

CAVERSHAM BRIDGE

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Incorporating National Christian News

SHODDY? — NOW MANY EYES ARE WATCHING

Shoddy goods, short measure merchants, con-men and tricksters have taken a bashing in the last ten years. Never have more keen eyes been trained on those who are out to diddle and deceive the public.

It's all due to the rise of the consumer protection movement, headed up by the Consumer Council which last month published its annual report.

In it were claims

● THAT shopkeepers are more sensitive to complaints;

● THAT abuses have been suppressed;

● THAT the advertising industry has tightened up its voluntary discipline;

● THAT standards of quality, service, safety and health in the supply of goods and services have been raised.

What is the consumer movement? It is a three-pronged attack on shoddiness.

The CONSUMER COUNCIL is a body set up by the government three years ago, whose members are nominated by the Board of Trade. They promote con-

sumer interests, although they have no power to deal with individual complaints.

They brought together the makers, retailers and purchasers of school blazer cloths, for example, to work out a standard quality. Now they are working hard to introduce adequate labelling of goods displaying care instructions, and saying what the goods are made of. They have looked into the wiles of doorstep salesmen, and keep a constant watch on every kind of cunning dodge to persuade people to part unwisely with their money.

The CONSUMERS' ASSOCIATION operates on funds derived from voluntary subscribers, and pro-

duces the magazine "Which" and "Motoring Which." The association has some 400,000 members, and a well qualified staff working on research and testing. It is approaching the tenth year of its existence, and is always looking for new subscribers.

The NATIONAL FEDERATION OF CONSUMER GROUPS was founded after local consumer protection movements began to be formed in certain localities. The Consumer Association provided, and still provides a grant so that the Federation can operate to watch the quality of goods and services offered to the public at local level.

The Federation requires member groups to maintain certain standards of work, and now has about 90 active member groups up and down the country. They have achieved considerable publicity for focusing attention on the quality of local fish and chips, funeral arrangements, public lavatories, repair services, and dozens of other important amenities.

As the consumer movement grows, so the standard of living is bound to rise, and the weaker members of the community have their well-being better protected.

CHRISTIAN NEWS COMMENDS ASSOCIATION WITH CONSUMER GROUPS AS URGENT AND IMPORTANT CHRISTIAN WORK, AND SUGGESTS THAT CHRISTIANS WITH TIME TO SPARE SHOULD GET INVOLVED, OR EVEN START A GROUP IN THEIR OWN AREA.

Topiquotes

I have known men who have taken more time and trouble over the choice of a car than the choice of their life's companion. They bought motor magazines, had road tests, roamed showrooms for weeks and questioned owners about performance, durability and every wire and cog in the car. Then they've met a girl at a party on a Saturday night, been engaged a fortnight later and married before the expiration of the tax rebate.

—Desmond Zwar, "Daily Mail."

What sort of socialism is it that can coldly contemplate the deliberate creation of unemployment as a weapon of economic policy? If a Labour Government cannot make capitalism work without an army of unemployed, then perhaps it should start trying to make socialism work.

—Lena Jeger, M.P.

Both America and China appear too obsessed with their own grand designs to perceive that smaller nations conceive no political future more happy than the exquisite pleasure of being left alone. Both Washington and Peking have sworn, with the passion of the ideologue, to save the same terrain from each other. I believe that the titan who finally wins hearts and minds surely will be the one who first lowers his voice.

—Emmet John Hughes, "Newsweek."



Buying a house?

Consumer Council calls for laws

The Consumer Council wants better protection for home buyers. In its annual report the Council has called for laws to force builders to take responsibility for the structural soundness of houses and to guarantee for a reasonable period the fittings, fixtures and finish of new houses.

Buying a house, selling a house. These two things constitute the most momentous things most of us ever have to do. What are the pitfalls? How can you go about it?

In PAGE FIVE, advice from an estate agent, and a spokesman for the Law Society.

Also inside: Dare we call ourselves "Great" Britain any more? —PAGE 3.

Frank Miles is feted by some extraordinary Roman Catholic priests—PAGE 6.

Harold Jeffries writes an open letter to Our Man from St. Marks—PAGE 7.

Ernest Adkins wants MORE Fireside Soccer — PAGE 8

World Council of Churches speaks out on Vietnam—PAGE 8.

Letters

AFRAID TO PRAY FOR EARTH-BOUND SPIRIT

Dear Sir,

I have been very interested in spiritualism for many years. I should like to try to explain how I became interested in it. Forty-eight years ago I lived in a house in St. John's Road, Sparkhill, Birmingham. It was about mid-day.

I was alone in the house preparing dinner when I heard the most awful noise like someone in terrible pain—dying. I thought my neighbours or one of the others had fallen down outside. When I got outside I could hear nothing. When I came in it pierced the walls. I told my family about it but I don't think they believed me.

The next Christmas my sister was baby-sitting for us while we visited relations in the next road. She heard it and dashed out of the house and we could never get her to stay again. It was heard several

times after that, and I got in touch with a medium who gave me license to burn, and told me to pray for the earth-bound spirit. I am sorry to say I did not do this. I was afraid. I suppose because I knew nothing about it in those days.

I was most interested reading of it in "Christian News." I am quite sure with all the proofs there is very much more that the best of us don't know. We could all do with going into it as I am quite sure those loved ones that have passed on could help and benefit the whole world. I don't suppose my letter proves much, but I shall never forget my experiences.

I was very pleased when I moved out of that house as I really had ill luck and my son was always ill there.

(Mrs.) A. Caswell
Solihull Lodge,
Warwickshire.

What I saw round a child's death-bed

Dear Sir,

Your paper comes into my home each month—an event I doubt that is even noticed—except this month.

At last, the orthodox church is looking into facts that have been available for centuries—Life after death has been a fact in most religions long before Christian Churches were thought of!

The early Christians lived by it.

I, as a child, even, could not accept (and still can-

not) a lot of the Church teaching.

My brother died when I was five years of age. I can still see, in my mind's eye, the lovely page-boy and children I saw around my bed the night before he died.

I have had many experiences—too many to write about—but because of the attitude to this sort of thing I do not talk about it to many people.

Dorothy Bullivant
Moseley,
Birmingham, 13.

"Happy—I don't want to come back now"

Dear Sir,

Two years after my beloved and only son, aged 21, was killed in the last war, I was resting one afternoon, after an illness, when I heard: "Lift right out of yourself. Ev (his nickname for me) I'm holding you tightly." I seemed to make an effort of some sort, and then he said "I'm very happy. I wouldn't like to come back now." (I wonder if they find things a bit difficult at first?)

Another time, as I was crossing a road, a car suddenly appeared from behind a stationary vehicle. I plainly heard, in urgent tones, "Go on Ev" as I hesitated, not knowing what to do.

I believe our dear ones are often near us, loving and helping us.

I am a member of the Church of England.

(Mrs.) Christine May
Four Oaks,
Sutton Coldfield.

Parsons—just another job?

Dear Sir,

At the risk of incurring further insults from that part of your team which has joined the popular game of "Knock the Parson"—usually played to cover the author's own shortcomings—may I venture to suggest that God calls, and has a use for, pastors as well as publicity men in the ministry of His Church?

A phrase like "ordained non-person" seems quite devoid of meaning, but its context suggests that it is derogatory and offensive in intention. Those of us who have been called by God to the ordained ministry are content to ride out this sort

of thing as part of our calling, but have you considered what it implies about God?

Or perhaps you think God doesn't come into it; that it's just another job?

Eric Chard
Ewood Vicarage,
Blackburn,
Lancs.

Frank Miles' article in our "Success" series last month only referred to some clergymen as "ordained non-persons." Clearly some are. Christian News in January defined the great role of the rest.

—Editor



"Inevitably the sermon takes us into deep water. We must be warned..."

SERMON — UGH!

When somebody starts laying down the law to us, and coming over all superior about what's wrong and what's right, we sometimes get very annoyed, and say: all right, don't preach me a sermon.

On the whole, we don't like sermons. Has the sermon as we've always known it had its day?

Our ancestors liked sermons very much. There wasn't a lot for them to do on Sundays except listen to preachers, and people with enough education to be able to stand and speak in public were regarded with wonder. In fact, sermons used to be so popular that some took little picnics with them to church, and if the sermons lasted less than three hours they were genuinely upset. Even as recently as fifty years ago a sermon that lasted less than an hour was a mere apology for preaching.

Now the majority of parsons think they'd be stretching it a bit if the sermon went over fifteen minutes, and one man I know preaches for about three minutes, saying: "That's all I could stand anybody else preaching; why should my congregation suffer?"

But the sermon inevitably takes us into deep waters. We must be warned that if it is going to help us at all we ought to be prepared to listen thoughtfully.

Visited

The point of a sermon is that it's the moment in a service when the priest or minister can explain in current terms what the Christian Church believes. God wants every one of us to know—that He has visited and redeemed His people. Listen to how one of the great preachers of all time, Richard Baxter, felt about the duty of preaching:

"It is no small matter to stand up in the face of a congregation and to deliver a message of salvation or damnation, as from the living God, in the name of our Redeemer. It is no easy matter to speak so plain that the ignorant may understand us, and so seriously that the dearest heart may hear us, and so convincingly that the contradicting cavillers may be silenced. If our words be not sharpened and pierce not as nails, they will

rightly, and in simple language could electrify his congregation. The fact is that most ministers do not want to electrify or disturb anybody, and this is why so many preachers have lost their power."

That's a fairly severe brickbat which some of us may feel has been well deserved, and not only in Canada. But it's very easy to sling mud at preachers. Maybe you could dazzle the peasants with empty eloquence at one time, but no man in his right sense would try it on now. There

homes, and their work, and their background will always be able to bring these insights into his preaching. Moreover a face-to-face encounter in the familiar setting of the church helps to create an atmosphere in which the preaching can make personal sense to a congregation.

THESE ARE CONSIDERATIONS WHICH ENCOURAGE MANY A MINISTER AS HE SETTLES WEEK BY WEEK TO THE HARD SLOG OF SERMON MAKING. NO DOUBT SERMONS WILL CONTINUE TO BE PREACHED, AND NO DOUBT THE ARGUMENT WILL GO ON ABOUT WHETHER THEY AREN'T IN THE END A SHEER WASTE OF TIME.

by Laurence Yardley

hardly be felt by stony hearts. To speak slightly and coldly of heavenly things is near as bad as to say nothing of them."

The whole Christian act of worship is a two-way conversation with God. We speak to HIM in prayers and song, and He speaks to US in Bible reading, in the sacraments, in the preaching.

But why should people be expected to pay any attention to the way one man interprets the Christian faith? ask some Christians. My views are as good as his, they say. Others argue that preaching is a dead duck because people have a very limited ability to remember what anybody else says to them. We know that because often we've forgotten the morning sermon before the carving knife meets the Sunday joint.

There's a scorching chapter about bad preaching in a book called "The Comfortable Pew" written by a Canadian who was asked to describe why the church was so ineffective in Canada. He says that some preachers go out of their way to be dull.

One man, he says, will perhaps "clothe his ideas in ancient terminology, and in doing so he waters down a message that delivered honestly and forth-

are a great many educated and critical people sitting in church pews today, and they're not there for a vaudeville act. We're all trained, even with a minimal education, to ask questions like "Why?" "What on earth does he mean by that?"

Unreal

In fact, some preachers say, people are so well educated now that it's unreal to ask them to sit down silently for half an hour without wanting to ask a question, or raise a point of disagreement.

Instead, they say, we ought to have a dialogue with each other. In small groups we ought to discuss some aspect of Christianity so that minister and people can discover as they talk together what the Christian faith is about, for them.

But a large number of Christian ministers insist that in spite of mass communications, and poor congregations, the day of the sermon is not over at all. If it's well prepared, well delivered, and is about the real lives of real people, then nothing can beat it for communicating the Gospel.

A minister who knows his people, and their

WORLD FAMINE THREAT

Mr. Freeman, the United States Secretary of Agriculture, said in Lahore that the world would run out of food within 20 years unless agricultural production was raised to meet the population growth.

He regretted that some countries failed to develop their agriculture and depended entirely on the United States for food supplies. Since he became Secretary in 1961, he said, the U.S. wheat carry-over had dropped from 38,000,000 tons to 15,000,000 tons. "The United States is no more a surplus wheat nation," he said.

DIVORCE — NOW THE WORLD CAN LISTEN

We are much consoled. No, we are actually happy with at least one thing as the autumn leaves drop onto the earth in 1966.

Christianity faces an enormous task in this half of the 20th century. Our faith is not challenged by the might of opposition; it is challenged by the insidious corrosion of apathy.

Our failure is not so much due to our lack of energy, but its expenditure on the trivial and irrelevant.

There is a tremendous need for dynamic thinking and action in fields where once again the world will take Christians seriously; where once again we will be worthy of being persecuted for ideas that can threaten empires.

The danger of being a radical newspaper in an era of rethinking, when the problems are more and more clearly seen and the solutions less and less obvious, is that one always gives the impression of being destructively critical. Of knocking any accepted institution in frustration at being so apparently powerless among such great opportunity.

This danger has to be recognised. We are not critical because we want to be. We long to praise the Church. We long to say "This is the way ahead." But all too seldom, from our point of view, does anything happen on the ecclesiastical scene worth cheering.

This month we HAVE found something that gladdens us. It is the Church of England's much publicised report on divorce "Putting Asunder—A divorce law for contemporary society." It heartens us for three reasons:

(1) It follows the high standard of the report on abortion, and indicates that Christians are capable of making vital and responsible contributions to the debates that REALLY concern people.

(2) It is constructive and wise, and although not everyone will agree with its recommendations, everyone will take them seriously.

(3) It shows that the Church is herself ready to rethink traditional positions; that the heads of Christians are not always firmly buried in the sand, blind and unseeing as to what is going on about them; that the stock-in-trade of Christianity is not an uninformed conservatism.

We hope that with this report we are on the threshold of a new encounter of the Church with society. We hope that its reception will encourage us all to be more responsibly involved with the great moral issues that must be fought out in this day and age, with or without the insights of Christianity. We hope that everyone is as pleased with this report as we are.

Prepared to fight?

The belief that the new generation was prepared to fight the monsters of racial discrimination and economic inequality was voiced by Lord Caradon, Britain's permanent representative at the United Nations.

Lord Caradon, speaking at a lecture in Wolverhampton organised in conjunction with the Methodist Conference in the town, said the new generation would be on a new voyage of adventure not for national victories but for international success.

"It is my belief that this country, especially the youth of

this country, now has a wonderful opportunity of giving a lead in the international world and taking again an honourable role in world affairs.

"This is the challenge and this is the crusade which seemed to me to offer the hope of the future," he said.

"To turn from selfish nationalism to an enlightened international effort, to co-operate with the new nations in overcoming their manifold troubles, to play a leading part in working for a more effective United Nations, those are the aims which I believe can fire the imagination of a new generation."



Trooping the colour—our hearts warm to it as we yearn for an age that is gone; long gone.

Let's pretend...

As England moved to victory in the final of the World Cup they sang "Rule Britannia" on the Wembley terraces. It was an echo of other days when Britain seemed more obviously great.

Our Navy really did rule the world. We were the world's major power; the master race. Sterling and English cricket seemed all powerful. The sun never set on our Empire; self confidently we exported the British way of life to all corners of the globe.

British moral standing was impressive and admired. The British stiff upper lip and "Scouting for Boys" principles of cleanliness of thought, word and deed were national reflexes. The dirt of society and individuals, and that generally meant anything to do with sex, was swept under the carpet, and certainly never mentioned in front of ladies and children and servants. There was a firm, stern moral code and we bettle anyone who failed to toe the line.

Lifelong shame was the fate of the unmarried mother. The brilliant "queer" Oscar Wilde was hounded to wretched death as much by sneer and innuendo as by imprisonment for homosexuality.

Divine O.K.

The Church shared in the self confidence of this flag - wagging, upright Britain. Churches were well attended, the parson a respected and influential local figure. No disturbing theologians questioned the existence of God; Britain needed Him to give the divine OK to her way of life, her empire building and her decency.

Times change.

Britain is a small place on the nuclear chess board. Our empire and our batsmen crumble before the descendants of the despised labour force of the farms and plantations of

"Church bells ring and for a moment we can think things unchanged; we still live in the age of the horse, and the simply-smocked yeomen of England."

JOHN DUNCAN jerks us into the 20th century.

early settlers. The simple moral code of our forefathers seems to cut little ice. The morals of the nation are, as they say, looser. Britain is less confident; things seem more complicated.

The drug

Perhaps there is something in all of us which yearns for yesteryear; our hearts warm to Trooping the Colour, Pomp and Circumstance on the last night of the Proms, Westminster Abbey. From time to time we seem to say to ourselves: let's pretend things are as they used to be. Nostalgically we talk of the good old days and crowd to films like "Khartoum" and "Zulu."

The Church can easily be the drug to help us slip restfully into our make-believe world. Eleven on Sunday morning: the church bells ring across the green fields of England and for a moment we can think things unchanged; we still live in the age of the horse and simply-smocked yeomen of England rather than in a highly sophisticated technological society through which God has put so many problems and opportunities into our hands.

"Heathen lands..."

Congregations stand in serried ranks and unthinkingly sing hymns about "heathen lands afar" and we can con-

veniently forget our cosmopolitan world where races and cultures are confusingly mixed together. Here our church and our society cannot arrogantly assume that we have everything to offer and nothing to learn from other races, cultures and churches.

Psychology, sociology, modern literature and drama compel us to take a new look at our personality, our moral attitudes, our class structure, our idea of God. This is confusing, sometimes it is frightening and shocking. The confused, the frightened, the shocked and the uncertain call on the Church to make a stand and what they want is a return to the puritanical, rigid and stifling discipline of our grandfathers.

And there are plenty in the Church who take this ridiculous posture, who flee to the security of past attitudes and make the Church a museum of England's past greatness.

Moving

Greatness for the nation, the Church the individual, the Christian can only lie in being aware of the developments and changes of our times, and thoughtfully, moving with them; not for the sake of being with it, but because we believe God doesn't stand still.

LETTERS WELCOMED

The Editor welcomes readers' letters. They should be addressed to him at 319, Gazette Buildings, Corporation Street, Birmingham, 4.

PESTICIDES CAUSE NO FOOD ALARM—ANALYST

However much the alarmists cry, it is not yet clearly evident that pesticides do more harm than good to human beings, and most people run infinitely more risk in crossing a busy street than in eating strawberries and cream, the Somerset county analyst, Miss Joan Peden, says in her annual report.

New hope for girls in oldest profession

Port Harcourt, the booming oil town on the southern coast of Nigeria, is going through a time of mushroom growth. In one residential area, Diobu, the population has shot up in less than three years from 60,000 to 90,000.

But flourishing business does not necessarily mean jobs for everyone. Increasing automation is limiting the opportunities for paid employment. Thus one £10,000,000 oil refinery provides work for only 200 people.

Many social problems have arisen, such as widespread unemployment, growing delinquency among the young, and the mass prostitution of girls brought from the villages to be hostesses in the many sleazy bars in various parts of the city.

To meet this situation, the Port Harcourt Christian Council decided to set up a trades school for girls that would give them skills to gain jobs.

The project was accepted for the Approved List for Emergency Action in Africa, for which the World Council of Churches has appealed for cash help from its members. Protestant Churches in Germany heard of the project and promptly undertook to give the money required.

The buildings have now been completed and the school has begun work. The hostel has 120 girls.

More than half the food samples taken at random in Somerset were free from all measurable traces of pesticides, and the proportion of identified or presumed pesticides discovered in other samples was less than 0.1 part per million—of no significance, she says.

Miss Peden adds: "While the most obvious cause of contamination is agricultural or horticultural practice, there is a later application in some cases, which takes place immediately before retail sale from thermovaporising units installed in shops to dispense pesticide as a form of fly control."

The dispenser could be left to operate continuously, covering all exposed surfaces with a film of insecticide; but findings indicated that correct use, together with a good system of hygiene, would prevent excessive contamination.

Lee Abbey celebration

The 21st anniversary of the founding of Lee Abbey—which serves the Church of England as a centre of evangelism and lay training—is being celebrated in the Royal Albert Hall on Saturday, October 22.

The principal speaker will be the Archbishop of York. Tickets, 2s. 6d., are available from Lee Abbey, Lynton, North Devon.



Living picture on show at Abbey

The ancient craft of well-dressing, kept alive by Derbyshire villagers, went on show in the Dean's Yard of Westminster Abbey in July.

A giant picture of the Abbey, made with 10,000 flowers and mosses by villages at Tideswell, in Derbyshire, is being displayed during a market and fair which was opened by Mrs. Harold Wilson as part of the Abbey's 900th anniversary year.

It took 11 villagers a total of 280 man hours to design and build the 11ft. 6in. tall well-dressing using mosses, berries and many types of flowers, including hydrangeas, geraniums and buttercups, but the whole design "lived" for only a week.

Man in charge of the operation, Tideswell schoolmaster Mr. Oliver Shimwell, a well-dresser for 45 years, said:

"After such a lot of work, it is a pity that the flowers will die in only one week, but we were honoured that the Abbey recognised our craft. It took me about 80 hours just to design the piece. Then it had to be traced on to clay in a huge wooden frame before we could add the flowers and mosses one by one."

new books

by Peter Croft

Prayers of Life — Michel Quoist. Gill and Son, Dublin, 12s. 6d.

You might say these were far-fetched, romantic, precious—but I like them. I find them alive, fresh, and, because of that, real. I like people who talk to God as a friend. "Lord, suffering disturbs me, oppresses me. I don't understand why you allow it. Why, Lord?"

And I like people who hear God talking to them as a friend. "God says: I like youngsters. I want people to be like them." This book, which is now in its fifth reprint, could help you to pray. This man loves life—and because he loves life he loves prayer.

Honest Religion for Secular Man — Lesslie Newbigin. SCM, 7s. 6d.

Bishop Newbigin is one of the great leaders of the Church today—and a bishop, too, in that exciting united church of South India. Here he asks what must be the religion of a Christian who accepts the process of secularisation and lives fully in the kind of world into which God has led us.

His answer was given in the form of lectures in the University of Nottingham, so you mustn't come to this book looking for peanuts. But Lesslie Newbigin is always clear and has a lot of important things to say. Be prepared to chew.

Christians and Social Work — K. Heasman. SCM, 8s. 6d.

The Church is (once again) taking its social conscience seriously. In many fields—housing, marriage guidance, mental health, youth work, immigrants, old people's welfare—parishes and groups of parishes and, most significantly, inter-church groups, are helping to fill gaps in the state's care of people and pioneer new schemes.

But it's not easy helping other people. And it's no good starting on the full flood of enthusiasm and then fizzling out within a twelvemonth. Christians need to be sticklers; and they need to be informed. Mrs. Heasman shows how Chris-

tian individuals and congregations have coped and can cope with people in need of help.

The Caring Community — National Council of Social Service, 26, Bedford Square, W.C.1. 2s.

This is an INVALUABLE booklet published by the Central Churches Group for any group or parishes wanting to know HOW to serve the community as good neighbours.

Eight good-neighbour schemes are outlined and training syllabuses given. Simple, practical and clear—compulsory reading for all local Councils of Churches.

Worth it

Mr. Shimwell, whose father superintended the well-dressings for 50 years, added: "Now, the art is almost exclusively confined to Derbyshire, but it is not dying out here. It is painstaking work, but the full living beauty of such a picture is well worth it."

The custom is so popular in Derbyshire that well-dressing ceremonies are held nearly every week throughout the summer at some town or village, preceded by a church service.

They originated as the result of persuasion by Christian missionaries on pagans who worshipped the "spirits" of their wells by throwing flowers into them.

Vicar's lawn goes to save lives

A Chesterfield vicar is "sacrificing his church lawn to save children's lives. He invites children to play in his churchyard rather than cross a busy main road to get to a recreation ground."

The Rev. Brian Walshe, Vicar of St. Augustine's Church, said:

"The churchyard has plenty of lawn—enough for a game of rounders. It plays havoc with the grass, but we have got to be prepared to sacrifice something if we want to save lives. There are no graves in the yard, but even if there were, I should let the children in."

The churchyard is being used temporarily until the church can provide youngsters with a floodlit play space.

Aisle walk beside you

For 90 years couples getting married in a church at Rough Close, near Stoke-on-Trent have faced a "who goes first" problem.

For the aisle was so narrow that they had to walk out single file instead of in the traditional style with the bride on her new husband's arm.

But now members of the church have solved the problem by carrying out a do it yourself renovation scheme, switching the pews and providing a spacious, carpeted central aisle.

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WAR ON WANT DEPOT,
Coxton Street South,
London, E.16

Parson in the works

BY RAY PRICE



"Church?—Yes I'm a member; the missus and I were married there in 1927."

CAVERSHAM BRIDGE

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

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Caversham Park venture

THE proposal to appoint a Church Army Captain to work on Caversham Park Village marks a new stage in ecumenical co-operation. When the news became public three years ago that 1,500 more houses were to be built on Caversham Park, it was naturally felt by many that places of worship would have to be built.

But recently there has grown up a feeling that the Church is in danger of locking up her resources in buildings, the maintenance of which becomes an increasing burden.

Nearly every resident at Caversham Park is likely to have a car, and so it should not be difficult for the Christians to worship on Sundays in the nearest neighbouring building of their own allegiance.

After I had discussed the matter with the clergy and ministers of other denominations in Caversham, the Church of England undertook to buy a house and appoint a Church Army Captain. It is hoped that an appointment will be made in time for a man to start work before the end of the year.

His house will be available for Christians of all denominations, and the non-Anglican clergy and ministers will be welcome to use a room for interviews.

The Bishop of Oxford's appeal has made a generous contribution towards the cost of the house, and the Bishop of Oxford and the Bishop of Reading have given every encouragement to this venture. So instead of spending perhaps £40,000 on a church and hall, a house is being bought at a fraction of this cost. The large downstairs room will serve as a meeting place for Christians. The upstairs will provide a flat for the Captain and his wife, and a study.

It is impossible to forecast how this plan will work out. I believe that conditions of life today call for experiment in the way the Church sets about work in new areas. Living agents actually working among people are more important than buildings, which can so soon become financial burdens. Nor is it always wise that the Church should provide a hall for residents—a community hall which is owned by the lively residents' association may mean much more to those who come to live at Caversham Park just because the residents will have provided it themselves.

Such a hall seems an obvious need but the present economic crisis may delay its erection. When it is built the activities of the Church can no doubt find some place there alongside secular activities.

The house will be bought and owned by the Church of England and the expenses at the start will be entirely borne by the Church of England. We hope that as the other churches see for themselves some fruits from the work of the Captain they will feel able to contribute to the maintenance of this venture. But to have waited till all the denominations had agreed on financial matters would have meant a long delay, and what is needed is that someone should be at work as soon as possible in the name of the Christian Church taking his place in the life of the new community which is developing there.

No one will suggest that there are not difficulties in the scheme. No one yet knows what will be the final pattern of church work at Caversham Park. The Roman Catholics hope eventually to build a school and perhaps a church. But events are moving so fast that by the time this is achieved we may find it easier to share places of worship than we do at present. Elsewhere in this diocese the Roman Catholics are having one service a week in an Anglican church. Within a few months a new report on Anglican-Methodist relations will be published. By the time the last house is built at Caversham Park the ecumenical scene is likely to be very different from what it is at present.

The whole of the new village lies within the Anglican parish of Caversham, and so it has fallen to the Parochial Church Council of Caversham to take these decisions. Even with generous help from the diocese the financial burden will be costly.

I hope that all Christians will join in prayer for this new venture, that it will be blessed by God as together we seek to build a real church, not of bricks but of people of Caversham Park, and we try to do this not as separated Christians but with the closest possible co-operation together from the start.

JOHN GRIMWADE

MONICA HALE MARRIES

IN AUGUST



Photo: Walton Adams.

YOU may not know her name: you may simply know her as that nice girl at the newsagents. It doesn't matter: if you are a customer at her parents' shop in Prospect Street, the chances are she will know you. In fact she will probably know your entire family. Go in and ask for a birthday card for your mother-in-law and she will probably be able to tell you that mother-in-law likes cards with roses on. Go in for a toy for your next-door neighbour's son who has measles and in all probability she will tell you he likes jigsaw puzzles.

To Monica Hale, like the rest of her family a customer is not just another sixpence on the profits but a person she probably knows and likes. And she will do all she can to provide what is needed, as well as finding time to enquire after your family.

This probably explains why Monica, who has been in her father's business ever since she left St. Anne's School, has never been interested in doing any other kind of work. Perfectly happy in her job, she deals with all the buying, all the advance planning necessary in a shop like this, and aims always to cater for everybody, particularly children.

Monica gets married at St. Peter's on August 31 at 2 p.m., to a young man whose work is well-known to us. John Anderson is a photographer with the local press. They will be setting up home at Toker's Green but we shall not be losing her just yet, as she plans to carry on work at the shop. Indeed, her father says he doesn't know what he would do without her.

Amazed

Though she does not share his very early rising, her day is never a short one and often continues long after the shop is closed. Yet she still finds time for tennis and badminton, though she admits that she doesn't get much time for the reading and embroidery which she also enjoys.

Monica's mother has been amazed at the number of people who have taken an interest in the forthcoming wedding. I don't know why she should be surprised—her daughter is an exceptionally nice girl and we know all our readers who know her — and there must be few who don't—will join with us in wishing them both all happiness for the future.

Roving Reporter.

CRISIS: "THE HONEST APPEAL WILL PAY OFF"

THE first four months of this new Parliament have been eventful. Indeed the last ten days have been eventful. Whenever Parliament is dissolved for a General Election the work of government is seriously interrupted.

Not only are useful pieces of Government legislation lost because they have to be started afresh, but the work of private members accumulates during the campaign, as I discovered when I opened my Parliamentary mail on first arriving in Westminster. (It took nearly three weeks to deal with all the letters that had been delivered in the period between by predecessor's departure and my arrival!)

To some extent then the beginning of this Parliament, as of most previous ones, was taken up with catching up on arrears in business. Then it's had the budget and the selective payments legislation and now the new economic crisis which overshadows everything.

The war

Crisis has become a word in very frequent use since the end of the war. The reason is not far to seek, for Britain's position in the world was fundamentally weakened in the last World War; and even if all British governments, irrespective of party, had been incomparably more fortunate and successful than they were, our national economic position would still have been a weak one.

At the same time weakness, like peril in war time, often presents a challenge to which people respond best. For one of the more attractive traits of humanity is its ability to face adversity and even hardship if they believe it is worthwhile and if they believe that ad-

We asked our Member of Parliament, Mr. John Lee, to reply to the open letter addressed to him in the July edition of the Caversham Bridge about the Selective Employment Tax. We publish this month this letter from him.

versity and hardship be fairly shared. In wartime this position is not difficult to attain. The cause is generally clear and in modern times at any rate danger is pretty evenly distributed. With economic crises the position is not so simple.

This is because the "Cause" is not always clear and hitherto adversity has not been fairly shared. Yet this need not be so. Certainly some of the problems that face us at the moment are complex: for example how in a time of full employment, to provide manpower for new and expanding industries without creating unemployment elsewhere; and how to relieve Britain of the burden of being banker to the sterling area.

Triumphed

Nonetheless in the last analysis most problems are moral ones. All the technical skill in the world is no substitute for honesty of purpose, because without the latter free peoples at any rate will not co-operate

once they realise they are being deceived.

Winston Churchill's clarion call in 1940 was largely devoid of technical preparation yet it was transcendently honest and it triumphed. So was Roosevelt's appeal to the American people during the great depression. So too, I think, was Lenin's to Russia just after the revolution. In contrast the request for incomes restraint made by the Conservatives during the recurrent economic difficulties of the fifties was cunningly directed and to a limited extent economically sound but it was dishonest for it disregarded the unequal shares of the benefits and burdens in our community.

It failed.

The supreme test now must be, in a time of comparable gravity, the honesty with which people are asked to bear the burden.

JOHN LEE.

George Henry Sawyer

The death occurred on July 16 of Mr. George Henry Sawyer, of 99, Oakley Road, at the age of 74. For 50 years, he had been a member of Caversham Baptist Free Church, and for most of the time was a member of the choir and had served as a Deacon of the Church for many years.

Until ill-health limited his activities, he gave much time to the maintenance of the fabric of the Church.

Mr. Sawyer was well-known in the district through the coal haulage business which he ran until he retired.

We extend our sympathy to his wife and daughters.

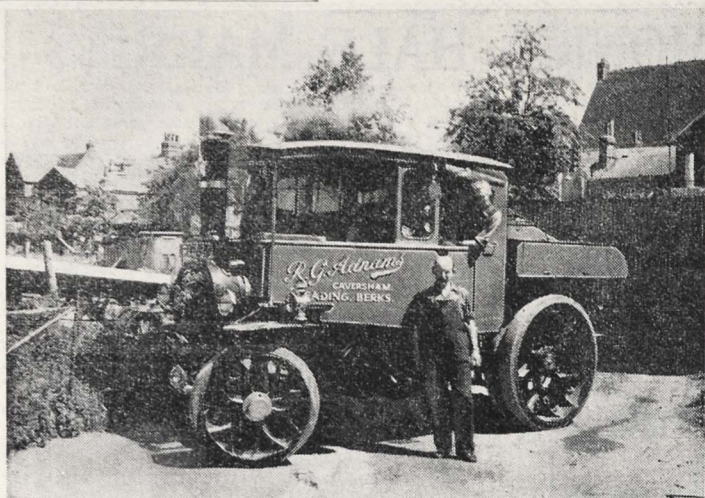


Photo: Fred Walker.

Early Bird

It's a familiar sight in Church Street. Gaily painted and well cared for, Early Bird is taken out from time to time to join other traction engines in rallies in aid of charity. Anyone interested — and what youngster could resist them — can find details of all the rallies in Mr. Adnam's fish and chip shop in Church Street. There was one, for instance, at Woodcote on August 6.

Actually Early Bird is a comparative youngster, being made in 1927 and designed for road haulage work. She carries all the modern advantages of

her day, a canopy, windows, doors, etc., and since Mr. Adnam's acquired her a few years ago, she has been restored to full glory.

He himself is no newcomer to such engines — his father drove Foden engines from 1903 until the mid thirties so, as he says, he really grew up with steam. Like other tractor owners, he is very enthusiastic; incidentally, it isn't necessary actually to own a traction engine before joining the National Traction Engine Club or local associations, and Mr. Adnam would be delighted to give anyone details of membership.

STRAIGHT TALK?—HERE IT IS

YOU asked in last month's leader for some straight talking about why some Methodists are against the re-union proposals. I am sure you know the answers, but in case there are some who don't, let's set down the main points again. I must be brief and forthright, so this comment will inevitably appear stark and over-simplified.

But first let me say that I, like most Methodists, am wholeheartedly in favour of re-union and have no objection to a suitable form of episcopacy. It is just one feature of the present scheme that we find distasteful.

The focus of our disagreement is the point in the proposed service of reconciliation when the Bishop lays his hands on the head of each of the Methodist ministers in silence, and then says: "We receive you into the fellowship of the ministry in the Church of England. Take authority to exercise the office of priest, to preach the Word of God and to administer the Holy Sacraments among us as need shall arise and you shall be licensed to do."

Now in spite of some people's protestations to the contrary, this looks remarkably like an act of re-ordination. But what on earth does it mean? What is this mysterious electricity that flows from the hands of the bishop into the head of the minister and turns him into a priest? What is the difference between a "priest" and any other Christian except that he has been called to one of many possible ministries within the church? And how—as Mrs. Parmenter's letter implied last month—can it entitle him to refuse the Holy Communion to anybody who "loves the Lord Jesus."

To questions such as these the "Conversations" report gives us no answer. Nor can we get any consistent answer from our Anglican friends. If the Anglicans insist upon this ritual, we have a right to know unequivocally what it is supposed to signify. If they cannot agree among themselves about it, then it would not seem to be so important as to justify the

split within the Methodist Church that would follow a "reconciliation" on this basis, and it ought to be left out.

The objection to the idea of giving something extra by episcopal re-ordination comes not only from the "evangelical" wing of the church on the grounds that the practice is unscriptural. I cannot for the life of me see what the secular Christian of the "New Reformation" can make of such a piece of magic.

Any scheme for re-union will have to hold together many different interpretations of Christianity as well as different habits of worship. There is a feeling among Methodists, how-

ever, that they are being expected to accommodate themselves to the sensitivities of a minority of their Anglican brethren, while there is no apparent willingness on the other side to take any steps towards closer understanding.

Let us pray that the next interim report on the Conversations, due in January, will show the way more clearly to the church of the future, which is not merely Anglican or Methodist but is founded on the best in all Christian traditions.

JACK HOLLINGUM,
35, Oakley Road,
Caversham.

Christians and abortion

I AM sure I speak for many Catholics when I say there is a great longing for the Abortion Law to be reformed so that the situation regarding squalid back-street abortions

POST BAG

one judge before they are born that this will not happen?

(2) Legal termination of pregnancy where there is considered to be overstrain of the pregnant woman's capacity as a mother. Can one really judge this in advance? Is it not true that human nature often rises to occasions and finds an unexpected source of strength to deal with the trials and tribulations of life?

I realise that this is a highly emotional subject—that was evident from several of the speeches in the House of Commons—and I have tried not to be emotional in this letter. I realise I have been one of the lucky women who has never had the temptation or need to have an abortion; and lucky too that I have not had to bring up a child handicapped either mentally or physically.

I also realise that this is no longer a Christian country and, although I feel sure the supporters of this Bill are acting from what they believe to be humane motives regarding the mother, if they are not Christian they cannot be expected to take into account the mysterious working of God's providence. And, equally well, their view of life on earth must be fundamentally different; they must always be seeking happiness and perfection here,

while surely the Christian knows that life on earth is just a pilgrimage and a preparation for that to come, and that any happiness experienced here on earth must be regarded as an undeserved bonus from the Almighty.

BUT, even allowing for all this, if we permit abortion for convenience sake, where do we draw the line? There were precious few in Parliament who saw this as the thin end of a very dangerous wedge.

JUSTINE MAIR,

Hill House,
Surley Row,
Caversham.

Confirmation

ALTHOUGH Mr. Sholl and I are both members of the same church, his contribution to the July edition of the "Caversham Bridge" prompts me to voice some friendly disagreement.

I cannot feel that it is Christ's will that he or any other Methodist seeking unity should be confirmed during the interim period. By so doing, he is bowing to a tradition for which there is no scriptural authority, and is, therefore, strengthening the barriers rather than helping to break them down.

One of his remarks requires some clarification, as I can hardly believe that the apparent implication behind it was ever intended. He says: "The 'closed' Table for confirmed members of the Church of England concerned me until... it was pointed out that it was Jesus' disciples only who were invited to the first Last Supper. The innuendo here is that one cannot be a disciple without first receiving Confirmation."

Donald D. Goodrich,
47, Matlock Road,
Caversham.

TALKING POINT

INTENSE ADVENTURE

by Ewart Wright

THE key word in Methodism is "fellowship."

In an age of deism and Anglican prudentialism, John Wesley rediscovered the vital truth that the essence of Christianity is personal fellowship with the living Christ. This is what he wrote in his journal describing what happened to him on May 24, 1738:

"In the evening, I went very unwillingly to a Society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Thus, for Wesley and his heirs, real religion is not just the performing of certain ceremonial acts. It is not simply the intellectual acceptance and recital of certain credal statements. It is not the maintaining of a particular Church organisation. It is not even the attempt to live a decent, moral life.

It is, rather, an intense adventure in fellowship, a walking in love, a warm, personal experience of Christ, an experience which

expresses itself in a deep concern for others.

All that goes on in Methodism — the worship, the preaching, the sacraments, the teaching, the class meetings, and even the inevitable "business" meetings, together with the pastoral care of the flock exercised by the minister and the leaders — are geared to foster this fellowship and to offer it to all.

In a recent newspaper article, a non-Methodist (apparently) writes: "What is a Methodist today? He is neither sophisticated nor imaginative. But he is good. He is tolerant. And he is trying."

John Wesley's own description of a true Methodist is much more realistic:

"A Methodist is one who has the love of God shed abroad in his heart. One who loves the Lord with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love of all mankind, purified from wrath, envy, malice, and every unkind affection. His one desire and design of his life is not to do his own will, but the will of Him who sent him.

"He keeps God's commandments from the least unto the greatest. He follows not the customs of the world, for vice does not lose its nature by becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures on earth, nor can he adorn himself with costly gold and apparel. He cannot speak evil of his neighbour any more than he can lie. He does good to all men — neighbours, strangers, friends and enemies."

Methodists, who are spending their lives trying to be worthy of this description by their founder, number some 40 million and are found in almost every country. To experience the fellowship shared by the people called Methodists throughout the world is an inestimable privilege. It

stems from their abiding fellowship with Christ, and is offered to all who desire it, whoever, whatever and wherever they may be.

See *Methodism in Caversham*: Pages 4 and 5.

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the Chief Education Officer for Reading

WILL TALK ABOUT THE NEW

EDUCATION PROPOSALS

WINTER NIGHTS

THE summer holidays will soon be over, and once again many Caversham people will be looking forward to their "schooling." The schooling in this case being lessons in subjects they have chosen for themselves—not a common practice at their children's schools—subjects ranging from languages to archaeology, keep fit to homecrafts. Arranged by the local Authority's Further Education Department.

More details of a great variety of classes can be had from "Focus" magazine, obtainable from Caversham Library and book shops. Attendances at these classes increase every year, proving their worth and popularity. You can learn a new trade, another language or just indulge in hobbies you never thought to have the time for.

These classes are more than just learning. They bring together many Caversham neighbours who would not otherwise meet. Being an enrolled member for one or more classes makes the gloomy months that much brighter, and oh, the joy of not being subservient to the TV set!!

B.G.

Photos: Fred Walker

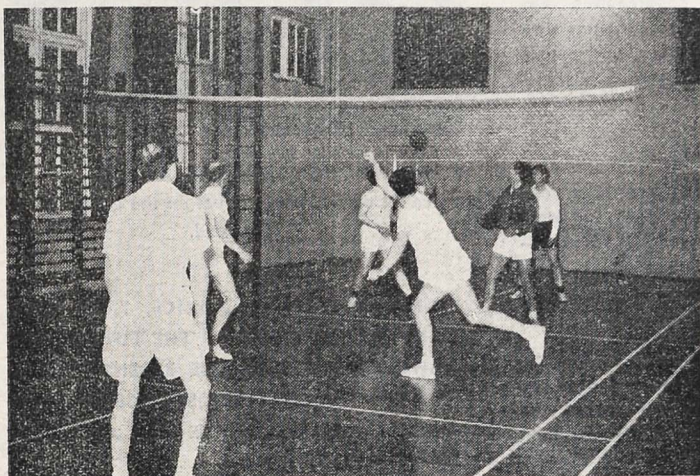
Here we have the girls getting expert advice and sewing practice at Grove School.



Working at a sticky problem and wondering no doubt if it's time for "grog" are some members of one of the pottery classes taken at Caversham Adult Centre.



Keen do-it-yourself fans plump for the woodwork evenings, thus getting bang-on advice and plenty of practical experience.



No, this is not a knobbly knees competition, but the young in heart putting their all into an energetic volley ball session during their keep fit class, held at St. John's School.

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METHODISM IN

An Iron Chapel in "a field midway between the increasing and thriving villages of Upper and Lower Caversham" was the first sign that Methodism was active this side of the river.

It was the result of an evangelistic venture by members of the Oxford Road chapel in Reading. They began with a series of weekly prayer meetings in some cottages at the junction of Gosbrook Road and Star Road. These were followed by some equally successful open air meetings.

It was in 1881 that the foundation stones of the Iron Chapel were laid, almost opposite the present church. It cost £360 to build and accommodated 180 people. Ten years later the School Chapel, now the school hall, was built across the road, and the congregation worshipped there until the present church was built in 1899. The School Chapel incorporated the last word in modernity—electric bells to ring in all the classrooms.

String band

In the early days a string band used to provide the musical accompaniment, until an organ was obtained from the Parish Church of Oswestry.

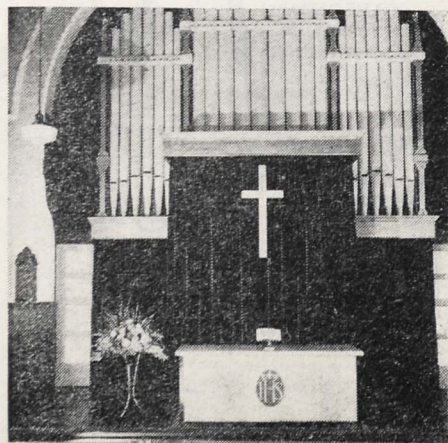
Only once in 67 years has there not been Sunday worship at Caversham Methodist Church — and that was during the 1947 floods.

The Caversham Heights church building is younger by 10 years. It was the last to be built under the Wesleyan Extension Scheme and was opened in 1909. Once again, it was the fruit of a concern in the circuit, which was fostered by Wesley Church where a building fund was started in 1903.

At the Heights the Church preceded the school hall, which was put up in 1929 as a result of the growth of the neighbourhood after the war and the extension of the church's work.

It is interesting to see how history lives on in the life of the churches. Caversham Methodist in Gosbrook Road was the first to be built and it still has the deepest roots in the neighbourhood. Quite a number of its present families were associated with it in the earliest years of the church. It has had the more stable membership recently, although the population growth to the east of Caversham is likely to bring more people into its life.

The choir has been moved to the side of the new sanctuary at the Caversham Heights Church.



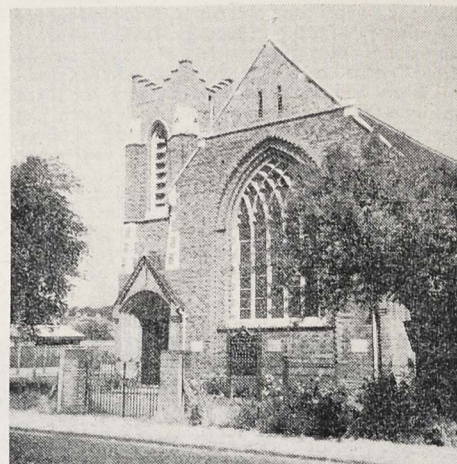
How it began

The Caversham Heights congregation has grown to its present size only in recent years with the increased building in the area, and people come and go so rapidly that the church is sometimes called the "transit camp."

Newcomers

There are a few families that have been connected with the church for many years, but most are newcomers from other parts of the country—and indeed from other denominations, perhaps because it is the only free church in the immediate area.

History has an odd way of being up-to-date. When the Rev. W. L. Watkinson dedicated the new church in 1899 the battle between gas and electricity was as intense as it is now, only then it was for lighting.



GOSBROOK ROAD CHURCH, built in 1899, followed an earlier iron Chapel on the other side of the road.

AND HIS TOPICAL ADVICE, "LET YOUR LIGHT BE THE LIGHT OF THE FUTURE, THE LIGHT THAT SHINES THE BRIGHTEST AND RENDERS THE GREATEST SERVICE TO MANKIND," COULD WELL HAVE BEEN ADDRESSED TO US TODAY.

WORSHIP PATTERN SHOWS TIES WITH ANGLICANS

If you join in Sunday worship at one of the Caversham Methodist churches you will find that it is similar in many ways to that in the other Free Churches but there are some interesting features which show our historical ties with the Church of England.

The order of service for Holy Communion is almost identical to that of the Prayer Book, and the order for Baptism is similar in many respects (though with some important differences).

On the other hand, there is the uniquely Methodist liturgy of the Covenant Service, which is an impressive and moving introduction to each new year.

Some Methodist churches, though none in this area, follow one or several fixed liturgical orders for morning and evening worship, but much more commonly the pattern of worship is decided by the preacher. Usually he follows what has come to be known irreverently as the "hymn sandwich"—a description which at least underlines the importance of hymns in Methodist worship.

Hymns

The Methodist Hymn Book is as greatly treasured as is the Book of Common Prayer by Anglicans. There are many hymns by Charles Wesley, though not a disproportionate number. Every major brand of churchmanship is represented among the hymn writers, and there are even one or two who would be surprised to find them-

selves in Christian company at all. As for Charles Wesley, any one of his hymns is a lesson in Christian doctrine and in understanding the Bible—even such a popular Christian hymn as "Hark The Herald-Angels Sing." Every line of it can be traced back to the New Testament or the Prophets, yet it is far more than a paraphrase.

Sensitively and sympathetically led, the traditional form of Methodist worship can bring people into an intimate awareness of God's presence. There is plenty of scope, though, for moulding the pattern of worship to contemporary needs, and to some extent this is being done, both locally and throughout Methodism.

Circuits

Some people think that more experiments are needed, while others emphasise that worship is an art in which one learns and profits by experience in one tradition. This is one of the many exciting areas of debate within the Church today.

If you look at the list published every month in the "Caversham Bridge" of preachers at the two Methodist churches you will see that nearly half of them are laymen. At some of the country chapels, like those at Woodcote and Gallowstree Common, most of the Sunday services are taken by local preachers. This is not just a stop-gap measure but has always been part of the Church's strategy.

The Rev. Ewart Wright, who people think of as the minister of the two Methodist churches in Caversham, is in fact appointed as one of the eight ministers for the Reading Circuit, which has 25 churches. Within the circuit he is specially responsible for the two

Caversham churches and also for two country churches at Woodcote and Gallowstree Common. This operation on a circuit basis is more than a mere formality. Among other things, Mr. Wright has special responsibilities for circuit youth activities, and is Methodist chaplain to the R.E.M.E. at Aborfield.

With eight ministers and 25 churches there is a sizeable gap in the "Plan" of Sunday services which is drawn up every three months by the superintendent minister, the Rev. A. John Badcock. Most of this gap is filled by local preachers; laymen who have been trained in the use of the Bible, Christian doctrine and the conduct of worship and preaching.

In this age when all the pundits are talking about the importance of the laity in the life of the Church, you might think that Methodists were way out in front with their institution of local preachers. However, by no means all Methodists look at it that way.

At their best, local preachers can bring a personal experience of the world of industry and business which adds realism

and relevance to their preaching, and may enable them to speak very powerfully to the needs of other laymen.

Growth

At their worst, local preachers can be third-rate imitations of the parson, lacking his authority, his thorough training, his discipline and his total commitment to the Gospel of Christ.

A circuit's ministers and local preachers together form a large team with a wide variety of aptitudes and experience. Many people feel that its considerable potential is not being used to best effect, and this is another area of discussion and growth within Methodism.

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METHODIST CHURCHES

SEPTEMBER PREACHING APPOINTMENTS

CAVERSHAM	CAVERSHAM HEIGHTS
4 Mr. W. G. Sampson	11.00 Rev. E. B. Wright (1)
Rev. E. B. Wright (1)	6.50 Mr. J. Cooper.
11 Rev. S. J. Dain	11.00 Rev. R. J. Holmes,
Mr. W. A. J. Clark	CH (REME)
16 Rev. E. B. Wright (2)	6.50 Rev. E. B. Wright
Rev. E. B. Wright (2)	11.00 Rev. P. W. Luxton
25 Mr. C. A. Briggs	6.50 Miss M. Broadhead
Mr. M. E. W. Simpkins	11.00 Rev. E. B. Wright (2)
Notes: (1) Holy Communion	6.50 Rev. E. B. Wright (2)
	(2) Harvest Festival

CAVERSHAM

Secret springs



Sometimes called the "transit-camp," Caversham Heights Church has grown in recent years.

At the very heart of Christianity is the growth into a new way of life, centred in Christ, which is open to everyone, but astonishes people with delight when they discover it for themselves. The whole organization of the Church exists to bring this new life to people one by one, and to help them collectively to transform the world they live in through the organizations of nations, politics, industry and local affairs, as well as through personal relations with their neighbours.

Very important in the life of the Church family which help people to grow in grace is the "class" system of Methodism. Every member of the two Caversham churches belongs to a class, under a class leader whose task it is to be a friend and helper to each of the members in his care.

Several of the classes in the Caversham Heights society meet regularly in the homes of their members. Class meetings were a vital part of Methodism from its very earliest days, and it is a great loss to the Church that they are no longer universal as once they were.

Class meetings can take many forms, but their basic purpose is to help people to understand their faith better and to work it out in their daily life. There is always some

bible study and prayer.

Personal problems are brought through and prayed over. Social problems, local affairs, inter-church relations and many other concerns may be studied, often in very practical terms leading to collective action.

Pastoral care in the Church starts from earliest childhood. When a baby is baptised its name is added to the "cradle roll" and the parents are visited regularly. At three years old the child is able to join the Beginners' Department of the Sunday School, and there are graded departments to teach him about the Bible, the Christian Faith and practice, up to the age of 14-plus. After that there is a Young People's Group, and also a fortnightly Manse Fellowship with the minister, which lead to church membership classes.

There are many other organisations connected with the churches, to serve the needs of different people. For the younger end there is a Boys' Brigade company based on the Gosbrook Road church and a Girls' Life Brigade company at the Heights, where there is also a youth club.

Popular

A Young Wives' Club for the whole neighbourhood meets at the Manse, and at Gosbrook Road there is a flourishing Women's Fellowship with a very active and enterprising programme. Not only are there devotional meetings and discussions, but the Fellowship run a ladies' choir, they visit people who are sick or tied to their homes, and recently they made themselves very popular by equipping a new kitchen for the church.

At the Heights, the Guild is a weekly club for all ages and interests. This summer and autumn part of the Guild timetable is being given to a study course on the Old Testament, which is being led by the minister. A similar organisation at Gosbrook Road is the Church Fellowship.



Class meetings play an important part in the life of Caversham Heights Church.

Organisation for People for Christ

Methodists live up to their name at least in their organisation. It is not democratic in the sense of "one man one vote," but Methodists like to think that, at its best, it is more representative than the Anglican church order and more efficient and co-ordinated than the Congregational order. At its worst it can become a bureaucratic jungle.

of which the chapel worship is symbol and part, is with the shops, canteens, places of leisure, homes, welfare agencies and every other feature which makes the complex pattern of British and local life.

Ministers and local preachers serve the circuit as a whole, all the members of each society's Leaders' Meeting are also members of the Circuit Quarterly Meeting, which makes all the most important decisions about the strategy of the Church in the area. It is the Circuit that decides where churches are to be established or closed, and how the ministers appointed to it by Conference are to be best employed.

Backbone

The great machine is at its most personal and meaningful to the ordinary churchgoer at the level of the Leaders' Meeting. It is with the Leaders' Meeting that the minister shares his pastoral responsibility. The class leaders, who between them have pastoral charge of all the members of society, form its backbone.

Everything to do with the membership of the local church, its youth and other organisations, its worship, and its responsibilities towards the community in which it is set, all these are the concern of the Leaders' Meeting. In very large measure it is through the quality of this meeting and the dedication of its members that visitors are made aware of the warmth and compassion of the church.

It is the circuit rather than the individual church that is the most important unit in Methodism, and here we differ both from the other Free Churches and from the Church of England. In fact this is one of the organisational difficulties that is being encountered in the way of closer co-operation between denominations, because the circuit embraces a large number of parishes.

A few weeks ago the President of the Methodist Conference described the circuit as "the whole of Methodism at its sticking point. It is the strategic deployment of our strength set to meet the needs of all the people who live in the territory. The people in the circuit are the population of the area, not only the members of society... The real business,

Photos: Donald Cox

Learn the Language

When Methodists meet they sometimes seem to be talking a language of their own. To help you eavesdrop intelligently, here are some of the most important Methodist words.

WESLEY: (Pronounce it "Wessley" if you want to be "in" with Methodist people). John and Charles, the 18th century founders of Methodism, were high church Anglicans who had found a joy and assurance in their faith which seemed revolutionary in that age of cautious reason.

John was the statesman and architect of the Methodist movement, which during his lifetime remained in uneasy association with the Church of England. Charles is remembered most for his hymns. He wrote literally thousands of them, and many are known and loved throughout the Christian Church.

SOCIETY: The local church community. Originally it was only a society — people went to the parish church for public worship.

LEADERS' MEETING: The council responsible for the spiritual life of the society. Its members are the class leaders, officials of the main organisations of the church, and representatives elected from the society. There is also a **TRUST MEETING** whose members are concerned with the maintenance of the property.

CIRCUIT: The group of societies in one population area. The court is known as the **CIRCUIT QUARTERLY MEETING**. Reading Circuit includes 25 churches as far apart as Henley, Wokingham, Tadley Common and Pangbourne.

DISTRICT: About equivalent to a diocese, the District has two annual **SYNODS** with members representing the circuits. The Synod is presided over by a "separated" Chairman — the nearest equivalent in British Methodism to a bishop. Reading is on the northern edge of the Southampton District.

CONNEXION (don't forget the "x"): The entire Methodist Church in one country. England, Scotland and

Wales is one connexion. Ireland has its own, combining North and South.

CONFERENCE: The Conference is the Methodist parliament. It meets annually in two sessions—Ministerial (ministers only) and Representative (equal numbers of ministers and laymen).

TRAVEL: This is what Methodist ministers do. In the early days they really were itinerant preachers, spending much of their life in the saddle. Even today, when a minister retires, having travelled for perhaps 30 years or more, he is said to "sit down." A minister is appointed to a circuit, not an individual church, and stays for three to seven years before moving on to another circuit.

LOCAL PREACHER: The lay preachers who take four out of five of the Sunday services in this country are "local" to the circuit in which they live. However, Reading has more than 60 local preachers and many of them give help to other circuits as far away even as Salisbury.

STEWARD: This is a word that baffles Anglicans, especially since they came to associate stewardship with money-raising. A steward is somebody with special responsibilities in the church. There are **SOCIETY STEWARDS**, who are the chief executive officers of the local church, concerned with its spiritual and temporal interests; **CHAPEL STEWARDS**, who are concerned with the buildings and equipment of the church; **POOR STEWARDS**, not necessarily more impoverished than others, who are responsible for preparing the Holy Communion and for administering the "Poor Fund" for the sick and needy.

Most exalted of all are the **CIRCUIT STEWARDS**, who are concerned with the interests of the whole circuit, its ministers, its property and its finances.

Juniors in the Gosbrook Road Sunday School sharpen their wits on a Crossword puzzle.



Moral Welfare vacancy

St. Monica's House — a Church of England Home for Girls in need of care and protection — urgently requires a resident assistant. This post would suit an adaptable woman, willing to assist with ordinary home duties and able to supervise a few adolescent girls. Should this appeal to anyone interested in the welfare of young people please contact The Warden, 37 Christchurch Road, Reading, who will supply further details of salary, etc.

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NEWS FROM THE ROUND THE ANGLICAN PARISH

ON September 10 we begin throughout the parish our stewardship development campaign. The finances of the parish took on an entirely new look when we held the last campaign. But after three years many people have moved away, and the time has come to hold a further campaign.

St. Andrew's very generously agreed a year ago to wait 12 months so that they could coincide with the rest of the parish in the timing of this next stage of stewardship. For some months now a parish committee has been meeting and many preparations have been made, and the campaign will differ in many respects from our earlier one.

There has been growing criticism in many parts of the country at the expense of these campaigns, and so it has been agreed to dispense with the parish suppers, and we shall come together as a parish in

the Town Hall on Sunday, October 2 at 6.30 p.m.

The Bishop of Oxford will be present to commission all the men who have been trained as canvassers and to lead us all in an act of re-dedication. The Town Hall seats eleven hundred people. We will hope to fill it to capacity that night.

The Parochial Church Council

As referred to elsewhere the Parochial Church Council have agreed to purchase a house in Caversham Park Village, which will serve as a basis for the work of the Church among the six thousand people who will eventually be living there.

The diocese has helped generously with the cost but the Church Council have taken this step in faith hoping that all members of the congregation will support the work of the Church in the forthcoming stewardship campaign by making a sacrificial pledge.

with our prayers and good wishes, and we hope God will continue to use her in the service of His Church.

ST. PETER'S

SILENCE: There seems to be a growing desire for more silence in our worship. For some weeks we have experimented with a silent minute after the reading of the lessons at Matins and Evensong. While some of the congregation expressed appreciation of this, others were uncertain how to use it. The District Committee has therefore expressed the wish that there shall be a period of silence included in the intercessions after the third collect. This is now being done. Further expressions of opinion will be welcome.

ON THE MOVE. Two long-standing members of the congregation have recently left Caversham. Following the death of their mother earlier this year, at the fine age of 100 years, the Misses Ridley have sold their home in Kidmore Road. They are spending the winter at Worthing before finally deciding where to settle. We wish them every happiness in the future.

Off for a year to Canada are Mr. and Mrs. John Hardy. Mr. Hardy is spending a year at Toronto University. Mrs. Hardy has arranged that in her absence the Play Group will continue under the capable management of Mrs. Salisbury.

SEPTEMBER SAINTS

DAYS: Wednesday, September 21. St. Matthew. 7 a.m., Holy Communion. Thursday, September 29. St. Michael and All Angels. 9.30 a.m. Holy Communion.

ST. JOHN'S

For young families: Family worship is difficult when the children are very young. At first their feeding times are wrong, then they are noisy and restless, liable to get up and wander round the Church, climb on the chair seats and peer into the face of the person behind. And even if the rest of the congregation, remembering that the Church is the family of God, are glad to see the children there, the parents nearly always find it difficult to believe that they are not irritated and distressed by them, and so are continually on edge, and find it difficult if not impossible to worship attentively.

But there is no reason why such parents should not fulfil their Christian obligations here. Every Sunday morning we run a creche in St. John's School Hall in Montague Street for toddlers, so that parents may leave their children while they worship at the 9.15 a.m. Sung Eucharist. In addition on the first Sunday of the month at 3.15 p.m., there is the special

Harvest Festival

We shall be observing Harvest Festival throughout the parish on Sunday, September 25. Because of the stewardship campaign there is a general closing down of social activities and meetings of the different organisations throughout the month, and with the exception of St. John's we are not holding any harvest suppers this year.

At St. John's the suppers are part of the stewardship campaign. The loyal way in which organisations have agreed to a cancellation of their meetings is most encouraging.

Mr. Colin Scott-Dempster

An event of the greatest importance for the parish in September is the ordination to the diaconate on September 25, at 10 a.m. in our cathedral. Mr. Colin Scott-Dempster. Please support him in your prayers. He and his wife will be moving into the Rectory flat on September 20.

family service, designed for young children. You can bring your noisy children to this service with you, and we can all make a joyful noise together.

Unfair opposition? The Men's Fellowship had a very exciting cricket match against the men of St. John's Woodley, which we unfortunately just lost. But when one compared the direction and flight of the bowling of one opposing gentleman, with the bouncers of one of our demons, it seemed obvious that since the balls came out of the heavens, they must have had supernatural aid on their side. However, courageous and still undaunted, a return match was arranged to be played at Woodley. Unfortunately owing to the time involved, we are unable to publish a report in that match in this edition.

Dates for your diary: September 4: 3.15 p.m. Family Service. 10: 3 p.m. Quiet Afternoon in preparation for the Stewardship Campaign (St. Peter's). 11: Infant Sunday School and Junior Church re-open at 11 a.m. 18: 6 p.m. Evening Prayer. 6.30 p.m. Film (Probably). 25: Harvest Festival. 30: Harvest Supper. October 1: Second Harvest Supper.



MARRIED AT ST. ANNE'S

Our always-on-the-spot photographer Fred Walker caught this unusual photograph of Mr. Terence Ward, of Marshland Square, Emmer Green, after his marriage at St. Anne's on July 9 to Miss Carole Foxwell, of St. Michael's Road, Tilehurst. The best man was Mr. J. Titcombe. The reception was held at Tilehurst Village Hall.

Obituary



Photo: W. M. Mills.

GEORGE YOUNG

Devoted worker
at St. Peter's

George Young and his wife Elsie joined in the St. Peter's coach tour to Benson, Ewelme, Stonor, etc., just two months before this was written. George carried his 81 years so lightly, and so obviously enjoyed that evening with his friends in the congregation, that it was indeed sad that so soon afterwards he met with the accident that led to his final illness.

George was verger at St. Peter's from 1953 to 1962 and over those years he seldom missed a service whether for holidays or illness. Only those who were constantly in the church could appreciate the amount of devoted labour he put in.

As well as his normal duties as a verger, he was constantly using his skill as a carpenter and on various "odd jobs" in church, at Balmore Hall and elsewhere. It was typical of him that he took great trouble to learn the history of St. Peter's — and this knowledge he passed on enthusiastically to visitors to the church.

He was always warmly welcomed when he came to various services and functions after his retirement. Above all we shall remember the good nature, cheerfulness and humour he brought to his duties as a true servant of St. Peter's Church, its clergy and its congregation.

We extend very real sympathy to Elsie and remember how staunchly she helped and supported George during his service as verger, quite apart from her own invaluable work for the Church.

K.P.B.

LOCAL CHURCHES

We Record . . .

BAPTISED	
July 24 St. Peter's	July 2 St. Andrew's
Stephen Roberts	Peter Lilly and Gillian Fisher
St. Andrew's	July 16 Gerald Tyler and Jane Saunders
July 17 Jonathan Nye	St. Anne's
David Rosser	Terence Ward and Carole Foxwell
Samantha Hunt	Christopher Webb and Sally Anstey
St. Anne's	John Doonan and Veronica Bonney
Pauline Meaney	Caversham
Anne McDonald	Methodist Church
Anthony Lonnnon	July 16 Keith Lorrman and Dianne Sylvester
Neil Casey	BURIED
Caversham Heights	St. Peter's
Methodist Church	July 21 George Young
July 3 Elizabeth Springer	St. John's
MARRIED	July 13 Hubert Overton
St. Peter's	Caversham
July 16 Denis Jones and Anne Robson	Methodist Church
St. John's	July 25 Elizabeth Bryan
July 16 Andrew Bryan and Jean Smith	

Pictures by Fred Walker



Mary Dicker



Joyce Haig



Maureen Lacey

ST. ANDREW'S

Departures: A number of regular worshippers have left the district recently. On July 17 at the District Breakfast, we said farewell to Tom and Lillian Griffiths, who were presented with a Royal Doulton dinner service in appreciation of their services to St. Andrew's.

Two of our Sunday School teachers, Joyce Haig and Maureen Lacey, also left in July. Joyce is going to teach in Germany for three years under the Army Education Scheme and Maureen is off to Zambia under the auspices of Voluntary Service Overseas. Both Joyce and Maureen have worked hard in the Sunday School — the former as supervisor in the Infants' Section and the latter in the Catechism Class of the Junior Section.

They have been responsible for several improvements in the teaching methods and in the streamlining of classes. It was largely because of Maureen's ideas and suggestions that the whole Sunday School now comes to the Family Eucharist on two or three occasions during the year.

Another departure in August is that of Mary Dicker who is going to Nigeria for a year. Mary, who is also working through Voluntary Service Overseas, will be teaching science at the Provincial School at Kano.

To all of these, in their various new posts and strange environments we send our good wishes and hopes for success.

Visiting preachers: On Sunday, September 18 the preacher at the Family Eucharist will be Canon F. M. Haythornthwaite who works in Ovamboland and who is at the moment on furlough in this country. When we consider that in the whole diocese of Damaraland (of which Ovamboland is but a small part) there are only 21 priests, we are very fortunate in Canon Haythornthwaite's visit. Since Ovamboland is our main overseas link we hope that as many as possible will come to hear him.

The following Sunday, September 25, is Harvest Festival. The preacher at 9.15 a.m. will be the Rev. Peter Symes, Vicar of St. Luke's, Reading.

Youth Club: We announce with regret the resignation of Jim and Daphne Scott-Robinson as leaders of the Youth Club. They have worked hard and given generously of their time and talents. On behalf of the Youth Club and St. Andrew's congregation we take this opportunity of thanking them for all that they have done. For the time being until another leader can be found, the Youth Club is closed.

Servers' outing: The servers and the men of St. Andrew's had a most successful outing on July 12. The evening began with a visit to the new church of St. George at Wash Common near Newbury where the Rev. Raymond Birt (formerly at St. Peter's) is Vicar. The party was most impressed by this church built in a spacious and Continental style. Equally impressive, but in a different way, was the church at Hermitage, which was the next port of call. The Vicar, the Rev. Denis Jones (a former priest-in-charge of St. Andrew's) gave a brief historical sketch of his parish and showed us the valuable William IV silver plate and the original marriage register (still in use) belonging to the church. The outing ended with refreshments at the King Charles' Head, Goring Heath.

Scout Social

The Group Committee of St. Peter's Scouts arranged a most successful social afternoon in the Rectory Garden on a fine July Saturday. Demonstrations were given by Scouts and Cubs and an unusually ingenious set of slideshows added to the fun of the afternoon.

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Survey will reveal local needs

A SOCIAL Survey of Caversham will be undertaken by a selected group of young people representing all the churches in Caversham.

This survey will take place during the two weeks, September 19 to October 2, and the purpose of it is to find out what are the most important social and community needs of people who live here. The survey will be run under the guidance of Mr. Michael Hill, who is a lecturer in Sociology at Reading University, and a Borough Councillor. A series of houses throughout Caversham, selected at random, will be visited, and the occupiers asked to answer a questionnaire.

This questionnaire is being prepared by Mr. Hill with the help of members of the young people's (Link Scheme) committee.

A Training Weekend for those engaged in the survey will be held in Oxford and Coventry on September 17-18. During this weekend (which will be led by the Rev. Geoffrey Beck, a Congregationalist, who is Warden of the Chapel of Unity in Coventry Cathedral) Mr. Hill will give the volunteers a briefing on the do's and don'ts of conducting a survey.

When the results have been analysed, joint action will be planned so that young people can help to meet the needs that are discovered. Then it is hoped that The Link Scheme, young brother to The Bridge Scheme, will start operations.

The activities already in progress under the Anglican Youth Stewardship will be continued, with reorganisation where necessary this September, and those who made financial pledges will be asked to renew them.

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Round the Youth Clubs

St. Peter's Youth Club

The most significant event of the past months has been the arrival of Mr. and Mrs. Harris (Bill and Sylvia) as assistants to the Club leaders, Peter and Jane Handy. They are already making a valuable contribution. Membership has dropped during the summer, and there has not been much enthusiasm for outdoor activities such as swimming and tennis. But a lively programme is planned for the autumn session, and we hope to attract new members. The club re-opens on Friday, September 16, at 7.30 p.m.

Caversham Baptist Young People

We have now ended the present session and after a very eventful year, look forward to the next (which will restart on September 10 with a barbeque).

A couple of weeks ago, our young people challenged the "men of the church" to a game of cricket. This went off very well and after a fine game, the young people won by just one wicket.

Perhaps our biggest adventure this session was the renovation of an old organ-loft in the West Memorial Institute into a plush modern coffee-bar. This really has been a great success and our efforts are well rewarded.

The next event to look forward to is a trip to Swanage on Saturday, September 3. We shall be going by coach, and if anyone is interested please contact: Geoff Miller, 23, Buckingham Drive, Emmer Green.

Coffee Club

Julia Woolley, playing for Berkshire, won the Girls' Singles in the N.A.Y.C. South-East Region Lawn Tennis Tournament held at Regents Park, London, on Saturday, July 16.

She defeated the singles title holders of the following counties:

Herts: 6-3, 6-2.
Surrey: 6-3, 6-2.
Hants: 6-2, 4-4 (Hants. retired).

Julia will be the Girls' Singles representative for the South-East Region in the National Semi-final which takes place at Queen's Club on Saturday, September 3.

St. John's Youth Clubs

The past month's activities have included Senior Youth

Club parties visiting the Central Fire Station where our ambitions to use the pole were thwarted, and also the Reading Trunk Exchange where we were initiated into the intricacies of automatic telephone circuiting.

A scramble at Padworth Park was followed by visiting the annual Traction Engine Show and fairground at Appleford, boilers being finally "damped down" by excessive supplies of water from above. To cap this, we ran out of petrol causing us to get wetter than ever!

The following Sunday we were again soaked on our visit to Blackbushe where we enjoyed the karting before wringing out our socks and returning to glorious sunshine in Reading, happily no one's spirits were abashed.

In contrast, one Saturday evening we had glorious weather when we journeyed into the country to enjoy a game of rounders followed by a barbeque to satisfy the resulting ravenous appetites.

The Junior Club continues to attract more new members whose activities are mainly held within the club at present, although some have been with the Senior Club on the month's outings.

Plans are being developed for the Junior Club so that we have outside activities and visits during the remaining summer months and autumn now that the club is settling down as a recognisable group.

The Army Youth Team is to visit us with the Trampoline for club use after an initial demonstration and arrangements are being made for the club to make a variety of visits both of an interesting and entertaining nature.

The Senior Club will re-open by increasing its activities to two nights a week, Friday, after Junior Club and Sunday as at present. Activities will basically be as now but with the Friday evening periodically given over to talks and/or films.

Initially arrangements have been made with the traffic authorities for a series based on the motorist, the motor-cyclist and their respective vehicles and also with the Marriage Guidance Council to lead a series of discussions on a variety of topics.

Round the other Clubs

Caversham Heights Townswomen's Guild were visited by a team from N.A.L.G.O., who dealt with questions concerning traffic, education, health and planning.

The Guild's birthday party was held on June 30. A cake was made and iced by Mrs. Birtwhistle, and cut by the chairman, Mrs. Haydon.

The Federation Chairman, Mrs. B. Morley, was among the visitors.

The Social Studies Group heard a talk on probate, by Mr. Alison, and the International Group had an illustrated talk by Miss Howell on her visit to Israel.

An outing to Wilton House, near Salisbury, and to the Wilton Carpet Factory, proved very interesting.

Emmer Green Townswomen's Guild. At the July meeting, the chairman, Mrs. F. Morgan, welcomed Miss Lucy Goyder, who gave a very interesting account of a year spent in Mombasa whilst on voluntary service overseas.

On July 7, 29 members of arts and crafts and social studies enjoyed an evening outing to Pyt House.

The October competition will be for the best limerick on any aspect of Guild activities and will be judged by popular vote.

The choir are in urgent need of members, these need not necessarily be members of the Guild. The next meeting will be held on September 5 at the Emmer Green Primary School.

Our speaker on September 13 will be the Bishop of Reading.

This is an open meeting for members and visitors.

At the July meeting of the Caversham Afternoon Townswomen's Guild members were given a most entertaining talk by Mr. W. A. Thompson on "Guarding V.I.P.s."

The garden party held by Mrs. Quiller on July 13 was a great success, and the proceeds, amounting to £13, will be sent to Reading Aftercare Association.

Over 30 members travelled to Kings Langley on Monday, July 18, and spent an interesting afternoon looking over the Ovaline Factory. A visit to Max Factor, at Bournemouth, has been arranged for August 31.

The next meeting will be held at Balmore Hall on September 15 at 2.15 p.m. New members will be welcomed and should contact the secretary, Mrs. M. Morton, 71, Balmore Drive, Caversham.

The next meeting of Maplewood W.I. will be held in St. Andrew's Hall on Tuesday, September 20.

A delegate will be appointed for the Autumn Council Meeting, and arrangements made for the Group Meeting.

A programme sub-committee will also be appointed, and cookery demonstrations will be given by the Southern Gas Board.

The competition for three meringues should prove popular.

(L. M. Crowder, Press Rep.)

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There is a tendency to regard the legal work in connection with buying a house as little more than form filling and sometimes even as a lot of unnecessary mumbo-jumbo.

This is very far from the truth, because the solicitor acting for the buyer is concerned to see that his client gets what he is paying for, or, perhaps what he thought he was paying for when he agreed to buy.

There are two important things to remember here. First, land is different from any other commodity because of its permanent nature, and to buy a house you

have to buy land. Second, the seller is not obliged to disclose adverse factors affecting the property, it is a case of "Let the buyer beware."

Compulsory registration of Title is now being rapidly extended to all urban areas, but whether the Title is registered or not the solicitor has to investigate the seller's Title to the land on which the house is built to satisfy himself that the buyer will be able to occupy and use it in the way he wishes.

There are many things which can affect land, which cannot affect other commodi-

ties, for instance, rights of way in favour of adjoining owners, mortgages, tenancies, ground rents or other obligations in favour of third parties which may well include restrictive covenants severely

limiting the use of the property.

All these items can seriously reduce the value and enjoyment of the house and the seller is not obliged to disclose them in the process of bargaining. Quite apart from matters of title though there is a whole host of

things which the solicitor must consider and inquire about.

He must be sure on the buyer's behalf that financial obligations such as unpaid rates and road charges will not crop up when his

client moves in; that the seller has not developed the property in contravention of planning regulations and that he has proper consent for any which has taken place; that there are proper agreements about drainage, cables, wires and pipes

and details of ownership of boundary walls and hedges; that there are no plans to acquire the house compulsorily; e.g. to build a new trunk road; that the house complies with the local bye-laws about such things as drains, sewers, habitability and building specifications, all of which can be expensive items if there is anything outstanding.

In addition to inquiring into all the pitfalls which await the unwary buyer, the solicitor acts very much as his business manager as well as guide, philosopher and friend in a difficult and worrying transaction. He advises on the financial aspects of the purchase, the raising of a mortgage and short term bridging loans; on insurance and tax matters and a host of other problems which arise. Above all the solicitor is responsible for the timing of the actual move which may be one of the many links in a whole chain of similar transactions.

Finally, remember that the sooner you see a solicitor for advice the better. As in medicine, so with the law, prevention is better than cure and to obtain advice at the outset is the only way to be sure that you will avoid difficulty.

by a representative of the Law Society

So many people want to help you sell, or buy,

that you may begin to wonder if they aren't just taking you for a ride

SO WE ASKED AN ESTATE AGENT TO EXPLAIN HIMSELF

Have you ever bought or sold a house? If you have you will probably agree that it can be a grueling experience.

For the buyer there is the awful waiting period between deciding to buy and becoming the proud owner, to say nothing of the problems of interviews with lawyers and Building Societies, nor of the snags which occur.

Finally the moment of truth comes; you take possession and find the drawbacks that the owner conveniently forgot to tell you — the hot water cylinder makes hammering noises in the night, or that damp patch that he promised was only condensation seems to have spread right along the wall.

Anxiety

If you have sold a house you will remember the anxieties of waiting to see if people would come to view. Then there was the embarrassment when someone made a low offer, the haggling, and finally, after the price had been settled, the frustration of waiting while a mortgage was obtained and during all this you wondered to yourself whether, after all, you hadn't sold the house too cheaply.

One answer to both these situa-

tions is to call upon the services of an estate agent. Many people regard estate agents with suspicion and class them with second hand car dealers as people from whom you cannot be sure of getting a straight deal.

Why is this so? Probably because they act for one person against another and use their skill to gain an advantage for the one over the other. This is what they are paid to do, but the person they act against often feels cheated without stopping to think that if he had an agent acting for him he could have been on equal terms.

When buying, remember the maxim of English law: "Let the buyer beware." It is not up to the seller or his agent to tell you the snags, it is up to you to find them out for yourself and if the selling agent draws your attention to "all those lovely green fields you can see from the lounge window," he doesn't have to tell you that he knows in two months' time bulldozers will be carving a motorway through them; this is up to you to find out for yourself before you buy.

Good buy

For this you can employ an

estate agent who will make investigations and use his knowledge to advise you whether a property is a good buy or not.

What will he charge? For a quick look over the house to advise whether it seems worth the money and whether its future is secure he will probably charge between £5 and £10. For a full investigation of the structure and searching local authority records, coupled with a detailed report about the house and conditions affecting its value or future a fee of between £20 and £30 is more likely. But more often than not either of the services will save the buyer more than the cost by drawing his attention to something he had not spotted, or had noticed, but not thought important.

Easy?

If you ask an agent to sell your house for you all he has to do is to introduce a person who buys at a price acceptable to you. It sounds easy and some people think the charges for this are too high.

What he should do is to advise you the best price to ask, attract the buyers with his sales literature and advertisements, protect you from the rogues who are bargain

hunting and negotiate the highest price he can from someone whom he is reasonably sure is able to translate his offer into cash.

This part is vital — many people talk of buying without having the ability to raise the money and the estate agent from his experience can weed out these sheep from the goats. Finally, the agent has the access to mortgage funds and can introduce them to the buyer if he needs them, which, in these days of shortage of money, more and more buyers do.

What will he charge? The National Scale Commission is 5% upon the first £500; 2½% upon the balance of the sale price up to £5,000. Above that the percentage reduces to 1½%.

Golden rule

How do you know he's a reputable Agent? He will belong to a professional organisation which lays down rules of conduct. One of these prohibits him from touting for business, so a golden rule is to have nothing to do with anyone who comes asking to let him act for you. Choose him either from your local knowledge, or first have a chat with your solicitor or bank manager and be guided by their advice.

PROTESTANTS never cease to wonder at the "pulling power" of the Roman Catholic Church. Almost invariably, the local Roman celebration of Sunday morning Mass is attended by surging crowds of people, whose status in age and class range over the whole spectrum of human kind.

There are certain places where the Roman Church commands a greater following than others. Especially in Liverpool, say, is there a virile Roman tradition. So to the heart of this great and curious city I went, to see what the priests think is "success" in terms of Christian Churchmanship.

Father Tom McGoldrick, a historian, and Roman Catholic chaplain at Liverpool University, directed me to West Derby, and to the Presbytery of Father John Fitzsimmons, at St. Timothy's.

My welcome to this place, and my delight in the gracious living hospitality accorded me at a three hour long lunch, were truly great. But the prevailing impression is of absolute fascination in the presence of six turbulent priests who are nothing like any preconceived notion any Protestant can ever have had about the type of man who becomes a priest in the Roman Church.

Unashamed

The lunch-time meeting at St. Timothy's Presbytery, West Derby, has become a regular clearing house for free, unashamed, untrammelled expression of Christian views on every possible subject. Over a gourmet's meal we ranged with furious good humour over the world of education, religion, politics, art, the welfare state, the colour bar.

And over brandy, we discussed the parish of St. Timothy, and the cure of souls there consigned to John Fitzsimmons.

There is, as one might imagine, a lot of difficulty for the average Roman layman in coming to terms with the kind of freedom encountered in a group of priests like these. The priests are scholars of reputation and learning; they have reached thus far in their religious journeyings over long years of disputation and inner striving. They must have shared at one time with every Roman the glory of their Church's towering authority; the security of its massive confidence.

Political

Now here, at any rate in St. Timothy's, is a priest saying the Mass facing his people. Here is a man making mysteries plain. Here is a man who makes his faith heard in political situations. Fr. Fitzsimmons recently supported the seamen in their strike, and plans an all night vigil for peace in Vietnam. It is, or it should be, confusing for a religious group brought up to believe that the Church was for special occasions, when it spoke in a special language, and did not expect to be understood, only obeyed, in the context of the sacred place. In one way, the number of people who go to St. Timothy's is an embarrassment. Something like 1,000 attend the services every Sunday. My view is that they are among the most fortunate Romans in the world, because they have the opportunity here of discovering what a liberating thing faith can become. But they won't see that in a

Shaking up the old pap-fed Faithful



FATHER FITZSIMMONS CHATS WITH YOUNG MEMBERS OF THE ST. TIMOTHY CONGREGATION AFTER MORNING MASS.



ST. TIMOTHY'S CLUB — WHAT HAPPENS HERE IS WATCHED WITH FASCINATION . . .

hurry, and in such large numbers they may never see it at all.

Fewer, making up a nucleus of a Christian com-

pany in this large housing area, could see it, and could start the process of building up again.

Let Father Fitzsimmons,

a sociological scholar of world renown apart from being a parish priest, explain his aims:

"I am trying here to get

the people to take part in worship, and to get to know what they are doing. I want them to see what is the meaning of the assembly on

Success ?

Protestants are often tempted to think Roman Catholic Churches are "more successful" than they are. Certainly more actually attend Roman Churches. FRANK MILES went to Liverpool, to talk about success to a group of priests.

a Sunday; it's all part of the terrific upheaval that's going on. We want people to come responsibly, and to feel part of a real community, because this is the only place in which they are in any sense a real community.

"In the past the Catholic's idea of commitment to Christ has been extraordinary. The only thing they felt they had to do was to go to Mass on a Sunday, and it was all very Christocentric.

"Now I want them to see that because of our commitment to Christ we can find God in our relationships with others at any time of the week."

Radical

I asked Father Fitzsimmons if he felt people were listening with intelligence to the kind of radical political things he says in his pulpit.

"It's hard to say," he said. "Nobody has ever asked any questions about anything I have said in the pulpit. The older ones have been fed the old pap for so long that they just automatically switch off. For them it's just the old one-two. We are trying to make people uneasy, to object to all the old formulae in order that they shall analyse them and see what the depth of them is."

Father Fitzsimmons is fascinated with people as a community. One of the first things he did (after building a Presbytery with six toilets—"they usually only have one, as if we are somehow not expected to go quite so much as other people") was to build a parish club. "Most of the communal parish activity is done by people who come together to drink," he says.

Community

They give parties for old people, and they get to know one another, and they become in some measure a living community, based round the little tables and the beer mats, the great mugs of beer and the loud Saturday night concert party. Father Fitzsimmons is proud that he helped to provide such a facility. He watches what happens there with the fascination of a fisherman watching a float.

"The big question everybody is asking is how you get a parish like this together as a community. I am asking why."

It is a good question. When a Roman Catholic priest is asking it in the land of the Scouse, it is also a very important question.

ORNAMENT CROSS 'A SYMBOL OF SLAVERY' REDS WARN

Among the bangles, bracelets and brooches, a cross on a chain. Is there more in it than meets the eye? PAT PLANT has been reading the news from Moscow.

Ask any girl why she is wearing a cross and chain round her neck and the odds are the answer will be vague. Is it, then, just a fashion in Russia, as it appears to be in this country, or could it be an unconscious innate reversion to the symbol of Christianity?

Young Russians who have followed the lead started in Moscow by two girls at the jewellery counter of a famous departmental store have been warned against it as a "symbol of slavery."

The Russians themselves must regard it as more than merely a fashion to put out such a warning, for this is a country devoted to the destruction of the supernatural. Do they then feel a sinister significance behind it?

Crosses of various kinds have been used for ornamentation for many centuries. And in this country today, girls of many religions wear a cross or charm. Why?

From those I have talked to, it would appear to be a fashion confined mainly to teenagers. Older women who once wore them had discarded the adornment because it bore no relation to their beliefs.

Lost it

Nineteen-year-old Rosemary, with a simple medallion hidden away down the front of her dress, lamented: "I'm just waiting for someone to buy me a cross for a present. I had one given me once by a boy friend, but I don't see him any more and gave up wearing it. Now it's lost, and I want another."

There are some, of course, who wear a lucky charm for superstitious reasons. Many an adult still clings to the medalion of St. Christopher, regarded as the patron saint of travellers.

We in this country have grown past worrying about superstition. If people refuse to walk under a ladder or put up an umbrella in the house because they believe it might be unlucky, they are tolerated good-humouredly by those of us who may scorn such devices.

Similarly with others who wear a charm or turn a silver coin three times before the new moon to bring them good luck.

Pretty

And there is nothing apparently significant about the cross and chain. Most of those who wear one regard it as a pretty piece of jewellery; a fashion they like to follow.

Will Russia see it this way eventually? Or is there more to it than meets the eye?

Television— by Harold Jeffries

A Letter to Our Man at St. Mark's

Dear Venerable (as your housekeeper would say), It's nice to know that promotion has done nothing to shake your popularity. Perhaps its because most people who watch you on TV each week don't know the difference between an Archdeacon and an artichoke — and what's more, they don't care.

But that's the strange thing. It's not only the people who go to church and reckon to have something to do with clergymen who like to watch you, but thousands who simply think of Sunday in terms of double time and who cross the road if they see the vicar coming. It's rather like all the football enthusiasts in this country following the week by week adventures of a croquet champion.

Now I know that most people who suffer from Teeveetitis will watch anything once they've switched on — even the Epilogue — but I must confess that your TAM rating has me baffled. I can't explain it, and I'm not going to attempt to do so. What I would like to do is thank you for on the whole humanising the clergyman in the eyes of the masses.

Whatever else your programme does (and I think it paints some pretty inaccurate pictures as well), it does at least show Stephen Young and his fellow parsons — with the one exception of the Bishop — as flesh and blood human beings. Human beings who kiss their wives, argue, have problems, have a drink, get lonely, laugh and generally behave as the rest of humanity. It is a terrible, but popular belief that Christianity dehumanises a person, that conversion means a draining of the red blood from a person's veins.

Sexless

It is an even worse belief that clergymen, because they are professional Christians, are the most dehumanised people of all. Sometimes you'd think from what people say, that they were born in a dog collar, sexless and eternally innocent — and not worth taking seriously. You have helped people to see that clergy are men, fighting the same problems as other men, and enjoying the same good things, and for this you have done the Church a great service.

Just a last, rather more sour, word. It's not much use humanising the parson if you present a caricature of his job. Clergy do work more than a one day week and ARE concerned with things other than services, sermons and confirmation classes, with the odd spot of visiting thrown in. It would be nice to see that reflected in your programme as well.

Yours sincerely,
Harold Jeffries.

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M.P.s have been worrying about schoolgirls' bust measurements. It may sound bizarre, but it's quite a serious matter. The trouble, it seems, is that school uniforms with a bust measurement of more than 34 inches are subject to ten per cent. purchase tax, while smaller sizes are not.

Is it fair to tax schoolgirls, or rather to their parents, who presumably suffer financially on behalf of their well-developed daughters? Of course it isn't, and in fact, no-one thinks it is. But the Financial Secretary to the Treasury says it would be impractical to amend the present regulations to exempt all school uniforms. Which means, I suppose, that officials can't be bothered with the paperwork involved.

The situation is ridiculous. After all, there's nothing unusual about a 16-year-old schoolgirl with a 36-inch bust. But she, through no fault of her own, has to pay tax on her uniform, while girls in mini-skirts get away without paying up.

— JOAN BEST

Unfair tax on generous proportions

to make a map. They don't just sit down and draw it. They have to use all sorts of instruments, and measure out the land very carefully, with gradients, and mileages, and contours, and other difficult things. When we got to Scotland we tried to draw a map of Aberdeen, with its long, wide, straight main shopping street, and its pretty fishing harbour.

But we made a hash of it, of course. We never could get the measurements right, and while some streets were obviously too long, others were too short. If you try to make a map, even of your house, you won't get it right unless you first make measurements, and do some sums.

I sometimes meet other people who say very cruel things, and other people who say very silly things. It makes me think of map-making, because they remind me of people who try to get it right without thinking, and measuring their words.

How do you measure your words? I believe you think about them, consider what damage they might do, and only use them after making quite sure they're the right words to use.

Best wishes,

MRS. SMALL.

P.S.: Colouring results next month.

For children

MAPS AREN'T SO SIMPLE AS THEY LOOK

Dear Children, Do you like maps? They fascinate me. If I'm going on a journey by train or by car I'm never very happy unless there is a good map in front of me, and I

can tell exactly where we are.

Not very long ago my family had to go on a very long journey from the middle of England to the north of Scotland, a distance of 450 miles. We had to use several different maps, of course, because you could never get all that distance into one map unless it was a small scale map. We passed over the dark green bits which mean quite low land, the light green bits, the light brown bits, and even some dark brown bits when we were very high above the sea.

It must be very hard

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We Want MORE Screen Soccer!

TELEVISION NEEDS FOOTBALL, AND FOOTBALL NEEDS TELEVISION.

The Football Association, the Football League and students of the game are still carefully analysing every aspect of the World Cup competition, in order that the lessons learned from this, the most successful soccer tournament ever, may be applied to the domestic game.

The mass appeal of the World Cup, I suggest, had little to do with "method" versus "traditional" football, 4-2-4 or 4-3-3, but a great deal to do with 405, and I mean the little lines on the little screen.

Television was the real winner. For the first time ever football has crossed the sex barrier; mums and wives who thought in the past they were becoming football widows, caught the bug and revelled in the game. The BBC, much criticised for showing so much live football, forced the independent channels into second viewing place.

DOUBTLESS THE TELEVISION AUTHORITIES WILL NOW COME TO THE OBVIOUS CONCLUSIONS, AND BID STILL HIGHER SUMS FOR THE RIGHT TO FILM FOOTBALL. BUT ON PAST FORM, THE SOCCER LEGISLATORS WON'T HAVE IT.

In every field of entertainment and in many sections of commerce highly skilled professional bodies devote all their energies to promoting their services and products.

The publicity and advertising man regards a line in the national press, or a mention on radio or TV as a major triumph, and if they can't get it any other way they spend vast sums in buying time and space in order to present their wares to the public.

Football is commercial, and we have seen it projected this summer in a way that the promoter of any other commercial undertaking would have given everything to achieve.

But football is shrouded in insularity. Sublimely its legislators swim against the tide. Far from seeking to project the game, they continue to regard radio and particularly television with extreme suspicion and even fear.

When attendances began to slump in the early fifties the great brains of the Football League determined that the Match of the Day, reported live on the radio, was responsible, and they decreed that in future the identity of the teams should remain secret until the kick-off. Of course, this stupid measure had no effect at all.

The great brains know it had no effect, but the theory persists. Now there is to be even less football on TV, and with the exception of the cup final, no live TV coverage at all.

The theory of the thing is that if people can't get their football any other way, they will jolly well go to stand in the rain on the terraces to watch it. In fact, if people can't get football on television they will go and have a drink, read library books, or dig the garden.

AND EVENTUALLY THEY WILL FORGET THAT FOOTBALL, THE ONE-TIME SOLE PLEASURE OF THE PROLETARIAT, EVER EXISTED.

In fact, canned football on television is like warm beer, or cold tea; the ingredients are there but the flavour is missing.

Now we are basking in the reflected triumph of England's World Cup win, and football in this country will never again have such a great opportunity to cash in through the interest that there is now at all social levels in our national game.

THE FOOTBALL LEAGUE MUST RETHINK THEIR ATTITUDE TO LIVE TELEVISION IMMEDIATELY.

ADKINS agitates again

World churches in straight talk on Vietnam

We realise the longing of mankind for peace, not only in South East Asia, but in the whole world. We are a part of all humanity in this. Here, however, as representatives of Christian Churches, we believe we have even deeper reason to speak and act for peace.

We believe we must seek peace because of the gospel brought and proclaimed by our Lord. As representatives of a world wide community of faith, we remember that we are blessed as the children of God and we are makers of peace. We pray for peace.

To be silent at this time would be irresponsible.

In order to keep human suffering to a minimum and to contribute to a climate more conducive to negotiation, we set forth the following measures which we believe should be undertaken as promptly as possible:

1. THAT the United States and South Vietnam stop the bombing of the North, and North Vietnam stop military infiltration of the South.

2. THAT the United States now announces its commitment to a withdrawal of its troops phased in accordance with provisions for peace-keeping machinery under international auspices and deemed adequate in the judgment of an international authority.

3. THAT all parties recognise the necessity of accord- ing a place in negotiations both to the government of South Vietnam and to the National Liberation Front (Viet Cong), in proportions to be determined, and that arrangements be encouraged for negotiation between the government of South Vietnam and the National Liberation Front in the hope that there may be found

An extract from the statement on VIETNAM adopted by the Central Committee of the World Council of Churches

a negotiating authority representative of all South Vietnam.

4. THAT North and South Vietnam develop greater flexibility in the initiation of and response to negotia- tion proposals.

5. THAT all parties give every possible protection to non-combatants and relieve the plight of those suffer- ing from the fighting.

6. THAT all parties recognise the extent to which what is happening is part of a social revolution and that, freed from foreign intervention, Vietnam, both North and South, ought to be in a position to deter- mine its own future, with due consideration of the demands of peace and security in South-East Asia.

7. THAT all parties recognise the futility of military action for the solution of the underlying political, social and economic problems of Vietnam and the necessity of massive and generous development pro- grammes.

8. THAT in order to relieve present international tension, the United States review and modify its policy of "containment" of Communism, and Communist countries supporting "wars of liberation" review and modify their policy.

9. THAT every effort be made to bring the 700 million people of China through the government in power, the People's Republic of China, into the world community of nations in order that they may assume their reason- able responsibility and avail themselves of legitimate opportunity—to provide an essential ingredient for peace and security, not only in South-East Asia, but throughout the entire world.

10. THAT another cease-fire be mutually and promptly agreed upon, of sufficient duration to serve as a cooling off period and as an opportunity for testing possibilities of negotiation—with a considerably enlarged unit of International Control Commission (India, Canada, and Poland) to ensure that cease-fire commitments are honoured.