

# CAVERSHAM BRIDGE

6d.

June, 1966

Incorporating National Christian News

## Topiquotes

The village parson who treats his magazine as a chore and the village printer who machines it when his mother is not using the mangle have as little hope of viability as a dinosaur.

— Rev. Dewi Morgan. Rector, St. Brides', Fleet Street.

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"The affluent northern half of the world has to choose either the devastating cost of sharing or the infinitely greater cost of fighting. And the church must start saying so."

— Dr. J. V. Taylor, General Secretary, Church Missionary Society.

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I predict that in twenty years this type of reporting, page after page of murder and mayhem, will seem as obsolete and barbaric as public hangings at Tyburn.

— Richard Fox, Consultant psychiatrist, Colchester, on newspaper treatment of the "body on the moors" murder case.

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B.B.C. 1 wound up its day with The English Cardinal, Malcolm Muggeridge discoursing on Cardinal Heenan. Very nice, but the one we're waiting for is Heenan on Muggeridge.

— Peter Black. Daily Mail.

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Like any other misguided Christian, Dr. Graham's intentions are good, and his sincerity is not in doubt, but the content of his teaching and the techniques employed in his crusades must in the long run be harmful to the spread of the Christian faith.

— Editorial — "New Christian."

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It is curious that churches should spend so much money on their architecture and so little on their publications.

— Rev. Dewi Morgan. Rector, St. Brides', Fleet Street.

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The Arts Council is a body financed entirely by the Government, and has found itself in the curious position of being the means under which the state finances plays which have been banned by the state.

— John Mortimer, in "Censorship."

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In spite of management education, we still have a lot of lazy and uninspired young managers. There is a chronic shortage of men with imagination, courage and leadership.

— Mr. Hugh Stenhouse, chairman of the Stenhouse Group of Insurance Broking Companies.

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### TOPIQUOTES

Topiquotes only occasionally represent the views of this newspaper.

You can't have a night club without strippers.

— Stewart Morris — B.B.C. producer.

They want  
to clean up  
your telly,  
so that it  
doesn't muck  
about with  
your mind.

Others want  
you to see  
and hear  
everything,  
so that you  
don't go on  
being a half-  
grown, sheltered  
wallflower.

Why can't they  
leave you alone?

See what they  
think

See what  
we think

See Page 5



## THE FACE OF A DISCIPLE

HE has just retired from his position as vicar's warden at St. Hugh's Church, Market Harborough, after 28 years in that office, during which time he has served under three incumbents.

Mr. Alfred George William Strange is 84 years of age, and although he has retired he is still a Server, having been appointed to that position 45 years ago. The Church is only a few yards from his home at Market Harborough, Leicestershire.

In 1925 he was chosen to be the secretary of the parochial church council, and today he is still keeping up this work, in handwriting which has not changed since he first started.

A native of Clerkenwell, Mr. Strange was married at the Church of St. Peter and St. Paul, Great Bowden, Market Harborough, where he was a Sunday School teacher.

Following his marriage, he and his wife moved to their present home, and he became connected with the St. Hugh's Church.

There, he continued teaching the children, and in this capacity he has given a grand total of 60 years of service, giving up the work only ten years ago.

Mr. and Mrs. Strange have been married 58 years.

## "Out of date"—so church building must go

A 700-SEAT church in perfect condition is to be pulled down because it is out of date. It will be replaced by a £15,000 multi-purpose "community house."

The minister at the 100-year-old Methodist church at Wimbourne, Dorset, the Rev. Trevor Greeves, has told his congregation that without a gift of £55,000 from the Joseph Rank Trust the project would not have been possible.

He said that there was nothing wrong with the church structurally, but it just did not suit the modern age.

Lord Rank, whose fathers had set up the trust came to the rescue.

"But," said Mr. Greeves, "the figure of £35,000 is out of all proportion, it's something we never expected."

The new community house — "the word church is too limited" — will be opened in August next year. It will contain reading and coffee rooms for shoppers, a nursery, a rest room, a youth centre, and a place of worship. "The new building will benefit the whole community."

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## THE GREAT DEBATE

# WE MUST CHANGE OUR DIRECTION

THE debate must go on; all sides must enter into its discussion. We must see in the debate itself the leading of the spirit. God is trying desperately to save the world from the destruction which we have made possible.

We must repent — change our directions.

For centuries we have resorted to the use of weapons to defend us from the aggression of our enemies or to achieve our own claims. Weapons have now become so powerful that we are feared to use them and if we did the power to retaliate would destroy both us and them.

We must decide never to use them.

So we turn at long last to the methods of our Christian Leader. Overcome evil with good. If thine enemy hunger feed him; if he thirst give him drink.

It is time we began to fulfil the prophets Isaiah and Micah: "Beat your swords into plough shares and your spears into pruning hooks."

The Christian says "no" to war, but he says a very practical and constructive "yes" to peace. He is a conscientious objector to the War Game but has a conscientious objective for building the institutions of peace.

WILFRED A. BESWICK,

131, Shenley Fields Road,  
Selly Oak,  
Birmingham 29.



# The girl who was A-bombed learns to forgive

IN a new house on a housing estate I met a few years ago a woman who had been on the receiving end of the first atomic bomb, on August 6, 1945, at Hiroshima.

There was a pram in the back garden. A curtain stirred in a house nearby, as a neighbour took a peep at me while I rang the bell. Then the door opened, and there she was. She might have been Madam Butterfly in person: oval faced, small as a bird.

This little Japanese woman—she had married an English soldier and had come to Britain with him after the war — had been fifteen on that fateful day in 1945. She was a pupil at the Methodist Mission School in Hiroshima, and she had gone to the station to meet a schoolgirl friend.

Traffic was thick, the town was in the middle of the morning bustle of getting to work. True there was an enemy plane overhead; but no-one took much notice of it because such a thing was very usual.

And then, just as the train was coming in, with passengers crowding to the doors for a quick getaway, everything vanished; the friend she had gone to meet, the train, the people, even the station.

### Parents

After that she knew nothing until she became dimly aware of someone pulling her clear of the debris. Swirling dust everywhere had hidden the sun, replacing daylight by a murk in which figures staggered about. Her next memory was of wandering off into the town, or into what had been the town, with the one idea of finding, somewhere or somehow, her parents.

What she saw as she wandered about need not be repeated. It's enough to say that eventually she ended up in an emergency hospital. She was there a long time, a child in a crowd, before her parents found her. Miraculously enough, they themselves had survived. What is more, the girl herself did not seem outwardly to be injured; not crushed or wounded or burned.

But after a while she became ill with a mysterious lassitude. Thousands were dying of it, and after a while she learned that she was expected to do the same.

The real importance of this story is not so much in the outer events as in the profound inner, emotional impact of it all upon the child herself. Unable to find in what had happened to her anything but

an act of pointless cruelty by some person or persons unknown, she reacted with a feeling of enormous and consuming hatred for all men. It was a passion deep enough to have scarred her for ever.

But one day, as she lay in a hospital bed, there came to her a simple Christian man. He was a Japanese Methodist Minister, and he came to her especially because she had been a pupil of the Methodist school. He brought her news. But it was not news of the war; it was not news of what was happening in the world. It was the good news of the Gospel, speaking to her especially of forgiveness and love.

I suppose he must have guessed the child's state of mind. I don't know; it didn't emerge from her story. But he read her the words, "Then came Peter to Him, and said: 'Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?' Jesus said to him, 'I say not unto thee, until seven times, but until seventy times seven.'"

### Better way

She had heard it before, just as quite a lot of us have. But then it hadn't applied to her. Now it spoke to her with all the force of a revelation. Here was a better way than hatred. Here was an attitude of mind which could bring peace and reconciliation.

Maybe her youth helped her, maybe the amount of radiation she had received was just short of lethal. Whatever the reason, she slowly recovered. She was certainly normal and happy enough when I met her. I shall always remember her, for she had learned the hard way how blessed it is to forgive.

## RUSSIANS ARE HAPPIER NOW

### Where Does the Church stand?

DEAR Sir, I am a regular church goer who doesn't understand the church's attitude to defence. First there is Dr. Billy Graham's praise to the U.S.A. for fighting for freedom in Vietnam.

Now the first Christian to fight for freedom was St. Peter, but his master did not say, "Well done Peter," instead he ordered him to put away his sword and make good the damage it had done. Who was right?

Then there is Dr. Roy Turner, who says it is right to fight the Communists because they are so evil (March Christian News).

I know nothing about Communism, but I am quite sure the Russian people are happier and freer than ever they were in the days of the Czars.

E. A. KEARY.

Westfield Road,  
Caversham,  
Reading.

DEAR Sir, I have never been able to think that there is only a choice between owning countless nuclear weapons and Communism.

I joined the Aldermaston March once being then over sixty years of age simply because I wanted to find out the truth for myself. I was struck by the earnestness of the youngsters, and believe me walking without stopping for fourteen miles in pouring rain is no fun!

I admire with all my heart the few parsons that now fearlessly say "War is Wrong," but, oh dear, how few speak out.

E. JARMAN (Miss)

13 Dale Road,  
London, N.W.5.

## Defending democracy?

DEAR Sir, The war in Vietnam is not a war to defend democracy against Communism. General Ky has expressed open admiration of Hitler, and his government is repressive. He also goes in for religious persecution.

The Americans use napalm against the civilian population and have now admitted to poisoning the peasants' rice-crops. How can Christians support this?

And, on the question of world peace, how can Christians countenance the use of

nuclear weapons? The radiation released will cause deaths from hideous forms of cancer, particularly bone-cancer among growing children. Worst of all, perhaps, unborn children and future generations will suffer serious abnormalities.

Should we not think again before accepting the idea of nuclear war?

(Mrs.) OLWEN GODDARD.

Weighton Road,  
Harrow Weald,  
Middlesex.

More letters in defence of Dr. Graham on Page 6

## THE MOTIVE, MR. BROWN, IS LOVE

DEAR Sir, — I was interested to see your page on Billy Graham in your May issue, but as a journalist I was disappointed in the rather slick and one-sided presentation. I feel that under your title National Christian News there might have been a more balanced, objective approach.

In the metaphor of Geoffrey Brown's article I suppose I am on the other side of his wall. I work with an interdenominational evangelical group and amid the litter of Mr. Brown's brickbats I find it a bit difficult to recognise the scenery. . . . The Bible "some kind of magic book," world affairs "comparatively unimportant" and, between sacred and secular, "a very sharp dividing line." Half-truths perhaps. But half-truths which distort the picture.

On his own side of the wall Mr. Brown presumably describes his own "questioning, sometimes uncertain" group very well. History glitters with the names of evangelicals of all denominations whom God has used — and is using — to feed and care for the destitute in body and (dare I say it?) soul. No credit to them, of course — simply to God in Christ reconciling the World to Himself.

Now let me agree with Mr. Brown. I, too, am appalled at the passage he quotes from a Billy Graham Crusade bulletin suggesting hospitality for an apparently unloving motive, but I do not agree

that this is typical either of the literature or the ministry of Billy Graham.

### Mistakes, but . . .

Perhaps the feature falls for being a purposely negative statement which hardly does justice to Dr. Graham as someone at least worthy of intelligent criticism. Is Billy Graham any less a servant of God for all his mistakes? If so, should there not be a single charitable concession to the work that God has done through him on every continent? (Even Mr. Phipps in his piece conceded one transformed life).

I don't think that even Mr. Brown would deny that as a result of Billy Graham's preaching there are thousands today whose lives have been transformed, who are telling others the good news of the Lord Jesus Christ, and who are visiting the sick, feeding the hungry and clothing the naked out of love for and obedience to their master.

DEREK SANGSTER.

Nutbourne Road,  
Worthing,  
Sussex.





Riding to the hounds is a pastime for people in a wide range of income brackets. But only fairly well off people can afford time and expense to take it up as a regular thing --- Say an income at least equivalent to £3,000 a year (£60 a week).



The majority have to spend their time in productive industry, earning a steady £12 — £30 a week. It's hard graft to stay in the top area of this sum, and it takes skill. . .



Some never make it; make it and spend it; are past making it. To these men ten shillings is a fortune and only National Assistance helps to keep them in hostel accommodation. To them, the average week offers pocket money of £2 by kind permission of a Welfare State.

## LETTERS

# £70 a WEEK

HOW

BITTER

IT

MAKES ME

WHEN I READ of the "crane squatters" being sacked from their £70-a-week jobs, and of workers getting £30 and £40 a week and striking for more, it makes me very bitter.

I am a Senior Laboratory Technician in a College of Technology and have to have a multitude of skills on my fingertips. For this I am paid £17 6s. for a 40-hour week.

From the "Daily Mail" — see that there are some worse off than me.

## FIGURES WE DON'T WANT TO KNOW

by the Rev. C. L. Howell Thomas

THE Ministry of Labour regularly publish the figures of what people earn in industry. The present average weekly earnings are about £19.

Some people, without really thinking, take this to mean that everybody earns on an average £19 a week, whereas, of course, it means the average of what everybody earns, some always earning very much more, others never getting much more than half the amount.

Two otherwise intelligent visitors, to whom I showed some of the worst streets in our parish, said: "But they all earn good money now and can afford cars."

In this way, even more damage was done in February by a newspaper that printed the head-lines: "Average weekly income last year was £24." It is true that £24 was the weekly average income for a household in this country last year, but some people only read head-lines and are quite capable of getting the impression that every family had that as their average weekly income.

### MINIMUM

Of course the figure is only as high as that for the average for all families because some earn many, many times as much — what about the Beechings? But a great number never have a weekly income of more than half £24. This is below what the National Assistance Board consider the bare minimum. More than one in eight of the families in this country have as little as that, and this proportion is probably bigger in our parish.

Bare statements of averages are so unfair. People should understand what average means but many do not, because it does not suit them. Perhaps it was the Ministry of Labour figures that made one of our city councillors say the following week, in a debate on the need for brighter night life in Sheffield, that it was time it was realised that real evils such as poverty were gone. What does he know?

As averages can do such damages, it might be better to stop using them

so freely. Most people interpret them to their own advantage.

Name an average sum of money needed from each subscriber to a charity for

a required total to be reached, and it is regarded as a maximum. But give a number as, for instance, a speed limit, and it is treated as a minimum.

### Not sunk in?

Contributions to the Church Missionary Society from parochial and other sources (the main source of income) during 1965 amounted to £653,862 — representing an increase of half per cent. over the previous year's total. "It seems clear that little effect of the M.R.I. campaign has yet been felt," said the C.M.S. treasurer, Mr. S. Kingsley Tubbs, at the annual meeting.

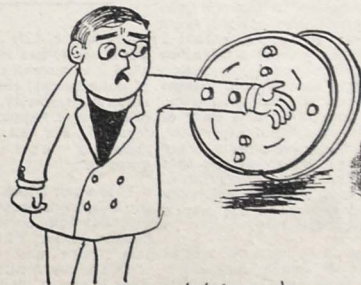
### Translated

A translations consultant, who will assist with the translation and revision of scriptures in the various languages of Central Africa, is to be appointed by the National Bible Society of Scotland.

He is Mr. Thomas Price, lecturer in African Studies at Glasgow University, and a former educational missionary of the Church of Scotland. A Director of the National Bible Society, he is a member of the Scottish Central Committee of the United Society for Christian Literature.

## Parson in the works

by Ray Price, with permission: "Owen News"



I was just standing watching when I was picked up, punched with two holes, rolled down a slope and riveted to this. They were just going to enamel me when someone said "Stop it's a Vicar"





by Denis Rice, our  
Roman Catholic  
Correspondent

## "NOW I HAVE CERTAINTY AND PEACE"

TO the question "How did you become a Christian?" there can of course be only one answer: "By grace, through faith." The circumstances of this experience can and do vary widely, but citizenship in the Kingdom of God can never be earned; always it is "the gift of God."

My own realisation of this truth came at a Crusaders' Union camp at Studland Bay in Dorset, in the first summer after the war. I had been a Crusader throughout the war years. I had attended various Methodist and Anglican churches in Weymouth and Bournemouth, serving my time as a choir boy, and always I had been encouraged by my parents to do these things.

At the end of the war my family moved to Southampton, and in 1946 the combination of the teaching I was getting at the Shirley Baptist church in Southampton, the friendship and example of my Crusader leader, Mr. Oliver Stott, and the summer camp, with its wonderful testimony to practical Christianity, provided the background for my conversion

### Certainty

"Conversion" is perhaps none too fashionable a word these days, but in the sense that I ceased to try to be a Christian and instead had faith enough to believe that I could become one then I was converted. There was no blinding flash of light, no emotional experience, no answering an appeal; rather there was the acceptance that what I had been attempting to do, in vain, had in fact already been done for me. It was a wonderful discovery.

I was 14 at the time, still at school, of course, but determined even then to be a journalist. Since then I have spent four more years at school, two in the Army, five working for newspapers and eight or so with the B.B.C. Now, with my wife and two daughters, I live and work in London.

I wish I could say that since 1946 my Christian life has been



## B.B.C. Reporter Ronald Allison describes how he became a Christian, and what his faith means to him

plain sailing. Life as the world would see it has certainly been good, I can recall few moments of unhappiness; there has been material prosperity, a very great deal of real happiness and enjoyment. For all this I am genuinely and continually grateful.

It is when I look back at life in the spiritual sense that I feel disquiet and annoyance. The disquiet comes when I realise how feeble and easily challenged is at my inadequacy as a Christian, at the opportunities I have missed to serve and witness, at my reluctance to pray, at my readiness to compromise.

Nothing has happened to make me doubt. On the contrary, everything shows me the truth of the Christian life. The failures when I go my own way,

the blessings when I go His; these are evidence of the truth all right.

What makes me furious, even as I write, is the waywardness of Christians such as myself, who know from experience the blessings that faith can bring, yet fail to exercise the faith that will bring them.

### His promises

Looking back, I can say with complete assurance that God has honoured all His promises. Of course He has. The wonder felt at entering the Christian experience remains, and I have a certainty about life, a peace, an assurance that I know is given only to those who believe. I am given wonderful opportunities to serve; I regret that

in only taking some instead of all I am letting down One who holds nothing back.

(by Permission, The Church of England Newspaper).

### ITV has more viewers

The BBC's share of the television audience during April was in the ratio of 49 to ITV's 51, the corporation announced.

Approximately 27.55 million viewers watched one or more BBC television programmes daily throughout the month, compared with 26.1 million for ITV. Average audiences were 7.85 million for the BBC and 8.05 million for ITV.

# Contraceptives and Catholics—

## Pope will speak this month

IN March, the R.C. curate in my parish resigned his priesthood. He felt compelled to publish his reasons in the three towns where he had ministered. He issued a Press statement to the three local papers. His statement was short—200 words. Two-thirds of these words dealt with his first reason—the fact that the R.C. Church had not spoken clearly on the moral evil of nuclear warfare. Only one-third of his statement dealt with his second reason—the Church's traditional teaching on birth control.

The main local paper, though it gave first place to the birth control issue, did give some space to warfare. But next day, the national press, serious and popular, omitted warfare, and attributed the priest's resignation to his views on birth control.

I mention this incident not simply to criticise the press. I report it as an indication of the atmosphere of interest and expectation in which the R.C. Church is examining its teaching on contraception.

### Statement

Reliable information suggests that Pope Paul will make a statement after mid-June. Information is less clear about what the Pope will say; it is not even clear what areas of the problem his statement will cover. The problem of Catholicism and contraception is complex. While welcoming the publicity which has centred on it in recent years, one must also face the fact that it has not made the solution of the problem easier.

It has, in the short run at least, made Pope Paul's task in June even more delicate.

Four possibilities suggest themselves:

**A THE POPE MAY REITERATE AND REINFORCE** the "traditional teaching" of his predecessors, especially of Pius XI and Pius XII. This teaching states that all contraception is morally wrong; the only

permitted birth control is total abstinence from sexual intercourse, or the regulation of intercourse to the "safe period" in the female cycle.

**If Paul VI takes this line, many R.C.s—priests and people—will be faced with an agony of decision about their continued membership of their Church.**

**B THE POPE MAY REPEAT THE OFFICIAL RULES** but may state that the contraceptive pill, in all or some of its uses, is not open to the same objections as other contraceptive measures. Such a decision could be put forward, not as a modification of previous teaching, but simply as a ruling on a new scientific situation.

Many of those who would find course A unacceptable, would find course B equally disturbing of their faith.

**C THE POPE MAY RULE THAT CONTRACEPTION IN MARRIAGE IS MORALLY PERMISSIBLE.** This would represent a complete change of position. It would be emphasised that contraceptive practice still had to respect that the purpose of marriage was to procreate children. But the alteration of teaching would be unmistakable.

permitted birth control is total abstinence from sexual intercourse, or the regulation of intercourse to the "safe period" in the female cycle.

**If Pope Paul takes course C still another group of priests and people would have to consider leaving the Church.** They would see in the changed teaching a sign that a Church which had so importantly misled its people, could not be the true Church.

**D A FOURTH POSSIBILITY** is that Pope Paul will address himself to married people somewhat as follows: "In your use of marriage you have a responsibility not only to produce children, but to decide prudently what number of children you can adequately rear. You also have a duty to preserve the love in your marriage which helps to create the atmosphere of family life and home in which children can most happily develop. In modern times men have

discovered means of regulating offspring.

"As married people you must make your individual decisions about how best you can carry out your responsibilities to parenthood, to your children and to your mutual love. At this moment the Church cannot offer you a clear 'do' or 'don't' about contraceptive measures. From the experience of you married members, the Church may see things more clearly in a generation or two."

This fourth course is the one which many of us hope the Pope will take. It has the merit of avoiding too dogmatic and general a decision about a matter complicated by fast social change and individual personal needs. In that it takes the certainty away from the traditional line, some will see it as a failure, and as a reason for withdrawing their allegiance from the Church. I would see it as a sign of the Church's faith in the maturity of its members who have asked God's blessing on their marriages.

### Prayers

Whatever decision Paul makes in June, R.C.s will need the love, understanding and prayers of their fellow men.

Whatever line he takes, will isolate some of his people. Whatever the ruling, it will not undo the years of indoctrination about the evils of birth control which have conditioned R.C.s, and have formed a forbidding picture of the R.C. Church for non-Catholics.

Permission to use contraceptive practices will not solve these problems overnight; it will simply bring people face to face with the fact that not all problems can be solved by a Papal directive. The problem—and privilege—will continue to be that of witnessing to God in a complex world.

### New Bible

A date has now been released for the completion of the New English Bible. Five years after the publication of the New Testament translation the task of translating into English the Old Testament and the Apocrypha has been finished.

The Oxford and Cambridge University Presses give 1970 as the year for the worldwide simultaneous publication of the complete Bible.

A verse by verse scrutiny of the translation is now proceeding to ensure that the meaning of the original Hebrew and Greek in the best available texts and versions is fully and accurately represented.

Sales of the New Testament NEB are approaching six million copies.



# CAVERSHAM BRIDGE

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

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## BATTLE FOR PARK

HOW would you like to move, perhaps 200 miles or more, to an area totally unknown to you and find on arrival practically no local amenities, the nearest shop a mile distant, a telephone hard to discover, the neighbouring school crowded, while a large borough on your doorstep cannot help because you pay your rates to a different local authority?

This is the position of many of our readers who have come recently to live at Caversham Park Village. Indeed, when the opening ceremony of the village was performed, it was done by the wife of the then Member of Parliament for Reading and not by the wife of the Member in whose constituency the new development lies. Who, one may well ask, was responsible for that arrangement?

The Residents' Association of Caversham Park Village have some hard battles to fight as they seek to shape the pattern of this new community. Just as the different districts of Caversham have distinct lives and characteristics of their own as well as contributing to the life of the larger community of which we are proud in Caversham, so the 6,000 people who will eventually live at Caversham Park can be expected to make up another unit as well as adding to the life of Caversham as a whole. And although Emmer Green is partly in Oxfordshire and partly in Reading, it would have seemed more sensible if from the start this new area could have been brought within our borough. It is a pity that the work of the Boundary Commission has been delayed still further.

But, although for civil purposes our new neighbours must look to Henley rather than Reading, it is the Caversham churches who are responsible for the spiritual needs of this area, all of which lies within the Anglican parish of Caversham.

And with representatives of the Roman Catholic and Free Churches of Caversham I was pleased recently to meet members of the committee of the vigorous residents' association.

We who enjoy all the advantages of our church and community life in Caversham must give what assistance we can to our new neighbours, many of whom come from distant parts of the United Kingdom, and some from overseas. We have already said that we will do what we can to make available the neighbouring halls of St. Barnabas, St. Anne's and St. John's so that the new community can come together for social or business purposes until they have their own community centre.

Although at this stage no final decisions have been reached there is every possibility there will be a lay worker living in the village, and working on behalf of the Anglican, Roman Catholic and Free Churches of Caversham before the year is out. This idea was aired by the chairman of the Caversham Park Village Association in a letter we published in our April issue.

It would mark a new step forward in ecumenical strategy but new areas call for new ideas. Imagination has been shown behind the conception of Caversham Park. Imagination ought also to be shown in the approach of the Christian Church towards work in such a community.

*John Grimwade*

### Councillor's Column

## Off-street parking provision essential

By George Robinson

TO be seen in Caversham, almost any day of the week... a harassed housewife — a despondent delivery driver — a bewildered business man — and probably a perturbed policeman. The reason being that milady wants to do her shopping, the van driver has to off-load his goods, the business man has a call to make and they are all wondering where they can park their vehicle without causing worry and possible official action by the man on the beat.

Of course, this problem isn't peculiar to Caversham; now we have become a mechanised democracy the traffic jam stifles every town. But I feel there is a special case in our village in that Caversham has always had its own entity; it is a self-contained shopping centre and the shops in the Prospect Street and Church Street area traditionally draw many of their customers from the Heights and Emmer Green.

Now that so many people shop by car it is essential that provision should be made for off street parking if the thriving trade is to continue, and the drift to Henley (with its excellent parking facilities) is to halt.

There are two further important points to support the plea for more adequate car parking. In the long term planning view it is very desirable that first class shopping areas should be built up in populated areas on the perimeter of the town to take part of the load off the congested centre, and although some new developments may have their own car parks we must not forget the needs of the smaller and old established shops.

### Mixed

Also, later in the year Traffic Order No. 7 will come into force, prohibiting all waiting in many Caversham streets. My opinion is that this will be a very mixed blessing, for most of the traffic chaos stems from entry and exit bottle necks, and cars parked at the kerb of average width streets are a minor factor.

But if cars are to be kept off the road it is essential that the authorities should provide somewhere for them to go, and I have suggested to the Highways Committee four sites in the Caversham shopping area which might be suitable for car parks, on a temporary or permanent basis.



Photo: Fred Walker.

## IT'S JUST NOT FAIR!

SCENES LIKE THIS ARE FAMILIAR THROUGHOUT THE COUNTRY — WHAT A PITY THEY SHOULD MAR SUCH A PLEASANT DISTRICT AS EMMER GREEN.

Since this photograph was taken, we understand the local authorities have removed the debris next door to our fine new clinic — at some risk to themselves, since the removal of old cars presents problems even to the owners of the ground.



Photo: Fred Walker.

## New neighbours in Emmer Green

A VERY pleasant addition to our community are the Rev. Malcolm Cooper, his wife Trixie and their two children. Already they are becoming well known in Emmer Green.

Mr. Cooper, who was originally studying forestry at Oxford, met his wife when she was teaching, and together they prepared for service in the church; while he studied for his ordination at Lincoln. Mrs. Cooper took a course for wives, and she is obviously going to play a big part in the work here. Already she is planning a play group at St. Barnabas' on Wednesday mornings — incidentally, if anyone has any toys to spare she would be grateful.

Mr. Cooper has retained many of his original interests and hopes he will still find time for the woodwork which is his hobby. He has recently produced an elementary biology text-book which will shortly be published. In the past he has been very interested in the work of Borstal institutions, and he brings many new ideas and abilities to Emmer Green.

Brought up completely within the Church of England, neither of them has any desire for drastic changes in the form of worship, but they are naturally very enthusiastic about the new spirit of ecumenism which is so noticeable in Caversham.

First, every effort must be made to trace the owners of the cars and warning of removal given, and even then there is always the possibility of further action against the removers. It hardly seems fair, does it?

Heaven forbid that everyone who parks a car for five minutes should be challenged for credentials, but sooner or later we shall have to face the fact that people living around any spot of waste land will have to take a hand in preventing outsiders from dumping their old cars.

In the meantime—a warning to parents. These cars may look harmless enough playthings. In actual fact they can be death traps. Not long ago a child completely lost his sight through a petrol tank explosion in a dumped car. So do be careful about letting your children play around them, won't you?

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The Rev John Stevinson (Priest-in-Charge of St. John's) St. John's House, 9, South View Avenue. Tel. 71814.

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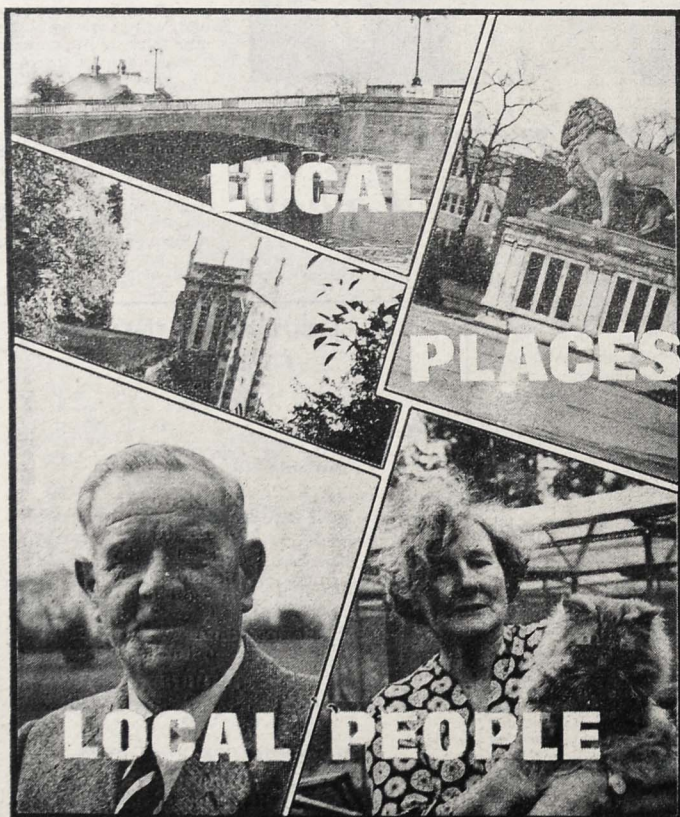
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**LOCAL PAPER**

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**EVENING POST**

# From despair to hope and back again — over youth

by Basil Amps, of the "Evening Post"

WHENEVER two or more old fogeys like myself get together these days odds are ten to one that after the opening gambits of the weather and one's infirmities are exhausted the discussion gets round to modern youth.

In no previous age, I am sure, has youth attracted so much attention from its elders, been the subject of so many acres of print, the cause of so much argument and such concentrated study by our legislators.

When I was at that interesting stage nobody much bothered about us. Having no money, we were not flattered by commercial interests anxious to chisel it out of us. We were left to make our own amusements and, as we were required to give substantially more than a good day's work for considerably less than a good day's pay, society saw to it that our animal spirits found ample outlet in our working hours without spilling over too much into our leisure time.

On the whole I think we were not such a bad lot. There were short and sharp ways with the black sheep and generally we grew up with a respect for law and order and a familiarity with discipline.

Now, in saying all that I am not claiming for my generation

any special virtue, for we grew up in a different climate. I often wonder how we should have shaped had we had dangled in front of us all the temptations with which present-day youngsters are beguiled by unscrupulous gold-diggers seeking to profit from their innocence and batten on their relative affluence.

Sometimes I fear that we should not have come out of it too well—not as well, probably, as many of the youngsters do today.

## Distinction

For myself I am glad that nobody sought to give us the impression that we were the centre of the universe and that to be a teenager was a mark of distinction rather than a necessary, if uncomfortable, stage between childhood and adult status.

But as teenagers, for better or worse, have been exalted to such stature it is useful to try and understand them. And that is just where we old fogeys find ourselves in difficulties.

Usually we fall into three schools of thought. There are those who snort and dismiss teenagers as a thoroughly bad lot for whom they see no redemption. There are those who say there never was such a splendid band of young people—and there are those, among whom I find myself, who fluctuate violently between utter despair for the future of the human race to the heights of optimism.

My association with young people is restricted, I am afraid, but I am bound to say that those with whom I come into close contact treat me with kindly consideration and have qualities that arouse my unstinted admiration.

They are so much more articulate than I and my contemporaries were at anything like their age, so much more widely educated (though they are not so hot on spelling), so much franker and so much more confident in themselves.

## Drooling

I confess that I do not understand their curious fancy for droopy, drooling, self-pitying pop-singers rather than the heroes of the sports fields (though I am forced to admit that, with their pre-occupation with money rather than the game, these heroes are a bit tarnished these days) but I am willing to allow that this can be a matter of taste.

On the whole I shall be willing to hand over to this lot such degree of the conduct of the world's affairs as has ever been entrusted to me, which isn't saying a lot, with confidence that they will, at any rate make no

greater mess of it than I have done—and might, indeed, with a bit of luck, do better.

And then I come across some long-haired, unwashed louts, with their filthy shoes and shabby clothes, who make the place look untidy and who talk and carry on as if the place belongs to them and the world owes them a living—young thugs who are defiant of all authority, scornful of all discipline, contemptuous of the convenience and comfort of others, yet believing that they have a right to do as THEY like and to expect the rest of us to bail them out if they land themselves in difficulties.

I find them repulsive, and it shocks me to realise that they will, far too soon—and probably prematurely—be parents, who, in all likelihood, Heaven help us, bring up another generation in their own likeness.

All of which brings me to no conclusion at all save that I am baffled by the whole business

## Post

## Not enough warmth?

DEAR SIR, In a recent radio programme a layman who was training to be a priest was asked why such a large percentage of the public were not churchgoers. He replied that there was not enough warmth in the Church.

This may sound rather a sweeping statement, but there is certainly SOMETHING wrong. Could it be, for instance, that the Anglican Church has its code of values wrong? Is there not a lesson to be learnt about this in the parable of the Good Samaritan? The priest passed by on the other side. Why? Not, surely, because he was a bad man, but because he was too concerned with his priestly robes, which must be kept immaculate. Is our Church putting too much stress on pomp and ceremony, and not enough on warmth, and sympathy for all God's people, such as Christ showed in the Gospel Stories?

I know that in St. Andrew's Church there is an admirable service of baby-sitting, visiting and the like. It would be interesting to hear results—a balance sheet of deeds instead of the eternal L.S.D.

MARION M. CROW,  
108 Albert Road,  
Caversham.

## NO SMALL CHANGE

## DEMAND FOR MORE DISCUSSION

"Send the clergy on overseas exchange."  
"More teaching and less moralising in sermons."

"Establish a two-way link between Caversham and an overseas diocese."

THESE are just three of the many ideas and suggestions to come out of the study-discussion groups that met in homes all over Caversham during Lent.

No Small Change is the title of a five-week course devised by the Church of England's Missionary and Ecumenical Council to help people assess and discuss the problems and priorities for the Church today. Half of the 1,400 Anglican parishes studied the course in 1965. We in Caversham revised it to suit local conditions. St. John's tackled the course in the autumn of last year, and the other three districts have just completed it.

Two hundred and eighty people were involved, meeting in small groups in different homes. Each group sent in a report containing their ideas and criticisms and suggestions. These will give the clergy and the District Committees and the Parochial Church Council plenty to do and plenty to think about. More than that, all of us are challenged to adopt new attitudes.

## Summary

A hundred and fifty people attended a meeting on April 26 to hear a summary of each district's reports, and to consider important topics such as Ecumenical activities and our relationship with the Church overseas. The Bridge Scheme, Church Services, care of the newly confirmed, publicity and information, and responsibility for newcomers were other matters discussed at the meeting.

Quite clearly these discussion groups have been a success, not least because people met and talked together about their faith. There is already a clamorous demand for more! So it is good to know that, in addition to whatever else we may plan, the British Council of Churches is to publish shortly a new study-discussion course to be used jointly by Christians of different denominations.

This will be called "Your neighbour next door." We hope there will be house meetings throughout Caversham with Anglicans, Baptists, Methodists and Roman Catholics studying this course together next Lent.

## More shops? — No thanks!

DEAR SIR, I am writing in response to your appeal for letters re the proposed shopping precinct in Caversham.

In my opinion there is no necessity for another shopping centre or office block in this area; there are sufficient shops already in Caversham in Prospect Street and the surrounding area, also if shoppers prefer supermarkets it is only about 20 minutes' walk to the town centre.

Also in my opinion the folly of building more office blocks is only too clear by the fact that Reading Bridge House is not fully occupied after all this time.

The smaller group of shops to be built on the site of Howard's Bakery would seem to be a better proposition, but in my opinion to build on the scale as suggested on the other site is absolutely unnecessary.

Mabel E. Packer (Mrs.),  
9 Raglan Gardens,  
Caversham, Reading.





Mrs. Shaw tests a child's hearing on an audiometer.

DO you have a deaf or partially deaf child in your family, or know of someone who has? Save your pity, particularly if they live in Reading or Caversham. Far from being out of things, they may find themselves enjoying adventures many of us miss—skiing in Norway, for instance! For that is just what 15 of them have recently been doing, returning triumphantly with certificates for their achievements.

It is not always realised that Reading is one of the leading local authorities in the country in the education of deaf or partially deaf children; visitors come from all over the country to study the Reading scheme. Several Caversham children attend deaf units in the town and at least two of our Caversham people are playing a very active role in the work—Mrs. Shaw from Fernbrook Road, who is an audiometrician, and Mike Walsh, from Kidmore Road, who is in charge of the deaf unit at Cintra School.

The story actually goes back about 11 years when, through the efforts of Mr. Hunt-Williams, a partially hearing unit was established in Reading by the late P. S. Taylor, Chief Education Officer, and the late Dr. E. Hughes, Principal School Medical Officer. After working out various plans to establish the first deaf unit at the George Palmer School, they appointed Mr. Daniel Ling to take charge, and it was his own interest and drive that led to the huge success of the units in Reading. Since then, of course, there have been many developments.

#### Backward?

The first task, naturally, is to discover those who suffer from this handicap; one, alas, not always recognised at one time, when many a partially deaf child was considered to be backward. So, mothers, take heart.

To begin with, if there is the likelihood of your child suffering from any handicap due to pre-natal illness or other reason, he or she will be watched almost from birth. If any symptoms of deafness appear before school age, the child will have the full benefit of a special unit at the local hospital, the work of which is so vast and so efficient that, alone, it provides enough material for a separate story.

This story "Caversham Bridge" hopes to bring you in due course since this, too, involves many Caversham people, perhaps the most important being Dr. Murphy, who lives in Henley Road, and whose reputation in this field goes far beyond our own boundaries.

Schoolchildren at the age of five or six are again screened for hearing defects. This is where people like Mrs. Shaw come into the picture. With her portable audiometer, she puts the children through quick and simple tests which

most of them enjoy, and is rapidly becoming known as "the lady with the drum." She has a particular interest in her work because she came into it through experience with her own son who is partially deaf, and she knows the value of early detection.

## Watched from birth, now they don't need your pity

### Deaf children enjoy Norway holiday

Any child who fails the school test is then referred to the medical authorities for further tests. For those in need of special care, the hospital and Reading education authority offer all the help and encouragement needed to ensure that the children lead a full and active life. It must never be forgotten that some of these children are of very high intelligence and one Caversham teacher is particularly proud of a child in her class, who, battling against the dual handicaps of deafness and partial blindness, has managed to attain credit markings in public examinations.

This is not the place for technical details, but briefly the methods are two-fold, to encourage lip-reading and, by use of microphones and high or low frequency amplifiers, to enable the children to make the best possible use of their hearing ability and to learn to listen and so to speak. It is not always realised that a very deaf child, who has never heard the spoken word, is unable to talk for this reason.

#### Normal

This is done in the various deaf units that exist at certain schools but as soon as possible the children join the normal stream of school life, with occasional withdrawals for classes with someone like Mike Walsh. His colleagues pay tribute to his extreme patience and keen interest in the work; he, in turn, says that he owes much to his fellow teachers who are willing to teach with a microphone round their necks and with special attention to



Working normally — with mechanical aid.

any partially deaf child in the class.

For one thing, the teacher must always bear in mind that those who rely on lip-reading must be addressed face to face.

There was an occasion when one child almost missed an unexpected holiday, announced late in the day, because the teacher forgot to do just that!

Mike and his colleagues in charge of other deaf units, under the capable guidance of Mr. J. O. Wells, the organising teacher for the deaf in Reading, are ever watchful for new

of these, of course, is the idea of holidays taken together. This year's was particularly exciting, when Mike and Jane Leggatt, his colleague from George Palmer School, took the party to Norway and thoroughly enjoyed themselves doing it, as some Caversham children will testify.

Mr. Walsh has a special request for those who come into contact with these children, usually recognisable by their hearing aid. They don't need your pity, but they do need your help, if Mike and his colleagues are to get the best results from their work. It must be remembered, for instance, that increased volume alone does not necessarily help the partially deaf, many of whom are incapable of hearing consonants and some of whom can only distinguish a word by its length. Some of these children respond far better to careful pronunciation than to shouting. They do require a certain amount of patience but they don't need to be wrapped in cotton wool and protected from every-day situations.

So if you meet any of these children, please don't treat them as sub-normal—it is quite possible they may be more intelligent than the rest of us.

And, to anxious mums — if you have a partially, or even totally, deaf child, there is no need for depression or gloom. Thanks to some



Norway for a holiday — and ski training.

ideas and situations which will encourage the children and one



## SCHOOL CHANGES IN CAVERSHAM?

FEW of our readers will have had the chance of reading the recently published report of the Working Committee on Secondary Education, so we would like to give you a brief idea of what it will mean to Caversham people if it is finally accepted.

To start with, the dreaded eleven plus will gradually disappear over the next few years. The report is rather vague as to the methods of selection to be used in its place, but we are assured that decisions will be made in consultation with parents and teachers.

With the exception of the few who will be chosen to go to such schools as Reading or Kendrick, most Caversham children will, at the age of 11, go to the new North Secondary School—the school now known as the Grove will be enlarged and extended for this purpose and aims to cater for over a thousand pupils of both sexes. Incidentally, these new schools will be known as "all-through" schools, the word "comprehensive" being considered too emotive.

Exactly what courses will be available to the children are not specified in detail in the report, but it is obviously intended that a wide range will be open to them and that they can, if necessary, remain there until the age

of 18, when opportunities of further education will be available to them elsewhere.

Before then, however, those who remain after the compulsory leaving age will have every opportunity to switch courses or change schools if this is considered suitable by parents and teachers.

At the moment it is hoped that the school will be available by September, 1969, but, as will be appreciated, this depends on a number of factors, including Government building permission.

The report naturally makes no mention of the problems of transport, but it is obvious that increased bus services will be necessary if children are to be transported from all over Caversham to one school. We must also assume that the scheme will be considered in conjunction with future road development in the area, since, in the present circumstances, it would place an intolerable burden on the existing public highways.

As far as a brief reading of the report conveys—and it must be understood that it is not easy for a layman to understand all its implications—it would seem that the children of Caversham are well catered for, but we would welcome your views on the subject.

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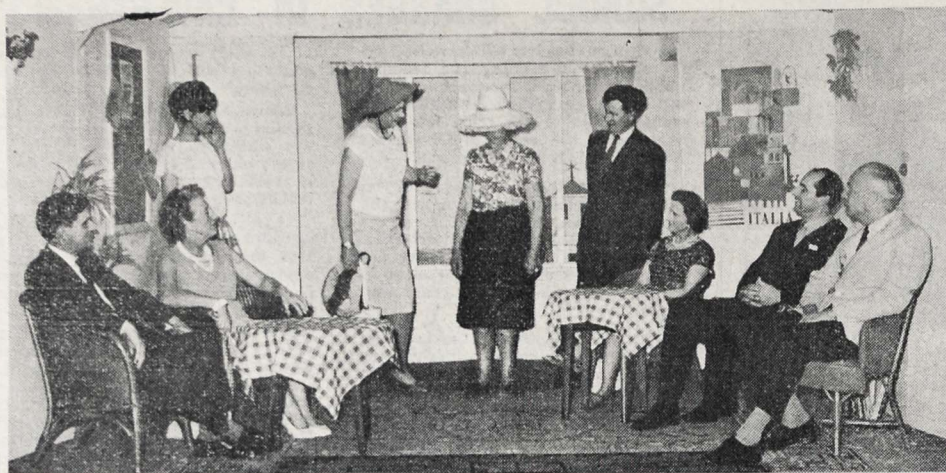


Photo: Fred Walker.

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ON April 28, 29 and 30, the Mapledurham Repertory Association delighted its audience with a well polished production of Derek Benfield's comedy, "Fish Out of Water," under the direction of Ray Lacey.

Kathleen Bubb's Agatha and Eileen Wake's Fiona were superb and carried a touch of professional magic, giving the performance the above average mark.

"Fish out of water" is one of those lighthearted comedies which, lacking any real plot, rests or falls with its actors.

Although the Society claims to be short of members, anxious to increase its ranks, Lacey's casting could hardly have been better.—P.G.

### Hostesses wanted

Every year W.V.S. arrange holidays for children who would not otherwise have a holiday. All the children being sent away under this Scheme are received into families for one or two weeks during school holidays. The W.V.S. are urgently in need of offers to accommodate these children.

A small fund is avail-

### Round the Clubs

able to give some help to hostesses if required. Would-be hostesses are asked to contact the W.V.S. County Borough Office, 56, London Street, Reading. (Tel. Reading 53116) when further details will be gladly given.

### Embroidery talk

Major Strange, a member of the Embroiders' Guild, gave a very interesting talk on the history of embroidery, showing examples dating from Medieval times and including ecclesiastical designs, when he spoke at Caversham Heights Townswomen's Guild.

For the international group, Mr. Michael Targett described a journey across America from California to New York. The Arts and Crafts section are starting millinery classes, and are working for a Handicraft Stall.

### Nylon News

The June meeting of Mapledurham W.I. will be held in St. Andrew's Hall on the 21st at 2.30 p.m. The Delegate will report on the A.G.M. and the Speaker, Mrs. R. Lewis, of the I.C.I. Ltd., will give a talk entitled "News about Nylon."

In the social time it is hoped

At the meeting of the Social Studies group, Mrs. Darlow deputised for her husband, Mr. G. F. Darlow, Town Clerk of Reading, and described a holiday in Spain.

Meetings are held on the third Thursday in each month at St. Andrew's Hall, Albert Road, Caversham, and new members are welcome. The secretary is Mrs. Lott, 6, Richmond Road, Caversham.

### Writer speaks

Mrs. P. M. F. Morgan, Chairman, welcomed Miss Yvonne Thomas, of the "Evening Post," who very kindly came along to talk to Emmer Green Townswomen's Guild on "Journalism."

Mrs. B. Morley, one of our members, was congratulated on her recent election as Chairman of the Berks and North Hants Federation of Guilds. Congratulations were also expressed to the Choir on taking second place in the Farnborough Festival.

On May 17 we held an evening to discuss Programme Planning, combining entertainment from our Drama and Music groups.

At our meeting on June 14 there will be a speaker from Marks and Spencer Ltd.

that many members will take part in the Fashion Parade in clothes made by themselves.

### Jumble profit

The Emmer Green Branch of the Junior Red Cross held a successful jumble sale in St. Barnabas' Hall, and a profit of over £14 was made for general funds.

## AROUND CAVERSHAM

CONGRATULATIONS to Miss Minne Adams, who was 90 at the end of May. Miss Adams, who has been living for the past twelve years with her nephew and his wife, Mr. and Mrs. Howard, at 55, Grove Road, Emmer Green, has very clear recollections of Reading in her childhood. In those days she was a member of the Methodist Chapel in Queens Road Reading, which she still manages to visit occasionally. Very active, she takes a keen interest in world affairs and among other things, is a member of Emmer Green Old Age Pensioners' Club.

A resident who has recently celebrated her 91st birthday is Mrs. Duvall. She lives with friends at 378 Gosbrook Road, and we understand she has some very interesting stories to tell us about old Caversham. Unfortunately she leads such a socially active life that our reporter has so far been unable to find her at home. We hope to tell you more about her at a

future date.

A neighbour who will be very sadly missed is Frederick Angliss, of Cromwell Road, who died at the end of April after a short illness. Ever ready to do a good turn for anyone, Mr. Angliss, who was a member of the local Methodist Church, was a familiar figure in this area. We offer our sincere sympathy to his wife and two daughters. Mr. Angliss took a keen interest in the founding of "Caversham Bridge" and in the institution of the "fish" scheme in the area.

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# CAVERSHAM LANDMARK GOES

by John Land

(by courtesy of the Evening Post)

THE passing of a Caversham landmark has occurred without notice. I refer to the old Caversham Police Court, which stood opposite the Griffin public house in Church Street.

It has now been demolished in preparation for redevelopment. The court dated from the days before Caversham became incorporated in the Borough of Reading, when it was for all purposes part of Oxfordshire.

Just over 40 years ago the court could claim one of the most learned benches of magistrates in the country, including Lord Phillimore, who was a High Court judge, and Sir Ernest Moon, counsel to the Speaker of the House of Commons.

There was also Lord Wyfold, famous as the possessor of the longest moustache in Britain. Daphne, Lady Rose was another justice, and there was also Mr. Charles Palmer, and Mr. P. C. Haydon Bacon, a noted stained glass artist.

A powerful bench indeed for a court whose staple diet was formed of cases of trespassing in search of conies!

To this we can add that among those who reported proceedings there were two members of the EVENING POST who have given generous help and advice to the CAVERSHAM BRIDGE.

Mr. J. Pettengell is a well-known Caversham resident, while Mr. B. Amps worshipped for many years at St. Peter's before moving from Caversham.



Photo: Evening Post.

Mr. W. J. Pettengell



Photo: Evening Post.

Mr. B. Amps

## The Christian Church and social justice

AT a recent inter-faith conference in the United States it was reported that a number of clergymen had participated in demonstrations and marches in favour of equal rights for negroes.

Their action was strongly criticised by a Russian Orthodox theologian, who described it as an interference in politics which was outside the competence of the church.

This is an extreme example of an attitude which is by no means uncommon among Christians, especially in the East. It was also characteristic of the Tractarian leaders, Newman, Keble and Pusey, despite their personal holiness, had very little knowledge of, or interest in, the great social evils of their day. It was reserved for a later generation led by such men as F. D. Maurice, Scott-Holland, General Booth and one survivor of the Tractarians, Cardinal Manning, to awaken the conscience of the nation.

Basically the objection of many Christians to the involvement of the Church in social matters is a fear that such action may lead to the contamination of the church and its members.

That such fears are not wholly groundless is borne out by the fate of some of the French Catholic worker priests who became indoctrinated with

Communism.

They further point out that Our Lord served to acquiesce in the Roman occupation of Palestine, that St. Paul exhorted slaves to be obedient to their masters and that the whole ethos of the gospels appears to be other worldly.

The essential answers to these objections is of course the concept of the "Mystical Body of Christ." When Our Lord said, "I am the Vine, you are the branches," he meant that as members of the Church we are also members of each other, and an injury done to one is done to all.

On the practical plane it will be obvious that unless Christians intervene in order to uphold Christian standards our case will go by default and the influence of religion will be confined to the sacristy. It is of course true that some Christians have tended to stray into the realms of politics and to equate Christianity with parliamentary democracy and "one man, one vote."

But despite such misconceptions it remains true that Christians have a duty to fight for social justice, and that to retire into an ivory tower is to abandon the field to our adversaries and to ensure the progressive paganism of the world.

F. J. Angers

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## FINE PIECE OF WORK AT THE CHILTERN NURSERY

FOUR members of Caversham's Youth Stewardship Scheme, Anthony Druce, Andrew Debenham, and the Shaylor brothers, David and Charles, all of whom are only home from their colleges on vacations, did a fine job of work in the days after Easter.

The girls of Queen Anne's School had provided money for the erection of a play cottage for the children at Chiltern Nursery Training College, and these four got to work and in very short time laid the foundations.

The cottage is now in use and is giving much pleasure at Caversham Rise to the children.

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# Facts on India

by GEOFFREY MURRAY, World Council of Churches

The World Council of Churches has appealed to its members for \$3,000,000 to help the National Christian Council of India to carry out during the next three years a programme specially designed to strike at the root causes of hunger in the sub-continent. This campaign is being conducted within the context of a world appeal synchronised by the WCC, the Roman Catholic Church, and the United Nations.

INDIA measures from north to south 1,900 miles and spans another 1,900 miles from east to west at its broadest width. It covers an area of 1,178,995 square miles or 2.4 per cent. of the world's land area. Here dwells a population currently estimated to number just short of 474,000,000 people or about 15 per cent. of the world's population.

The people of India increase in numbers by at least 2 per cent. every year. Each month the country has nearly one million more mouths to feed. Eighty-two per cent. of the population live in 558,088 villages, many of which are extremely isolated. The working population numbers 200,000,000. Forty-two per cent. of the people are under the age of 15 years. The average expectancy of life has risen from 27 years to 47 years.

There are 845 languages and dialects spoken in India and of these 14 are recognised by the Constitution. Only 24 per cent. of the population can read and write.

Last year there was a failure of the monsoon on which India mainly depends for its harvests of rice, wheat and other grains, the country's staple diet. This has led to a serious water shortage. Many rivers and wells have dried up. Some villages now have no water for the cattle and very little drinking water for the people.

The drought will continue until the next monsoon arrives—if it arrives at all—around the middle of June. Summer is now upon India and temperatures are mounting in this land of torrid sunshine. The life of many cities is being disrupted by the water shortage. In Indore, for instance, a city of 480,000 people, the daily consumption of water has had to be rationed to 2,000,000 gallons instead of the normal 36,000,000 gallons, and electricity has had to be cut by 70 per cent.

Although some areas which enjoy large-scale irrigation reaped record crops last year, there was generally a disastrous harvest. The total output of

all grains was 76,000,000 tons—a shortfall of twelve million tons as compared with last year, of which seven million tons was a shortfall in rice.

Rationing has been introduced in seven states which have been declared "scarcity zones." Prices have been pegged in certain government controlled shops, but even so are too expensive for the landless peasants. Relief work has been introduced so that these people may earn a little money to buy bare subsistence rations equivalent very often to little more than 1,000 calories a day compared with the 2,500 calories a day which most Westerners regard as their required intake.

### Emergency

To help make good the shortfall of the harvest, many countries, particularly the U.S.A., are sending in surplus food-stuffs. Through more than 3,500 distribution centres, the National Christian Council of India is giving emergency feeding daily to 1,000,000 men, women and children. This programme is being notably helped by food sent by churches in Denmark, the Netherlands and America. There is a continuing need for powdered milk, cooking oil, cheese and vitamin tablets in almost unlimited quantities.

But one million people is the maximum that the National Christian Council of India can feed. Christians in India number fewer than 3 per cent. of the population, and most of them, concentrated in the villages, are the poorest of the poor. All too often they are regarded as "harijans" (outcasts). The churches' feeding programmes are given to those in greatest need, whatever their faith may be.

June, July and August are expected to be the really critical months. This is the time of the monsoon and planting for the fall harvest cannot take place until the rains come. But monsoon weather also means storms and floods when bridges may be damaged and roads made impassable, thus hindering the distribution of emergency supplies.

The anti-hunger campaign for which the World Council of Churches is seeking to raise \$3,000,000 aims at increasing food production by stepping up water resources, poultry production, reclaiming land, building access roads, introducing higher-yielding seeds and crops, dietetic instruction, and co-operating with the government's family planning efforts.

### Projects

India's agricultural missionaries are ready and qualified

to help the people undertake food production projects. Medical missionaries are eager to engage in family planning programmes. Women missionaries and teachers are impatient to show the villagers how to make better use of the food India can produce.

But to carry out these plans they need tools, equipment and aids of various kinds. The cost, carefully vetted by experts, is a minimum of \$3,000,000. India's churchmen plead for it not as a charitable, give away gesture but as an act of justice from the affluent towards the permanent rehabilitation of those who are greatly suffering.

### Postbag

## This road is not in Caversham!

DEAR Sir,

Would you allow me to correct your "Roving Reporter" who says, in your May edition, that Captain Trevor Sullivan came to Caversham in January, and welcomes him to Caversham. Geoffreyson Road is not in Caversham and many people in Mapledurham find it irritating to have part of Mapledurham called Caversham. If "Roving Reporter" read Mapledurham's Country Churchman, he would have seen that as long ago as February the Country Churchman welcomed Captain Sullivan to Mapledurham.

However, "Roving Reporter" is in good company as no lesser person than the Bishop of Reading made the same mistake in the Diocesan Magazine when Captain Gilbert Page came to Geoffreyson Road. I shall be glad to supply "Roving Reporter" with a copy of Mapledurham's "Country Churchman" if he will let me have his name and address.

ERIC WOOD.

Mapledurham Vicarage.

## TOY FAIR

The Save the Children Fund is planning an ambitious Toy Fair to be held on October 15 from 10 a.m. at Broad Street Congregational Church. Gifts of new toys or of dolls dressed or ready to be dressed would be welcome by the organiser, Mrs. K. P. Besley, of 38, Priest Hill.

A competition for the best soft toys, hand puppets and dressed doll is being organised—further details from Mrs. Besley.

Parish of Caversham

## PATRONAL FESTIVALS

ST. BARNABAS' DAY

SATURDAY, JUNE 11th

7 a.m. and 9.30 a.m. HOLY COMMUNION  
5 p.m. FESTAL EVENSONG

Preacher: The Rev. Richard Brown

ST. JOHN'S DAY

FRIDAY, JUNE 24th

7 a.m. HOLY COMMUNION  
7.30 p.m. PARISH COMMUNION

Preacher: The Rev. Trevor Beeson  
(Editor of "New Christian")

ST. PETER'S DAY

WEDNESDAY, JUNE 29th

7 a.m. HOLY COMMUNION  
7.30 p.m. PARISH COMMUNION

Preacher: The Rev. Dr. Roy Lee  
(Fellow of Nuffield College, Oxford)

All services on these days are in the festival church.

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**Distributors please note**

The next edition of the **CAVERSHAM  
BRIDGE** will be published on Wednesday,  
June 22. Please deliver your copies early.

# NEWS FROM

**ROUND THE ANGLICAN PARISH****PATRONAL  
FESTIVALS**

JUNE is the month when three of our districts keep their patronal festivals. As St. Barnabas' day falls on a Saturday the evening Parish Communion is replaced by a Festival Evensong at 5 p.m. Tea will be served from 4 p.m.; we hope the weather will allow us to use the church grounds and not drive us into the hall.

The Rev. Richard Brown, a former priest-in-charge, returns to preach. At St. John's and St. Peter's the Parish Communion will be celebrated in the evening at 7.30 p.m. and refreshments follow in the church halls.

On St. John's Day we welcome for the first time the Rev. Trevor Beeson; after for many years being an incumbent of a big Teesside parish he is now editor of the new ecumenical journal, "New Christian," and closely associated with the "Parish and People" movement in the Church of England.

The Rev. Dr. Lee, who preaches at St. Peter's, is a fellow of St. Catherine's College, Oxford. Formerly vicar of the University Church of St. Mary in Oxford, he is well-known for his writings, and readers of his recent Pelican Book, "Your growing child and religion," will be glad of this opportunity of hearing him preach again at St. Peter's.

Flash back to Easter. Communicants this year on Easter Day showed an increase to 1,219, which was the same figure as we had in 1964. Many sick people also received the Sacrament in their home in the course of Easter week.

Confirmation candidates. Although the next confirmation will not take place until mid-December, names of candidates both young and old should now be given to the clergy. Because of the fact that we shall all be very busy in the early autumn

with the stewardship campaign it is necessary to make preliminary arrangements about the preparation groups before the summer holiday season begins.

Indian Famine relief. A grateful letter has been received from Oxfam, after receipt of £43 9s. 2d. which the parish was able to send from the special Mothering Sunday services. The regional organiser writes: "Your gift will make sure that over 200 people who would otherwise have gone hungry will now have enough food to last them over a six month period."

Off to Butlin's. The Bishop has asked the clergy of the diocese to attend a conference at Butlin's Camp at Bognor and at the time of the publication of this number they are all out of the parish.

The Church Council. At the first meeting of the newly elected Council Mr. Guy Hansford, a resident of Caversham Park Village was co-opted as a member, as it was felt only right to have the views of a member of the village when reaching decisions about the work of the Church there. In a subsequent discussion at the same meeting it was agreed to seek a meeting with members of the Residents' Association to discuss the possibility of some form of ecumenical partnership.

Plans were also announced for a teaching campaign to be conducted through the parish in October, 1967, by members of the Society of St. John the Evangelist at Cowley, under the leadership of Fr. Mark Gibbard. Mr. R. ff Hasluck reported on the Diocesan Synod when proposals for doubling the diocesan budget in 1967 were made. It was agreed to give further consideration to this at the May meeting of the Council.

**ST PETER'S**

Many thanks to Miss Nora Griffin who, having delighted us all at Christmas with the angels she made to hang from the chancel arch, produced the fine new Easter garden.

Regatta Evening. The social committee have planned a social evening in the Rectory Garden on Friday, June 10, to watch the first evening of the Reading regatta.

St. Peter's Wives. A visit has been arranged to the "Evening Post" on June 21 at 7.30 p.m. A talk and film has been arranged and transport can be provided for those who need it.

Open District meeting. There will be an open meeting of the congregation of the district in Balmore Hall on Thursday, June 2, at 8 p.m. The wealth of suggestions from the excellent group reports on "No Small Change" are more than sufficient agenda for the evening.

Bereavements. We have to record the death of four members of the congregation. Mr. Targett died suddenly in the early hours of Good Friday, and he leaves a gap among our regular communicants at 8 a.m. on Sundays. Miss Mary Willcocks died in Easter week after a long illness borne with great courage for many years. She had regularly received the Sacrament at home. The bent figure of Miss Little will no longer be seen crossing Caversham Bridge in all weathers. She would firmly decline any

offers of a car lift and her determination must have been a challenge to many much younger than herself. And the Mothers' Union lost one of its oldest members in Mrs. Woodrow who died while visiting a son in Birmingham. May they rest in peace.

More for the choir. Our organist is very pleased to have some new members in the choir. Since a number of boys went last year to boarding school we have been short during term time and further members will be welcome — choir practice is at 6.30 p.m. on Thursdays.

A hundred to coffee. The fine weather at the start of the month broke just as a coffee morning organised jointly by the Mothers' Union and St. Peter's Wives began. However, some twenty small children and eighty members of the congregation drank coffee on the verandah or in the Rectory, rather than in the garden, in aid of the sewing parties that are making clothes for Moral Welfare work and the children of St. Benet's Home. An uninvited guest who made himself very much at home was the delightful dog of one of our Caversham doctors.

Miss Mary Nightingale has made progress in her long illness and has now been moved from the Battle Hospital to the Eustace Ward at Wokingham Hospital where she will welcome visitors.

**ST. PETER'S  
SANCTUARY****Before . . .**

Photo: Fred Walker.

These two photographs of the sanctuary of Caversham Parish Church show the high altar as it was from the time of the extensions in 1924 surrounded by riddel posts and curtains, and the altar as it now is. In addition to the removal of posts and curtains, the top step has been widened, the walls whitened and a new "carpet" style frontal made. Not only is the sanctuary now much lighter and less cramped but it is also much easier, now that the altar has been moved forward, for the celebrant at the Eucharist to face the congregation. This increases the sense of common participation in the worship of the church by priest and congregation alike.

**After . . .**

Photo: Fred Walker.



# THE CHURCHES—



MR. SCHOLL Photo: Fred Walker.



MRS. WATTS Photo: Fred Walker.

## Mapledurham people confirmed at Dorchester

Among those from St. Margaret, Mapledurham, who were confirmed at Dorchester Abbey in Holy Week were John Scholl and Mary Watts. John is a Methodist and belongs to Caversham Heights Methodist Church; an enthusiast in the cause of Christian unity, he asked to be confirmed in the Church of England so that he could, in his own words, "have a foot in both camps."

Mary Watts is the mother of two boys; the eldest started at Mapledurham school this term. Her

husband works at Bottom Farm. Others confirmed with them were Doctor Bain, senior partner of the well-known firm of doctors in Priory Avenue, Trevor and Sandra Turton of Upper Warren Avenue and Elizabeth and Gwendoline Newberry of Goring Heath Post Office.

The Newberry sisters are bellringers at Mapledurham Church, and Trevor Turton is a server.

### ST. JOHN'S

The Men's Fellowship. The Fellowship has entered its second year full of enthusiasm and is hoping for plenty of activity in the coming months. At the February meeting, Ken Nicholls and Eric Dicks were elected as Chairman and Secretary respectively. Afterwards several members spoke of their day to day work, and a lively discussion followed.

In March, members showed some of their coloured slides, and this proved a most interesting and relaxing evening. Recently Mr. Redgrove of Woodley, Chairman of the Reading Federation of the Church of England Men's Society, gave an excellent talk on the purpose and functions of the C.E.M.S.

The Christians Giving Study Course. Unlike "No Small Change," this course was drawn up by a group of St. John's lay men and women. It has involved them in a lot of work—and pleasure, too. First they had to study the subject in depth themselves, then draw up an interesting course for the rest of the congregation, invite each member of the congregation, arrange the groups and then finally lead them. In the event about seventy members of the congregation took part. The organisers are to be heartily congratulated on their work.

This course marks a big step forward in the laity sharing in the teaching work of the Church. It should be pointed out that while the rest of the congregation relax after the course, some of those responsible for organising the course, will be very busy behind the scenes preparing for the Planned Giving Campaign in the autumn, which will involve about four times as many people at least, which should

give some idea of the size of the task.

Brain of Caversham? Congratulations to Mrs. Grace Holmes who has successfully won through the first two rounds of the Brain of Britain contest. We wish her good luck, and will be listening to her further progress with great interest. The programme is entitled "What do you know?" and is broadcast in the Light Programme on Sundays at 6 p.m. and is repeated on Thursdays at 7.31 p.m. Mrs. Holmes comes regularly to the 9.15 with her children.

### ST. ANDREW'S

Summer Fair. A preliminary meeting was held in the Church Hall on the Friday after Easter. Despite the bad weather there was an encouraging attendance and as a result of this meeting the organisation of the Fair is well under way.

The main work will naturally fall upon stallholders and those organising sideshows, games and competitions. All so engaged are reminded of the meeting for stallholders and helpers in the Small Hall on Thursday, June 9, at 8 p.m.

The summer fair is something in which all members of the congregation can become involved. Even if you are not directly concerned with organisation, please do not forget that the stallholders still want goods for their stalls. Everyone can help here by saving second-hand books and magazines for the book-stall or unwanted articles for the white elephant stall.

There will also be a garden produce stall (in the morning)—so why not plant an extra row of peas, beans, lettuces and radishes? Such things as groceries, jam, cake and soap will all be most welcome. As in former years, a whistle drive will take place in the week pre-

ceding the Fair, and coffee will be sold in the morning.

Then again, everyone can help with publicity. Tell all your friends about it. You can display a poster or buy a programme—both of which will be available early in June.

The proceeds will be given to Ovamboland in S.W. Africa, to which mission St. Andrew's in the past has given an annual sum of £200. This year we hope to raise £250.

At Evensong on the Sunday after the Fair (June 26) the preacher will be John Wright, who used to live in Hemdean Road when he worked for the Church of England Children's Society and who is now training for the ministry at Wycliffe Hall, Oxford. He will be ordained in Advent to a title at St. John's, Newbury.

At the AGM of St. Andrew's Fellowship Margaret Brown was elected Chairman and Norman Griffiths re-elected Vice-Chairman. Mrs. Brown succeeds Lillian Griffiths who is leaving Caversham in the summer. Miss D. Day was re-elected Treasurer and Miss L. Day Secretary—this will be her 20th year of office! The summer programme was discussed and the committee was detailed, among other things, to organise a theatre outing and a mystery coach tour.

In spite of several rival attractions, including the Induction of Denis Jones, a former priest—in charge, as Vicar of Hermitage and the Men of St. Andrew Retreat at Cowley, the Dedication Festival Family Eucharist was well attended. We were pleased to have the Rev. Ernest Rumens as our preacher. Among our visitors was one person who was present at the actual dedication in 1911. The hot dogs

provided by the Catering Committee were much appreciated especially by the younger members of the congregation, and by Miss Whitehill.

The Mothers' Union Jumble Sale in the Balmore Hall on April 23 proved very successful. We wish to thank all who so generously gave jumble and valuable time to help, and thanks particularly to the husbands who nobly gave up their Saturday afternoon to give their support. The money raised will be divided amongst the ventures in which the Mothers' Union is interested.

### ST. BARNABAS'

Public Baptism. The priest-in-charge had his first experience of taking Evensong and Public Baptism on April 24, and it nearly broke his heart. I hope I shall never have an experience like it again.

I know that views on this subject vary and that feelings are sometimes strong, but I am sure everyone would agree that there is room for an improvement in this service. In an attempt to encourage reverence in the congregation and to create an atmosphere of worship, two changes have been agreed. Firstly, a new, simple, service has been written which will replace Evensong. This includes four children's hymns which, it is thought, even those who have not attended Christian worship since the day they left Junior School will be able to join in.

Secondly, we are going to experiment a little and have the Baptism at the Chancel steps, making use of a temporary font. This will make the service much more "public" as the parents and godparents will be required to stand around the font in front of the whole congregation to make their promises.

District Meeting. An open district meeting has been planned for Tuesday, June 14 at 7.30 p.m. in the Church Hall. This meeting rises out of the "No Small Change" course. A number of aspects of the life of St. Barnabas' District were discussed during Lent in our five groups, and general interest and concern was shown for things like our church services, the church hall and grounds. These and other matters need a further airing before recommendations can be put before the District Committee, or other appropriate action taken.

The Electoral Roll. It is probably worth mentioning that when a new priest comes to a district, and wants to visit everyone in his congregation, the only way that he can find out who those people are and where they live is from the Church Electoral Roll. Unfortunately in St. Barnabas' hall of the congregation are not on the Electoral Roll and, apart from the fact that these people cannot vote in the election of the Parochial Church Council, they may find that it will be several months before the priest-in-charge hunts them out.

A Play Group. A small committee of young mothers in Emmer Green hope to start a play group for children under five. This will meet on Wednesday mornings in the Church Hall. While play groups give mothers some free time that they might not otherwise have, they are primarily for the benefit of the children. Through participation in a play group a young child has the chance gradually to gain a degree of independence from its mother before going to school, and it can also learn the hard lesson of give and take in larger groups of children than it may previously have met. This play group is in need of toys and an old carpet. If anyone can offer these things would they please see Mrs. Cooper.

Register of Benefactors. The District Committee is compiling a register of all those who have donated any item for use in the church (books, soft or hard furnishings, etc.). Our records are a little scant before 1956. If you have donated anything, or know of someone no longer living in the district who did so, would you please see the priest-in-charge.

Visit to Guildford. On Easter Monday members of the Post Confirmation Group, now called the Seekers, went to Guildford Cathedral on a youth pilgrimage. They walked from Guildford Station to Stoke Park and along the River Wey to the Cathedral. Outside there were about 2,500 youngsters dressed in all kinds of clothing, many of them having walked as far as 15 miles. After a picnic outside there was a service in the Cathedral during which many people had to sit on the floor as it was so crowded. The Bishop of Guildford preached on the subject "Is God dead?" The

party returned by train to Reading. It is hoped to repeat it with even larger numbers next year.

### ST. ANNE'S

The Easter Feast was notable for the large number that attended the Holy Week ceremonies, and some twelve hundred received Holy Communion.

The Easter Vigil which commenced at 10.45 p.m. and finished at 1.15 a.m., was well attended. The congregation of some two hundred and fifty was the largest so far at this ceremony.

Thanks are due to all who provided flowers for the decoration of the church and for the Easter Gift to the clergy of £153.

On May 1, Mass was celebrated at St. Anne's at a temporary altar with the celebrant facing the congregation.

Many of us had wondered whether it was going to be possible for St. Anne's, as it were, to "go all modern" in this respect. In my view, however, it was a great success although because of the various steps it was unavoidably cramped both for the celebrant and the acolytes. Father O'Malley informed us, however, that plans have been drawn up to enable the position of the present high altar to be changed and I shall much look forward to this. With the celebrant facing the congregation, I am sure the congregation cannot help becoming more aware that they too are offering the sacrifice of the Mass.

Mrs. Margaret Tate leaves Caversham for Denbury near Newton Abbot at the end of April, and the congregation at St. Anne's, while regretting her departure, assures her of all best wishes for her future years and in her new venture in the West Country. These wishes also go to her husband, who may not have been so well known among the congregation but who was accepted as the quiet tower of strength in the background.

The development at St. Anne's owes a lot to the interest and efforts of Margaret Tate. The Christmas Bazaar and Garden Fete would not have survived without her extraordinary energy, enthusiasm and efficiency. Her service was always pleasant and her never failing smile encouraged others.

On April 21 a farewell Coffee Party was held in Mrs. Tate's honour at which Father O'Malley presented her with a food mixer and small posy.

He says he will always remember her with affection and gratitude. He numbers her among the valiant women who, ever since St. Paul's day, have been the great support of the efforts of the clergy.

We shall all miss her greatly

## WE RECORD . . .

### BAPTISED

St. Peter's  
May 1: Helen Cullum.

St. John's  
May 1: Philip Emery.

St. Andrew's  
April 17: Sally Robinson.  
Joanne Hatch.  
Cathy Hatch.

St. Barnabas'  
April 24: Andrew Smith.  
Michaela Smith.  
Nicholas Miles.  
Paul Harris.

St. Anne's  
May Danielle Zbinden.  
Guy Liddbetter.  
Jeanne Liddbetter.  
Caversham Heights

Methodist Church  
May 1: Mark Gillard.

### MARRIED

St. Anne's  
Michael Lynch and Angela Mason.  
Malcolm Ross and Denise Gibbs.  
Andrew Ambrose and Susan Nolan.

### BURIED

St. Peter's  
April 15: Elizabeth Little.  
April 18: Louisa Woodrow.

St. John's  
April 25: Harriett Too-good.

St. Andrew's  
April 14: Janet Talbot.  
April 20: Margaret Taylor.  
Caversham Methodist  
April 14: Clarissa Curling.  
April 28: Frederick Angliss.



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# The Bridge scheme—a help-your-neighbour venture

VOLUNTEERS in the Scheme have this month visited four Caversham residents who are in hospital. One of these visits was made at the request of the hospital medical social worker. The person concerned was elderly, had

been living in digs in Caversham, and knew no one and was very lonely.

The usual visits to the elderly continue to be

made and at least one country drive has been given to an invalid. Now that the better weather is with us please give a thought to those who

are never able to see the country.

If you have a car and might occasionally be willing to take someone for a short drive do send your name to any of the people mentioned in the notice below—"S.O.S."

**SUNDAY SERVICES**

ROMAN CATHOLIC		CHURCH OF ENGLAND	
St. Anne's		St. Peter's	
8.00 a.m., 9.30 a.m., 11 a.m., 7 p.m. Mass		8.00 a.m. Holy Communion.	
Our Lady of Caversham		9.15 a.m. PARISH COMMUNION	
9.30 a.m. Mass (except 1st Sunday when at 8.50 a.m.).		11.00 a.m. Matins	
BAPTIST Caversham		12.15 p.m. Holy Communion (1st and 3rd Sundays).	
11.00 a.m. and 6.30 p.m. Worship		6.50 p.m. Evensong.	
Communion after Evening Service 1st Sunday after Morning Service 3rd Sunday.		11.00 a.m. Sunday School.	
2.45 p.m. Sunday School.		Infants — Hemdean House School.	
North Caversham		Juniors — Balmore Hall.	
10.45 a.m. and 6.30 p.m. Worship		St. John's	
Communion after service on 3rd Sunday.		8.00 a.m. Holy Communion.	
METHODIST Caversham Heights		9.15 a.m. FAMILY EUCHARIST	
11.00 a.m. and 6.30 p.m. Worship		6.50 p.m. Evensong (1st Sunday 3.15 p.m.)	
10.15 a.m. Sunday School.		Baptism Service 3.15 p.m.)	
Senior Dept.		11.00 a.m. Sunday School.	
11.00 a.m. Sunday School.		Infants — Church Hall	
Junior and Primary Depts.		Juniors — The Church.	
Gosbrook Road		St. Andrew's	
11.00 a.m. and 6.30 p.m. Worship		8.00 a.m. Holy Communion.	
11.00 a.m. Sunday School.		9.15 a.m. FAMILY EUCHARIST	
SALVATION ARMY Prospect Street		6.50 p.m. Evensong (3rd Sunday 3.15 p.m.)	
3.00 p.m. Young People.		11.15 a.m. Sunday School.	
6.50 p.m. Adults.		Church Hall	
CAVERSHAM HILL CHAPEL		St. Barnabas'	
11.00 a.m. and 6.30 p.m. Worship.		8.00 a.m. Holy Communion.	
10.30 a.m. and 3.00 p.m. Sunday Schools.		9.15 a.m. FAMILY EUCHARIST	
		6.30 p.m. Evensong (4th Sunday Baptism Service, 3.15 p.m.)	
		9.15 a.m. Sunday School.	
		Church Hall.	
		St. Margaret's	
		Mapledurham	
		8.00 a.m. Holy Communion	
		(2nd and 4th Sundays)	
		9.15 a.m. PARISH COMMUNION	
		6.30 p.m. Evensong.	

**METHODIST CHURCHES****June preaching appointments**

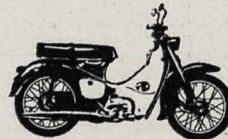
Caversham	Caversham Heights
5 Mr. H. Speight.	11.00 Rev. E. B. Wright (1)
Rev. E. B. Wright (1).	6.30 Mr. J. Hollingum.
12 Rev. E. B. Wright.	11.00 Miss Hall.
Mr. D. Davies.	6.30 Rev. P. W. Luxton.
19 Mr. C. Rains.	11.00 Rev. E. B. Wright.
Rev. E. B. Wright.	6.30 Rev. J. O. Cochran.
26 Mr. B. Tuckley.	11.00 Mr. J. D. Wooffindin.
Rev. W. A. A. Tutt.	6.30 Rev. E. B. Wright.
	Notes: (1) Holy Communion.

**CAVERSHAM BAPTIST  
FREE CHURCH****Pulpit supplies for June**

5. Sunday School Centenary Services  
11 a.m., 2.45 p.m. and 6.30 p.m.
12. Rev. L. S. Lewis — 11 a.m. and 6.30 p.m.
19. Rev. L. S. Lewis — 11 a.m. and 6.30 p.m.
- Morning Communion.
26. 11 a.m. Mr. L. Wyeth.  
6.30 p.m. Mr. K. G. Clifton.

**TO HIRE A HALL****CHURCH HOUSE PROSPECT STREET**Secretary: Mr. F. Stephenson,  
6, St. Andrew's Road. Tel. 73822.**BALMORE HALL**Secretary: Mr. J. Pennell,  
29, Knight's Way. Tel. 73159.**CAVERSHAM HALL**Secretary: Mrs. C. H. Jordan,  
7, St. John's Road.**ST. ANDREW'S HALL**Secretary: Mrs. K. M. Wayman,  
19, St. Andrew's Road, Tel. 72340.**ST. BARNABAS' HALL**Secretary: Mrs. J. W. Holder,  
19, Knight's Way. Tel. 73801.**ST. JOHN'S HALL**Secretary: Mrs. H. H. Mabere,  
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Emmer Green, 71644.**Mr. F. C. Moore** (South  
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52, Highmoor Road  
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Caversham),  
190, Henley Road,  
Caversham, 77405.**Mr. W. A. Vincent** (West  
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12, Albert Road, Caver-  
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# Just not your night?

—Asks Prof. Hoggart

OPPOSITION to the "Clean Up TV" campaign came in the main from people who regarded Mrs. Whitehouse and her friends as prissy fusspots who found sex and violence too strong for their private systems, and thought it ought to be banished forever from the public view.

They said: in fact sex and violence are the stuff of real life and mass media which ignored them would be without value, and would fail.

Professor Richard Hoggart is one who is opposed to many of Mrs. Whitehouse's views. He is director of the Centre for Contemporary Studies at Birmingham University, and author of the widely hailed "Uses of Literacy."

He says: Occasionally Mrs. Whitehouse makes the right objection, but almost always for the wrong reasons. The responsibility for what goes on television is very difficult. We know that certain kinds of programmes affect certain kinds of people quite badly, and these people, nervous, old, alone or young, are just the people who are less likely to have the will to switch off. The programme fascinates them at the same time that it shocks their psyche.

## Rethink

By and large, though, television ought to be able to represent the whole spectrum of responsible opinion. For instance, nobody ever had a bruised psyche from watching a serious discussion of any issue. He may have a bruised pride because he has to rethink things, but the things that affect people physically are dramatic situations in which you are approached through your emotions.

Dramatists are bound to take moments of crisis like divorce and adultery and losing your job and loss of faith to write about,

because it takes the heck of a dramatist to write about life simply going on normally.

We have such a monolithic view of television. We say it's ours, and we've paid for it and if we find anything on it we don't like as a matter of taste or moral judgment, we say it is going downhill; it's rotten, and they are not giving you the worth of your licence money.

## Impossible

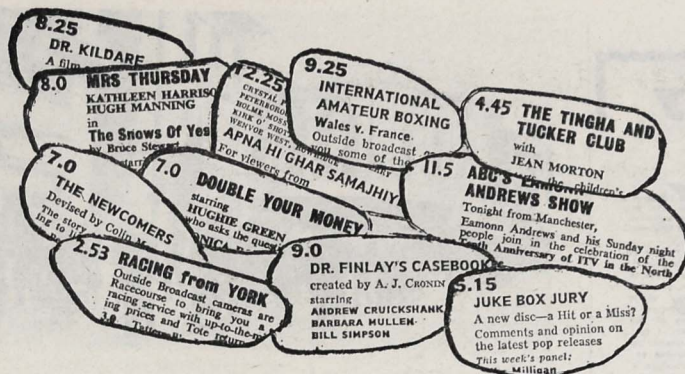
Commercial television is the body to worry about. I am thinking of the money give-away type of programme, which the B.B.C. believes they should not exploit. Commercial television is in an almost impossible position trying to keep their advertisers satisfied. The need to capture a mass audience clashes with their responsibility to widen taste, or represent the whole spectrum of taste. So they tend not to experiment.

Then, how do you face the responsibility that certain programmes will bring in big audiences but may in other ways be undesirable? Mrs. Whitehouse must think more about Independent television. She says that the B.B.C. has a charter and doesn't have to make money, as if the profit motive excuses anything.

Some control has to exist, of course. But censorship is bad because it is a tax on knowledge. Then the tests which are applied are almost always foolish.

## Appeal

If only people could get into their heads that television has to cater for so many different tastes, we would have gone a long way. People would look at the programmes and say: O.K., it's not my night, I'll do something else. The B.B.C. has to try to appeal to millions of people of all classes, jobs, intellectual training and ability and age and taste. The bits that interest us are perhaps not appealing at all to many others.



IT'S A NATIONAL JOKE NOW THAT MOST OF US HAVE TO WAIT TO SEE WHAT THE NEWSPAPER CRITICS SAY ABOUT TELEVISION PROGRAMMES BEFORE WE KNOW WHAT WE THOUGHT ABOUT THEM.

There's nothing easier than to sit in a big armchair all night soaking in everything the programme planners chuck across the room. Neither Mrs. Whitehouse nor her opponents, do that. Almost before the programme is ended they have slipped it into a category; made a decision about it.

They judge between what is good and what is bad. Bad for one is good for the other, of course, but that matters less than that they have considered the thing, not just swallowed it.

Responsibility for television is something that worries people all the time. Do some programmes make people more violent, or less? Do some plays encourage promiscuity, or some scenes give permanent injury to very sensitive people? And if so, should they be permitted on this media, which visits us in our homes without us knowing we are exposed to risk?

There are a lot of questions in the air, and they invite controversy. We welcome the

## Comment

appointment of an experienced researcher to a year's investigation into these matters at Birmingham University. A year is hardly enough, but it should show at least how deep the issues are.

Television has shown us such horrors in recent days that we are inclined to believe the worst of the world we live in. In truth it is a place fraught with wretchedness. But had there been television in Elizabethan days, say, we would have seen a world of more consuming horror.

The cameras would no doubt have had to record the Great Plague, the fire of London, the obscene poverty, the public hangings, and the ferocity in everyday life.

Then we'd have had something to talk about, and the television boys would have been faced with a dilemma against which the decisions they have to make today look easy.

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# We're being conned

—says Mrs. Whitehouse

MRS. MARY WHITEHOUSE is secretary of the National Viewers' and Listeners' Association which recently held its first annual convention.

The association hotly denies that it wants censorship of the programmes which appear on television screens. This idea has been put about, says Mrs. Whitehouse, "in a deliberate attempt to smear this campaign."

What does the campaign stand for?

They want to see strong government at the B.B.C. in which the governors are seen to govern. They want the governors to have power so that people who cause offence may be "shown the door."

## Affront

Mrs. Whitehouse said that soon after the "four letter word" incident, Kenneth Tynan was seen taking part in another discussion programme, as if he were one of the top B.B.C. personnel. And the authoress of the "Up the Junction" play had, she understood, been commissioned to produce more work.

"This looks like a deliberate affront to the public," she commented.

The association wants the chairman of the B.B.C. governors to hold the position full time, instead of part-time as at present. "A part-time chairman smacks of partial responsibility," said Mrs. Whitehouse.

They want to establish a council whose function would be to receive letters of praise and complaint from viewers and listeners and thus be able to pass on public reaction to programmes to the Press and the broadcasting authorities. The council would have its own premises and staff.

"At present," says Mrs. Whitehouse, "the treatment of letters sent to the B.B.C. is one of the greatest sources of resentment and frustration."

The association wants fewer plays from young atheist writers, whose views represent "only a minority opinion in the country," and more from writers who can show facets of life which are "true, beautiful and good."

There is a wealth of wisdom and experience in our national life, and if television is to serve the best

interests of the nation this wealth needs to be channelled through this medium, which is available to us all," says Mrs. Whitehouse.

She calls the present arrangements for presenting ideas and moods through television programmes "a huge confidence trick," and adds: "We are watching an organised retreat backwards through history. We have been almost completely brainwashed into accepting that Britain is no longer a Christian country."

## Participation

Basically, what the association wants is a form of machinery whereby viewers and listeners can participate in the thinking that goes on behind broadcasting decisions.

The name of their first convention was "From Protest to Participation." It is a hard transition for a movement which has established a reputation for being "against reality." Mrs. Whitehouse is confident of gathering even greater support than the 100,000 sympathisers already behind the movement. There is, she claims, as much need for participation in programme planning as there was for the trade union movement at the beginning of the century.

## Young tackle 112 service projects

OVER thirteen hundred young people from many different countries and backgrounds will be taking part in the 112 work camps which have been arranged in Britain by International Voluntary Service as a part of their short term service programme in 1966.

The projects range from building and land work on a remote island of Scotland to the personal care of physically handicapped people in Norfolk, and clearing woodlands on a National Trust estate in Wales.

International Voluntary Service is also arranging for participants to assist in projects in Germany and Switzerland during May and June.

During July, August, and September, International Voluntary Service will be sending volunteers to projects beginning every weekend in all countries of Western Europe except Spain and Portugal.



## In defence of Dr. Billy

Readers have been quick to react to the Rev. Geoffrey Brown's article last month which criticised Dr. Billy Graham's methods and message. Most writers missed the point Mr. Brown was making, but nevertheless, here is a selection of replies:

"He blunt and at Billy Graham for. There's g personal in it. But they do the thing too, at doesn't bring a bundle on who presents either. And today have to unpleasant fact. One rarely brought out upon and looked. That fact is that old barriers that ed democracy, omination are being worn away, yment towards nity grows. I is growing proper every

### This is Not Christianity, Dr. Graham

By Geoffrey Brown

"I think of group the in the over-simplified terms of 'being converted'. It is a group that sees God active in its world in commerce and industry, in the pub and the theatre — wherever men are men, and the eternal peace between love and

Now the must out e be a meaning end? Why to be? Why? Now the public do not see these things happening. What the public does see of the Salvation Army does not speak of success at all. Their premises can be very shabby, their officers in short supply, and harassed, and their programmes geared to a kind of fantasy world for dull half-people.



## Blarney? — you can forgive the Army anything at all

## HE DOES NOT PREACH A WOOLLY-MINDED LOVE

DEAR SIR, I am sorry to see a so-called Christian newspaper so biased against Billy Graham. Here am I going round trying to get people to go to the Crusades while the paper I am delivering in a leading article condemns B.G.'s Christianity.

The extraordinary fact is that of all the many critics of B.G. I have met, not one of them had actually been to hear him

speaking, so I hope in fairness, such critics will take the opportunity of going to the Crusades in June.

Of course B.G. uses mass media in this modern age. He does at least influence tens of thousands to listen to the word of God. Could his critics do this? Of course he appeals to the emotions. Compassion and love are more allied to emotion than to intellect, but B.G. does not preach a woolly-minded love as like so many modern Christians want us to accept.

He preaches a love that calls for discipline — a discipline of the use of time, of money and of our way of living. Not a stuffy Christianity which says "none of us is perfect but never mind, just be a happy kind do-gooder and don't worry too much about the wrong things in your life. The secular world is what really matters; live in it; enjoy it; love everybody and all will be well." This may sound extreme but it is what a lot of our so-

called modern Christians advocate, and surely this is building one's foundations in sand.

I am now in my late 50s and it has been my experience that young people in particular want a challenge; to know where they stand in regard to Christianity and what God wants them to do.

Finally I would remind all these critics of B.G. who think he is out of date and too ready to condemn, of what he said in a broadcast on T.V. in this country last year. He said that every year he goes to the leading universities in the U.S.A. and invites questions from the students which he answers to keep abreast of the problems of modern youth, and when asked if his views had changed since 10 years previously at Haringay he said only that he now placed more emphasis on the love of God.

J. O. HURD WORTH

Highmoor Road, Caversham, Reading.

## AMAZED-DISGUSTED-LOVE IS THE MOTIVE

DEAR SIR, I was amazed and disgusted with the article by Geoffrey Brown in the May issue of the *National Christian News*. Billy Graham is a man who has greatly been used of God in the salvation of many souls.

There are a great many evangelical ministers and missionaries who first made a decision for Christ while Billy Graham was preaching.

You condemn the idea of making friends with people in order to win them for Christ. If

we believe John 3-16, which states that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish," then we must through the help of the Holy Spirit endeavour to do this very thing so that they might not perish.

Love for our neighbour is the motive.

A. J. HINDLE

Binfield Heath, Henley-on-Thames, Oxon.

## It's God's way of salvation, not man's

DEAR SIR, Geoffrey Brown states that he wants to be blunt. Although Dr. Billy Graham is a "nice man" what he preaches does not help him go a bundle on what he represents. But Dr. Billy Graham sets forth, speaks and teaches God's way of salvation, not man's.

Until we are prepared to stop glorifying man and find the true meaning of life through Christianity, finding God through Christ, we will always be unstable and controversial. What is Truth? Jesus said: "I am the Way, the Truth, and the Life." The first step in Christianity is to acknowledge God's love, for you and me, shining out from the death of

Jesus, on the Cross to redeem us from self-will. Then to start a new life, through His resurrection, living to God which is the real life of the Christian through the power of the Holy Spirit. You see, Mr. Brown, how very personal it is. This is Dr. Graham's message, the only redemption for each individual.

If this wonderful love was triumphant in our lives, we would neither seek to be critical or condemn. Dr. Billy Graham; or as a matter of fact any other person who sought to tell out, either by crusades or any other means, the GOOD NEWS.

RHODA SCOTT

Caversham, Reading.

## The Awakening of our Nation Needs

DEAR Sir, It is very sad that the *National Christian News*, in its efforts to be topical, controversial and provocative, should feature so prominently an obstructive attitude to a great opportunity of bringing many to God.

I have been privileged to know a little of the background to the present Billy Graham Campaign. One encouraging feature is the numbers of both clergy and laymen taking part in the preparation meetings who were converted in the last campaign. Can anyone really believe Billy Graham did not preach the Gospel?

Just suppose that Simon Phipps was more nearly right in his assertion that the main effect was a sharpening up of existing Christians rather than the conversion of agnostics. The implication here is that this is something hardly worth all the effort; yet surely this alone would make the campaign immensely worth while, even apart from those agnostics who are welcomed into the Kingdom.

My own view is that our Christian witness would now be immeasurably poorer if there had been no previous Billy Graham Campaign. I would like to see the *National Christian News* give whole-hearted support to, and urge its readers to pray for the great spiritual re-awakening our nation so badly needs. It could start at Earls Court on June 1, if we each play our part.

G. E. WARD.

Upper Warren Avenue, Mapledurham, Reading.

SUCCESS in the eyes of the Salvation Army might be tracking down a vanished husband after years of patient detective work. It might mean finding a home for a baby and her unmarried mother. It might mean finding a night's lodging for a revolting hobo.

The public do not see these things happening. What the public does see of the Salvation Army does not speak of success at all. Their premises can be very shabby, their officers in short supply, and harassed, and their programmes geared to a kind of fantasy world for dull half-people.

But here and there the Army traditions have been maintained at fever pitch, and the liveliness of the scene is incredible. That's what it's like at Gloucester.

Major Cyril Lodge is the Officer, and he is surrounded by teams of cheerful young laymen and women whose dedication to what it appropriately called "the work" is a wondrous thing to behold.

### Open air

The new Gloucester Citadel was erected six years ago at a cost of £45,000. There is something happening there every night of the week, and Sunday's timetable would make British Railways blush. At 10.0 about 50 children attend a "directory class." At the same time there is an open air meeting at some point of the city.

At 11.0 a.m. comes the "holiness meeting" or devotional gathering for Army members. About 250 people attend.

At 2.0 p.m. there is another open air meeting, and sometimes this takes place at a hospital or old people's home.

At 3.0 p.m. there is a "praise meeting." This is mainly music and singing for young people.

At 6.0 p.m. there is another open air meeting in the centre of the town, followed at 6.45 by a Gospel meeting at the Citadel. This attracts a full house of some 250 people, and is of an evangelistic nature. It's more like a happy concert than anything, with tambourines playing, band blowing,

## Success?

FRANK MILES, still looking for the meaning of "success" in terms of Christian work, focuses on the Salvation Army in Gloucester.

songsters singing, hands clapping and frank testimonies to the effect the Christian faith has had on people's lives.

The day rounds off for the young people with a youth fellowship at 8.30 at which debates and discussions are encouraged.

### Bubbling

In the suburbs of Gloucester the Army has two other centres of work. At Coney Hill Young People's Sergeant Major Arthur Forbes (in his working hat he is a representative) and his wife June run a bubbling Sunday School and evening meeting. At Brockworth Mrs. Mary Holland is Young People's Sergeant Major, and she and her husband, a businessman, operate a similar venture.

The work in both these districts started about 12 years ago and has become well established after a hard slog and disappointment at the beginning.

The Citadel runs afternoon and evening meetings for young and old, and room for bids mention of them all.

The phenomenal way the Gloucester Army thrashes through its work was accounted for by printing works manager, John Raper, who is Young People's Sergeant Major.

### Tradition

First there is a great family tradition which has provided a good set of young people for the movement.

Then, the Army has always got something for men to DO. In many churches there are more women than men, because the women are happier in the passive role that churches offer their members. The social work and the band playing offer vigorous activity.

A high standard of preaching, band blowing,

Preaching? What, with people on all sides telling us the day of the preacher is over?

Certainly, said Mr. Forbes. "I could listen to a good preacher for hours, and we get them here. You can't over-estimate the effect good preaching can have in the lives of people. Nothing can take its place."

What is all the busy-ness about?

Salvation Army people never hesitate to tell you that it is aimed to bring more people to the penitent form to make their decision for Jesus Christ.

### Simple

Success is measured in the number and depth of conversions. There have been some in recent months which have made everybody very happy.

It sounds terribly straightforward, and so it is.

The Army here, as in other places, is content to leave its theology at the level of simple. One could spend a lifetime shuddering and demanding of them what conversion of this kind adds up to, and how much their pressure cooker activities on Citadel premises contribute to the wellbeing of the whole community.

And when they give their facile answers, and make one suspect that the whole show might be nothing more or less than an irrelevant charade, you might want to blow up in their faces, and tell them to stop wasting time.

But you must remember that out of this stable came the scorpion keen insight of "The Tragedies of Affluence," which is more than words — it is a programme of sacrificial giving and doing to reclaim the casualties of our time.

It is "the work." And for that, you can forgive them all the blarney.



## Competition produced high standards

Dear Children,

What a good lot of competition entries there were! It is never easy to pick the best, but we divided the entries into four sections and will send small prizes to the best in each one.

There isn't much space to tell you anything else that has happened this month. I do think we have had too much rain, but a friend tells me that it looks like being a good summer afterwards. I hope she's right, and that you all have wonderful holidays.

Yours ever,  
Mrs. Small.

### National — Over 8

Winner: Cherry Harbor, age 10, from Caversham.

Commended: Susan Charnock, Wigan; Michelle Hall, Southampton; Anne Warner, Smethwick; Anthony Griffiths, Caversham; Pat Simon, London; Sandra Hancock, Essington; Garry Powers, Ipswich; Gail Allen, Caversham; Barry Ross, Chardlers Ford; Mary Parry, New Tupton; Roberta Lucas, Essington; Gail Miller, Wolverhampton; Linda Mauld, Bishopstoke; Margaret Childs, Warley; Hazel Payne, Oxford; Lorraine Half, Cowley; Judith Shuttlesworth, Barrow-in-Furness; Susan Glasgow, Smethwick; Richard Sheppard, North Weald; Kevin Garner, Southampton; Teresa Smith, Cowley; Jennifer Jones, Dagenham.

Christine Malbon, Smethwick; Mary Grenney, Plymouth; Anne Carter, Reading; Julie Jones, Smethwick; June Eyles, Reading; Josette Underhill, Smethwick; Hazel Kitchen, Bishopstoke; Susan Palmer, Smethwick; Julian Saunders, Caversham; Eileen Ryan, Wolverhampton; Anne Evans, Smethwick; Ann Berry, Orrell; Ian Elsey, Bishopstoke; Jane Plumbly, Ipswich; Angela Osman, Southampton; Ann Stevens, Bishopstoke; Barbara Finch, Cowley; Lita Anstee, London; Moira Symons, Eastleigh; Barbara Hanley, Eastleigh; Patricia Marsh, Dagenham; John Birch, Duddington; Judith Unwin, Emsworth; Sandra Latham, Openshaw; Rosemary Smales, Leeds; Patricia Handymen, Eastleigh; Paul Russell, Tilbury.

Josephine Hobbs, Chardlers Ford; Christine Lilly, Caversham; Joan Evans, Manchester; Joy Maddock, Manchester; Margaret Glover, Upholland; Janis Walters, Eastleigh; Marion Hooper, London; S. Rathbone, Nuneaton; Stuart Fallows, Nuneaton; Carol Ann Gillard, Oldbury.

### National — Under 8

Winner: Janet Griffiths, age 7, Caversham.

Commended: Therese Bonner, Dagenham; Pauline Cope, Caversham; Colin Dimmick, Harrow Weald; Carol Jones, Smethwick; Karen Southall, Smethwick; Tony Powell, Essington; Stephen Bromberg, Leeds; Christina Stevens, Teddington; Cheryl Tiller, Eastleigh; Linsey Gordoe, Oxford; Beverley Hobbs, Newcastle-under-Lyme; Lorraine Talbot, London; Pauline Snookes, Smethwick; Clare Sheppard, Chardlers Ford; Louise Hodgkiss, Smethwick; Helen Hodgkiss, Smethwick; Sandra Howe, Ipswich; Isobel Drane, Chardlers Ford; Stephen Breach, Eastleigh; Philip Simpson, Dagenham; Michael Bevan, Eastleigh; Linda Winstanley, Upholland; Sharon White, Tiverton; Jacqueline Parish, Smethwick; Carol Johns, London; Julie Bennett, Wednesfield.

Jonathan Hickman, Oldbury; Tessa Callan, Manchester; Ian Sayer, Ipswich; Helen Winch, Bishopstoke; Kim Arch, Chardlers Ford; S. Green, Bath; Mary Gumbles, Birdholme; Linda Hallett, Grimsby; Helena Creedon, Chardlers Ford; Martin Russell, Eastleigh; Stephen Couzens, Bishopstoke; Claire Tuckwell, Southampton; Susan Benson, Caversham; Jacqueline Milner, Manchester; Elizabeth Cain, Coventry; Lynn Orman, Chardlers Ford; Ian Sidaway, Norton; Annette Bowen, Norton; Louis Stiekler, Bath; Jane Gough, Oldbury.

### Birmingham — Over 8

Winner: Angela Dingley, age 11, Quinton.

Commended: Robert Cockbill, Sutton Coldfield; Christine Huckstep, Sutton Coldfield; Pamela Hill, Sutton Coldfield; Helen Sweetman, Quinton; Christine Wyatt, Lichfield; Anne Smith, Lichfield; Lorraine Casey, Kings Norton; Nicola Grigsby, Sutton Coldfield; Jacqueline Hancock, Warstock; Christine Hurley, Blackheath; Janice Halford, Hall Green; Elaine Davis, Erdington; Angela-Marie Tweedie, Sutton Coldfield; Elizabeth Birch, Ward End; Gloria Castledine, Kings Norton; Gillian Jones, Sharn End; Carol Shaw, Sharn End; Lynn Jackson, Bartley Green; Wendy Shepherd, Handsworth; Brenda Compton, Sutton Coldfield; Geoffrey Holloway, Kings Heath; Jill Ward, Quinton; Michael Clements, Hollywood; Jill Neale, Bournville; Valerie Wells, California; Frances Richardson, Kings Heath; Margaret Winkett, Quinton; Deborah Simms, Moseley; Linda Brown, Sutton Coldfield; Valerie Dawson, Quinton; Beverley Treweek, Ward End; Lynne Hayles, Hodge Hill; Kathleen Low, Ward End.

### Birmingham — Under 8

Winner: Pauline Breese, age 6, Erdington.

Commended: Janice Bird, Hollywood; Kim Baker, Great Barr; Kevin Stokes, Erdington; Pauline Studds, Quinton; Juliette Jackson, Erdington; Gillian Webber, Sharn End; Susan Miller, Castle Bromwich; Steven Tipper, Hollywood; Lynn Hutchings, Shirley; Jean Dainton, Sharn End; Linda Dawson, Yardley Wood; Elaine Harrick, Bartley Green; Carole Knowles, Bournville; Shirley Bain, Sutton Coldfield; Carole Ann Jarvis, Quinton; Marie Walker, Castle Bromwich; Kevin Cummins, Erdington; Martin Parr, Harborne; Stephen Lowe, Bartley Green; June Jablonska, Erdington; Julie Johnson, Shirley; Wendy Buffery, Erdington; Deborah Sidaway, Sutton Coldfield; Cresswell, Sutton Coldfield; Sally Ann Miller, Quinton; Patricia Partridge, Aston; Jayne Willis, Kings Heath; Lavinia Birks, Sutton Coldfield; Anne Parker, Edgbaston; Christine Mason, Great Barr; Pamela Farrall, Kings Heath; Robert Taylor, Lichfield; Derek Newman, Lichfield.

## CORNEED BEEF AUDIENCES

by Harold Jeffries

THE other day a man celebrated fifty years in show business.

His name? Clarkson Rose, or Clarke to those who know him better than I do. Never heard of him? Perhaps you haven't. There are so many stars that rise and fall these days that it's difficult to remember them all.

But Clarkson Rose and "Twinkle" have gone together through more years than most people care to remember, and at least one Sunday newspaper thought the jubilee worth celebrating with an interview.

Inevitably he was asked what he thought of present day audiences. The answer wasn't complimentary. Unintelligent. Slow witted. Thick. That seemed to be the considered opinion of Mr. Rose.

Why? Well, it's all to do with television.

We have too much entertainment. We're saturated with it. We no longer watch or listen. We just sit and soak it up with our minds shut so that when we go to a live show it's no longer the adventure it used to be. We can't see the clever joke or appreciate the subtle words of a song. We can't make the response necessary to get the best out of a performer. We're as bright as a wedge of corned beef.

### Boredom

Of course, Clarkson Rose was too polite to say all of that or use those exact words. But I'm pretty sure it's what he meant. The question is — is he right?

Well, even if he is nobody's going to admit it! But one has to confess that there's a fair amount of evidence on his side. For instance, it's a bit hard to deny that you and I can see in one evening's viewing as many famous personalities, as many plays and comedy shows, as forty years ago we would have seen in months of going to the theatre or variety hall.

We've also got to admit that we have grown so used to high class professional entertainment that now we either look at it with "I've seen it all before" boredom, or we don't watch it at all.

Most people now are able to have their television sets on with the sound up and take not a blind bit of notice of it. Entertainment has become something like background music to our lives rather than something to which we give the whole of our attention.

The trouble is, we're spoilt. At the click of a switch we can summon into our presence top names of show business. Bands, groups, comedians, serious actors, sports commentators and disc jockeys have become our slaves. We make them accompany us, transistorised of course, on picnics, hikes, shopping expeditions, and even walks down the road.

# B E A R FIGHT OVER PUBLIC TRANSPORT

by Joan Best

I CAN'T help smiling at the note of competition now creeping in between two transport undertakings. On my right: British European Airways. On my left: British Rail.

It seems they've been indulging in a slanging match over the trip between London and Manchester. B.E.A. said in an advertisement that it was pleasanter to fly because in the train it was "Start. Stop. Jar and jerk. The beat, beat, beat of the wheels." And more like that.

British Rail was about to come back hotly when someone found they had advertised "You get a real meal, not something strange, in a plastic shroud, when you travel by rail."

Honours about even (though they didn't say whether they'd mentioned that you only get a real meal if you pay extra for it.) I still think B.E.A. had something. Why don't our trains have aircraft-type seats—or at least bus seats—as they have in some other countries?

The box where you play footsie for hundreds of miles with the person opposite is nothing but a perpetuation of the stage coach, which was mounted on a flat truck to make the first passenger trains. How nice it would be not to have your polished toes scuffed, and not have the man sitting with his legs selfishly crossed, wipe his shoe on your knee as his foot waves to the beat, beat of the wheels.

### No skirts?

A MALE colleague who has lived long enough to speak as an eye-witness has been musing on the duration of fashion cycles, male and female. He has come to the conclusion that the swing from one extreme to the other—short skirts to long and back again—takes about ten years for women's clothes. But for men it's about 20.

If he's right, we're just about due for another New Look. Watch out for skirts near the ankle next year. He may be wrong, though. What with mini-skirts, and so many people taking to trousers and tights, perhaps skirts could disappear altogether!

Men took to double-breasted jackets and flapping Oxford Bag trousers around 1926. That left all the conservative old squares wearing narrow trousers. Around 1947 the plunging-japel, two-button single-breasted jacket began to appear, and within a couple of years the trend towards narrow trousers started. The wide flamboyant ties of 1947, the spivs' tie, got narrower and

narrower.

Now "Time" magazine reports that double-breasted jackets are being bought more in the States—not the show-six, button-three reefers that Beetle types have been wearing here for the past year or so, but the conventional button-two, show-six that our Establishment types still wear. And wide, wide ties are in demand.

Look out for Oxford Bags next. That'll leave the squares in tight trousers again. Will the turnip-look haircut—shaved back and sides—also come back for men, leaving the squares with bobbed hair?

The D.I.Y. salon is equipped with Dateline—Britain's answer to Sweden's Carmen—the electrically-heated rollers. You just walk in, pay five shillings, and start setting your hair. If you want to have a professional brush-out, it's 2s. 6d. extra. But the big advantage about it is, you don't have to make an appointment, and you can't complain they haven't done your hair as you want it if you've done it yourself.

I hope more go-ahead hairdressers will follow suit—the more D.I.Y. salons we have, the better...

### Tongue tip

NOTE to get-ahead secretaries: a Sunderland glass-works are paying an extra £50 a year to secretaries who learn a foreign language. Export staff at James A. Jobling, the "Pyrex" manufacturers, are expected to speak several languages, office typists are encouraged to speak one extra language.

But "La plume de ma tante" and "Où est la toilette" is not enough. Said Mr. Raymond Cottier, commercial director of the firm: "The real business of an important conference will be done in a series of asides which only someone fluent in the language will understand. Export staff must be cosmopolitan and able to fit in anywhere. It is no use their being loved at home. They must be loved abroad."

### Cookery corner

#### Danish Sweet Browned Carrots

1½ lbs. carrots.  
1½ ozs. butter.  
1½ ozs. sugar.  
1 pint water.  
Two hard boiled eggs cut into quarters.

Cut the washed carrots into long thin slices. Melt sugar and heat slowly until brown, mix with the butter; add carrots and stir well. Gradually add water and cook until carrots are tender. Garnish with hard boiled eggs.

### Roll it yourself

AT last—a do-it-yourself hairdresser's salon. It may sound crazy—after all most people go to the hairdresser because they don't want to, or can't, do their own hair. But John Bradley, of Knightsbridge, in London, has tumbled to the fact that lots of girls can't afford a hair-do each week, but would like to use hair salon facilities.

### Critical

We are saturated. What's to be done about it?

I suppose we could start to know what entertainment is for. Some people already seem to be doing this. For the television has ceased to be the novelty it was. They can switch off. What's more important they can switch on selectively. Perhaps the only answer to the problem Clarkson Rose poses is for us to become more selective and critical and when we do switch the television set on to give whatever is happening our full attention, and make sure that it is worth it.

The only thing in the end that influences what goes on television is what people want, and if we get third rate stuff it is probably because we are third rate viewers.

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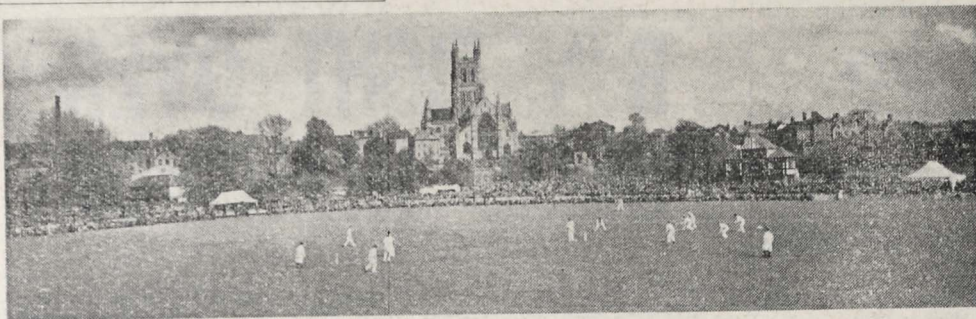
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WORCESTER CRICKET GROUND

# CRICKET THE GAME WITH THE BUILT-IN CRISIS

by Ernest Adkins

COUNTY cricket, the game with the built-in crisis, is trying a grand slam technique to get rid of its perennial problems.

The very nature of the experiments being carried out this season suggests that the bright young minds at M.C.C. have decided to throw all the best ingredients—knock-out, Sunday cricket, the traditional game plus a combination of all three—into the pot in order to see which emerges as the more palatable to the public and to the keepers of the game.

The basic problem with which county cricket has been wrestling is not so much how the game should be played but rather for whose benefit should the game be staged?

Can county cricket continue to be practised as an academic exercise with the onlooker paying for the privilege or should it try to project itself as entertainment?

## Complex

Attempts to compromise have made a basically simple game so complex that to enjoy and understand it one requires a mathematician's abilities plus a hot line to Lords to keep pace with the changing rules.

It has become quite clear that county cricket six days a week spoils the enthusiasm of spectator and player alike.

Surely it is possible to appeal to all tastes by staging one county game a week over four days to lessen the chance of a drawn game, one day cricket on a league basis, plus cup games, either of the latter to be played on Sunday, when for many people the only rival attraction is likely to be the lunch-time visit to the local followed by the family gathering round the Sunday joint.

Public relations in cricket are hopelessly poor. Far too much of what is going on out in the middle or in the pavilion remains obscure to the spectator. Every county cricket ground has a loud-speaker system and surely it is not too much to ask that the onlooker is informed about what is happening.

That most frustrating experience of rain stopped play is all very well, perhaps, for the members in the bar, but it could be made less unpleasant for those huddled on the terraces if they were to be kept informed about the intentions of the umpires and captains.

I'd also like to see cricketers show a little more

readiness to resume the game with the same alacrity as when they leave it at the first drop of rain.

If there is a crisis in cricket it has been precipitated by those directly concerned, namely county captains, who at the first whiff of possible defeat kill the game stone dead.

## Admonished

Whatever form cricket takes the public must be assured that those responsible for purely negative cricket will be not just frowned on but openly admonished by the M.C.C.

The game must be seen to have the public interest at heart.

## A NOTE FOR FATHERS:

Be sure to give your son an opportunity this summer of seeing Garfield Sobers in action. The West Indian captain could well be the last of the really great all-rounders. There have been great men who could command a place in any team as bowler or batsman. But this breed is fast becoming extinct.

Where in the world is there a player today likely to equal the achievements of George Hirst, of Yorkshire, for instance? In one season—1906—he scored 2,380 runs and took 208 wickets.

Frank Woolley, of Kent, knocked up during his career 58,969 runs and 2,068 wickets, not to mention 913 catches.

More recently, J. M. Parkes, of Sussex, father of the present Sussex player, scored 3,003 runs in 1937. In the same season he took 101 wickets.

## Grand National.

If cricket is to survive in its own right it must make itself available at a more appropriate time—which can only mean on Sunday.

Members of the choir stand around a grave in the now disused churchyard of St. Mary-in-Arden, Market Harborough, to sing the Easter Hymn.



## He was Right, and First!

Will readers of a certain Sunday newspaper take note that they have recently been claiming credit as the first newspaper to explain the irrelevance of the numbers on footballers' shirts. Ernest Adkins said in March, 1964, all the things this newspaper has now said.

It is a good Sunday newspaper, but Christian News sports comment is without doubt the sharpest in the land. In May, 1964, Adkins said:

This season County cricketers will don their whites in anger for the first time on a Sunday.

# Young Christians make headway with modern cave dwellers

A SURVEY of caves around the Derbyshire holiday town of Matlock produced the shock disclosing that up to 1,000 young people sleep like cave dwellers in the caverns, conduct "mock marriages" and that girls of only 12 and 13 sleep with boys at weekends.

The teenagers, mainly from Sheffield, Derby, Nottingham, Manchester, Liverpool, Stoke-on-Trent and Birmingham are known as "Troggs" (from the word troglodyte) and they have been outlawed by many of the townspeople.

Mr. Ken Terhoven, aged 30, the director of the Woodlands Project Evangelistic Crusade Centre at Matlock, said that about 1,000 youngsters were living like hermits in the caves. He has found drug addicts and prostitutes among them.

The chapel of the centre, where evangelical workers are to be trained was dedicated recently by the Assistant Bishop of Derby the Rt. Rev. Thomas Parfitt. Among those present was the Rev. W. Hewson, former superin-

tendent Methodist minister of the Matlock Circuit.

Over Easter, Mr. Terhoven and his full-time staff of 15, sent their 200 students to make contact with the "Troggs."

"They met more than 500 of them and some of the students actually spent a night with them in the caves," said Mr. Terhoven. "The Troggs have created a tremendous social problem. They are young tramps on the run from home. They hide away in the damp, dark caves because they feel society is against them and most of them have become addicted to their strange way of life."

They move around the country, but Matlock seems to be their headquarters. Some are intellectuals who write poetry. They have a strict moral code among themselves and hold mock marriages with the girls to ease their consciences.

"We made contact with a girl of 14 who admitted being a prostitute and girls of 12 and 13 who were sleeping with boys. Few people know what conditions are like in the caves because the Troggs will not let strangers enter. But they have come to trust us. We take them food and organise meetings for them."

## Outlawed

"They are generally outlawed in the town. Cafes have 'No Troggs allowed' signs and these youngsters beg food from the cafe kitchens at night and resort to confidence tricks to get money. They are in desperate need of help and guidance. We have managed to persuade some of them to return home and we shall continue our work among them."

A Matlock police spokesman said: "Troggs have been invading the town for about two years now. But there is little we can do unless they cause trouble."

"Many of them sleep rough in the caves but I would not have thought there were as many as a thousand here."

## Hunger wins

Starving Hindus in Orissa are killing cows and eating them, although their religion says it is a sin for which there is no atonement.

# A guinea for a song that never dies

## IN Market Harborough

there is an annual custom which is maintained by the choir of the parish church of St. Dionysius—a custom which the choir of that church has never failed to perform for 160 years.

This is the singing of a special hymn around a grave in the now closed, and derelict churchyard of St. Mary-in-Arden, Market Harborough.

The grave is that of a William Hubbard, who died in 1786, aged 63, and his first wife, Ann, who died seven years previously. William Hubbard was a local gardener of a certain standing in the town, who owned a house in the Sheep Market, now The Square.

In his will he left "a guinea a year to the singers" of the Market Harborough Church on condition that they sang the Easter Hymn every Easter Eve around his grave.

The guinea comes from property which now stands on the site of his former home.

But this did not take effect until the death of his second wife, Elizabeth, in 1806. In snow rain and storm, the choir have stood around this grave without fail in the early evening of the Saturday before Easter Sunday to sing this hymn.