm Christian conviction? This is obviously not usually the case.

Rather, it shows a vague sentimental attachment to Bible stories which are "nice for children" and "can't do them any harm." Such sentimentality does harm to Christianity.

The parents have rejected the childishness they connect with Christ and so will their children.

The Church cannot survive effectively by clinging on to artificial situations which have little contact with the spirit and institutions of today. There are signs that the Church is beginning to see that its real life is to be found within the secular life of society and not in calling upon privilege and tradition to prop up a rather shaky house of cards which seems to have little relevance to our times.

Trembling

Religious education in schools is on trembling foundations. There may be no public outcry for the abolition of formal religious education as a matter of law, but it would be more honest and ultimately more creative if

the Church were to work to this end.

This would not mean that the Church had pulled out. The voice of Christianity would continue to be heard through the witness of committed Christians within the schools. There would then be a greater chance for Christianity to be seen as something pervading the whole of life and not as a subject learned alongside others in the classroom, about which you write essays and do examinations.

It is the personal influence of people upon people which counts in the spread of the Gospel. The automatic holding of R.I. classes, appearing to place religion in a box separate from life, rather clouds this issue, especially in secondary schools.

Here new experiences are crowding in upon children and new horizons opening before them. The time at present given over to specifically Christian education could well be given over to helping children to examine these experiences and assisting them to find a satisfactory personal system for themselves, rather than seeming so often to offer a tailor made system which they see rejected by so many around them.

As a result of their experiences these young adults, for that is what in many ways they are, are deeply interested in matters of conduct, morals, social responsibility and personal relationships. Christian, as well as other constructive, principles can be applied to these problems.

If children are to be equipped to make mature and not childish choices for themselves, the Christian teacher has his contribution to make... but so have others. Some children may wish to

examine Christianity more closely, to take part in worship; but let this be on a voluntary and informal basis, with school staff assisted by clergy and others from outside the world of school.

Such a system is in keeping with the way in which opinions and beliefs are formed in our time. The Church must fulfil its role as leaven in the lump of society, playing its part as convictions are forged in the fires of experience rather than impressing ready-made opinions from without.

Afraid

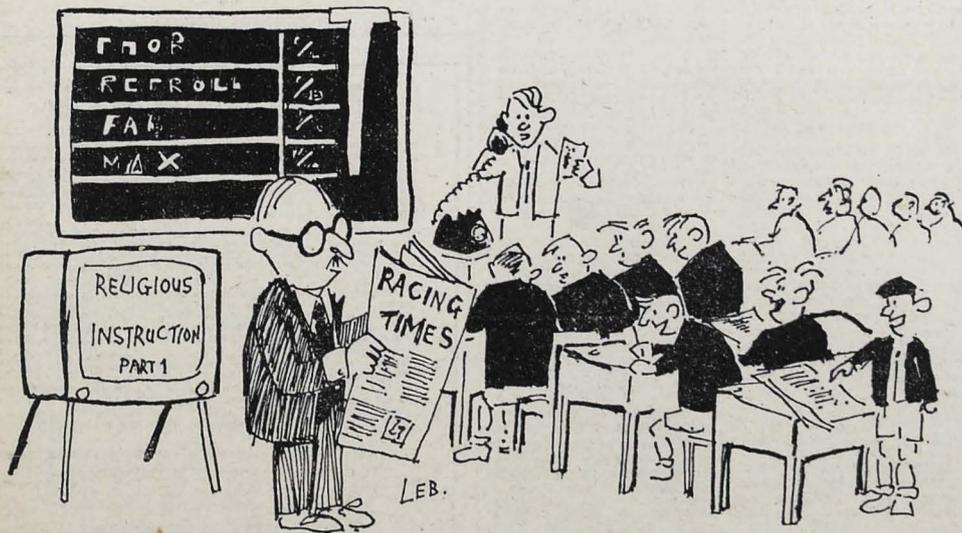
The Church is afraid that people will decide against Christianity, so folk are denied the opportunity of making a firm decision for Christian faith which honestly takes into account the realities of the twentieth century.

This fear probably lies at the back of the mind of many who would cling to the present formal and statutory basis for religious education in schools.

Prepared

Religious education must be painted on a broad canvas, starting at the end of the experience of the child in the twentieth century and honestly recognising that there ARE more interpretations of experience than the Christian one. Then there will be some chance that youngsters will be prepared for adult choice and commitment.

At the moment it is perhaps questionable whether religious education prepares them for anything. It is forgotten, along with a lot of other information collected at school and regarded as of little use for the business of living.



"There are signs that the Church is beginning to see that its real life is to be found within the secular life of society..."

Marjorie Moore's
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**MUGGERIDGE
DECIDES**

I LOOK upon the Christian religion as offering the only possible answer to the dilemmas, individual and collective, which confront us today.

—Malcolm Muggeridge.

Instant justice?

SUPPOSING somebody caught a criminal red-handed and strung him up to the nearest lamp-post? Would that be a bad thing. I don't think so. Suppose, even, that in some hue-and-cry a thief or some other crook got killed. I shouldn't complain.

—Sir Ronald Howe, former deputy commissioner at Scotland Yard.

THE BIG SPENDERS

AT the beginning of each week a sad little queue forms of men who want a "sub" to see them over to the next pay day. Sometimes their wives turn up on pay day to make sure they get enough money before their husbands blow it all.

—Report revealing that men working on the Victoria Line underground tunnel earn up to £70 a week.

HANDICAPPED

I THINK that behind many successful men lurk women without whom they might even have got there sooner and with far fewer tiresome complications.

—Marjorie Proops, Daily Mirror.

chatstarters

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

HOLY LAYMEN

THE Christian layman today has not learned to live as a layman out in the world. There is no recognition of the fact that to be a Christian doctor or a Christian carpenter is very different from being a doctor and a Christian or a Christian and a carpenter. There is a type of layman who is being clericalised as a minister.

—Alan Walker, British Weekly.

His considerable problem

I MADE several attempts to audition English girls for the job. Absolutely hopeless. English girls just don't know how to undress without making it look indecent, and the whole essence of this advertising was that we wanted to make it look sensual but not sexy.

—Ronald Kirkwood, Advertising man who organised a campaign for selling toilet soap.

..... and his

IF you're going to worry about killing women and kids you'd go crazy in a week. This is a bomber and you shouldn't fly it if you feel like that.

—An American bomber pilot in Vietnam, quoted in the Daily Mail.

FACTS OF LIFE

THE primary duty of the "Daily Mirror" is to tell the British public the facts of life... the Mirror is doing its best...

—The "Daily Mirror," talking about the economic crisis.

Less work if . . .

IF the world wanted to do it, we could arrange that by the year A.D. 2000 no one need do more than three hours' work a day. I don't think that it will happen so fast as that because I don't think we have the spiritual guts as a world community.

—Professor Charles Coulson, Oxford professor of mathematics.

If less work . . .

OFFER man a future of leisure and you'll find him more frightened than he was of a 12-hour day. There is no fear more present in the minds of a large number of hard working folk than the dread of having nothing to do.

—Kingsley Martin, in the New Statesman.

**SMOKE
SIGNAL**

I AM against smoking, but for the right reason—that it is an unsavoury, preventable neurosis—not for the wrong assumption that it induces or increases coronary arterial disease.

Dr. William Evans, consulting heart specialist to the Royal Navy, and leading national cardiologist.



**CINAMATORY
SEX GLUT**

JUDGING by what I have already seen or heard, we are about to be startled if not stunned by a great avalanche of over-sexed movies in which no bed is left unrumpled, no lascivious avenue unexplored. To me it looks as though the film makers are running the risk of outsmarting themselves; there'll be nothing left to reveal; nobody around to shock.

—Donald Zec: Daily Mirror.

Could this be normal?

I AM looking forward to the time when the average youngster, and parent or employer, will consider that one or two years of work for the cause of development, either in a faraway country or in a depressed area of his own community, is a normal part of one's education.

—U Thant.

SPECTACULAR WASTE?

GETTING photographs of the moon and Mars is spectacular and exciting; but may it not be an exciting and spectacular way of wasting a lot of money and trained intelligence?

—Editorial, Methodist Recorder.



WHY CONFESSION ?

Asks Denis Rice

powers? Doesn't Confession encourage R.C.s to behave as they please during the week, in that the slate can be wiped clean each Saturday?

R.C.s do not pay for Confession. They believe that the "bill" was paid by Christ in His crucifixion. Confession is held to be one of the seven sacraments instituted by Christ. Through the sacraments men are made sharers in Christ's redemption, and given strength to serve the world in God's presence.

SIR GEORGE COCKERILL was the greatest figure I have ever met. He died in his ninetieth year in 1957. In the last two years of his life, I had privileged hours with him talking about golf, poetry, philosophy and theology. We also traded funny stories. Sir George once said: "One thing I like about you is the way you can tell jokes about your religion." His favourite joke was one I told him about Confession.

Most R.C.s can tell as many tales ABOUT Confession as they tell IN Confession. There are probably ten R.C. jokes for every Protestant myth about Confession.

Non-Roman acquaintances rarely suggest that I have to pay for my Confession. But I notice the relief in the laughter which frequently greets remarks I make about the latest sin "price-list." It suggests there is still considerable curiosity, even suspicion, about R.C. Confession.

What goes on through that grille behind closed doors? Why are priests given such

power? Doesn't Confession encourage R.C.s to behave as they please during the week, in that the slate can be wiped clean each Saturday?

It will be noted that the telling of sins is only one element in Confession. Rightly, this has caused criticism of the name, Confession, and the suggestion of others, e.g. "the sacrament of forgiveness." Again, the fact that the sacrament is not valid without sincere intentions about the future, shows the weakness of the live-as-you-like jibe.

Submerged

It need surprise nobody that the advantages of Confession are sometimes submerged, and have to co-exist with disadvantages. The usefulness of Confession as a source of personal advice, is often vitiated by the irritating and irritated queues, and by the conveyor-belt attitude of some priests. The penance is frequently a thoughtless, mechanical, "Say three Our Fathers," rather than a personally-directed recommendation towards a greater awareness of God and of humanity. Instead of being regarded as an increase of strength, the sacrament is seen as a periodic kettle-scraper.

R.C.s when challenged about confessing to another human being, will commonly answer that the priest represents God. It is at this point that I can indicate the first of two developments in R.C. thought about Confession. The priest,

it is suggested, is more correctly thought of as the representative of the Church, of the people of God. When I sin, I let down my fellow men; in Confession, I am setting my record straight with them. This view explores Confession excitingly, not as a highly individualistic bit of personal soul-saving, but as an act which emphasises membership of a community. In sin, I sin against the community of men. I serve God by serving the community. Pastoral priests who take this view propose special parish services on the eve of Confession days.

A second development is the questioning of the practice of frequent Confession. On theological, as well as practical grounds, one may doubt the value of weekly queues. Confession is meshed in a sacramental canvas wider than itself. An emphasis on regular Confession can dull awareness that every Mass is an occasion for self-scrutiny, sorrow and resolve.

R.C.s believe that God meets men in the sacrament of Confession. But with new insights into the meaning of the Eucharist as the source of our community, Confession may be viewed as the exceptional meeting place.

Communion must be the regular meeting place. This more complete context does not reduce the place of Confession but heightens it.

PSORIASIS

- PSORIASIS forms a white lustrous scale on a reddened area of skin. Both the scale and skin are always dry unless broken or brought away by too much scratching or combing. In most cases the reddened skin is of normal temperature and the scale thick and raised on the skin, especially on the scalp, elbows and knees. Where the skin is of a finer texture, as on the body, scaling takes place as thin flakes or a light powder.
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CAVERSHAM BRIDGE

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

WHAT NEXT ?

THE ANGLICAN Convocations and the Methodist Conference have both, with encouragingly large majorities, approved the main proposals of the report for re-union between the two churches. Now it is up to a joint committee of Anglicans and Methodists to resolve a number of difficulties which have been raised.

In Reading in October it is hoped to launch a Council of Churches.

But what about us in Caversham?

Last year we took the lead in launching this paper, the first time that Anglicans, Free Church men and Roman Catholics had co-operated in such a way.

Now we are about to start an inter-denominational scheme of practical help to all in need.

But news from elsewhere suggests that in many ways we in Caversham are lagging behind other parts of England in the way of inter-Church co-operation.

So what else can we do? We may well ask if all our separate organisations are really necessary, particularly youth ones.

Can we not do more in common worship? A glance at the list of Sunday services published on another page is sobering. Are all those separate services really necessary every Sunday night? Might not our worship be enriched if it were not so diffuse? Might not the quality of sermons be better if fewer were preached but to larger congregations?

At the moment so many of us are so involved in maintaining the machinery of our own particular congregation that we have little idea of the picture as a whole. If Anglican-Methodist unity is to be achieved in the next few years, to say nothing of re-union for any of the other Churches, then we who live in Caversham have got to begin to break out of our isolationism.

Another week of prayer for Christian unity is not so far ahead. What further common action will the Holy Spirit lead us into as a result of our common prayer together?

John Grimdale

FAREWELL TO DR. BRIAN MORRIS

DR. BRIAN MORRIS, his wife Sandy, and their children, Lindy and Christopher, will go north to York soon where Brian will be lecturing at the University from October.

Not only the priest-in-charge of St. Barnabas' but everyone who knows Brian and all that he is and has done will miss him, Sandy and the children. Brian has been lay reader, choirmaster, chairman of stewardship, member of the District Committee and much else besides. Sandy is one of the founders of the Coffee Pot Club for young mothers, an active member of the Mothers' Union — and again — much else be-

sides. Lindy and Christopher have been active and enthusiastic members of our Sunday School and congregation. Our loss will be York's gain, but we hope that we shall see something of the Morrisises from time to time — perhaps Brian looking at us again from our TV screens! On Sunday, October 10, he will be presenting his second "Meeting Point" on B.B.C. 1 on the subject of children in need of help.

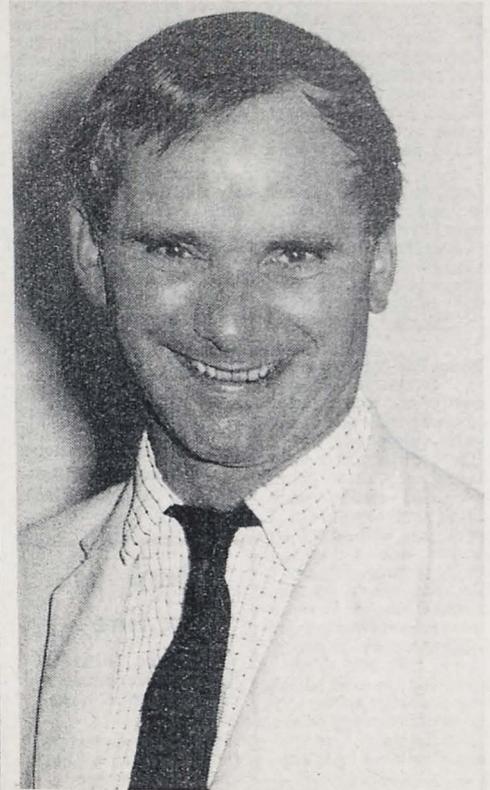


Photo: Fred Walker

Harvest Hymn competition

A number of entries were received for this competition but most of the hymns submitted were on the conventional harvest lines, and their authors failed to take any account of the terms of reference of the competition — namely the need to have hymns for harvest relevant to a community which is more industrial than agricultural. No hymn reached the hoped for standard. The

best entry was received from Mr. F. V. Merriman to whom a book token has been sent. Was there any significance in the fact that all the entries were from Anglicans? Anglicans often suppose that the Free Churches have something to teach them about congregational singing, and it was disappointing that none of our many Free Church readers submitted a hymn.

Newspapers make news

SEPTEMBER is an important month for local newspapers. On September 24 the October edition of the "CAVERSHAM BRIDGE" will be published. This will mark the first birthday of this newspaper. It will prove not only that the "Bridge" has been successful as a means of publishing news of the churches in an interesting way, but also that this unique experiment of co-operation between all the churches in Caversham really works.

Reading's "EVENING POST" will be published for the first time on September 14. The Editorial Board and readers of the "Caversham Bridge" welcome this new newspaper. We hope it will make a positive contribution to the life of Reading by stimulating interest in local affairs and fostering a real sense of community.

Circulation rising

THE Caversham Bridge print order is 3,800 and there is evidence that the circulation is rising. This means a minimum readership figure of 12,000 in Caversham. In October we shall be having a door-to-door re-cavass of the whole of Caversham. Our print order will be 7,000 and potential readership figures will be almost doubled at over 20,000. ADVERTISING RATES, despite this increase, will remain at 7s. 6d. a single column inch PUBLICATION DATE will be September 24.

GENUINE DOUBT

An important letter appears this month under "Post Bag" which may well express the views of many of our readers. It is written as a result of the recent leading article called "Casual Labourers." This contribution is much welcomed, and it is now planned to hold an open discussion group at Caversham Rectory at 8 p.m. on Monday, September 27. Any who find it hard to accept the Christian creed will be welcome; it would also be good to have present a few who find no difficulty in maintaining their belief in the light of modern developments. Both sides should be willing to learn from each other. No topic is barred — the only condition is a willingness to be frank.



Photo: Fred Walker

Wedding photo of Bernard Trevor Sarfas, of 7, Balmore Drive, Caversham, and Marie Claire Dulac, of Paris, who were married at St. Anne's, Caversham, recently. Bernard Sarfas is an executive in the Ford Motor Company and was born in Reading.

SEE THE OCTOBER EDITION OF THE CAVERSHAM BRIDGE for Traffic Problems in Caversham and A New Scheme of Social Service for Caversham

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Church attendance

Dear Editor,

As you are probably aware, I am one of your parishioners of whom you write, and you want to know the reason why I don't come to church more often.

I think the answer doesn't lie with cooking meals, car rides, visitors and other distractions. These are excuses and not a real reason. If one really wants to do a thing, one will find a way somehow. So the answer must be because one doesn't want to.

Lots of reasons in my case, and I expect other people have different ones. However, I think my main reason can be answered in one word—doubt. I envy most profoundly those who have an unshakable faith.

When I do come to a service, I think I can honestly say that I never come away with any of my doubts quietened. Yet I do go to church in a very different way, often going inside and sitting very still for several minutes. I expect you will say I go into the church for the wrong reasons. I don't quite know why I do this, but something draws me there. A quiet period for thinking, a sort of peace. And yet I do not think I am seeking the God which in my probably extremely ignorant knowledge of the subject. I think of as that of the Christian religion.

I am someone of whom I am sure there must be thousands of copies—I was baptised, went to Sunday School in my youth, was confirmed and attended church very regularly, but dropped away. I wonder why—is the fault mine—

or is it the church's—could it have been those repetitive services, week after week, but if my faith was unwavering (and at one time it was) then, of course, it would not matter where the church was, who was taking the service, whether the sermon was good or bad, but only that I was in the presence of God.

I have one suggestion to offer. Do you think it would be a good idea if you could run a series (say perhaps about half a dozen or so) of "Questions and Answers?" Questions from you to us, and questions from us to you? We should learn a great deal from you and from each other, during discussions.

(Name and address supplied).

Drop us a line

Everyone turns to the correspondence columns in a newspaper.

We welcome letters from readers either about the contents of the "Bridge" or about aspects of Caversham life. Send them to the Editor at Caversham Rectory, Reading.



University appeal

Your readers will have seen the advertisement appealing to householders in Reading and nearby districts to provide lodging accommodation for students in the University.

The need for this arises from the continuation in the vigorous expansion of the University and the likely increase in the number of students over and above those who can be accommodated in new halls of residence to be built within the next two years.

In fact it is quite certain that this expansion will continue steadily over the years and that the University will still depend very much on the co-operation of our fellow citizens in offering to share their homes.

In doing so they will not only be helping the University and making its immediate task very much easier, but they will be playing an active part in the implementation of national plans for the growth of higher education.

The Lodgings Officer at the University is always willing to give information and advice to anyone who may be considering this matter, particularly those who have not taken students before.

H. R. PITT,
Vice-Chancellor.

Any suggestions

IS EVENSONG dull? Do we sit for just about an hour repeating parrot fashion prayers and hymns, which we don't really understand, and listening to a sermon we would love to discuss with others?

If other people think so, why not change the pattern of this service?

Instead have a short service with hymns, and the prayers from our hearts rather than set ones from the prayer book, and perhaps a lively discussion with the priest instead of a sermon. Any suggestions?

Yours, etc.,
JOAN MOSS.

AROUND CAVERSHAM

We hope to publish a regular column of news items about people in Caversham and Mapledurham. As all the work on the "Caversham Bridge" is done voluntarily and we have no news reporters to send out, we depend on people phoning us up and giving us news. Please phone any of the following numbers if you know of interesting items which we should publish:

71703 72070 72864

or write to the Editor, the "Caversham Bridge."

★ ★ ★
Eleven-year-old RICHARD PATEL, of St. Benet's, who already holds two silver medals for swimming, has now gained a gold medal. Nice work for somebody so young. Congratulations Richard — we look forward to hearing more of your achievements.

★ ★ ★
best wishes for your future career.

★ ★ ★
PETER SHOCK attained his certificate from the Institute of Advanced Driving, and is the first in the district to pass this test with a bus. Congratulations, Peter! It is good to know that our children are safe in your hands.

★ ★ ★
MISS ARGUS, of Chiltern Nursery School, is leaving for Bristol to train nursery infant teachers at St. Mathias' Training College. Thank you, Miss Argus, for the six years you have given us such good service in Caversham, and our very

★ ★ ★
After teaching for twenty-eight years at Caversham Primary School, MISS ELSIE HUME retired last term. At an evening of musical entertainment presentations were made to her by past and present students and staff. Miss Hume had been Deputy Headmistress.

LETTER FROM COUNCILLOR BRISTOW

KATIE RUSSELL writing in Natterbox recently must have been trying to be provocative in order to create an interest in local affairs. In this respect she must be commended.

I agree with her that Reading, as a town, lacks many amenities. The facilities for swimming must be one of the worst examples. One could also point to the insufficient number of Welfare and Health Clinics. Youth Centres, Civic Theatre and nursery schools are also badly needed. It is welcome news that at long last a new Clinic is to be provided in School Lane, Caversham, to take the place of the inadequate accommodation provided at present in Weston Mead, Gosbrook Road. I am sure the mothers of Caversham will appreciate this as a step in the right direction.

As a Councillor, I have to take a more responsible attitude than 'Katie' appears to take in her comments. And although I would wish for a far greater rate of improvement than is at

present envisaged, I must bear in mind the many retired, fixed income, and lower paid ratepayers (which includes young married couples with heavy mortgage commitments) as well as the availability of professional staff to produce the necessary plans.

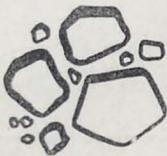
The whole capital programme has had to be planned with these facts in mind and despite any personal desire for speedy progress, one must be charitable and await measures anticipated by the government to alleviate the rate burden of Local Authorities on this section of the community by a Rate Rebate Scheme.

Thank you, 'Katie' for awakening readers thoughts to the problems of local matters.

R. H. BRISTOW,
Councillor,
Caversham Ward.

Caversham's family holiday

A SUCCESSFUL family holiday was held from August 7—14 at Embley Park School, near Romsey, in Hampshire. Seventy people enjoyed a week's unusually fine weather. There was swimming, riding, tennis, fishing and lazing in the extensive grounds of the school. All ages from nine months were represented. The holiday was organised by the Anglican parish of Caversham and the Rev. David Clift was in charge. Next year's holiday will be held at Embley Park between August 6—13 and possibly for a second week, August 14—21. Please send applications to the Rev. David Clift, 25, Ilkley Road, Caversham, Tel. 72070. See photos on page eight of the "Caversham Bridge."



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A councillor's column

In future we hope to include regular articles from local borough councillors. This month COUNCILLOR G. ROBINSON, of Caversham Ward contributes. Next month we shall be hearing from COUNCILLOR R. H. BRISTOW.

Councillor Robinson writes:

A LITTLE WHILE ago the Editor rang me and asked if, as a councillor for Caversham, I would like to write a few words for "Caversham Bridge." — "On any topic you like," he added, so faced with this formidable choice I thought it best to start at square one and muse on the position in community life of the elected representatives.

Nowadays, apparently everyone and everything has to have an "image," indeed it seems that the picture on the packet is more important than what is inside. Local government tends to rather lose out on this image business — to many people the whole set up appears to be unutterably dull and the title "Councillor" may conjure up the thought of a portly pompous watch-chain infested worthy, remote from the lives of the people who sent him to the Town Hall.

However, like other organised bodies, councillors and aldermen come in every shape and size, age and personality, eloquence and taciturnity but all have the common bond of hoping they are doing their utmost to make Reading a better town. Political faction being what it is, they can't all be right about this, but the hope is there all the same.

One of the most important duties of a representative is to keep in touch with the folk in his Ward and make sure their interests are guarded and their problems ventilated, and this is where everyone can help. I'm sure most householders would hate the idea of their councillor continually knocking on the front door to enquire if there was anything he could do for them, and as most members of the council have a living to make it would be an impossible task anyway. But what I would like — and I'm sure I speak for most other representatives — is that if an elector has a problem he should get in touch with his councillor straight away. It may be there are quite a lot of people in blissful ignorance of their member's name, but this information can be found at the Town Hall or in the local directory.

When I first went on the council I was surprised at the amount of help a councillor can give his constituents on matters within the realms of local government. But he must be put in the picture first, and if a fresh image is to be moulded for the local representative let everyone help by giving him a chance to show that he is useful as well as decorative.

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Photo: Fred Walker

MAPLEDURHAM

While the children watch the Punch and Judy show at the Vicarage Garden Party their parents help themselves in the house to a lavish tea.

Garden Party at Mapledurham Vicarage.

Mapledurham's doctor in Zululand

The annual Garden Party on the lawns of Mapledurham Vicarage was a great success this year. Over 150 people enjoyed an excellent tea given by parishioners. After tea Norbero Genomi, the famous magician, entertained both children and adults with a Punch and Judy Show. After the party 130 people packed the parish church of St. Margaret for Evensong at which Canon Watts, Rural Dean of Henley, was the preacher.

Mapledurham church has recently undertaken to support Dr. John Currie at St. Mary's Hospital, Kwamagwaza, in Zululand, where the most prevalent complaints are F.B. and malnutrition and where three children often have to share one cot. A local lady, Miss Wansborough, spent three months at the hospital last year as sister-tutor. She is a keen photographer and will show her slides at a meeting in Mapledurham's Memorial Hall on Thursday, September 9, at 8 p.m.



Photo: Fred Walker

ROUND THE CLUBS

The Multiple Sclerosis Society will be holding a Partner Bridge Drive, at Mapledurham Hall, Woodcote Road, Caversham, on Tuesday, September 7, at 7.30 p.m.

There will be a Garden Party at Caversham Court on Saturday, September 11. It will open at 2.30 p.m., and there will be sideshows, entertainments and refreshments. The proceeds will go to the Reading and District Branch of the Multiple Sclerosis Society. Details from the Chairman, Mr. A. F. Compton, at 73402, or 1, Kelmscott Close, St. Peter's Avenue, Caversham.

Caversham Heights Townswomen's Guild

When Caversham Heights Guild held their birthday party the guests included the Federation Chairman, Mrs. Cullen, and the Arts and Crafts Chairman, Mrs. Morley. Mrs. Cullen, cut the birthday cake, which was made and iced by Miss V. Graham.

A prize for the best impromptu story was won by Mrs. Hollick, and one for an advertisement competition was won by Mrs. West. The Drama Group, under the direction of Mrs. Idenden, presented an amusing play called "Continental Customs," which was greatly enjoyed.

At the recent Floral Art Exhibition, at the Town Hall, the Guild entry, arranged by Mrs. Freeman, gained third place with 88 per cent. marks.

An informal coffee evening, in place of the August meeting, was organised so that members could get to know each other better.

On September 16, a blind speaker, Miss D. Archer, will talk about her life with "Heather" her guide-dog. Meetings are held at St. Andrew's Hall, Albert Road (Caversham) at 7.30 p.m. on the third Thursday of the month. Visitors, and of course new members, very welcome.

Reading Caversham Afternoon Townswomen's Guild

Caversham Afternoon Townswomen's Guild are very proud of one of their members, Mrs. Jane Featherstone, whose outstanding flower arrangement won for the Guild a competition held by the Federation at the Floral Art Exhibition at the Town Hall in July. Later in the month the heavy storms abated long enough to enable a successful Garden Party, arranged by Mrs. A. Quiller, to take place, as a result of which the Dr. Clarke Fund will benefit by about £17 10s.

Caversham share in

Mapledurham Festival Some 40 members of St. Peter's and St. Andrew's churches went to the St. Margaret's Day Parish Communion at Mapledurham. About 80 people were present including some from the Methodist Church. At this service the vicar celebrated Holy Communion facing the congregation over the altar; the Rector of Caversham preached on the word "Holy"; Mr. Rowe, of St. Andrew's was the organist and three of St. Peter's bellringers took part in the ringing. The music included Patrick Appleford's "Mass of five Melodies," a setting published by the 20th Century Church Light Music Group. Refreshments were served afterwards in the Vicarage.

Guild members Mrs. J. Moore and Mrs. E. White organised a Cheese and Wine Party in August, the proceeds of which were sent, as a second donation this year, to the Reading Samaritans.

(Caversham Branch established 32 years)

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Farewell to Youth Club Leaders



Photo: Fred Walker

After ten years Mr. and Mrs. Leslie Cropp are giving up the leadership of St. Peter's Youth Club. It would be difficult to express adequately what St. Peter's and a great many young people owe to them for all they have done through these years. But they give this up only to start a new venture in the autumn with a Coffee Club for those over the age of 17; which will meet at Toc H. on Friday nights. The present St. Peter's Youth Club for the younger age group is being reformed and will start under new leadership in the autumn.

The photograph shows Mr. and Mrs. Cropp surrounded by a group of club members on their last night at Balmore Hall.

Confirmation — just time

There is just time for you to join one of the Anglican confirmation groups that are now starting through the parish. The confirmation will be held before Christmas and preparation is starting early in September. Names at once please to any of the clergy, and adults should come to a preliminary meeting in Caversham Rectory at 8 p.m. on Wednesday, September 1.

"The saddest book in the parish" was how Canon Alan Watts described the confirmation register when he spoke recently at the Diocesan Conference. Perhaps we have made confirmation too easy in the Church of England. Certainly there are signs in the Church that much re-thinking needs to be done. All candidates who hope to be presented at December must have shown by then

that they really can come regularly to Church each Sunday morning at 9.15 a.m. at one or other of the churches in the parish. Remember that coming to a confirmation group neither commits the person concerned to confirmation at this stage — nor does it commit the clergy to presenting him — an individual decision is only reached shortly before the actual day of confirmation.

St. Peter's Scouts

IT IS HOPED that warrants for the new St. Peter's Scouters will be presented at the Parish Communion on Sunday, September 12 at 9.15 a.m. So at this Church parade we hope to see not only as good a turnout by Scouts and Cubs as we have come to expect but all their parents as well.

On Wednesday, September 15 a parents evening takes place in Balmore Hall, and this will be an opportunity for them to see what their sons got up to at the summer camp at Coombe Martin as our film unit will be showing their latest "release."

MANY young people from Caversham will be leaving this month to go to universities and colleges all over the country. Some will be going overseas to help international voluntary organisations. We give them our very best wishes for a successful and happy year and we hope to publish news of them in future editions.

English Businessmen

*Little men in bowler hats,
With glasses and moustaches,
Hurry up and down the street,
Ignoring other classes.*

*The office is their one main thought —
That and the train they might have caught
If little Mary, David and Mabel
Had not upset the breakfast table.*

*... The umbrella was there allright
But the brief case, carefully closed last night,
Was in a most disgusting state —
Impossible to carry to a luncheon date!*

*Little men in bowler hats,
With glasses and moustaches,
Really lead a hectic life
Forgetting how time passes*

*Did Miss Cook type the letter right
Or were the contents rather trite?
And was the meeting fixed for ten
Or had she got it wrong again?*

*They really appear to live two lives,
One at the office and one with their wives.
It just can't be imagined the worry they bear
So it's not surprising they're losing their hair.*

*That is why these little men,
With glasses and moustaches,
Hurry up and down the street,
Ignoring all other classes.*

ROSEMARY MILLER.

This poem was recently broadcast on the radio during a Schools' Programme. Rosemary, who is fifteen years old, is a member of the Baptist Young Peoples' Fellowship and attends Westwood School.

YOUTH CLUB DECLINE

AT last year's Diocesan Youth Festival the St. Andrew's Teens-to-Twenties Club won more prizes than any other club in the Diocese of Oxford. This year the Teens-to-Twenties did not even attend the Diocesan Festival. The number of those belonging to the club last year was 150, of whom about 80 would turn up each week. This year attendances have fallen by 50 per cent.

The reason for this sharp decline is not lack of money. Neither is it lack of facilities or lack of enthusiasm among members.

It is lack of leaders.
The Teens-to-Twenties

are organised by Daphne and Jim Scott-Robinson. Until recently they had four assistants. Now they have none. One got married, two moved away, and a fourth gave up because of his work. In addition, a third child has been born to Mrs. Scott-Robinson, which means that her contribution to the club must be restricted.

There is a desperate need for leaders. What about you? Even if you could only devote one Friday evening a month to helping with this work, such an offer would be gratefully accepted. All that is required is that you should become a com-

municant member of the Church of England and aged 25 or over.

Hitherto young people of all ages and denominations have come to the Teens-to-Twenties Club from every part of Caversham. In addition to the more traditional occupations of such a club, past activities have included collecting for OXFAM at race meetings, visiting the skating rink at Richmond and entering the Wargrave and Shiplake regatta.

If you are willing to help or would like further details please contact Mr. and Mrs. Scott-Robinson at 79, Woodcote Road, Tel. 73728.

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TODDLERS PLAYGROUPS

THERE ARE several pre-school Playgroups for children in Caversham. They have been started mainly to help children learn to mix with other children and to play together in an imaginative way before they go to school. Mums who are new to the area also have an opportunity to meet other mums.

Another aim of these playgroups is to give hard-pressed mothers time to get a badly needed haircut or do some shopping. Although these play-mornings are run by the churches, anyone is welcome to use them. Voluntary help is used to run the playgroups — where possible, qualified nursery teachers are in charge.

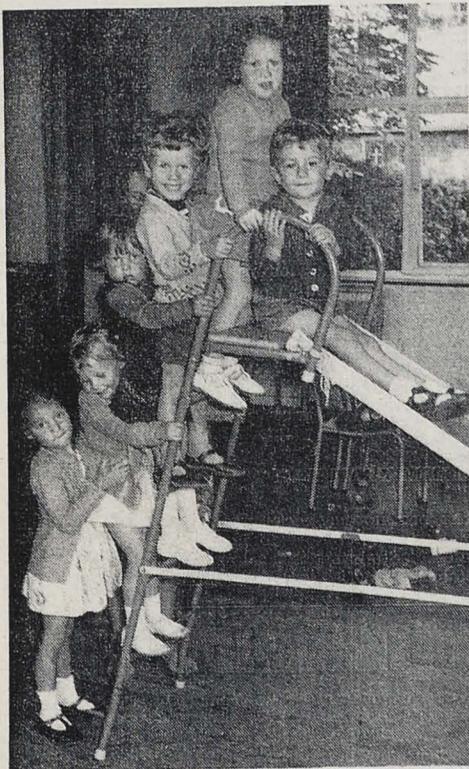


Photo: Fred Walker

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Also "home help" service in time of illness.



Photo: Fred Walker

Fred Walker, our photographer, went round the playgroups and caught these happy photos—a tea party in progress at Balmore Hall and coming down the slide in St. Andrew's Hall.

PLAYGROUP TIMES

Wednesday—St. Andrew's Young Wives' Playgroup. St. Andrew's Hall, 9.30 to 11.30 a.m.

Wednesday—Toddlers' Club. Caversham Heights Methodist Church Hall, 9.30 to 12 noon (Ages 1—5).

Wednesday—St. Anne's Marian Group. West Memorial Hall, 9.30—11.30 a.m. (2½ to 5 years).

Thursday—St. Peter's Wives' Playgroup. Balmore Hall, 9.15—11.30 a.m. (Ages 1—5).

ST. ANNE'S MARIAN GROUP

ONCE AGAIN we would like to extend a welcome to all interested women, married or single, to join us in the Marian Group activities. This is a group of young women of St. Anne's Parish. Over the past two months we have held a children's clothing exchange; met to discuss the parents' role in education, and the apparent conflict between science and religion; seen two films on the problem of children in hospital, and had the kiss of life demonstrated. We shall resume fortnightly meetings in September and have two joint meetings planned with other parishes. On September 21, at 7.30 p.m. we shall be visiting the Gas Showrooms, Friar Street, for a cookery demonstration with the "Wives" of St. Peter's Parish, and on October 19 with the ladies of St. John's and Caversham Methodists, we

shall see Canon Robinson's film on Brittany. For details of other meetings see the News Letter.

Some of our members have attended coffee parties to meet ladies of the other churches, and there will be more such meetings in the future. The sewing section continues to meet on the 4th Thursday of the month and welcomes new people.

The children's playgroup, which is closed for the school holidays, will re-open on September 8, and continue to meet on Wednesday (not Friday) mornings 9.30 to 11.30 in a room in West Memorial Hall. This is for members' children aged 2½—5 years. We would like another qualified nurse or teacher to help occasionally with the supervision work. For further information contact Margaret Steel 71437.

NATTERBOX ..

You will find on this page a list of Play Group Times. Does the same thing strike you about this list as it does me? Three of the groups are arranged for a Wednesday morning. A little short-sighted, surely? With some re-arranging there could be a playgroup in Caversham on four weekdays out of five, instead of only two. Is there any chance of the playgroup organisers getting together and discussing this?

The Government's actions in making house mortgages more difficult to come by is particularly hard on those families who have already changed jobs but not moved house. But perhaps it will have a good effect as well. People may decide to stay put instead of moving. I hope so! I'm fed up with finding new friends round the corner only to discover that next month they're moving off to Exeter, California or Sheffield. If you're a bit shy, trying to be a friendly neighbour can be a strain with all this moving around. In my road — not untypical in Caversham — over half the houses have changed hands in two years. Quite a lot of new faces to get to know!

Perhaps the new Caversham Social Service scheme will help people feel less reserved about getting to

know new neighbours. I gather the scheme is going to be explained in the October edition of the "Bridge."

Don't forget to send your egg recipes for the competition which appeared in the August edition of "The Bridge." I am extending the closing date to August 31 to enable new readers of the September edition to join in. There are prizes of £1 and 10s. Sainsbury's gift vouchers for the most interesting of your favourite egg recipes. Send them to me c/o The Rectory, Caversham.

Katie Russell

SELL IT THROUGH US

All enquiries for advertising space in this paper should be addressed to Mr. T. Harreaves, 11, Berrylands Road, Caversham (Tel. 71478).

When you've read your "Caversham Bridge" pass it on to a neighbour, friend or relative.

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Profile

MRS. MOSS

"DEAR MOSSIE" was how I first heard her described, and often repeated, long before I met her. Mind you, if I realised that Mrs. Moss was the very charming lady who, in between ringing the bell and handing out prayer books, had given me such a welcoming smile on my odd visits to St. John's Church, I wouldn't have been surprised at the description.

Not that I got much out of Mrs. Moss about her own activities,

BY ROVING
 REPORTER

when I called on her recently at her home in Gosbrook Road. Anxious to tell me how kind everybody was and to talk about the cheque and engraved book given to her on her retirement in 1964, after 30 years' service looking after St. John's as verger, all she would say about herself was that she "hadn't done very much really." However, it wasn't difficult to find others only too willing to tell of her many and varied activities, of her care for the church, the fittings and the vestments, of how she coped single-handed with floods and cleared away the snow up the church path. They were anxious, too, to tell of her wonderful outlook and personality, of how she was always ready to help anybody, and how her smile often brought people back again and again to St. John's. Clergy coming new to the area have found her a strong support particularly in their early days, and a mine of useful in-

formation which, they are swift to add was always entirely without any trace of what might be called gossip.

Even now, when she thinks she has retired, she is of invaluable use, for not only does she hold the keys of the church but she still assists at weddings and her home is a collecting point for "Caversham Bridge" subscriptions.

Mrs. Moss, who came to Reading when she married, had three sons and a daughter. One son was lost during the war, while another lives in Wood Green, where, true to the family tradition of public service, he recently served a term as Mayor. Her other son, who returned to Reading with his wife after working for one of Dr. Barnardo's homes, is highly involved in the life of the church, having been a sidesman for nearly three years and served on various committees. His wife, Joan, devotes all her spare time to church activities and is, like her mother-in-law, rapidly becoming known as one to whom anybody can turn for help. Their two teenage daughters are involved in the choir, the youth clubs and the delivery of "Caversham Bridge," and though Ruth, aged two, is only old enough to be a member of the creche, it would be wrong to leave her out, for she will find it difficult not to get involved, too, when she gets older.

Mrs. Moss certainly started something all those years ago, when she became verger, and St. John's and the district would have been a great deal poorer without the Moss family, clergy and laity alike have reason to be grateful for the lucky chance that brought her to the district.

PARISH NEWS

ST. ANDREW'S

The St. Andrew's Sunday School reopens on Sunday, September 12.

The Harvest Supper will take place this year on Saturday, September 18, at 7.30 p.m. Tickets, price 3s. 6d. The Harvest Festival will be Sunday, September 19, when the preacher at Evensong will be The Rev. Eric Wood, Vicar of Mapledurham.

There will be no Public Baptism during this month.

ST. BARNABAS

The COFFEE POT will meet, after the summer recess, on Tuesday, September 7, at 8 p.m. at St. Barnabas' House.

The MOTHERS' UNION will meet in Church for a Service to mark the opening of their new Session, at 2.30 p.m. on Wednesday, September 15.

ST. JOHN'S

PEOPLE HAVE ASKED, "What is 'No Small Change' about?" At a conference in Canada in 1963 the leaders of all the different parts of the Anglican Communion (the family of independent offshoots of the Church of England, in Africa, America, Australia, India and elsewhere) agreed to plan a course in which all their members would be asked to think out what they thought God was calling the Church to do. "No Small Change" is the course prepared for the Church of England. The Bishops asked all the different Churches to do this course. They recommended that it should be run by the Laity and asked every member of the different congregations to take part.

"No Small Change" asks us a number of leading practical questions about what we believe God wants Christians and Churches to be doing in district and parish, in town and nation, with neighbouring parishes and other denominations, with the Church overseas and so on. It asks how far we are receiving help and training to do these things; and to compare what we think the Church should do, with what it actually is doing; and then to work out together how we can serve God better.

The main work will be done informally in groups of six or seven people meeting for the most part for coffee in one another's homes. To help us we have been supplied with leading questions, film strips, records, suggestions for sermons, Bible Readings we can do together and prayers for use in Church. Amongst other things it is suggested we build up an exhibition. The course itself lasts about six weeks, the groups meeting one evening a week. In the last meeting there will be opportunity for the different groups to pool their recommendations and to discuss what we should do in the future.

We have been making steady headway in our

preparations for "No Small Change." The original group who tested it on themselves in June and July found it very helpful and recommended that provided we made some small changes to adapt it to St. John's, we could use it with great profit and pleasure this autumn. The small working party they set up has been at work revising it. At the end of July, at a parochial conference we found that only St. John's felt ready to carry it out this autumn, the other three districts wanted more time to make preparations and have decided to wait until the new year. We have invited them to send observers to join us this autumn, and we hope some representatives from the other denominations will join us too.

During September a further group of potential leaders are going to go through "No Small Change," together; there will be a break for two or three weeks during which they will be inviting people to take part in "No Small Change," which will begin probably during the week beginning October 25. This will give the group leaders a short break, and will allow us to deal with the sale.

ADVANCE NOTICE

The Autumn Sale will be held on October 23 in St. John's Hall. Mrs. G. S. Gillett has very kindly said she will organise this for us. So get working with your needles and bottling and jam jars!

ST. PETER'S

The Harvest Supper on Tuesday, September 21 at 8 p.m. is the first event in the Social Committee's programme for the autumn. Tickets are now available from members of the committee.

The Mothers' Union begin their new season by worshipping together at the celebration of Holy Communion at 9.30 a.m. on Thursday, September 16. Coffee and discussion follows in the Rectory.

SAINTS DAYS IN SEPTEMBER

St. Matthew's Day—Tuesday, September 21, Holy Communion 7 a.m. and 7 p.m. (Harvest supper follows).

St. Michael's Day—Wednesday, September 29, Holy Communion 8 p.m.

Farewell. It was difficult to realise that when the children of Tretopts took part in the offertory procession at the Parish Communion on July 18 that this would be the last time, and Mr. and Mrs. Pick and Stephen have now moved to their new home at Four Winds, 3, Heol-Cae-Rhys, Rhiwbina, Cardiff. There can have been few local authority homes which had such a wonderful atmosphere and where the co-operation between the local authorities and the parish church worked so happily. Caversham will miss them.

Talking Point

By
**Raymond
Hutchinson**

AND WHEN I DIE...

QUITE recently I heard of a man who had left instructions to his executors that when he died he should be cremated without any religious ceremony at all. He was a HUMANIST and as such had no belief in God or the after-life and consequently thought that it would be hypocritical to be cremated in the same way as thousands of his fellow-countrymen each year—with the attendance of a priest or minister-of-religion. I admire that man very much. Although by now he will have been disabused of his disbelief in God I feel that God will understand his reluctance to be dishonest and will cope accordingly.

Every week thousands of our departed fellow-citizens are cremated or buried according to religious rites although in their lifetime they professed no interest in either God or his Church. Admittedly they are usually "despatched" in a religious ceremony because they left no instructions to the contrary and because relatives and friends feel that it is not quite nice that they should be buried or cremated without a parson of some sort or because they look upon a religious ceremony as having some sort of insurance value for the departed.

The idea that Christian ceremonies in a no-longer Christian country are perquisites of anyone who wants to claim them dies hard—very hard! Perhaps the fact that I personally have served a spell as a mission-priest in a country that was avowedly secular in constitution and non-Christian in the religious affiliations of the vast majority of its citizens helps me to see things in too clear relief. Certainly neither non-Christians nor apostates would have asked me to perform religious functions for them in my capacity as a Christian priest. I cannot help feeling that we are carrying the English genius for compromise and illogicality too far when we say in so many words that it doesn't really matter whether people are professedly Christian or not: we will still baptise

their children in Church—still marry them in Church—still bury them as if they had departed in the faith and fear of God.

I am painfully aware that what I write is much more true of the dear old Church of England than of the Roman Catholic or Free Churches, and I must crave the patience (and the prayers) of our non-Anglican readers if I air a problem which is not such a pressing one for them. They have not the sometimes rather dubious privilege of being the "established" church of our land—in a seventeenth century way in a twentieth century world.

What to do then? It would surely be more logical, more honest, to have a secular official who could officiate at burials or cremations—of those many people who are at present buried or cremated according to Christian rites whilst never having been professedly Christian. We have the Registry Office for secular weddings—why not an equivalent provision for burials or cremations? We—the Church—Christians—cannot hope to impress people with the validity of our claims—or, more importantly, the claims of Christ—unless and until we take a long, cool, honest look at yet another of the anomalies of our post-Christian age—the present, meaningless assembly line routine for death.

St. Anne's School

LAST SUMMER TERM at St. Anne's School was marked by several social occasions.

The School Choir participated in the Primary Schools Music Festival at the Town Hall.

A big contingent of competitors and spectators attended the Area Primary School Sports held at Emmer Green. In spite of interruption by rain storms, an interesting afternoon was spent thanks to the hard work of the organisers.

On June 30 the School Sports were held. This was quite an occasion because it was the first time that the school playing field was used. The many parents who came enjoyed a very pleasant afternoon surprisingly rain-free. Winners points were credited to their Houses, Red, Yellow or Blue and both Junior and Infant House Cups were won by Yellow House. The afternoon was rounded off by popular Parents' Races in which Mrs. Jennings and, to loud cheering from the school, Mr. Hughes, the Sportsmaster, were victorious. The whole afternoon was very slickly and smoothly organised by Mr. Hughes and his helpers, who deserve hearty congratulations.

On Prize Day, Mrs. Tate, a school manager, presented prizes and certificates at a ceremony held in the School Hall. Apart from the academic awards, the following Sports Trophies were presented:

House Cups—Infants and Juniors: Yellow House.
Sheffield Cricket Cup: Paul Jennings.

Swimming Cup: Mary Clark.
Best All-Round Athletes.
Yellow House, Paul Power.

Red House, Karen Yurgiel.
Blue House, Stewart Watt.
B. League Primary Schools Football Cup.

Twenty-four Swimming Certificates were also won and this is satisfactory in view of the organising difficulties and bad weather.

Several children entered for Cycling Proficiency Certificates, but these have not yet been announced.

The Third Year Girls' Rounders' Team were successful in the Rounders' Rally.

Class VI spent the June 29 holiday at the Challenge 65 Exhibition at Earls Court, and Class V went to Kew Gardens for a day.

Finally, to those children, including 18 Grammar and Selective Schools, who are leaving us this summer we wish God speed and happiness. We hope that they will carry away happy memories of their years at St. Anne's.

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ADULT EDUCATION CENTRE

ALL who attended the successful courses last year at the Caversham Adult Evening Centre, will be glad to know that the same lecturer, Mr. R. H. Dingwall, is giving a further course this coming winter, beginning on Tuesday, September 21, at 7.30 p.m.

The subject this year is "Christianity—Past

and Present," dealing with an assessment of Christianity today and its relations with other religions. The lecturer will also deal with the problems of contemporary beliefs and criticism in relation to the teachings of the Bible. Fuller details can be obtained from Mr. N. Kent, 42, Highmoor Road, Caversham.

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 Sister Adrian Mary.

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 Stephen John Peter Brown.
 Mark George O'Brien
 Shassan Emile Soudah.
 Helen Mary Kenny.
 Jane Teresa Barnett.
 Robert David Mansfield.
 Kare Andrew Bjornrud.

MARRIAGES
 Bernard Trevor Sarfas and Marie Claire Dulac.
 David Rimmer and Sheila Mary Morris.
 Anthony J. T. Aldworth and Mary Philomena Cotter.

LIVE TV AT CAVERSHAM HEIGHTS METHODISTS

While most people were settling down to watch the Wimbledon tennis finals on television, the audience in the Caversham Heights Methodist Hall were watching "Trouble with TV," a play by Cyril J. Davey in which the TV personalities came to life. The occasion was the annual rally of collectors and subscribers to the Juvenile Missionary Association, which supports Methodist missions at home and abroad.

Sally, played by Janet Parker, pleaded a headache as an excuse for not going to the J.M.A. Rally, but Mother (Mrs. Lily Allies), suspecting that Sally really wanted to watch "Dr. Who," went to buy aspirins and warned her not to watch TV.

When Sally disobeyed, the fun began, as "the stupid people all over the world" for whom she had been grudgingly collecting came through the TV screen to teach her a lesson. Kwesi from West Africa (Anderson Springer) and Govind from India (Alan Buckley) were the first arrivals and kept up a constant repartee throughout. Abdul from Sarawak (Andrew Reddall), with crutch and bandaged leg, told of the lack of proper medical care; Sita from India (Susan Case) said she lived "nowhere" because there was no room in the orphanage; Janice from the West Indies (Janice Springer) explained the difficulties of schools there and why men come to work in England; Govind then told of the need for pressure-lamps to light up churches in India, where the hard-working people can only worship after dark and Mary (Barbara Brown) wanted money to put a roof on the newly-built church in North India; Ba Nu from Burma (Valerie Taylor) had been saved from going blind and Amos from Central Africa (Eric Springer) was in a hurry to buy Bibles.

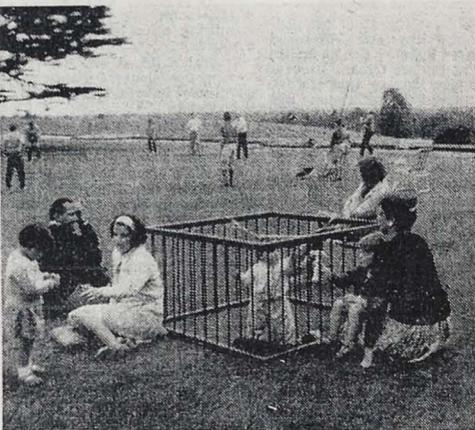
Mother's return with the aspirins caused the panic exit through the TV of all the visitors—though not without mishap—and found Sally, with headache gone, eager now to go to the J.M.A. Rally.

Stage direction was carried out by Nicholas Underwood and Robin Allies, with Jacqueline Case as prompter.

The afternoon was fittingly completed by a talk by Rev. E. B. Wright about the people of Stonehenge in South-West China and his work among them.



CAVERSHAM'S FAMILY HOLIDAY
 The holiday was held August 7-14 at Emsley Park School, Romsey (shown above), once the home of Florence Nightingale. The photo below shows children playing happily with their parents on the lawns while cricket progresses in the background. For more details see page two of the "Caversham Bridge."



SUNDAY SERVICES

CHURCH OF ENGLAND	ROMAN CATHOLIC
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 5th Sundays) 5.30 p.m. Evensong (1st Sunday 5.15 p.m.) 11.00 a.m. Sunday School. Infants - Hemdean House School Juniors - Balmore Hall	St. Anne's 8.00 a.m. 9.50 a.m., 11 a.m. 7 p.m. Mass Our Lady of Caversham 9.50 a.m. Mass (except 1st Sunday when at 8.50 a.m.)
St. John's 8.00 a.m. Holy Communion 9.15 a.m. FAMILY EUCHARIST 6.50 p.m. Evensong (2nd Sunday 5.15 p.m.) 11.00 a.m. Sunday School Infants - Church Hall Juniors - The Church	BAPTIST Caversham 11.00 a.m. and 5.50 p.m. Worship Communion after Evening Service 1st Sunday, after Morning Service 3rd Sunday. North Caversham 10.45 a.m. and 5.30 p.m. Worship Communion after service on 3rd Sunday
St. Andrew's 8.00 a.m. Holy Communion 9.15 a.m. FAMILY EUCHARIST 11.45 a.m. Holy Communion 6.50 p.m. Evensong (3rd Sunday 5.15 p.m.) 11.15 a.m. Sunday School Church Hall	METHODIST Caversham Heights 11.00 a.m. and 5.50 p.m. Worship 10.15 a.m. Sunday School Senior Dept. 11.00 a.m. Sunday School Junior and Primary Depts.
St. Barnabas' 8.00 a.m. Holy Communion 9.15 a.m. FAMILY EUCHARIST 6.50 p.m. Evensong (4th Sunday 5.15 p.m.) 9.15 a.m. Sunday School Church Hall	Cosbrook Road 11.00 a.m. and 5.50 p.m. Worship 11.00 a.m. Sunday School
St. Margaret's Mapledurham 8.00 a.m. Holy Communion (2nd and 4th Sundays) 9.15 a.m. PARISH COMMUNION 6.50 p.m. Evensong.	SALVATION ARMY Prospect Street 5.00 p.m. Young People 6.50 p.m. Adults
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CHURCH SCHOOLS MAY LOOK LIKE A WASTE OF TIME AND MONEY BUT

by Geoffrey Brown

PEOPLE often criticise the Church for not being practical, yet many men and women in this country would never have learned to read or write if it had not been for the initiatives taken by the Church in the field of education.

That people should be educated and taught how to use the mind that God gave them was the concern of the Church long before it was the concern of the State.

In this country the Church started its first school in Canterbury in 598. The first board school was not built until 1870 and it was not until 1902 that the Government assumed responsibility for secondary as well as elementary education. Few people realise that as comparatively recently as 1895 there were 70,000 more children in C. of E. schools alone than in all the state schools put together.

Many people who have risen from humble backgrounds to positions of great importance in this country could never have done so without the education that the Church gave them.

It is also worth mentioning that in the realm of grammar and public schools the Church has played a prominent part. Christians, in this field at any rate, can be proud of the past.

The past, however, is past, and it is always dangerous to make too much of it. Today the State is fully aware of its responsibilities. Education is compulsory for all and those who wish to go to universities are not prevented from doing so by their lack of money.

What the Church started the State took over and developed, and many people wonder if Church schools any longer serve a useful purpose. On the face of it it might well seem that Church schools are a waste of time.

If the State is willing to shoulder all the responsibilities for educating the young, why should Christians continue to spend their money in this direction when there are so many other good causes which the State is not so willing to support?

The answer is summed up in the word "influence." Supporters of Church schools argue that education is not necessarily Christian education, and that in spite of the 1944 Education Act's provision for religious instruction and worship in all schools, Christian influence can only be GUARANTEED in Church schools.

Illegal

It is illegal for a teacher in a State school to be questioned about his or her religious belief when appointed, whereas the teachers in Church-aided schools are appointed by managers, the majority of whom are church members, and all of whom are entitled to examine the religious beliefs of the applicants.

From the Christian point of view this would seem to be a clinching argument, but for many reasons it would be un-

fair to leave the matter there.

For one thing there are two types of Church school, controlled and aided, and only the managers of an aided school can be assumed to have a Christian majority.

After the Education Act of 1944 the main bodies concerned with Church schools, which meant almost entirely Roman Catholics and Anglicans, were given a choice. They could either become the entire responsibility of the State but with the right retained by the Christian denomination concerned of specific denominational teaching and representation on the management, or they could put up a percentage of the money required for building and maintenance and have the additional privilege of appointing staff through managers who were mainly church representatives.

The first type of school was to be known as a controlled school, and the second as an aided school. Now it is only in an aided school that Christian teachers and therefore Christian influence can be GUARANTEED.

Why should we spend our money on schools when the state shuns so many other good causes?

It is possible that in spite of denominational privilege in a controlled school, staff could be appointed who were apathetic to, or even anti the Christian faith.

It is for this reason that the R.C. Church has run into enormous debt in order to achieve aided status for her old and new schools, and why the Anglican Church has been criticised in so many quarters for allowing a large number of Church of England schools to become controlled.

Better

Two vital questions, however, must be asked. Is the Church school better than the State school? And from the Christian point of view is an aided school

always better than a controlled school?

Generalisations are always dangerous. Of course it is possible for a state school which has an enlightened Christian staff to wield a better influence than a Church school staffed by narrow-minded bigots, but nevertheless there must be a case for assuming that Christian influence is more likely in a Church school; certainly from a specifically doctrinal point of view.

Guarantee

When, however, one comes to consider the relative value of the two types of Church school it could be too readily assumed that the aided school is better than the controlled school. Of course the aided school has the advantage of being able to guarantee a Christian staff. But there is a danger in this. It is possible for extremists to take control and make what many would consider the wrong kind of religious teaching the dominant pattern in the life of the school, and this with no controls from the secular world.

There is also the possibility of the aided school which is only catering for the education of those of a particular denomination being cut off from the main stream of the educational world and becoming a kind of ghetto.

In the experience of many people it has been found that although the controlled school is not able to guarantee Christian teachers, the fact is that very few atheists or even agnostics apply for teaching posts in them. The right kind of controlled school provides the ideal balance between the religious and secular, with the one constantly influencing the other. It provides a good ecumenical atmosphere because many of the teachers will not belong to the specific denomination of the school. The managers will be strengthened rather than weakened by the representatives of the local authority who are not always, and in my experience very rarely, opposed to the Church.

Awareness

There is no doubt a case to be made for the retention of Church schools. Many people with experience of church and state schools have expressed an awareness of a better atmosphere. Of course that is not always the case. I know of state schools where the same atmosphere prevails. But also one is aware of state schools where it does not.

The Church school ought, at any rate, to guarantee the right kind of Christian background, but whether it should be provided by the aided or the controlled school will always be a matter for argument.



"Children should not be indoctrinated..."

TO THOSE WITH STRONG DENOMINATIONAL AND DOCTRINAL LEANINGS THE AIDED SCHOOL WILL ALWAYS BE NECESSARY. FOR THOSE WHO NEED TO SEE THE RIGHT AND PROPER BALANCE BETWEEN THE RELIGIOUS AND THE SECULAR THE CONTROLLED SCHOOL HAS ADVANTAGE. IT IS AN ARGUMENT THAT WILL GO ON FOR EVER . . .

Howlers on all subjects

It isn't just in Religious Instruction that children make odd assumptions. These howlers are from a recent set of examination papers in all subjects:

The Hindus live under the chaste system.

Digestion starts on the plate when you cut it up.

Opaque is an angle which is on its side.

Salt makes the freezing point lower, so that when it freezes it doesn't and the ice on the slide is water.

A pessimist is a spray for killing insects.

Mabel has a density of 2.5.

Mercury is the only solid which is liquid.

END R.I. CALL

The Humanist Teachers' Association has asked the Minister of Education to end Christian "indoctrination" in state schools.

The chairman of the association, Mr. Don Edker, a teacher in Hornchurch, said that the aim of the group was to foster mutual support among humanist teachers, to secure revision of the Education Act, and to replace religious instruction in schools by a "reasoned approach to moral problems."

Most half-believe

ACCORDING to Mr. C. Edwin Cox, lecturer in divinity at Birmingham University, only 19 per cent. of sixth form boys and 39 per cent. of girls are completely sure of their belief in God.

Perhaps that is rather less significant than the fact that only eight per cent. of boys and one per cent. of girls are in a state of complete unbelief. That leaves 73 per cent. of boys and 60 per cent. of girls who are in the various stages of half-belief or uncertainty.

Mr. Cox has been studying in details the attitudes and religious concepts of a large number of sixth formers, and finds that there is in the country a great deal of emotional attachment to religion which may not be expressed in outward church-going.

Pass your Christian News on to a friend

Pretence about faith is plain bad—

ETON HEAD

IT is increasingly the "new rich" who are sending their sons to fee-paying schools, Mr. A. Chenevix-Trench, headmaster of Eton College, said in Oxford.

Speaking at the Modern Churchmen's Conference at Somerville College, he said: "It is the new industrialists, the new technocrat, the new financier who, attracted by smaller classes, devoted teaching, and sometimes by boarding, is sending his son to a fee-paying school."

"Many of these 'new' clients are a great deal less sympathetic and a great deal more indifferent to Christianity and to the Church than were the parents of a previous generation. It is their sons whom the independent schools—so many of them specially Christian foundations—must attempt to introduce to the Christian faith."

Great change

There had been a great change in the climate of opinion among the boys themselves. It was now quite respectable to be an atheist at a public school.

"Changing too is the attitude of the school authorities. Perhaps the biggest advance is the abandonment in most schools of that tacit assumption, so prevalent before, that of course all the dear boys are really Christians by belief, and that their doubts and disbeliefs should be tolerated in a good humoured way as a kind of adolescent growing pain."

"An assumption so insulting to the integrity and honesty of a young character would be nothing but damaging—and damaging it was and is. The sooner it is as obsolete as the dodo the better."

"On the way out too is the palpably absurd assumption that all the masters, at least, are Christians. They aren't and the boys know it. Here, as everywhere, pretence is plain bad."

St. Augustine's Hostel Zululand

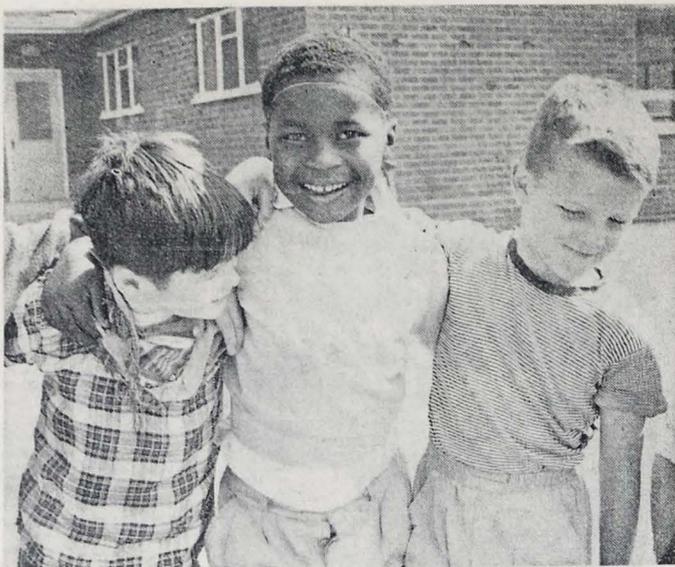
Enterprising and versatile woman (25-40) required as

WARDEN ADMINISTRATOR

at the above Hostel which accommodates 80 girls from 15-21 attending St. Augustine's (Anglican) School.

The Warden, who is assisted by an African Matron, is responsible for the secretarial work and book-keeping and for supervising the catering staff, though her chief concern is for the welfare of the girls. This post would suit a convinced Anglican with vision and caring for African teenage girls.

Further information from: Miss R. M. Young, Women Candidates' Department, U.S.P.C. House, 15, Taitton Street, London, S.W.1



It isn't long before they settle down...

BRADFORD WELCOMES ITS NEW SONS AND DAUGHTERS

BETWEEN April 1964 and May 1965, 1,020 new immigrant children arrived in Bradford, Yorkshire. Some were families of immigrants who had come to the city a few years ago and decided to settle there. In January alone there were 600 new children and the rate continues at about 25 a week.

Bradford's City Education Committee, Department and Schools are realistically tackling the problem.

When an immigrant parent takes a child to a local school he or she is given a form in one of several languages including Urdu and Punjabi to take to the Education Department's Special Immigration Welfare Officer, who speaks several Eastern languages. The children are then registered and allocated to schools.

Recently when I called at the Education Department a family of two little Indian girls and their older brother were waiting to see the officer. An older Pakistani boy came along and in good English told me he had just arrived from Africa.

These encounters set the background to an interview with Mr. C. P. Bendall, Assistant Education Officer.

Bradford has two main principles. The first deals with immigrant children of ten and upwards who know no English on arrival. They are drafted into special classes at Barkerend Immigrants' Centre where they receive intensive English instruction. On reaching a certain standard they are dispersed to Secondary Modern Schools, or in the case of the under 11's to Primary Schools.

Children under ten are dispersed to ordinary schools straight away and pick up English there, needing the special care and attention of the teachers.

For several years immigrant children were absorbed into

Bradford's schools as they came into the city. Then a special class to deal with the non-English speaking older children was formed. This was three and a half years ago and even then it was thought that eventually the immigration inflow would almost cease. Instead it has become almost a flood.

The department will not admit more than 25 per cent. immigrant children into any one school to ensure that a balance is kept and other pupils will not be slowed down in class work.

Two main problems face the committee and department. "We just haven't the school accommodation to deal with the influx. The Director of Education, Chairman and Deputy Chairman of the Education Committee and Bradford's four M.P.s saw the Minister in early July to urge the case for more school buildings to be erected to deal with the extra numbers.

"The second problem is the terrible shortage of teachers. One teacher is required for 25 immigrant children and in special classes only 20 can be handled at a time."

Are the children accepted by their white fellow pupils? According to Mr. Bendall: "Certainly, the younger children accept them without any question. There may be a very little trouble in the High Schools but this usually comes from the poorer—not necessarily financially poorer—children and stems from home influence. In general the immigrants are accepted by fellow pupils and teaching staff without any kind of discrimination."

This statement was backed by my own impressions at St. Andrew's Infant School and St. Andrew's Junior School, Listerhills. At the former Mrs Booth and her staff deal with many immigrant infants who cannot speak a word of English on arrival. Quite a few know just one word, "Toilet," but they have usually to be taught how to use this correctly.

The school is divided into two classes and it has been proved that when only two or three immigrant children enter at the same time they pick up English much more quickly than if a dozen or so arrive together. In that they tend to congregate together and do not need to try to communicate with English

CHRISTIAN

NEWS WRITER

MARION

TROUGHTON

TAKES A CLOSE

LOOK AT THE

WAY

Wedding bell summer for Christian News



IT'S been wedding bell summer for the staff of "Christian News."

In June the paper's secretary, Miss Mavis Janels, was married to Mr. Malcolm O'Connor at Sparkhill Salvation Army Citadel, Birmingham.

She has worked for Christian News for 18 months, and has established herself as master of one of the most complex business organisations in Birmingham.

On Sundays she and her husband don the uniform of the Salvation Army, and Mavis plays the organ at the Citadel where she was married.

The picture above was taken of them after the wedding.

Last month the newspaper's editor, Mr. Ian Gregory, was married at a Congregational Church in Aberdeen to Miss Patricia Donaldson. All being well a picture next month of this happy occasion.

"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.



"LITANY FOR A GHETTO"

REV. ARCHIE HARGREAVES, a Congregational minister in Chicago, has introduced a new litany for a multi-racial congregation at his church.

Congregations were slowly diminishing until Mr. Hargreaves introduced his "litany for the ghetto." Now there are big crowds.

Part of the new litany reads: **Leader:** O God, who lives in tenements, who goes to segregated schools, who is beaten in precincts, who is unemployed.

Congregation: Help us to know you...

Leader: O God, who hangs on street corners, who tastes the grace of cheap wine and the sting of the needle...

Congregation: Help us to touch you...

Leader: O God, who's preg-

nant without husband, who is child without parents, who has no place to play...

Congregation: Help us to know you...

Leader: O God, whose name is Spick, black Nigger bastard, guinea, and kike...

Congregation: Help us to know you...

Leader: O God, who is cold in the stumps of winter, whose playmates are rats, four-legged ones who live with you and two-legged ones who imprison you...

Congregation: Help us to touch you...

Leader: O God, who is white and lives with Mr. Charlie, who is black and lives with Uncle Tom...

Congregation: Help us to see you...

Leader: O God, who smells and has no place to bathe...

Congregation: Help us to be with you...

Leader: O God, who hustles 50 cents for lousy wine, who sells copper and lead to clean his clothes...

Congregation: Help us to touch you...

Leader: O God, whose toys are broken bottles, tin cans, whose play yard is garbage and debris and whose playhouse is the floors of condemned buildings...

Congregation: Help us to touch you...

Leader: O God, who is a bum, a chiseler, who is lazy, because people say you are when you don't work and you can't find a job...

Congregation: Help us to be with you...

Children's books

A real ray of hope

I CONGRATULATE Geoffrey Chapman Ltd. on producing one of the brightest books I have seen for a long time. Their "Gospel for young Christians" published this year at 5s. comes as a real ray of hope for any who try to introduce older children to Bible reading.

The life of Christ is divided into five sections, the childhood, preaching to the people, training the disciples, the suffering and glory and a short final section on the Church. Each section is made up of a number of short stories each complete in themselves. Each story has a title, an introduction and then the relevant passage from the Revised Standard version of the Bible.

The real attraction of the book is the appeal of the modern, almost child-like, illustrations. With each story goes a well coloured simple picture summing up quite brilliantly the essence of the story.

This book should serve as an introduction to Bible reading for any young person from about 10 years of age upwards; in fact, many adults will enjoy this presentation. The 190 pages provide 85 of the best-known gospel incidents. This can be given by God-parents, used by those in preparation for confirmation, or just made available for young people to pick up and read.

Brian Ogden.

More towns must look at the monorail system

by Joan Best

IF you live on the outskirts of a town, you probably waste hours every week going shopping in the town centre. By the time you've queued for your bus, forced your way on, and crawled through traffic congestion to the shops and back, the whole thing has developed into a major expedition.

But housewives could be going shopping by air in the not-too-distant future. And I don't mean by plane, but by train. About a dozen towns and cities in Britain are said to be considering the monorail as a way of tackling the traffic jams.

The system — rooftop-high carriages suspended from a beam, driverless and operated from a central control room—has been examined by a number of Britain's leading traffic experts over a trial test track (or perhaps it should be flight) near Paris.

Now all we need is for a few more local authorities to take up the idea—Leicester and Coventry are among those thinking of it, and Buckinghamshire County Council wants the Government to build one round the ultra-modern city planned for the north of the county.

It is estimated that the monorail to and from this new shopping centre could be provided more cheaply than an up-to-date network of roads. The only commercial monorail system in Europe at the moment, near Dusseldorf, in Germany, has been running for more than 60 years without a single fatal accident. So the system seems to be both comparatively cheap, and safe.

I don't know about you, but I rather like the idea of a bird's eye view of the shops...

Peasants do too well

THE Yugoslavians are getting worried about their farmers. Not because they're doing badly, but because they're doing well. Too well, in fact. Yugoslavia is a Communist country but, unlike Russia and most of the Communist bloc, its peasants are free to farm their own land. Out of a population of 19 million, 12 million are private farmers, owning between them 86 per cent. of the arable land, and 80 per cent. of the livestock.

The Government is seriously upset: some of these peasants are doing so well that, in spite of rising taxes, they are buying themselves cars, and are actually daring to raise their own standard of living.

After the Yugoslavians broke away from Moscow 17 years ago, the collective farming system petered out fairly quickly. The Government had plans for its own system of socialisation—a system much the same as before, but "no forced collectivisation" was to be used to bring it about.

Doctor says:

"No disease need be incurable"

A DOCTOR told 200 people at a city meeting: "I do not believe there is any disease which need be progressive or which should ever be called incurable."

Dr. Christopher Woodard was addressing a meeting of the Birmingham Area Association of the Guild of Health.

He said we were living in an age which would be recalled as an age of the most frightful sinners of all generations. "We have had immense power put into our hands," he said. "And at present we seem to be entirely misusing it. There is more poisoning of food and soil than ever before. There is nothing natural about us, and I challenge you tonight to put out of your minds the fact that your doctor has said nothing can be done for you, and be faithful enough to remember that Christ said exactly the opposite."

Sickness was contrary to the will of God, yet most of us had been conditioned to pray for healing "if it was God's will." The truth was that many people had been taught, often by the Churches, to be afraid of God himself.

Re-affirm

Dr. Woodard outlined some cases, in which he said Christ intervened to effect complete cures. But surgeons and others who cared for the sick and intended them to be well were all used by God for His healing purposes.

Committed Christians could not be depressed if they kept their perspective right. "We are required to make a constant re-affirmation of our faith," he went on, "we have to remind ourselves constantly that God's grace is sufficient for us whatever circumstances we go through."

"You learn to take the rough with the smooth, and the light with the dark. They are all the same with God. His purpose is that we should be stabilised, integrated, made whole."

God did not send suffering; He allowed it, and we had to accept it with humility and patience. "But there is all the difference in the world between this and any sort of resignation to it. There are more people than you would expect who enjoy their sickness, and if you were to take them from their chair, or take their crutch away, they wouldn't know where they were for quite a time. You can accept anything, but you have no right to become resigned to it."

Transformed

Dr. Woodard went on: "In the last 15 years I have seen the whole ministry of healing, and the approach to the problems of sickness and suffering transformed. Now we have an Institute of Religion and Medicine, whereas 15 years ago it would have been thought completely out of place. It seems that the forces of science and religion are now getting together and it is up to the layman to make it live."

"Does anybody feel that the Church as we know it has ministered to the sick as completely as it should have done?" The most powerful form of healing that he knew was in absent intercession for people.

Television by Goggles

The man with a mike in his beard

ROBERT ROBINSON should be a good deal more popular as the hatchet man in the promised new Saturday night satirical review programme on B.B.C., than his predecessor David Frost.

Robinson can be a very cruel and witty man, but he doesn't LOOK quite so cruel and witty as he might, which should save him the wrath of those (all preachers know them) who look but never listen, and base their judgments on private nightmare criteria of their own.

He has said that any number of people could do this job. The secret is in being merely themselves, and not trying to be something else.

Television producers must spend half their time persuading people to be "natural" in front of the cameras. It's the most difficult thing in the world. That accounts for the success of Candid Camera, and that most drastic of all presenta-

tions — the news. People who don't know they are under the all-seeing eye are much more fun to watch.

I have often wondered whether footballers and cricketers are affected by the knowledge that the camera has them in focus. I don't suppose they have time to think about it very much. By the way, I hope you were as speechless as I was on that day at Birmingham when the cricket commentator started chatting to Richie Benaud and Dennis Compton while they were actually playing!

And lo, they answered; from hidden microphones in the very act of bowling and batting! Of all cricketers I suspect W. G. Grace would have been the simplest to fix up with the necessary equipment for this kind of arrangement. You could have got a goodly variety of transistorised gadgets into his beard, without him noticing.

Ah, what would we have heard then?

A letter from Auntie Julie

Your own garden?

Dear children,

What a nasty wet summer we have been having! I have seen ever such a lot of children sitting in their houses looking out of the window waiting for the sun

to shine to let them out to play again.

Most of the children who live near my house have little gardens of their own. Their mothers and fathers allow them to use a small patch as big as a table top, and they can do what they like in it.

Two little girls spent a lot of time planting nasturtium seeds several months ago. Next day they came rushing out to have a look, and when the youngest of them saw that nothing had grown yet she started to cry.

"Why haven't they grown?" she wailed.

Her sister told her: "Silly — they take at least a week."

But it took a lot longer than that. The flowers are just beginning to come through now — just when the little girls had forgotten all about them.

I would love to hear what you planted in your gardens, and how successful they have been. Would you like to write and tell me about it? I will give the best letter writer a small prize. If you would like to paint a picture of the garden that would be even better. Please enclose your full name, age and address, and write to me at 23, Queen's College Chambers, Paradise Street, Birmingham 1.

Auntie Julie.

AWAY FROM IT ALL

How good it is, even when we have decent jobs and pleasant homes, to get away from it all for a while. Without our holidays, with no break for fun, rest and enjoyment, life can sometimes be dreary indeed. Some of us in this country may have no holiday at all. But most of us will spend on one short holiday more than what is often a whole year's income for a peasant farmer and his family. Millions in the less developed countries spend all their lives in a never ending struggle to survive at all. No holidays from want and fear. Surely they must be helped to break the chains of Poverty, Hunger and Disease.

War on Want sends aid to many projects which are bringing improved farming, village industries, schools, health services and training to thousands. Millions still live in ignorance, squalor and fear. You can help them to get away from it all by sending your gift to build a better and happier future.

WAR ON WANT

9, MADELEY ROAD, LONDON, W.5.

Many generous souls live on a limited income. A mention in your will, will provide life to tiny children. LIFE not DEATH.

If you pay tax at standard rate a covenant would add 14s. to every £1 at no extra cost to you.

Jewellery, Silver, Old Sheffield bring good prices

Desperate need for clothing for refugees

WAR ON WANT DEPOT,

CAXTON STREET SOUTH, LONDON, E.16.

Ernest Adkins

SPORTANGLE

Good on yer, sport!

AT the last count they numbered some 11 millions — almost all of them readily recognised by certain native characteristics.

Narrowed, slow burning eyes that conceal a droll sense of humour never far below the surface, coupled with a passionate horror of being second best. These immediately identify the Australasian.

Even when compared with the juggernauts of the sporting world, the U.S. and the U.S.S.R., Australia is rapidly emerging as the number one sporting nation.

The measure of her greatness on the cricket field can be seen in England's obsession, regardless of the strength of the immediate opposition, for building a team capable of winning the "ashes."

The sceptre of Bradman, Lindwall, Davidson, and Benaud looms large in the mind of every English cricketer whenever he sees a green cap.

In the fifties Australia produced two middle distance runners now regarded as all time greats in Landy and Elliott. Inspired by their example, the record breaking Ron Clarke is now in the process of acquiring the title of "athlete of the century."

With people like the Konrad twins and Dawn Fraser in the background one has the impression that if you throw an Aussie into a swimming pool he or she will emerge at the other end having broken a world record.

Probably incensed by the manner in which their ancestors left this country, tennis players from down under appear to have taken up permanent residence on Wimbledon's centre court. This year Wimbledon was full of interest about which of the two Aussies, Emerson and Stolle, would emulate Hoad and Laver in taking home the title in company with the women's champion Maggie Smith.

D.A.E.

Even people who don't like horse racing would recognise the dash, and pure horsemanship of jockeys Arthur Breasley and Ron Hutchinson.

When it was announced that Palmer and Nicklaus, the all conquering Americans, were to compete in our major golf tournament it was thought that the competition would be less "open" than usual. By no means deterred, Peter Thomson, thought by many to be "over the hill" sauntered in from the land of the great oback to take the title yet again.

Speedway—car racing—yachting—the list goes on. They are ready to take on the whole wide world. WELL DONE, SPORT.



This old lady is blind. Get Going club members lighten her twilight years.

Young aid squad think, act fast

SEVEN young people from Hove, Sussex, don't believe problems can be solved by sighing about them. They see what can be done to help — then get on with the job.

They are: Judy Carr, 21, a student teacher; Michael McLarens, 20, an accountant; Judy Nollan, 20, nurse; Janette Peill, 21, teacher; Elaine Ackroyd, 21, teacher; Terence Godfrey, 21, photographic student; and Tommy Graham,

18, in insurance. Five years ago they formed a club. It's called the "Get Going Club" and its emblem is a rocket plane zooming across the sky. Two facts which just about sum up the outlook of these dedicated and determined young people.

Their motto is action... action like helping missions in Africa, India and South America by sending money, clothes, toys and books. Action like helping to pay for the education of two girls, one in India the other in Africa. Both are bright young-

Christaction

ers, but they might never have had the chance to prove it. Action like helping pay for the keep of an old blind lady in a home run by the Sisters of Mercy.

Somebody cares

They hope to raise two hundred pounds for her this year, but as Judy Carr says, "It isn't just the money... it's the thought she has that somebody outside cares, that counts."

How do they do it? Hard work of course; but help from a lot of others as well. They have formed branches of the club in several schools, mostly in Hove but also in Kent. These school-children collect stamps, clothes and jumble which is forwarded to the H.Q. at the Convent of the Sacred Heart in Hove.

Here members of the committee, with the help of more schoolchildren, have the difficult task of sorting everything out. Stamps have to be separated into British and

foreign — quite a task with something like 8,000 of them staring up at you from the table. These are then sold to bring in cash.

Good clothes are sent off to the missions, the rest are sold in bulk to a rag merchant. Most of the jumble is disposed of via merchants, but the club does organise sales. A recent one brought in over £100; but they donated half of this to the church which lent them the hall.

The club also runs summer camps. Usually about 20 children attend these, paying a small amount for their week's holiday. This money is used to enable deserving children to spend a free holiday at the camp.

The club hopes to start a new venture in connection with this camp. Recently Terry Godfrey, who wants to become a photographer, visited the Moss Side slums in Manchester. The pictures he brought back so appalled the committee members that, with the help of welfare organisations, they are hoping to run a summer camp for some of the slum children.

In touch

The club also produces its own news-sheet "Get Going", which lists projects past and future and helps keep the members in touch with each other. It also publishes letters from some of the missions helped. A typical one, from a recent edition, was from the Rev. J. Goulet, in Africa: "During this first year," he writes, "I have heard about 3,000 confessions, baptised 3,500 children given communion to 30,000 people... made 25 sick calls over ten miles from base, involving an hour's walk up and down a mountain... driven 10,000 miles by car to shop for the mission..."

Quite a programme. But this mission's work, and many others, is made a little easier thanks to the "get going" energy of seven people, and their many friends, thousands of miles away in a quiet seaside town.

At present the club has over 100 members. But it needs more... many more.



Discussing copy for the club's own news-sheet "Get Going."

Christaction

More aid

IN one week last month Christian Aid allocated nearly £121,000 to overseas work by the churches among the world's needy.

Of this total approximately £57,000 was earmarked for Christian Aid Freedom from Hunger Campaign projects, the two largest allocations in this category being £19,000 for the agricultural programme of the Christian Council of Kenya, and £17,840 payable over four years to the Christian Council of Nigeria for two rural development projects at Echara and Itu.

Another big allocation was £20,500 to Voluntary Service Overseas. This was the balance due on Christian Aid sponsorship of 140 volunteers sent last year to serve Christian institutions and projects.

British churches cross Vietnam war barrier

ON behalf of the churches in Britain Christian Aid has allocated £10,000 for the relief of suffering among victims of the war in Vietnam — both in the south and the north.

This is in response to an appeal by the World Council of Churches to its constituent councils and members for an initial £35,000. The contribution from British Christian Aid is being sent to the East Asia Christian Conference (a group of national councils of churches) on whose initiative relief work has been started.

Two representatives of the East Asia Christian Conference, one a Burmese layman and the other an Indonesian, have been sent respectively to Saigon and Hanoi to establish relations with the governments and to supervise Christian relief programmes.

The first of these to get

under way is among 15,000 tribal people in South Vietnam known as Montagnards who have been made homeless by the war and who are beyond the reach of present government and American relief measures. The first act of Christian Aid has been the distribution of cooking-pots, rice, dried fish, salt, cloth and soap. There is an acute shortage of soap among all Vietnam's homeless, and as the Montagnards were formerly soap-makers one of the Christian projects is to get their industry started again.

E. Germany

The East Asia Christian Conference's representative now in Hanoi is determining what urgent needs should be met in the north. The World Council of Churches is arranging for certain goods to be sent through East Germany.

Letter to the Editor

AID RISE LIFTS HIS SPIRITS

DEAR SIR,

Mrs. Barbara Castle has raised my spirits by announcing that underdeveloped countries are to be in receipt of more help from Britain. She says the government is ready to spend up to £200 million on new initiatives and manpower to help backward countries.

And all this in the face of a perilous home economy, where it would seem necessary to conserve every penny for ourselves.

Without even bothering to announce that it had finally decided that Christianity is nonsense, the "Daily Express" said:

"No wonder the £ wilts. For how can our creditors believe we really mean to rehabilitate sterling when we go around acting like Santa Claus?"

Britain simply cannot afford to operate a global free gift scheme financed by foreign loans.

Such a policy is not a glowing example of benevolence. It is an exercise in irresponsibility."

And the "Daily Telegraph" said:

"Is this, then, a propitious time to expand the corps of civil servants which has the agreeable task of giving Britain's money away? It is surely one of the curiosities of British politics that, when the action is in debt up to its eyebrows and the Government judges it right to bring in a new corporation tax which heavily discriminates against private overseas investment, the aid programme tests sacrosanct, beyond the reach of vulgar economy."

Jesus Christ, from whom we derive the term Christian, said:

"Whoever seeks to save his life will lose it, and whoever loses it will save it, and live." And: "The curse is upon you—when I was hungry, you gave me nothing to eat; when I asked you did not clothe me; when I was ill and in prison, you did not come to my help. Anything you did not do for one of these, however humble, you did not do for me."

Even on the level of harsh politics, there's a lot of sense in giving away whatever we can to people with hardly anything.

"The Guardian" saw that: "The financial incentives must be adequate if the right men are to be attracted into technical service in developing countries. And let no one think that the prosperity of these countries is unimportant to Britain."

Yours sincerely,
PAUL COMPLEX
London, S.W.2.