

CAVERSHAM BRIDGE 6d.

October, 1966

Incorporating National Christian News

The fight to break a scourge

Cancer is one of mankind's greatest enemies. Fear of cancer; undue anxiety about contracting it, do perhaps as much harm as the cruel disease itself. Christian News presents this month two articles about cancer that radiate hope. One (page 3) is by a senior medical man; the other (this page) by a woman who died of cancer, yet in a very wonderful way, triumphed over it . . .

About a year ago I discovered that I had an inoperable cancer. To my surprise, I did not panic or go to pieces.

Even as the doctor was explaining the situation to me a small voice within me kept saying, "Trust in God." In spite of the voice, however, I set down on paper the instructions for the way my funeral was to be conducted, and I mentally disposed of all my possessions.

As the months passed, the treatment I was receiving seemed to be containing my problem. I conceived the idea of writing an article for "Presbyterian Life" after my healing was complete.



MARY LOU PETRELLO WHO DIED IN MARCH THIS YEAR AT THE AGE OF 55, WROTE THIS ARTICLE IN HER LAST MONTHS OF LIFE. SHE WAS A DEACON OF THE FIRST PRESBYTERIAN CHURCH OF EL PASO, U.S.A.

CANCER

When I pondered about what I would say, I found myself asking: "Why wait until the healing, if there is to be one, takes place? The healing is not the important thing, really. The important thing is how God has sustained and comforted you through this trying period and how you came to realise that one could give thanks for a disease whose very name is anathema."

In the fall I attended a three-day retreat at Ghost Ranch. In one of his inspirational talks, the Rev. C. F. Whiston, leader of the retreat, pointed out that Paul stressed the giving of thanks for everything.

As Mr. Whiston reiterated that Paul gave thanks for everything, and that we also should give thanks for all things, I said to myself: "Dear God, how can I give thanks for cancer?" And the reply came immediately: "If it is permitted by God, you can give thanks for it, because you learned long ago that God guides you and

CAN BE

will continue to guide you in a perfect way. In case the disease is a messenger of Satan, as Paul called his thorn in the flesh, then you should continue to do all in your power to destroy it."

From the beginning I was uncertain how to pray about my problem. A friend of mine who is a Christian Scientist tried to explain to me that I should picture myself as God's perfect idea. This thing couldn't touch me because God made only good, and illness and disease could not be classified as good.

I saw and appreciated her point, but I learned long ago that I was not qualified to say what was good or evil. I believe only one with the vantage point of God would be able to do this.

Who could possibly have seen any good in the crucifixion of Jesus? Yet in the hands of God this turned out to be the most glorious event in history. I did

BEATEN

pray that God and His Spirit would occupy my entire self, every cell of my body, pushing out everything foreign to His nature—all envy, jealousy, selfishness, hatred, impatience, bitterness.

The main portion of my prayers is thanksgiving—for each new day that is granted me, for an understanding and cheerful husband, for a loving and solicitous family, for the many dear friends whose kindness and love have been revealed to me, and most especially for God's Word which is truly a lamp to my feet and a light to my path.

I use my rest periods to commit to memory some of my favourite psalms. A large part of my prayers consists of affirming the glorious promises and assurances found in them. "God is our refuge and strength, a very present help in trouble. Therefore, we will not fear though the earth should change" . . .

YET

"The Lord is your keeper; the Lord is your shade on your right hand. The sun shall not smite you by day, nor the moon by night. The Lord will keep you from all evil; he will keep your life."

I was astonished that I could look death in the face and have no fear. Pondering upon this, I realised that it was not actually a question of death. I knew that I had passed from death into life when I made a full commitment to God. (This happened, by the way, many years after I was baptised and began calling myself a Christian.)

So really it is not a question of death or life. To me eternal life is a quality of life, and I have had this since I gave myself to my Lord. It is rather a question of transplanting, as I see it.

I must confess that I love this beautiful, interesting world, and I hope the Lord has more work for me to do here. If not, however, it is all right with me if he needs and wants me somewhere else.

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WAR ON THE AGRICULTURAL FRONT

The war against want is fought on many fronts. Hunger, Disease, Ignorance and Poverty are age-old enemies of Man

HUNGER

leaves its victims susceptible to

DISEASE

★

HUNGER

dulls minds for the fight against

IGNORANCE

★

HUNGER

makes work impossible and breeds

POVERTY

The Agricultural Front is the vital sector where Hunger is fought. War on Want has many splendid agricultural projects from Chickens at 10s., Farm Tools £2, Second-hand Plough £10, Rat-proof Grain Bank £30, Wells £50-£150, Tractors £200-£1,000, to rural training centres at £10,000—our needs are varied and endless.

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WAR ON WANT

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WAR ON WANT

Caxton Street South, London, E.16

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"Society is slowly moving towards the abolition of punishment as a method of dealing with criminals"

IN THE LIGHT OF PUBLIC DEMAND FOR THE RE-INTRODUCTION OF CAPITAL PUNISHMENT, AND THE CALL FOR THE USE OF THE BIRCH, ARTHUR HOYLES ASKS YOU TO

CONSIDER THIS SENTENCE



PRISON: A CHANGING FUNCTION

For many years, voices have been crying in the wilderness of official brutality that two wrongs do not make a right. Those voices are becoming louder and they have the accents of university professors as well as the fervour of religious people.

At the United Nations Congress on crime held in Stockholm last summer, when 1,000 participants from 80 countries spent ten days in discussion, it was clear that the pressure of experience was driving governments all over the world to question the premises on which their penal systems are based.

As one delegate put it: Punishment is on the way out.

How should Christians view this trend? There is no subject more likely to stimulate heated debate in church meetings. The subject kindles strong feeling and is rarely discussed rationally. This is because

Arthur Hoyles is a Methodist minister, with a reputation for his knowledge of, and opinions about, the judicial scene. This article is printed with permission from the "Methodist Recorder."

the urge to punish is itself largely emotional.

Anger

One emotional reaction on which punishment mainly relies is anger. Under the stress of great indignation at what the criminal has done the most brutal penalties can be inflicted.

In their fury outraged citizens could tear the offender to pieces. Retaliation is deeply entrenched in human nature. But can public indignation be a satisfactory guide for sentencing policy?

Vengeful feelings can be wafted into a flame by modern publicity technique. But how do you measure the degree of anger provoked by a given offence. Moreover, feelings fluctuate, and by the time the trial has taken place the anger may have subsided. In any case "getting even" is not a very mature motive for penal action.

Fear

Another emotion which perpetuates punishment is fear. The public is afraid of what the criminal will do if he is not restrained.

It is said that if every man is allowed to do what he likes there will be chaos, that punishment is a way of showing law-breakers that they cannot get away with lawlessness and that by deterring the individual it protects the community.

It is difficult to refute this argument, because no one knows how many people behave themselves for fear of the consequences. What we do know is that criminals are not deterred by punishment.

Appeal has been made to the deterrent principle to justify the most severe penalties, such as public hanging for petty theft; yet it is a fact of history that brutal measures have not stamped out crime. Deterrence can hardly mean much when less than half the crimes committed are cleared up.

Another argument is that punishment is a means of reforming the delinquent. This is an improvement on regarding it as expressing public anger or sacrificing the individual in a vain attempt to protect society.

To seek the resocialisation of the offender himself is a worthy motive, but to find the kind of penalty which reforms him is a formidable problem. Many of our present penalties are either irrelevant or they provoke further delinquency.

Adverse

These are some of the considerations which have prompted the criminologists to say that punishment merely confirms the criminal in his career. They now see that, even when inflicted with the best intentions, it has an adverse effect on the lives of the people punished.

It has not delivered the goods. That is why it is on the way out.

The Christian ethic demands that every measure for the rehabilitation of criminals shall be an expression of love. It compels us to employ positive, constructive and beneficial measures in the treatment of offenders. Its insights are being adopted in the reshaping of penal systems and this is a cause for rejoicing rather than apprehension.

To Bibles — £1m.

In 1965 the British and Foreign Bible Society distributed over 18 million copies of the Scriptures in 877 languages in 150 countries, compared with 17 million in 1964, and spent more than £1 million on production of Scriptures in Britain—the first time annual expenditures for Scripture production has passed the million-pound mark

Concorde

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

'Psychic study kept me going'

I was pleased to see in the great American medium, July issue of Christian News an article on psychic evidence of survival.

I have been a student of psychic matters for nearly 40 years. My interest was first aroused after the passing of Rudolph Valentino when his wife Natacha Rombova received messages from him through a

Your letters

Later, after going through a

distressing period I wrote to that great scientist Sir Oliver Lodge who informed me that life was continuous and goes on after this one. He had reached these conclusions after years of investigation with reputable mediums, one of these being recommended by the American philosopher, Professor William James.

Since these days I have read copiously about this subject and agree with William Ewart Gladstone re his testimony: "Psychic work, the most important thing in the world, by far."

It will no doubt be a great surprise for many people to learn that Royalty has had a great interest in these things. Queen Victoria had, also Queen Alexandra whose Controller of her household went anonymously to that fine Scottish medium John C. Sloan and received incontrovertible evidence from King Edward VII thanking him for his kindness to his wife. Queen Alexandra was so impressed that she arranged to have a sitting with this medium in London. Also present were Sir William Barrett, Sir Arthur Conan Doyle, Sir Thomas Lipton, Dr. Abraham Wallace, Marconi, Sir Oliver Lodge and Mr. Byrd, the American scientist. This séance gave the Queen great satisfaction.

It is a subject that has helped to keep me going in the face of adverse circumstances and periods of unhappiness when life has seemed very hard. Through this study I know there must be a reason for these experiences and must keep plodding on.

MILLARD LINDLEY.

Coventry Road, Darnall, Sheffield, 9.

Stewardship suppers

Your correspondent, E. Batkin, has missed the point if he thinks that the "free supper" in a Christian Stewardship campaign is held simply to "influence" him and his fellow Church members.

There are various ways of disseminating information in Church circles. You can announce it in church, in which case, only the regular committed worshippers hear it. You can call a meeting, and once more, only the "regulars" turn up. Or you can hold a social occasion, like a supper, and personally invite people to it.

The experience of over 3,000 campaigns is that people do, in fact, turn up.

In an atmosphere of Christian fellowship, you can then get across in a few speeches, the fundamental truths underlying Christian Stewardship. If your audience grasps the point, the result will be that the income of the church goes up, as people realise that their previous giving has been both inadequate and unworthy.

If Mr. Batkin dislikes the idea of lining the pockets of American firms, there is at least one other professional firm of Stewardship Advisers which is registered as a charity. Many dioceses in this country have benefited from the distribution of its profits.

N. GREENFIELD.

Faringdon, Berks.

TOPIQUOTES

The idea that there might be too many parsons with nothing very tangible to do is not one that readily occurs to most churchgoers, who only see their own overworked treasure bustling amiably round his territory with his spiritual mop and duster.

—Christopher Driver, "The Guardian."

Good TV is TV which leaves you more alive than it found you; more angry maybe, even more disgusted, but more alive.

—Maurice Wiggin, "Sunday Times,"

I sold out of parish newspapers this month on my visit to the locals. From about 8.30 to 10.45 p.m. I am kept pretty busy, not only selling the paper, as you can imagine! There's always questions to be answered — if answerable — and opinions to be heard, and there is always the man you cannot get away from, the leg-pullers, the serious, the willing and the unwilling. These visits, although you must look in vain for results, are not a waste of time—or are they?

—Parish newspaper of Stockland Green, Birmingham.

Actions or inactions that lead to mass unemployment and poverty are much more criminal than personal weaknesses, for example in the field of drink or even of sex.

—The Prime Minister, quoted in "Nova."

CANCER: THE PRESENT STATE OF KNOWLEDGE

By a senior physician at the Cancer Research Laboratories of Birmingham Medical School.

OUR UNDERSTANDING OF CANCER HAS INCREASED TO A REMARKABLE EXTENT DURING THE PAST 20 YEARS, DURING WHICH INTENSIVE RESEARCH HAS BEEN CARRIED OUT IN MANY COUNTRIES; ALONG WITH THIS GREATER KNOWLEDGE HAS COME A GREATER CAPACITY FOR COMBATING IT.

We recognise, for instance, that in some respects, cancer comprehends a group of conditions all with the common factor that they stem from the unregulated multiplication of body cells and the excessive growth of cells and attendant tissue in situations which upset normal functions.

A much clearer picture of how and why this occurs is gradually being produced and many false concepts, such that cancer is caused by particular foods or by germs, have been removed by patient study and experiments. Thus it has been demonstrated that there is no one specialised cause of all types of cancer and that a very diverse array of agents may set going this uncontrolled replication of cells.

BALANCE

They include radiations from X-rays and radioactive elements, a wide range of chemical substances, and the effects of disturbed hormone balance within the body. We also know that some cancers in animals are provoked by a virus and we have evidence that a virus may be concerned with the induction of certain human tumours.

Although the complete organism, whether animal or human, has mechanisms for preserving the normal and necessary reproduction of cells, it appears that sometimes this regulating action is insufficient and may be impaired by such agents.

Thus, although cancer is not inherited in any direct way, genetic factors do play a part in the susceptibility of the organism to some forms of the disease.

Research has also shown how cancer can be prevented by avoiding exposure to cancer-inducing chemicals, either as an occupational hazard or in food. One very important instance of this was the demonstration that a particular group of chemicals, manufactured originally for use in the dye industry, was responsible for many cases of cancer of the bladder.

Steps were taken to prohibit the production and use of these. More recently, the use of certain insecticides, food preservatives and additives has been prohibited because they could induce cancer.

STUDIES

A constant watch is kept on chemicals used in industry and domestically for indications that they may be harmful. The information may be obtained by careful studies or by tests on particular substances which

"We can now state quite confidently that treatment of some types of cancer in an early stage can cure 100 per cent. . . ."

often need to be pursued for several years. With respect to cancer prevention, most people are now aware of the value of the smear test by which signs of change in cells lining the cervix are detected.

These changed cells in some instances progress to cancer, but when detected in time the malignancy can almost invariably be prevented by very simple treatment which does not affect normal functions.

With regard to the treatment of the malignant condition, research has also been very rewarding. Diagnosis can now be made more accurately and the most suitable form of treatment assessed, surgery can proceed with great assurance aided by radiography, modern anaesthetics, blood transfusion and allied techniques, while surgery can be complemented or supplemented by radiation and drug treatment, or by combinations of these.

The optimal amount and the effects of all these can now be more scientifically controlled with better assessment of which type of treatment is most suited to each individual case. Until about 20 years ago there were no drugs which could be claimed to be more than palliative for the treatment of cancer, and though we are yet far from satisfied with those which have been produced, as a result of much exacting research enormous strides have been made.

DRAMATIC

Usually drug treatment is not instituted until it is evident that radiation or surgery have not completely eradicated the disease, but in several forms of cancer, particularly in those where the blood cells are concerned, there are treatments with drugs which produce long remissions and in some other types drug treatment has produced dramatic improvements in many cases.

We can now state quite confidently that treatment of some types of cancer in an early stage can cure in 100 per cent., in others such as breast cancer an overall cure rate of 60 per cent. is claimed. Unfortunately in some other types, such as

cancer of the lung, success is of a much lower order. In general, early treatment gives the greatest chance of complete cure.

This progress has resulted from the work of scientists trained in different ways. Besides the physicians, surgeons and cancer investigators directly engaged in studying the disease, others such as bio-chemists, biologists and physicists have contributed to the knowledge concerning the processes which occur in normal and abnormal cells and tissues, and the changes induced by radiations, chemicals, etc. Thus a picture of the composition and the living mechanisms of the cells is being completed, and as this continues we can anticipate more successful methods for preventing and curing the disease.

To speed this process highly trained workers with research aptitude and wide knowledge are required along with specialised and often costly apparatus and suitable accommodation. In this country the major part of fundamental research into cancer is supported financially by a few organizations who rely for their income on charitable donations, legacies, etc.

DREAD

One of the largest of these is the British Empire Cancer Campaign for Research, which supports investigations in many University Departments, Medical Schools and Hospitals in this country and the Commonwealth.

While research and increased understanding of cancer is essential for successful treatment, the public also have an important part to play in helping the doctor to apply his skill. While the old conception that the word cancer was unmentionable has disappeared, there still seems to be an undue dread of the condition.

It cannot be stressed too often that far more cures could be effected with our present knowledge and methods of treatment were the advice of the doctor sought at an earlier stage. That is not to deny that increased financial support would also bring nearer the time when a large proportion of cancers can be prevented or cured.



Many false concepts . . . have been removed by patient study and experiments

LORD FISHER — FRANKLY SPEAKING

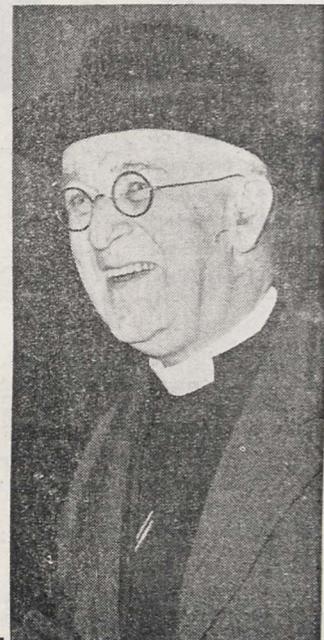
QUOTES from Lord Fisher of Lambeth, in his recent television interview.

* * *
"My correspondence is voluminous, and some of the people who get it don't like it."

* * *
"The Church of Scotland people are the slowest to agree. The Romans used to be, but not now."

* * *
"I have never liked top people at all. I was frightened of them."

* * *
"One thing I know now beyond all doubt is that there is a future life, and all the things I love here will be there, increased."



Normal family size should be one or two says B.A. President

SIR JOSEPH HUTCHINSON, president of the British Association for the Advancement of Science, said that the future well-being of people in Britain depended upon our undertaking now to control the size of our population.

In his presidential address to the association's 128th annual meeting, at Nottingham, he said that in Britain, we had not yet readily accepted that population pressure was an immediate concern of our own, and not just a vague menace in distant parts of Asia.

"We forget that in Britain, there are 570 of us to the square mile, where-

as in India, there are only about 385. Western Europe is one of the most densely populated areas on earth."

Sir Joseph, who is Draper's Professor of Agriculture at Cambridge University, continued: "The heart of the whole matter is the birth rate.

Sensitive

"The fall in the birth-rate to less than replacement rate in the 1930's and during the Second World War shows how sensitive our community is to constraints on our multiplication such as economic depression and the hazards of war.

"Surely we can learn to

accept as normal a family size of one or two, or occasionally three, children."

"Make no mistake, Britain already carries a population as great as the environment can support without degeneration, and it will call for all the knowledge and skill we can command to prevent irreparable damage before we achieve a stable population."

Sir Joseph said that a stable population, perhaps one of 40 million, which he believed would take two centuries to achieve, would mean a well-fed population, with no further expansion of food supplies.

A HUNDRED years ago no Christian would have dreamed of suggesting that the Resurrection of Jesus happened in any other way than as recorded in the Gospels. Was not this the Apostles' Witness? To be a Christian meant accepting their witness and trusting in the Scriptures.

And yet today we find that several leading Biblical scholars are prepared to doubt these records **WHILE STILL PROFESSING TO BELIEVE IN THE "RISEN CHRIST" EXPERIENCE AS THE BASIS OF CHRISTIANITY.** How can they do this? What has changed during these hundred years?

Earlier in the century, a fresh study of the New Testament was in full swing. The New Testament was seen as a series of historical documents needing to be assessed by normal historical methods. Attention was focused on the "quest for the historical Jesus." Could a "life of Jesus" be constructed out of the Gospels (which are anything but lives of Jesus)?

Have the records of His life been coloured by any traceable motives which, being discounted, could lead us closer to Jesus Himself?

As studies on these lines proceeded, it became clear that whatever was being learnt of the day to day life of Jesus, no light whatever was being thrown on the event we call the "Resurrection." It defied all efforts to examine it because it did not belong to ordinary history. It was extraordinary—but at the same time it was **THE CRITICAL EVENT** in the Gospels and nothing made sense without it.

Some scholars in Western Europe, and notably **RUDOLF BULTMANN** in Germany, then tried to put themselves in the position of those first disciples and to ask themselves: "Supposing **WE** were confronted with this extraordinary, unique and shattering event, how would **WE** try to tell others about it?" Their answer was simple but profound: "Without pretending that it was an ordinary event, we would tell it in as ordinary a way as possible—if necessary clothing the story with details which would help people (and ourselves) to understand it."

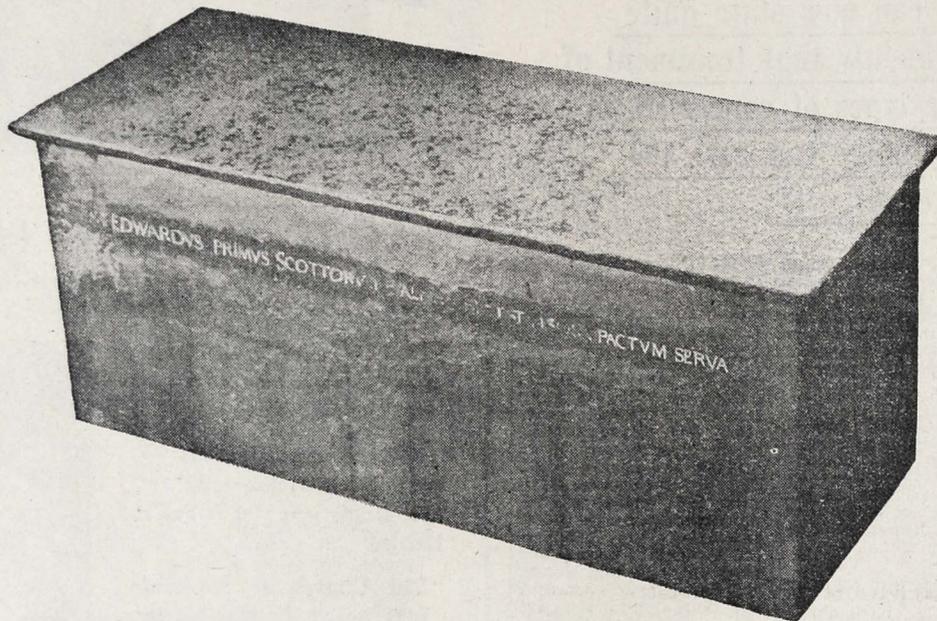
Bultmann saw that this process of "clothing events to help people understand them" had taken place not only with many of the records of Jesus but also in the Old Testament and in other religions altogether.

He called it "mythologising"—and he pointed out that if we really wanted to come face to face with the extraordinary event itself, we would have to "de-mythologise" the account of it.

Let us apply this to the account of the Resurrection of Jesus. Here are two examples: First, the records of the angels at the tomb. The word "angel" means "messenger of God."

Are these records, then, simply saying that the women at the tomb "got the message" from God that Jesus was not there but risen? Do we necessarily **HAVE** to believe in some (almost physical)

Here is a picture of a tomb. It's the famous tomb of Edward the Confessor. It holds the mortal remains of a great man. The heart of the Gospel is the story of a tomb that became empty.



HOWARD MORTON looks at the amazing story of the empty tomb of Jesus Christ, and assesses the latest views about what actually happened.



HOWARD MORTON

What really did happen?

beings called angels, or can the accounts be "de-mythologised" in this respect?

Secondly, the record that the tomb was empty. Did the Resurrection **REALLY** necessitate the disappearance of the physical body of Jesus? There was little connection between his old dead physical body and his new vigorous Resurrection body.

Mention of the **TOMB BEING EMPTY** comes in the angel's speech in St. Mark's Gospel (copied faithfully, as usual, by St. Matthew, and amended slightly, as usual, by St. Luke).

St. John, writing later, substituted **AN ENTIRELY DIFFERENT**—and much more deliberate—way of showing that the tomb was empty. "De-mythologising," can one not say that the record that the tomb was empty was an aid to understanding that Jesus was risen, serving to help people to grasp this most extraordinary event.

With this in mind, then, some scholars (and particularly **PROFESSOR G. LAMPE** in a recent television interview) have expressed doubt about the actual emptiness of the tomb. **BUT THEY ARE NOT DENYING THE RESURRECTION OF JESUS.**

Bultmann's suggestions only made an impact on English scholars during the early 1940s and so some of the best post-war books on the Resurrection were written without reference to his work. (For example, "Who moved the Stone?" by Frank Morison; and "The Resurrection of Christ" by the present Archbishop of Canterbury, both books well worth reading).

And, of course, there are still many Christian people who recoil with horror from his suggestions. I cannot imagine **DR. BILLY GRAHAM**, for instance, giving much time to them—he takes the Resurrection accounts as they are written.

Professor Lampe and Dr. Graham perhaps represent the extreme attitudes towards the Resurrection accounts; all other Christians take up a position somewhere in between, depending on their own inclination and upbringing. It would be interesting to know where **MALCOLM MUGGERIDGE** stands, for example; or the **BISHOP OF WOOLWICH**, for that matter, who intriguingly made no mention of "de-mythologising the Resurrection" in his epoch-making "Honest to God."

BUT AT LEAST ALL AGREE THAT SOMETHING DID HAPPEN on that first Easter morning, something vital enough to change the lives of the disciples—and here too is a key.

The Resurrection of Jesus is not something you think about and weigh up. One never arrives at a proof as to what happened. What one may well arrive at is something which changes one's life—a "faith experience"—and then what formal proof is necessary?

CAVERSHAM BRIDGE

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Counting the cost

Among the many problems that will face Christians of different traditions as they draw closer together is that of the Christian attitude to money. I write about this matter this month because we Anglicans in Caversham are at the moment very busy through our Stewardship Development Campaign trying to put our finances on a firm basis for the coming years.

For some years the idea of Christian Stewardship has become increasingly common in Anglican circles: it is now beginning to be heard also in Free Church and Roman Catholic circles.

Some of her critics like to say it is hard to know what exactly the view of the Church of England is on any particular matter. But at least it can be said that the Lambeth Conferences of 1948 and 1958 spoke out clearly in urging that no church organisation should make money by gambling and pointed to the grave social evils that have arisen in many lands through the prevalence of large scale gambling.

It would not be true to say that the Church of England is without its bingo-minded parishes—yet the lead has clearly been given from the top as the Lambeth statements make plain.

The Free Churches, as I understand them, have been even more insistent in pointing to gambling as an evil.

Roman Catholics, on the other hand, are known, in many places, to use pools and bingo as methods of money raising and these differences must be openly conceded. Can the columns of the "Bridge" help us, through the contributions of readers, to understand each other's views in charity?

At the moment the Anglican parish of Caversham is holding a further stewardship campaign. We ask for the prayers of all Christians in this undertaking. On Sunday, October 2, when we keep our parish Dedication Festival, we plan to have in Reading Town Hall probably the largest gathering of Caversham Anglicans that has ever taken place. Speeches will be made by men of our different congregations about the needs of the Church and about our need to support that work, a great act of worship and dedication will follow, and at the conclusion the Bishop of Oxford will commission some 70 men who will visit some 1,100 families asking them to pledge a regular sum for God's work on a weekly, monthly, or annual basis.

In this way we hope to be ensured of a regular income for all normal expenditure, and to continue, and we hope to increase our support to the diocese and Church overseas, (these items alone are expected to exceed £4,000 in 1967), and to embark upon such ventures as the ecumenical work at Caversham Park which we believe is laid upon us by God.

Fetes and bazaars have a social value which it would be foolish to belittle but we do not wish to feel incumbent upon them for the cost of the day-to-day work of the parish.

A previous campaign met with a wonderful response. Since it was held many new families have come to live here and worship with us. I believe that the present campaign will open up to us even greater opportunities than in the past. And if you are one of the thousand or more families who will receive a visitor whom our Bishop will have commissioned, please welcome him as one who comes in the name of God and of God's Church.

John Grimwade

The Vicar of St. Lawrence has recently returned from a six months' exchange with an Episcopalian Church at Camp Springs, in Washington. Here are some of his views of life in America.

America, 1966 -- Big, warm, lovable

This was the New World — "the States." All was orderly, and wealthy, at least this was our impression along the New Jersey Turnpike, six-lane highway between New York and Washington, and in fact up and down the East coast from Florida to the White Mountains in the north.

At night lighted signs along the highways gave the temperature, 32 degrees, and advised safety speed limits based on visibility. 60 m.p.h. is the top speed allowed on most highways. The luxurious restaurants every 20 miles or so are open all night, here families dine at all hours.

We drove off the highway into one of these restaurants; Mozart was being played softly over the radio, truck drivers sat at a bar sipping coffee looking like post-graduates, waitresses were excessively courteous to everybody; a cleaner in spotless uniform was constantly sweeping the floor!

Some weeks later in Shoreham Hotel, Washington it was pleasing to hear a string orchestra playing softly. The atmosphere was pre-war London, but wealthier and more self-assured. How good it was to hear English style music! but it was not, it was from Top Hat!

Luxurious

America is the big country. Maryland State, pronounced "Murrland" surrounds the nation's capital, is almost as big as England, and is a small State Texas is as big as France. To drive west from Washington to San Francisco, which many do, would take you 6—7 days driving all day at 60 m.p.h., but each evening you would stop at luxurious Motels with swimming pools. Your eight cylinder car would purr along noiselessly and if you did break down, which is unlikely, the Highway Patrol would automatically pick you up.

Life in Camp Springs, a well-to-do new suburb of Washington, was easy. The Rectory was a modern semi-bungalow style house, air conditioned in summer, centrally heated to 75 degrees in winter, a vast Chevrolet brake van car, also air conditioned, which would take you in five minutes five miles up the road to a vast shopping area where shops of every kind are open from 9 a.m. to 9.30 p.m. daily and some are open all night. A shop assistant wheels your purchases out for you in a trolley and places them in your waiting car and you drive off.

Negroes

There is plenty of time for socials and camping trips, church outings and voluntary good works for the underprivileged.

Not all negroes are poor. In fact some of the biggest cars you will see are driven by negroes and they have a considerable part to play in government offices. In some departments it is easier to get a

Government job in Washington if you are a negro than if you are a white man.

The Episcopalian Church lives in this atmosphere of confident luxury at least in this area, and in the big cities up and down the East coast. The Episcopalian Churches which are, of course, the Anglican Church in the States, in communion with Canterbury, look like the Church of England inside and the orders of service vary in the same way as they do here, or used to do, high, middle or low! But the Church Hall, the offices and Rector's study, which is in the same unit, look like a wealthy modern business set-up!

But now look at this magnificent, vast, Wren-style church in Washington! It belongs to Christian Scientists! And this vast Gothic church at Riverside, New York with the west door like Chartres Cathedral, stained glass windows and a hundred carved saints on the east wall. It was a Baptist Chapel and now has been transformed into an inter-denominational Chapel!

Great day

Sunday is a great day. Big cars arrive as if going to a football match and smart families stroll out with the slow walk everyone seems to have in Washington, towards the modern church of the Nativity in Camp Springs on the hill, with its central altar. With what gusto do they join in the service! "AMEN" almost blows the roof off, the psalms are said with rich American voices, and the General Thanksgiving is said "real loud." They mean it all. They are obviously delighted with their Book of Common Prayer which differs very little from our book of 1662.

"God is pleased with America; His special providence is over us," they seem to believe. To English eyes it was moving to be involved with such simple faith and we wondered what would happen when European cynical secularism hit them, but perhaps it won't.

Church life in the States is 20 to 30 years behind that of Britain. However, an unusual phenomenon arose 15 years ago when a religious revival swept the country and churches were filled. Countless numbers of men offered themselves for the Ministry. Churches of all denominations were built only to be filled at once by enthusiastic and devout worshippers. But in many today, questions seem to be in the air as to what the real purpose of the Church is.

One senses in some an aimlessness. The answer at the

moment seems to be support the Civil Rights movement! Get into a march which is going somewhere! All churches of course are "congregationalist"; there is no parish system as in the Church of England. Even in the Episcopal church there is none. For example, in the Diocese of Washington there are no Archdeacons or Rural Deans, there is only the Bishop, his assistant and some secretaries, plus 150 or so churches with their pastors, who are left alone to get on with the job unhindered by projects sent down to them from H.Q.!

Smoking

Any clerical organisation there is a very easy going affair, at least in my experience. At a Diocesan gathering of clergy the good and charming Bishop of Washington addressed his clergy on general matters in a very easy informal manner for over an hour, all the while smoking cigarettes! It seemed quite normal — this was the New World!

The churches' ecumenical effort appears to be far behind England's. An Anglican-Methodist re-union would be viewed with alarm by American Methodists. For the Methodists are powerful and influential and it would seem, would be unwilling to have their identity lost by merging with the Episcopalianism. But nevertheless there is an ambitious scheme for re-union involving all the main Protestant denominations, but excluding the Baptists.

Loving

The main impression one brings away from the States is warm-hearted, loving, open personalities who greet you and in four minutes you know them as if you had done so for years, and love them as much. You just cannot help loving those Americans!

My wife and I will not forget that out of 50 or so families with whom we supped or dined, hardly ever did the father of the family fail to say a grace quite naturally in his own words in what we would consider a rather non-conformist manner! The Puritan fathers' influence of the 17th century is still there and in that wealthy context it is a good and surprising thing to find.

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Photo: Fred Walker

ST. BENET'S HOLD SUCCESSFUL FETE

Fine weather helped St. Benet's Fete to be a most successful afternoon. There was a splendid attendance and support came further afield than Emmer Green itself. About £200 was raised towards the work of St. Benet's, one of 104 homes run by the Church of England Children's Society, and this will be put towards extensions it is hoped to make to the building.

Not the least of the many attractions were the working engine models of the Reading Society of Model Engineers, and Mr. Maynard, the builder of one fine model locomotive is pictured left with a load of young passengers.

Many thanks to all helpers.

All are Welcome

Caversham's Family Holiday this year took two parties of eighty people of all ages for a week in August to Embley Park School near Romsey in Hampshire. The first week was organised by the Rev. David and Mrs. Clift, and the second by the Rev. John and Mrs. Stevinson. Last year's and this year's holidays have proved so successful and re-bookings are so high, that a third week may be arranged in 1967.

The holidays are not "organised" and non-churchgoers or members of other denominations are welcome. Booking and cleaning are done by the school staff. Sleeping is in dormitories, but families are kept together where possible. The cost of the holiday is approximately six guineas adults and £3 17s. 6d. children under nine. (Bookings for 1967 in writing to The Rev. D. Clift, 25 Ilkley Road, Caversham).



FAMILY HOLIDAY

JOHN SCRIVEN writes about this year's first holiday — the second week had unlimited sunshine.

"We all live in a yellow submarine." A jolly tune with silly words, but from now onwards it will always remind me of Embley Park. Quite probably 79 others will have similar thoughts and equally happy memories of our family holiday.

It is a fact that nearly all of us who were at Embley Park in 1965 "signed up" while we were there to go again this year. Why? Because we knew that the idea of members of our four churches spending a holiday together had proved to be a great success.

Embley Park has everything—good food in plenty, a swimming pool, several tennis courts, croquet and putting lawns, table tennis, billiards, acres of woods and fields for walking,

horse riding, a lake for fishing; in fact, you name it and Embley Park has it.

Unlike last year we were not blessed with unlimited sunshine, but no one minded — the days were never long enough for us to do all the things we wanted to do and we proved that we could all be happy together despite the rain.

Our last night was Party Night and this gave us the opportunity to make a presentation to David and Mary Clift and to thank them for all they had done to make our week such a happy one. Never was "For they are jolly good fellows" sung with more sincerity. Am I going again next year? You bet.

Here are some of their ring leaders waiting for their boat to come in.



Three of the people on the first week of the Caversham Family Holiday photographed on a cheerful day out to the Montague Motor Museum at Beaulieu. Mr. and Mrs. Ted Fulbrook and their daughter Sarah, of 129 Hemdean Road, don the Museum's hats and sit aboard a vintage car. Bill Westcott (the coach driver) and Mike Burnside are in the background. The party went on later to Buckler's Hard or a boat trip down the river. Parties on the holiday weeks were taken from Portsmouth docks, Beaulieu and the Isle of Wight apart from trips to the sea and to Romsey.

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Modernisation of Almshouses

The Caversham Bridge is glad to report that, once the necessary authorisations have been received, modernisation will take place at the almshouses in Westfield Road. The work is expected to be undertaken by Messrs. Reeds of Caversham and the existing eight rooms will be turned into six sets with bathrooms and indoor sanitation.

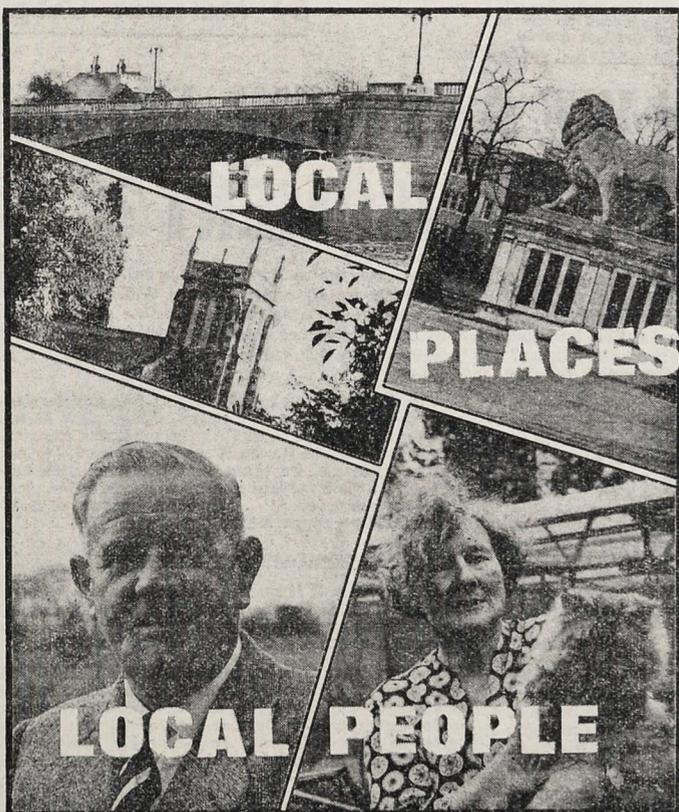


Another successful garden show

The annual show of the Caversham Horticultural Society held on September 3 in Balmore Hall was very successful. Vegetable classes were not quite so well supported this year but this was compensated for by an increased number of entries in the flower classes.

The quality of the exhibits was up to the usual high standard, and the flower arrangements were in particular outstanding.

Our photograph (by Fred Walker) shows, left to right: Mr. S. Turner (Jubilee Shield and Ford Cup for vegetables), Mr. P. G. House (Chrysanthemum Medal), Mrs. C. Mardell (Devon Cup for flower arrangement, and McIlroy Cup), Mr. F. R. Norrell (Society's Cup for flowers and Dahlia Medal), Mr. J. W. May (Banksian Medal and "Amateur Gardening" Medal). Mr. J. Scriven won the Parsons Cup for fruit, and Mr. Norrell the Blue Riband for the best exhibit in the show.



LOCAL PAPER

order today's

THE EVENING **POST**



Misses Turner remember

Wimbledon next?

Congratulations to Julia Woolley, the winner of the Lawn Tennis finals of the National Association of Youth Clubs held at Queen's Club on September 3. Representing Berkshire Julia defeated Somerset in the semi-final (6-2, 6-4) and N. Riding of Yorkshire in the final (6-3, 6-4). Julia, a member of the Friday Coffee Club at Toc H, is a well-known younger member of St. Peter's congregation.

Miss May Turner, 83, and her sister Miss Florence Turner, 81, have lived in their present home at 43 Hemdean Road since the house was built in 1885. They remember Priest Hill as being just trees and a market garden. Florence, who is here seen sitting, is just recovering from a long illness, and both she and her sister are most grateful to the many people who took May-by car to see her almost every day during a ten-week spell in hospital recently.

— Photo: Fred Walker.

Village to have nursery

The lack of a council nursery school and the price of private ones has prompted the starting, on September 13, of a nursery school for the children of Caversham Park Village by two of the mothers. This will be run every Tuesday morning.

Finding a suitable hall was something of a problem, but St. Barnabas' Church, Emmer Green, kindly offered the use of its hall and facilities.

Initially the charge will be 5s. per morning to cover the running costs of heating, orange juice, paper and paints, etc., and all profits will be invested in equipment such as a climbing frame, musical instruments and a Wendy house.

If a Community Centre for the Village ever materialises an ideal situation could be a nursery school for the children with facilities for mothers to hold religious, educational or "purely for pleasure" meetings at the same time.

Elliott's build

The main timber structure of the Corporation of London City Pavilion has now been completed by Elliotts of Caversham in association with G. and W. Waller Ltd.

The new pavilion will make its debut at the British Week at Lyons in October.

Following preparation of a design by R. Dickings, M.B.E., F.S.I.A. and A. Smith, M.S.I.A., work has been going ahead since July in Caversham.

The new pavilion can be erected by a team of 6-8 men in about three weeks, complete with all displays and other features. The total size of the structure is 56 feet diameter by 28 feet high. The new pavilion has two floors and the civic and commercial displays are completely separate.

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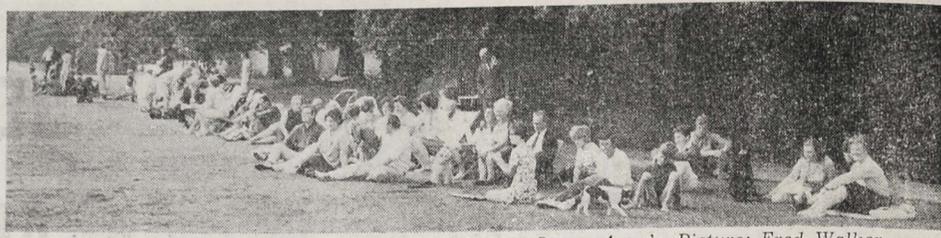
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Some of the spectators watching the matches at Queen Anne's. Picture: Fred Walker.

Katie Russell

Children's Shops

Caversham is doing very well for children's clothes shops. Apart from Ladywear in Church Street, Mrs. Martin's shop in Prospect Street has been taken over. Miss Hopes, the new manageress, says they will be stocking only children's clothes in future, and will aim to sell fashionable clothes which are not expensive. The gay dolls in the window which announce the new management certainly augur well.

The Children's Boutique further up Prospect Street also stocks fashionable children's clothes — more expensive than Martin's — but most charming and unusual and I doubt whether you would find a more interesting selection in Reading. This shop also stocks maternity wear.

* * *

My very favourite children's shop, though, is to be found in Gun Street, Reading; where James France has opened a children's toy shop. Here there is an excellent selection of toys, play equipment, nursery furniture and children's books, all of a high quality, interesting and not necessarily expensive. In a town which lacks good bookshops I was delighted to find the thoughtfully selected books — chosen by the owner's wife who has two small children herself.

Was it Cricket? or was it?

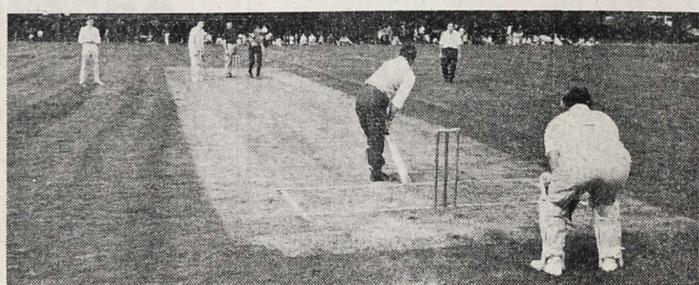
The parish cricket tournament was played as light-heartedly as usual on a fine Saturday at Queen Anne's School. A notable feature was the high standard set by most of those who tried their hands at umpiring, some of them even revealing an ability to see that some overs consisted of exactly six balls, while one displayed his expertise when he enforced the l.b.w. rule.

The quality of the bowling has apparently declined as it would be difficult to see how otherwise the Rector would have managed to score over fifty runs during the afternoon. Another notable scorer was W. Ides who quietly increased the score of all districts in turn. Mr. Booth, of St. Barnabas indulged in some fierce hitting in the closing overs. The trophy was observed

afterwards in the vestry of the parish church so it is presumed that St. Peter's think they must have been the winners. Many thanks to Mr. Woolley, who not only scored 48 not out for the winners but once again saw to it that 44 players turned up to entertain the spectators at what has now become a splendidly informal social event in the parish calendar.

N. O'Ball.

Two Moss—but not Moss Bros. John Moss, umpires while Leslie Moss keeps wicket for St. Andrew's in their match against St. John's. — Picture: Fred Walker.



Talking point

by Malcolm Cooper

WHAT CAN WE SAY NOW ABOUT CAPITAL PUNISHMENT?

Capital punishment for murder has recently been abolished in this country. Since then we have witnessed a terrible murder. Cold-bloodedly, three policemen were shot in a London street, and the cry has gone out: "Have we done the wrong thing? Should we now restore the death penalty for the murder of policemen?"

Public opinion, in this country, has a considerable influence over the making and changing of our laws. But public opinion, especially at times like these, is usually guided by emotion and not by reason. Even now our shock remains and we are amidst a violent emotional reaction which makes most people say, "Restore the death penalty."

I certainly feel great emotion, too. As the son of a policeman there are few things which arouse me more than incidents such as this one. If it was left solely to my emotions I would say, "Shoot the lot of them and ask no questions."

EMOTIONS NO BASIS

But our emotions are no basis upon which to change the law. They can take us along many different ways. For instance, if we were to go to prison one morning and witness the hanging of a murderer, we might be so revolted that we would become ardent abolitionists.

And so, let us beware. If there is one thing that we must all do in making up our minds in the present national issue, it is to make ourselves take a cool detached look at the matter and not make up our minds in the heat of the moment.

The Christian should seek a reasoned approach whatever he feels like.

What help can the Church give us as we seek to make up our minds? We might ask whether the Christian can ever condone an action by society which

transgresses the sixth commandment. As Christian individuals we all aspire to keep God's laws. Quite apart from refraining from murder we are taught to love and forgive our enemies. But the situation is fundamentally different when society is regarded as a whole.

A State based on the principle of love and forgiveness would quickly end in chaos. There must be law and order, and it is right that the necessary steps are taken to maintain it. In Romans chapter 13, to cite but one passage, we learn that the man with civil power . . . "is a servant of God to execute His wrath upon the wrongdoers" . . . And if a "servant of God" then, we hope, supported by Christians.

COMPROMISING STANDARDS

And so, even if it means compromising the perfect standards which Our Lord taught, the Christian must support any measure which is necessary to maintain law and order in society.

The position seems to resolve itself into this question: If the death penalty is not restored for the murder of policemen, do we suppose that law and order will crumble? Here we must admit that we have precious little evidence. In particular, one terrible but isolated incident. Is this enough to reverse the law?

Have we yet reached the point where we cannot preserve law and order? Even if you think that we have, would the restoration of the death penalty provide the most effective deterrent to murder?

It is for each of us to make up our own minds. The Church cannot give the answers; it can only state the principles upon which the answers should be based. But if we are to allow the law to be changed on our behalf, then we must have sound reasons and not be swayed by our emotions.

**THEY
BRING
YOUR
'BRIDGE'**

Mary Dyson-Coope delivers the "Bridge" in Westdene Crescent. With her three children she is an Embley Park fan but Pauline's mumps nearly stopped her getting there this year. Philip and Christopher sing in the choir at St. Peter's.



Daphne Vincent who delivers the "Bridge" in part of Kidmore Road is likely to answer the phone at the Rectory if you ring up on a weekday morning, and her unruffled temperament as secretary when phone and front door bell demand simultaneous attention make her an essential member of the parish team.

A St. Andrew's family, the Vincents' are known all round the parish, as Bill, her husband, is helping nearly every Sunday in his capacity as a Reader.



**IN THE STEPS OF GRENFELL
TO HEAL IN LABRADOR**

VXW65 CJZ3 zero

This is the call sign I received over the radio transmitter at a nursing station in North Newfoundland. I am working at Port Saunders for the International Grenfell Association and came here from the main hospital at St. Anthony a few weeks ago. This is a two-nurse station with five beds and two cots and morning and afternoon clinics.

A few days after my arrival the nurse in charge became ill so I found myself attempting to pull teeth, removing fish hooks, suture chain-saw lacerations and treat every conceivable ailment!

This fishing settlement is about 150 miles from St. Anthony in the north, and 150 miles from Corner Brook in the south. A few years ago a dirt road was built along this coast and during the winter it is kept clear of snow by snow ploughs, but snow storms and drifting snow block the road sometimes and then each settlement is isolated until the plane can land on the frozen lakes or harbours.

The dog team is now becoming scarce in favour of the skidoo—a cross between a motorised toboggan and a motor bike on skis. It pulls a "komatik" (sledge) behind, and can carry timber, the mail or a patient, as is necessary.

While I was working at St. Anthony I had the opportunity to escort patients by plane on a few occasions, and it is only when flying over heavily timbered ground for miles and miles without any signs of habitation that I realised how isolated are the settlements and St. Anthony.

Few trees

Along the Labrador this is even more apparent with few trees and no coastal roads. There are several nursing stations and hospitals along the coast. All major medical and surgical treatment is performed at St. Anthony where there is also a T.B. sanatorium. We have in the hospital Eskimos and Indians from the Labrador, foreign seamen as well as Newfoundlanders, so the sign language is a necessity.

The people are very friendly and hospitable although they lead a hard life. In the settlements the majority of families have 10, 15 or more children. The houses are all wooden, some have to carry their water, others have running hot

and cold, again some have electricity, others use oil lamps.

Government compensation for loss of work due to damaged fishing nets and lobster pots, and welfare money during the winter when there is little work to be done, has eased some burdens. The road has brought new conceptions of life in other places to many of the people

thriving. There is a high school and denominational junior schools, the churches meet together for united services and discussions.

There is an ice skating stadium and ice hockey is very popular in the winter. There are several general stores. The people are more prosperous and healthy here. However their outlook is still

Early this year Miss Jennifer Besley of Priest Hill, a member of St. Peter's congregation went to Labrador to nurse with Dr. Grenfell's Mission. The "Caversham Bridge" is delighted to have from her this account of her work.

here, and maybe altered some of the younger ones standards of living.

Honest

Most of the settlements are exceptionally honest, and wood piles left on the roadside for collection will not be taken by other men. There is little recreation for the young people, except to see the weekly movie, and in the winter go skating.

Because of the distances the children have less opportunity to receive a good education, and although the churches originally did a good work building schools and providing teachers, now there may be as many as three or four schools of different denominations in a settlement, each with one or two classrooms and one teacher teaching children from 5—15. The aim now is to integrate the schools and so improve the educational facilities. The churches do have a great influence on the people but it is unfortunate that each settlement often has three or more different denominational churches.

Life in St. Anthony is rather different from that in the settlements. It has a fishing harbour which has developed and a population of 3,000 people. The I.G.A. employ many local people as does the U.S.A.F. base. The fish plant is

mainly confined to what goes on in St. Anthony; Canadian and world news has little significance. Some radios do receive B.B.C. world programmes and Big Ben and the English newscasters bring nostalgic sighs from the English members of the I.G.A. staff.

We may be isolated but we have lots of fun and excitement and a great deal of satisfaction. Not many people have the opportunity to fly in small planes and land on frozen ponds, to go ice-hole fishing, to walk over frozen harbours, to plunge waist deep through snow, to ride past an iceberg in the middle of summer, to see a Viking settlement and to see the most beautiful scenery, all in the course of their work.

Problems

Naturally there are ups and downs in the work; there are problems of staff shortages, and people of different temperaments, nationalities and churches working together, but what is more important is that the medical care of the people of North Newfoundland and Labrador should be as good as it is for people less isolated—this was Sir Wilfred Grenfell's aim when he first came to the coast.

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News of the life of Round the Anglican Parish

Caversham weddings



Mr. John Anderson and Miss Monica Hale, who were married at St. Peter's Church, on Wednesday, August 31. The large congregation at the service was some evidence of the affection with which the bride and bridegroom are held. A reception followed at St. Andrew's Hall. Mr. and Mrs. Anderson are living at Tokers Green but are continuing to worship at St. Peter's. —Picture: Walter Adams.



Miss Ruth Burling is seen signing the register after her marriage at Caversham Heights Methodist Church to Mr. John Aday, of Wargrave. The bride, who wore a full length white empire line dress was given away by her father. — Picture: M. and K. F. Martin.



After all his work for the church it was suitable that Mr. Cox should give his daughter away at St. Barnabas' when Miss Josephine Cox, of Knights Way, married Mr. D. L. Nobbs, of Tilehurst. Since Emmer Green Primary School is also where Mr. Cox spends much of his working day it was an excellent place for the reception that followed. — Picture: Fred Walker.

Cmdr. Horsey, of Planned Giving Ltd., who is conducting the Stewardship Development Campaign, has already visited the parish on a number of occasions to meet the stewardship committee, and so was able to start his work on September 11 feeling quite at home here.

The campaign has caused us to curtail many normal autumn activities, but it is hoped that a full Town Hall on Sunday, October 2, at 6.30 p.m., will more than make up for other things we have missed. A special service has been written for the occasion: the combined parish choirs, under the direction of Mr. R. J. Brind, will lead the music, and the

Bishop of Oxford will commission those men who have been trained as visitors.

When stewardship campaigns were first held opposition was often encountered. Now they are rapidly becoming accepted as the proper way for establishing the finances of a parish on a sound basis, both scripturally and financially.

Over the years the methods adopted have changed and to some extent been softened, but the basic message is the same—that all we have comes from God, our money, time and skills, and that we have a duty to set aside a regular proportion of our income so that God's work can be

free from constant financial crises.

Since our last campaign the income of most people has risen considerably and so, too, have the expenses of running our parish. It is time, therefore, that we all reviewed our pledges, and raised them accordingly.

Since the introduction of stewardship we have not made any other appeal for our own maintenance, and the profits of such few fetes as have been held at St. John's or St. Andrew's have been given to overseas missions or the Bishop's Appeal.

The other districts have depended entirely on direct giving. It is intended to continue this policy, though the Church Coun-

cil recognises that individual districts may wish to raise money through fetes for particular items of capital expenditure.

At its meeting on September 7 the Church Council expressed the view that those who made pledges should not feel under any obligation to support efforts like fetes unless they wish to do so. When one considers the growing affluence of our community and the size of our congregations it will indeed be a serious reflection upon those who think of themselves as loyal members of the Church of England if we cannot by our pledges provide sufficiently for God's work!

St. Barnabas'

In recent weeks several young people have left school or college and have started work. Others have heard the results of their examinations and are, therefore, better able to think about their future careers. We give our best wishes to them all and hope that their working lives will be both full and happy.

Saints' Days: It is the traditional practice of the Church of England to commemorate important events in the life of Our Lord and to remember a selected number of our founder members, on the great festival days of the Christian year. This practice is to be encouraged; there are few human societies which do not do the same.

Perhaps there is some room for improvement in our attendance at Holy Communion on Saints' Days and other festivals. To help people to attend, celebrations of Holy Communion on Saints' Days, which do not fall on a Saturday or Sunday, will be held at 8 p.m. October 18 is the festival of St. Luke and October 28 that of St. Simon and St. Jude.

The Sunday School: The start of the new Sunday School year has been delayed until October 2 to enable the group, which has been meeting to study religious education, to finish its work.

St. Barnabas' House: It is expected that, at the time of publication, the work on St. Barnabas House will be complete. The extension of the house to provide, firstly, a room large enough to hold small meetings in and, secondly, another small living room to compensate for the study, has been both well conceived and built. The many people who use St. Barnabas' House all agree that the extensions constitute a big improvement.

The Play Group: The Play Group, which has been meeting every Wednesday morning in the Church Hall, has proved to be very popular. To help cater for the children who are waiting to join it, a second Play Group has been started. This meets each Thursday morning between 9.15 and 11.30 a.m., and all Emmer Green children between the ages of 2½ and five are eligible to join. In addition to these Play Groups, the Church Hall is being used on Tuesday mornings for a Nursery School run for the benefit of children from Caversham Park Village. This venture, which is quite separate from the Wednesday and Thursday Play Groups, is reported more fully elsewhere.

St. Andrew's

For four years the Young Wives' Group have organised a

coach outing for tired mothers and their children into the country for a picnic. These families, known to the Reading Family Aid Group, never have the chance to show their children the countryside, owing to limited finance.

This year the Mothers' Union provided the coach and four helpers took six mothers and 26 children to Britwell, Oxfordshire, where they were the guests of the Mothers' Union of the parish of St. Agatha.

The mothers were taken to see local gardens, a farm and the village church, while the children were entertained with games in the recreation ground by a group of young mothers known as the Guild of St. Agatha. Everyone was delighted by the party tea laid out in the village hall. The finishing touch was a bunch of flowers for each mother to take home with them.

Church Library: We are grateful to Mrs. Joan Debenham for her work in re-organising and re-cataloguing the senior and junior sections of the Church Library. We hope that members of the congregation will now make more use of the library or, in the case of younger members, of the Children's Corner. New books will be added to both from time to time. The District Committee recently allocated a sum of money from church funds towards the purchase of new books. If any member of the congregation would like to make an additional contribution for the same purpose, please see Mrs. Debenham.

Guide Camp (2nd Caversham): We had a lovely time at camp this year. The weather was fine, we went on lots of expeditions and above all the food was good. When we arrived on Wednesday the weather was dull and threatening to rain but gradually the sky brightened as tents were pitched. After dinner on Thursday we went on the first of three outings to the sea, walking over the hills. At Studland we bathed, bought

souvenirs and finally trekked back. The following day we went there again, bathing and lunching on the beach while the sun blazed down turning even the palest among us slightly brown.

In between expeditions, meals and washing up, we all made gadgets ready for the parents to see on Saturday. On Sunday rain threatened as we walked to church in Corfe. After church we walked on through intermittent rain down to Dancing Ledge. On the way home the rain and wind drove us back up the hill so we were drenched when we finally reached camp.

Monday was finer so we ate our lunch on the beach. Some

of us bathed and many spent all our money on souvenirs in Swanage. That night we had a marvellous fancy dress and camp fire and we invited the farmer's elder son and his friend to it. As Tuesday was the last day, Captain arranged a patrol challenge for us to do on the way to and from Corfe. After the judging that night the patrol leaders slept out. Luckily it was a fine night! The next morning we were up early, struck the tents and had everything cleared away by noon. The coach finally left at 12.30 and after lunch on the coach we reached home at 4 p.m. after a fabulous camp.

Ann Shepherd

LADY CHAPEL KNEELER

Some sixteen ladies of St. Andrew's have been working for nine months on a canvas-work embroidered kneeler for the Lady Chapel.

Before the work began some months were spent selecting and agreeing upon design motifs submitted by members of the Mothers' Union. This was followed by the lengthy process of formalising the ideas into a design of seven heraldic shields, each bearing a Christian symbol.

On a background of blue, these shields are surrounded by a trellis-work over which formalised madonna lilies and leaves are arranged. When finished the kneeler will be six feet long, twelve inches wide, and two and a half inches deep. The motifs and the border are in Tent Stitch (Petit-point) and the background in Mosaic Stitch.

The ladies of the Mothers' Union hope to complete the kneeler during 1967. It was necessary from the beginning of the stitchery to agree upon and appoint a Team Captain. This task was readily undertaken by Mrs. N. Tomlinson, who at the time of writing had already spent 108 hours on the kneeler. The Team Captain and the Mothers' Union Committee arrange for the canvas to be at one of the Member's houses for a month where five or six people can work at the frame at the same time.

All who are engaged in making the kneeler are grateful to three men in the congregation who have assisted with their time and talents: To Mr. Brian Fowles for spending many months drawing out the design on graph paper and colouring the squares representing stitches (over 300,000 when the work is finished); to Mr. W. Hole for making the special eight-foot embroidery frame, and to Major Strange who advises on the Stitchery techniques.



Local Churches

What can I do now, Mum?



Pictured: two girls hard at work.

Baptist Footsloggers

In the August Bank Holiday walk from Reading to Oxford organised by OXFAM, the Baptist Church was represented by two young men, Malcolm Fletcher and Geoffrey Miller. These stalwarts completed the 27 mile course in eight hours two minutes and were in the first fifty of a field of some 800 starters—no mean achievement.

Between them they earned nearly £4 for OXFAM and as a reward received a box of bath salts. At the end of the walk, however, their thoughts were not on bathing but on sleeping, for they slept for two hours on the ground of South Park, Headington, before returning home by bus. This trip took two hours and Malcolm and Geoff considered this a poor performance, compared with their own.

How often this cry has been heard during the long summer holiday. An attempt to provide a partial solution to this perennial problem was made at Caversham Baptist Free Church when a "Holiday Club" was held for the children of the Sunday School between the ages of five and twelve years. Each child was invited to bring a friend on three consecutive mornings during August.

An attractive programme of activities had been planned with "God's Wonderful World" as its central theme. When proceedings began on the first morning the children were divided into three groups according to age.

The youngest took as their project "The Sea" — the intermediate group, "The Earth" and the older children, "The Sky." Under the guidance of leaders and helpers the children's interests were directed by means of discussions, stories, games, painting and model making to explore the many

aspects of their special subject.

A large amount of material such as plastic detergent bottles, egg boxes, cotton reels, wallpaper and other household rubbish, which had been collected previously, was transformed into model boats, rockets, animals, houses and farm-yards. The younger children made friezes and built a model seaside and country scenes whilst the older children followed more individual pursuits and produced interesting models, notebooks, scrapbooks and items of needlework for use at home or for the Christmas collection of gifts for less fortunate children.

Both children and helpers worked well in a happy holiday atmosphere and thoroughly enjoyed the time and activities shared together. Some 70 to 80 children attended each day and much of their work was subsequently displayed in Sunday School for friends and Church members to view.

MAPLEDURHAM TWINS

When, if ever before, has a vicar of Mapledurham baptised his own twin sons. This was done by the Rev. Eric Wood at the Parish Communion on Sunday, August 28. A reception followed at the Vicarage after the service. In our photograph Giles Richard is seen on the left and Patrick Charles on the right, while in the middle their big brother, Alban, takes a good look at the cake. —Picture: Fred Walker.



St. Peter's

New faces: The autumn always seems to be the time when many new faces are seen in the congregation and on the first Sunday in September Totham after the Parish Communion was the occasion for welcoming several recent arrivals to the parish. We hope these new families will soon feel at home among us. Older hands — please do not be shy, look out for new people and introduce yourself. And on Sunday, October 2, which is our Dedication Festival a new face will be helping in the worship — the Rev. Colin Scott-Dempster. He cannot be expected to learn all our names at once but stop him in the street and make yourself known. He and his wife are living in the Rectory flat and it is hoped that very shortly their telephone will be connected — make a note of the number — 75152.

Saints' days in October: Saint Luke, Tuesday, October 18, Holy Communion 7 a.m.

Saints Simon and Jude, Friday, October 28, Holy Communion 8 p.m.

St. John's

WHAT'S ON THE MENU: October 4: A visit from the Mothers' Union from St. Mary Redcliffe, Bristol, for a Flower Service and tea.

October 16: "A Roman Catholic explains..." a talk by a Roman Catholic priest, with an opportunity for questions and discussion afterwards 6.30 p.m. in Church.

October 23: A Church of England Worker-priest from Cowley will speak and then lead a discussion on "The Christian in his job" 6.30 St. John's.

October 30: An inter-denominational panel of Councillors and J.P.s will introduce and lead a discussion on "Christian Citizenship" 6.30 St. John's.

THE MEN'S FELLOWSHIP: During July the Men's Fellowship played two exciting cricket

matches against Woodley C.E.M.S. It was good to see John Moss again, albeit among our opponents. We were apprehensive as we watched him striding to the wicket during the "home" match. Thanks to some fine bowling from St. John's however, John was quickly making the return walk without adding to the score! Although St. John's lost on both occasions, they were closely fought tussles. We are now looking forward to more contacts with Woodley. The next event will possibly be a discussion evening during the winter.

At the last meeting, plans for future programmes were discussed. Although details still have to be finalised the following outline may be of interest. In September, Jim Swift undertook to introduce a discussion to help deepen our knowledge of the faith. Because of the Planned Giving Campaign there will be no meeting during October. An evening devoted to the appreciation of music is the

idea for November. During December it is hoped to arrange a visit to the Mission to Seamen in London, possibly followed by a visit later the same evening to see a Sunday newspaper being printed. On another evening in December a meal will be arranged in Reading. Last year this was a most successful event. For January, it is planned to have a discussion evening with men from one of the other denominations in Caversham.

Looking further ahead, thought is being given to organising a social evening to which ladies could be invited and which might also provide a suitable opportunity to get together with the other organisations at St. John's. It is also hoped to arrange a visit to Wormwood Scrubs for a joint discussion with members of the prison C.E.M.S. branch.

The Fellowship is developing a dynamic membership and extends a most cordial invitation to all men in the district to join in its activities.

AN IMPORTANT ANNOUNCEMENT

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BAPTISED

St. Peter's
September 4: Kevin Oakley.

St. John's
August 7: Elizabeth Fleetwood, Beverley Stonehill, Carl Young.

St. Barnabas'
August 28: Ian Brown, Nicola Graham.

St. Anne's
Lisa Emery, Paulus Cousineau, Bernadette Gaughan, Claire Durrant.

Caversham Methodist Church
July 17: Mark Hunt.

Caversham Heights Methodist
September 4: Andrew Aston.

St. Andrew's
September 3: Mervyn Cooper and Lynda Maker, Geoffrey Shurley and Mary Warchus.

St. Barnabas'
August 6: Roger Bashford and Sandra Fulker, Winston Jones and Elizabeth Anderson, Derick Nobbs and Josephine Cox.

St. Anne's
Roger Baldock and Beatrice Norman.

Caversham Methodist Church
August 27: John Adby and Ruth Burling.

Caversham Heights Methodist Church
August 20: David Miller and Cynthia Paton.

September 3: David Jones and Georgina Alexander.

Caversham Baptist Church
August 13: Trevor Pearce and Janet Miller.

MARRIED

St. Peter's
August 20: John Lewis and Mary Kent, Roger Cooke and Ann Gibson.

August 31: John Anderson and Monica Hale.

September 3: Jeffrey Mobey and Janet Hermon.

September 10: Brian Smith and Geraldine Fisher.

St. John's
August 3: Anthony Terry and Rhonda Hale.

BURIED

St. Peter's
August 22: George Davis.
September 12: John Bradley.

St. Anne's
Maszy Neilson, Julia Trevor, Daisy Jennings, Frances Stretch.

Caversham Baptist Church
August 26: E. Bell.

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METHODIST CHURCHES

OCTOBER PREACHING APPOINTMENTS

Time	Preacher
11.00	Rev. W. A. A. Tutt (1)
6.30	Rev. A. E. Ward
11.00	Rev. A. J. Badcock (2)
6.30	Rev. D. Clift
11.00	Rev. E. B. Wright
6.30	Rev. E. B. Wright
11.00	Mr. K. Burchell
6.30	Mr. J. S. Marsh
11.00	Rev. E. B. Wright
6.30	Rev. F. Hunter

Notes: (1) Holy Communion (2) Parade Service
(3) Choir Sunday (4) Church Anniversary

CAVERSHAM BAPTIST FREE CHURCH

OCTOBER SERVICES — at 11 and 6.30

October 2	Rev. L. S. Lewis — Evening Communion
9	Church and Minister's Anniversary Preacher — Rev. L. A. Bayly
16	Rev. L. S. Lewis — Morning Communion
23	Rev. L. S. Lewis
31	Rev. L. S. Lewis

Sunday Services

CHURCH OF ENGLAND

St. Peter's
8.00 a.m. Holy Communion
9.15 a.m. PARISH COMMUNION
11.00 a.m. Matins
11.00 a.m. Sunday School (Balmore Hall and Hemdean House School)

12.15 p.m. Holy Communion (1st and 3rd Sundays)
6.50 p.m. Evensong (Not 1st Sunday)

St. John's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
11.00 a.m. Children's Church
5.50 p.m. Evensong (2nd Sunday only)

St. Andrew's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
11.15 a.m. Holy Communion
11.15 a.m. Sunday School (Church Hall)
6.50 p.m. Evensong (2nd, 4th and 5th Sundays)

St. Barnabas'
8.00 a.m. Holy Communion
9.15 a.m. Family Eucharist
9.15 a.m. Sunday School (Church Hall)
6.50 p.m. Evensong (2nd, 3rd and 5th Sundays)

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

ROMAN CATHOLIC

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

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

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

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

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

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

SALVATION ARMY Prospect Street
5.00 p.m. Young People.
6.50 p.m. Adults.

CAVERSHAM HILL CHAPEL
11.00 a.m. and 6.50 p.m. Worship.
10.30 a.m. and 5.00 p.m. Sunday Schools.

THE CLERGY AND MINISTERS OF CAVERSHAM ANGLICAN

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

Assistant Clergy:
The Rev. David Clift, 25, Ilkley Road. Tel. 72070
The Rev. Malcolm Cooper (Priest-in-Charge of St. Barnabas') St. Barnabas' House, 33, Grove Road. Tel. 73095
The Rev. Roger Packer (Priest-in-Charge of St. Andrew's) St. Andrew's House, Harrogate Road. Tel. 72788.
The Rev. John Stevinson (Priest-in-Charge of St. John's) St. John's House, 9, South View Avenue. Tel. 71814.
The Rev. Colin Scott-Dempster, The Rectory Flat, Church Road. Tel. 75152.

BAPTIST
The Rev. L. S. Lewis, 8, Kidmore Road, Caversham Tel. 73633

METHODIST
The Rev. E. B. Wright, 17, St. Anne's Road. Tel. 7223

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

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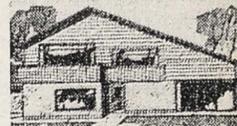
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YOUR ESSO BLUE DEALER

GEOFFREY BROWN is critical of the traditional view of Christian Harvest Festival services. He suggests it conjures up pictures of "A celestial aeroplane piloted by the Archangel Gabriel throwing down frozen peas and sliced bread to the masses".



By permission — Daily Mirror

GOD AND SLICED BREAD

A lot of people outside the Church think of Christian worship as the mealy-mouthed flattery of an incredibly conceited superhuman magician called God who constantly wants to be told how wonderful He is.

Of course they're wrong, and if this were a different kind of article I'd try to tell them why. However, I can't help thinking that Christians give them a good deal of cause for thinking the way they do, and especially at Harvest Festivals.

Perhaps you know the story of the man who had been away from his beloved garden for a very long time as the result of a road accident. When he got back to it the place was a wilderness. In the middle of the weeds that marked his favourite bed of roses stood a sundial.

He gazed thoughtfully at the inscription round the base of the dial which said "God is the Great Gardener," and then looked round at the garden. "Lord," he said, "You might have made a better job of it while I was away."

The point of this story is that God is the great creator, the great giver of opportunities, the great provider of conditions under which things will work, but wherever it is possible He leaves the executive work of creation to man. Without the creative power of God there would be no growth, but what grows and how it grows is completely in our hands. This is how God Himself has ordained that things should be.

Creation Ltd.

This may seem obvious to you, and hardly worth saying, but the fact is that in public the Church barely mentions the fact that man has a frighteningly senior executive position in the firm of Creation Ltd. In worship it seems to be the done thing to talk to God as if He provides everything for His children gift-wrapped without their having moved a finger to help themselves.

If man takes a part in the management of creation then it must be minimised and played down. This is what God wants. He likes people to pretend that we're all utterly helpless and useless, and completely dependent, even if they don't believe it. He likes it especially at Harvest Festivals.

If you think this is a distorted exaggeration let us take a fresh look at one of the most popular harvest hymns, which will be taken out of cold storage and dusted down for use in pretty nearly every church in Christendom this autumn. It has a pleasant tune, and it does at least talk about growing things instead of going to town on that popular Victorian theme of the harvest of mankind. I speak of that No. 1 of the Harvest Hit Parade: "We plough the fields and scatter the good seed on the land."

The title accounts for two of the 36 lines that make up this hymn, and in these two lines the whole of man's part in the partnership that makes the harvest possible is dismissed.

**We plough the fields and scatter
The good seed on the land,
BUT . . . etc., etc.**

Now I don't want to descend to the level of quibbling, but it does seem to me that this hymn is an utter distortion of the facts, or even worse a deliberate ignoring of them.

Downpours

Crops aren't fed and watered by God's hand alone, otherwise the fertiliser firms would be out of business, and much reclaimed land would still be sourly barren.

It's not always soft, refreshing rain that comes from the skies, but horrible, thunderous downpours



that leave the standing corn flattened and but for the combine harvester and artificial drying, the farmer ruined.

"All good things around us are sent from heaven above" conjures up visions of some celestial aeroplane piloted by the Archangel Gabriel throwing down frozen peas and sliced, wrapped bread to the hungry masses.

We don't honour God by pretending that things are different from what they are. God has willed that man should be in charge of creation. It is explicit in the creation story in the Bible. It is a terrible and awesome responsibility that we won't face properly until we have accepted it, and stop acting as if it weren't true.

"Christians can't be neutral"

Churches in South Africa have faltered in taking a firm stand against apartheid, though individual churchmen have stood up against the Government policy.

Robert Resha, an African National Congress party representative, said this to journalists in New York recently. Himself a journalist and an associate of Nobel Peace Prize winner Albert J. Lutuli, he was on a speaking tour to raise funds for aid to Africans jailed by the Verwoerd regime.

"The Government is still afraid of the Church for it still pretends to be Christian," he said. "It can deal with one or two Christians, but it cannot deal with the Church. No Christian can be neutral in the struggle between right and wrong."

Vicar was Relief Postman

When the Vicar called in the Derbyshire village of Baslow, the morning mail arrived as well. For the Vicar, the Rev. Jack Walsler, and his wife, Monica, delivered the mail each day so that postwoman Mrs. Dorothy Norton could have a fortnight's holiday.

After a two hour walk around the village helping his wife, to deliver letters and parcels, 51 years old Mr. Walsler explained: "It makes us appreciate what grand work the postmen do. I have to get up early but it gives me a chance to meet new people and to work up a good appetite for breakfast."

Mrs. Walsler, who has three children, said: "The postwoman badly needed a holiday so we volunteered to replace her. Our one complaint is that too many houses have no names or letter boxes."

NEW BOOK

The Open Table — J. P. Hickenbotham, Hodder and Stoughton, 3s. 6d.

This is a carefully reasoned, persuasive plea for allowing Christians of any denomination to share in the service of Holy Communion as guests. My heart goes with him — but I'm not sure my head does all the time.

Perhaps I've not such an open mind as I thought I had. If we could do now what we want to be able to do—Methodists, Anglicans and Roman

Catholics gathering around the Lord's Table—what would be the point of working for unity?

We should, like the Baptists, Congregationalists and Methodists in England who HAVE an open table, be content to remain separate! The fact that we CAN'T do these things brings us bang up against the scandal of DISUNITY. The fact that we CAN'T do these things drives us forward.

But my heart may be right. Certainly my head needs arguing with. Love is truer than mere intellectual truth.

Peter Croft

A full church may not mean a single thing

Success ?

Why are some city centre Churches so full? What's the point of dragging people away from their homely suburbs to pack into a desolate city on a British Sunday? FRANK MILES visited St. Martin's, Birmingham.



Canon Bryan Green,
Rector of Birmingham

A full church, bustling with activity on Sunday and throughout the week, is not necessarily doing anything worthwhile for its Lord.

This is the view of one of the notable evangelists of our time, Canon Bryan Green, 65-year-old Rector of St. Martin's, the old Parish Church of Birmingham.

St. Martin's is a full church, as churches go. In the morning, the congregation numbers up to 500, and at night, there are between 800 and 900 present. The main emphasis is on preaching, and St. Martin's has a deserved reputation for clear, urgent, strong sermons. The congregation is encouraged to take part as much as possible in prayers and singing, and Canon Green has insisted on the maintenance of a fine musical tradition.

After each service, the church hall is open for an informal get-together over coffee, where newcomers can be made to feel at home with "regulars" and with the clergy.

There are five full time staff members, including a parish lecturer, and full time youth leader, and two part time workers. Together, they get through a tremendous amount of pastoral work among a congregation scattered in all parts of the city and suburbs. Canon Green is also concerned that the church, set as it is among the most striking modern commercial development, should fulfil a function in Birmingham's civic affairs. Lord Mayor's services, Assize services and services for school leavers and other groups are held there.

Locals want to know what is the difference between the function of St. Martin's, and that of the even more central Cathedral, one arcade, one escalator and three streets away.

Canon Green says it is a matter of history, and that if he could wave a wand and start again to arrange the situation, he would order things somewhat differently. As it is, relations between the two churches are "quite good," he says.

I asked Canon Green how he justified such intense activity designed to attract a congregation away from residential areas and their own local churches. He came up with some surprisingly good answers.

First, he had found in 18 years of ministry at St. Martin's that the Christian people and clergy of Birmingham were encouraged by the lively witness of St. Martin's in the city centre. Many people had begun to live the Christian life after attending St. Martin's, and had transferred their allegiance later to local churches.

But one of the most interesting justifications for the set-up is the obvious need for a centre of Christian worship and teaching to which people could come anonymously.

"A lot of people — many of them young couples — come to our services, and I have tried every possible ruse to find out who they are and where they have come from. But the truth is that they want to stay anonymous. If they went to their local church, perhaps it would be embarrassing for them."



Without looking for kudos, St. Martin's has become deeply involved in the social, cultural, and compassionate activities of Birmingham. Canon Green has discouraged activities and organisations on St. Martin's premises operating under the name of the church. "I teach the people that committed Christians should be involved in the life of the community either where they live or where they work.

"We ought to be involved as Christians in the work of our trade union, or board room or the market."

Modern religious writers are pointing us with a sense of discovery to the fact that for Christians, responsible work in the secular world is as urgent as constant attendance on Church premises. Canon Green describes much modern writing as "phony" because ideas like this are not new. "I've been putting it into practice since 1928."

St. Martin's is a lively and friendly place. About

2,000 people have signed congregational membership cards, and if any of them are not there, or if new people come, the fact is noted by eagle-eyed curates and sidesmen. A few years ago, congregations began to drop off by as many as 200, and the staff was concerned. It was obvious that more was wrong than the physical inconvenience of getting into the place through the ugly earthworks that preceded the transformation of the surrounding area.

In fact, Canon Green says, it was a national trend that has now been reversed. Like the Church in the rest of the country, St. Martin's has weathered a "difficult patch," and Canon Green is heartened by the trend towards "a new stability and clarity" about the church and its teaching.

On the ecumenical front, St. Martin's has very good relations with Carrs Lane, the city centre Congregational Church. A disastrous staff change at the Methodist Central Hall virtually put an end to the development of equally close relations in that direction.

COMPETITION RESULTS

Dear children,
You sent me some very nice work for our colouring competition, and judging has been very difficult. Anyway, here are the results, and my congratulations go to the winners. Small postal orders will be coming the way of the two winners in each section.

As always,
MRS. SMALL

National

OVER 9

Clare Lambourn, of 69, Elmstone Drive, Reading.

UNDER 9

Angela Picot, of 42, Bramdean Road, Thornhill, Southampton.

Commended: Tony Marshall, London; Hazel Kitchen, Eastleigh; E. McCann, Guildford; Julie Vaughan, Eastleigh; Carol Inch, Bishops Stortford; Julia Gear, Bath; Marian Hemmings, Dagenham; Jane Lambourn, Reading; Master K. Thompson, Southampton; Jillian Nowlan, Dagenham; Andrew Goodchild, Eastleigh; Miss F. Tomkins, Nuneaton; Susan Clifford, Bath; Eileen Watton, Eastleigh; Jane Turner, Plymouth; Janet Moyle, London; Michael Garnham, Ipswich; Sylvia Baverstock, Eastleigh; Janet Farmer, Chandlers Ford; Valerie Thompson, Bath; Ann Waterman, Chandlers Ford.

Mark Burgess, Reading; Graham Walters, Bath; Michael Grafton, Southampton; Dale Billington, Chesterfield; Helen Berners, Eastleigh; David Wray, Eastleigh; Barry Holman, London; Iris-Anne Goodsell, Leigh Park; Sharon Doak, Southampton; Carol Greenway, Dagenham; John Powell, Leigh Park; Mark Grace, Chandlers Ford; Alan Leadley, Reading; Therese Bonnor, Dagenham; Susan Middleton, Stanmore; Alan Eames, Leigh Park; Stephen Breach, Eastleigh; Gary Blake Southamptn; John Nallor, Eastleigh; Russell Grace, Chandlers Ford; Kay Campbell, Miles Platting; Heather Anderson, Chandlers Ford; Helen Noble, Stourbridge; Martin Macklin, Sutton; Suzanne Coleman, Epping; Jacqueline Deeky, Oldbury; Caroline Price, Oldbury; Philip Moore, Bishops Stortford; Dawn Hesford, Doncaster; Linda Sanderson, Doncaster; Sarah Jane Annis, Ipswich; Anne Titcombe, Reading; Kevin Brydon, Leigh Park; Allan Syms, Leigh Park; Miss S. Alderton, London; Sandra Hancock, Wolverhampton; Christine Mitchell, Chesterfield; Elizabeth Pounds, Eastleigh; April Neale, Nuneaton; Walworth.

Birmingham

OVER 9

David Coyne, of 45, Heathcote Road, King's Norton.

UNDER 9

Catherine Haslam, of 34, Amesbury Road, Moseley.

Commended: Rosemary Sturch, Great Barr; Janette Harrold, Bartley Green; Susan Masters, Erdington; Phillip South, Quinton; Valerie Dawson, Quinton; Pamela Jevon, Quinton; Marian Lambe, Yardley Wood; Margaret Breese, Erdington; Susan Ramsay, Shard End; Yvonne Buswell, Handsworth; David Wright, Sutton Coldfield; Jean Weston, Erdington; Nicholas Woodgate; Angela Tweedie, Sutton Coldfield; Susan Johnstone, Hollywood; Elaine Davis, Perry Common;

C. Remry, Lichfield; Pamela J. Palmer, Quinton; John Butler Moseley; Diane Negus, Sutton Coldfield; Wendy Buffrey, Erdington; Carole Knowles Bournville; Marina Hubble, North-Susan Prentice, Lichfield; Alison Cooper, Balsall Common; Dorcas Harvey, Bartley Moor; Neil Kibbler, Maypole; Sonia Jayne Collard, Kings Norton; Robert Lines, Great Barr; Anne Parker, Edgbaston; Marianne Moore, Lichfield; Sally Tims, Solihull; Gloria Jones, Hall Green; Gary Harwood, Moseley.

Television

U.T.V. is the best T.V.

By Harold Jeffries

What have a couple of Lancashire sheep farmers and four young people crewing a sturdy old Swedish sailing boat back to England got in common? They are, my friends, recent examples of U.T.V., and U.T.V. is well, let me try to explain.

Television is a greedy, expensive monster. It consumes tons of talent and acres of script at enormous cost in no time at all. One Saturday night variety show can gobble up in one hour's viewing as many jokes, dance routines and original acts as would have been used in a whole lifetime on the old music hall stages, and present a bill for the meal running into thousands of pounds.

Comedians tear their hair in frantic searchings for good script writers. Drama producers are desperate for new plays. Programme bosses are constantly on the look-out for fresh ideas. At all costs the monster must be fed. Quality must very often be sacrificed to the sheer need for quantity; and as channels grow in number and viewing time increases, so more and more ideas and material will be needed.

Let us not, however, waste too much sympathy on the planners. Human beings have an infinite capacity for solving apparently insoluble problems, and it is the belief of many people that the potential of television has not even been fractionally realised; that there are enormous reserves of material just waiting to be discovered and used. That in fact the best entertainment in the future will not come from the expensive, scripted show, but from a better and quicker coverage of real events as they happen all over the world.

Now I don't greatly fancy myself as a crystal ball gazer, and I wouldn't want to be too dogmatic about the future, but if there's one thing I'm sure of in this October of 1966, it is that U.T.V. is the best T.V., and that it will continue to be so for the simple reason that its material is inexhaustible.

U.T.V. is really a Harold Jeffries abbreviation of "You Television," which is a Harold Jeffries phrase for describing that brand of television which shows ordinary people—you, you and you, doing ordinary and sometimes extraordinary things. Which brings me back to my sheep farmers and sailors. I.T.V. did a programme about two brothers and their families living and sheep farming on a bleak hill in the Pennines. B.B.C. 1 in its "Travelers' Tales" series told the story of how two young married couples sold all they had to buy an old Swedish sailing ship and brought it to this country to be refitted for



Brides don't HAVE to do what they're told

When it comes to getting married, why should couples, normally independent in their ways, fall into the ready-made pattern pre-arranged by well-meaning relatives and by "brigands" with a commercial interest in weddings?

Young couples enjoy their pipe dreams; clear and simple plans of the day when they will marry... As the ring is placed on her finger, she imagines herself in the simplest dress of palest mauve, carrying a bouquet of fresh garden flowers, the church full of the strains of their favourite tune.

They share romantic plans and individual ideas to make the wedding especially their own... until they dare to whisper the date on which they intend to be married.

CONFORMING

Then wedding plan "fever" sets in. The couple are unexpectedly assailed by the advice of friends and relations (especially on the female side) and by those "commercial brigands" who masquerade as experts on matrimonial needs. "The brigands" make contact by pamphlet, advertisement and telephone, thrusting often unwanted suggestions on the young people. It seems a pity that they should start their married life directed by other people's ideas and be persuaded to spend too much money which could be well spent elsewhere.

chartering in the Caribbean.

Both programmes had me fascinated and tremendously entertained. No sets, no scripts, no stars, but infinitely satisfying television about real people. To my mind these are always the best sort of programmes, and their possibilities are tremendous.

"Knock On Any Door" was a drama series, which, as T.V. drama series go wasn't too bad. With the same title a U.T.V. series about ordinary people could be an all-time winner.

DIANA FINCH pleads for individuality in arrangement of weddings, and attacks "brigands" who would cash in on the Great Day.

The self-appointed advisors are determined to see that the wedding ceremony and reception are carried out on strictly conforming lines, regardless of the bride and groom's personal wishes.

She is briefed by a ready-made "diary" for the bride-to-be, a week by week check to keep her to their pre-marriage schedule. It advises her how to choose her wedding dress—traditional, full length, white. Will she stick out for the little, pale mauve dress, which will be useful afterwards?

The clever girl who makes her own dress can pursue her own taste in colour and design; and as an alternative, the hired dress solves the problem of an unusable garment filling up the wardrobe.

UNPOPULAR

The idea of dropping a note of invitation to friends is frowned upon by "brigands" selling "wedding-stationery-you-will-fall-in-love-with." Printers press their claim to design and print the invitations, service sheets and wedding cake cards, over-encrusted with silver bells, ribbons and cherubs!

Photographers, caterers and florists fall over each other to organise your special day. Unpopular are the couple who refuse the

photographer's fully-padded, lavishly compiled album, even though their own schemes for displaying or mounting the wedding prints may be delightful.

Caterers are less beligerent, providing neither family dares to challenge the accepted flow of the conventional wedding reception. Florists insist on their suggestions—and prices. The couple is wise who stand firm for the display of church flowers, bouquets and button-holes that their own friends' gardens might supply.

THE FUSS

It is hard work, but worthwhile, to withstand the pressures of unacceptable ideas in pre-marriage weeks. There is so much fuss made over who does and pays for what, and who wears and says what.

Do not think that I advocate invitations on beer mats, the bride in black feather boa and scarlet leather miniskirt and wedding breakfast of yoghurt and rye bread! It is merely important that the taste and individual wishes of the bride and bridegroom can be seen and enjoyed on their first day as man and wife.

VARICOSE ULCERS AND ECZEMA

Is your leg painful with wounds or ulcers which do not heal? Is your leg raw, sore, inflamed and burning? Do you suffer from dry scaly eczema or weeping eczema? Do you suffer from swelling, tiredness, heaviness and aching pain in the legs? Why suffer from these leg troubles? Tremol relieves pain, heals wounds and ulcers, banishes aching and heaviness, soothes inflammation and irritation, checks weeping, clears dry scabiness and skin troubles affecting the leg.

FOR OVER 50 YEARS TREMOL HAS BROUGHT SUCH RELIEF TO SUFFERERS AND EARNED THEIR GRATITUDE AND PRAISE. THEIR EXPERIENCE SHOULD BE YOUR GUIDE.

Think what it means to you to be free from leg trouble and to walk in comfort. You will do your housework with ease and your shopping becomes a pleasure. No embarrassing anxiety when you are at work or with your friends. Banish your leg trouble and you can take part with your friends in sports, recreation and social life. You can share the freedom and happiness of holidays. A new life is opened out to you.

Here is the opportunity you have sought. Write today, enclosing 9d. in stamps for Brochure and full particulars of Tremol Treatment. Address your letter to:—

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Enquiry Department N.S.,
208, GT. GLOWES ST., BRIGHTON, MANCHESTER 7

PARSON IN THE WORKS

by Ray Price



MORRIS LASHES OUT AT EVANGELICALS' 'MONSTROUS PARODY'

God is not necessarily a Democrat

The tendency to assume that a democratic system was the system of God and that of the Communists the system of the devil was a blasphemy, the Rev. Colin Morris, of Zambia, told the World Methodist Conference in August.

Mr. Morris, who is president of the United Church of Zambia added: "Any belief that our nation is closer to God than theirs is a delusion."

"China, with her 600 millions, the United States with her trillions of dollars, Britain with her thousand years of democracy, all share the gross darkness that covers the peoples of those nations they regard as enemies to their national survival, or a threat to world peace."

Mr. Morris also attacked the "political

heresy" prevalent among Christians of the Evangelical wing that "if you convert enough people in every country" you ended up with the Kingdom of God.

Insistence by some Evangelicals that all national or international tensions stemmed from simple unbelief led to monstrous parodies of the true evangelical role of the Church.

Injustice

"It enables the most effective mass evangelist of our time to wash his

hands, in a public statement, of the Vietnam tragedy as the responsibility of the politicians because his job is to preach the Gospel.

"It provides thousands of Christians, all devout and sincere, with justification for blinding themselves to the stark injustice of racial discrimination in their land, city or street because it is their business to offer all men Christ, but only some of them a seat in their parlour or a vote in their elections."

GRAHAM CRUSADE "MUST NEVER HAPPEN AGAIN"

A leading Anglican clergyman has accused the summer Billy Graham crusade of doing "positive harm" to the spread of Christianity in England, and says: "In the interests of the Christian Gospel, such a crusade must never happen again."

The Rev. Trevor Beeson, editor of "New Christian" writes in the current edition of the magazine that the large crowds who attended Dr. Graham's meetings "were subjected to a message designed to touch any guilt feelings lurking in their minds."

"Modern insights into the nature of man and the structure of society were considered irrelevant," says Mr. Beeson. "Up to date methods of publicity were curiously linked with old fashioned and banal hymns and choruses, and the purpose of the Christian Gospel was neatly summed up in the description of soloist George Beverly Shea: An insurance man who switched from insuring lives to showing people how to insure their souls."

Miles away

"It was also apparent that the preacher cared little for the vast social and economic problems of the present time and was passionately convinced that most of the world's evils and difficulties would be solved if every man woman and child became a Christian. But this is not what the Christian religion is about. This is miles removed from the Biblical revelation."

This is not what the Church is in the world for.

"That this thoroughly misleading impression of the Gospel, the Church and the Christian mission should have been conveyed in various ways to the people of Britain in 1966 is, I believe, something to be deplored."

Mr. Beeson claims that the campaign differed little from the Moody and Sankey campaigns of the 1880s, but there was no place today for that kind of crusade. "This has not yet been recognised by many church leaders and others who in sheer desperation, feel drawn to the view that almost any kind of evangelistic activity is legitimate and ought to be welcomed."

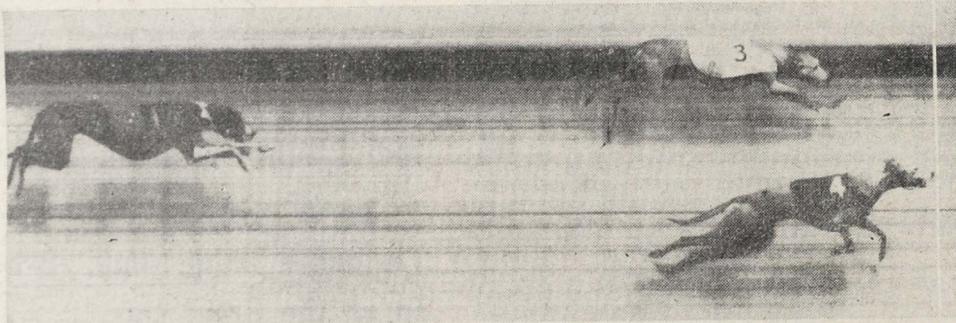
Evangelicals had been overwhelmed by a desire for quick results, and satiated by the statistics of supposed success, and "too little attention has been paid to the positive harm which will result from the latest crusade. It is too late now to prevent the damage, but it is not too early to say that in the interests of the Christian Gospel this must never happen again."

Port Vale - Another preacher

Phillip Lockett, 21-year-old former Port Vale goalkeeper, has given up football to become a Methodist Minister.

Mr. Lockett, who joined Vale at the age of 18, is following a club tradition. For the Rev. Norman Hallam, regular wing-half for Vale after the war, is now a Minister at Belper, in Derbyshire, and the club trainer, Mr. Lol Hamlett, is a Methodist lay preacher.

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All legs and nose, now the fastest fidos are big business

A garage mechanic of my acquaintance has recently embarked upon a plan to become one of the top men in sport. He has bought a greyhound.

I unearthed Harry's secret (all greyhound people, I have since discovered, tend to be secretive) by accident. I spotted him through my bedroom window just as it came on daybreak one day, heading for a nearby field accompanied by a creature that was all legs, tail and nose.

"I shall never own a race-horse," he said when I asked him to explain his behaviour. "But there's no reason why the Nipper shouldn't win the Greyhound Derby."

Grass?

It materialised that Harry's optimism was based on the fact that the Nipper came from Irish stock. The Irish apparently breed the best greyhounds in the world. Harry thinks it might be something to do with the grass; I think it's more probably the Guinness.

Greyhound racing was virtually unknown in this country less than 50 years ago. Now it commands a large following, and it is very big business. It has led the way in catering for the public, although it is often described as a poor man's sport.

by Ernest Adkins

For a comparatively small entrance fee racegoers at most of the leading stadiums throughout the country can enjoy amenities of a standard certainly not available at any other outside sporting event.

The sport captured the imagination of a largely unsympathetic public in the thirties in a quite remarkable way, thanks to one dog - "Mick the Miller." Twice winner of the "Derby" and unbeaten in 19 races Mick was a smil-



ing dog whose happy face became known to millions of schoolboys who collected cigarette cards.

Character

Prior to the flying Mick the creatures that left the traps were thought of by the public as being as mechanical as the hare; but here was a dog of character that could have been yours, or mine.

Dog racing has had more than its share of bad publicity, what with dope scares and fixed races, but

under the National Greyhound Racing Club the strictest securities and efficiency are maintained. With large prizes at stake, and with increasing status attaching to the sport, large sums are spent in acquiring a potential winner, but even so the backyard breeder has an equal chance with the big boys of producing a winning dog. The animals may cost between £20 and £100 depending on pedigree and condition.

So proud

The other so-called sport involving greyhounds, "coursing" - the chasing and slaughtering of a live hare by these dogs is a different proposition. The Waterloo Cup - highlight of the coursing calendar is an event of which its followers are so proud that anyone carrying a camera is excluded from the meeting. I believe our children's children will be hard pressed to understand our tolerance of such a pastime.

Give me Harry and Nipper any day. I wish them luck.