

CAVERSHAM BRIDGE 6d.

July, 1966

Incorporating National Christian News

Faith is

BIRTHS

On May 2, 1966, at St Kew, Cornwall, to the Rev. Mr. and Mrs. J. H. Miles, a son (Miles).

DEATHS

On May 31, 1966, in hospital, aged 67 years, of 29 Cross Street, BATHAM, a dearly beloved husband of the late Mrs. J. H. Miles, and dear service and dear Crematorium, on Flowers, and Tel. A.E.

DEATH AND IN MEMORIAM

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Where is it backed by

study of the

SUPERNATURAL

AFTER 12 years of research, the Churches' Fellowship for Psychical and Spiritual Studies has established that religious belief in the supernatural is reasonable on scientific as well as faith grounds.

The Fellowship is backed by all the major Christian denominations, and numbers 19 British bishops among its patrons. Secretary, the Rev. Bertram Woods, says that discoveries made in recent years about life beyond death and spiritual healing warrant celebration "in the same way that we celebrate when archaeologists confirm long-held theories."

Official interest in questions of psychic phenomena is mounting. Scientists in Russia are among those who are looking with intense interest at telepathy—thought transference between people without the use of words.

The modern world hovers on the brink of outstanding pronouncements about space, the nature and origin of the universe, medical questions, and weapons of aggression.

BUT IT MAY WELL BE THAT IN THE END THE MOST DRAMATIC ANNOUNCEMENTS ABOUT THE NATURE AND DESTINY OF THE HUMAN PERSONALITY WILL BE MADE BY DEDICATED AMATEURS WHO HAVE STRUGGLED FOR YEARS TO BRING PSYCHIC RESEARCH INTO THE OPEN.

Now at last their findings have begun to excite professional scientists—just at the time when some of them, probing into the nature of matter, have been forced to conclude that matter isn't what it seems at all, but energy in a certain state.

Mr. Woods says professional scientists can no longer ignore the world of psychical research. These are the areas in which active research is being conducted:

TELEPATHY.

CLAIRVOYANCE and clairaudience (sights and sounds from invisible sources and recognised by mediums).

PRE- AND RETRO- COGNITION (knowledge of happenings before and after they have taken place without visible means of communication).

PSYCHOMETRY (the ability to receive and interpret impressions through the handling of articles).

PSYCHOKINESIS (solid articles moving without apparent cause).

LEVITATION (the ability of a solid body to rise and remain suspended without apparent support).

Once again, "Christian News" pursues its policy of presenting the views of serious-minded people who are doing controversial work. We believe that many more people should know about studies in psychical matters. Whatever we may think, here are some people saying resounding things about the nature of human life, and we must pay attention.

The Fellowship exists to study these things, and does not come to official conclusions about them. But Mr. Wood told "Christian News":

"The implications for belief in the things we study are profound. For instance the orthodox Christian teaching about death is that it is very much connected with belief in Christ. But we believe that death and the life beyond it are perfectly natural, and the fact of their existence does not depend on whether a person is religious or not."

Mr. Wood's comments are backed by many items of documented "evidence." Most recent, and the most remarkable, is a study by an eminent scientist, Dr. Robert Crookall. From all parts of the world, often from completely unconnected sources, he gathered together

Topiquotes

Unless there's been a bad miscalculation by the popular press, which finds it can well do without a daily Christian feature but dare not dispense with its astrologer, more people think there "may be something in" the stars than in Christianity.

—Brigid Brophy, *New Statesman*.

All the evidence of history suggests that man is indeed a rational animal, but with a near infinite capacity for folly. His history seems largely a halting, but persistent, effort to raise his reason above his animality. He draws blueprints for Utopia. But never quite gets it built. In the end, he plugs away obstinately with the only building material really ever at hand: his own part-comic, part-tragic, part-cussed, but part-glorious nature. I, for one, would not count a global free society out. Coercion, after all, merely captures man. Freedom captivates him.

—Robert MacNamara, *Secretary of Defence, U.S.A.*

So long as the full-time minister remains, the rest of the church members are normally going to leave things entirely to him, whether out of deference or from laziness. Why should they spend time visiting this elderly couple, or solving this teenager's problems, or gathering a group of their neighbours together to discuss local issues when they pay a man to do these jobs? The end of the rule of the Church by full-time clergy would have a value similar to that of removing Church buildings: another crutch would be removed.

—Ray Billington, *"New Christian"*

The inadequate Graham doctrine has more to commend it, and more right to be called Christian, than the woolly-mindedness of some new theologians, who are not quite sure if there is a God to theologise about.

—Editorial, *the Methodist Recorder*.

O.K. You win. I'm disgusting.

—Geoffrey Brown, author of an article on Dr. Billy Graham, *May Christian News*.

I think you are ugly, Sambo. I don't like your black face. All the other toys said the same and Sambo was so sad he ran away.

—Enid Blyton, in a *Sunshine Picture Story Book*.

reports of the work of spirit "mediums." These are people who claim to be sensitive to messages transmitted from people who have "died" and passed into another stage of life. They explained what had happened to them at "death."

There is a great similarity in their accounts, which Dr. Crookall has put together in "The Supreme Adventure" published by James Clarke at 18s. 6d.

INVARIABLY, ACCORDING TO THE REPORTS, DYING IS A PRELIMINARY TO EMERGING INTO A NEW LIFE WHICH CAN BE EXTREMELY BEAUTIFUL, AND DYING PEOPLE ARE "MET" BY THEIR LOVED RELATIVES AND FRIENDS, OR BY SPECIALLY TRAINED "DELIVERERS."

Dying is never the extremely distressing process which it sometimes appears to be, it is argued.

"Christian News" hopes to summarise the pattern of death these researches disclose in the August edition. Readers are invited to submit reports of their own experiences and observations as soon as possible. (319 Gazette Buildings, Corporation Street, Birmingham 4).

Many people who accept the study of psychic happenings are saddened by the vague and inadequate teaching of the Christian Churches about death, says Mr. Wood. He adds: "I have known eminent clergymen completely broken because of the death of someone they love. That's because when it comes to the point much orthodox teaching is empty and carries no ring of truth."

"There is a widespread feeling that death is an area which ought to be left in the unknown and not tampered with. We believe that where the faith of the Christian can be confirmed and substantiated by facts, we ought to seek the facts and appeal to them."

Comment

*was amazed and disgusted
article by Geoffrey Brown*

EVERYTHING I STAND FOR IS BEING QUESTIONED.

*very to see a so-called
Christian newspaper so biased*

YOU CAN'T REALLY BE A CHRISTIAN NEWSPAPER
AT ALL...

*that the news
Christian news, in its efforts to be topical,
controversial and provocative, should feature
an obviously an obstructive attitude to*

YOU'D SAY ANYTHING JUST TO STIR UP TROUBLE...

*I am disgusted & most
strongly protest the article*

MY RIGHTEOUSNESS HAS BEEN BITTERLY
OFFENDED . . .

*It strikes me that Geoffrey Brown's article on Billy
Graham contains sweeping statements and uninformed opinions*

MR. BROWN IS A SCANDAL - MONGERING,
ILL-EDUCATED SENSATIONALIST . . .

Who are we . . . ?

Who are we to judge
a man by the many who
backslid after the cam-
paign?

J. Halladay

Dagenham,
Essex.

The difference .

Such organisations as
The National Freedom
Foundation, not a speci-
fically Christian body,
have expressed the view
that Dr. Graham's work
has been outstanding in
the cause of liberty, and
improved race relations,
and many groups have
recognised that the per-
sonal commitment to
Christ that Billy
Graham lays stress
upon, does make a dif-
ference to what a man
thinks and does.

David Staveley

Claygate,
Esher,
Surrey.

Good works ?

Jesus said "Ye must
be born again" (John 3
v. 7). A person is not a
Christian because he
does good works etc.,
but when he is "born
again." How can God be
in our neighbour if they
have never received God
into their lives?

J. R. West

Dagenham,
Essex.

Magic Book ?

There are obviously
some occupations you
cannot do to the glory of
God, namely in casino's
and betting shops, bingo
and booze. The national
press and human ex-
perience prove the effects
of these, or does your
group not believe in this?
Dr. Graham and his group
have no "Magic Book"
(they leave this to the
witch doctors). But they
have an authoritative word
of God.

Will Nixon

Harpurhey,
East Manchester.

Public figures

The attack on those
who have been conver-
ted at Billy Graham
rallies is grossly unfair.
A little bit of research
would show that they
not only come from
widely varying back-
grounds, but also that
they are not all of one
opinion, even on some of
Dr. Graham's own be-
liefs.

K. Jarvis

Maypole,
Birmingham 14.

HOW DISGUSTING CAN YOU GET?

A GOOD proportion of letters which
readers write to religious newspapers
and magazines begin in these terms: "I
was disgusted to read in a so-called Chris-
tian newspaper. . . ."

We've had our share of this. We've
been hauled over the coals for giving
space to a man who favoured factory
farming, and we're getting it in the neck
for publishing the views of another man
who criticised the Billy Graham evangelis-
tic method.

Now a dark and horrid thought strikes us —
perhaps people buy newspapers and magazines,
not because they will make discoveries and find
new ideas in them, but because they can be relied
upon to confirm their own beliefs and prejudices.
In other words if the publication does anything to
challenge views that readers already hold, then it
stands accursed.

No Christian need be afraid of truth, and while
we do not regard ourselves as containing The Last
Word of Truth, we do claim to have a function
connected with the discovery of Truth. It is part of
our duty to stimulate discussion, and that is why
we publicise the sincerely held views of sane Chris-
tians, whether or not they will offend the majority
of our readers.

Many Christians have closed their minds to any-
thing new. The shutters came down years ago, and
they are afraid to let the light in now after so long.
What insecurity might it show up? What doubts
are lurking in the shadows? What rubbish has
accumulated which we dare not face?

The immediate reaction to new ideas, or even
old ideas which don't fit in with the way we have
always thought, is to condemn the person who
utters them. We question their right to the name
of Christian; we say they have no integrity, or
are malicious.

No subject is so settled, so sacred, so right, that
it need never be discussed again. And if we are
going to discuss anything we need people to ask
outrageous questions, and to differ from us.

That is why we plead with readers not to con-
demn us, or throw their hands about in despair,
when they see things in "Christian News" with
which they disagree. We do, after all, give
generous space to people who reply.

Wet lettuce Christians are those who have rigid
views, and deny the name of Christian to all who
disagree with them.

The terrible thing is that the topics on which they
choose to stand firm are little to do with the cen-
tral issues as Jesus seems to have seen them. We
say that the use of Sunday, gambling, drinking,
churchgoing and sexual promiscuity may be im-
portant, but are nonetheless incidentals. The big
questions are to do with how we value our neigh-
bour, what our total lives declare about love,
whether we make the full use of the power God
has given us, how big are our vision and our com-
passion, what are we doing in the cause of world
peace?

Some Christians go on judging other people on
the basis of incidentals, and can see no further
into a man than that he is a fool for the horses,
the bottle, the women, and for staying in bed on
Sundays.

Our job is to make people think, to help them
become full grown human beings. We only fail
when we leave people exactly as we found them.
Yet when we believe we have most succeeded, we
are told by all and sundry that we have most
failed.

Blast !

World Government link with Common Market

WITH the broadening out- basis of world peace and with the United Nations.
look of European unity, trade.
It is only natural that the It is a healthy indication the idea was the foreseeable
conception of a constituted of the revival of an idea con- loss of sovereignty and yet
World Government should ceived some 15 years ago, on reflection in the light of
'become a natural corollary when several of us were current events, and a rapid
to strengthen our entry into caught up in the fever and tide of change, in which dis-
the Common Market, in the the fervent desire to see the tance and time are fast
context that the two objects birth and development of a dwindling to give rise to
are inter-related towards a World Government to align universal recognition of a

smaller world in which
Great Britain will play a
prominent role.

Take, for example, the latest
news that Russia may build
British cars.

Francis B. Willmott
Forward Works,
River Street,
Birmingham, 5.

YCU won't be able to recognise it as a conventional church at all, by the time it's up and firing on all cylinders.

For the truth is that Hodge Hill, Birmingham, will by 1968 have the most unusual community-based church centre in the land. The only concession to traditional church patterns will be that only a few yards away will stand a vicarage.

Hodge Hill was selected by the Bishop of Birmingham for some experimental design work by the Institute for the Study of Worship and Religious Architecture at Birmingham University. The institute has come up now with a design which caters not just for religious needs, but for the social activities of the entire community.

And 45 outspoken people who form the Church Council at Hodge Hill have looked at it, and given it their unanimous blessing.

Martin Purdy, research fellow under the acting director, Denys Hinton, at the Birmingham School of Architecture, has now completed the ground plans and elevation of the new church centre.

Professor Gordon Davies and Dr. Gilbert Cope have been engaged in this scheme, as members of the building committee and in arranging lectures for the parishioners of Hodge Hill. Mr. Bob Hinings, a sociologist, has conducted a survey with the help of students from West-hill Training College in order to help the committee ascertain the needs of the community.

Immoral Idea

The Vicar of Hodge Hill is 35-year-old Dennis Ede, who has been there for six years in the hopes of building the customary vicarage and worship centre.

He describes how the planners went about their work: "We worked for two years to see what was wanted in the district. We decided that it is basically immoral to spend a vast sum of money on a building that would only be used for a maximum of 12 hours a week.

"We had already got used to the idea of a dual purpose building in Hodge Hill (it was recently burned down), and so it was not difficult getting used to the idea that we might have something similar on a permanent basis.

"We looked at the district with reference to the schools, and the pubs, and the local organisations, and we charted out the kind of

use to which a building might be put. In the end we have come up with a programme which will cost about £90,000. It would be wrong for a church alone to be built for this sum, but it is right here, because the community has limited facilities elsewhere.

"We are hoping for an Albemarle grant to help with that part of the building not normally used for worship.

"We will provide all kinds of different facilities. The meals on wheels people will use it, and there will be an old people's day lounge, where people can meet without feeling that they have to belong to a club, if they don't like clubs. There will be a quiet area where students can study, and there will be a room for receptions and parties.

"Inevitably the major sections of the building will keep in mind the needs of young people, and to help in organising a full-time programme of youth activities, we are hoping to appoint a full-time youth warden in 1967.

Church Enjoyment

"I'm a party man. We have a parish dinner and it's an annual social occasion, not just to sell a stewardship campaign. It's important because you don't have to have the women all rushing round making tea and so on. We get a caterer in, and our dinner is just as important an occasion as a garden

party. It is the church enjoying itself.

"We might well have parties for children if their mothers want to hold them there. Most houses are not big enough for parties of more than five or six. Here we can have parties for up to 30 children.

"One of the rooms will be used for worship, and there will be an altar there. The idea is that you can get large or small congregations by incorporating other parts of the premises into the worship room. Part of the worship room will be marked out for badminton and if necessary, there will be dances there, so that people will literally be dancing before the altar! We have a high church sacramental view of life, and if people want to dance before the altar we don't see why they shouldn't! There will be a small week day oratory with reserved sacrament open 24 hours a day for prayer, daily offices, daily celebration, and private meditation.

"The whole place will be intensively used, every night and most of each day, for mother and baby clubs, keep fit classes, youth work, and so on."

It is hoped that building work will start before the end of this year. Work on the vicarage has gone well ahead already.

Why build a church centre so radically different from the usual church? Dennis Ede explains:

We want people to ask themselves fundamentally 'what is the church?' and then, 'what is A church?' Then we must ask what is the relationship between the church and community and what does this mean in terms of bricks and mortar?

The people of God have got to bring other people to a deeper knowledge of God, and then they have to discover what are the basic needs of the community, and then fulfil them where they are not being fulfilled. There is nothing particularly unique about what we are doing. Other people would do the same if they had the opportunity and were not already operating in their own premises. This is No Small Change in real action.

Best Tools for Job

We have to face raising about £20,000 of this ourselves. We hope that the rest of it will come in grant form, and insurance from the gutted building.

After all, if you are working in a situation you want to have the most useful equipment for doing your job. A toolsetter doesn't use equipment made in 1902. His stuff must be up to date, and so the Church has to be adaptable, and think: what are the best means whereby this job can be done?



Dennis Ede explains how the community survey worked out

... while a Methodist urges:
Cut out the needless building

Members of the Methodist Renewal Group, an organisation of more than a hundred of the Methodist Church's most active young ministers and laymen, are considering a suggestion that if the church stopped building so many new churches and sold some of its existing buildings, the money could be used to provide more ministers and trained workers.

It is published in a group discussion paper under the heading "Money into Men." The paper, which claims that too much of the Church's energy is being concentrated on property instead of mission, has been written by the Rev. Norwyn E. Denny, of London. He says:

"There has been a strange attitude in church life over the last 20 years or so, when a great deal of rebuilding of churches, or the building of new churches, has taken place. The idea, almost universally, has been: where there is need, provide a building. Buildings have gone up on estates and in new areas without real reference to what is required, or to whether the building will be required or supportable in ten years' time."

Mr. Denny wants this alleged policy reversed. People should be the first concern, he says, non-churchgoing people as well as those with an allegiance to the Churches. Buildings should be provided only when they become absolutely necessary.

"Many more house groups

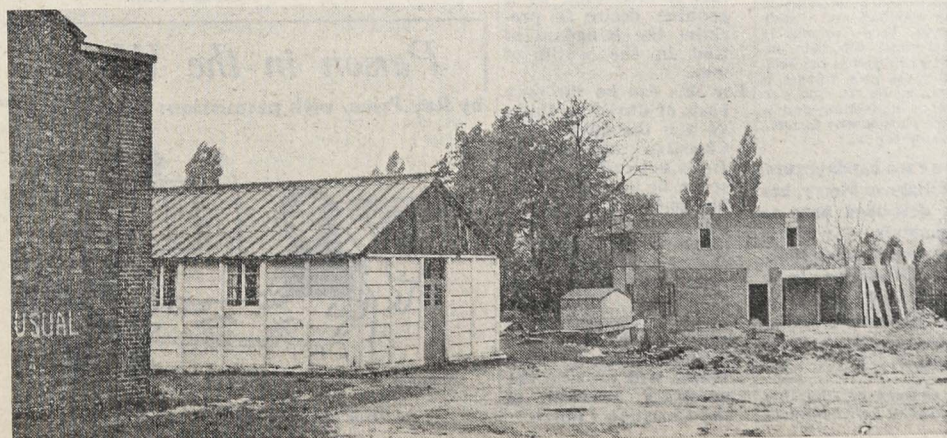
can take the place of the proliferation of church buildings. They can be associated with a cathedral type of church which is central, and to which they come for the main acts of worship. The spreading of the Church into the community demands that we do not build so much. We must also be careful not to canalise local effort into a church building which would otherwise go in the community outside it.

Fossilised

"As soon as a building becomes the centre of attention of a group of church people in any area, immediately their attention is withdrawn from the area itself. The fossilisation of mission follows hard after the erection of a building for which great care has to be given. The mobility of mission is maintained by the provision of manpower.

Mr. Denny says that such a radical change in building policy would also attract more men to the ministry. It would create a new challenge for the vigorous and well equipped young laymen in Methodism.

Hodge Hill — the Church site is a clutter — only the vicarage marks the beginning of the new scheme.





India's parched land calls for an urgent programme of irrigation development, if young people like this girl are to have a chance to live normal lives. This article describes some typical work being done by the Christian Church in India.

WEDDINGS MUST WAIT UNTIL VILLAGE HAS PAID FOR NEW WELLS

(DEENABANDAPURAM, MADRAS). Since the Rev. Joseph John came here fifteen years ago to found his Rural Centre, 243 cobras have been killed in the fields he has won from the desert. And coming home by truck late at night after the two-hour drive from Madras to collect supplies, he is never surprised to see a panther in his path.

I mention these facts to show the kind of territory in which this minister of the Church of South India is doing his work in an effort to help Christians and Hindus alike to fight against starvation.

He began with a 200 acre holding of derelict land where no crops had ever been raised. Today that holding has grown into a settlement of 2,500 acres on which 500 families are living.

Within that settlement are a church, school, leprosy centre, and dispensary, and a wide vista of vividly green paddy fields where rice is flourishing at this time of critical food shortages in India.

Other fields are rich with grain crops and are studded with coconut palms, papaya trees, and kitchen gardens, containing tomatoes, egg-plants and other vegetables.

Moreover, Joseph John's influence, and the example of his settlement, has spread out over a radius of 25 miles. Villagers, whatever their faith, come to him confidently for advice and guidance, and know that they will not be turned away.

On the day I visited Deenabandapuram—a name that means Village of Mercy—two deputations were waiting to see him on the verandah of his bungalow. One was a group who wished to know how to set about building their own church; the other, led by a village school-teacher, wished for help in the deepening of 11 wells in their neighbourhood for irrigation.

Common good

To both deputations Joseph John outlined the principles which govern the aid he gives with the assistance of church agencies in many countries. The whole work must be seen as a co-operative enterprise to which all contribute, some by their labour and others, overseas, by the money and material support

they give. The work must be carried out for the common good and not for the benefit of a caste, creed, or a social segment. If a loan is made, it must be scrupulously repaid.

Behind these principles lies the notion that men must be able to help themselves with dignity to become independent and self-supporting.

This unusual minister is the enemy not only of cobras but also of the moneylenders who have done so much to keep Indian farmers in a state of chronic penury and made them loath to seek capital to extend their food production by means of modern techniques. That is why Joseph John places great emphasis on providing credit facilities within the villagers' capacity to repay. His purpose is to redeem land from the moneylenders and so set the people free.

Currently he is engaged on two large-scale enterprises as part of the three-year anti-hunger campaign in India for which the World Council of Churches has made a special appeal to its members.

Gardens

One of these projects calls for the digging of 149 new wells. These will have to be sunk, lined, and for the most part have small pumps installed to lift the water and keep it flowing along irrigation channels.

His other massive project is to deepen and widen 1,000 existing wells in his area. If this can be done, 4,000 additional acres will come under irrigation; 13,000 families, with a population of about 65,000, will benefit; and many thousands of new kitchen gardens will be made possible besides the extra staple crops of rice and foodgrains.

This food will be distributed by the network of relief workers established by COBAGS. An elaborate system of accounting is in operation, to see that the food goes to the people who do the work and does not find its way into the black market or the larders of social parasites.

A young agriculturist, Mr. L. Luers, has been sent by the German churches to help Joseph John in his work over the next three years. One of Mr. Luers' responsibilities is to visit all the 1,000 wells it is proposed to construct, advise on the technical problems, and see that the work is properly carried out. He will also help in the starting of kitchen gardens and is already raising thousands of tomato, papaya, and coconut seedlings for distribution to the villagers.

"Because of the failure of last year's monsoon and its damaging effect on the harvest there is now much suffering in many villages in this area," Mr. John told me. "Most of the farming families have to manage on one small meal a day. This is usually a few ounces of rice or wheat."

"Irrigation from wells would free the villagers from dependence on the erratic monsoon, enable them to cultivate more land, and by bringing kitchen gardens into being give them a more varied and improved diet."

"But the work has to be paid for, not only in labour, cash, and other resources, but in sacrifices of every kind. One of our proposals is for a moratorium on village weddings, and already four have been voluntarily postponed until the debt incurred by well-diggings has been paid. In these poor villages it is not unusual for 100 dollars to be spent on a wedding and is one of the reasons why farmers lack working capital."

Deenabandapuram, the Village of Mercy, has been described here as an example of what is being done all over India by the churches in a concentrated effort to offer immediate relief and to strike at the roots of hunger.

World Council of Churches
Special correspondent

Being a Christian means constant change

by John Goode, secretary of Birmingham Council of Christian Churches.

IN the course of the last few years, I have sensed a tension in the minds of Christians of all denominations between the preserving of traditions, both ancient and modern, which it seems one half of the Church feels is its function, and the spirit of renewal that is seeking to burst through into new life and to a new sense of mission within the world.

The "Preservers" are those who seek by all means to maintain the buildings, who preserve the fabric, who observe the traditions, who hold on to the old ideas through thick and thin, who are afraid (and sometimes with justification) of literally throwing the baby out of the bath water. There are those, on the other hand, who seek by all means, to allow this new spirit and new power to burst out, and are quite prepared to throw everything away in order that the Church might be the Church.

Great and exciting things are happening between Christian denominations, and not least between the Catholic Church and the other denominations. There are at the present moment in the British Isles something like eight different sets of conversations going on between the various denominations.

They are reaching different conclusions and are coming together in different ways, and while this may be a sign of renewed interest and concern that the Church is divided, one wonders sometimes if this is motivated by a genuine desire to proclaim the Kingdom of God in the world of men.

For this can be the only basis of Christian Unity as it is the only way a Christian understands. He is not called to Preserve, he is called to Be, and to be a Christian in this world necessarily means change; constant change. Being a Christian is not in any way limited either to Church structures or organisation, for none of these things in themselves will provide the necessary renewal of the Christian Church.

Aid week—and everybody knew about it!

WITH the possible exception of pole-squatters and hermits no-one in the British Isles could have remained unaware that it was Christian Aid Week, in May.

The national newspapers ran display advertisements twice during the six-day campaign; 3,000 commercial hoardings carried 16-sheet posters in the main towns and cities, and these were re-inforced by 356,000 smaller posters on church notice-boards and other private sites; more than 20 radio and television programmes kept up a day-by-day reminder that Christian Aid was on the attack against world hunger and poverty.

And all five independent radio stations repeated between-programme announcements of the launching of Christian Aid

Week at the Trafalgar Square Folk Festival.

In London's Trafalgar Square a capacity crowd of 29,000 gathered on the Sunday afternoon to hear six professional groups or individuals and the ten winners of Christian Aid's national song contest, singing about human need. That evening the BBC Television news bulletin showed the scene in the Square as the newscaster told the peak-viewing-time audience what Christian Aid is and does. And next morning national and provincial newspapers published photographs and stories of the campaign launching.

Against this background of publicity 300,000 Christian Aid Week collectors visited thirteen million homes in England, Scotland, Wales and Ireland delivering appeal leaflets and gift envelopes, and calling again later for the public's contributions to Christian Aid's world-wide work among the world's needy.

Disgusting

Each lunch hour in London professional folk and beat groups performed on the steps of St. Paul's Cathedral and St. Martin-in-the-Fields, with popular disc jockeys and radio commentators acting as compères to inform city workers of Christian Aid's work.

As one vigorous group belted out Sydney Carter's Christian Aid Week theme-song "When I needed a Neighbour," an elderly woman extricated herself from the enthusiastic crowd. "Disgusting," she snorted, referring presumably to the idiom rather than the content of a song based on St. Matthew's Gospel.

She would have found something more to her liking a couple of miles away where combined choirs from Kensington Churches and school were performing Handel's "Messiah" at Brompton Oratory. This year's campaign catered for all tastes.

A minority wanted something more orthodox than folk-singer Julie Felix's daily five-minute programme on BBC radio linking her personal experiences on a recent tour of Christian Aid projects in the Middle East and Africa with a few of the protest songs that have brought her fame.

Historic

But this minority was out of step with that bastion of traditionalism, Westminster Abbey. The Dean, the Very Rev. Eric Abbott, called a mid-week press conference to introduce Julie Felix and to announce that she would sing in the Abbey next month at a special youth service marking the Abbey's 900th anniversary. As she posed for 70 press photographers Julie explained how her interest in Christian Aid had led to this historic event.

Beat 'em!

The North Riding of Yorkshire County Council has approved a resolution from its police committee asking the Home Secretary to consider re-introducing the birch as a punishment for crimes of violence. Voting was 47-20 in favour.

Parson in the Works

by Roy Price, with permission: "Owen News"



"But we only came to watch..."

CAVERSHAM BRIDGE

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

EDITOR: The Rev. J. G. Grimwade, The Rectory, Caversham, Tel. 71703.

ADVERTISING MANAGER: Mr. J. A. Hargreaves, 11, Berrylands Road, Caversham, Tel. 71478.

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COMPANY SECRETARY: Mr. H. J. Pilgrim, 64, Highmoor Road, Caversham, Tel. 74017.

AN OPEN LETTER TO OUR M.P.

DEAR MR. LEE,

It is good to know that wiser counsels are prevailing, and that, after meeting a deputation from the National Council of Social Service and the Churches' Main Committee, Mr. Callaghan realises that charities must have their selective employment tax refunded in full.

It is perhaps worth noting something of the effect that these fantastic proposals would have had upon the Christian work in your own constituency. In Caversham the Church of England has a home for elderly ladies run by members of an Anglican community. The pay roll tax would have cost that house £455 a year. A quarter of a mile away from it the Church of England Children's Society home of St. Benet's would also have been expected to contribute to these iniquitous proposals as would the other home in Reading run by the same society.

Also in your constituency the splendid work of the Y.M.C.A. was threatened with a demand for £30 a week from these proposals. And there were other homes and institutions in the Borough, where, because they are doing Christian work, and because they are already hard pressed financially, the staff cheerfully accept lower wages than they would receive from a secular organisation. The moral welfare work of the Church would also have been seriously hit.

The Church in this way undertakes essential work on behalf of thousands who are in need of help of various kinds, particularly the children and the very elderly. If Dr. Barnardo's, the Cheshire Homes and other societies had closed their doors through Mr. Callaghan's original proposals the State would have been compelled to come to the aid of these people whom the Church helps, and it would have cost the State a much greater sum than the £3m. which Mr. Callaghan was hoping to extract from these charitable bodies.

In view of this we are grateful that following the representation made to you by the acting Rural Dean of Reading you said that with other Government M.P.s you would press the Chancellor to accept some amendment to the proposals. It will not have been forgotten that when you answered questions at the meetings sponsored by the Churches before both the elections you have fought in Reading you publicly stated that Archbishop William Temple was the man who more than any other had influenced your thought.

It is as well that the Chancellor has had second thoughts as in view of this statement it would obviously have been expected of you that you would, if the matter had been pressed to a division, have voted against these proposals.

It is to be hoped that you will see that common sense can prevail still further so that charities are not put to the irksome task of having to pay this tax and then claim a refund. This merely adds unnecessary work to organisations which try to keep administrative costs to the minimum, and will cost some of them considerable sums in bank overdrafts while they await payment. A firm stand from you in this matter will help your constituents to see that you have the same concern for the interests of Reading as you generously acknowledged in public your predecessor had.

John Grimwade

BREAK-THROUGH ON INTER-COMMUNION?

LAST month we reported that the Bishop of Oxford had confirmed Mr. John Sholl, of Mapledurham, who was however, continuing to remain a member of Caversham Heights Methodist Church.

At a recent meeting of the Anglican parish of Caversham many speakers pleaded for some relaxation of the present firm Anglican discipline which does not allow unconfirmed people, except under very special circumstances, to communicate at Anglican altars. Many cases were cited of mixed marriages where the non-Anglican partners would value the privilege of being allowed, at any rate on some occasions, to communicate together.

Has the Bishop of Oxford by his courageous action opened a way forward in this very difficult matter? Feelings run high: many would wish to see the Anglican Church both allowing non-Anglicans to communicate at Anglican Eucharists and also not forbidding her members to share in the Sacraments of other churches: other Anglicans would strongly oppose any alteration of the present discipline. In the meantime a commission under the Chairmanship of the Bishop of Bristol, who is well known for his support for the ecumenical movement, is examining this matter.

The "Caversham Bridge" invited Mr. Sholl to write about this subject and we are privileged to print this contribution from Mr. Sholl. The Editor will welcome letters from our readers on this subject.

A SUCCESSFUL Company Secretary was appointed to the Board. In an appreciation his Chairman commented: "He is quick to seize upon an idea and develop it." I am a salesman and too use this technique — and find it works. In my highest loyalty to the Kingdom of God I apply this principle also. I believe in the unity of Christ's Churches — unity but not conformity and I rejoice that there is such an atmosphere of intent to encourage "get-togetherness." There is one place where all committed Christians should be able to join — our Lord's Table.

In Methodist Churches there is the open table, an invitation is given to all who love the Lord Jesus Christ to take communion.

The "closed" Table for confirmed members of the Church of England

concerned me until at a joint meeting of Anglicans and Methodists in our parish of Mapledurham it was pointed out that it was Jesus' disciples only who were invited to the first Last Supper. On one occasion I asked if I could join my Church of England friends at our Master's Table. The Vicar said: "I am not the host," so I accepted the invitation. I am sure that the ultimate will of God is that his disciples of all traditions will join together at His Table.

However, I feel His interim will is that I should be confirmed and conform to the present way to be at one with my Anglican friends. Finally I would record my thanks to my parish vicar for his training for Confirmation. I hope this will help break down barriers and extend the Kingdom of God.

ANY NEWS OF THE EVACUEES?

DOES the name Owen Clark mean anything to our readers, I wonder? There must be quite a number of them who remember Owen and his brother and sister, Jean and Peter, evacuees in Caversham during the war.

They lived first with the late Mr. and Mrs. Howells in Hemdean Road and later with Mrs. Pilgrim in Queen Street. Now, 20 years later, we hear that Owen is a missionary and, with his wife whom he met at a Mitcham youth club, lived through the Congolese rebellion and is now back again at Kampese for another three years.

His sister Jean is a qualified nurse and Peter is engaged in hydraulic research.

What an exciting discovery for our friend Peter Shock, who remembers teaching young Owen in his Sunday School class at St. Peter's!

Does anyone else have news of the young people who were our guests during the war. If so, please let us know — the older residents of Caversham would, we are sure, love to hear of them.

OBITUARY

CANON HUGHES

We regret to announce the death of the oldest priest in the Diocese of Birmingham.

Canon John Francis Hughes, ninety-six years of age, was fifty-seven years Parish Priest at Henley. He died at the Nursing Home of the Sisters of Our Lady of Divine Pity on Saturday, May 28, and was buried beside the church at Henley on Thursday, June 2.

His Grace the Archbishop of Birmingham, George Patrick Dwyer, presided at the Requiem Mass which was offered by the Rev. W. O'Malley, and he conducted the burial service afterwards.

The funeral was attended by some fifty priests of the Archdiocese and by the Ministers of all denominations in Henley, with a large body of the members of the congregation who had known the Canon for so long.

Nursery children's new play cottage

Children at Chiltern Nursery, Peppard Road, enjoy the play cottage provided by girls of Queen Anne's School and erected partly through the help of members of the Caversham Youth Stewardship scheme.

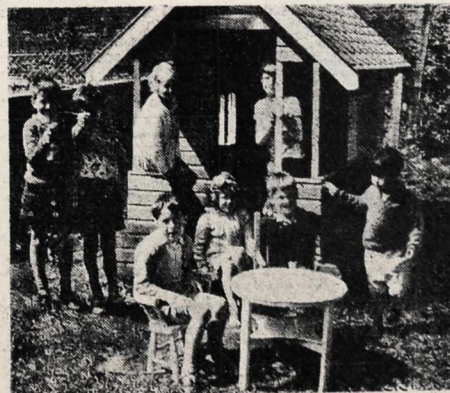


Photo: Fred Walker.

WE RECORD . . .

BAPTIZED	May 28 — Alexander Hedges and Susan Martin.
St. Peter's	
May 29 — Susan Price.	
St. John's	
May 1 — Phillip Allan Emery.	May 28 — Phillip Hooper and Joy Misquita.
St. Andrew's	
May 15 — Nicholas Bird, Amanda Flight, Sarah Walton.	St. Barnabas'
St. Barnabas'	David Payne and Mary Lay.
May 22 — Anthony Weller, Brian Teal, Phillip Tutty, Robert Tilly, Robert Carroll.	George Metcalfe and Shelagh Mawthorne.
Caversham Methodist	Caversham Methodist
May 15 — Garry Farrell.	May 7 — Barrie Sloan and Patricia Neville.
Caversham Heights Methodist	
May 29 — Sharon Coates and Tracy Coates, twins.	BURIED
MARRIED	St. Peter's
St. Peter's	May 12 — David Eves.
May 7 — Norman Lipscombe and Marjorie Greenslade.	St. John's
	May 10 — Maud Caroline Fox.
	May 12 — Charles William Strudley.
	May 27 — Alice Emily Parker.
	Caversham Heights Methodist
	May 20 — Henrietta Page.

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Elections—Is this good enough? by voter

WELL, the municipal elections have come and gone for another year and everyone, especially the candidates, heave a sigh of relief. But, really, is our record good enough? Is it sufficient excuse to say that nobody is really interested in local elections and that the poll percentage in Caversham is no worse than anywhere else?

There is so much planning going on in Caversham at the moment and hardly a day goes past without your Roving Reporter hearing someone having a moan because "they" are doing this or "they" are not doing that for the people of Caversham. And what happens when a meeting is arranged for you to come and discuss your grievances with the proper people, your prospective candidates? Eighteen people turn up.

Not a very good record, is it, especially when one considers that five out of the seven candidates — all very busy people — found the time to come along to Balmore Hall. Not very encouraging for those elected either, is it?

Most functions organised by the Churches in Caversham these days are well attended, but there seems to be an unspoken agreement that politics are a thing apart.

Rubbish—politics, like Christianity itself, affect every part of our lives. We can't opt out, whatever we may think about "party" politics — we can't leave it to the public-spirited people who give up their time for years on end to run things for us and to see that we have decent conditions to live in.

So before we forget about this year's elections, what about a resolution to take more interest next year? To see the elderly and infirm struggling along to the polls time after time, makes it even harder to understand why the younger members of our community sometimes show such little in-

Well read all through

The number of letters published in past months in the nationally produced outer pages of the Caversham Bridge is a clear indication of the interest in the whole of our paper by our readers.

Readers are reminded that letters concerning articles in the outer eight pages should be sent to Christian News Ltd. at the address which appears on the back page. Letters about the contents of the Caversham pages should be sent direct to the Editor at Caversham Rectory.

Congratulations to Cherry Harbor and Janet Griffiths who won both the prizes in the national competition for children. And eight other local readers were commended. So it is not only the parents but all the family who read all our sixteen pages monthly.

Cherry and Janet will have to claim their prizes, as you will see from Mrs. Small's letter on Page 7.

CHURCH STREET TRAFFIC DOOMED?

Postbag

Sir,

While I cannot claim any particular originality for my views on the proposed development of the Caversham Shopping Centre, I should be grateful to have you forward my letter to the enquiry as protesting against the plan.

Two major disadvantages seem to me to follow from this development. In the first place, the traffic will increase to such an extent as to destroy once and for all the whole character of Church Street. As it is, the roadway is far too narrow to carry its present burden, and even without the influx caused by the Shopping Centre, road widening is becoming increasingly more urgent.

With the very considerable extra flow under the new proposal, exits from Hemdean Road and Prospect Street will become practically impossible, and at the very least, provision for traffic lights at these junctions would seem necessary.

But more important than this, it seems to me, is the pure waste of a golden opportunity afforded by the present demolition. I realise that the site in question does not extend to the river, but I gather that the possibility of such an extension at a later date is not excluded.

The Thames river bank is one of Reading's few remaining natural amenities. Here would be an excellent chance to recover some of it for the community. I am not thinking

only of an open park area, although this seems theoretically the best possibility, but of any development which would be in keeping with the character of the river bank, rather than depressing it as would a purely commercial enterprise. An open vista from Church Street to the river would indeed help to restore to Caversham a little of what has been lost.

Can one stress too greatly the urgency of exploiting such a situation on one of the increasingly rare occasions when it presents itself?

I shall hope, Sir, that the Ministry will not fail to recognise the value to the community of an improvement along the lines mentioned, and reject a scheme which merely adds congestion rather than genuine benefits to Caversham.

The choice, it seems to me, is a classic one: either of saving (and in this instance, ameliorating) the unique advantages of Caversham, or of turning it into a colourless duplicate of any other commercial part of Reading.

HAYDN T. MASON.

6, Woodberry Close,
Caversham, Reading.

No Boundaries to Fellowship

Dear Sir,

Superficially Mr. Wood is right about his parish boundaries, in his letter to your June issue. But just what meaning have they to a mid-twentieth century community? We do welcome Captain Sullivan to Caversham, just as much as you do to Mapledurham, and as the residents of Caversham Park Village do to the parish of Eye and Dunsden. Our fellowship in Christ knows no boundaries.

John Allen,

Bulldozer in education reform

Dear Sir, — As future teachers, we feel that there is a great deal to question in the article "School changes in Caversham" published in your June issue.

We have yet to read the report of the Working Committee on Secondary Education, but your article infers that it is vague in the extreme. It would appear that the Committee has amassed a series of already well-known facts, without offering constructive ideas for the education of the rising generations.

For example they have produced no alternative to the so-called "eleven plus". The herding together of a thousand or more children's akin to the "battery" system of caring for poultry, surely no head teacher can

know intimately so many teachers, we feel that there is a great deal to question in the article "School changes in Caversham" published in your June issue.

Your report also suggests that before the need for further education arises, pupils will be able to switch courses or change schools, this surely is a negation of the concept of an "all through" school.

Whilst agreeing that Caversham children are to be better catered for than many, we do not subscribe to the "bulldozer" approach to reforming Secondary Education.

RUTH PERRING,
SUSAN PILGRIM,

Southlands College of
Education, Wimbledon.

Good enough?

Interest. Take Mr. Hammond, of Oxford Street, for instance — he hasn't missed once in 50 years and he could find plenty of excuses if he wanted to, for he not only looks after himself but finds time to help out neighbours too.

Some of you just don't deserve the attention your new councillors are prepared to lavish on you. All the same, they have all informed the "Bridge" that they are willing to do their best for any individual in their wards who need to call on them.

Mrs. Sage, who was re-elected for Thames Ward, has always been willing to see anyone and her work on behalf of swimming facilities for our young people is already well known in the district. This year she is to serve on the Education Committee; she is happy to help anyone and can be reached at her home in Elm Road or through the Town Hall at almost any time.

Joe Bristow, who was returned for Caversham Ward is also a familiar figure. This year his work as Chairman of the Estates Committee and on the Finance and General Purposes Committee will bring him in touch with practically every aspect of the Council's work. He too is only too happy to be of service and a phone call to his home in Alexandra Road will be answered, wherever possible within 48 hours. He is sure his other Labour Party colleague Doug Buckley, is happy to provide the same service.

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Our Town Planners are doing a wonderful job under conditions which at times must be almost impossible. They try to see Reading as a whole in relationship to a national plan which does not appear to exist. Quite rightly our planners are here to work in our interest. But, if they are to be constantly subjected to political Whitehall and local political influence—how can they make our City, our Borough, develop in the way we want them to? JOHN DORWARD offers a "Plan for the Future."

LET'S TAKE OFF THE PLANNING BLINKERS

OUR Town Clerk has spent many years in attempting to modernise and improve conditions for the citizens of Reading, and he has tried to do this with a constantly changing political front. Many years elapsed before we were permitted to build a swimming pool. And it seems likely that many years will elapse before our proposed Civic Centre and Commercial Area become a fact and not just a subject for political intrigue.

What has this to do with Caversham redevelopment proposals? All these things are relevant. If one could park a car in Reading, would there be any need for out-of-town shopping? If one could move freely from one part of the town to the other, without adding to traffic congestion, would it be necessary to even consider the building of new shopping precincts?

It seems to me outrageous that little pockets of land should be redeveloped if the only reason is financial gain. And in any case, without research, how can one even attempt to assess the commercial risk involved in carrying out a redevelopment?

If I had a computer, I would want to know an awful lot of things—I would want to have a great deal more information at present denied the humble citizen. Such a tremendous amount of guess-work and risk still seems apparent when redevelopment is being considered.

If we travel down St. Peter's Hill and enter Bridge Street to the South, or enter Church Street by car at peak periods of traffic flow, we are so frustrated and resentful of road chaos apart from personal safety of the pedestrian—that one is tempted to say: "Pull the lot down and start afresh!"

Stop, think

Who do the present owners and traders serve in Caversham? What percentage of the whole population shop in Prospect Street, Church Street, Bridge Street, Church Road? Could these shops cater for a larger percentage of the population? This is an extremely busy centre serving possibly one of the highest populated areas in the suburbs of the town.

How many more cars will come into the area? What are the population figures likely to be in the years ahead? Can people shop

with reasonable safety and comfort in existing shops?

How much money is spent in them?

If existing shops in Prospect Street could handle a greater density of population, where would the cars go? Already there is restricted parking; would the new proposals relieve traffic congestion and still allow the shop owners to make a living? I think not. Would the general public derive benefit from the redevelopment? Possibly.

Is it not possible that our Town Planners have access to the kind of information referred to above?

Could they not give a much fuller account of their reasons for refusal to permit redevelopment?

I commend to anyone the task of standing in Prospect Street for a full day, a normal shopping day, to count the number of people using the existing shops, and the number of cars that flow along this road. I also commend them to count the number of people who actually cross the road from North to South of Church Street. And the amount of time it takes to make this crossing. I would equally suggest a census of cars using all roads leading to Church Street to establish where these cars come from and where they go to.

Having said all this, and considering the possibilities of 100 per cent. error in reaching a decision, one is tempted to say that the scheme in its present form is not sufficiently large to meet the

needs of the people it is proposing to serve. It seems possible that existing roads and services would not provide sufficient access to the proposed site.

Pipe Dreams

Now I propose to stick out my neck and advance a personal opinion as to how this site should be developed.

Such a scheme would cost many millions of pounds. But are we not planning for the future? Does money matter much when we consider the future safety and well-being of our fellow travellers? Let us take our blinkers off. We live in an age of cars and gadgetry and unless we are careful we may lose our right to be individuals and become cogs in some gigantic wheel.

LET US USE THE COMPUTER TO WORK

The plan

- (i) Widen the road at the entrance from Church Road to Bridge Street by 20 feet.
- (ii) Demolish all properties on the East Side of Bridge Street.
- (iii) Demolish all properties on the South Side of Church Street.
- (iv) Demolish all properties on the North Side of Gosbrook Road up to the Park. Demolish all properties on the South Side of Gosbrook Road up to Wolsey Road and down to the river.
- (v) Demolish certain properties on the North Side of South Street and Prospect Street.
- (vi) Demolish certain properties at the North Side of Church Street and properties on the West Side of Prospect Street.
- (vii) Considerably widen Hemdean Road and demolish Library and Cinema on North Side of Church Street.
- (viii) Let Prospect Street have one way traffic system.
- (ix) Let Westfield Road have one way traffic system.
- (x) Let one way traffic system on stretch of road from Prospect Street to Henley Road stop at Dankin Hill. Let traffic coming from Henley be directed down Dankin Hill.
- (xi) Erect a traffic island at Church Street—Bridge Street.
- (xii) Erect a traffic island at Prospect Street—Gosbrook Road—Church Street.
- (xiii) After demolition of all properties on South Side of Church Street and Gosbrook Road, and the demolition of the properties on the East Side of Bridge Street, let there be a new shopping parade or centre where traffic is not permitted.

Let the developers build new homes to replace and rehouse all peoples displaced. And let the architects so design the area where our river can be seen and enjoyed by everyone. The youth of this area have nothing. Let them have Ice and Roller-Skating Rinks, a swimming pool, a new Cinema, new Hotel, new and better shops; but essentially a promenade which will deter people from going into the Town Centre—thus assisting our Town Planners in relieving congestion in the Town Centre which could be the only possible reasons for justifying any redevelopment.



Photo: Fred Walker

We don't care, do we?

The results of Christian Aid week in Caversham were very disappointing. Last year we were able to report that £314 was collected.

This year the total fell to £296. Thames ward just managed to reach its total for last year, but Caversham Ward fell seriously short. The fact that only eighteen collectors came forward from the churches for that ward shows up our serious lack of concern for this great cause.

Miss Redmayne, Mrs. Casey and Mrs. Garlick deserve the thanks of us all for the hard work they put in as area organisers. Next year we must have far more collectors, as many roads this year particularly in Caversham Ward, were not covered at all—we also need far more generosity.

Caversham must aim at producing at least £1,000 next year—but this is only the equivalent of four cigarettes for each person.

We had better not talk too much about our ecumenical partnership in Caversham until all the churches are providing a far better quota of collectors for Christian Aid.

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Photo: Fred Walker

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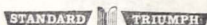
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IN 1894 the Grey Coat Foundation at Westminster was anxious to open a school for boarders; eventually a suitable school was found at Caversham and on Ascension Day in that year, with 38 girls and four staff, Queen Anne's School was founded, taking its name from the Queen whose Royal Charter had originally been granted to Grey Coat Hospital.

Since then the school has developed and expanded enormously, but the ties with Westminster are still strong. Every year a Foundation service is held in the Abbey and this year, its 900th anniversary, the school presented the Abbey with a silver cruet.

The girls, in their gay red capes, are a familiar sight in Caversham, whether they are in church, visiting the aged and sick in the area, making house-to-house collections, carol singing, or simply going to and from the playing fields.

With her very capable staff, Miss Challis, the present headmistress, following the principles laid down by her predecessors, makes sure that the girls are trained to take their part in society and are able to earn their own living in their chosen

Queen Anne's School



Photo: Fred Walker

ways. A glance through the "old girls" columns of the school magazine confirms this; doctors, nurses, teachers, dentists, and so on, figure largely in the news and one is pleased to see that they play their part in local government too, and councillors and even mayors appear from time to time.

Like other schools, Queen Anne's moves with the times; new subjects take their place in the curriculum; organised games are replaced by golf, badminton, fencing, etc., and upholstery is added to other domestic sciences. First-aid, chess, ballet dancing, and many other activities are all part of the life open to the girls, as these pictures show.



Beautifully equipped science laboratories afford facilities for any girl who intends to make science her career.

Photo: Fred Walker



Photo: Fred Walker

All forms of art are encouraged here, and though some of the paintings which hang on the walls are a little beyond those of us who are older and whose memories of art lessons are very different, there is no doubt that this will be more than a hobby to many of the girls.



Photo: Fred Walker

opens the doors of life

Another Queen Anne's picture by Fred Walker on Page 6

The usual domestic accomplishments are still a 'must' for any young girl and all the new extensions to the school are delightfully planned and purpose-built.



Photo: Fred Walker

Honor Blackman isn't the only girl who knows how to defend herself if necessary.

Photo: Fred Walker



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Caversham Free Church

Sunday School

TIME MARCHES ON

THE Caversham Free Church Sunday School was founded in 1866 by the late Mr. Ebenezer West, headmaster of Amersham Hall, the large boys' school in Henley Road, now the home of Queen Anne's School.

The scholars met each Sunday in the oldest part of the building which is now known as the West Memorial Institute.

In 1867, Mr. G. W. Talbot, a member of King's Road Baptist Church, Reading, came to Caversham each Sunday to assist Mr. West in the running of the school. Later Mr. West retired and left Mr. Talbot in sole charge. Under his leadership, and largely due to his enthusiasm, the work grew and it was necessary to develop it and it became a fully organised Sunday School.

One elderly member of the Church, now 91 years of age, remembers the Primary Department in 1878 and several others have memories of the same department in 1880 and 1881.

Graded

Later a graded system was introduced and the Primary, Junior and Senior departments were formed.

Throughout the years the School has been served by a number of devoted superintendents and teachers who have given their time and talents to the one end of teaching the children to love and serve Jesus Christ and to serve their fellow men.

Throughout the years, the School has maintained a lively interest in the Baptist Missionary Society. When the Rev. and Mrs. James Clark (Mrs. Clark was an old member of the teaching staff) were missionaries on the Congo, the School sent annual contributions which maintained a Congolese boy.

Today the School contributes generously to the general funds of the Society.

The Scripture examination arranged annually by the National Sunday School Union has always been well supported by the School and the Reading Town banner has been won many times. The School has a record of which it is proud, of the names of the scholars who, during the years, have won the first prizes in Reading in their respective divisions.

Winners

These prize winning papers

have been sent to London for the All England examination and several scholars have been placed first.

The Winter and Summer parties were red letter days for all concerned. The Winter treats as they were called were held in the large hall of the West Memorial Institute. The tea was spread on long trestle tables down the whole length of the hall and consisted of bread and butter, buttered buns, slab cakes—plain and fruit and the ever popular "lardy" cakes. Tea was followed by games and every child was sent home with an orange and an apple.

For many years the Summer treats were held in the grounds of Amersham Hall and later at Crowsley Park, by kind permission of the late Colonel Bakerville. The journeys to Crowsley were made in horse drawn carts lent by the heads of business firms in the town—coal carts, corn carts, etc., specially cleaned up for the occasions.

There was rivalry amongst the boys as to who should sit next to the driver and the horses were encouraged, or otherwise, by the passengers singing at the top of their voices. Once in the park, races, cricket, rounders and rambles were enjoyed. The food was taken out in laundry hampers and full justice was done to these alfresco meals.

Capacity

For many years the school met twice each Sunday — at 9.45 a.m. and 2.30 p.m. After the morning school, the children would cross the road and go into the Church for the first part of the 11 o'clock service. They occupied the gallery of the Church which was filled to capacity. Later the morning school was merged into a Junior Church and this arrangement is the practice today. The afternoon school now meets at 2.45 p.m.

ST. PETER'S SCOUTS' JUMBLE—£70

The Group Committee held another successful jumble sale in Balmore Hall on Saturday, May 14 from which the sum of over £70 was realised. Thirty pounds of this sum was handed over to the Wolf Cub Pack Leader, Miss Haselhurst, to help subsidise the cost of the outings which she has organised during Jubilee Year.

We should like to thank all those members of the Committee, parents and friends who worked so hard in the weeks preceding the jumble sale and on the day itself—without their efforts the sale would not have been half so successful.

On Whit-Sunday several members of the Group Committee visited St. Peter's Scouts at the Berkshire Camp which was held in Wasing Park by kind permission of Sir William

Mount. The four Niger tents which had been purchased out of funds raised by the Group Committee were in use for the first time. The Pageant, which the Berkshire Scouts put on was very entertaining. Reading Group being responsible for a practical demonstration of Proficiency Badge work.

Important dates for Cubs: Saturday, June 25—"Adventure Unknown"—a musical pageant at the Albert Hall.

Saturday, July 2: Cub open day at Gilwell.

With parents of Scouts and Cubs please note that there will be a Garden Party in the Rectory Gardens at 3 p.m. on July 9 by kind permission of the Rector. Please keep this afternoon free—your son's will be bringing home invitations in the near future.



Photo: Fred Walker

Belle Ringers

Three girls from Queen Anne's School practising for the Duke of Edinburgh's Award Scheme. They are being instructed by Mr. Tom Lanaghan and the team of St. Peter's bellringers. (See pages four and five)

TALKING POINT

DR. Billy Graham was the subject of a strongly worded article in the May issue of the Caversham Bridge. In the course of this article most of what Billy Graham stands for, his approach, his method and the substance of his preaching was sharply dismissed as "not Christianity."

Many of the criticisms made in this article are valid. Billy Graham seems to me to lay too much stress on the wickedness of the world and he does not pay enough attention to the fact that God is God of the whole creation and not just of the Church. I also find his use of the Bible and his emotional approach irritating. But to dismiss him entirely on these grounds alone is both uncharitable and unjustified.

A TEST

Billy Graham is accused of over - simplifying the

Christian Faith. Perhaps he does. But the following alternative definition given in the article seems equally over - simplified. "The ultimate test of whether I'm a sheep or a goat is whether I visited the sick, fed the hungry, clothed the naked." Of course, feeding the hungry is A test of Christianity.

But surely it is not the ULTIMATE test. Do we now justify ourselves by works? Is faith necessary only to those who like that sort of thing? Is there no longer any need for Christ and His Cross?

Is the call for personal conversion and renewal out of date? The truths implied by these questions are just as important as good works. Many would say that they were more so.

HUMILITY

In an age when all Christians are seeking to be reunited in one church open - mindedness and humility are needed on all sides. As one whose job includes preaching I would not dare to claim that I preach the whole Christian Faith. No doubt there are aspects of it which I underestimate.

Probably there are some which I neglect completely. The same thing is true of the various churches. The particular tenets for which the separated groups of Christians stand may well be valid.

But the chances are that they are incomplete and one-sided. The question we should all be asking about Billy Graham is, "What can we learn from him?" or, "What is his contribution to the ecumenical movement?"

Among other things, Billy Graham and evangelicals like him stand for some indispensable truths of the Gospel such as conversion, personal commitment through Christ, to mention only three. Christians who neglect such truths as these do so at their own peril.

Scout Fete success

The 89th Reading (Milestone Wood) Scout Group held their annual fete on May 21 at the Emmer Green Primary School, this year being opened by a "Cub" to celebrate 50 years of Cubbing.

Several hundred people enjoyed the many side-shows and the highlight of the afternoon, a display of camp games by the Scouts culminated in "Q," after first being covered in flour, being ceremoniously dumped in a pool. The Cubs then entertained with an acrobatic display.

The star attraction, although arriving late owing to unforeseen circumstances, was a 1922 Fowler traction engine which proved a great success, interesting both young and old alike.

News from the Churches

ROUND THE ANGLICAN PARISH

THE NEXT CONFIRMATION

GROUPS are to be formed shortly in preparation for the next confirmation which will be held before Christmas. Adult candidates from all the districts of the parish should attend a preliminary meeting at the Rectory, Church Road, on Wednesday, July 6, at 8 p.m. Those who cannot attend that evening should let the Rector know so that he can inform them on what night the group will be meeting when it gets down to work in September.

Groups for younger candidates will also be starting shortly — names to the priest — in charge or the Rev. D. Cliff.

IMPORTANT DECISIONS

The Parochial Church Council at its May meeting took two decisions of far reaching importance. It agreed to buy a house on Caversham Park Village and appoint to the staff of the parish a lay worker who will live there and work, it is hoped, in conjunction with the other denominations of Caversham.

The Church Council believes that it is far more important to have a man working in this new area than that large sums of money should be spent on the building of a church and hall. And by agreeing on such a policy Caversham is again showing that it can give a lead in the field of ecumenical relations. It is hoped that a house will be purchased and a worker appointed by the autumn.

The other important decision concerns the Church, not in this parish, but overseas. A working party under the chairmanship of Mr. C. G. Page was set up to consider our responsibilities as a parish to the Church overseas and to investigate the possibility of establishing reciprocal links with a specific diocese: this action was taken as a result of the keen desire shown in so many "No Small Change" groups during Lent that we should have a more realistic attitude towards our overseas commitments.

The Church Council also debated the proposal from the diocese that the diocesan budget should be doubled in 1967. The Council accepted the need for this, while also expressing concern for economy in certain aspects of diocesan work. Our contributions for diocesan funds in 1967 is therefore expected to be about £2,800.

WHITSUN FLOWERS

All the churches were as usual beautifully decorated at Whitsun — perhaps of all the great festivals Whitsun is the one when flowers are at their most profuse, and red peonies and white lilacs were abundant in all four churches. In spite of the fine weather which took many people away from home, communicants on Whitsunday increased

from 695 last year to 741. But why is this still only half of the numbers we have at Christmas?

THANK YOU, MR. VOWLES

In the weeks after Easter, Mr. D. Vowles toured the Sunday schools of the parish and recently presented a report to the clergy. We are very fortunate in Caversham to have in our congregations such a wealth of laymen with specialised knowledge of different kinds, and it seems only sensible that when a professional educationalist is one of the congregation he should be consulted.

His report has certainly given the staff of the parish a great deal of food for thought. We are delighted to have this constructive criticism from an expert, and we hope that it will lead to many improvements in the way the Church in this parish tries to train children in the Christian faith.

St. Peter's

Mr. George Young. His many friends will have been sorry to have learned of his fall on Ascension Day when he broke a thigh. He is now in Blagrave Hospital, Tilehurst, and is making satisfactory progress.

Sympathy. Although his death occurred suddenly from a heart attack, David Eves had been in failing health for some time. We extend our sympathy to his parents and sister; the large number present at the funeral service in St. Peter's was an expression of the affection we all have for the Eves family. May he rest in peace.

Our ringers. Our ringers put in a long day for their summer outing. Leaving Caversham soon after 8 a.m. they first had a conducted tour of the foundry of Mead's and Stainbanks at Whitechapel before beginning to ring bells. They visited the tower of St. Olave's, Hart Street, and then went on to St. Augustine's, Kilburn, and St. Mary's, Putney, ending the day with a social evening at Wincersh.

Mystery Tour. Congratulations to Peter Shock and others who organised such a splendid coach tour for 44 members of the congregation. Although we were never more than about fifteen miles from Caversham we were taken through some wonderful countryside and along some tortuous lanes. And from the added height of a coach seat we saw the countryside so much better than we do from an ordinary car.

Rectory Garden. The group committee of St. Peter's Scouts are planning a social afternoon in the Rectory Garden on Saturday, July 9, which they hope will be well supported by the parents and friends of the group. On Tuesday morning, July 5, at 10.30 a.m., St. Peter's Wives have a children's garden morning and the following Tuesday, July 12, it is hoped to have the afternoon meeting of the Mothers' Union in the Rectory Garden at 2.30 p.m. St. John's and St. Barnabas' Mothers' Union have also planned summer meetings there.

St. John's

St. John's Youth Club. Since the club's last report, quite a lot has happened. One group had a hilarious session at the Richmond Ice Rink finding their feet (or not as the case may be). Whereas on another occasion, another group sat safely as spectators for an

entertaining evening with the Harlem Globetrotters at Wembley.

Both the evenings of the .22 rifle shoot took place under the auspices of the B.A.Y.C. and the Army Youth Team. We should be somewhere around the top of the final list. In return, the Army Youth Team visited the Club and provided an evening's activity with a film and a demonstration of unarmed combat. Future combined activities with them include exercising on the tram-poline and more .22 shooting.

Motor Cycling enthusiasts have attended two scrambles in both fine and poor conditions, the latter more exciting. They look forward to some more visitings during the coming months.

Visits to the power station and the "Evening Post" made quite an interesting change. On another occasion films of interest to all road users were seen, and a reaction tester proved our ability or lack of it to react soon enough.

A major landmark was the opening of the Junior Youth Club on Friday, May 27. This is for young people between 11 and 15. Twenty-eight were present on the first night, which got off to a swinging start.

The big item in the programme is a visit to the big Hovercraft Show during June on the South Coast; a large party has signed down for this.

The Mothers' Union. Fortunately life has been a little quieter here than in the Youth Club. It is always good to welcome new members, who bring a breath of fresh air with them. In the last few weeks two new members have been welcomed one from the north and the other returns to Reading after a number of years in South Wales.

St. Andrew's

WE are very pleased that the Loaves and Fishes vestments designed and made by Major Strange have been chosen for display in an Exhibition in the Chapter House of York Minster. The Exhibition is run in connection with the York Festival in June and early July.

The question of how to stop the collecting of milk bottle tops was raised in the April issue. In response to this a reader has kindly supplied the following information. "The Odeon Cinema will always gratefully receive clean milk tops and tinfol on behalf of the 'Guide Eggs for the Blind Association'."

We are grateful to several of the Servers who gave up two hours one Saturday morning to tidying up the front of the Church Hall. The work involved in clearing this comparatively small area makes us realise all the more how indebted we are to Denis Slade for the time and care which he spends on the church grass and gardens during the summer months, as well as tending the boiler in winter.

Our thanks also to Peter Steer who has given up the post of Sacristan after many years' service. During that time he has trained Inglis Mayo as his assistant and he has now taken over. The new assistant Sacristan is Frank Housom.

The Bishop of Reading will be the celebrant and preacher at the Family Eucharist on Sunday, July 10. On July 31 the preacher at this service will be the Rev. Bob Hardy, Chaplain of Selwyn College, Cambridge. He was a contemporary of the Priest-in-Charge at Cuddesdon Theological College.

After ten years in Caversham Len and Ruby Jeff have moved to the Willow Tree Cafe, Cannington, Bridgwater. Ruby

served six years on the Mothers' Union Committee, two years as Deputy Leader of Young Wives and was a founder member of the St. Andrew's Catering Committee. Len was last year Vice-Chairman of the Reading Association for the Mentally Handicapped, and their joint work for any cause will be missed locally.

St. Barnabas'

Public Baptism. The two changes in the service of Public Baptism, which were mentioned in the last issue, have proved most successful. Firstly, the new service, which has replaced Evenson's, has received favourable comment. It was certainly a joy to see everyone in the large congregation following the service and singing the hymns. Secondly, the fact that the baptisms took place at the chancel steps seemed to encourage everyone to pay attention to what was happening. Of course, there is room for this service to be improved and the priest-in-charge hopes that those who have taken part in it will offer him their comments.

Newcomers to Emmer Green. One very important way in which we should all exercise a Christian witness is by welcoming newcomers to Emmer Green. To help in this task the District Committee has prepared a small card which contains information about Emmer Green and about the life of the Church, and also a small map. The "Caversham Bridge" distributors have been asked to act on behalf of all the churches in Caversham by calling on any newcomers in the road, for which they are responsible, within the first five days of their arrival. They will then be able to offer a word of welcome and to hand in a card. However, we should all be on our toes in this matter. Our motto is, "Spot the removal van."

Christian Aid Week. Another important aspect of the Christian witness is the help he is able to give to those in other countries who are in serious material need. In Emmer Green a sum of just over £35 was raised in Christian Aid Week. We here record our thanks to the many people who made the house-to-house collection on our behalf, and to those who organised it.

Mothers' Union Deaneary Festival. The Enrolling Member writes: "For years we have been a little self-conscious at the Deaneary Festival because our members have not had a banner to carry in the procession. What a thrill it was this year, therefore, to be able to carry a banner at last. Unfortunately two of the ladies who have spent many hours working to create it were on holiday, and unable to see it carried with great dignity by Mrs. J. Sansum."

METHODIST CHURCHES

MAY was the month for Sunday School Anniversaries. On May 28-29 it was at the Gosbrook Road church that the celebrations were held.

On the Saturday evening there was a family party, and there were special items by the scholars at both Sunday services. Members of the church were very pleased to welcome back for the weekend their former minister, the Rev. T. B. Coleman, and his family.

At Caversham Heights the previous week the Sunday School joined with



Photo: Fred Walker

He brings your bridge

John Hurworth has a personal interest in the overseas missionary work of the Church, because he has a daughter working in Thailand as a physio-therapist in the leprosy section of the China Inland Mission. Besides being Overseas Missions Secretary at Caversham Heights Methodist he is a Poor Steward and he is in charge of the church's transport scheme.

Mapledurham Festival

St. Margaret's Day, Patronal Festival of Mapledurham Church, is Wednesday, July 20. The Rev. Robert W. Carlson, the American priest who is doing a six-month exchange with the Vicar of St. Lawrence, Reading, will preach at the Parish Communion at St. Margaret's at 8 p.m.

After the service, refreshments will be provided at the Parish Hall, French Green, next to Mapledurham School.

The congregation at Mapledurham look forward to being joined by members of St. Peter's, St. Andrew's and Caversham Heights Methodist Churches.

On the previous Sunday, a garden party is being held at the Vicarage at 4 p.m. followed by Evenson's at 5.30 p.m. when the preacher is the Bishop of Dorchester. The garden party is a social occasion, not a sale, and no charge is made.

the minister, the Rev. Ewart Wright, in leading the worship at morning and afternoon services. Every department made some contribution. There were Geoffrey Beaumont hymns, as well as special Primary hymns and a solo from a Primary scholar.

Bible lessons were read by scholars and there was a dramatic reading, written by a member of staff, and questions and answers with the minister. The atmosphere of the occasion was enhanced by unsophisticated flower arrangements including buttercups and daisies.

In the afternoon Scripture Examination prizes and certificates were presented. There was also a presentation of certificates to members of the Girls' Life Brigade Company for their successes in the Temperance Knowledge Examination. The Caversham Heights GLB also won the Reading and District Temperance Small Shield.

A very creditable achievement in the Scripture Examination was a mark of 99 per cent. by Barbara Brown. Other honours certificates were

awarded to Eric Springer, Jennifer Tee, Rosamund Ward, Jane Windsor, Jane Hissey, Godfrey Hollingum, Sylvia Pilgrim, Anderson Springer, Mark Hollingum, Jane Horner, Carol Horner and John Hollingum. Other certificates went to Elizabeth Horler, Valerie Taylor, David Bell, Christine Turner, Janice Springer and Andrew Reddall.

A special Sunday School prize for endeavour was awarded to Tony Gretton, aged 7.

Members of the G.L.B. who won certificates in the Temperance Knowledge Examination were Rosamund Ward, Sylvia Pilgrim, Jane Horner, Alison Jeff, Christine Turner and Celia Wall.

Another small step towards better Church relations is being taken by a small group of women from at present — three of the Caversham churches: St. Anne's, St. John's and Caversham Methodist. Small groups of two from each church have been meeting together socially over a cup of coffee, and have shared ideas on everything from children to churches, and playgroups to pulpits.

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**LIVELY NEW
COFFEE CLUB**

A lively new club has sprung to life in the Toc H building by Caversham Court, and it is not surprising to find that Mr. and Mrs. Leslie Cropp are responsible for it.

Last year they retired from the leadership of the St. Peter's Youth Club, and have now started a Coffee Club for older teenagers. Under their direction the younger people have transformed the upstairs room with its low beams into an attractive den with lively wall decorations.

A grant from the Borough has bought them a machine that makes excellent coffee, and some modern crockery. Against a discreet background of music, members may play cards, chess and dominoes, read a large section of magazines, or just chat. In the photograph Leslie and Louise Cropp are seen with two of the club members, Wendy Hill and Ian Gordon.

**ROUND THE CLUBS**

The July meeting of **Maplewood W.I.** will be held in St. Andrew's Hall on July 19, at 2.30 p.m. The Speaker will be Miss Evelyn Home from "Woman." An exhibition of Jewellery old and new is to be staged and it is hoped that as many members as possible will bring along their treasures and comment on them in the social time. There will be no meeting in August.

READING CAVERSHAM AFTER-NOON TOWNSWOMEN'S GUILD

Members very much enjoyed a talk given by Mrs. M. Morgan, describing the splendid work done in this country and in Switzerland by the Pestalozzi Children's Village Trust. She illustrated her talk with coloured slides and was thanked for a most informative and interesting afternoon.

At the May Meeting Mrs. Cowford announced that the Guild Choir had combined with the Emmer Green Guild Choir and had been successful in winning the Cup for Women's at the Tilehurst Eisteddfod. She also announced that members are invited to a Garden Party at the home of Mrs. Quiller, 50, Conisboro Avenue, Caversham, on July 15. Plans are being made to hold a Christmas Fair in October. Mrs. M. Crowther gave a most entertaining talk on "What Hands Can Tell" and after the tea interval members voted on the talks they would like included in the 1967 Programme.

Meetings are held on the third Thursday of each month in St. Mary's Church House and new members will be welcomed. The Secretary, Mrs. M. Morton, 71, Balmore Drive, Caversham, will be pleased to give details to any one who is interested.

CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD

Mrs. P. Haydon presided at the meeting of Caversham Heights Townswomen's Guild, when Mrs. J. F. Mitchell, a University Lecturer, described the work of the Consumers' Association, the publishers of the magazine "Which" and explained how goods are tested by them.

The Social Studies Group, whose subject this year is "The Law and You," heard a talk by Mr. D. E. Langdon on "Divorce" and are to visit the Old Bailey shortly.

The International Group are to hear talks by Mr. Matswakuro, of Bechuanaland and Mr. Kwonka, of Uganda.

An outing to the Wilton Carpet Factory took place in June, including a visit to Wilton House.

Meetings are held on the third Thursday in each month, and new members are welcome.

The Secretary is Mrs. C. Lott, 6, Richmond Road, Caversham.

CHURCHMEN'S LUNCH CLUB

On the first Thursday in each month a group of Anglican laymen converge just before 1 p.m. on the Ship Hotel in Duke Street. Started a few months ago on the initiative of the Rural Dean this has grown steadily in size; there are now some fifty members, and Caversham parish is well represented. At the May lunch Sir Geoffrey Byss, the financial wizard of the diocese was the speaker.

In June the Principal of Culham College which by 1968 will have 900 teachers in training in the Church of England's oldest teacher training college, held

everyone's attention as he spoke of the role of the Christian college. More members will be welcome — further details from Mr. Eric Few, 10, Gun Street, Reading, or from the Rector of Caversham.

EMMER GREEN TOWNSWOMEN'S GUILD

After first judging the May competition for the most original "Get Well" card, which was won by Mrs. J. Perrin with Mrs. J. Winch second, the Matron of Battle Hospital, Miss G. E. Morgan, gave us an insight into the busy life she leads.

National Council motions were read, discussed and voted upon.

On May 17 we held a social evening when our Drama and Music Group entertained and a discussion on our next year's programme took place.

Our April Jumble Sale raised approximately £50, £15 of which has been sent to the Multiple Sclerosis Society which is the charity we are supporting this year.

Our choir are to be congratulated once again on coming first at the Tilehurst Eisteddfod.

Next meeting, July 12 when the Bishop of Reading will speak on the "Reading Civic Society."

**HOLIDAY
SPECIAL**

DURING the summer school holidays the Baptist Church is arranging a programme of activities for children from 5 to 13 years on the theme: "God's Creation—Land, Sea and Air."

By using stories, by drawing and painting, by modelling and any other method which occurs to the organisers, Mrs. B. Miller and Mrs. P. Ousley, it is hoped to keep the children interested and busy.

Because this is a new project it is being restricted to three mornings during August and to children who are already connected with the Church through its various organisations, but each child may invite one friend within the age range to participate. In this way it is hoped that the Church will be demonstrating its love and concern for the children who come under its influence, it is also hoped that in this way the Church will come to know them better and to show them that the Church, and its Lord, cares about the whole of life.

Such an effort as this calls for an unlimited supply of materials of various kinds including household "rubbish" such as plastic containers, empty cereal packets, cotton reels, egg cartons and wall paper oddments as well as special materials such as paint, paste, adhesive tape and pins and friends are now hoarding this "priceless" raw material in readiness for the would-be Picassos and Henry Moores.

METHODIST CHURCHES

July preaching appointments

Caversham**Caversham Heights**

3	Mr. M. Calvert	11.00	Rev. E. B. Wright
	Rev. E. B. Wright	6.30	Mr. C. E. Buck
10	Rev. J. O. Cochran	11.00	Rev. E. B. Wright
	Mr. J. Horsnell	6.30	Rev. W. A. A. Tutt
17	Rev. E. B. Wright	11.00	Rev. A. J. Badcock
	Mr. C. H. Wells	6.30	Mr. D. Tomlinson
24	Rev. A. E. Ward	11.00	Rev. E. B. Wright
	Rev. A. J. Badcock	6.30	Rev. F. Hunter
31	Rev. E. B. Wright	11.00	Mr. A. J. Townsend
	Mr. B. Bosier.	6.30	Rev. E. B. Wright

Notes: (1) Holy Communion, (2) Parade Service.

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3. Mr. John James—Regent's Park College—Evening Communion.

10, 17, 24, 31, Rev. L. S. Lewis
(July 17—Morning Communion)

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Changeless, friendly, secure, and full of nice people...

SUCCESSFUL churches? The south coast vicar stroked his chin in thought. After a moment he said: Go to Bognor Regis and see Mr. Wells at South Bersted. The place has just such a reputation. Among the hundreds of Anglican churches in the region, this one stood out at least to this man as one that was really a "going concern."

QUOTE

MOTHER MARY NORBERT

is to be congratulated on her brave words to a conference of Roman Catholic teachers. She said that Roman Catholic children would benefit from being taught in religiously mixed schools, and argued that the Church should provide segregated education only at the primary stage.

Those of us who oppose segregated clerical education, and deplore the cowardice of British politicians faced with clerical blackmail, are often dismissed as a bunch of pagans.

For my own part, I can only say that I approach the matter from a standpoint which, though not Roman Catholic or even orthodox Anglican, is equally not secularist.

Religion is the deepest experience known to man and Christianity is still the noblest and most dynamic of religions. But the function of a school is to feed and train the intellect, not to impose upon the young and arbitrary interpretation of the world.

The best religious faith is that which is given to a child at home, by example even more than by precept, and which is then strong enough to hold its own in a competitive atmosphere. Segregated schools — as Mother Mary Norbert has the wisdom to see — are no less an insult to religion than a perversion of education.

—John Grigg, "The Guardian," April 25, 1966.

"It is," he said, "doing all those things the rest of us would like to do, and we want to know what makes it work."

Bognor Regis ought, with a name like that, to be a town out of the top drawer. But to me it is a let down. I thought it would be Pullman-plush and have a nice air of old world decency. Instead you stand on the beach and the top ten dins over the sand at you from a seedy club. Things look as artificial as they do in Blackpool, but not so profitable.

Standing there, looking and listening, the name of Bognor Regis began to sound like a sad joke.

Nasty world

In the suburbs, therefore, live many people who decided to live at Bognor Regis because of the way it sounded. Perhaps it is the determined encroachment of the nasty modern world of youth and noise and candy floss which drives these citizens to the fervent support of anything that smack of establishment and old-time standards.

Which is where the Church of England comes in.

The Rev. Eric Wells and South Bersted are good for each other. He's 57 and has just entered his tenth year of ministry in the town. He says: "Part of the secret of the life of this church is that it is unchanging. It is secure. People know what they are going to get when they come here. It is part of the traditional way of life of the area."

The church has two daughter churches, run, says Mr. Wells, by an excellent staff of a curate and a

Church Army captain. The young people tend to belong to the daughter churches, and the mother church is left to cater for very large congregations every Sunday morning and evening. Mr. Wells calls them "professional business type of people," and a good number of whole families is always present.

Conservative

No excess to the right or left of Anglican practice is permitted. "We are very central in our churchmanship; we tend to be conservative."

What about the new theology of the Bishop of Woolwich and his followers? "I think it's a pity all this sort of teaching got about. He gets half reported, you see. The man in the street reads snippets of what he has said, and because he sees it all out of context he draws wrong conclusions."

Part of the reason for the excellent attendances and the high honour with which the church here is regarded is the hard work put in by laymen and women. Mr. Wells says: "I never have to worry about fabric or the business side of things. They see to that, and let me get on with the work I came here to do."

Preaching

There is a full programme of activities, and the vicar is able to devote a good deal of time to visiting. But he insists that the important part of his ministry is centred on the pulpit.

"I know," he says, "that sermon preaching is in disrepute, but I believe that where there is a positive preaching it is one of the strong features of the successful church. I would

never preach for less than 20 minutes. Nobody complains, and people have been known to ask why I stopped where I did.

"I invariably select one of the lessons for the day and base what I have to say on that. The personal element is never far away but, of course, one has to take a stand on social issues where the Bible indicates it is necessary."

Mr. Wells insists that apart from the long tradition of intelligent church-going in South Bersted, another happy feature of church life there is the friendliness of the people. They are, he says, the nicest people he ever met.

Consolation

People attend this church in large numbers because it offers them massive consolation; it confirms the importance of factors in life which in recent years, the secular world has tossed lightly aside. Factors like moral standards, human dignity, the over-arching providence of God.

With prudence, modern prophets telling us to find God in the secular, and asking hard questions about traditional beliefs, are kept out of things at South Bersted. Mr. Wells is the last man on earth to "drag his people, kicking and screaming, into the 20th century."

I can think of six or seven priests, passionate for the truth of God in Jesus, and keen pastors, who would empty St. Mary's, South Bersted, in a month.

And believe that to be A Good Thing.

Success?

FRANK MILES, searching for successful Churches, is recommended to a "going concern" at South Bersted, Bognor Regis.



The Rev. Eric Wells

ROUND-THE-CLOCK HOSTEL FOR WOMEN

The opening of a new Church Army Emergency Hostel at 1-3 Cosway Street, Marylebone, London, N.W., makes an important addition to the already long list of premises in London and the provinces where the Church Army provides temporary or residential accommodation with a homely atmosphere and Christian influence.

The new hostel, which has 90 beds, occupies the premises used by the Church Army Training College before it moved to Blackheath. It is an emergency hostel for women and girls, and it is particularly intended to help those who, through domestic or other troubles, find themselves

urgently in need of a bed for the night and sympathetic advice on their difficulties.

Though the hostel is now open it will not be fully staffed until the beginning of August. From then onwards it will be available for 24 hours of the day as a welcome refuge for the homeless and distressed.

Experience at other Church Army hostels has shown that many women and girls are grateful for this day - and - night service — girls who have left home, girls from the provinces who have missed their last train, women discharged from prison and women who have become involved in some sudden domestic crisis.

Are Monks and Nuns wasting their time?

by F. R. Walters

THIS is one of the questions which has prompted a course of study at Vaughan College, the Department of Adult Education at Leicester University.

Some thirty people of various professions and occupations are to visit six religious houses all within a forty miles radius of Leicester. They are seeking to appreciate the attitude today of Religious Communities towards their vocation and the various forms of service they give to society.

"I know what them knots mean," said a boy to a monk, "you ain't got no money, you ain't got no missis, and you've got to do as you're told."

Can those who deliberately set themselves apart by their vows from the rest of society justify this in the light of recent ideas about the nature of Christianity?

We are told the "identification" is the principle of the Incarnation: that society must be redeemed "from within." The Church then cannot separate itself from the community either by becoming merely a sectional interest or by contracting out of it by calling people to an "other worldliness" which is an escape from Christian social responsibility. People can become "so heavenly minded that they are no earthly use."

Will present-day Bible explanation support the traditional in-

"You ain't got no money, you ain't got no Missus, and you've got to do as you're told"

terpretation of those parts of Scripture which are the basis of the religious life?

"If thou wilt be perfect (go the whole way, New English Bible), go and sell that thou hast... and come and follow me" (Matthew 19:21). Is the literal poverty of the religious the way to Christian perfection? What has it to say to an acquisitive and permissive society?

"Seven times a day do I praise thee" (Psalm 119:164). This is the

basis and inspiration of the monastic life of prayer. Is it truly the ideal for a life of the worship of God? Is an obedience which places one's life totally at the disposal of the religious community an escape from responsibility or an escape to true freedom for service?

These are the questions that are being asked of six religious communities, all of whom seek to serve society in such ways as running a teacher training college, a public school for boys, in seeking to foster an attitude of vocation to all forms of work, in training men for service in the Church as priests, or as contemplative monks who serve by a life of prayer.

These questions raise some of the fundamental Christian attitudes to life and society and what therefore takes the form of an interesting visit to each community leads to serious thinking on important issues.



Nuns walk in the sunlight among the shoppers in a market centre.

Together, Churches will state their case

THE Christian Churches are going to make a very different show at the world exhibition in Canada next year—Expo 67, on islands in the St. Lawrence opposite Montreal—than they did at the New York World Fair two years ago. There, eight church pavilions competed with more or less vulgarity to give their own versions of the Christian message.

At Montreal, for the first time in the history of world exhibitions (a respectable century now), all the main Churches have combined in the project for one Christian pavilion.

The four leaders of the project are the Baptist chairman, the Jesuit representative of the Roman Catholic Archbishop of Montreal, the city's Anglican dean, and a Lutheran pastor.

The Dean, Dr. William Bothwell, claimed boldly that the pavilion would be the "first concrete example of ecumenical action for a thousand years"—his dateline had been 1054, year of the final split between the churches of East and West.

First time

The Jesuit, Father Irénée Beaubien, underlined the achievement: so that Catholics could join in the venture, the Canadian bishops had persuaded Rome, he said, that for the first time this century in world exhibitions there should be no separate Vatican Pavilion but one only for all Christians.

The Christian pavilion will not contain a chapel, nor will it placard texts and religious pictures that would preach only to the pious. Containing only two Christian symbols, a plain cross at the entrance and a Resurrection stone at the exit, it will instead (using every modern aid) place squarely before those who visit it man's dilemma between his dream of happiness and the faults that drag him down to personal conflicts, war and hatred.

Only then will the Christian answer be set before him, visually and very simply.

No slick or pat answers, said Dean Bothwell. No texts from a slot machine, said Pastor

Bartsch, recalling one of the nastier gimmicks of New York. No "hard sell," said Father Beaubien: rather, consciously or not, the Christian pavilion would press home, he said, the faith that man, even in the hazards of this modern age, has a goal, and Christ can guide him to it.—The Guardian.

THE VITAL FACTOR

The widening gap between the prosperity of the industrial West and the appalling poverty of the peasant economies overseas is almost universally accepted as the most pressing problem of our time.

This gap can only be closed by massive international action. But, before any government can act as generously as the urgency of the need demands, there must be a climate of opinion that will approve such action.

We at War on Want know the amazing generosity of the British public in response to our appeals. Are we prepared—even at the risk of a slight increase in taxation or cost of living—to press on with our demand for increased aid and fairer terms of trade for the primary producers of these countries?

THE VITAL FACTOR IS YOUR VOICE. You can help to form that climate of opinion that will allow the government to act as generously as they could and should.

Ask yourself this question: Do I really want to end World Poverty or do I prefer the threat to world peace and our own prosperity that it means? It's your choice will you use your voice?

Until massive group aid is possible please aid us in our work. Your gift to the sick, the hungry, and the destitute will be forwarded without deduction.

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Jewellery, Silver, Old Sheffield bring good prices. We need Green Shield Stamps for an ambulance.

Desperate need for clothing for refugees
WAR ON WANT DEPOT,
Caxton Street South, London, E.16.



By permission—"Daily Mirror."

For the children

"But why don't our hands wear out?"

Dear Children,

It's terrible. I've gone and lost the addresses of the children who won the painting competition prizes! I put all your colouring entries in a big envelope and they all got thrown away by mistake.

So please will the following children send me their addresses: Cherry Harbor, Janet Griffiths, Angela Dingley and Pauline Breese.

I'm really very sorry.

I expect that most of you have garden sheds, or at least somewhere at home where your family keeps garden tools. We keep ours in a garage, and we have a spade, a garden fork, a rake, a hoe, some edging shears and a lawnmower. Then we have some small tools like a trowel, and a handfork, and lovely things called secateurs.

We're very lucky. First of all we're lucky to have a garden. But we're luckier than they were in the old days when they didn't have nice garden tools. Everything had to be done with much greater difficulty, and if it couldn't be done, then it was just left. Nobody had nice neat and trim lawns unless they had goats to eat the grass!

I know a gardener who loves his garden tools. He always oils and cleans them whenever they have been in use, and he hangs them up with such loving care! One old spade has been in his possession for years, and it's worked so hard that it's worn down to practically nothing now. He reckons that he's worn three inches off the end of it during his lifetime by just digging away in the soil!

That represents a lot of hard work. When he told his small granddaughter about it recently, she looked hard at the spade, and then looked hard at her grandfather's horny old hands and said: "But why haven't your hands worn out, too?"

It's a jolly good question. The answer is that hands only wear out when they aren't used. That doesn't seem right, but you watch—the people with the most useful hands are the ones who have used them, and used them until they can do their work perfectly. And hands like that never wear out.

All my love,
Mrs. Small.

Analysts will study health threats

A NATIONAL SURVEY to determine whether the extensive use of weed killers and pesticides is a danger to people's health is being made by the Association of Public Analysts.

Mr. F. A. Lyne, the association's secretary, who announced this, said the association was also concerned with another toxic hazard—the lead content in imported children's toys.

Of the first survey, Mr. Lyne said: "Public confidence in modern food pro-

duction has been shaken by popular books... but much of the outcry has been uninformed."

Local authorities helping in the survey will submit samples of crops, meat and dairy products and other foods to be examined for pesticide residues.

Of the lead content in toys, Mr. Lyne said that there was now thought to be a danger of mental backwardness to small children by the absorption of lead from toys and crayons over a period of time.

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PICTURE RECORD TO BRING BACK MEMORIES OF 60 YEARS

By Joan Best

OPEN in a Piccadilly showroom is an exhibition which, in the words of the catalogue, "No ordinary person should miss seeing." Whether you are an ordinary person or not, I strongly recommend "Image of History," an exhibition of photographs staged by Ilford Ltd.

Depending on your age, it will bring back memories of famous happenings and events, or fascinate you with a picture of things you've heard stories about. The exhibition records "through the eye of the camera" the events which have often dramatically changed the social life of this first six decades of the 20th century.

There are pictures of the blitz, wartime London, the Sidney Street siege, the suffragette movement—Mrs. Emily Pankhurst being removed forcibly from outside Buckingham Palace, past Olympic Games.

The Royal Family features fairly largely in the exhibition, with a picture of four generations of the family taken in 1900—Queen Victoria, her son, grandson and great-grandson—Ascot, the marriage of the present Queen to the Duke of Edinburgh, the christening of Prince Charles, the Coronation, and the wedding of Princess Margaret.

There are great sporting events—Roger Bannister doing the first four-minute mile—the racing car crash which changed Stirling Moss's life. And there are just odd bits and pieces of news, some momentous, some humdrum; there is Logie Baird, the man who made television work, the opening of Parliament, a housewife conning over ration books and coupons, pictures of prime ministers and criminals, fashionable women and children, things which we've forgotten about, and just about every aspect of life during the last few years.

Planning litter

NOT everyone's enamoured of the outdoor life, but there comes a time when most people get sick, however temporarily, of towns. Most of us, even those who live in the big industrialised areas, can get out into the country without much effort.

However big a city, lurking on the outskirts is usually what's known as "unsplashed countryside." However built up an area becomes, whenever a "green belt" gets swallowed up, there are still large tracts of Britain which remain green, and uninhabited except by the odd herd of cows or sheep.

There are people, of course, who seem intent on ruining these havens for others by dropping litter all over the place. But the worst people of all are those who, by sheer bad planning and thoughtless building, are ruining the countryside.

A recent report by the Royal Fine Arts Commission blames Government departments and nationalised industries for causing considerable damage to natural beauty in this country. The commission complains that most of its recommendations involving this sort of damage

had been overruled, and had been concerned with the activities of these two groups.

Often the commission is asked to give advice at too late a stage in the development of a site. This seems crazy.

Having got a commission, what is the point of taking no notice of anything it says or recommends? The population grows larger every year, and the only way to prevent the countryside being ruined is to build carefully, and take notice of people like the Fine Arts Commission.

The commission says that recently meanness seems to be the fault of planners. If preserving something attractive costs extra money, a cheaper, uglier plan tends to win. Surely it's worth a little extra money, time and thought to preserve what's left of our countryside?

Heat rises—or does it?

HEAT, I was always taught, rises. It was one of the few scientific facts I grasped at school. And until recently it has seemed logical to put fires and radiators on the ground, and let the heat rise as is its natural wont. But now someone's been thinking about the sun. The sun shines up in the sky, and we benefit down below—that is, if the sun isn't shrouded in its usual clouds. So why not put heating into ceilings—after all, there's room at the top, and often not much room below.

Factories, offices, hospitals and schools will be able to enjoy this heat from above before long; homes may have to wait a bit longer.

The new development of radiant heat from above—as the sun gives off its heat to the atmosphere—is being marketed by a division of the giant Bowater Organisation. A mobile presentation unit has been touring Eastbourne, Brighton, Maidstone, Norwich, Ipswich, Cambridge, Gloucester, Slough and Bedford, giving architects, builders and local authorities something to think about.

Housewives should welcome the idea—it will mean more floor space, no radiators to trap dust and, in cold weather, instead of having to huddle over the fire or radiators, you can lie on the floor and bask in radiated heat. And one other thing—you might get cold feet, but the top of your head will always be warm.

Japanese take note

ONE doesn't expect to see Japanese walking down Bond Street looking the epitome of English gentlemanhood. They haven't produced a meticulous

James Bond or fashion leader John Steed yet. The Japanese men are not renowned for smart dressing in the Western world. We are more accustomed to seeing them in rather long, flapping raincoats, baggy trousers and grey homburg hats.

But the Japanese are getting the English Look. A family textile firm, James Scott and Sons Ltd., of Dumfriesshire, is advising Japanese company Ryujin Keori, of Ichinomiya, Aichi, on the making of overcoats. Later the Japanese firm is going to make suits for the Japanese man who wants to look the complete English gentleman.

Actually the Japanese seem to be looking kindly on our way of life. Before long we may be sending them textiles and pottery. Perhaps the women are behind these developments...

Gluttons for gardens

MOST people go away for a holiday and are thankful to leave their gardens behind for a week or two. Others are gluttons for punishment. The Greek Line is running a "Gardeners' Cruise" on the Q.S.S. Arkadia for the second time this year. Instead of getting away from gardening, you take it, as it were, with you.

Percy Thrower, the B.B.C.'s gardening expert, is on board to act as host, to discuss your problems (horticultural) with you. You can exchange views on the growing of roses or rhododendrons, tell stories of prodigious potatoes or marrows, listen to lectures on new techniques and gardening developments and go on shore excursions with a horticultural emphasis, in Madeira, Tenerife and Las Palmas.

Some people just don't know when to stop...

Cookery Corner

Esh Es Seraya (Palace Bread)

Heat 1lb. honey with 1lb. sugar and 1lb. butter until the mixture thickens. Add 4oz. white bread crumbs.

Cook all together in a saucepan, stirring until it forms a dough or thick paste. Turn out onto a large plate, and when cold cut into portions.

Meanwhile bring about a quart of creamy milk very slowly to just below boiling point, until a thick skin forms on the top, so stiff that when separated from the milk it can be rolled up. Place a little roll of cream on each portion of the Palace Bread.

Television

Religious television could go

by Harold Jeffries

UGHT we not to get rid of religious television, that is apart from services which are televised for people who cannot attend?

Most religious producers feel lumbered by their job, and they only manage to give people the impression that religion is churned out on Sundays between 6 and 7.30 p.m., and it hasn't got to do with anything that may come afterwards.

But take the recent re-showing of the film "Inherit The Wind" on Independent Television. This is on a very vital religious subject, as are many, many programmes produced outside the religious broadcasting departments.

In one particular bit of the film, we saw the Christian Fundamentalist "the Bible—is—literally—true" stand being broken up with great skill in a courtroom scene.

Did the witness believe the world was created in seven days?

Yes.

Why?

Because the Bible says so.

What was the length of a day?

Twenty-four hours.

That's extraordinary—the sun had not been created at this point. Would you not admit that the day might not have been exactly 24 hours?

Well, perhaps it could have been 25 hours.

Why not 25 years? Why not 25 million years?

This is exciting stuff. What was wanted was somebody to take hold of this one point and make it quite clear that thinking Christians—the majority of them—simply do not believe that the world was created in seven days, or that it matters. It is hoary old things like this that get chucked at parsons in their visiting by people who think they can discredit everything he stands for by asking who Adam's sons married, and so on.

If there is to be a religious television department, it ought to have a special way of going about things and put out something rather like Points of View, or programmes dotted about here and there during a week. In these, somebody—not a parson—could highlight the religious significance of some of the programmes seen during the past few days.

It would help to make us start looking at life as if it all had religious depth, instead of putting on terrible things like Meeting Point. In this, we always know what's going to happen—whatever the subject, you're going to end up watching a group of people sitting drearily in a semi-circle round some table giving crummy answers to difficult and uninteresting questions.

THE GREAT DEBATE:

CHRISTIANS URGED TO TAKE PEACE LEAD

MORE than 200 people from all Christian denominations were welcomed into Canterbury Cathedral on Whit Monday by the Dean.

Half this number had walked the 56 miles from Southwark Cathedral in London, stopping the nights in Woolwich, Rochester and Faversham on Friday, Saturday and Sunday.

They carried two stately banners with letters proclaiming that this was a "Pilgrimage for Peace" alongside a symbol of the Christian Group of the Campaign for Nuclear Disarmament.

But it was not a simple ban-the-bomb message they brought; their leaflet inviting participation gave their reasons like this:

"We are persuaded that the fatherhood of God means the brotherhood of man and that this demands peace on earth;

that peace is impossible without freedom and justice;

that there can be no freedom or justice where there is starvation, racialism or threat of mass destruction.

Come with us and pray that our apathy, mental indolence and selfishness may be overcome; that our spirits may be set free in the service of the Kingdom of God; that the Church may lead all mankind into the way of peace."

The pilgrimage was unique because Christians of differing churches were walking together to one of the great centres of Christendom. Each morning a service was led by people from different denominations.

There was no shouting of political slogans.

Guitarists led the singing along the traffic-thick sunny Whitsun roads with songs like "A New Man" and the Negro Civil Rights hymn, "We Shall Overcome."

Some bystanders showed their approval; others made the familiar remarks about haircuts and "Why don't you have a good wash?" They did not know that these pilgrims had walked from London and had slept in dusty halls.



World Cup tactics will settle the mood of soccer for ten years

by Ernest Adkins

THE fanfares are stilled, the rumours are silenced and now only the most staunch recluse is unaware of the great confrontation of footballing brain and skill that is about to explode.

Never before have the competitors arrived at this stage in the World Cup having undergone such a prolonged period of planning and preparation.

Even those notoriously off the cuff specialists Argentine and Uruguay have trained themselves with untypical zeal.

Spain gathered her nomadic stars much earlier than anticipated and is obviously anxious to enlarge upon her claim as the home of the world's best club sides. Even England used the much-loved home internationals as practise matches to make good manager Alf Ramsey's assertion "we will win."

It is too late now, as was humbly suggested in this column, to standardise the interpretation of some of the laws governing soccer —

charging the goalkeeper — free kicks — and the treatment of injuries on the field — one can now only hope that strong refereeing plus good sense will prevail.

Academically the competition has been described as a clash between craft and graft, but this is oversimplifying the issue.

MUSCULAR

Undoubtedly, the more muscular approach will be provided by the West Germans, Swiss and English, but the physical contact normally associated with the Anglo-Saxon game has been lessened by the advent of the retreating defence, a system now adopted by all three. In the other camp the mid-Europeans and Latin virtuosos have harnessed their powers of improvisation and ball play to a more disciplined defensive pattern than used to be expected

from them. The outcome has been a levelling up or down of standards, depending on one's preferences.

Temperament and atmosphere will play a big part in the proceedings (would that Alf Ramsey could employ the choir masters from Anfield Road) particularly when charged with the emotions these games invariably produce. When recalling the debacle that was the Italy-Chile game in 1962 our thoughts will be with the referee when they meet again on July 20 at Roker Park.

LIKE CHESS

The big danger to the competition as a spectacle is in the tactical approach of the teams in the early rounds. At this stage cautious team managers can

be expected to deploy their players like chess pieces; 3,000 miles is a long way to travel to make a mistake! But if the emphasis remains on defence in the later rounds what should be a feast will become a farce.

WHIRL?

Tactically what transpires this month will influence the game for the next ten years. When Brazil won in 1958 they gave us the now orthodox 4-2-4 system. What will they show us this time? Will they have perfected the theorist's dream—the "Whirl", where the players hold NO set position on the field?

Who's going to win? If Brazil beat Portugal, by no means a certainty, they must have a great chance of

winning the trophy for the third time.

DIFFICULT

Second favourites, England; in spite of ground advantage and the dedicated Ramsey at the helm,

look short of talent and lean heavily on Jimmy Greaves, and Bobby Charlton.

Spain has enough players of ability to beat any other eleven on earth, and if they find the right blend may well prove it here and now. Italy has both skill and method in abundance; West Germany a powerful uncompromising combination. I see as finalists, West Germany and Brazil, with Brazil winners. But it's a very difficult series to assess, this time.

BRIGHTER R.I.

In an attempt to help teachers to make religious instruction "brighter and more interesting" in the classroom a two day course is being organised by Derbyshire Education Committee. Specialist teachers from the county's secondary schools will study present methods of religious teaching in schools and how they can be improved. An Education Department spokesman said: "Great controversy has arisen as to whether the strict study of the Bible should be abandoned. We are holding the course to give hints on how religious instruction can be made brighter and more interesting to the pupils rather than just reading heaps of Biblical texts."

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