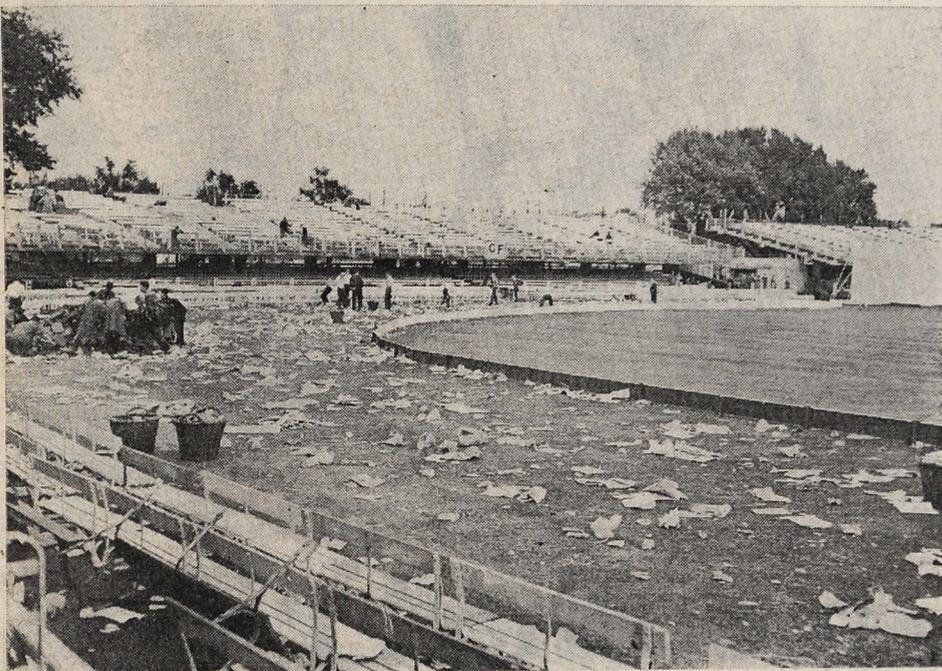


# CAVERSHAM BRIDGE 6d.

August, 1966

Incorporating National Christian News

# A Message for the Mess - Age



LORDS — AFTER THE CROWDS HAVE GONE HOME

## TOPIQUOTES

To live a really bad life takes a lot of talent and energy.

—Mrs. Peggy Makins, "Evelyn Home," Woman's Magazine writer.

\* \* \*

Coun. — said that he was also opposed to siting a public house opposite a church. "I feel that it would be degrading to the church and most unsuitable," he said.

—Newspaper report of planning inquiry.

\* \* \*

I aim at a healthy, positive, erotic interest in sex. Society is sick in its hypocritical attitudes to sex. We are against the idea that sex is sinful or even sacred.

— Mr. Hugh Marston Heffner, owner of "Playboy" and the "Playboy" Bunny Clubs, reported by Donald Zec, Daily Mirror.

\* \* \*

We believe they (the Americans) can only win the war by destroying all the Vietnamese people.

— Thich Nhat Hanh, Youth director of the Unified Buddhist Church social service programme.

\* \* \*

It was understandable that women should marry young when their only function was to bear children and act as household drudges, but now that an ever widening range of work is open to them their obsession with marriage is a most strange paradox.

— John Grigg, The Guardian.

## Why the mucky public can't play on High Sharpley rocks any more

ONE of the most beautiful areas of Leicestershire — the High Sharpley Rocks in the Charnwood Forest — has not been open to the public this summer.

For about 50 years the area was one of the most popular beauty spots in the county. But in May this year the main entrances were closed and notices were erected pointing out that the land is private property.

The drastic action was taken by the owner of the land, Mr. Gerard De Lisle because of what he describes as "the thieving and destructive attitude of some members of the public."

Mr. De Lisle, a farmer and landowner, who lives at the White House, Gracedieu, Leicestershire, lists the acts of vandalism he has encountered on his land:

- stone walls have been pulled down by people who have taken away the rocks for their gardens;
- young trees have been broken;
- fruit skins, beer bottles, cans and waste paper have been littered all over the area.

He blames the vandalism

on a small section of the community — "about 5 per cent" — and says it is sad that because of their attitude he has been forced to turn everybody away.

Neighbouring farmers are wholeheartedly supporting Mr. De Lisle. They too have suffered from the vandalism.

### Torn down

One of them, Mr. W. Cook of Hermitage Farm, Whitwick, whose land adjoins the High Sharpley Rocks area, says that before the closure he was constantly having his fences and walls torn down. As a result, he had on numerous occasions to go out early in the morning to round up cattle which had strayed out of his fields.

MUCKY lot, aren't we?

Sure as eggs, we'll end up living on top of a huge national rubbish dump.

Mostly, the litter problem is caused by people who throw away wrappings and containers. The annual production of packaging and paper in the U.K. is 4,840,000 tons, that is 165lbs. per head of the population.

Some of this ends up in dustbins and litterbins, when it's fulfilled its function.

But lots of it ends up on the pavement, in the fields and waysides of the country, and on the seaside sands.

In Blackpool, 40 beach cleaners start work at 6 a.m. every day collecting the previous day's mess left by the roistering fun lovers.

FROM THE GOLDEN MILE THEY PICK UP A HUNDREDWEIGHT OF BROKEN GLASS, FIVE HUNDREDWEIGHT OF UNBROKEN BOTTLES, TWO TONS OF PAPER, INCLUDING ICE CREAM TUBS AND DRINK CARTONS EVERY DAY.

During three weeks last summer workmen spent 281 manhours cleaning litter from the Malvern Hills.

In the New Forest, 700 tons of litter were collected during the summer season. Each year 25,000 milk bottles are found in the New Forest.

### A JOKE NOW?

You don't stop people throwing their refuse away by passing an Act of Parliament telling them not to.

WE DID, IN 1958.

And we think it's a joke now. Last year only 3,708 prosecutions were brought. Compare that with the cost of keeping the streets of, say, Birmingham, tidy. It tots up to more than £400,000 a year.

If the city dweller is a filthy beast, surely he needn't take his nasty habits into the country, and onto the beach.

This is the message for the Mess Age — take your litter home.

## Village for handicapped

Mr. Peter Forbes, of Freeland Place, Bristol, hopes to create a special village in the West Country for mentally handicapped people.

He has set up an organisation called Cottage and Rural Enterprises and is shortly to hold a meeting in London to launch the scheme. He hopes the organisation will be registered as a charity.

## Christians on holiday

Families going on holiday from the Southwell Diocese in Nottinghamshire have been given three "holiday tasks" by their Bishop, the Rt. Rev. Gordon Savage.

They should still worship in churches on Sunday, drive carefully, and keep the countryside tidy.



### INSIDE

Remember how Andy Capp rattled the parson in the "Daily Mirror" cartoon we reproduced last month? On pages two and three, see how at least three parsons are "pulling their socks up," and getting among the people.

Letters

**Coming—the rude awakening**

HOW curiously out of touch with reality and present education Professor Hoggart must be! What does he mean by "We have to cater for so many tastes?" Does he really think many people will say, "It is not my night, I'll do something else?"

If grown people will tolerate "Batman," they will not switch off the more salacious stuff!

How much more mental can England become before she is rudely awakened by bankruptcy or by bomb?

G. G. DOBSON (Mr.)  
Moseley,  
Birmingham.

Christian News welcomes letters from readers on any topic. Make them short, and legible, please.

**Free Supper idea is offensive**

I WAS impressed recently by the announcement by a well-known chain store of an increase in sales leading to a dividend of 31½ per cent.

This British firm does little or no advertising, has no January Sales or other gimmicks. The Chairman mentioned the following aims which he feels have led to their success:

High quality and attractive merchandise.

Efficiency in techniques and planning.

A reputation for courtesy, friendliness and helpfulness.

May I submit that there may well be alternatives to the expensive American type big-business methods introduced into Church finance these days?

The implication that I and my fellow Church members are likely to be influenced by a free supper is certainly no less offensive than confrontation with "special offers" and free gifts in the shops and seems to have little relevance to the fundamental principles of Christian Stewardship.

E. BATEKIN.

Northfield,  
Birmingham.

**Dr. Billy damaged Church's work**

NOW that Billy Graham has taken his leave, may I congratulate you on putting your point about him so forcefully in recent editions?

I believe he has done great damage to the work of the Christian Church, by insisting that people should be pessimistic about the world and about themselves until they have agreed with his formula of belief.

This brand of Christianity is alien to the work Jesus came to try to do.

**Scheme to save young men from the sea of mealy-mouthed piety**



THE REV. RONALD GORDON IS A REGULAR IN THE BAR OF THE SPRING HILL LOCAL PUBLIC HOUSE. HE WROTE THIS ARTICLE FOR CHRISTIAN NEWS.

THERE is salvation outside the organised church as well as within it—experience compels one to this conclusion.

This is one of the basic beliefs behind a scheme operating in Birmingham to plant the feet of future parsons firmly in the world before they go off into priesthoods which could melt in a useless sea of mealy mouthed piety.

The Spring Hill Scheme for ordinands began in 1960. The Bishop of Birmingham put in charge the Rev. Ronald Gordon, Vicar of St. Peter's in the downtown parish of Spring Hill. The idea was to give young men who thought they might want to be ordained some experience of life and work in an industrial area.

trial area.

Seventy men have now taken part in the operation, which is centred on an eight-bedroomed Edwardian vicarage. Seven of them have been ordained and another 27 are now at theological college.

Now there are 12 men in the scheme. Eight lodge in the Vicarage; four live in nearby homes. From Monday to Friday they go out to work in jobs like most of the other men in the neighbourhood.

They use the works canteen, or they have a pint and a sandwich in a nearby pub; in the evening they join the queue for the bus to bring them home again. Once a week they meet with the Vicar who will often invite someone from outside to come and speak.

**Instruction**

Another evening there will be some formal instruction—in New Testament Greek, for example, or in the structure of the social services.

Another evening they will be involved in some parish activity—youth club, parish meeting, visiting the elderly.

Many opportunities arise for taking part in the whole social life of the district. The men baby sit, drink beer, skate, watch football, view T.V. and go for weekend runs into the country.

The Spring Hill Scheme is an act of private enterprise on the part of the Bishop and the Vicar of Spring Hill. It is not an official part of the training for ordination in the Church of England. But after six years, certain lessons have been learned about training ministers.

Among them:

(1) The value of the small unit. Some provision needs to be made for men to live and work together in small groups, which make possible that deep sense of comradeship without which the personality can be starved.

**Common**

(2) Faced with the nature of the Church's missionary task, old controversies between "high" and "low" church fall into their proper perspective. The men's common concerns are with life as it is actually being lived by lay people, rather than with the often somewhat artificial life of a theological college. There is a pleasing lack of that "sacristy gossip" for which ordinands are often renowned!

(3) We have found, says Mr. Gordon, that the right way to proceed is not to begin with a pattern of worship and prayer, and

then to move on to "mission." We start with a mission—the job that has to be done—and then ask what pattern of "piety" is appropriate to it.

(4) There is fellowship and salvation outside the organised church as well as within it; experience compels one to this conclusion. The role of the Church, therefore, is not simply to increase the number of activities which take place under her own wings, but to take part to the full in the life of the district as a whole.

It is not the purpose of the Spring Hill scheme to

minimise the importance of academic theology. A sound academic training is more than ever needed by the clergy of today. But academic training itself is not enough for the parson in the parish. He must allow Christian truth to become part of himself.

**Hope**

And this is what it is hoped may begin to happen at Spring Hill. Through work and prayer, through study and recreation, through service through life in community Christian truth begins to flow in the blood.

**Brothers go in for will-farming**

WITHIN 18 months, bored, boxed-in husbands and wives will be able to spend a week in Britain's first luxurious "mental relaxation farm" for the bargain price of 10 guineas.

With a swimming pool, sports field, tennis courts, drama, music and books, they will learn how to start "living again" at a unique centre in the Staffordshire countryside at Hoar Cross Hall, near Burton-on-Trent.

The centre, where young people and their parents will be able to "get away from it all" and learn how to beat boredom, is the idea of industrialists and the Church of England.

This year, they plan to launch an appeal for nearly £350,000 to equip the Hall with the aid of members of the nearby Church of England Community of the Glorious Ascension, led by Father

**Peter.**

He explained: "For only ten guineas, a person bored with life, and apathetic, can leave his boxed in council flat and his TV and come to learn how to enjoy life again. There are already health farms that restore the body; ours aims at restoring the mind and the will."

The centre's first assault on boredom will feature young people.

# PARSONS "PULL UP THEIR SOCKS"

In a  
bar

In a  
bus

In a  
boat



## MOBILE CHURCH WILL SERVE HOUSING ESTATES

A MOBILE church — believed to be the only one of its kind in the country—has been dedicated by the Bishop of Winchester (the Rt. Rev. Dr. Falkner Allison) to serve Greater London Council housing estates on the outskirts of the overspill town of Andover (Hampshire) where so far no churches or halls have been provided.

The idea of the mobile church came from the curate of St. Mary's Parish Church at Andover, the Rev. Bryan Appis.

He discussed it with the Vicar and Rural Dean (Canon Ivor Machin), who thought the idea an excellent one.

"I decided to waste no time," said the Vicar. "I contacted the local 'bus company and found that they had a second-hand double-decker 'bus for sale. I arranged to see it and we immediately decided it would serve our purpose admirably."

The 'bus was then taken to a local garage where the conversion to a mobile church took place.

The first few rows of seats on the lower deck were removed and a sanctuary and altar provided which left seating for about 20 people. The

upper deck was divided into two to form two Sunday School classrooms to accommodate about 40 children.

The total cost of the double decker plus the conversion, tax and insurance was £300.

"The mobile church will serve an extremely useful purpose," says Canon Machin. "We can drive it to the various housing estates to hold services and Sunday School classes."

Both the Vicar and Mr. Appis can drive it and there is also a team of voluntary drivers, trained by a professional 'bus driver, ready to help when required.

When he dedicated the 'bus the Bishop of Winchester said that it was the first mobile church he had dedicated in his 16 years as a Bishop and the first one he had heard about.

"This mobile church is going to serve a much wanted need on these housing estates at Andover," he declared.

*Footnote: Music for services will be provided by a portable tape recorder of recordings taken at the parish church.*



## BISHOP DOES A VISITATION BY WATER

BOATMEN, farmers, schoolchildren and clergy are giving a riverside welcome to the Bishop of Southwell, the Rt. Rev. Dr. Gordon Savage, who on board the cabin cruiser "Quartet II" is this year carrying out his eight-day summer visitation by boat.

Eighty of his parishes border on waterways.

The first 24 hours included a visit to Ranby Army Camp near Retford, as well as to a girls' school, an 8 a.m. service in a parish church, a talk with farmers who presented him with some cabbage plants for his garden, and a meeting with members of a boat club in a waterside inn.

The Bishop embarked on the Chesterfield Canal at Worksop and joined the River Trent at West Stockwith, to travel upstream past Cromwell, Newark and Nottingham to the Derbyshire border at Thrumpton and then on to the River Soar.

He explained: "I have always wanted to visit the parishes by boat. The rivers and canals are available and we should use them when the opportunity arises."

Accompanying the Bishop and his wife are the owner of the cabin cruiser, Mr. John Atkinson, of Blyth, and his wife.

The Bishop entered into the proper spirit of the trip and at times, he was seen on board in shorts sporting a gaily coloured "Miami" beach shirt.



# I'm a dad, so they tell me...

by Frank Miles

"FUNNY thing is," I said to a man clutching a small bunch of roses at the maternity home door, "they haven't let me see the baby yet."

"There's nothing very funny about that," said the chap.

"This is my third and they never let fathers see the children properly until they're coming home."

Dashed strange. I've been a father for four days and there's no real first hand proof of it. My wife tells me he was born at 5.30 a.m. on a hot June morning, and I suppose I could believe it, and ought to.

The swelling has certainly gone down and she must have done SOMETHING pretty dramatic.

Sister, summoning us in and out of the ward at visiting time with a little bell like a timekeeper at a boxing match, assures me that it's a boy, and doing fine.

But they won't let me see him; not properly, that is. When I suggested I wouldn't mind a little peep they seemed to think it a very unusual request. The nurses looked at each other for a moment.

## A SMALL, RED, BLOTCH

"You mean to say you haven't seen him at all?" they asked, as if I came this trick every night.

"Not at all" I said.

"Well, all right. Just wait there."

I waited in a dark corridor while nurse put on a face mask and went into the nursery. She ferretted about among the tiny human squeaking creatures, and wheeled out a huge health service cot.

When she got it to the door I gazed through the glass. Down in the bottom was a small red blotch; a face among the swathing. It was awesomely tiny against an Arctic waste of pure white sheet.

The nurse waited, while I had my fill of wonder. She was studying my face. She must have studied many fatherly faces in just this moment of first meeting. I felt as if one ought to say something, but was glad of the glass. You couldn't speak through that, and there really isn't anything to say apart from Adam-old cliches.

"Just a glimpse is all they let you have," I moaned to a man at the bar on the way home "I reckon it's just the sample baby they show to all the fathers."

## TO THE GOVERNMENT

"I know," said the man. "It just isn't your baby for the first week or so. It belongs to the government."

Funny how the government takes you over at moments like this. For months I've been supremely responsible, and had such great care to take, arrangements to put in hand, this and that to be done. Now the house is empty, and I have a son, and a wife who's doing very well, and I get a chance to see my wife only between bells and my son through a dark glass window.

The state takes over, and we ought to be grateful. So I am, really.

The only thing we can honestly complain about is the food in there. It's awful, apparently. And here is where there's something we CAN do. At least one man did.

The ward is on the ground floor, and one night he appeared after a marathon baby's "head wetting," swaying in the moonlight and tapping loudly on the window near his wife's bed. She opened up, and he handed through four sixes of chips and two pieces of fried cod. He hiccupped, and lurched off into the night.

He was a proud man.

All right, so it was the government's baby for the time being, and his wife was a bed-occupying statistic, maybe.

But against all the odds he had brought a morsel back to the nest. His status was restored. We doffed our caps to a man who had proved himself a father indeed!



# Chinese Church shrinks, but is still alive and well

by a World Council of Churches correspondent

CONTACTS between the church in China and other Christians have been all too few in recent years. This has meant a lack of knowledge of their circumstances and work, and has made practical, informed prayer difficult.

But there is some information available from visitors to China who have had contact and conversion with Christians among others whom they have met. The numerical strength of the Protestant Church is given by Church leaders as 700,000. This contrasts with a membership figure of about a million in 1949.

The only theological school now operating is the Nanking Theological Seminary, which has a staff of about a dozen, and 85 students. With a five-year course this means about 15 graduates a year, a very small number to serve a church of 700,000 people.

## Good attendance

There does not seem to have been any forced merger of the Churches, but former denominational lines are blurred, and no denominational meetings seem to take place. The only organised church agency is the Chinese Christian Three - Self Patriotic Movement. This was set up to emphasise the complete independence of the Church from all foreign control, and is the official point of contact between the Church and the government.

Organised church life is largely confined to the cities, but with very little activity there. The num-

ber of churches used for worship has greatly declined. Only one church usually remains open in the small cities.

Peking is reported to have four churches open, and Shanghai about twenty. Attendance at some churches is said to be quite good, with 400 morning attendances, for instance, in churches in Canton, Shanghai and Tientsin.

Some church workers seem to be engaged in full-time work. Most are part-time or give time extra to a full-time job. Voluntary labour, study groups and public meetings take up much of their time, as with their fellow-citizens.

The limitations on church activities are very severe. All educational and social work is undertaken by the state. There is no outreach through evangelistic preaching, and there seem to be no Sunday Schools or religious instruction of children and young people. In some areas the names of candidates for baptism must be cleared by the authorities.

As might be expected, the Church is said to be strongly nationalistic, and critical of the churches of the West. The favourable attitude of the Chinese Christians to their government does not, however, mean that they support Communism. Christian leaders have refused to identify Christianity with Marxist Socialism.

But there is a close, and natural, identity between Christians and the ambitions of their nation. As

a small minority group, the Church depends for its outward existence upon the constitutional guarantee of "freedom of belief."

## Prayer ideas

The following are some brief suggestions for prayer, which it is hoped may be of use both in corporate and in private prayer:

For Christian leaders, both those known to us, and the younger men and women who have as yet no personal contact with Christians outside China;

For pastors and workers who seek, by prayer, Bible study and service, to lead worship and encourage Christians, both as congregations and as individuals, in their faith and life;

For teachers and students of the Nanking Union Theological Seminary and for the calling by God of men and women into the leadership of the Church;

For Christian parents, and also for teachers, in their relations with children and young people, in a society where anti-Christian and anti-religious propaganda is a part of the educational and social background of daily life;

For the re-establishment of cordial relations between China and the Western nations, and also for the renewal of contact and fellowship between Chinese Christians and ourselves.

## Parson in the Works

by Ray Price



You may be learning to speak with the voice of industry, but I'll not have that language in my house!

# CAVERSHAM BRIDGE

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

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## Honeymoon over?

THE CAVERSHAM BRIDGE has been in existence for nearly two years. The first numbers were greeted with enthusiasm by some, and with hesitation by others — enthusiasm by those who saw it as a step forward in church relations, hesitation by some Anglicans who thought that with the loss of a parish magazine they were in danger of losing their identity.

Most of those who were at first hesitant have come to prefer the CAVERSHAM BRIDGE to their former magazine.

But what of the others? Has the coming of the BRIDGE really drawn us together, or has it just streamed off a little band of "Oecumaniacs," a little group of folk obsessed more with the idea than the practice of unity?

The CAVERSHAM BRIDGE was born just after the famous Nottingham Conference which talked in terms of unity in England among non-Roman Catholic Christians by 1980. That I hope is still our target.

But if this is to be achieved have we not perhaps got to get down to some hard but charitable straight talking, learning to speak the truth fearlessly but in love?

Let's hear why many Methodists in Caversham are, as some say they are, against the reunion proposals.

Let's hear from our Baptist and Roman Catholic readers what it is that still keeps them further apart from others of us.

Some Anglicans say they are disappointed at not finding more Methodist news. Some Methodists say that the whole thing is too Anglican. As Editor I can only say that, to my knowledge, every scrap of church news received from any congregation has always been printed, and it is perhaps only reasonable to suppose that having had a magazine for 80 years, Anglicans are more inclined than others are to think of turning in material for publication.

But since Mr. J. Hollingham joined the Board he has striven to obtain more Methodist news for our readers. And each month many contributors of non-church organisations supply us with news with great regularity; we are glad to print this, and will welcome even more.

And we shall welcome controversy, always provided that what is written is written in love and in the desire to be creative and not destructive.

If one is an Anglican, it seems to me to mean that one is pledged in these days to give a portion of one's time to work which seeks to further the cause of Christian unity and so I believe that this work must be done. It is so easy to criticise and perhaps to demand too high a standard in the production of a paper which is only one, though an important one, among the many things that fall to be done by busy people each month.

The Abbé Courturier, that great apostle of unity, said that if Christians are to unite they must love each other, but that to love each other they must know each other, and in order to know each other they must meet.

If this paper is stimulating our meeting it is not produced in vain, and if this article stimulates discussion and meeting it will not have been written in vain. But let all be done in a spirit of love, and if anything does hurt let us at any rate assume that the hurt was not intentional.

If we remember that we are fellow Christians we shall not be offended by honest differences of opinion — perhaps we have in the past been so anxious not to offend that we have been ineffective.

The honeymoon period is over—let's get down to discussing the really big issues that divide us in the hope that we can learn something about another point of view—only the man who is uncertain of his own position is afraid of discussion.

JOHN GRIMWADE.

### Postbag

## Lord's Table must be shared

THERE are many Christians of different traditions who long for a break through an inter-communion. Surely our Lord's Table is the place where all committed Christians should be able to join or we deny our Lord's wish "that all may be one."

Anyone privileged to attend a student conference where a service of Holy Communion has been shared by Christians of many traditions experiences for the first time the meaning of unity—not uniformity.

Anyone desiring to become a regular member of the Anglican church would undoubtedly see the need for a course of instruction on the Anglican mode of worship leading to confirmation.

It is not this person that I am concerned with, but the committed Christian of another tradition visiting one's family or friends and debarred from sharing our Lord's table, or the partner of a marriage where the non-Anglican would value the privilege of communicating together on occasions.

New ventures of faith are called for today to break through to the materialistic world around us, surely we should be guided "that the letter killeth but the spirit giveth life."

ALISON PARMENTER

## Polio help wanted

Because of the vaccine we are happy to know that we rarely hear of anyone being stricken with poliomyelitis, but sad to say there are many for whom the vaccine came too late, and it is for these members we are once again selling our flags and are appealing to you for help, as we are sure if we have sufficient collectors we shall be able to continue to help these courageous souls.

If you can spare time either to collect house-to-house from August 16 to 20 or help with street collection on August 20 (or both), please let me know and I am sure all the members will be most grateful.

WYN DAVIS

11, Highmoor Road, Caversham, Reading.

### An open letter to our M.P.

Mr. J. Lee has undertaken to reply to last month's leading article, but as the Finance Bill is still in the Committee stage as we go to print, he has agreed to answer in the September number of the "Bridge."

### Fire loss for minister

The Board of the "Caversham Bridge," on behalf of our readers, wish to extend their sympathy to the Rev. George Shearer and his wife and family whose home was so badly damaged by fire on Monday, July 4. Kind neighbours rallied round but many personal possessions were destroyed, and we are very sorry for their sake at this grievous damage to their home.

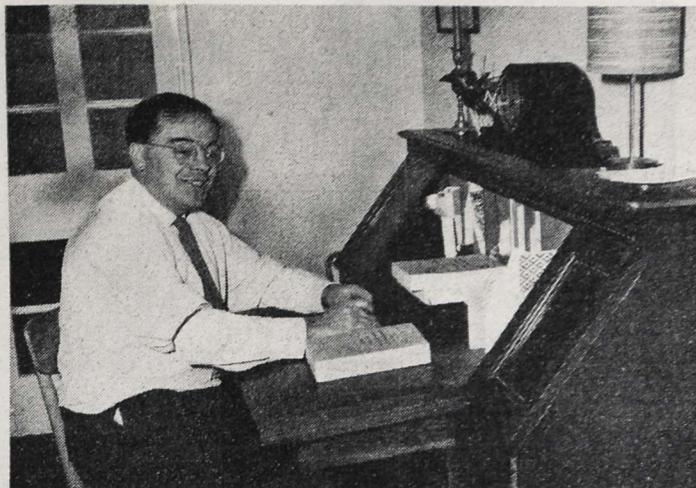


Photo: Fred Walker.

## Dr. Kevin Murphy's work for the deaf

by Roving Reporter

TO describe a man as successful these days is so often to mean that he has become wealthy, that it is a real privilege to meet someone whose success does not lie in this field.

Not that Dr. Murphy would use the term about himself, but there is no reason why others should not, for in his work as Deputy Director of the Audiology Unit at the Royal Berks Hospital, he is something of a pioneer.

Here, under the direction of Mr. Hunt-Williams, F.R.C.S., Kevin Murphy and his colleagues have built up one of the finest units of its kind in the country, and to this place come anxious mothers with young babies, to be tested for hearing defects and, where necessary, to be helped and treated.

To the onlooker, watching Dr. Murphy at work in this very relaxed and informal atmosphere, it all seems almost a game, for he has a natural manner with children and parents which dispels the aura of gloom so often surrounding handicapped children.

Behind all this, however, lies years of serious research in a hitherto unexplored field—so uncharted in fact that the first task was to go right to the beginning and discover whether the unborn child has any reaction to sound.

### Expanding

From then on the work moved steadily forward, expanding and developing, and the unit settled down to study development of speech and hearing in young babies and to devise scientific methods of testing.

Now, with a staff of 16 full-time and two part-time workers, all extremely charming and capable people, Dr. Murphy devotes much of his time to lecturing and receiving visitors from all over the country who are anxious to copy his methods. His lecture tours take him all over the world and he is shortly leaving for a second trip to the United States for this purpose; he is also vice-chairman of the Speech and Hearing Committee of the International Society for Rehabilitation of the Disabled, an organisation associated with the United Nations, which does admirable work in this field.

Kevin Murphy, who came into this work through his interest in juvenile delinquency, has all the enthusiasm of his countrymen, though he was, in fact, educated in England and served with the R.A.F. during the war. Afterwards he went back to University to read

psychology and it was there that he met his wife.

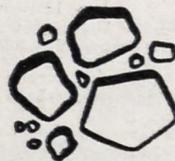
He worked at Manchester University for many years and also in South America before coming to Reading about eight years ago, and now lives with his wife and seven children in Henley Road.

Unfortunately his work does not allow him to see as much of his family as he would like; a relaxed day at home, listening to music and working in the garden, is a rare event for Kevin Murphy, who admits that he likes a break. A member of St. Anne's Church, he is a familiar figure in the neighbourhood.

### Tribute

Like everyone else one meets in this kind of work, he is anxious not to take all the credit and pays tribute to the work of his colleagues in the hospital and the borough. In this he includes people like Mrs. O'Reilly, who visits homes in Caversham helping mothers with partially deaf or deaf children under school age.

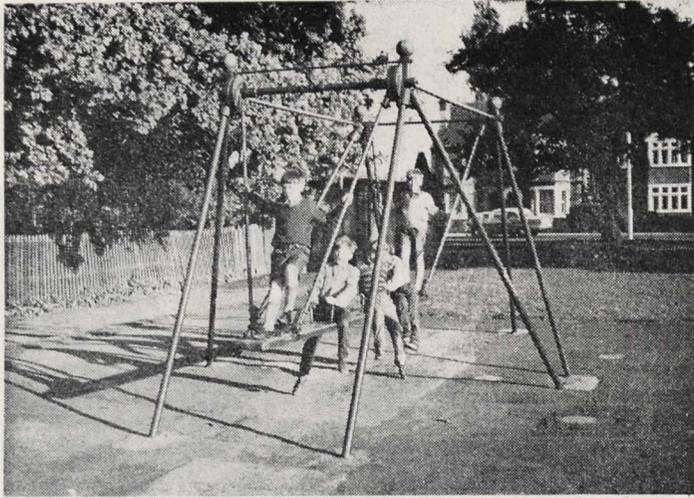
There can be no doubt that they are a truly remarkable team; neither is there any doubt that it would be hard to find someone more suitable to be linked with them than Dr. Murphy himself.



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Photos: Fred Walker.

# Holidays in Caversham?

**H**OLIDAYS in Caversham? Well, let's face it, many of us, especially school-children, will be spending at least part of our holidays here. It would be stupid to pretend that Caversham is brimming with exciting things to do and places to see, but we do have one or two assets which should not be overlooked, including a very good river frontage with all the facilities for boating, fishing, or even swimming.

Boating is comparatively cheap and easy; even inexperienced people can learn to row fairly quickly, though it is advisable to have an experienced partner to begin with. And please, Mums, don't let your children go anywhere near the river unless they can swim or are in the company of adults who can.

This summer is sure to bring its usual crop of accidents and we don't want any in Caversham. At the moment our swimming baths leave much to be desired, both in quantity and quality, but they are far safer for the child who can't swim; even then, of course, it is wise to see that he is in the company of swimmers—attendants can't be everywhere.

## Dangers

Roads and rivers are our two main dangers in this district and although it isn't wise to wrap older children in cottonwool, it does no harm to make sure they are aware of the dangers of both before turning them loose.

Rivers and streams are fascinating things for youngsters and time loses its meaning when they are out with their pals; a lot of worry can be saved by making sure you know where your child is going and with whom. Make sure he has a reliable watch, fix a time for returning and, given good weather, the older children shouldn't be a problem. And don't forget that our local cinema often shows films particularly suitable for children.

But what of the younger children? Well, there are one or two recreation grounds in the district, but as access to these means dangerous road crossings it isn't often possible to let them go off alone. A good idea is for young mothers, when possible, to take turns in gathering up a small party to take along to the recreation ground. Swings and other entertainments are safe for all but the very youngest and little

actual supervision is necessary.

For Mum and Dad, of course, holidays at home often mean decorating, gardening and all the hundred and one jobs that can't be fitted into the normal working week. We are lucky in that respect in Caversham, the local shops stock most items we need, they are full of knowledgeable advice, and a lot can be done for a few pounds. But don't make the mistake of doing too much.

I find it a good plan, when decorating a room for instance, to fix a time limit well within reason, and to allow time for a good soak and a breath of fresh air if the weather is good, or an hour with the TV or a book if it isn't.

And a word of advice to you gardeners. Don't forget to raise your heads occasionally and take time out to look around at the other gardens in Caversham. Some of the smallest and most unlikely are a joy to behold throughout the summer and few gardeners remain unresponsive to admiring remarks—many's the back garden I have been proudly shown when admiring something in front, and one can pick up a lot of tips, to say nothing of cuttings, from other gardeners.

## First class

And while on the subject, don't forget the Reading Annual Show in King's Meadow, on August 19 and 20. Admission varies from 4s. on Friday up till 8 p.m., to 2s. on Saturday after 5 p.m., but 1s. tickets (including a raffle ticket) can be obtained from any house displaying a Reading Horticultural Federation bill in the window. This is a first class show and generally speaking visitors, especially from big cities, are pleased to be taken along. There are, of course, other open activities taking place in Caversham throughout the summer. Don't despise them—weather permitting they can be great fun, especially for the chil-

dren, and local shops and the local Press carry notices of most of them.

## A stroll

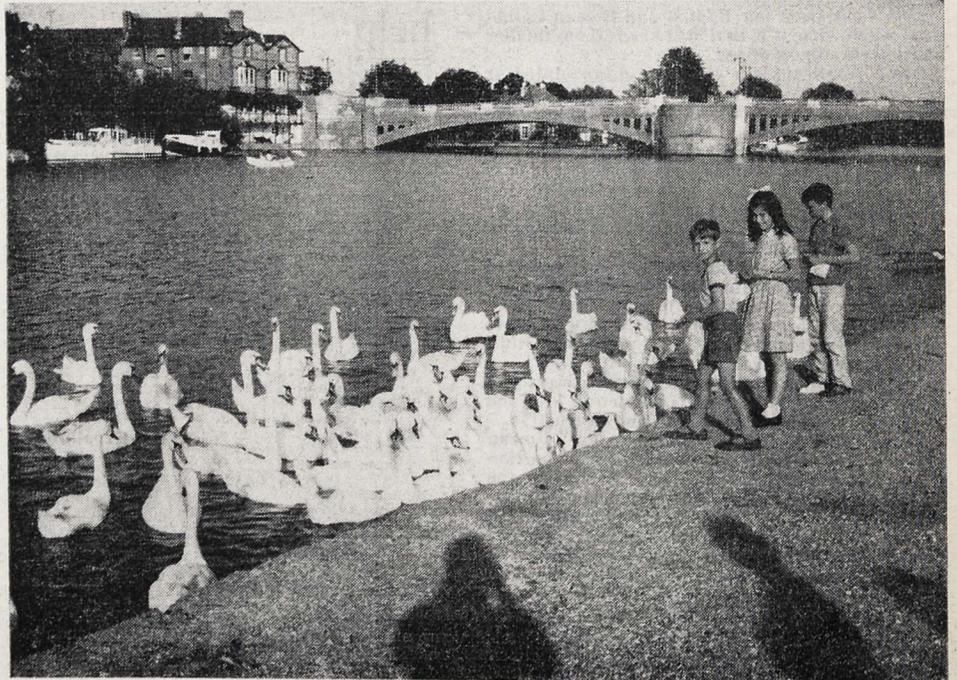
We mustn't forget the local tennis courts, golf course, clock golf and similar activities, but for those who like to get away



from games, Caversham Court, though small, is a delightful place for a stroll on a sunny summer evening—only do be careful crossing

St. Peter's Hill. So, you see, holidays at home needn't be too dreary if the weather is reasonable, and if it isn't then give the

children something to occupy themselves and settle down to all that reading you've been planning to do for months.



# Safari — not quite, but...

**G**OING on safari? Well, not quite, but you can go on a leisurely picnic trek to Peppard Common, Kingwood Common, and other open places in Oxfordshire on the back of a pony. There are as many as 25 of them available at Shipnell's Farm, Gravel Hill, under the expert guidance and supervision of Mrs. Christine Stokes and her daughter Vivienne.

The riding school, run by Mrs. Stokes, already has a large number of pupils — between 150 and 200—and they come from all parts of Reading as well as Pangbourne, Twyford and other surrounding areas. Children from the age of four onwards can be instructed, and also teenagers and adults. Dress is optional but a hard cap is obligatory.

Some pupils have only one lesson a week, others more—depending on their time and means. The fees are 6s. 6d. per hour for children and 7s. 6d. for adults. It takes about three months to become a reasonably proficient rider and once the main obstacles are overcome you can join the Woodland Pony Club where you will

meet riders from other schools.

The Stokes School also enters ponies for gymkhanas. If you would like to join the school, give a ring to Mrs. Stokes for further details — Tel. Reading 73109—or write to her at Shipnell's Farm, Gravel Hill. Lessons are given all the year round.

Paul Goriup wants to know

# AM I ASKING FOR THE MOON?

I DO NOT want to pry into your private affairs — neither do the city fathers. But what happens when a little boy wants to go to the toilet in the heart of Caversham?

Holding the shopping basket with one hand and pushing the pram with the other, his mummy very likely flies into a rage and snaps: "I told you to do it at home, didn't I. I told you to do it and what did you do? Nothing. Now you wait!"

Of course, the little boy does not understand his mother's logic. He still wants to go to the toilet — but none is available within the shopping area. Thirty thousand Caversham citizens are suffering the same indignity and agony when caught unaware doing their shopping or just out for a stroll. It is unbelievable that anybody should have to raise the voice to draw attention to an elementary right we should all enjoy by paying our rates.

And there are other elementary things, too, which need a speedy solution without too much and too long fussing over public enquiries and the like. For life is at stake.

## Little angels

Coming down Church Road after lunch one day, two little schoolgirls shot out in front of me from St. Anne's Road, dashed across the road and after reaching the corner at the Barclay's Bank dashed to the other side of Bridge Street to catch the Uplands 'bus coming down behind them.



Have a chat .... & get rid of your spots

Not once did the girls look round to see whether it was safe. They did not care. Drivers jammed on their brakes and traffic came to a halt. It could have been a colossal tragedy.

Yet the people, waiting for the 'bus and witnessing the event, remained stony-faced. No one reproached the girls. I wonder whether the parents of these two darlings will glance at this article and realise that it was their daughters who might have been by now among the angels.

But there is also another side of this picture. The side of incompetence which has not so far provided even one pedestrian crossing at this junction. You can see people on the side of the Barclay's Bank anxiously watching the corporation 'buses going down town without a chance of catching them because it is often impossible to cross the road.

THE HELPLESS FURY IS WRITTEN ALL OVER THEIR FACES!



Personally, I find it no problem...

And if you manage to escape injury at the beginning of Prospect Street, you may meet your doom at the other end where the pavement running into Westfield Road gets narrower and narrower and the cars streaming down Peppard Road practically pin you against the wall.

## CAFE, PLEASE —

There is no doubt that the time is ripe for some radical changes in the physiognomy of Caversham. And it is not just the traffic that has to be taken care of. Since major changes are bound to come in the foreseeable future, we should make

The Post Office for instance. The present one in Prospect Street is totally inadequate in spite of the immense goodwill on the part of its staff. Its floor area is typical of the floor area of most business premises in Caversham — just enough for merchandise but not enough for the customer.



it is often impossible to cross...

The people of Caversham waste an awful lot of time queuing up only to find that the things they want are not in stock. There is not a single shop where our womenfolk could buy dress material.

But when their feet tire there is nowhere to sit either — not a bench, not a cafe, not even a milk bar, as if we practised total abstinence.

The most pleasant pastime — for some — seems to be the weekly washing at the laundrette. (or should I say "washerette"?). They can actually sit there — and chat! And while I am on the subject of our dirty linen, I should also add that Caversham could do with a dry-cleaning machine. Then you would at least be sure that every effort has been made to get rid of your spots.

## Open well

Day nurseries is also a subject which merits far more thorough investigation than just a passing remark that we need more of them. The council nursery on Gosbrook Road is too much out of the way and another nursery should be provided more centrally. A "pram park" would make shopping for our young Caversham mothers at least a bearable necessity instead of a nightmare. I also wonder whether it is impossible to have the children's clinic open one morning and one afternoon per week instead of the present two afternoons.

And to round up this little trip round Caversham, I would like to ask the Borough Surveyor's Department what happened to the sketch I handed in last April pin-pointing an unprotected well, ten foot deep and full of water, on the council property in the woods behind Grove School. It serves no purpose and should be filled in. The well is attracting attention of young children who think it is great fun to poke in it.

ONE WRONG STEP AND THERE WILL BE NO WAY OUT FOR THE ONE WHO FALLS IN ARE WE TO WAIT FOR THE FIRST VICTIM BEFORE DOING ANYTHING?

# They believe, but don't want the Church

by Malcolm Cooper

AT the end of his crusade recently Billy Graham said he sensed that many people in England reject the Church as an institution while, at the same time, do not reject religion, belief in God, the Christian Gospel or Christ.

What an anomalous situation this is. It is like rejecting the institutions of law and order, that is, our judges, lawyers, magistrates and the police, whilst not rejecting the need for law and order and the punishment of wrongdoers.

In this situation, what can the Church do? To start with it can ask itself two basic questions. Firstly, what exactly is the function of the Christian Church in this second half of the twentieth century? Secondly, having defined its function, how can the Church best equip itself to perform it?

The Church, like all other human institutions, is a living thing and there are many lessons to be learnt about its organisation from a study of living organisms in general. Every living organism, whether it is a plant, an animal or nothing greater than a tiny bacterium, can be regarded as a very complex structure able to perform various functions which are necessary if it is to keep itself alive. Just like a car, which depends upon a supply of petrol, it has to have a constant source of energy.

An animal for instance, derives this from its food. But consider how many processes are involved before an animal can use the energy stored in its food.

It may have to find the food; that involves movement and the use of sense organs. It may have to break up the food in its mouth. Next the food has to be attacked chemically and broken down into its constituent parts; this involves all the organs of the digestive system.

## FUNCTIONS

The useful products of digestion have to be absorbed and the waste materials excreted. Once the food substances are in the blood stream, oxygen is required in the energy-liberating processes of respiration; this involves breathing and the gaseous exchange which happens in the lungs. These, and other processes are all involved in the overall function of acquiring the energy necessary to keep an animal alive. This is to say nothing of the other functions of the body, such as reproduction or inheritance.

The lesson to be learnt is this: In living organisms, most of which consist of millions of cells, the many essential functions are not all performed by each individual cell. Instead, the bodies of many-celled animals show a tremendous specialisation resulting in many different types of cell each of which is suited to perform one of the many functions of the body. For instance, there are muscle cells, nerve cells and so on.

The great success of many living species springs directly from the fact that within their large many-celled bodies there is a very advanced state of specialisation and division of labour.

Turning now to human society, can we not profit by applying this principle? Just as our bodies consist of many cells, so our human communities consist of many individuals. Furthermore, within our communities specialisation and division of labour is found to some extent. For instance, we do not all grow food, we rely on a few specialists, the farmers, to do it for us. Similarly, we do not all care for the sick, teach, rear children, police the streets or man the telephone and postal services.

## TALKING POINT

With this specialisation and division of labour principle in mind let us now turn to the Church and face the two basic questions which were posed in the beginning. Taking the second question first, is it not obvious that the Church will be best able to perform its functions in the world if there is a maximum of specialisation and division of labour among its members?

## BEST WAY

Can we, therefore, be satisfied with the situation which obtains in so many parishes, where a large number of the functions of the whole Church are done by one man — the priest? Too many priests are a curious mixture of prophet, preacher, teacher, man of faith, youth leader, pastor, leader of men, leader of women, orator, chairman of committees, administrator, secretary, servant and employer.

Similarly, within a diocese, can we really be satisfied with a situation in which hundreds of small parish units are able to live an isolated, independent existence with very little reference to the resources and talents of their neighbours?

And again, can we be satisfied with a situation where, as in Caversham, there are half a dozen different Christian bodies working in parallel? How much time and effort is wasted because of this?

Surely we in the Christian Church can learn a great deal from the fundamental principle of specialisation and division of labour. St. Paul adopted a most apt description when he said of the Church, "Ye are the Body of Christ" . . . and "For as in one body we have many members, and all the members do not have the same function, so we though many, are one body in Christ . . ."

And what about the first basic question which was asked at the beginning? Before we, the Church can become better organised to perform our function in the world by being specialised and having more division of labour, we must be clear what our function is. At this point are we clear, or are we confused?

As reference to any parish accounts will show, most of our money (and that means our time and effort) is used in maintaining our worship, our clergy and our "plant." Is our prime function merely to keep ourselves ticking over, as such figures suggest? If not, what is? Perhaps we are all uncertain. In a decade when education, medical care and most social services have been taken over by the State, the Church seems to be left without a function to perform.

Many city clergy who have to face the task each week of officiating at anything up to 20 funerals, and sometimes more, can hardly be satisfied with the idea that this is their main function. Perhaps the fact that scores of clergy leave parochial work each year and do other jobs instead is a reflection of this situation in which the Church does not know its function. Perhaps the catastrophic decline in the number of ordinands, which has occurred in the last two years, reflects the same dilemma.

If we were to ponder Billy Graham's observations, described at the beginning and if we were to ask ourselves what there is in "religion, belief in God, the Christian Gospel and Christ" . . . which the world seems to need and which the Church apparently cannot provide then we may get some of the answers to our questions.

## Round Caversham

# Roger is back from thrilling States trip

Back from a wonderful three weeks' visit to America, is our young friend, Roger Ebben, who was connected with the "Bridge" in its early days. He has been staying with a pen friend, Jan Jeney, at her home in Ouyahoga Falls, Ohio.

As always, he was given the full hospitality, treatment, and, among other things visited the Goodyear Tyre Factory, recorded advertisements for a Beetle contest, and spoke to English classes at the local high school.

He was interviewed by the local "Falls Newspaper" and altogether enjoyed himself

so much that he is already planning his next visit, which he hopes to make next year.

★ ★ ★

It has been brought to our notice that a certain Fred Benham, who delivers greengrocery from a store in Basingstoke Road, is rapidly establishing a reputation for himself as the Good Samaritan of the Emmer Green estate. Busy though he is, he still finds time to bring in coal and perform other odd chores for old people and invalids, and we should like to thank him for all he does.

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## OUR NEW COUNCIL MEMBER

The new Thames Ward councillor, Mr. Stansfeld-Taylor, is no newcomer to local government affairs. He, finds himself on the Education Committee among his other assignments, so life is going to be busy for him during his term of office.

Like the others, he is anxious to make himself available to the voters in his ward, but thinks it will be easier for them to contact him through the Town Hall.

A message left there will be personally attended to at the very earliest opportunity.

Like Joe Bristow, Mr. Stansfeld-Taylor thinks it only fair to add that his Conservative colleagues who represent Thames and Caversham Ward have always been, and still are, only too willing to attend to personal problems concerning local government matters.

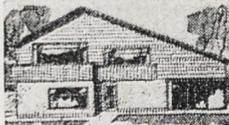


## HE BRINGS YOUR "BRIDGE"

An enthusiastic "Bridge" distributor in the Gosbrook Road Methodist team is Mr. H. P. Thorne. He has become well known to many Caversham people during the 27 years he has lived here. Mr. Thorne is vice-chairman this year of the British Legion branch in Caversham. He is an enthusiastic gardener—not content with his own garden he keeps a large allotment going as well.

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## Hemdean School successes

The Caversham Bridge congratulates the following pupils of Hemdean House School who have gained places in this year's Selection Tests:  
To Kendrick School: Susan Cade, Sheila Cooper, Rosalind Mitchell.  
To Westwood School: Carey Jankowitz.  
To a Selective Central School: Nannette Stephens.

## Drop us a line

Everyone turns to the correspondence columns in a newspaper.

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

## All the fun of the fete

St. Benet's Grand Fete takes place this year on Saturday, September 4th, from 2.30 p.m. Mr. and Mrs. Maule of 18, Albert Road will be grateful for any offers of help. There will be a dancing display, model railway, pony rides and many sideshows.

St. Benet's Home in Kidmore End Road is one of more than one hundred homes kept by the Church of England Children's Society. We hope "Bridge" readers will support this event.

## St. Barnabas

Repairs to the church. A number of jobs, arising out of the diocesan architect's quinquennial inspection of the church, have now been completed. They include things such as attending to the drains and gutters, making good faults in the roof, painting the iron railings behind the church, attending to faulty brickwork below the damp course and to decaying masonry around the windows, and internal decoration of the vestries.

## THE CLERGY AND MINISTERS OF CAVERSHAM

### ANGLICAN

Rector: The Rev John Grimwade  
Caversham Rectory. Tel.: 71703

### Assistant Clergy:

The Rev David Clift, 25, Dkley Road. Tel.: 72070.  
The Rev. Malcolm Cooper (Priest-in-Charge of St. Barnabas') St. Barnabas' House, 33, Grove Road. Tel.: 73095  
The Rev. Roger Packer (Priest-in-Charge of St. Andrew's) St. Andrew's House, Harrogate Road. Tel.: 72788.  
The Rev John Stevenson (Priest-in-Charge of St. John's) St. John's House, 9, South View Avenue. Tel.: 71814.

### BAPTIST

The Rev. L. S. Lewis, 3, Kidmore Road, Caversham  
Tel.: 73633.

### INDEPENDENT CONGREGATIONAL

Pastorate vacant.

### METHODIST

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

### ROMAN CATHOLIC

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

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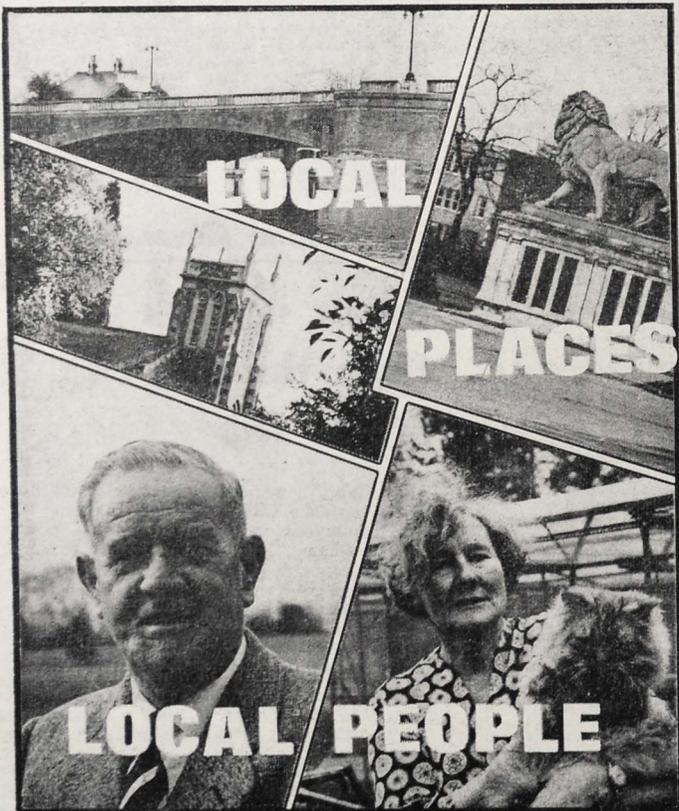
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## LOCAL PAPER

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**EVENING POST**



## Baptist School is 100 and still going strong

During the weekend of June 4/5, the Baptist Sunday School celebrated its one hundredth anniversary. The theme of the Weekend was:  
Thanks for the Past.  
Challenge of the Present.  
Faith for the Future.

The celebrations commenced with entertainment and a party for the primary children followed by a reception for older children and former scholars at which the Mayor and Mayoress, Ald. and Mrs. W. J. Allum were present.

At this function a beautifully iced anniversary cake was cut by Miss Ethel Talbot, the second oldest former scholar. Greetings and good wishes were given by His Worship the Mayor; by clergy of neighbouring churches; by the Rev. A. S. Bell, a former minister; and by Mr. L. Wyeth, a former scholar. The Mayoress received a bouquet presented by two primary children, Joy Ousley and Billy Rothwell.

The reception was followed by a service of thanksgiving conducted by the minister, the Rev. L. S. Lewis, who remarked that one hundred years in the life of any church or Sunday School was a long time and conjured up a picture of many experiences—shadows, sunshine—darkness, light—failure, success. During this time very many children had come under the school's influence and this must surely have made a great difference to many of them. The address was given by Mr. T. S. Phillimore, secretary of the Birmingham Youth and Sunday School Union.

On the Sunday, the morning and evening services

were conducted by the Rev. Stanley Turl, of the West Ham Central Mission. Mr. Turl, in his inimitable way, gave challenging and inspiring addresses to both young and old.

In the afternoon the scholars and young people presented a short play entitled "Our School" written by the Rev. L. S. Lewis, which was an imaginary story of the progress of the school from 1866 to 1966.

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### Singer's nephew marries



Mr. V. Doonican, nephew of the famous singer, Val Doonican, was married at St. Anne's Church to Miss Veronica Bonney on July 2. "The Bridge's" photographer, Fred Walker, was there to photo the newly married couple as they left the church.

ABOVE, THE PRIMARY CHILDREN ENJOYING THEIR ENTERTAINMENT; AND BELOW, MISS ETHEL TALBOT CUTTING THE ANNIVERSARY CAKE.



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# SOS

## THE BRIDGE SCHEME

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#### AREA ORGANISERS

**Dr. E. V. Beale** (North Caversham),  
1, Brooklyn Drive,  
Emmer Green; 71644.

**Mr. F. C. Moore** (South Caversham),  
52, Highmoor Road,  
Caversham, 72694.

**Mr. K. J. Nicholls** (East Caversham),  
190, Henley Road,  
Caversham, 77405.

**Mr. W. A. Vincent** (West Caversham),  
12, Albert Road, Caversham,  
72965.

**Mrs. G. Thompson**  
(Mapledurham),  
205, Upper Woodcote  
Road, Caversham, 71328

# News from the

## Calling all Anglicans

**FRESH THOUGHTS ABOUT EVENSONG.** The changing pattern of worship throughout the parish in recent years has meant that numbers at Evensong have declined, and thinking has been going on in all districts about this. It is intended therefore in the autumn to vary the content of the second half of the service a certain amount and in place of a sermon to have discussions on occasions. Further reference to this will be found under the notes for the different districts.

**CAVERSHAM PARK VILLAGE.** The Parochial Church Council has now finally agreed to purchase a house on Caversham Park Village. The diocese has generously made a grant of £3,000 towards the cost, and Captain Keith Burke of the Church Army hopes to start work before the end of the year.

**STEWARDSHIP DEVELOPMENT PLANS.** Plans are now well advanced for the Development Campaign which takes place throughout the parish in September and October. Fuller details will be reported next month but it is hoped that every Anglican in Caversham will somehow or other manage to squeeze into the Town Hall on Sunday evening, October 2 at 6.30 p.m.

**LOOKING AHEAD.** October, 1967, may seem a long way off but the Church Council have already arranged that a "Key Fortnight" shall be held. At a special meeting of the Church Council at the end of June Fr. Mark Gibbard of the Society of St. John the Evangelist, Cowley, said that the aim of such a fortnight was to bring EVERYONE in Caversham into a closer relationship with God.

Fr. Gibbard will lead a team of members of his community in this scheme, one priest being attached to

each district. He will be spending several days in Caversham in November, and the other priests to take part will also pay visits here before Christmas.

**WELL ATTENDED FESTIVALS.** The three parish patronal festivals which fell in June were all well attended. At St. Barnabas' Evensong on a fine Saturday afternoon was preceded by tea in the church garden. St. John's when the Rev. Trevor Beeson preached was less lucky with the weather but a lovely June night brought a very large congregation to St. Peter's to hear the Rev. Dr. R. S. Lee preach on the religious upbringing of children. Many copies of his Pelican book on this subject were sold and his sermon aroused great interest. All the churches were beautifully decorated and the different social committees all worked hard. Our choirs obviously enjoy singing together on these occasions, and played an important part in making these services worthy acts of worship to God.

**THE LIGHTER SIDE OF THINGS.** The 1966 parish cricket tournament will take place, by kind permission of the headmistress, on the playing fields of Queen Anne's School, on Saturday, August 27 at 2.30 p.m. It is hoped that as in previous years members of the congregations will come along with picnic teas and support the local budding Coddreys. It is also hoped the weather will be kinder to us than it was last year.

**ADULT CONFIRMATION GROUP.** A preliminary meeting of those adults who wish to be confirmed in December has now been held and we shall be beginning regular meetings at the Rectory on Wednesday, September 7 at 8 p.m.



Mr. H. W. Turner presenting David Hogarth with a prize for selling the most programmes (see St. Andrew's Notes).

### St. John's

Carried by acclamation. The congregation greeted proposed changes to the Sunday evening services with enthusiastic cries of approval. So a small committee has been set up to assist the priest in charge to plan a programme for the autumn, which will be published in due course.

It is assumed that the majority will continue to worship regularly at 9.15, and that these new services will be an occasional extra. It is not intended to build up a regular congregation at this second service, but the programme for the autumn will be designed to meet differing needs and interests.

Some of the items will be planned to make a popular appeal, others to meet a more specialised group, when obviously a much smaller number will be expected.

The items on the programme will be designed to encourage everybody present to take a more active part than is possible in more formal services. In addition, in these informal services, there is no limit to the

range of people who can be out purchasing one for club activities.

Basically the outline programme each month will be as follows: on the first Sunday in the month, 3.15 family service with Baptisms; on the second Sunday, Sung Evensong; on the remaining Sundays, Evening Prayer will be said at 6 p.m., followed by an interval from 6.20 to 6.30 p.m. to allow people to leave or enter. Then at 6.30 the special service; this will probably be framed with opening and closing hymns and prayers; inside this frame will be inserted a rich variety of things, such as led meditations, music and readings, "Any Questions," talks with an opportunity for questioning the speaker, or followed by discussion groups, films, viewing "Meeting Point" on B.B.C. television and then discussing it, and other such activities.

**Cricket.** lovely cricket. Weather permitting, by now the Men's Fellowship will have played, and we hope beaten, the Men of St. John's, Woodley. And we now look forward to the annual Parish cricket competition on Saturday, August 27, on Queen Anne's playing fields. St. John's are the proud holders of the cricket trophy.

**Out one Saturday.** One Saturday the Youth Clubs went to the South coast to see a fascinating display by Hovercraft, and very regretfully returned with-

time and talents in the service of the Church and, as an expression of this, that the Church Hall and grounds be given a face-lift, using voluntary help. The following projects were suggested:

- (a) The painting of the railings behind the Church Hall.
- (b) That the clinker and other rubbish behind the Church Hall be removed.
- (c) The redecoration of the cloakrooms in the hall.
- (d) That new curtains be made for all the windows in the hall.
9. That there be more opportunity for people to meet together in groups.
10. That more information be circulated about the Church's missionary activity.

And some other things

**The Diocesan Conference.** It is an important development that this district, for the first time, has its own representative in the Diocesan Conference. She is Mrs. Gillings.

### St. Andrews

**Summer Fair.** In spite of (or perhaps because of), a dull and rainy afternoon, the gross takings at the Summer Fair amounted to £307. Expenses are not expected to come to £250 which means that our target of £250 has been attained. Well done, everybody!

We were extremely pleased to have Mr. H. W. Turner, Headmaster of Caversham Primary School to open the Fair, and he in turn spent an enjoyable afternoon meeting many of his present and former pupils.

Miss Whitehill collected a large number of photographs of St. Mary's Mission, Ovamboland, and these were displayed at the Fair. When the proceeds are sent to Ovamboland, we shall include some of our own photographs taken during the afternoon by Mr. Eric Selchell.

Special congratulations to David Hogarth, who this year sold a record breaking number of programmes before the day. He took 27 hours to collect nearly £7 and several blisters! (See picture).

The reappearance of the morning greengrocery stall was well received. Mr. Clem Dennis and the Cubs were hard at work outside the hall from 8 a.m. Having now assessed the state of the market, they intend to sell twice as much next year.

All the competitions were well supported with large numbers of entries. Those responsible for sideshows in the open air manfully stayed at their posts and, considering the weather, were kept remarkably busy. Apart from the financial result, the Summer Fair was a great success socially. Many personal contacts were made or renewed and the hard work involved helped to give us all a sense of purpose and direction.

**OUR CONGRATULATIONS** to Simon Nicholls and Phillip Steer for obtaining the diocesan student teacher certificates for basic training in teaching methods in Christian education. Well done.

**NEW MEMBERS.** At the July meeting of the Mothers' Union, four new members were admitted — Mrs. Alder, Mrs. Collins, Mrs. Kent and Mrs. Stott. We also received into our branch Mrs. Smith, who has moved here from Tilehurst.

### St. Peter's

**QUARTER PEAL.** We regret not having previously recorded that on Whit Sunday a quarter peal of 1260 Plain Bob Minor was rung by St. Peter's ringers. The band was Treble, H. Osbourne; 2, T. N. Lanaghan; 3, A. Fleet; 4, Mrs. P. Lanaghan; 5, W. Sidwell; 6, R. Harris. The girls from Queen Anne's School, who started to learn to ring last autumn, have now begun to take their place in the belfry on Sundays; we look forward to their return after the summer holidays.

**ST. PETER'S WIVES.** Most groups close down in August, but St. Peter's Wives have planned a picnic on Tuesday, August 23, on Peppard Common, and will take with them 12 children from the Children Home. The coach will leave Balmore Hall at 3 p.m. and return at 5.30 p.m. Cost per family: 5s.

**AUGUST FESTIVALS.** Feast of the Transfiguration, Saturday, August 6. Holy Communion at 7 a.m. St. Bartholomew's Day, Wednesday, August 24. Holy Communion at 8 p.m.

**ACOUSTICS.** However loudly the organ seems to be playing, the difficult acoustics of the church are such that it has not been heard well at the back of the church. Recently, some experiments have been conducted with microphones and speaker and as a result of an anonymous gift, we hope soon that our acoustic problem will be solved.

## NEWS FROM ST. BARNABAS

As a result of the requests which have been made that more information should be given in the "Caversham Bridge" about the activities of the P.C.C. and the District Committee, this month's material consists mainly of an account of two meetings. These are: Firstly, the District Committee Meeting held on June 9 and secondly, the open District Meeting held on June 14.

**The District Committee:** 1. The committee heard a report of the first meeting of the Church Hall sub-committee, which has been created to manage the day to day running of the hall. This sub-committee had reviewed the financial position of the hall and noted that all groups connected with the Church use the hall free of charge, while other groups of people hire it for a fee. Secondly, as from the first of July there is no longer a

separate hall account, all receipts and payments being handled by the district treasurer.

2. The district committee welcomed the news that the play group had been started successfully. Because it is felt that this group is an important part of the service which the Church should offer to the community at large, the district committee agreed to make a grant of £7 10s. to help it get established.

3. It was agreed that £6 be granted towards the cost of the Servers' outing, and choir pay was reviewed.

4. The progress of the preparations for the autumn Stewardship campaign was reviewed.

5. Arrangements were made for the Open District Meeting on the following Tuesday.

**The Open District Meeting:** Approximately 40 people attended this meeting which

arose directly out of the "No Small Change" course. Its purpose was to discuss many of the points raised in that course, more fully, and to place recommendations before the Priest-in-Charge or the district committee, as appropriate.

These were:

1. That the practice of having the Sunday School at the Family Eucharist each Sunday be discontinued.
2. That occasionally the Venite or the Te Deum be included instead of the first and third hymns at the Family Eucharist.
3. That the possibility of having a Creche, during the time of the Family Eucharist, be explored.
4. The meeting showed appreciation for the new form of service which has replaced Evensong at Public Baptism

services. It also expressed the hope that the Baptism service itself would now be re-written.

5. That occasionally, at Evensong, the sermon led on into a discussion, to be held in church or in the Church Hall.

6. That a study group be started to learn more about the new thinking that has been done in recent years on the subject of religious education.

7. That the present Church Hall, while being functional, presented a very poor image of the Church to the community at large. And that a group of men be invited to form a working party with the task of ascertaining (a) the cost of maintaining the present hall in the decades to come as compared with (b) the cost of a new hall in the near future.

8. That more emphasis be placed on the stewardship of

# Local Churches

## Baptist Minister's return visit

On Sunday evening, August 21, the Rev. John N. Gladstone, will be paying a return visit to Caversham Baptist Free Church. Mr. Gladstone served as minister of the church for six years up to 1955. Since early last year he has been minister of Yorkminster Park Baptist Free Church, Toronto, one of the principal Free Churches in Canada, and his many friends in Caversham will welcome this chance to meet him again. He will conduct the evening service, and this will be followed by an informal get-together in the West Memorial Institute.

## RECORD PROFIT FOR ST. ANNE'S IN THE RAIN

It was too much to hope that we should have another marvellous summer day such as we had for the Confirmation and for the Corpus Christi procession. In fact, as some of you may remember, Saturday, June 25, was a vile day for fete organisers; rain started after lunch and appeared as though it might not be much, but changed its mind and continued fairly steadily for most of the afternoon.

When I got down there soon after 2.30 p.m. I must say I was appalled to find that everything was taking place outdoors, but such is the hardihood of the British and so inured are they to the vagaries of their weather, that everyone carried on regardless and I was astonished to learn after that a record £302 had been raised. This was the reward of courage indeed, but we must all be very grateful to the organisers and to all the stoical helpers who battled on for such a long time with pixie hoods, mackintoshes and umbrellas all streaming.

I must just end on a personal note. Having organised myself with mackintosh, umbrella, handbag and plas-

tic shopping bag, I did my best to make some personal contribution to the success of the afternoon and having loaded up various items from different stalls, including a jar of lovely home-made marmalade, I then decided on a final fling at the Bottle Stall.

I remember saying to the stallholder, "You needn't worry, I never win anything," and being astonished at her answering, "Well, you have this time, and it's a good one." Sure enough I found myself the winner of a squat bottle of "Atholl Brose."

By then, dripping profusely, I decided to call it a day, and with gay abandon threw my "Atholl Brose"

into my shopping bag where it succeeded in busting my jar of home-made marmalade, which in turn oozed over everything, and when I got home I found it had even managed to penetrate the close mesh of the shopping bag and had spread a sticky layer over my clothes and most of the car.

I must say I felt it was a judgment on me for having been only a fleeting visitor instead of an enduring stallholder.

BUT the "Atholl Brose" is intact and will return with us to Bonnie Scotland next month where, if I know anything of Scottish weather, it will certainly come in handy.

## Methodist News

The Billy Graham meetings were well supported from the Caversham churches. Coach parties were arranged by Mr. John Sholl for two evenings, including the final meeting at Wembley Stadium.

At least 20 smaller parties went by car at various times throughout the month.

What is the Old Testament all about? A study group at Caversham Heights is getting down to some hard work under the leadership of the minister. The aim is to trace the development of Jewish religion from its earliest roots, and to relate it to the Christian revelation.

The annual garden party was held in the grounds of the Gosbrook Road Church on Saturday, June 11, when £31 was raised for Gift Day funds.

Women's Fellowships linked up when the Gosbrook Road W.F. paid a visit to their opposite numbers at Cove Methodist Church.

Close ties exist between the two churches, Cove being the home church of Mrs. E. Crutchley, the Caversham secretary.

Annual visits have been exchanged for many years, and on this occasion the Caversham ladies provided a musical afternoon and were entertained to tea by their Cove friends.

The trip was greatly enhanced by the kindness of the coach driver who took a particularly pretty route which showed to advantage on a very lovely June afternoon.

## 111 Confirmed at St. Anne's

ON Sunday, June 12, at 5.30 p.m. His Grace the Archbishop of Birmingham confirmed 111 children and adults in St. Anne's.

It was a delightful scene. The evening was warm and sunny, so much so that the doors of the church were all open which was indeed fortunate for those who were unable to cram themselves into the church proper. The flowers on the altar were lovely and the pews were full of those to be confirmed, and their sponsors. The little girls looked charming in their white dresses and veils, and seldom can boys have looked so neat and shining clean.

The Archbishop came in procession from the Presbytery, with his crossbearer before him, and was met at the door of the church by Father O'Malley. Father O'Malley conducted him to the altar and, after giving us all a special blessing, His Grace climbed into the pulpit and proceeded to examine the children.

I always think that for a nervous child this must be a terrifying ordeal, but such was the warmth of the Archbishop's personality that there was no dearth of hands shooting up to answer the questions. It of course reflects great credit on the Sisters of the Visitation Convent, who had prepared most of the children, that they should have sufficient confidence to stand up in a packed church and give the correct answers clearly and audibly.

## Coffee for Catholic Women

We are all delighted that Mrs. Statham, of 144, Kidmore Road, is taking on the running of the monthly coffee mornings in succession to Mrs. Tate, who has recently moved to Devonshire.

It is very good of Mrs. Statham to do this as it provides a pleasant opportunity for Catholic women to get to know each other. Caversham having grown so big, many of us find we go on for years just knowing each other by sight. At these parties, there is usually a talk, not necessarily of a religious nature.

Mrs. Fenn, of 83b, Kidmore Road, was the hostess at a party on Wednesday, July 6 at which Mrs. Mair gave a talk on "Catholic Women in Society Today." Mrs. Mair feels strongly that Catholics generally have not taken sufficient advantage of the Catholic Emancipation Act, and that Catholic women in particular could and should play a greater part in public life.

## Corpus Christi Procession

A hot and sunny afternoon made us all feel truly thankful, although it must have been rather too warm for Father O'Malley in his vestments. The procession moved along Southview Avenue, down Washington Road as far as the entrance through the school playground to the playground behind and so to the garden of the Visitation Convent.

Not everyone knows that the nuns have a charming and beautifully kept garden here, with old apple trees and roses. An altar had been erected and we had Benediction before returning in procession to the church.

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# We Record . . .

BAPTISED		MARRIED	
June	St. John's	July	St. Peter's
5 Ian Hageman		2 Peter Youngs and Janice	
Sonia Hageman		Betney	
Julie Utton		St. Andrew's	
St. Andrew's		July	
June		2 Peter Lilly and Gillian	
19 Angus Hemmings		Fisher	
Keith Hemingway		St. Barnabas'	
James Grascia		June	
St. Barnabas'		4 Alan Ceeley and Jill Lock	
June		11 Barry Wigmore and Pauline	
26 Neal Collins		Jennings	
Colin Gollan		BURIED	
Diane Britnell		St. Peter's	
Marie Butler		June	
Simon Wigmore		14 Herbert Boast	
Susan Johnson		Sidney Buckner	
Caversham Methodist Church		July	
June		4 George Hammond	
12 Caroline Swanborough		St. John's	
Mark Lacey		June	
19 Stephen Hollingworth		17 Elizabeth Hoad	
Caversham Heights		July	
Methodist Church		1 Agnes Strudley	
June		St. Andrew's	
5 Amelia Wheeler		June	
19 Justin Spurrell		15 Ellen Kearse	
July		July	
3 Elizabeth Springer		6 Percy Sheffield	
St. Anne's		Gwendoline Griffin	
June		Baptist	
Susan Sullivan		Dora Church	
David Sullivan		George Lane	
Claudette Fairweather		Florence Clarke	
James Buckle		St. Anne's	
Claudia Scicluna		Agnes Geoghan	
Lisa Melli			
Alan Downes			
Karolina Kotowicz			

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## ROUND THE CLUBS

### CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD

At the June Meeting of the Caversham Afternoon Townswomen's Guild, Mrs. Cowlard, the Chairman, welcomed two new members and also gave an account of the National Council Meeting at the Albert Hall which she attended as delegate.

The proceeds of the jumble sale amounted to £13 10s. and a cheque for this amount has been sent to the N.S.P.C.C. Mrs. Goodyear gave a report of the Federation Council Meeting. Members were reminded of the Garden Party to which they are invited by Mrs. Quiller at 60, Conisboro' Avenue, Caversham, on July 13 which is in aid of the Reading After Care Association.

The talk was given by Miss Rose Buckner on "Behind the Scenes on a Woman's Magazine" which members found extremely interesting.

Meetings are held on the third Thursday of each month at St. Mary's Church Hall. New members will be most welcome and should contact the secretary, Mrs. M. Morton, 71, Balmore Drive, Caversham.

### EMMER GREEN

#### TOWNSWOMEN'S GUILD

The weather was very kind to us on June 21 for our annual outing, a "Mystery Tour," which proved to be a very interesting and successful day. The mystery was eventually solved when we arrived at Bexhill for lunch and Rye for tea.

At our June meeting an amusing and informative talk was given by Mr. Peck on "Marks and Spencer." Mrs. F. Morgan (chairman) gave a report on the National Council Meeting.

At the Social Studies meeting on June 15, Mr. and Mrs. Heeks gave a talk with records, on the "Changes in Music."

Unfortunately the date and speaker at our next meeting have had to be altered. The Bishop of Reading will now speak on September 13.

### FRIDAY COFFEE CLUB

Julia Woolley and Gaynor Jones won the Girls' Doubles and Julia Woolley the Girls' Singles in the B.A.Y.C. Lawn Tennis Championships held at Southlands School, on Saturday, June 18. Both represented Berkshire in the N.A.Y.C. Lawn Tennis Competition held at Regents Park, London, on Saturday, July 16. Julia competed in the Girls' Singles and Gaynor partnered Angela Williams, of Chieveley in the Girls' Doubles.

A Barbecue was held on Friday evening, July 1 at Butlers Farm, Whitechurch Hill (by kind permission of Mr. J. Aldridge). All arrangements were carried out by the Committee, who spared no effort to make the event a success.

The weather was perfect and Butlers' Farm, standing as it does on the edge of the Chiltern Hills overlooking the Thames Valley, was an ideal spot for such an occasion. A most enjoyable evening ended with a sing-song around the glowing embers of the fire to the accompaniment of guitars played by Annette and Peter.

### CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD

The June meeting consisted of reports of the National Union Meeting, held at the Albert Hall, followed by the planning of next year's programme.

The Drama Group gave an amusing sketch, the performers being Mrs. P. Haydon, Mrs. C. Lot and Mrs. Zuanic.

The Social Studies group heard a talk by the Deputy Governor of Reading prison, and the International Speaker was Mr. Wright, whose subject was China.

A coffee morning held by Mrs. Holloway on behalf of the Royal Institute for the Blind, realised £9 3s. 0d.

### METHODIST CHURCHES

#### August preaching appointments CAVERSHAM

- August
- 7 Mr. E. J. S. Beckley
- Rev. P. W. Luxton
- 14 Mr. L. E. Scott
- Mr. J. M. Dixon
- 21 Mr. D. Tomlinson
- Rev. E. B. Wright
- 28 Rev. E. B. Wright
- Mr. J. Cooper

#### CAVERSHAM HEIGHTS

- 7 11.00 Rev. A. E. Ward
- 6.50 Mr. R. S. Morris
- 14 11.00 Rev. H. R. Tourtel (1)
- 6.50 Mr. D. H. Wark
- 21 11.00 Rev. E. B. Wright
- 6.50 Mr. J. L. Clark
- 28 11.00 Mr. P. Smith
- 6.50 Rev. E. B. Wright
- Notes: (1) Parade service.

### CAVERSHAM BAPTIST FREE CHURCH

#### Preachers for August

- August
- 7 Rev. L. S. Lewis 11 and 6.50 Evening Communion.
- 14 Rev. L. S. Lewis 11 and 6.50
- 21 Rev. L. S. Lewis 11 a.m. Communion.
- Rev. J. N. Gladstone 6.50 p.m.
- 28 Mr. J. Hosier, Spurgeon's College 11 and 6.50.

## SUNDAY SERVICES

#### ROMAN CATHOLIC

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

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

#### BAPTIST

Caversham  
11.00 a.m. and 6.50 p.m. Worship Communion after Evening Service 1st Sunday after Morning Service 3rd Sunday.  
2.45 p.m. Sunday School.

North Caversham  
10.45 a.m. and 6.50 p.m. Worship Communion after service on 3rd Sunday.

#### METHODIST

Caversham Heights  
11.00 a.m. and 6.50 p.m. Worship  
10.15 a.m. Sunday School Senior Dept.  
11.00 a.m. Sunday School Junior and Primary Depts.

Gosbrook Road  
11.00 a.m. and 6.50 p.m. Worship  
11.00 a.m. Sunday School.

#### SALVATION ARMY

Prospect Street  
3.00 p.m. Young People.  
5.30 p.m. Adults

#### CAVERSHAM HILL CHAPEL

11.00 a.m. and 6.50 p.m. Worship.  
10.50 a.m. and 5.00 p.m. Sunday Schools.

#### CHURCH OF ENGLAND

St. Peter's  
8.00 a.m. Holy Communion.  
9.15 a.m. PARISH COMMUNION  
11.00 a.m. Matins  
12.15 p.m. Holy Communion (1st and 3rd Sundays)  
6.50 p.m. Evensong (1st Sunday 3.15 p.m.).

St. John's  
8.00 a.m. Holy Communion.  
9.15 a.m. FAMILY EUCHARIST  
6.50 p.m. Evensong (1st Sunday Baptism Service 3.15 p.m.)

St. Andrew's  
8.00 a.m. Holy Communion.  
9.15 a.m. FAMILY EUCHARIST  
11.15 a.m. Holy Communion.  
6.50 p.m. Evensong (3rd Sunday 3.15 p.m.)

St. Barnabas'  
8.00 a.m. Holy Communion.  
9.15 a.m. FAMILY EUCHARIST  
6.50 p.m. Evensong

St. Margaret's Mapledurham  
8.00 a.m. Holy Communion (2nd and 4th Sundays)  
9.15 a.m. PARISH COMMUNION  
6.50 p.m. Evensong

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# Success?

FRANK MILES meets a man who gave up a good job in publicity to make a church swing, in Morecambe, Lancs.

The Rev. Arthur Dean chats with some of his men helpers after the service.



# Andy Capp comes to church—and likes it!



HERE'S Arthur Dean, head of publicity for a very top speed store chain chucking it all up and becoming a Methodist minister.

But is he going to become another ordained non-person like so many others walking the holy beat in their fancy collars?

Not on your sweet life.

So he becomes a Methodist minister and he works a while near Morecambe in Lancashire. That's where Andy Capp goes on his holidays with Flo; at least, every other bloke you meet would be Andy if he dare.

The Fathers of Methodism have a dilly of a problem in Morecambe, like they have everywhere else, come to that. They've got a big barn there, solid and square and smelling of old, damp dishcloths.

So they look at this place, with its handful of old faithfuls and they see that its usefulness for the Kingdom of God has begun to slither into the Swancee. And it occurs to them that if this Arthur Dean is everything he's cracked up to be this is just the place to find out.

So they tell him to be the minister of the Central Hall, Morecambe, and they go and hide and watch through the curtains.

Who do they see?

Oh boy.

Jesus switched Arthur Dean's life on like the Mayor switches on the promenade lights. And what he wants to do is make sure the same thing happens to as many people as possible.

How?

What does that matter?

Out of the Central Hall went the hard pews. In came the soft seats. Out went the dark brown paint; in came the bright colours. Out went everything that sounded like a dirge. In came the "Centralaires" to play drum, trombone and piano gospel music.

## FRIENDLY CHURCH

In came the idea of poster exhibitions. In came a playing fountain. In every week come "as many flowers as we can get into the place." In came bright red carpets.

In, under "for sale" in the local paper, went adverts proclaiming the Central Hall "The Friendly Church."

In came soloists from the artistes appearing in the town's entertainment spots. In came Thora Hird to read a lesson. In came the old time Sankey and Moody hymns—doggerel religion to swingy-zingy tunes.

And finally in came the people, with their pennies and their prayers and their problems. Like children following the Pied Piper they came in, so that now if you were to tot them up on a Sunday night you'd get up among the 800s.

It's pure pop religion, and it works by gimmicks.

So?

## NOT BEEN TOUCHED

Hear Arthur Dean: We are desperate to bring the reality of the faith to people who have not been touched by the Church. We know there's a thin line of distinction between entertainment and worship and we watch that. Some say we are merely entertaining people. But folk don't keep coming for 12 months and more just to be entertained. There's better entertainment anyway in Morecambe.

"They come here because they are getting something. They tell me: 'I can't say what Sunday means to me now — on Monday.'"

"I don't know what you'd call it, but since I came to the Central Hall something's happened to me, and it's wonderful."

"This isn't the answer for the whole church, but we are concerned with a particular situation, and as a publicity salesman I believe in reviewing the market. The Church's problem is a sales problem."

The approach is gaudy, emotional, simple. People love it. "I'm not aiming at the intellectuals," says Arthur Dean. "There's too much intellectual stuff, and it's all right in its place, but not here. The world of these people is bounded by the 'Daily Mirror,' the bingo hall and independent telly, and our approach to them must never forget it. People should be allowed to understand and enjoy their worship; nobody here ever has to look round to see what anybody else is doing so that they can follow."

There have been harsh critics. Even among his brother clergymen Arthur Dean has stimulated sighs. "Next," mourned one. "We'll have bathing beauties giving away trading stamps there."

They'll never know how near they came to getting the bathing beauty — one invitation was accepted but there was a last-minute hitch.

Arthur Dean, aged 33, doesn't worry about this sort of thing. Nor should he. If his approach had not caused a stir it would have failed. Which it hasn't. Or has it?



Women members of the Congregation don't go home after the service—they stay behind to talk beneath the poster display.



The floral fountain is an eye-catching feature of the church. These women stand around it discussing future plans.

**LAURENCE YARDLEY SUMS UP THE WORK OF A SCIENTIST WHO HAS STUDIED THE ASTONISHING REVELATIONS OF MANY GENUINE SPIRIT "COMMUNICATORS".**

**PUBLICATION DOES NOT IMPLY THAT THIS PAPER WHOLLY ACCEPTS THE VIEWS EXPRESSED.**

**I**t is sometimes possible for people who have died to communicate with those they leave behind. The ones through whom they communicate are called mediums, and although there is no doubt a large number of people who defraud the public and profiteer from supposed abilities in this way, there are many more whose ability to be used for communication is beyond question.

From these people has come a great deal of material collected at different times and places, which describes what happens at and after death.

The material has been gathered together by a scientist, Dr. Robert Crookall, and published under the title "The Supreme Adventure" (James Clarke 18s. 6d.). The President of the Churches' Fellowship for Psychical Study has called it "an amazing collection."

The amazing aspect of the work is the coincidence of the accounts which came from different people, through different mediums. A common link runs through them all, and there appears to be an uncanny relationship between the experiences and explanations of people of different races and religions. Clearly they are using different words and theories to describe very similar experiences.

Here, in précis form, is an account of what Dr. Crookall's researches suggest may be the real shape of death.

**Friends are called to assist**

The experiences described from beyond the grave differ insofar as the deaths were natural in advanced age, or enforced in the prime of life by accident or war.

In natural death a person sends out "a call" to friends and relatives already in the spirit world. Sometimes this is a conscious and deliberate thought about them, and sometimes it is more or less unconscious and instinctive.

Those who have died previously receive it by telepathy and come to the place where the person is. Self-centred men who have not sent out a call, are met by certain spirit people who undertake these duties voluntarily and are called "deliverers."

A fixed idea that there is no after life acts like a post-hypnotic suggestion. People like this are met, but their mental condition means there must be a delay in ability to receive instruction and help.

In cases of enforced and sudden death this call cannot be sent out, and there may be a period of bewilderment and delay before the person can be reached and helped.

In the early stages of their transition dying people experience a panoramic review of their past life. They seem to stand beyond themselves and see their personal history in a non-emotional and impersonal way.

This is variously described: "a feeling of sinking" — "I seemed to rise up out of my body and come down quietly on the floor," — "I was not lying in bed, but floating in the air a little above it," — "I seemed to be lifted above the usual surroundings. I was not conscious of any change or anything abrupt. Then I passed into a peaceful sleep."

There is usually a momentary coma or blackout, something like passing through a tunnel, or a door, or a passage.

Then comes an expansion of consciousness.

"There was relief, expansion, a sense of being freed from intolerable weight." — . . . there's nothing in it. I simply felt free and light. My being seemed to have expanded."

Many insist that the act of dying involves no pain, and describe how they saw their bodies lying on the bed like a discarded garment. Everything was so natural that the fact of transition was often unrealised at first. They found that they could not be seen or heard by friends still in the flesh. Meanwhile any undue grief

One spirit communicator said: "For roughly an hour before the heart stops beating a man may have left his dying body and be standing near encased in the emerging 'other body.' Any commotions of a purely physical nature in the dying body are purely reflex. Of these the man feels nothing."

Another says: "The act of dying is absolutely painless. The contortions frequently witnessed are purely muscular, and the dying man does not feel them as pain."

In cases of natural death the average man may normally expect a period of sleep. But in enforced death the newly dead tend to be awake and alert at once. Their condition is often described in terms of confusion and bewilderment, whereas in natural death consciousness is characterised by peace, security and happiness.

When the spirit body has been met into the spirit world, there is normally a period of rest which occupies a length of time which we would regard as perhaps three days. It takes time for the person to get used to a spirit body, and to recuperate from debilitating illness. Some sluggish people may take longer to sleep and recover.

After this comes a form of "judgement." Dr. Crookall points out that this is envisaged in every religion.

It is essentially an emotional and personally responsible review of the past earth life which may well occur within a few months of passing. For people with some spiritual and moral awareness it may come sooner; for people with below average awareness, and perhaps even venacious or evil the process is delayed until they are able and willing to face the truth about themselves.

**Judgement through higher self**

One spirit communicator said: "The judgement consists in being able to see ourselves as we are, and by no stretch of imagination being able to avoid seeing it. It is a judgement of God upon us (lesser selves) through our higher selves. On earth even the best are subconsciously avoiding things, or trying to think things are slightly other than they are.

No other person could be so just a judge as we ourselves can be when facing the truth.

"For many it is a terrible hour . . . directly one has realised how, where and why one was wrong, there is an instinctive feeling that one must work it out. And this way of recovery is in helping others who have exactly similar limitations, difficulties or vices."

In the afterlife, there are various levels of environment, or condition, and they are not sharply divided from each other. We find our place in these levels, and there is progression into other conditions beyond the immediate afterlife. But the first level of spirit life closely resembles the earth, and it is a place of adjustment.

The tendency is for one to become in this condition more and more aware of the existence and needs of others. Individuality is not lost; it develops within groups or people who have similarity of interest.

Dr. Crookall points out that all the messages that come from the higher levels of the life beyond death insist that life here, as Robert Browning put it, "is a chance to love." And this love is not of "the vague, wordy and sentimental type, but is deep, sincere, self giving goodwill."

**FROM BEYOND THE  
GRAVE, AN  
ASSURANCE THAT  
DEATH NEED  
NOT BE FEARED**

by those left behind enveloped the newly dead in gloom and despondency.

"Many communicators complained that the excessive grief of the still embodied friends depressed and hurt the newly dead. It hindered their progress into happier conditions . . . the newly dead are particularly sensitive to the thoughts and feelings of the still embodied."

**Link is broken at death**

The communicators often refer to a tie or link which attaches their physical and spiritual bodies. The body and its spirit double are attached by a number of "threads," but mainly by a link to the solar plexus or brain or both. At death this link is broken.

In natural death there is clear light, often described as brilliant and beautiful. But in enforced death at first the atmosphere is said to be misty, or foggy, even watery, and the subject of the body-spirit link is not mentioned.

Spirits who had suffered sudden transition in war or accident were sometimes unable to understand what had happened to them, and tended to want to go on fighting. But they deny that their end was as gruesome as it sometimes appeared.

One said: "When instant death occurs the soul is aware of what is about to happen a split second before the impact occurs, and leaves the body so that no pain is felt. These sudden transitions appear tragic and ghastly to the onlooker, but to the person who has just died death is always wonderful."

**Her husband looked well**

I have heard my mother's voice—and I saw her in a doctor's surgery a few years after her death.

Also my husband, who passed over in 1957 — I actually saw him at the head of his coffin. He was a great sufferer, but when I saw his spirit he looked well and a wonderful colour, and so happy.

**MRS. D. DENNIS,**  
Princes Road,  
Brighton.

## The men who keep their pay a secret

YOU may think you know your husband pretty well, but are you sure you know how much he earns? Of course you do; your husband tells you everything. Or does he? I don't want to be the cause of marital dispute, but some strange things are happening these days.

In Derbyshire recently an urban council decided to give a rise to their sewage workers, but not to publicise the details. And why not? Because, argued Councillor Tom Hammond, "It would cause trouble between husbands and wives." I can only suppose that Mr. Hammond is a very henpecked man. A pay rise to cause trouble in the home—it's ridiculous!

Mr. Hammond said that because the details of a recent pay rise for officials weren't disclosed, it would be unfair to disclose those of the sewage workers. Very right and impartial of him. But I can't see why any of the increases were kept secret.

Mr. Hammond says: "I know officials and labourers who do not tell their wives what they earn." Are all men frightened of their wives? Who are these Amazons who grab their husbands' money?

Mr. Hammond himself is an unfortunate man. Being self-employed, he says: "My wife helps me with the business, and as she always cashes the till, I have no chance to keep anything secret." My heart bleeds for him . . .

### Obliged

But women are not going to lie down under this medieval attitude. Chairman of the Married Women's Association, Juanita Frances, is up in arms about it already. The Association stands for Britain's 16 million married women, so it's something to be reckoned with.

Said Mrs. Frances: "Men should be legally obliged to tell their wives what they earn. After all, marriage is, or should be, a partnership."

# SHE CARED -- SO AN ENGLISHWOMAN EARNS THE FURY OF VERWOERD

By Lena Jeger, M.P.

(By permission—the Guardian)

MRS. HELEN JOSEPH, brave with hope, calls her journal, smuggled from South Africa and published in London last month, "Tomorrow's Sun."

Reading it makes the heart sink with despair and ache with fear lest there be no sun in South Africa tomorrow.

Helen Joseph can write with unimagined resilience from the little bungalow in which she is "house-arrested." "I know I must remain here in South Africa. And when the time comes, and know it will come, when this country is free, I want to be here, to be part of it, to know I have earned my place in it."

One never knows why the lightning strikes where it does. What has brought a middle-aged Englishwoman of impeccable middle-class Sussex origin to the prisons, the treason trials, the persecution of the South African Government?

She went from King's College, London, to teach high-born Moslem girls in India. At King's one of her best friends had been a South African girl and it was because of this that she went to South Africa from India.

### Incredible job

She taught for a time. Married (for a little while) a dentist. Joined the South African W.A.A.F. in the war. Her first job after the war seems incredible in view of later developments. She ran a community centre for coloured

people in Cape Town, sponsored by the National War Memorial Health Foundation, to which thank-offering contributions had been made, by many white South African soldiers.

### Sick pay

SHE took a diploma in social studies at Witwatersrand University and worked as administrator of the sick benefit society of the Garment Workers' Union. She had to ensure that the 16,000 members all received their entitled sick pay and necessary medical care, including mass X-rays and other preventive attention.

In the course of this work she completely identified herself with the struggle of coloured people for equal recognition.

She had friends of all colours. And some of the most moving parts of the book tell of the dignified struggle of Indian and African women, walking countless miles with babies on their backs to join in meetings and demonstrations, giving the pennies of their poverty, risking prison and banishment every time they raised their voices.

It probably was, in fact, Helen Joseph's challenge to the obscene practice of banishment which has led her to her present dilemma. She used her leave to drive 8,000 miles

in her little car with an African man and an Indian woman friend to seek out banished African men and women—including a schoolgirl of 16.

No court orders are necessary and there are no appeals. The police just arrive and take people, without warning, hundreds of miles from their homes and dump them in loneliness and poverty.

If Verwoerd had nothing else to answer for at the day of judgment, his discard of these human beings, his tearing of the flesh from the bone of family life, should alone send him down to join Beelzebub for ever.

### Full of torment

MRS. JOSEPH writes that house arrest seems insignificant against what has happened to others. But this sophisticated form of cheap imprisonment is full of torment. She cannot visit nor be visited. She must not speak to any other banned person—this virtually cuts her off from all her friends.

White people amuse themselves with abusive telephone calls. She has to report to the police station at a certain time each day and because she

was once late she has a suspended prison sentence of 12 months hanging over her.

The five years' house arrest and all that goes with it, is arbitrarily imposed by the Minister of Justice without any legal process or possibility of appeal. And things have got worse even since Helen Joseph wrote this book. She was able to go to work at the Garment Workers' Union each day and she thanks the organisers for bearing with her.

But now I hear the orders against her forbid her from "entering a trade union building." So for a time she stood on the pavement outside her office while a clerk brought her work to take home.

Now she has lost her job and it is not for us to say that the Garment Workers' Union has lost its courage. But after 15 years of loyal, incriminating work of Helen Joseph is unemployed.

### Devious reason

She will be over 60 when her house arrest comes to an end. And who knows what devious reason for renewal Verwoerd's men will find?

Tomorrow's Sun. A Smuggled Journal from South Africa. Helen Joseph. Hutchinson 35s.

## She mastered the language of adversity

ANNELIESE X, who now teaches languages in a secondary school of the Austrian Education Department, has mastered one language that is not on her official syllabus.

It is that of adversity.

She was only three years of age when she came with her mother and elder sister to Austria as a refugee from Rumania. A few months earlier her father had been shot as a political prisoner. Her mother made her way with her two little girls to Austria.

Anneliese's father had been a Rumanian and a member of the Orthodox Church. Her mother was an "ethnic German" and a Lutheran. She was welcomed in Austria and was able to make a living for herself and her children as a technical designer and also to send them to school.

The eldest daughter completed her education and then married. She emigrated with her husband. But Anneliese stayed with her mother and went on studying.

And then her mother went blind and was unable to work. Surgery was not possible. That was the situation early in 1960 when Anneliese and her mother sought the help of the World Council of Churches' Service to Refugees in Austria.

### SCHOLARSHIPS

A project was worked out in cooperation with the Lutherans and the Methodists. They were given an apartment in a building put up by the United Nations' High Commissioner for Refugees, and the churches found scholarships to enable Anneliese to complete her studies.

### Concorde

#### Correspondence Club

Pen-friends in U.K. and 60 other countries. Membership details s.a.e. Dept. CN, 38, PARKSIDE DR., EDGWARE, MIDDLESEX

### For children

## HOLIDAY'S NOT THE SAME WITHOUT WATER—BUT . . .

DEAR Children,

It wouldn't be the same sort of holiday for me if there wasn't water to play with. Lots of water, like a sea or a lake, or a river. The children in the picture I am asking you to colour this month are playing at a pool in a park, and I suppose if you can't

manage more water than that then it's a very good substitute.

We like going for a family holiday to the Lake District, where there is all the water I need. I like to sail on it and watch people fish in it, and I like most of all to sit and watch the sun set over it at evening time.

I remember once seeing a little boy fall into the water, and then we all realised that he couldn't swim. It was a very good job that there was a man with us who was very good at swimming, and he jumped into the water with his shirt and trousers on, and rescued the boy.

It's very important to be able to swim, and I hope you take every chance to learn, with a good teacher. If you can't swim then treat water with very great caution, and never go too near unless you are with friends who can swim.

But above all, have a wonderful holiday!

Yours as always,  
MRS. SMALL

Colour this picture with crayon, and send it to Mrs. Small, 319, Gazette Buildings, Corporation Street, Birmingham 4.

Small prizes will be awarded to the winners. Please send this coupon with your entry.

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**S**INCE World War II nearly 1,000,000 Britons have made their home in Australia.

And the great migration — by sea and air — shows no sign of slackening. Other countries also soak up thousands of people from these islands, but Australia skims off the largest number.

Last year a record 76,150 Britons emigrated there under the assisted passage scheme. This allows adults into Australia for a doorto-door cost of only £10 while their children under 19 travel free.

#### REMARKABLE

The Hon. Hubert Opperman, M.P., Australian Minister of Immigration, said: "This total is a remarkable result, particularly in view of the improvement in the British economy in the 1960s and the growing competition Australia faces

from other migrant-seeking countries."

As nearly 40 per cent. of these assisted migrants were personally nominated by relatives or friends in Australia, Mr. Opperman added that this is "an assessment of the happiness new settlers find in Australia."

Now take these eye-opening facts from Australia alongside some slap-in-the-face comments from U.S.A. A few weeks back readers there were informed by a staff reporter of the "New York Times" that Britain is a place of

"relentless frivolousness" where hardly anybody bothers about serious questions.

The "Daily Mail" summed up this article as showing "Britain sliding into the short-skirted shallows of supercilious decay."

#### WHIFF OF DECAY

Take these Australian and American views together and they seem to add up to a thumbs-down on the old country. The whiff of decay everywhere you go—TV studios, theatres,

schools, churches, Houses of Parliament, homes of the masses—everywhere.

Nothing sacred any longer. Everyone fed up. The nation a sinking ship with its people careering off it in their thousands. It's all there—the complete picture of the sickened hang-over of a once great past.

Or is it?

I DON'T THINK SO.

Look at those Australian emigration facts again. Are they caused

by disillusionment with Great Britain?

I put this question to the general secretary of the Church of England Advisory Council for Commonwealth Settlement.

His organisation tries to link up immigrants as they arrive in countries like Australia and help them to settle in.

With a great deal of person-to-person experience of Australian immigration to call on, he replied: "Very few are fed up with this country. The majority make the move for material and economic reasons, which aren't always sound."

He pointed out that some people look forward to "greater opportunities for our children." But this doesn't always fit in with the facts. Housing, education and medical facilities cause more disillusionment on arrival in Australia than life here does.

You can't say that there is much of the whiff of decay about that. The 1965 100,000 didn't feel they were

escaping from a near-shipwreck.

This one shred of evidence wouldn't do much to stop the "New York Times" carping away at us, but it is a pointer to straight thinking about the state of the nation.

We don't need to line ourselves up with the tub-thumpers with their Union Jack shirts and their cries of "Empire" and "Britons never, never shall be second rate," as they march steadily into the future with their eyes fixed firmly on the past.

#### WHICH DRAIN

But we don't need to join either in the popular sport of drain-spotting with the "New York Times" and others trying to find which one Great Britain has gone down.

Maybe we still haven't hit on the right British role for the world of the 1960's-plus. When we do, it probably won't be a top billing again. But it won't be a write-off either.

UNLESS WE WANT IT THAT WAY.

# THEY'VE WRITTEN US OFF

By Michael Dodd

## ONCE A YEAR, I'M A MASTER OF (beach) SPORT

**I**F you appreciate the spectacle of the natural athlete displaying his talents, ball control of such a high order that Pele would be shamed into retirement, an all round ability with bat and ball to rival Sobers, then you cannot afford to be other than at Weston-super-Mare the second week in August.

Given fine weather, this performer par excellence will be on display to the public on the beach FREE OF CHARGE.

It is only because I believe false modesty to be the worst kind of vanity that I am prepared to cast aside the cloak of secrecy and reveal the identity of this master sportsman.

ter is quite unable to stop this one), my off break and leg break, bowled with the same action, are virtually unplayable as my wife will testify, not to mention my hook shot over the pier spoken of still with a certain awe by eye witnesses.

I should at this juncture

by Ernest Adkins

It's me.

Given the sun on my back and a clear stretch of sand, the fires of youth will be rekindled and all the skills paraded yet again.

#### A certain awe

The overhead kick, the side step, the banana shot (my five-year-old daugh-

hasten to add that I am by no means alone in this annual festival of sport. Indeed, it would seem that the beaches of Great Britain are teeming with athletic talent past and present.

The younger generation has ample opportunity to discharge its energies throughout the year, but

for the late thirties and over forties the visit to the seaside presents possibly the only chance to exercise the desire latent in us all—to play ball.

To make the most of this situation I suggest the following format be observed.

Equipped with two balls (very important) take up position on the beach near the sea at the ebb tide, this will conceal your ultimate intentions from that most acute observer of your behaviour, your wife.

#### Limbering up

Encourage the family to embark upon the most violent activity straight away, confining yourself to a gentle limbering up. As soon as a few kindred souls arrive on the scene suggest ice-cream and a rest for the family and quietly leave them with the smaller ball. This will ensure that your subsequent activities will not be disturbed by a junior claiming possession of your ball.

Great care should then be taken in selecting one's team mates. Avoid at all

costs the spring-heeled, lean, slim-hipped type; these boys will run you into the sand in no time.

The drill is to look out for the thick waist or even early paunch (not too advanced or here again you will find yourself doing all the retrieving) and without discarding our natural reserve by actually speaking deliberately miskick the ball sufficiently near to your selected that he feels free, even under some obligation, to return it.

From hereon, it should be plain sailing. Events will follow something like the same pattern, and an unspoken agreement will ensure members of the team being within a yard of the same spot every day.

For those that are sensitive about such things it is quite customary to confine the conversation to football or cricket parlance for at least the first week.

#### Great waste

With so much latent talent in our midst it seems a great waste that these gifts are only, re-

leased once a year. It's not everyone that wants to play bowls or golf, so why not competitive sport for the over forties?

Friends of mine, devotees of Rugby Union, are now, because they are unable to avail themselves of the social side of the game quite so readily, in better

physical shape then when they were actually playing.

Let us have organised tennis, soccer and rugby for the higher age groups, and even athletics, in which event I fancy my chance to become Britain's first eight-minute miler. In the meantime, see you on the beach.

## CHILDREN TO "ADOPT" LOCAL ELDERLY

**P**UPILS at a secondary school for a social evening with the pupils.

Pupils from Form 4C have for three years entertained two old people to lunch each week in their flat in the school. Each week a boy and girl buy food for a meal for four, plan a menu, cook the meal in the flat, and lunch with the pensioners.

Mr. Cox says the pupils are invariably well mannered and well behaved, and they have developed a sense of respect for person. Mr. Cox also hopes to invite old people into the

The idea is for one boy and one girl to "adopt" one old person. Mr. Cox also hopes to invite old people into the

Published by Christian News Ltd., 319, Gazette Building, Corporation Street, Birmingham, 4. Telephone: Central 2275. Printed by Nuneaton Newspapers Ltd., Bond Gate, Nuneaton.