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Incorporating National Christian News

A FORMER ARCHDEACON IN ZAMBIA, THE VEN. C. MUDFORD, HAS SENT THIS IMPRESSION OF ZAMBIA'S FIRST YEAR OF INDEPENDENCE, TO THE UNITED SOCIETY FOR THE PROPAGATION OF THE GOSPEL:

BLACK DIGNITY

My strongest impression during this year has been the dignity and "presence" the ordinary African has acquired since Independence.

In the old days his personality was so often marred when he approached the European by an inferiority complex. That has gone.

He meets you as an equal with confidence and poise. The pleasing aspect of this change has been that whereas one would have expected this new dignity to be coupled with a measure

of arrogance and haughtiness that has not in fact been the case, except with some of the less educated young men.

Our Africans here seem to have retained an attractive measure of natural humility.

It is the same with the new Zambian officials in the Education and other departments. I have myself come across no case of official arrogance or intolerance. I have found them most pleasant men to deal with — friendly, courteous and reasonable yet

with no hesitation in expressing and upholding their own opinions while ready to be convinced if they are mistaken.

They are, of course, much harder on their own people than the Europeans ever were, but, on the whole just.

There has been a most marked improvement in the clothing and cleanliness of the rural African here. Most of them now seem to take some pride in their appearance; the clothing of children has improved amazingly and it is becoming uncommon now to see a child

in rags and tatters.

There is, of course, another side to the rather pleasing picture I have painted above. There has been a noticeable increase in drunkenness in the villages and among the lower officials in town. More money has very often only meant more drink — not better housing or better standards of living. The higher officials are well aware of this, strongly led by their President, and I think in due course they will take strong measures to check this evil.



Tribal dancers in full cry in Nairobi, on the eve of Kenya's independence in 1963. Odd people? Have you watched "Top of the Pops" lately?



Prince Philip, Duke of Edinburgh, representing the Queen, hands the instruments of independence to Jomo Kenyatta, Prime Minister of Kenya, during an independence ceremony to end 68 years of British rule.

Home Rule

COMMENT

It's ingrained. So deep that it may not be forced out for generations. It's the idea that black people are not fit to be given political responsibility.

Look at Ghana, they say. How long did it take them to kick out the dictator Nkrumah?

Look at Nigeria — they can't settle a simple problem of uniting three zones into a stable nation.

Look at Rhodesia — the natives can't agree which of them should have power even if there were majority rule.

We want to annihilate all this sick talk. By urging readers to read what Archdeacon Mudford writes above, and by saying two things:

FIRST, It took a very long time for this country to settle down to stable constitutional rule. And you might wonder sometimes if we've managed it yet.

We have a double standard about all this. We can't see that our Welsh, Scottish and Irish nationalists, clamouring for home rule, make our tried and tested stability look just as daft as anything that happens in a newly independent state.

- Scottish nationalists have just declared solemnly that they do not wish Scotland to have its own stockpile of nuclear bombs—just an army of its own.

- Police had to guard the new Severn Bridge from the threatened excesses of "Wales for the

Welsh" Taffies. And in Ireland, well . . .

ALL THIS IS AFTER 450 YEARS OF AN ACT OF UNION WITH WALES, AND 900 YEARS AFTER MAGNA CARTA.

Let's give the black man time to sort himself out. Say 400 years.

SECONDLY, in some newly independent nations, things are going along very, very well. Zambia, Kenya, Tanzania, in spite of teething troubles, are examples to the world. KENNETH KAUNDA, of Zambia, among others, is a statesman in the highest world category. How much more would he be honoured if he were white?

We are going to have to learn how to take the black man seriously. His ways are naturally different from ours, but they can work just as well. As he puts his responsibility into operation the black man grows immensely in dignity and in his sense of justice.

We must stop assuming that because a person is black then he cannot be as responsible or as intelligent as a white man. And remember this—that if we had given Africans a chance of a decent education they would now be even further on.

Rhodesia has brought the race question to the watershed in Africa. Before this question is settled every one of us is going to be brought to see how profoundly important are the issues at stake.

Topiquotes . . . Topiquotes . . . Topiquotes . . . Topiquotes . . . Topiquotes . . .

Many thoughtful young married couples have still to be persuaded that the normal round of Church activities is at all relevant to our present age.

— Keith Beck, Methodist "New Directions."

Even Verwoerd seems almost human in comparison with his successor. For all we know, there may be people in South Africa who regard Vorster himself as too liberal. He has a terrible dossier.

— Paul Johnson, New Statesman.

Matters of taste concerning religion can be made tricky because of the aggressive sensitivity of some religious people and the sheer insensitivity of some reporters.

— "Practical Newspaper Reporting," a new book by Geoffrey Harris and David Spark.

Many disturbed souls have been saved from going round the bend by the affection of a cat.

— letter in the Guardian.

The point is that modern communications seem to dull our sense of what is actually happening. Indeed this is one of the odd features of our times. Never was there a day when we were so well informed—through the Press, news bulletins, Panorama, 24 Hours—and so little affected.

— Editorial, Congregational Monthly.

The idea of a woman calling her spin dryer "Jim" may seem funny but a woman who is living on a new housing estate often has no one else to talk to.

— Mr. Peter Cooper, lecturer in psychology at Manchester University.

THE MAKING OF A MAGISTRATE

Have you ever spent an odd morning or afternoon at the local magistrates' court, other than on the receiving end of a summons? The experience can be both interesting and thought-provoking, and can differ in reality from the court sittings seen on cinema or TV.

Apart from the high seat of authority for the Presiding Magistrate, the "key" seat immediately below for the Magistrate's Clerk — and the provision in the well of the court for defendant(s), Legal people, Police and witnesses, and the Press — there are usually a few rows of seats at the rear of the court for members of the general public.

For over 10 years, until he died a few years ago, in one of the public seats in Birmingham's law court, you might have seen an elderly man listening intently to every case. Slightly, he would be pondering in his mind every word spoken by both the prosecution and the defence, and when he thought any "reasonable doubt" existed in favour of the defence, he would sit bolt upright to await the decision.

Disapproval

If the magistrate dismissed the case, he would relax again into his hard seat with a sigh, but if the magistrate found against the defendants in such a case, the old gentleman would get up and walk very slowly from the court making a throaty clucking noise — his only way of showing his disapproval without incurring any risk of "contempt."

I do not hold any brief for this embittered old man — (he claimed to have been the victim of a miscarriage of justice much earlier in life, and the bitterness and resentment stayed with him until the day he died) — but I quote him because most people would agree, including the majority of magistrates themselves, that where any "reasonable doubt" exists in favour of the defendant, he or she should receive the benefit of such doubt. In fact this is related to the oft quoted saying "justice must

For many years, WALLACE LAWLER, a Birmingham City Councillor, has been campaigning for reform in the field of the appointment of magistrates.

In this article, he suggests a reform in the composition of the bodies who submit lists of proposed magistrates to the Lord Chancellor.

not only be done, but must be seen to be done."

Many magistrates with whom I have talked tell me that wherever the evidence shows any "reasonable doubt" they would not hesitate to give the defendant the benefit of it. I have, however, sat in magistrates' courts and witnessed cases where considerable and reasonable doubt existed but the benefit of such doubt was not given to the defendants.

Is it not therefore of extreme importance that the system whereby magistrates are appointed to the bench, is also one where "Justice is not only done, but seen to be done?"

If some of our good citizens who are well qualified to become magistrates are "passed over" by the Lord Chancellor's Advisory Committee, in favour of "political party nominees," then I would submit that, the system of appointment falls short of the old maxim . . . justice should be seen to be done."

Unsuccessful

In Birmingham for example 27 new magistrates were recently appointed, the bulk of whom were nominees from the two major political parties. Attempts to put forward the names of top quality candidates who did not happen to be members of the two major political parties were unsuccessful.

In fact, a former chairman of the Birmingham Advisory Committee has stated in the Press that when he presided over this secret committee, the representatives from the two major political parties stood up and read out their list of party political nominees, and there was little or nothing which could be done to substitute any of their names with the names of citizens, perhaps more eminently qualified, but whose nominations had been submitted by bodies other than the two major political parties.

Providing one can find out details about the Lord Chancellor's Advisory Committee — and these are kept very "hush hush" then, any individual or voluntary public organisation can submit a nomination.

Such nominations are indeed submitted from time to time by a few bodies who have taken the trouble to find out the procedure. The "snag" unfortunately, is that if one of the representatives of either of the two major political parties objects to any outside nominee, then such outside nomination cannot be accepted and recommended by the Advisory Committee.

The selection of the Advisory Committee is shrouded in secrecy. The Lord Chancellor's department would tell you that political parties are not allowed to dominate the proceedings. If however you managed to pierce the shroud of secrecy surrounding these advisory committees (and it has taken me over 10 years to make one little chink), you would find that up and down the country, and particularly in the big cities, representatives of the leading political parties are able to ensure the bulk of the appointments going to the nominees of political parties.

Favour

Many local leaders of political parties must be aware of this deplorable state of affairs but whilst it favours the parties to which they belong, it is hardly to be expected that they would be prepared to change things. I believe that if the present state of affairs whereby magistrates are appointed is allowed to continue, then it must do harm to our judicial system which is already the subject of increasing strain and complaint. For several years I have been challenging the Lord Chancellor's Department about the undemocratic manner in which magistrates are appointed in some parts of this country, and I am far from satisfied with the replies from the department.

I believe the time has now come for representatives of churches, industry and voluntary organisations to have a very close look at what is happening, and to insist that the present system is altered to allow representatives of the churches, industry and voluntary bodies to form the major composition of the Advisory Committee.

WHAT ARE REAL VALUES AND PRIORITIES

Is God dead? Does anyone care? Does Christianity have any impact today? For nothing is more central to the contemporary experience, more obvious, than the increasing loss of religious faith.

Discussion amongst friends often resorts to the dialectic and if they must be labelled they prefer to be known as rationalist or humanist.

Are we rapidly becoming a mass of hollow men living just for the moment or are we intelligent enough to stand outside of ourselves, for a moment and take a long cool look at our lives and the future of mankind?

Whilst we are running round in ever decreasing circles

searching for our new role in the world and becoming obsessed with economic prosperity, solutions are to be found within each individual; to realise what the real values and priorities are.

Are age old concepts easily understood in present day life? (image makers note). Christianity needs people and people need Christianity, and this is a challenge to every serious minded individual. Through Christianity we can find perspective and a real role. The first step is often the hardest.

ALFRED SIMCOX

Holyhead Road, Handsworth, Birmingham.

Estate Agents: not so keen

I was most interested to read the article on estate agents appearing in this month's Christian News.

I am afraid my experience, and that of a very near relative, does not bear out the explanations of an Estate Agent.

"Estate Agents (reputable) do not tout". This is completely contrary to our experience. Five years ago my aunt had a house for sale off the Hagley Road. At least four "reputable by today's standards" Estate Agents called on her after the first advertisement had appeared in the local evening paper — and persisted in spite of her assertion that she did not require their services.

I answered an advertisement inserted by a "reputable" firm. This advertisement purported to be a genuine enquiry for a gentleman desiring to purchase a family type residence in Moseley not more than £5,000. There was no such client; it was a sprat to catch a mackerel.

I put my house (converted into two self-contained flats) on the market, employing a well known Birmingham firm of Estate Agents. I informed them at the time of my definite lowest figure — I would not accept any offer under £4,000. In spite of this my house was sold for £3,850 and needless to say it was quickly "unsold" — but I had the usual thinly-veiled "threats."

No, sir, if the reputable Estate Agents practising in Birmingham wish to preserve their good name they will have to do a considerable amount of muck-raking — no wonder one sees so many advertisements — "No agents".

I may say I am now an older and much wiser woman, and I am still unperturbed by thinly-veiled threats.

M. S. TANSEY

Seamill Park Avenue, Worthing, Sussex.

Sermon? - Good

So it's there in print at last That the number's dwindling fast

Of the parsons who can PREACH

Who can learn themselves — then teach —

What the Spirit has to say To the listening Church TODAY.

But this matter never ends

With the time a parson spends In the pulpit: every speech

Needs a LISTENER within reach

With an open mind to hear, And so make the subject clear.

Not enough to just sit back, To say, "Dear me, what a lack

Of entertainment now I feel; This man's losing his appeal!"

For, in preaching, mind and heart

Must for God be held apart In the pulpit AND the pew —

Yes, this could apply to YOU! THELMA POWELL

Langley Road, Langley Green, Birmingham.

If the writer from Plymouth who outlined her serious doubts about Christianity would send us her name and address, not for publication, we would immediately arrange for her to be assisted. — Editor.

Your Letters

Surely we must be thankful?

In the October number of Christian News there was an article by Geoffrey Brown in which one of our most popular and lovely hymns of harvest was severely criticised.

A hymn writer is not an historian, nor just a recorder of facts, but a person so impressed by the goodness of God that he feels he must express his feelings in words for the benefit of others and he writes them down in the form of verses which we call hymns.

For sheer beauty and purity of worship I think the Trinity Hymn, "Holy Holy, Lord God Almighty" cannot be beaten, and I have been told that it was the favourite hymn of Lord Tennyson. God's first commandment was that we should worship Him and Him only, and if our way of doing it is not perfect and is open to criticism I am sure he will not condemn us, but in His love will accept our feeble and imperfect efforts, and add His blessing.

Surely we must say "thank you" for all He does for us?

J. TOOKES (Mrs.) Raeburn Road, Ipswich.

Dangers in Abortion law Reform -- six doctors write

We should like to draw the attention of your readers to a serious situation affecting the ethics of the medical profession and the stability of society.

The Private Member's Bill on Abortion Law Reform as it now stands contains two clauses which leave the door wide open to the practice of abortions of social convenience. Clauses "c" and "d" permit the destruction of human life in the womb if the mother is under the age of 16, or if her capacity is considered by any two doctors to be inadequate for the care of her child.

Convenience

If these clauses are not removed in the Committee Stage (likely to take place in the Autumn) there will be increasing demands on members of the medical profession to authorise or to carry out an abortion operation purely for the convenience of the mother.

The British Medical Association and the Royal College of Obstetricians and Gynaecologists have both made it quite clear that they do not approve of the termination of a pregnancy for other than genuine medical reasons. Moreover no Christian doctor or one who accepts the Hippocratic code of ethics would be a party to such a procedure; but the danger is that there are those with lesser

scruples, who, from public pressure or financial inducement, might interpret a permissive law very liberally.

This could lead to a deterioration in ethical standards together with a lowering of personal responsibility in family life and a depreciation of national character.

The social consequences of liberalised abortion are likely to be as undesirable in Britain as they were in Sweden where the demand for "legal" abortions has greatly increased, and still women with no adequate grounds for termination continue to resort to the "backstreet" abortionist at a dangerously high rate.

The pressure for this legislation has come mainly from a few very determined humanists and secularists who regard it as an important milestone in their campaign for the total "secularisation of life and society."

Action

It is for Christians therefore, to heed the writing on the wall before it is too late. The only answer to the intensive lobbying campaign of the humanists is for even more intensive lobbying on the part of the Christians and indeed everyone who values the preservation of ethical standards. We can all write to our members of parliament and urge the

removal of clauses "c" and "d" from the Private Member's Bill.

If given sufficient support in their constituencies, M.P.s will feel themselves in a stronger position to base their decisions not on expediency but on "what is right." Letters to the Press and talks by doctors to church organisations could also do much to let the true facts be known about this much misrepresented subject.

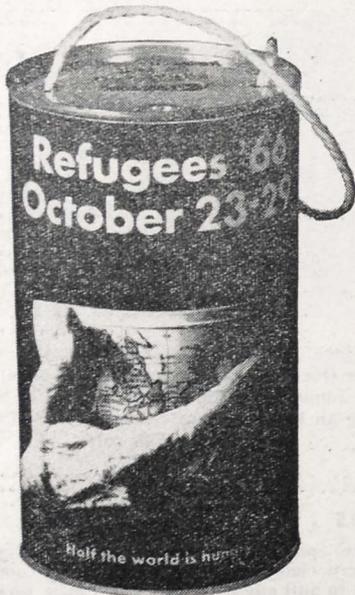
The important thing is that we should not remain silent but take action without delay remembering that "all that is necessary for evil to triumph is that good men do nothing."

Yours faithfully,
ROBERT BROWNE, M.R.C.S., L.R.C.P.
D. M. FLEMING, M.B., Ch.B., D.Obst., R.C.O.G.
RUTH LOCKIE, M.B., Ch.B.
G. G. LESTER, F.R.C.S., F.R.C.O.G.
D. L. KIRK, M.B. Ch.B.
D. C. STURDY, M.B. B.Chir.
Pershore Road, Birmingham 30.

CHRISTMAS CARDS

12 for 6/-

Holy Land Flower Card 1/- ea.
Bargain Cards 12 for 3/6
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LONDON, W.5



Your help is needed now.

This week is vital for hundreds of thousands of destitute human beings—refugees from fear and persecution. They are depending on Refugees '66—the big rescue operation by Britain and other European countries.

Help them through Christian Aid. You will be supporting the World Council of Churches Refugee Service—the biggest voluntary refugee agency in the world.

Please send your donations to:

Christian Aid, 10 Eaton Gate, London SW1

The problem of finding productive work for those who are too severely disabled to start a normal career or to continue with the work for which they have been trained is one common to every country. In Britain in 1945, a unique industrial organisation was created to tackle this problem. Its name—Remploy.

This year, Remploy is celebrating its "coming of age" with a remarkable record of achievement to its credit. There are now 87 Remploy factories strategically sited throughout the country, the company's sales exceed £7 million a year and, most important of all, the organisation keeps some 7,000 severely disabled men and women in permanent, useful employment.

Since it started, the company has provided employment for over 22,000 severely

disabled people, many of whom have been able to return to normal work.

Remploy is not regarded as a charitable institution, and the factories are not rehabilitation centres; they are productive units as much like ordinary factories as it is possible to make them, operating in competition with industry.

The company's disabled employees are in all cases engaged through Ministry of Labour employment exchanges. To be eligible for

employment in a Remploy factory, a disabled person must be registered with the Ministry of Labour and be considered to be employable only under certain conditions.

Thirteen per cent of the disabled workers at Remploy are women, and like the men, they suffer from all types of disability including amputations, paralysis, heart and chest diseases, epilepsy and nervous and mental illness.

The company does employ a number of fit people to

perform the more arduous or specialised tasks, but the proportion of such people employed on production is less than 10 per cent of the total productive force. Care is taken not to impose any undue strain on the disabled employees, but they are expected to work a five-day week of forty hours.

Remploy's work for outside firms currently ranges from the manufacture of candlewick bedspreads to the assembly of parts for cars and computers. Some of

Britain's biggest companies help Remploy by giving it work.

The company runs at a financial loss, and will probably continue to do so. It is not hard to see why. Social needs determine the location and size of the factories, and also the type of work undertaken. Most of the employees are capable of a proportion only of the effort of able-bodied workers.

As a result, the overheads and wage bills are disproportionately high in relation to

output. The difference between income from sales and expenditure amounts to a little more than £3 million a year. This is met by the Treasury. An allowance is also made to the company each year for capital expenditure.

The net cost to the Taxpayer, however, is very much less if one makes allowance for the employees' contributions for national insurance and income tax, and the expenditure in unemployment benefit or national assistance which would be necessary if they were not employed.

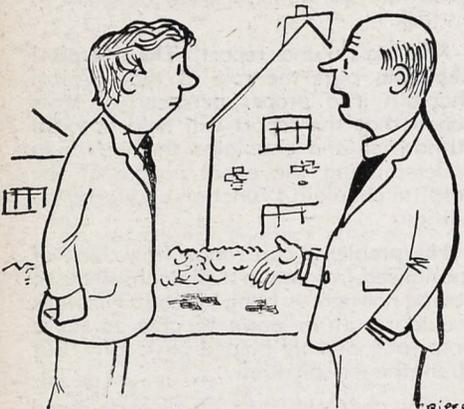
Remploy's ultimate success cannot be gauged from the balance sheet, but from the way it is helping thousands of severely disabled men and women to do a worthwhile job and make a contribution to the prosperity of the nation.

Remploy is 21 years old

Not a charity—a national organisation employing 7,000 disabled people

PARSON IN THE WORKS

by Ray Price



What do you mean "no experience in industry?" I'll have you know I've just had lunch with Lord Robens.

WHEN THE CHURCH WAS FIRE H.Q.

The Church should plan its buildings in terms of the human needs of the neighbourhood, irrespective of whether or not those in need choose to call themselves Christians; and the church itself should embrace a variety of activities.

The conference of the Royal Institute of British Architects was told this in Dublin by the Rev. Professor J. G. Davies, Director of the Institute for the Study of Worship and Religious Architecture at the University of Birmingham.

"To many people a church building is a holy place; to use it for anything other than worship, or for a very restricted range of cultural activities, is verging upon the blasphemous.

History showed that churches in the past had been used for a variety of activities, including elections, inquests and other judicial hearings, and the transaction of business.

"The nave was the scene of ball games, Morris dancing and the performances of minstrels. Churches served as safe deposits for valuables, housing both money and goods; they sheltered ploughs, hay, even cattle, they housed fire-appliances, as well as the parish collection of arms and armour.

It was only within the last 150 years that the church

authorities had won their battle against what they considered to be desecration, "with the consequence that to many people the parish church appears to be totally irrelevant to their daily life."

Minister quits "anti-rights" negro church

The Rev. Emory G. Davis is quitting his suburban Evanston pastorate, and the ministry. He says his congregation has been opposed to his activities in civil rights. Mr. Davis is a Negro. The 400 members of his Bethel African Methodist Episcopal Church are all Negroes, too.

The 49-year-old minister said he feels uncomfortable each Sunday when he preaches about civil rights. "I'm not too happy with the church. Basically, they're anti-rights. I do not feel comfortable there at all."

Mr. Davis said that except for a school board member and two school teachers almost all of his congregation is in the lower economic class.

"They're mostly labourers, maids and factory workers," the minister said. "Their interpretation of religion is different from mine. They say 'Reverend, if you do the work of the Church and the prayer meetings and all the other federal, God will take care of the (civil rights) situation.' But I believe in preaching what I believe is right."

Lagging

Mr. Davis said he decided to leave the ministry altogether rather than to seek a new pastorate because he believes the Church is lagging in civil rights. "I'm quite discouraged by the ineffectiveness of the organised Church in human rights," he said. "The Church

Coal Board glass finds new home

The N.C.B. offered as a gift 12 stained glass panels depicting mining scenes to Holy Trinity Church, Mapperley, Derbyshire. The scenes, taken from a book by Georgius Agricola, born in 1494, are to be placed in the partition and doors inside the church.

An N.C.B. spokesman said: "We are delighted that the church accepted the stained glass panels. They once formed part of a 20 foot high window at Mapperley Colliery offices when mining thrived in the village and will form a fitting link between the the industry and the village."

From Mapperley, the window went to Eastwood Hall, headquarters of the now disbanded No. 5 N.C.B. area and Eastwood Hall is longer required by the Board.

The Rev. G. C. C. Spencer, Rector of West Hallam, who is also in charge at Mapperley, said that the stained glass pictures were representations of early mining in Germany in pleasant and subdued colours which would provide an education for children.

Scenes depicted on them came from the book "de Re Metallica" and they show men working under primitive conditions.

CHRISTIANS TO RUN ADVICE SHOP IN BREWERY TOWN

By Marion Troughton

"It is difficult for the different denominations to worship together, although we do this from time to time, but there is nothing to stop all Christian people working together for the good of the community," said the Rev. Donald Burnett, in the study of his modern Vicarage, at Tadcaster, Yorkshire.

In the six years he has been Vicar of the "Brewery town," Mr. Burnett has proved this many times. His latest idea is the setting up of a Christian Advice Centre where people can go for help.

"I am calling it a Christian Advice Centre for want of a better name," he explained, "though the word Christian can put people off as they tend to associate it with churchiness."

Nothing is further from the Vicar's mind. His whole idea stems from a genuine conviction based on observation and knowledge that in every parish there is a great deal of untapped service; people with no church connections as well as church people who would offer their time, talents and energy to such a centre.

His Committee will circularise residents and ask whether they are willing to give some form of service; it may be baby-sitting; visiting the aged or lonely; using their cars to take people to hospital or some other form of simple, but essential service. Times and dates will be recorded and when requests for help are received that help can be supplied.

Ex-Buddhist is priest

A former Buddhist has become the first Chinese to be appointed Vicar of an Anglican Parish in Britain.

He is the Rev. James Song, a native of Singapore, who has become Vicar of Matlock Bath, in Derbyshire.

Mr. Song, 34, was brought up as a Buddhist, but was later converted to Christianity. He emigrated to England in 1954 to study medicine but then decided to become a Church of England priest.

While he was a student, Mr. Song was a member of a seven-man expedition which, with elephants, retraced Hannibal's route across the Alps.

DON'T PRY INTO NURSE'S RELIGION

— Minister

Hospitals throughout Britain have been asked not to allow religious beliefs to interfere with the appointment or promotion of nurses or other staff.

The order comes from the Minister of Health, Mr. Kenneth Robinson, who has sent a circular to hospitals saying that there should be no "discrimination or prejudice" on the grounds of religious belief, or non-belief.

He says: "An individual's religious belief or unbelief is in any event, a personal matter and not for his or her employer. "Application" forms should therefore not include a question on the subject."

The Minister, who has issued the advice to avoid even "the appearance of discrimination or prejudice," says that matrons, when interviewing nurses, should tell them that it is necessary to know if they have any particular religious beliefs which would prevent them undertaking certain duties.

But he adds: "If a question is asked at interview about a candidate's religion it should be framed in such a way that the candidate knows that she need not answer it should she prefer not to do so."

People in trouble will be put in touch with the statutory bodies and other experts.

Untapped

"I find that many people, particularly older ones, do not know where or how to find help that the Welfare State system offers. We shall supply it," says the Vicar.

The Vicar visualises using a shop in the main part of Tadcaster with the upstairs rooms used as the centre, and the shop selling articles in aid of work overseas.

THE UNREMEMBERED

Remembrance Day. The Nation honours her dead of two world wars with gratitude and pride. We, remember, too with thankfulness the end of the fighting in World War I.

There is no armistice in the War on Want.

We in the richer West have vanquished the most acute forms of need. Throughout the "hungry half" of the world peasant populations fight on, defenceless and unarmed without our help.

Fighting beside them in the front line are Doctors, Nurses, Nutritionists, Teachers, Agriculturalists and Technicians.

It is they who must lead the peoples of the developing world to Victory over Want.

We spared no sacrifice to defeat our human enemies. The inhuman enemies of man, hunger, disease, ignorance and poverty threatens us all.

The growing gap between Haves and Have-nots must be bridged if we value freedom and peace.

You can help to bridge the gap. Don't let these fighters against World Poverty go unremembered. Please spare all you can to give them the essential armaments of peace.

Every donation, great or small, gratefully received and forwarded to areas of great need through a penny deduction. Hon. Treasurer, Rt. Hon. James Griffiths, P.C., C.H., M.P.

WAR ON WANT

9, Madeley Road, London, W.5

Many generous souls live on a limited income. A mention in your Will, will provide life for tiny children. LIFE NOT DEATH.

If you pay tax at standard rate a covenant would add 14/- to every £1 at no extra cost to you.

Jewellery, Silver, Old Sheffield bring good prices.

We need Green Shield Stamps for an ambulance.

Desperate need for clothing for refugees

WAR ON WANT DEPOT,

Gaxton Street South,

London, E.18

Guy Fawkes and all that jazz

In 1850 the Roman Catholic hierarchy was restored to England. The Pope appeared in "Punch" as: "The Guy Fawkes of 1850 preparing to blow up all England." The fear was unfounded, but its existence shows how much suspicion of the Roman Catholics had become part of the national consciousness.

It didn't start with Guy Fawkes, of course. Henry's Act of Supremacy had inextricably linked loyalty to the Crown with loyalty to the Anglican Church. Refusal to accept the Anglican Church became treason. A matter of conscience and free choice had become a matter of politics and coercion.

Because it was political, any event which could be used against the Catholics was eagerly seized upon. Of these, the excommunication of Elizabeth in 1570 was disastrous, because by the same decree Catholics were freed from allegiance to her. War with the Catholic Spain was inevitable and a group of potential enemies within the state was sure to be an object of suspicion. Politics and religion were again entangled.

Suspicion grew as nationalist sentiment increased—particularly with the influx of missionaries from abroad and the view of the influential Jesuit, Fr. Parsons, in Spain that Catholicism should be restored to England by force of arms. The Roman Catholics remained loyal to their country. The Armada was destroyed, but the suspicion remained.

Plot

The Gunpowder Plot in 1605 could hardly have been better timed or executed to "justify" all the antipathy and suspicion. The work of a lunatic fringe, it appeared as a full scale Catholic plot to kill King, Lords and Commons and restore the old religion by revolution.

The arrest of Henry Garnet the Jesuit Superior in 1606 was neatly linked with the plot to give that Society the guise of a Fifth Column. November 5th became part of our national



The chances are slim. . . . A chaplain prays with a premature baby.



The chances are slim. . . . A chaplain prays with an elderly man.

heritage and the Jesuits acquired their unflattering place in the English dictionary.

The full weight of the recusancy laws was now directed against the Roman Catholics. These were crippling and unjust. Catholics lost their rights as citizens and strength and morale sagged under the oppression. Their position was as hopeless as that of the coloured people in South Africa today — and lasted 250 years.

Any attempt at alleviation was sufficient to arouse prejudice and hatred anew — and the outcry in 1850 was typical, though to any reasonable

man a Roman Catholic population of 700,000 out of 18,000,000 was hardly a sufficient basis for a takeover bid, spiritual or temporal.

Sinister

When, in the years following Catholic Emancipation, it became clear that the more sinister fears were unfounded, prejudice was not thereby removed. The teaching of the Catholic Church and what she stood for were subjects of ignorance or travesty, and Catholics were not in a mood to dispel prejudice. The years of suppression had led to a ghetto mentality which

did not disappear overnight.

For two centuries their homeland and other Christians had offered little sympathy, understanding or justice, and Catholics had only their Church to look to. To the average Catholic the position was simple; we were right, they were wrong. We were the largest Church in the world, unified and monolithic in faith, morals and even language. Our only duty to "non-Catholics" was to convert them.

We had come to expect and accept prejudice from "non-Catholics" and this was just another proof of

their wrongness. Some idea of this attitude can be found in the literature of the Catholic Truth Society over the last few decades.

What was needed was a two-fold movement of charity, but Catholics were on the defensive, other Christians suspicious, and no move was made. Pope John gave Catholics the first impetus; he, the Vatican Council and the Ecumenical movement are now facts. The prejudice of past ages cannot be justified because prejudice is an irrational thing; but it can often be explained and to some extent excused by circumstances.

The prejudice still existing in our age cannot be excused. Blind hatred in the name of religion as manifested in Northern Ireland; stupidity as manifested by the protests at the visit of the Archbishop of Canterbury to the Pope; the petty prejudices all of us have tucked away in our subconscious — all are unnecessary and dangerous in this time of crisis for Christianity.

As usual, the children can show us the way. Religious prejudice will be farthest from their minds as the fireworks go up and the Guy is burnt on Bonfire Night.

Fr. John O'Gara

ALPHA AND OMEGA

The contribution which can be made by the hospital chaplain to the total service given by a hospital to its patients is not recognised sufficiently by some boards and committees, a new report suggests.

In the hospital where the chaplain is welcomed and his role is understood, not only by himself but by all concerned, the benefits gained are obvious. In the hospital where the chaplain feels he is there on sufferance, he is seriously hindered in his task.

A King's Fund report, **The Hospital Chaplain**, puts the role of the hospital chaplain into proper perspective. It is hoped that the report will help hospital authorities and chaplains themselves in understanding the exact nature of the hospital chaplain's function and responsibilities.

His problems can range from lack of specialised training in a clinical setting to having nowhere to hang his coat. His work should result in patients able to leave hospital, not only helped physically, but strengthened spiritually.

"The chaplain must at all costs avoid rushing around from ward to ward in his endeavour to see the maximum number of patients in the minimum amount of time. He must bring a sense of quietness and peace and a spirit of stillness and tranquillity. . . . He may speak with the tongues of angels but unless a chaplain can also listen with love it will profit him nothing."

Apart from the recognised need for guidance on the subject of the hospital chaplain, the report is timely because of the present ecumenical movement. Certainly, in hospital there is an opportunity for different faiths and different churches to unite for the common aim of improving care for the patient. This working party is itself a practical demonstration of such unity.

King Edward's Hospital Fund for London, THE HOSPITAL CHAPLAIN, 1966, price 3s., post free.

CAVERSHAM BRIDGE

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

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MINISTRY AND PRIESTHOOD

The "Caversham Bridge" has, I hope, since it came into being, helped its readers to see that all Christians have a share in ministry. The very existence of the "Bridge" scheme bears witness to that fact, though it must not be supposed that our ministry cannot be exercised in many other ways.

But with the growth in understanding of lay ministry we are in danger of forgetting the importance of the ordained ministry. We must not fall into the mistake of supposing that lay ministry is going to replace the work of the clergy.

All parts of the Christian Church are faced with a decline in the numbers of men offering themselves for ordination, and the crisis is not merely an English one. In all European countries, with the exception of Ireland, the Roman Catholic Church has found the number of ordinands declining.

The Free Churches are not only producing fewer candidates but finding that after ordination a considerable number of men seek to exercise their ministry through a lay vocation, becoming probation officers, school masters and the like. For the Church of England the numbers accepted for training for the ordained ministry fell from 737 in 1963 to 472 last year.

Why this decline? I suppose that the chief reason is summed up in the word "Uncertainty."

There is uncertainty in the minds of many young men as to what the role of ministry is now that the many social workers of the welfare state do with great ability, and often with real Christian understanding, many of the things which were traditionally done by the priest in his pastoral capacity.

And there is uncertainty about what it is that the Church teaches. Christians of all traditions are caught up in the great theological debates of our generation; debates about the nature of God Himself as well as about such burning issues as peace and war, birth control and many others. And while these debates rage, as rage they must, young men hesitate to commit themselves to life service within the Christian ministry.

Yet when all this is said, the parson today finds more than ever that he is a much needed person. I have never once in the 16 years since my ordination had to look for work—the problem is always that of deciding what work is the most urgent and then of regretfully leaving many things undone. And I grow weary of those who have so little understanding of the claims made upon the clergy that they think most clergy could more usefully exercise a ministry through a lay vocation and carry out their ministerial work in the evenings and at weekends, as though at the moment they sat around doing nothing at those times.

Let the layman exercise his ministry through his lay work; the priest has a different role. He stands before men as the representative of God, and before God as the representative of men. This is no spare time occupation.

After some 50 years, during which the population of Caversham has almost trebled, the Church of England has at last added an additional member to the ranks of her clergy here. He is needed because as the ministry of the laity increases there increases as a result the demands made upon the clergy.

Caversham in the past has produced many young men to serve in different parts of the ministry of the Church. It must be the prayers of all of us, not only that we should, lay and ordained alike, share in our common ministry here, but that others in this generation will respond through our prayers to God's call for service in the ordained ministry of His Church.

John Grimwade

WE MUST HAVE A RETURN TO INTEGRITY

"AN Englishman's word is his bond" used to be the proud boast and indeed the accepted behaviour for all of us. This was not so very long ago. Why have we allowed that to change? Why do we no longer condemn outright breaches of faith or integrity? Indeed, by not forcibly condemning such behaviour we condone it, and by condoning it allow it to spread and become more prevalent.

by Peter Emery

Of course, it may not be easy to live up to the promises or the guarantees that one makes. But today the practice seems to be to give such assurances and then not worry if they cannot be kept. There prevails a belief that if one apologises or indeed just claims "that one did one's best," one's promises do not matter.

Today the integrity of the individual does not seem to matter. This must be wrong. Such behaviour comes from all sides, it is not just the error of the uneducated; indeed, it is worse because it is practised in the highest places. It even becomes institutionalised when we see an increase in the public relations officers being employed to explain away the faults or the failings of firms, individuals and government departments.

A pledge

In industry one of the curses of our time is "broken delivery promises." Here the supplier gives a pledge that goods will be delivered on a certain date, over a certain period or in a certain order. Usually the delivery had to be by the specified time in order to co-ordinate with a manufacturing or a production schedule.

Without the given delivery the order would not have been given in the first place.

Yet today hundreds of thousands of pounds are spent on employing "progress chasers" whose sole job in industry is to try to ensure that delivery promises are kept. They have to hurry up delivery when it is late or find an alternate source of supply when a delivery promise has been broken so that production does not grind to a halt.

In public life the deception or the broken promise seems to be the rule rather than the exception. And such behaviour seems to stem from the very top. How can one condone the fact that on July 21 Harold Wilson told the House of Commons: "It is not our intention to introduce elaborate controls over incomes and prices"; yet less than four days later he was saying with supposed pride in Washington: "We have taken steps which have not been taken by any other democratic government in the world. We are taking steps with regard to prices and wages which no other government, even in wartime, has taken."

Double dealing

Such behaviour seventy-five years ago would have brought the condemnation of all.

In world affairs it is the commonest of criteria to see certain of the newer nations preaching democracy and fair play at the United Nations or in world councils. Yet even the briefest examination of their own domestic scene shows that these principles are openly overridden in their governing of their own nation. Ghana under Nkrumah was the prime example.

However, although we in Britain realise these facts, little is done to condemn outright



such a lack of integrity or such pattern of a cultured, civilised and indeed a Christian society.

What worries me is that the longer that we continue to allow people or governments to get away with such behaviour the more difficult it becomes to object to this type of behaviour in the future. Also the less rigorous we become in demanding the proper standards of integrity, the lower become the acceptable standards of public behaviour. In the long run such slackness goes a long way to undermine the proper

I believe most forcibly that we, the ordinary people of the country, must demand a return of integrity. We are the folk who must condemn at all times a slipping away from the proper standards of truth. A promise is a promise and should not be broken. If integrity is shattered we should have nothing to do with the excuses or the explanations. Let us demand a return to true integrity.



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Brian goes on winning those lorry laurels

"I like to please my customers," says Mr. Absalom. "I like to think my van looks as neat and tidy loaded as it does empty."

But this isn't all Brian Absalom has to be proud of. Ever since 1958 he has been winning prizes for safe driving, and this year he was placed third in the National Finals of the Lorry Driver of the Year competition. When one thinks of the enormous number of people entering, this is no mean feat.

Not that it should surprise anyone, Brian, who took over his father's removal business in Prospect Street, is interested in all aspects of his work, and does his very best to keep both his driving and his loading well above average. He takes a very keen interest in everything connected with transport and at present is very much occupied in the new developments in braking, follow-

ing increased speeds on the new motorways.

It is his firm contention that if more drivers took their work seriously and paid more attention to the prevailing conditions on the roads, there would be fewer accidents. And keeping the car or van in good shape, both inside and out, is a must for Brian Absalom, as people in Caversham will know.

His collection of cups, bowls, etc., is becoming so vast that it looks as if he will soon need a room just for them. Not content with those he wins for driving, he can now add to them an award for tenpin bowling, one of the few hobbies he finds time for.

Mr. Absalom and his family are well known to the residents of Caversham and it is nice to know that at least one of the enormous vans which ploughs its way through our busy streets is in extremely capable hands.

It was reported recently that the Rev. Guy Armstrong, formerly priest-in-charge of St. Andrew's, and now Vicar of Bagshot, led some of his parishioners continuously to and fro across a pedestrian crossing over the A30 demanding a subway as the busy road makes it very hard for the people of Bagshot to cross.



PROGRESS?—PLEASE!

"I'm afraid your house will have to come down."
 "But why? I've lived here all my life. I've kept it in very good condition."
 "I know, but we must move with the times. We must be prepared for progress, you know."

By Winnie Darter

A poor sort of answer, isn't it? Yet that is exactly what we get when we ask the purpose of the proposed Caversham development plan. Ah Progress, what crimes are committed in thy name!

All of us realise that at times houses must come down, whole villages disappear, old landmarks be destroyed. But it is a bitter pill for those affected and can only be swallowed when, we know, beyond all reasonable doubt, that it will ultimately benefit the community as a whole. It is simply not good enough to destroy a cherished home, loved and worked on for a life time, in the vague causes of progress and development.

Adequate

And who will benefit from the proposed new shopping precinct? The people of lower Caversham?

How? Our daily needs are adequately served by our present shops.

The people on the outskirts of the town?

How? If they have to come this far for shops, they are still not saved a long drag. It is there, in places like the Caversham

Park village, already promised its own shopping centre where the shops are needed, and in other northern outskirts of the town.

And what of the people of lower Caversham themselves? It has been said that something must be done about the traffic problem. Of course, it must. But to build new roads to cope with the problem while, at the same time, building a whole new shopping area which can only vastly increase the problem, would seem the kind of Alice-in-Wonderland thinking we are beginning to expect from those in authority.

A third bridge across the Thames is of vital necessity. Nobody knows where it will go, and to extend and alter Caversham roads until we do know seems utter madness. Time and again the possibility of a third bridge between the two existing bridges has been dismissed as unhelpful and unlikely — yet such a possibility is happily dragged in to explain the new so-called "ring road" planned round the shopping centre.

Don't let us fool ourselves. The

only people who will benefit with any degree of certainty from the suggested scheme are the developers themselves.

It has been suggested that they might help to bear the expense of the new roads. Come now, let's be realistic, they are businessmen first and foremost. Nothing wrong with that, but you can't expect them to finance anything but what is necessary to their own interests. And will their interests necessarily coincide with ours?

Certain

Our expediency merchants will tell us the days of crusades are over. I like to think not. I like to think that the people of Caversham will resolve that not one house shall come down, one trader put out of business, one life threatened by the increased traffic, unless and until we are absolutely certain that ultimately the people of Caversham will benefit.

Let us say we are simply not interested in benefiting developers who never set foot in Caversham till now, we are not interested in giving anybody a chance to make a fat profit on sale of land or property. Above all, we are not interested in progress unless it is indeed progress and has a purpose for us.

LOCAL PAPER

order today's

EVENING POST

Lorry overturns on St. Peter's Hill

Within 48 hours of the road widening works on St. Peter's Hill being finished a lorry overturned coming down the hill and crashed into the wall of the churchyard. The driver fortunately was not hurt. A few days later a cyclist lost control on the hill and was treated at Battle Hospital.

At the time of going to press there is no sign at the top to warn drivers of a steep hill, and mirror which was a help to drivers as they came out of the Warren has not been re-erected.

Do we have to wait for a serious accident before these things are put back into position?



Caversham Park venture

Further to the Leader under this heading in the September issue of the Caversham Bridge, some further explanation of the Roman Catholic position seems called for.

This village comes within the boundary of the Roman Catholic Parish of Caversham, and a church and school there for Roman Catholics is urgently needed for the following reasons.

St. Anne's Church, South View Avenue, has four services on a Sunday in order to avoid overcrowding. Yet overcrowding does take place. The Chapel on Richmond Road is too small to accommodate the congregation attending and consequently an extra service on a Sunday morning became necessary. The services there are at 8.30 and 10.30 a.m. and still there is overcrowding.

The school on Washington Road was intended to meet the needs of pupils from Caversham, Emmer Green and Sonning Common. Due to overcrowding, pupils from Sonning Common cannot be admitted. There will be no hope of accommodating the pupils from Caversham Park. Hence the need for a school there.

Personal contact with the residents, co-operation with them in assuring the amenities to meet the social needs in such a village cannot be exaggerated. At the same time, accommodation for Church worship and education is considered of primary importance by the Roman Catholic Church. For this reason, despite the serious burden of cost, the Roman Catholic Authorities have already negotiated the reservation of space for Church, School and Presbytery.

Permission

Oxford County Education Authority has recognised the need for a school, planning for which is visualised for 1968. The Church Authorities would be prepared to go ahead with this school immediately, but due to Ministerial Regulations, too long to go into in detail, they will have to wait Ministerial permission.

May I add in conclusion that our prayers will be with this new venture, that it may have God's blessing and prove very fruitful in assisting many on the journey of life to be sincere Christians and reliable citizens. In this age where so many of the weaknesses of human nature seem to be accepted as virtues, where selfishness, dishonesty and lack of Christian charity is considered more 'with it' than otherwise, any effort to assist in keeping our people loyal to the Christian way of life deserves the respect and co-operation of every sensible individual, but especially of every individual who calls himself a Christian.

The Editor

In view of the slowing down of development at Caversham Park Church plans for work there have been delayed. The Church of England had entered into negotiations for a house where the Church Army Captain would take up residence shortly.

Now that the economic crisis has made it apparent that the rate of development on the village will be very much slower it has been decided not to proceed with the buying of a house for a further year. If by then it is apparent that building is going forward at a pace sufficient to justify the appointment of a worker it is the intention of Caversham Parochial Church Council to proceed on the lines originally planned as was announced in the September number of the "Caversham Bridge."

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YOUR ESSO BLUE DEALER

According to official figures, there were 7,501 students in Reading secondary schools in the past school year and there will be 7,532 this year. How many of their parents read the Report by the Reading Education Committee on the future of the Secondary Education in Reading?

In view of the reports that one reads in the national newspapers, I think that they should make the effort to read it, otherwise many of them will believe that the "comprehensive system" is a kind of uniform system which will be applied up and down the country, in every county and borough, and that they will have to accept it as a matter of course. In other words, a system which will do away with the present heretogeneous structure in secondary education.

Some "equality" minded people may even believe that under the new system the private schools and the church schools, too, will be swept away, while others may see in it a danger that the present standard of education will be lowered to give every child "an equal opportunity."

COMPREHENSIVE JUSTICE

We are not all teachers or educational workers to know exactly even how the present system works, or its implications. People who do not have any secondary school children of their own may not even care, except that they have to pay high rates to educate other people's children. But we do know that there is such a thing as a Ministry of Education and that there is a very strong financial bond between the Ministry and the local authorities.

So, naturally, we are justified in believing that the policy of the Ministry is in line with the thinking of the political party in power.

And this is where the mischief in reporting on the introduction of the comprehensive system in the country begins. The resignation or threat of resignation lately by teachers of some schools over this introduction makes some fine headlines in certain national newspapers. Not to mention "hit stories" about an apparent exodus of parents from areas which are to lose their grammar schools.

Being a parent myself, with one child in secondary school and another two getting there eventually, I could not but feel concerned about the whole affair. The term "all-through" schools brought back some vivid memories of the "gymnasium," continental type of comprehensive secondary school which I attended from the age of 10 to 18.

Whereas it is proposed that all children proceed automatically from the primary schools to these "all-through" schools at the age of 11, on the continent it was possible to enter "gymnasium" only on the basis of the 10 plus examination. Anybody who failed this exam proceeded to a so-called "town school" which would correspond roughly to the secondary modern. And there was no re-privilege. Here, the children have at least another chance at the age of 13.

Another chance

The continental "all-through" school was divided into lower and higher (junior and senior). In some countries they had three lower and five higher classes (forms), in others the division was four and four. To pass to the higher "gymnasium" the student had to sit for the lower matric, while at the end of the "gymnasium" he had to sit for the higher matric.

Without these exams he could not complete either lower or higher part of the "gymnasium" and he could not proceed to other schools. With a lower matric, he could enroll at the technical or teachers' training colleges, while with a higher matric he would automatically proceed to the university. There was no streaming of any kind. This system varied slightly from one country to another but basically it was supposed to provide a uniform and "straight-forward" teaching — if not education. A similar system, I understand, exists also in Australia.

Dished out

In eastern Europe and Russia they have a so-called "elementary eight-year school" system which includes children from the day they join the school until school leaving age. It is a comprehensive school and from it the students proceed, after sitting for final examinations, either to vocational (technical, specialised) or to higher schools which bring them to the university entrance level.

The main point with all these continental schools is that the children are "dished out" the same kind of education, but that they are not streamed as a rule and that they may have to repeat a class if they fail to obtain at least a

"pass" in every subject. If they fail in one or two subjects (but not more), they can sit for exams during the holidays and only if they pass can they proceed to the next form. Needless to say, some children repeat almost every class, so when their school age is up they may still be only half way up the ladder. And with no prospects.

Ruthless

What has this to do with the education in this country?

Having in mind the present system in Reading which provides various types of schools in accordance with the results at 11 plus or 13 plus, I felt that any departure from this kind of streaming in favour of "greater opportunity for all" to obtain a higher education was bound to lead to a more ruthless and merciless elimination of those who would not be able to cope and to keep abreast with brighter and more advanced children, without having a chance "to get off" and into some other school more suitable for their abilities.

I felt that the present system enabled the children of varying abilities to do just that. So why replace it with a system for which we have neither means nor premises available? And "greater opportunity" means "greater attention" for each child — smaller classes in the first place, irrespective of the system.

by Paul Goriup

Now that I have managed to borrow the Report by the Reading Education Committee, I am glad to note that the famous Circular 10/65, issued by the Department of Education and Science in July 1965, outlines six different possible comprehensive systems to be studied and states that the new schemes should be built "on the foundation of the present achievements and preserve what is best in existing schools."

Principle

The system, eventually adopted, should be "as socially and intellectually comprehensive as is practicable."

I must say that the Education Committee has taken the Department by its word and put forward proposals which are in complete agreement with these aims, while preserving the principle of its own Development Plan, under the 1944 Education Act, which envisages secondary education as a whole "consisting of different types, the balance between which may be altered as the needs of pupils, the wishes of

parents and local requirements become clearer in the course of time."

Let me add that the wishes of parents would also be better fulfilled if all schools made a point of promoting teachers-parents associations which in some places simply do not seem to be able to get off the ground.

Considering that the purpose of the comprehensive system is to enable all children to reach the "A" level within their own school, as well as that the school leaving age will be raised by one year in 1970/71, I am glad that the Education Committee has made a stand as regards the Circular's warning that "it would not be realistic to expect additional building programmes to be allocated for the purpose of bringing about reorganisation."

The reply of the Working Party of the Education Committee to this is: "The Working Party" rejects any idea of reorganisation which would involve any system using the pre-war schools and/or amalgamating them to form ill-conceived and sham comprehensive schools."

So be it. And certainly not at the expense of the ratepayers alone. Introduction of the comprehensive system is a national affair and the money for it should come, therefore from the Chancellor of the Exchequer, that is from the pocket of all tax-payers. The Ministry has turned down the proposed expansion at the Grove to accommodate the North comprehensive school. We should put the whole thing off until it can be done properly—"socially and intellectually."

Postbag

Northern Lights upset Jennifer's Radio

Dear Editor,

Jennifer Besley writes from Roddickton Nursing Station, Newfoundland:

"We are having a lot of trouble with the Radio Transmission at present, just the way the weather is, hear vague sounds emerging from the set and try to piece together enough to be able to reply. Apparently September is a bad month because of the Northern Lights.

"Trying to order the meat. It is sold by the box load and chopped into pieces as required, so I hope we get some decent sized joints—it wasn't the usual man so he didn't even know what we usually had! It comes in frozen blocks so does not really look like a joint at all!"

Jennifer and another young nurse have recently arrived at the Nursing Station on the West Coast of Labrador to run the Station. She says: "The plane came in and took a patient up to St. Anthony (where there is a hospital)—it comes in to the wharf just at the bottom of our drive so no great distance to go—really we travel everywhere by jeep so try to get a bit of walking just to keep in practise! Tom Tucker (the carpenter) said he'd make me some snow shoes for the winter, apparently a necessity for settlement travelling.

If anyone asks if there is anything that can be sent out to the Station — children's day clothes for when they are in

the (nursing) Station such as T-shirts and pants or dresses, or pretty materials, etc., for making up tray cloths and runners; any simple games, really basically, any gay things for making the nursery and wards, etc., attractive.

"There is really no great necessity but an odd person or so might ask and like to send something, a picture perhaps to hang in one of the wards."

Some of your readers may be interested to have news.

Yours, etc.,

K. P. BESLEY.

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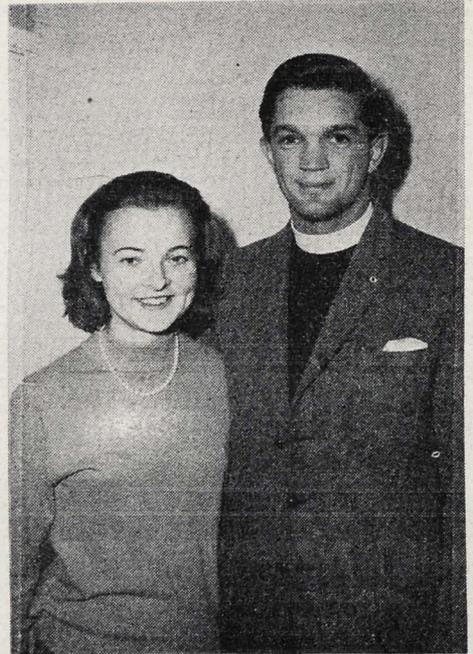
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Picture: Fred Walker.

WILLING STITCHERS

Earlier this year a branch of the Golden Needle League was formed by a group of ladies who meet to make clothes for the children of the two homes of the Church of England Children's Society in Reading—the boys of St. Benet's, Emmer Green, and the boys and girls of St. Andrew's Home, Wilton Road.
In the short time since coming together the members have completed cardigans, sweaters, pyjamas, shorts, dresses, skirts and petticoats. A number of secondhand garments have also been contributed.
Though originally formed from members of St. Peter's congregation membership is extended to the congregations of the other Caversham churches. Meetings take place once a month when garments are finished off and cut out, and there is general discussion over cups of coffee.
The League also welcomes members who prefer to work at home. Funds have been raised through coffee mornings and "bring-and-buy" sales. Donations of money, wool and material are much appreciated. Further information can be obtained from Mrs. Barbara Lightowler, 100, Blenheim Road (Tel. 74420) who is seen seated left on the floor in this photograph taken when the group met recently in her home.
The next meeting is on November 8 at 7.30 p.m. at 14, Greystoke Road.



REV. No. 6

Colin and Toodie Scott-Dempster are already getting round Caversham pretty fast. Colin, who was ordained deacon by the Bishop of Oxford on September 25, brings the Anglican clergy in Caversham up to six, the first increase in numbers for half a century—but half a century ago Caversham was a very much smaller place.
The Scott-Dempsters are living in the Rectory flat, the entrance to which is through the garage gates of the Rectory.

Any offers?

The Queen Victoria Institute Fund has for many years in Reading given wonderful service in providing men and women to sit at night with seriously ill people.
Those who do this magnificent job are not necessarily qualified people but they sit with the sick person from 9 p.m. till 7 a.m., and thus often make it possible for relatives to have one or two good nights' sleep each week during cases of prolonged illness.
More volunteers are urgently needed for this work and further particulars will gladly be given by Mrs. Morton, the organiser, at 36, Queen's Road, Reading—daytime phone 50306, night phone 73710. The payment for each night worked is 25s.

Obituaries



John Wells Cowley

Jack Cowley ended his life on earth with a joke, as he read a story to one of his grandchildren, who was sitting on his lap. This was completely in character. And it is for his love of young people and his sense of humour that most people will remember him. For even when life was most difficult, he was ready to enjoy a joke, told sometimes with a dead-pan face, so dryly that those unfamiliar were not quite sure how to take it.
As for his love of young people, he served for thirty years as Group Scout Master at St. John's, having first joined the troop a few years earlier in 1931 as an assistant. While, of course, in latter years he has been unable to take such an active part in the Group, as a younger man he led what was for some years probably the largest and best Group in Reading.
During this time, he took a keen interest in all that went on, regularly visiting the Scout Meetings, and each year going to camp with the Cubs; this he continued to do to the end of his life. He knew all the boys by name, who, of course, appreciated his sense of fun. But it was not only the social side that he took seriously, but also his duty to God and his membership of the Church.
All his life, he was a faithful and regular communicant himself, and he did what he could to encourage the boys to worship regularly, too, each year challenging those of an age to face up to Confirmation.
Outside Caversham, he is probably best remembered for his work as Warden of the Scout Camp site in Milestone Wood, now unfortunately submerged by Caversham Park Village. But although this is no more, there must be many adults who are greatly indebted to Jack Cowley for the happy days they spent there, when they were Boy Scouts.

Another reader writes:—

Caversham parish have suffered a great loss in the passing on September 6 of Mr. "Jack" Cowley.
He had been connected with St. John's Church ever since he moved to South View Avenue with his wife and family over forty years ago. During his long association with the district he saw many changes, including the coming and going of nine clergymen. Only his ill-health prevented him from acting as server and chorister under all of them.
His main interest outside his home life was the boys of the district. The good influence that he has had on the Cubs and Scouts over the years will never really be known. Group Scout Master for thirty years and for several years Warden of Milestone Wood camp, hundreds of boys passed through his hands. He would hear from them years after, sometimes even from the other side of the world.
Old Scouts returning to Caversham, some of them fathers or grandfathers, would always call on "Skipper" or "Pop Cowley," as he was affectionately known to them. There was nothing he liked better than a camping holiday with the boys, and no camp fire was complete without a yarn or song from him, in fact he would not talk to anyone for more than two minutes without cracking a joke.
His passing was as he would have chosen, while reading to his little grand-daughter; and to the strains of "Praise my soul, the King of Heaven" in a packed church, a last tribute was paid to him by his family, many friends and fellow Scouts.
He leaves a widow, one son, two daughters and six grand-children, and our thoughts and prayers are with them at this time of bereavement.

Muriel Rampton

Good neighbours and friends are worth their weight in gold, and it is with very sincere regret that we record the death of Mrs. Rampton, of Gosbrook Road, in September this year.
Mrs. Rampton, who came from Frome, in Somerset, originally, nevertheless spent the greater part of her life in Caversham, where she established an unbeatable reputation as a good neighbour.
Like her husband, she was keenly interested in the country around her, loved walking and gardening, and took a great interest in local affairs. But her greatest love was the people around her and, as a close friend said, it was a joy to see her walking around Caversham enquiring after the families of those she met. Nothing pleased her more than to follow a baby's progress through childhood and into adult life.
We would like to express our sincere sympathy to Joe, her husband, who will miss her sadly. We hope he will find some small consolation in the thought that his wife was one of the best liked and loved women in Caversham.

Arthur Belcher

The late Mr. Arthur Belcher was my oldest friend. I had known him for the last 55 years for we were choir boys together at St. Peter's Church; first under the late Mr. E. Garrett, round about 1910, and then with the late Mr. E. K. Deacon. He both loved St. Peter's Church and regularly worshipped there Sunday by Sunday. Whereas I continued as a senior member of the choir, he continued as a sidesman. He was, at one time, a member of the P.C.C. and was also a member of the old Guild of St. Peter.
He was a cheerful soul, always good tempered and, except for the last few years, enjoyed good health. He officially retired from the railway service on his 65th birthday on September 27, but did not live long enough to enjoy his well-earned retirement as he died on October 2.
We offer our most sincere sympathies to his widow.
H.S.B.



Young people briefed on social survey

A group of young people from the Anglican, Methodist, Roman Catholic and Baptist churches in Caversham have undertaken a social survey of Caversham under the direction of the Reverend David Clift of St. Peter's Church. In order that the group would be adequately prepared for the task, a training weekend was held in Oxford and Coventry on September 17 and 18.

Approximately 40 young people travelled to Wycliffe Hall, an Anglican theological college in Oxford. We were welcomed there by our leader for the weekend the Rev. Geoffrey Beck, a Congregational minister, who is secretary of the Coventry Council of Churches, and Warden of the Chapel of Unity at Coventry Cathedral, and David Clift. Mr. Beck then led us in a lively discussion about "Church Unity," until lunchtime.

Lunch, and all the other splendid meals at Oxford were prepared by a team of ladies

from various Caversham churches, headed by Mrs. D. Vincent, to whom we are all extremely grateful.

In the afternoon Mr. Michael Hill, lecturer in Sociology at Reading University, gave us a thorough briefing on all aspects of the survey. Problems and pitfalls likely to occur were discussed and, we hope, confidently dealt with. The evening was spent at leisure in Oxford

cathedral. Our "headquarters" at the cathedral was the splendid Chapter House. After lunch a tour of the cathedral, including parts not normally seen, proved most interesting.

Following this Mrs. Geoffrey Beck spoke to us about the history and functions of social services and the Welfare State.

As the purpose of the whole survey is to bring together the young people of the various denominations in Caversham whilst at the same time providing some service to the community, it seemed only fitting when the Rev. Geoffrey Beck led us in worship together in the Chapel of Unity, to bring the weekend to a close.

BRUCE ALDERMAN

ALMSHOUSES MODERNISATION

Messrs. G. H. Reed and Sons, of Caversham, have been awarded the contract to modernise the Westfield Road Almshouses. Statutory formalities have now been completed and they have been instructed to proceed with the work. Indeed, passers-by will have already noticed that the roof has been stripped and is being re-slatted, and new guttering fixed, etc.

The plan is to convert the existing four houses into six units of accommodation. There will be four flats and two houses. Each flat will consist of a large bed sitting room with its own separate kitchen and

bathroom adjoining it on the same floor.

The two houses, one at each end of the block, will consist of a living room and kitchen on the ground floor and a bedroom and bathroom on the first floor.

Each unit will have its own private entrance, and each is being fitted with its own hot water installation. The whole block will be re-decorated inside and out and complete electrical services are being provided—at present there is only gas. It is hoped that the contract will be completed by the end of April, 1967.

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WOMAN MINISTER TO LEAD COURSE

The Rev. Mrs. Judith M. Urquhart, of the Reading Unitarian Church, is the tutor for the course "Comparative Religion" which is taking place at the Adult Education Centre, School Lane, Caversham, 7.30—9 p.m. every Wednesday.

The course sets out to examine the religions by which throughout the ages men have tried to understand for themselves, and explain to each other, the meaning and depth of life and death.

Trying to get a basic idea of each religion's main beliefs, practised rites and rituals, and more general way of life. A special section is being devoted to drawing comparisons between similar beliefs, rituals and ways of life found in the different ages and religions.

Anyone in Caversham interested in joining this course can collect a copy of the syllabus from Mr. Norman Kent, 42, Highmoor Road, or they may enrol at the Caversham Evening Centre at 7.30 p.m. on Wednesdays.

Guides' eventful Sussex camp

The 3rd Caversham (St. John's) and 5th Caversham (St. Peter's) Guide companies had a very successful camp in Sussex. They were fortunate enough to choose a week of glorious weather.

Excursions were made through the woods and lovely country side, one being to Petworth where they arrived thirsty and foot-sore, but happy to see shops again! Advantage was taken of nearby streams in the hot weather.

All the Guides in camps half-filled the village church on the Sunday, and it was a very special service—the Christening of the grandson of the Sussex County Commissioner for Girl Guides, and he had come back to his mother's Church from America to be christened there.

Aged 15 months, he seemed to enjoy the service as much as the Guides who welcomed him into the Church, and they were made to feel they were doing just this by a most perspicacious and delightful Rector.

A member of the 5th Company was asked to read the lesson, on which she was warmly congratulated after the service: she read it beautifully. With about 70 Guides in church and familiar hymns, the singing was lovely and both the County Commissioner and the local squire took the trouble to visit the camp and say what a treat it was to have the Guides there for the service. It was one which all those attending will never forget.

From remarks made at the end of camp it was realised that the Guides had learnt more than had been expected, for some said it was the first time they had cooked custards. Another Guide said she was going to help her mother more now she knew what was involved in preparing a meal!

Although a fair time was spent in cooking there were few other chores, and ample time was left for fun and games.

Queen's Scouts



A unique event occurred in the history of the 89th Reading (Milestone Wood) Scout Group on September 9, when four members of their thriving Senior Scout Troop received the Queen Scout Award. This group includes faces well known to many of us in other connections. Graham Barnes (far left) and Stephen Turner (far right) are servers at St. Barnabas', Derek Walker (second from left) lives at Toker's Green, and John Fennell (second from right) is a server at St. Peter's. We congratulate them on their achievement.

£80, but no site in sight

The Group Committee of St. Peter's Scouts organised another jumble sale on September 10 and, thanks to the people who gave jumble and worked so hard before and during the sale, we raised the sum of £80.

As you may have forgotten, the majority of the money raised from jumble sales and Christmas card sales is being saved to build our own Group Headquarters—OUR BIGGEST PROBLEM IS TO FIND A SUITABLE SITE ON WHICH TO BUILD.

Toy Sale to be held on November 26 at 2.30 p.m. in Balmore Hall. We have been busy collecting and renovating toys, etc., for the sale. If anyone has any unwanted toys, games, dolls' houses or prams, train sets, meccano, tricycles, etc., please ring Mrs. Chapman, Kidmore End 2243.

Don't forget to come and buy a present for YOUR child.

Christmas cards. We are again taking orders for Christmas cards and gifts. If there are any housebound folk who would like to select their cards and gifts at home, a member of the Group Committee will gladly call with a catalogue. Please contact Mrs. Nicholls, of 82, Blenheim Road, Caversham (Reading 73912).

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 7.30 p.m. THE PARISH COMMUNION
 Preacher:
The Rev. R. A. K. Runcie
 Principal of Cuddesdon College
 Combined Parish Choirs
 Refreshments afterwards in St. Andrew's Hall



OUR PENNY

Take a very attractive youngster with all the natural charm and affection of youth, add a happy family background, a good Christian upbringing and a deliberate cultivation of her many gifts, and you just might get another Penny Wilkinson. It isn't very likely though because Penny, who became Mrs. Hugh Nott in September, is somebody very special to her friends and acquaintances.

Those of us who have watched her grow from an attractive, lovable, if somewhat harum-scarum girl into a mature young woman more than fitted for her new life, have seen a natural affection for others develop into a real sense of responsibility. Living in Peppard Road, Penny has made many friends, particularly at the B.B.C. where she worked and at St. Peter's Church where she was a keen member of the youth club for some time.

And we have seen her acquire a wisdom and understanding beyond her years, and a sense of values which has shown itself in her choice of a husband.

Even her wedding was appropriately unusual, for Penny, aware that weddings are often a mere excuse for a ceremony, was determined to mark hers as a Christian sacrament and asked for the Communion service to be included. Proudly she made her responses with a confidence that augurs well for their marriage, and at the reception afterwards, not content merely to bask in flattery and compliments, she found time to speak to all her guests, to introduce them to each other, and to make it a joyful occasion. A good time was, indeed, had by all.

In all probability Penny and her husband will shortly be leaving for America where Hugh hopes to continue the research work he has been doing at Reading University. But we echo the sentiments of the best man who said that he hoped eventually they would settle down not too far away.

We wish Penny and Hugh a very happy married life and congratulate them both. We offer our congratulations too, to all who have had a hand in her upbringing, particularly her own family. They have done a splendid job and when the gossip of the day turns to the hooliganism of teenagers, we will think of Penny and Hugh as a hope for future generations.

News

Round the Anglican Parish

The Town Hall on the evening of Sunday, October 2, was the scene of a gathering that members of the parish will not easily forget. Some 650 people came together for the great service of dedication when the Bishop of Oxford spoke to us and commissioned the 80 who had been trained as visitors in the stewardship campaign.

After an opening hymn Mr. S. Flack, chairman, introduced the three speakers, Mr. C. G. Page, Mr. C. V. Burnside and Mr. F. L. Beetham, and their speeches made a deep impression. An act of worship followed when the fine singing of the choir under the direction of Mr. R. J. Brind, assisted by Mr. W. Rowe, was much appreciated, and Mrs. Nunn read the lesson in a way that we have come now to expect from her.

The Bishop reminded us that stewardship was no Caversham peculiarity but a venture on which 130 parishes in the diocese had now embarked. We ended by singing Mr. J. Scriven's hymn to the tune of John Brown's Body—anyone who thinks Anglicans cannot sing would change his opinion had he been with us that night!

We go to print too early to give the final financial result of the campaign.

ALL SAINTS' DAY. The Bishop of Reading comes to St. Peter's to preach at a special thanksgiving Eucharist on All Saints' Day, Tuesday, November 1, at 7.30 p.m., when we shall return thanks to God for the achievements of the stewardship development campaign. The choir of Queen Anne's School are coming to sing the Appleford setting of the service, and we are grateful to the Headmistress for permitting them to do this.

It is hoped that all in the parish who have made a pledge will try to be present. Canvassers, hostesses, their husbands and wives, and all others who have helped in any way in the campaign are invited to Balmore Hall for refreshments after the service.

Encouraged by what happened at the Town Hall, we shall hope to make this a really worthy act of worship at the conclusion of the campaign.

B DAY. Congratulations to Mrs. David Burnside and Mrs. Kon who presented their husbands with daughters on Saturday, October 1. We will put their names down on future youth stewardship lists!

St. Peter's News

Back again. We are glad to have Mr. and Mrs. Brow back with us after their trip to America, where they visited many friends and relations and completed numerous errands for friends. With Mr. Burnside also joining the ranks of the retired at the end of this month what, we wonder will these three stalwarts of the congregation Messrs. Brow, Burton and Burnside, be up to next.

Visitor from Cowley. Fr. Mark Gibbard, who will be leading the team of priests from Cowley who are conducting the Key Fortnight throughout the parish in October, 1967, comes to visit St. Peter's late in November. He will preach at the Parish Communion, Matins and Evensong on November 20.



A Caversham bridegroom, Mr. Michael Smith, of Coldcut Street, was married at St. Bartholomew's, Reading, recently, the home parish church of his bride, Miss Heather Poulton.

The Rev. H. J. H. Stevinson took the wedding of Mr. Philip Ogilvie and Miss Margaret Porter at St. John's Church. A reception followed in Caversham Hall.

from the local churches

meet the district committee the following evening at the Rectory and be present at a special social gathering on Tuesday, November 22, in Balmore Hall so that members of the congregation can get to know this remarkable figure.

He has recently preached in a Roman Catholic cathedral in the West Indies as well as taking part in a lot of other activities of an ecumenical nature which until recently we should never have imagined possible.

Cheese and wine. A lot of people enjoyed a delightful cheese and wine evening just before the start of the stewardship campaign put a temporary lull on social activities. Many thanks to Mr. Martin Harbor who gave us a talk on English cheeses, though he took an evening off from conjuring and did not show us how to turn Cheddar into Stilton.

Dahlias galore. The flowers in St. Peter's during many autumn weeks have called for constant praise from all who have seen them. Week after week we have been treated to gorgeous arrangements culminating in the two week-ends of the Harvest and Dedication Festivals. A lot of different people have been responsible — many thanks to them all. The many September brides will look back on a wedding service much enhanced by the beauty of the flower arrangements.

Holiday smash. We were all sorry that the Burton family should end their holiday with a car smash. Fortunately neither Mr. nor Mrs. Burton, their daughter, or Mr. Burton's sister were seriously hurt, but we have been one choir member short for some weeks, and the Town Clerk has been missing his right hand man. Mr. Burton is due to join the ranks of the retired in December.

Advent Carols. We shall welcome all the members of Queen Anne's School to the parish church for the service of Advent Carols and lessons on Sunday, November 27, at 6.30 p.m. Those who came last year will realise it is wise to be early if they are to be sure of a seat.

Our opposite number. Two unexpected but most welcome visitors at the Rectory recently were Mr. and Mrs. D. Wedekind, members of the congregation of St. Peter's, Caversham, New Zealand. Mr. Wedekind was one time churchwarden and his wife is a keen member of the Mothers' Union.

Our two Mothers' Union branches have regularly exchanged cards at Christmas but it was delightful to meet Mr. and Mrs. Wedekind and show them St. Peter's.

Caversham is in the diocese of Dunedin, and is, like ours, a parish with different districts, but three instead of four. Mr. and Mrs. Wedekind emigrated to New Zealand 40 years ago and were on a visit to England now that Mr. Wedekind, who has been a railway engineer, has retired.

All Souls' Day, Wednesday, November 2, Holy Communion 8 p.m. Please let the clergy have the names of departed relations and friends whom you wish to be remembered in prayer at the altar on this day.

St. John's

One day no doubt, somebody will earn a learned doctorate for investigating why so much hostile feeling is directed against the Mothers' Union. It is true that they undertake to uphold the sanctity of marriage, understood partly in the sense of a life-long relationship, to awaken in all mothers a sense of their responsibilities, to unite in prayer and to seek by their own example to lead their families in holiness of life, and that anyone, who is unwilling or unable to try to do this is not eligible for membership.

But these are hardly grounds for attacking the Mothers' Union! There has always been a place within the Church for bodies of people to band themselves together for a common purpose or rule of life. Of course there are great and deep problems caused by marriages which become shipwrecked, but this does not mean that there is any less need for the ideal of marriage to be upheld, defended and witnessed to.

If in numerous branches many of the members are grandmothers, what of that? Have they no right to band themselves together to try to uphold the sanctity of marriage, to awaken in all mothers a sense of their responsibilities and to unite in prayer for God's work?

If now and then, groups become self-righteous, group-centred cliques tending to despise others, dominate the Church or fail in other ways, who are we to throw the first stone?

One common difficulty is if the Mothers' Union is the only women's social group in a Church then the single, the divorced and re-married and those unprepared to become full members will feel somewhat out in the cold. But the solution is simple; start a **Women's Fellowship.**

This is just what, members of the Mothers' Union and Young Wives did at St. John's two years ago. The Fellowship is now a flourishing concern open to any woman living in this District. But this is by no means our only cause of gratitude and pride in the branch at St. John's. Over the years, its members have presented to St. John's the green carpets in the chancel, the complete set of white vestments, cope and frontal, and more recently the new green frontal, and the rather more humble large door mat, which we use each time we enter Church.

In addition each year, they contribute to the work of the Mothers' Union overseas, and by prayer and correspondence support a worker in West Africa.

At their monthly meeting, with an average attendance of 27 out of a membership of 50, they normally begin with a short act of worship and an address by a visiting speaker, followed by a cup of tea and a chat. But as a change, some months they exchange visits with other branches, this month they are being visited by one from Bristol, and on other occasions they hold garden parties.

Whenever possible the meetings are preceded by prayers in St. John's for the work of the Church. During Lent, they form the backbone of a weekly Lent Course, which has a slightly increased attendance.

For years now, this branch has had a fine tradition of looking after its sick members, being very prompt to send greetings and to visit them. Their charity does not of course end with themselves, but there is no record of members' acts of kindness to their neighbours. One only discovers this by accident.

THE DIARY

October 30: 6.30 p.m. Church. A panel of Councillors and J.P.'s will lead a discussion on "Christian Citizenship."

November 1: All Saints' Day—Parish Eucharist, details elsewhere.

November 2: All Souls' Day—Holy Communion 7 a.m. Names of those to be remembered to be handed in by October 31.

November 8: Dedication: Sung Eucharist 7.45, followed by refreshments in St. John's Hall.

November 13: 3.15 Family Service.

November 19: Autumn Bazaar in St. John's Hall.

November 20: 6.30 p.m. Church. Quiet Evening; music and readings.

November 25-27: Visit of Fr. J. Young, S.S.J.E., in preparation for Key Fortnight, 1967.

November 27: 6.30 Church. "Prelude to Key Fortnight": Talk and discussion, Fr. J. Young, S.S.J.E.

R.I.P.

Two faithful members of St. John's; see separate notices in this and next month's "Bridge." John Wells Cowley and Florence Harriet Vernon.

St. Andrew's

More teaching, more Bible study and more discussion — these were three of the things asked for in this year's Lent Course. During the next few months some attempt will be made to provide them.

First, **teaching.** One particular subject mentioned was Church History. For three Sundays at Evensong (October 30, November 6 and 13) the Priest-in-Charge will give a series of talks on this topic. With more than 2000 years to cover, these three talks can be nothing more than a start. If there is sufficient response, the series will be continued later and there will be an opportunity for discussion.

Second, **Bible study.** During the winter months two separate groups will meet: the first on the second Tuesday in the month at 2.30 p.m. in 17, St. Andrew's Road, and the second one evening a month at 8 p.m. in St. Andrew's House beginning on November 11. Both groups are open to anyone. Some members of the Mothers' Union have already agreed to support the first group and we hope that some men from the district will support the second.

In both cases the Priest-in-Charge will lead the discussion and the subject for study will be the Epistle to the Galatians.

Third, **discussion.** On Tuesday, November 15 there will be an Open District Meeting in the Large Hall at 8 p.m. This is not an innovation, but it is something for which there was a demand during "No Small Change."

This meeting will provide an occasion for members of the congregation to raise any subjects they wish in connection with the life of the district. All new ideas, practical suggestions and constructive criticisms will be welcomed!

Please note two other dates. On Sunday, November 6, at 3 p.m. there will be the Sunday School Prizegiving followed by an entertainment. The prizes will be presented by Mrs. Eric Wood, from Mapledurham. November 30 is our Patronal Festival. The preacher at the Parish Communion at 7.30 p.m. will be the Rev. R. A. K. Runcie, Principal of Cuddesdon Theological College.

St. Barnabas

The Stewardship Development Campaign has ended. There are no more envelopes to address, no more meetings to attend or people to visit, no more heart-searching to be done. We hope that those who have played an active part will be gratified by the results and take a well deserved rest. In this district there was a most encouraging response to the recruitment of helpers. A team of 40 men and women have given liberally of their time both in being trained and in visiting over 190 homes in Emmer Green. We offer them our thanks for the hard work they have done.

Sunday School: There are one or two small changes in the way our Sunday School is organised which are worth noting.

(a) A creche now meets each Sunday at 9.15 a.m. in St. Barnabas' House for children under the age of five whose parents wish to attend the Family Eucharist. The children, who are given an ample supply of toys to play with, are supervised by two adults.

CAVERSHAM BAPTIST FREE CHURCH

On Sunday, November 6, the Ordinance of Believers' Baptism will be observed at the Baptist Church during the evening service. On this occasion three young people of the Church will pass through the waters as they make public profession of their faith in Jesus Christ as Saviour and Lord.

The method and time of baptism is one of the cardinal differences between Baptists and their Anglican, Methodist and Roman Catholic Brethren. Infant baptism is not practised in the Baptist Church; the new born are, however, brought to Church for Dedication.

At the Dedication Service, the parents are charged with the responsibility of bringing up the child in the Christian Faith, and who better than the parents to provide for the spiritual as well as the material needs of their offspring?

The Church prays that when such children reach mature years and are capable of making decisions for themselves they will "decide for Christ"

St. Anne's

The Harvest Festival Thanksgiving was well attended and gifts, which were very generous, were sent to the Carmelite Convent. The gratitude of the Sisters would be difficult to express in words and the congregation is assured of a constant memento in the good Sisters' prayers.

The Blessing of the Roses on the first Sunday of October, the month of the Rosary, saw a full church present. The children as usual, made a very pretty picture. We are grateful to all who supplied roses for the ceremony.

St. Anne's School: St. Anne's School opened with 49 new admissions, most to the Reception Class, and very swiftly settled down to serious work.

The introduction of a new system of football competition, where teams play six-a-side and two matches are played at the same time across the width of the pitch, taking the aggregate score as a final result, leaves some doubt as to whether or not this is a better system than the old, well-tried one. We will have to wait and see. Though the team is not as strong as the one which set up a record last year, it has not done too badly so far. Two games out of three have been won.

(b) The Sunday School, which caters for children between the ages of five and 11, meets at 9.15 a.m. in the Church Hall for an enjoyable programme of children's worship, singing, dancing, drama, stories and religious instruction. The time has been so arranged to enable parents to worship in Church knowing that their children are being looked after.

(c) A club for young people between the ages of eleven and 15 meets each Sunday evening in the Church Hall at 7.30 p.m. The programme is both serious and light-hearted.

Evensong on Sundays: Arising out of the suggestions made at the Open Meeting on June 14, there is to be a four week period of experiment with the Sunday evening sermon, starting on October 30. After the second hymn opportunity will be given for everyone present to join in a discussion following a short introductory talk. Each of the four evenings will be devoted to a moral problem of especial current interest. Watch the notice board for details, then come and take part.

and ask to be baptised. Baptism thus follows closely in the wake of conversion. There are numerous references to baptism in the New Testament and in each case it was preceded by acceptance of Christ as Saviour.

Readers who wish to learn more of the Baptists' concept of baptism are recommended to obtain a booklet (approximate price two shillings and sixpence) published by the Carey Kingsgate Press Ltd. entitled, "The New Testament Teaching on Baptism," by Stephen F. Winward.

Should they wish to witness "Believers' Baptism" they are assured of a warm welcome to the service which will be followed by Communion to which all who love our Lord are invited irrespective of their denomination or whether or not they have been baptised in Baptist tradition.

The mechanics of "Believers' Baptism" are of interest. In the Caversham Baptist Church the Baptistry is sited below the rostrum at the front of the Church. Removal of sections of the floor of the rostrum reveals a large marble tank to which access is gained by steps on either side.

The officiating minister and the candidate stand in the baptistry which has previously been filled with sufficient water, warmed by immersion heaters, to render convenient the total immersion of the candidate after he or she has responded audibly to the minister's charge. For baptism male candidates are usually attired in white shirts and flannels whilst female candidates wear grey Puritan style gowns with white trimmings.

The customary Harvest Thanksgiving Services were held at the Baptist Church on Sunday, September 25. A special service was arranged in the afternoon for the children of the Sunday School.

To this they brought their own special gifts and the primary Department sang a harvest hymn to the great delight of all present. At the evening service the Choir sang harvest anthems and the Minister, the Rev. L. S. Lewis, preached on the theme, "Harvest and the Average Man."

On the following day the Harvest Supper, prepared and arranged by the ladies of the Church, was held. Unfortunately the guest speaker, Mr. Ken Targett, was unable to be present but he recorded on tape a short talk on "Operation Agri," the Baptist Missionary Society's agricultural project. Following supper flowers and harvest produce surplus to those needed for distribution to aged and sick friends were sold in aid of "Operation Agri" for which the evening produced the useful sum of over £12.

CAVERSHAM BAPTIST FREE CHURCH

NOVEMBER SERVICES

at 11 a.m. and 6.30

6 Rev. L. S. Lewis, Baptism and Communion at Evening Service.

13 Rev. L. S. Lewis.

20 Rev. L. S. Lewis, Morning Communion.

27 Rev. L. S. Lewis.

DETAILS OF METHODIST SERVICES ARE ON THE NEXT PAGE

November Sunday Services

CHURCH OF ENGLAND	ROMAN CATHOLIC
St. Peter's	St. Anne's
8.00 a.m. Holy Communion	8.00 a.m., 8.30 a.m., 11 a.m., 7 p.m. Mass.
9.15 a.m. PARISH COMMUNION	Our Lady of Caversham
11.00 a.m. Matins	9.30 a.m. Mass.
11.00 a.m. Sunday School (Balmore Hall and Hemdean House School)	(except 1st Sunday when at 8.30 a.m.)
12.15 p.m. Holy Communion (1st and 3rd Sundays)	BAPTIST Caversham
6.30 p.m. Evensong (1st Sunday, 3.15 p.m.)	11.00 a.m. and 6.30 p.m. Worship
St. John's	Communion after Evening Service 1st Sunday after Morning Service 3rd Sunday.
8.00 a.m. Holy Communion	2.45 p.m. Sunday School.
9.15 a.m. FAMILY EUCHARIST	North Caversham
11.00 a.m. Children's Church	10.45 a.m. and 6.30 p.m. Worship
6.30 p.m. Evening Service (1st Sunday, 3.15 p.m.)	Communion after service on 3rd Sunday.
St. Andrew's	METHODIST Caversham Heights
8.00 a.m. Holy Communion	11.00 a.m. and 6.30 p.m. Worship.
9.15 a.m. FAMILY EUCHARIST	10.15 a.m. Sunday School, Senior Dept.
11.15 a.m. Holy Communion	11.00 a.m. Sunday School, Junior and Primary Dept.
6.30 p.m. Evensong (3rd Sunday, 3.15 p.m.)	Gosbrook Road
St. Barnabas'	11.00 a.m. and 6.30 p.m. Worship.
8.00 a.m. Holy Communion	11.00 a.m. Sunday School.
9.15 a.m. Family Eucharist	SALVATION ARMY Prospect Street
9.15 a.m. Sunday School (Church Hall)	3.00 p.m. Young People.
6.30 p.m. Evensong	6.50 p.m. Adults.
St. Margaret's, Mapledurham	CAVERSHAM HILL CHAPEL
8.00 a.m. Holy Communion (2nd and 4th Sundays)	11.00 a.m. and 6.30 p.m. Worship.
9.15 a.m. PARISH COMMUNION	10.30 a.m. and 3.00 p.m. Sunday Schools.
6.30 p.m. Evensong	

ROUND THE CLUBS

Mrs. A. S. Cowlard was in the chair at the September meeting of the Caversham Afternoon Townswomen's Guild and members very much enjoyed the talk given by Miss E. Price Hill on "Scenes behind Coronations."

Over 30 members visited the Max Factor factory on August 31 and had a most interesting afternoon and were also able to spend an hour or so in Bourne-mouth.

The Arts and Crafts section are starting their autumn programme with instruction in pewter work given by Mrs. A. Smith.

The Michaelmas Fayre was held on October 22 at Balmore Hall and there were many and varied stalls including jewellery, bottles and garden produce as well as various competitions.

New members will be welcomed and should contact the secretary, Mrs. M. Morton, 71, Balmore Drive, Caversham, Reading.

Caversham Heights Townswomen's Guild held an informal coffee evening when Mrs. Ross described a recent visit to America.

The September meeting was an open one, when Mrs. Jean Cullen, until recently chairman of Berks. and Hants. Federation of Townswomen's Guilds, was an interesting speaker.

The Social Studies Group heard a talk by Woman Police Sergeant Boulton, of Reading, who described the work of a policewoman.

They also arranged a trip to London to see the opening of the Law Courts in October.

Meetings are held at St. Andrew's Hall, Caversham, on the third Thursday of each month, and new members are welcome.

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

The Reading branch of the UNITED NATIONS ASSOCIATION deserves more support from Caversham residents, more especially as Caversham provides three officers of the branch.

The vice-chairman is Mr. Colin Allsebrook, of Peppard Road, the programme secretary, Miss Whitehill, of 72, Albert Road, and the treasurer, Mrs. Strange of Kidmore Road. Miss Whitehill will send details of activities on request — just ring 73679. And in December there is a coffee morning at the home of Mrs. Barbara Latto, 5, Derby Road.

See you there?

Emmer Green Townswomen's Guild: Mrs. F. Morgan welcomed members and friends to the September meeting when we were honoured to have as our speaker the Bishop of Reading, who gave us an interesting and enlightening talk on the work done by the Reading Civic Society. Guild activities were brought to the notice of visitors in the form of displays arranged by all the groups.

The choir have started rehearsals. More members are needed, anyone interested to contact Mrs. Risius, 86, Surley Row, Tel. 74477.

On November 16: Social Studies are having a talk on the "Recent Economic Changes. November 22: Mrs. Keeling will give a demonstration on "Cake Icing" to the Arts and Crafts and Homecraft groups.

Has the Bridge scheme got your name?

NORTH DISTRICT. Fourteen elderly or sick persons are regularly visited, one old aged pensioner has had her lawn regularly mowed and another has had his hedge trimmed, two or three car rides have been given to old people.

One of our volunteers has gone to the assistance of a youngish married woman who has very severe arthritis, and for two months has gone in once a week to bake for the family for two hours. What a difference this voluntary help must have made to this family and the Bridge organisation is most grateful to this volunteer. But surley there

are others of you who in an emergency this coming winter will be willing to help a family who may be stricken with sudden sickness?

If we have not got your names and addresses on our list we cannot call on you for help. Generally help is needed at once so please offer your help. You may not be called upon to do anything for months and months or you might be asked next week, but we know where to go in an emergency, and that is to our list and the nearest possible person who is available.

Last week there was a phone call from the hospital social worker for daily transport to a very, very sick woman. Half an hour later I was able to phone her that two people from our list would be available on a rota each day while the emergency lasted.

If you need help, get in touch with me or your local organiser. If you want to GIVE YOUR HELP, do the same.

K. P. BESLEY.

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Talking point

Have we Gone Mad on Values?

When you read in the newspaper that a few sheets of postage stamps have been sold which contain a mis-print, do you search your waste paper basket to see if by some strange piece of fortune, one of these stamps was on one of your letters?

Perhaps you have sometimes wondered why a postage stamp that has been mis-printed should be worth a large sum of money. A newspaper which had two lines printed in the reverse order wouldn't have any value at all so why should a mis-printed postage stamp be worth hundreds of pounds?

What about football players? You read in the newspaper that United have signed a goalkeeper from City for £50,000. If you think of this sum in terms of houses, it would appear that for the cost of one First Division footballer you could build seven good houses; or you might be thinking in terms of much needed road improvements which cannot be carried out because the money is not available.

Here are two things anyway, on which large sums of money are spent—rare postage stamps and footballers. And here also are two things which are much needed but for which sufficient money is not available — housing and roads. But one cannot set these against each other as alternatives.

A football club may have £50,000 to spend, but it is not the object of a football club to build houses or improve roads. The club exists to play football and meet the needs of the football watching public by the standard of football it can offer.

On this question of transferring of football players,

speaking for myself, I would welcome a period of qualification such as in County Cricket, before a newly acquired player could play for the first team of his new club. It doesn't seem to me fair that a club, faced with an important tie, in, say, the European Cup, can improve its chances of winning by buying a player from another club; also the purchase may involve the exclusion of one of its own players. There is a question of loyalties here.

A club may be disloyal to its own players by replacing them with newly-purchased talent for the big occasion. On the other hand the players are encouraged to seek their personal advantage and not that of their team when transfers are frequent and easy; loyalty to the club must inevitably be weakened.

Granted then, that there is no question of the £50,000 spent on a goalkeeper being used instead for housing or roads or any charitable purpose, what we are asking is how it comes about that a footballer can be worth seven times as much as something so fundamental to everyone's needs as a house, or, to take the far more irrational instance, how it comes about that a used postage stamp can be worth as much as it would cost to feed and clothe a family for a year or more.

Have we gone completely mad? Is there any relationship at all between the value given to collector's pieces, the value placed on entertainment and sporting personalities, and the value of the things that people really need for living?

The one thing that seems clear is that value is determined by demand. If the public lost interest in football, the skillful player would have no value. If collectors lost interest in postage stamps, a used stamp, mis-print or not, would

be a bit of rubbish. In fact if things seem to have value which are out of proportion, it is because people have made it so.

It should be worth while, then, to form an evaluation of football and endeavour to find out what football offers to supporters. Why is football such a popular game? I am going to leave it to you to think out the answer and only mention two things which belong to the life of the Church as well as to the world of football but for some reason are much stronger in football than in the Church.

First, a clear cut task. The individual player contributes to the primary task of the team which is to score goals. The supporters present contribute

towards this task too. Their presence is felt by the players and is significant. Has the Church got a clear cut task which its supporters have grasped?

Second, the task calls for loyalty. Football provides an opportunity for the exercise of loyalty both by players and supporters. Supporters' loyalty to their team often calls forth some sacrifice—the sacrifice involved in making a long journey to support the team in an away match. Have supporters of the Church got as strong a sense of loyalty to their Church as supporters of football have? Is there any reason why football should be more successful than the Church at securing real loyalty from its supporters?

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METHODIST CHURCHES

NOVEMBER PREACHING APPOINTMENTS

Caversham	Caversham Heights
6 Rev. W. A. A. Tutt (1)	11.00 Rev. E. B. Wright
Mr. P. Smith (1)	6.30 Mr. F. W. Button
13 Mr. F. W. Button	11.00 Rev. H. R. Tourtal (2)
Rev. J. O. Cochran	6.30 Rev. E. B. Wright
20 Rev. E. B. Wright (3)	11.00 Rev. S. M. Wendt
Mr. J. Hollingum	6.30 Mr. E. J. S. Beckley
27 Miss W. Broadhead	11.00 Rev. E. B. Wright
Rev. E. B. Wright	6.30 Rev. J. O. Cochran

Notes: (1) Overseas Missions; (2) Parade Service; (3) Holy Communion.

We record . . .

BAPTISED

St. Peter's: Oct. 9: Colin Hansford.
St. John's: Sept. 4: Sarah Reed; Simon Tibbury.
St. Andrew's: Sept. 18: Hester Boshier; Ian Cleare; Giles Debenham; Vanessa Page.
St. Anne's: Bernadette Gaughan; Claire Durrant; Nigel Arthur; Pamela Evans; Peter Dance; John Russell; Jane Tist; Claire Bedwell.

Caversham Heights Methodist Church: Sept. 25: Ian Sanders.

MARRIED

St. Peter's: Sept. 17: Garry Cooper and Sheila Bryant; Robert Upright and Janet Newell; Anthony Davis and Margaret Johnson.
Sept. 24: Graham New and Carol Storey.
Sept. 30: Colin Thatcher and Shirley Jenkins.
Oct. 1: Peter Townce and Barbara Meiers.

St. John's:

Sept. 10: Keith Smith and Janet Lambden; Philip Ogilvie and Margaret Porter.
Sept. 24: Clive Taylor and Rita Whiteley; Ivor Hogburn and Paulette Greer.

St. Barnabas'

Sept. 7: Malcolm Bishop and Elaine Heath.
Sept. 10: Robin Davis and Christine Lock.
Sept. 17: John Tucker and Carol Suggitt.

St. Anne's:

Michael Woodford and Janet Tubb; Richard Willis and Linda Priestly.
Caversham Methodist Church: Sept. 10: Christopher Laker and Sylvia Morris.

Caversham Heights Methodist Church:

Sept. 24: Malcolm Bowles and Valerie Cook.
BURIED
St. Peter's: Sept. 12: John Bradley.
Oct. 6: Arthur Belcher.
St. John's: Sept. 12: John Cowley.
Sept. 27: Florence Vernon.
Sept. 28: Barbara Beyer.
St. Andrew's: Sept. 24: Phyllis Chapman.

YOU CAN READ ALL THE BOOKS, BUT WHERE HAVE THE PROPHETS GONE?

When you've read all the books there are—and boy, aren't there some books—you may still know nothing worth knowing about the faith a human being can have in the risen, living Jesus Christ.

Books are a mighty bloodless substitute, as R. L. Stevenson said, for life. So they are for the person to person encounter in a beautiful church of a skilled preacher and a thoughtful listener.

The City Temple, a "gathered church" of the Congregational order situated near the mecca of the printed word world of Fleet Street, has a long and remarkable tradition for preaching of superb skill.

Here, in the days when good preachers of the Gospel were automatically national leaders, people queued Sunday by Sunday to sit at the feet of Joseph Parker, R. J. Campbell, F. W. Norwood and Leslie Weatherhead. Until the City Temple was flattened by bombs during the early days of the Second World War, 2,500 people could be accommodated. New premises opened in 1958 seat 1,400.

Still many hundreds of people make the journey into central London week by week to pay attention to good preaching. Congregations vary from 300 on cold winter mornings to 1,000 on fine winter evenings. During the summer there are hundreds of visitors from all parts of the world — the City Temple has been made internationally famous by the world tours of its ministers.

These congregations are not so large as they once were. But still they are remarkable congregations — comprised of students, nurses, families who travel up to 70 miles to and from their south coast homes, and all manner of people who consider it worth their while to take trouble over their worship.

What's the City Temple all about?

You go in and press a button for attention. A kindly voice inquires your business from a little box on a table. You speak to the box, and you are told to get into the lift and go to the top floor. This you do. All is clean, gleaming and swish in the highest possible commercial traditions.

The kindly voice has assumed a kindly, embodied smile, and you are led past offices, library, minister's study, dining room and conference room to the assistant minister's flat.

At the present moment there is no minister. Dr. Leslie Weatherhead, after 24 years, is Minister Emeritus, and lives in retirement. One day the spoken and written ministry of this man will be assessed. It has been, and still is, staggering in its sheer volume and power.

Dr. A. Leonard Griffith was called from Canada to take the City Temple pulpit in 1960. This year he went back to Canada to exercise his fine preaching gifts in Toronto. In Canada great preachers carry weight still.

Now City Temple is "vacant." Assistant Minister Anthony Coates, 29, single, tall and very capable, is holding the reins from his built-in flat with a view of the "Daily Mirror" buildings. The Rev. Colin Campbell is part-time pastoral assistant. There are five other full-time staff members, in charge of secretarial work and maintenance.



THE PULPIT IS VAST — HAS AUTHORITY EVEN WHEN EMPTY.



DR. GRIFFITH — IN CANADA PREACHING STILL MATTERS.

Success?

Making his final visit to a "successful" church, FRANK MILES has been looking at the activities of a famous London preaching centre. Next month, he will sum this series up.

Worship at the City Temple is deliberately emotional. The lighting is subdued, concealed. The decor is bright and cheerful. The pulpit is vast. Even when it is empty it has authority. The Organist and Director of Music is Dr. Eric Thiman. Hymn singing under him, led by a blue-robed choir is spirited, brisk. The service proceeds unannounced; each worshipper receives a printed service order on entry.

At the rear is a private chapel for personal devotions, and a soundproof room with double glass sheeting to prevent cheery worshippers, or children, from distracting everybody else.

Every month "City Temple Tidings" is sold to 3,000 readers. One of the month's sermons, reprinted, is the chief selling point in a world-wide postal subscription list.

Since Dr. Weatherhead's ministry, with its emphasis on the relation between religion, healing and psychology, the church has been responsible for a psychological clinic operated by Christian psychiatrists who are prepared always to help people in trouble.

A literary society, defying all the rules to flourish so long after Queen Victoria's reign, has 1,000 members and more, all of whom have paid £1 for the session of 24 ton class lectures.

The City Temple is, without beating about the bush, a preaching centre. It is prepared to nav a learned orator a very good salary and install him in a very good, quiet house, all expenses met, and say to him: Preach to us. Preach to the world under our auspices. And make it memorable. Do not fret about raising money. Leave pastoral counselling to your aides. Be not anxious about the premises.

Every minister, if he sees his function as a public announcer of the Christian Gospel, dreams of operating to a brief of this sort.

But where are the prophets? Why do the church councillors of the City Temple scratch their heads? Why are the congregations of Carrs Lane, Birmingham, St. George's West Edinburgh, and countless Methodist Central Halls and Anglican pulpits searching for prophets?

One can only hazard a guess. The City Temple has made its ministers into great preachers because it is a church which has gathered to look for the Word of God. It has gathered eagerly; it has worshipped in spirit and in truth. It has honoured its prophets. Its ministers were summoned from congregations in which the delicate gifts of preaching had been nurtured and encouraged by congregations with similar eagerness.

Now, for one reason or another, congregations do not nurture their preachers. And good preaching, for which this series has discovered there to be an amazing appetite, is as rare as gold.

SERVICE PAPER — EVERY WORSHIPPER HAS A COPY.

Order of Worship

FIFTEENTH SUNDAY AFTER TRINITY, 18th SEPTEMBER, 1966

Shortly before each service, the Bible is placed on the Holy Table, signifying the authority of the Word of God in our Reformed tradition. After this, prayerful silence is requested. The Congregation stands at the entry of the Choir, and, during the service, which proceeds without announcement, rises with the Choir, except for the Anthem. For the Communion, please sit in a Communion Pew, and rise at the entry of the Ministers and Servers. Please retain the elements so that all may partake together. The words of the General Confession, General Thanksgiving and Sursum Corda are inside the back cover of the hymn book.

Morning Service
11.00

Evening Service
6.30

Introit "Blessed are the pure in heart" Walford Davies

Introit "The duteous day now closeth" Hai, by Bach

Silent Adoration Invocation General Confession

Silent Adoration Invocation General Thanksgiving

Hymn 358 "Let us with a gladsome mind" Tune Harris

Hymn 358 "Give me the wings of faith" Tune Byzantine

Prayer 11.19 (R.S.V.)

Holy Spirit

Underneath the vulgarity...

HOW'S YOUR "FORGETTORY" ?

Dear Children,
 What sort of forgettory have you got?
 Oh, I know you've probably got a good memory, but that's different.
 One of my little friends will never speak to anybody except his mother and father because he's so small and is very very shy. All he will ever say to me is this: "I forgot."

This is what he says whenever I ask him what his name is, where he lives, how old he is, and what he's had for his dinner. He hasn't really forgotten, but it saves him the trouble of having to tell me anything else.

This month older people will be remembering some of the most terrible days in the history of the world, when Great Britain was at war. And they will remember in silence, because we all try to remember at once, as a nation. Although it's Remembrance Day, you won't be able to "remember," because none of you were there at the time. You have to depend on what people tell you, and what you can read about the war in books.

War is a very terrible thing, and we like to use our forgettory as much as possible about most of it. But we should remember two things, and remember them before our Heavenly Father when we pray. First, in thankfulness for the wonderful country we live in, and that so many people thought it worth fighting for that they fought until they were killed.

Second, that there are wars going on in the world today, and we want men to obey God's will and stop them very soon.

All children fight sometime, unless they are very unusual. Wars are whole countries fighting one another. If we are ever going to stop wars we're going to have to learn how to stop losing our temper, hitting one another, and being cruel, even when we're very young.

That's called "self-control." I hope you are learning every day what it means, because all your life you won't learn anything more important. If enough people controlled themselves then perhaps one day even war would belong to our forgettories, and instead of a Remembrance Day, we could have a "Forgetting Day."

Yours as always,

MRS. SMALL.

"More telling than a documentary"

TV. by Harold Jeffries

By the time November comes you can't pretend any longer that the worst of winter isn't just round the corner. There's the whole gauntlet of frost, ice, snow, smog, burst pipes, power cuts, and long evenings indoors to be run before spring ushers in what in this country we laughingly call summer.

It's very difficult to be cheerful about the prospect, but like all ill winds the coming of winter blows at least the television viewer some good. It means the end of repeats.

The repeat series is a summer disease which causes the viewing victim acute frustration. He spots his favourite character in the programme blurb—Danger Man Returns—The reappearance of Sherlock Holmes—once again Steptoe and Son—and looks forward to the appointed hour only to find when he switches on that he's seen it before.

It's only when the autumn comes with the publicity build-up of a whole host of new series that the viewer begins to breathe more freely. He switches on with a relaxed smile and a new air of confidence. The season of repeats is over.

But let's be fair. The season of repeats is for some of us the chance to catch up on something we've missed that's really worth seeing. It happens rarely—but all the frustrations were made worthwhile for me by the opportunity of meeting with Alf Garnett and his family. The critics raved about "Till Death Do Us Part" when it first appeared, and having missed the original showing I was given the opportunity to see why.

Not only was this series rich in real comedy—which always has in it the element of tragedy—but it was a fine bit of social comment on the blind prejudices that so often dictate the conduct of the human race.

Bigoted, ignorant, dogmatic, pathetic, Alf Garnett showed us the ultimate stupidity of racial prejudice in one of the programmes in a more telling way than any documentary or discussion could ever have done.

The only thing that beats me is how any intelligent person, and there were many of them, could fail to see into the depths below the superficial vulgarities.

I only hope that we shall meet again, and that Alf Garnett and his family will once again be given the chance to hold up a mirror in which one way or another we can see ourselves and our neighbour.



WHO ARE THE BRITISH, ANYWAY?

by Joan Best

It seems that an American magazine has been studying various aspects of our present economic crisis. And it has come up with some snap judgments that most women will find a little startling.

But does the looker-on always see most of the game? Much depends upon wishful looking. Here the observers pounced upon such things as archaic work attitudes, ingrained class divisions, toleration of amateurism and inefficiency and so on.

Scathing about our national tendency to muddle through, they expressed doubt as to whether we'd muddled through successfully this time, and they lumped this whole indictment under the heading: "Why the Tea Break Could Ruin England." As a woman, I'd like to put my views.

Overheated

Let's admit that much of what these critics say might be made to apply in places. But generalities are always misleading. Wouldn't it be equally easy for critics here to infer that America could be ruined by its habit of guzzling coffee and ice-water all day long from automatic dispensers found everywhere in their overheated offices and factories?

After a short stay in London, I spent a couple of days with friends who have a houseboat on the Norfolk Broads. It was like another world, or a step

back into another age. I had been in a world of tight mini skirts, or either bell-bottomed or straight trousers on the girls, tight or bell-bottomed on the boys; where hair-do's were Julie Christie or Charles Adams, or, in the case of older women, in that well-groomed swept-back straight mid-short style that you will get if you go for a set anywhere from Milan to Madrid.

Piebald

But here, among holiday-makers from the North and Midlands, it was tight stretch slacks, looking strangely period; loose skirts, neither short nor long, but certainly not mini; hair in that nondescript frizz you could have seen there ten years ago; men in Oxford bags, and sweaters and cardigans in screaming piebald patterns.

Who are the British? It makes you wonder. What kind of impression do foreign visitors take home who only London visit? Just about as misleading, I should think, as those who judge France by Paris, or Spain by Madrid.

Or don't the chic go in for boating holidays?

THE TRANSISTOR TOLD ME.

"The most cherished possession of the African family is the transistor radio." At Addis Ababa, Ethiopia, told a World Council of Churches study group.

"Everything spoken on the radio is accepted as the rule of life." When the people hear a commercial stating that no home should be without a certain kind of aspirin, they rush out to buy it, he noted. Mr. Sellassie is adviser to Radio Voice of the Gospel in Addis

Ababa. The study group was appointed by the W.C.C. Executive Committee to prepare a document on modern communications and their implications for the Church. Chairman of the group was Lutheran Bishop Hanns Lilje of Hanover, Germany. Vice-chairman was Penny Jones, religious programme controller for the Independent Television Authority in the United Kingdom.

"SO I SAID TO THIS BRICK WALL . . ."

by David Hill

It isn't easy for members of the Church to show interest and friendliness to neighbours who are as yet unknown; one has to be prepared for one's efforts to be misconstrued.

Now on Sunday afternoon a few weeks ago, at about half past four, by which time most people could be expected to have cleared away the lunch things and had a doze over the Sunday paper, I thought I'd call on residents who have recently moved into a brand-new block of luxury flats. It was a salutary experience.

The main entrance to the flats is kept locked, and callers are expected to press the appropriate button beside the door, explain and justify their visit over one of those infuriating 'intercoms' which involve the humiliation of speaking like an idiot at the brick wall beside the door.

If, over the microphone, the flat-dweller deigns to let you in, a button is pressed upstairs and the main door is opened. "This is the Rev. David Hill . . . I'm from the Church of St. M. . . I don't know whether or not you're Church of England . . . but I'm calling to welcome you to the parish."

Well, of the three people who were apparently at home these were the replies, each of which came over with obvious embarrassment: "I'm sorry I don't go to church" (followed by an immediate click, the receiver being put down with an air of finality).

And another . . . "Oh . . . oh yes . . . we're not Church of England, goodbye." (Well you might

have said what you were). And then the final mortification — "Not today, thank you." So that was that.

LITTLE BOXES

But how appalling this microphone system is! It can only serve to intensify one of the worst, dehumanising features of urban life. It's bad enough having to live in a nest of little boxes, insulated from all the joys and sorrows of normal community life, but to be so cut off from one's neighbours, to erect this unnecessary and artificial barrier around one's home, shows the depths to which modern, urbanised man is willing to fall.

It is tragic that people should allow themselves to opt out in this way from all normal human contact. It is a sorry reflection to think that people should be

content to know their tradesmen better than they know their immediate neighbours.

And what happens in the event of sudden illness? A person could remain incarcerated in one of these flats for days before anyone would become aware of the situation. It seems the Englishman's castle is rapidly becoming his prison.

Architects are the first to point out that buildings not only reflect the living patterns and social relationships of a neighbourhood, but to some extent they mould and influence the lives of those who live in them.

AN EXPERIMENT

Well, what should a Christian do if he finds himself an isolated unit in an impersonal block of flats? Where lies one's Christian duty when living in this sort of situation? Clearly one must hold

that as charity begins at home, one has a duty to be a good, considerate and helpful neighbour.

This often means taking the initiative and going out of one's way to establish a friendly relationship with the circle of people who live nearest. One has to be prepared for rebuffs, for sullen indifference and even the cold-shoulder. One has to make the effort to get along with people who are not 'our sort'. One should make clear one's willingness to give practical help in times of domestic difficulty.

Above all, one should be hospitable. How many of us have had or invited our immediate neighbours in for a meal? How often are we content to talk over the fence or across the passage, when we could far better invite the other person in for a drink?

It would be interesting if some of us were to do an experi-

ment in this matter: What is to prevent us writing round to all the neighbouring households or flats on the following lines?

Stating that (a) you deplore the isolation and lack of social contact normally found in this sort of commuter area.

(b) That you would at least like to know your neighbours by name.

(c) That for all you know there may be people living nearby who are lonely and feel unwanted by society.

(d) That you propose to have an open house on such-and-such an evening to which you invite all the nearby residents; and

(e) That as you are no more affluent than they, it would be a good idea if everyone were to bring a half-bottle of wine with them! R.S.V.P.

So how about it?



Adkins: I want Alf to be happy

ONLY ALF WAS GLUM WHEN ENGLAND SWEPT HOME - HERE'S WHY

—By E. F. ADKINS

ENGLAND VICTORIOUS: "THEY SET A PATTERN THAT WILL DAM SOCCER FOR TEN YEARS."



I now know why Alf Ramsey, alone of millions watching, remained unmoved when in that joyous moment we knew that it was England for the World Cup.

As one who had predicted that England was a team of no-hopers, my reputation was in ruins. But football without feelings is nothing, so I rejoiced that "my England" had won, as did the entire population, with one exception—Alf Ramsey.

The picture of England's team manager, unperturbed at this pinnacle of his team's triumph, has nagged at me ever since. Was it supreme self control? — perhaps. Indifference? — impossible. No more than he expected? — unbelievable.

Now I have it. At that moment the supreme theorist and astute tactician Ramsey knew that he had set the pattern that would dam soccer for at least ten years.

Sorry

In summarising the merits of the contestants prior to the World Cup, I looked to Brazil to provide us with a pattern for future football development. Events proved me wrong, and I am sorry—not because of deflated ego, but out of consideration for those, like myself, who love the game as a spectacle.

England's approach to the World Cup demonstrated once again the unpalatable truth that a team dedicated to defence can achieve results even against individually superior opposition.

Now, predictably, football league teams are adopting England's permanently negative approach. Eight men in defence hope the other side will crack first, with quite stupefying results.

Let's accept the fact that we all like to see our side win. Yet nothing is more certain than that if the game ceases to be a spectacle in its own right it will die. If the present trend continues we shall see the emergence of a new brand of footballer.

He will be artless, non-descript, with an endless ability to "get stuck in" but with not even the suspicion of inventiveness in his make up.



Ramsey: alone, he stayed unmoved

This no doubt makes me a fairly certain candidate for the Tower, but when I hear schoolboys playing football and boasting "I'm Nobby Stiles," I begin to wish Hungary or Portugal had won, with Albert or Eusebio their heroes.

ASK YOURSELF: DO YOU WANT YOUR SON TO MODEL HIS FOOTBALL ON THE "STILES" PATTERN?

As I see it, football has only one chance of not degenerating into a defensive morass, and it all depends on Alf Ramsey. England as World Cup holders will find that winning soccer's top award is one thing but to survive future international games without rigid pre-world cup preparation is another matter.

Can England now, by example, demonstrate that successful and attractive football are not altogether incompatible? If they can, they will stop the trend towards complete soccer stagnation. For the sake of football, domestic and international, I sincerely hope so.

WHAT'S MORE I WANT ALF TO BE HAPPY.

Britain lags in world literacy drive

Greater effort is to be put into the "Feed the Minds" campaign, the Churches answer to the huge demand for good literature created by the success of Unesco's world campaign against illiteracy.

A conference of leaders of the main British Churches and missionary societies had expressed grave concern that in spite of the Unesco drive the scale of the population explosion had brought about an increase in the world's illiterate.

Moreover, the millions now made literate could suffer a reverse unless they had more reading matter available.

Behind

Because "Feed the Minds" has so far raised only £350,000 towards its £3 millions target, Britain has fallen behind other countries in sending its quota towards the Christian Literature Fund launched last year by the World Council of Churches.

The British Churches have pledged £200,000 to this fund. Some countries have already paid their full quotas. Britain has been able to send only £20,000 so far.

The Facts are . . .

Of the 373 million children of school age in the world, only 115 million go to school, and seven out of every ten get no school education at all.

These figures are given by the United States Population Reference Bureau. It says also that almost 750 million adults, half the population of the non-Communist developing countries of Asia, Africa and Latin America have had no schooling and cannot read or write.

"They are destined to live out their days in hunger and poverty," it says.

About £175,000 raised by the world fund has gone to such new projects as the "literature centres" set up in Africa and India to train journalists, writers, artists, and broadcasters. Special aid is being given now towards expanding the centre at Msalto in Tanzania to provide writers and teachers for that country's enormous literacy drive.

The literature centres themselves also produce

newspapers and magazines, not just religious sheets but giving news of happenings in every side of life.

In India "Feed the Minds" has given the churches' presses much needed help in modernising their plant, and here, as in Africa, the driving need for literature of every kind has made necessary the widest interpretation of the campaign's brief to provide "Christian" literature.

This may mean, as the campaign's director, the Rev. J. H. Pearse, says, booklets on hygiene and tractors, on raising better crops and breeding better farmstock. "It's not much use giving a man a tractor unless he has a booklet too to help him keep it running on the road or in the fields," he says.

Cartoons

This means that the farmer must be literate first of course, so "Feed the Minds" helps also to provide cartoon strips as well as books in large type, and well illustrated for the newly literate.

A recent conference, led by the Archbishop of York, decided to urge the Churches to give priority to fulfilling Britain's pledge.

Religions "in" words

One of the great faults of Christians, said Cardinal Heenan at the recent World Methodist Conference, is "to present God's gifts in the most unattractive wrappings."

"We constantly use terms which ordinary people cannot understand. In this way we confirm the impression that religion is irrelevant. Thus, the heart-warming action by which Christians laying aside enmity and suspicion learn to know and love each other is called being ecumenical. Thus the movement for Christian Unity is made to seem like a theological pastime.

"Why must we keep using words like ecumenism, dialogue, involvement, commitment and encounter? Ninety per cent. of our people have no idea what they mean. Our people should be our first concern. Christ gave John the Baptist the formula for recognising His Church. 'The poor have the Gospel preached to them' (Matt. 12.5). If we talk above the heads of working men we are failing as pastors."

Rector is Ref

One of the referees in the Kettering Amateur Football League, Northamptonshire, is the rector of Arthingworth with Kelmash and Harrington, near Market Harborough.

He is the Rev. Charles H. Hutchins, who has been rector of his present living for just over a year.

A qualified referee for nearly eleven years, Mr. Hutchins originally qualified with the Kent Football Association, and shortly after moving from Yorkshire to Northamptonshire registered with the county's football association.

A native of Kent, Mr. Hutchins was ordained in Wakefield Cathedral in 1962, and was senior assistant curate at Kirkheaton Parish Church, Huddersfield, before moving.

NOW BACK TO THE SUMMER GAME—

An open letter to the M.C.C. Advisory Committee, meeting in November to consider many matters, including a revision of the rules for the registration of players from overseas who wish to play in this country.

Dear Sirs,

I realise that much of your time on this occasion will be taken up with matters that should have been dealt with long ago by your predecessors. But in particular I have in mind the proposal by Nottinghamshire Cricket Club to waive the two-year qualifying period required for overseas players.

At this juncture I should declare my interest in the matter. It is the purely selfish one that I love good cricket, which I humbly submit can only be played by good

cricketers. Like most of my kind outside Yorkshire I don't really care what shape, size or blood group my cricketers are provided they satisfy my high standards.

Please may I have a chance of seeing Gary Sobers, Gibbs and company on the cricket fields of England next summer? I am sure you will agree that this great game belongs not to M.C.C., but to all of us.

Future generations of cricket people won't thank us if at this time we place restrictions on cricketers wishing to play the game in the land of its origin, and who are prevented from doing so by the accident of their birth, and, gentlemen, your narrow-mindedness.

Yours ever,
ERNEST ADKINS.