

**SHOCK REPORT HITS AT
OUR SUNDAY SCHOOLS**

**Children
quit in
their
thousands**



Once, most children went to Sunday School. Now most stay away—and only one in seven stays on to join the Church.

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THOUSANDS OF CHILDREN HAVE WRITTEN OFF CHRISTIANITY AS A RELEVANT ISSUE IN MODERN LIVING.

That's the conclusion of a detailed research carried out by a housewife journalist into what is being done in day and Sunday Schools about our children's religious education.

Her findings are published as a book (*Backward Christian Soldiers*, Hutchinson, 16s.). She points out that during the last 60 years Protestant Sunday Schools have lost a thousand children a week. Why?

Most of them, she says, get bored.

She produced these figures for comparative attendance spanning recent years:

	1951	1961
Baptist	228,532	174,268
Congregational	225,788	188,135
Methodist	805,659	587,276
Presbyterian	35,296	31,057
Total (including C. of E.)	2,808,600	2,400,268

Yet the total number of children of school age were:

1951	1961
6,137,000	6,921,000

A Free Church Federal Council report recognises that poor Sunday School teachers are doing more harm than good, and that the general Sunday School teaching standard is low.

OUT-OF-TOUCH

She speaks of emotionally ill-equipped adolescents and out-of-touch elderly ladies who are expected to take on the Church's responsibility for teaching children in Sunday Schools, and claims:

"Very many children leave their Sunday School because their doubts and questionings are not treated with respect and learning there."

SO WHAT'S THE ANSWER? MORE FROM THE BOOK IS ON PAGE FIVE.

D/EX 1758/1/2

COMMENT

Churches
join to
issue
new
paper
at
Reading



The first issue of CAVERSHAM BRIDGE seems to please these three members of its staff. They are Mr. Bill Harrison (Distribution Manager), Mrs. Mary Clift (Editorial Adviser) and the Rev. John Grimwade (Chairman).

Parish Priest Father W. J. O'Malley (Roman Catholic) is a trustee, along with two Anglicans and a Baptist. There is an inter-denominational distribution team of 200. Circulation of the first issue was 7,500.

DURING the last two months there have been sixty inquiries about the possibility of using *National Christian News* as the basis of local Christian newspapers. In October we were pleased to launch an edition at Caversham, near Reading, in which Anglicans, Methodists, Baptists and Roman Catholics will each have a share. Every month new areas are finding that *National Christian News* has a solid contribution to make to the witness of the local church.

The newspaper was started as a service to Anglicans. But a perceptible change is coming over the picture. Many of the clergymen who write for details of our scheme ask if it is possible for them to publish an edition in which the local free churches might have a share.

One vicar wrote: "We must become ecumenical at once."

Of course it is possible for such newspapers to be published. In one Birmingham area a paper published by a group of churches in a locality has been the strengthening link between them. It has been the cause of some startling experiments in Christian action.

Single voice

The newspaper will be used more and more by groups of churches in a locality. Methodists, Congregationalists, Presbyterians, and Anglicans, for example, could make it their common front to the district. It could be the sole medium through which members of all the churches could make a single Christian voice heard on immediate local topics.

It could also be the means whereby Christians of different denominations could meet for a definite purpose—producing, distributing and financially managing a tangible evangelical medium.

We have never made any excuse for being a newspaper. We go out of our way to be loud and blustery and impertinent, and occasionally we get into trouble for it.

Why do we do it?

Because parish magazines on the whole are a pretty terrible reflection of evangelical zeal and lack of it in our churches. People send them in to us, and we read Bishop's letter inserts which must qualify as the most boring documents ever written. We read accounts of stewardship campaigns and missions which can have no conceivable meaning for non-churchgoers.

Sixty per cent. of the people who read *National Christian News* never go to church as a matter of course. We discovered that from research among our readers at Tilbury. This is how we regard our function: to confront them continually with the Living God who is so close to them they've never recognised Him.

Everyday

This means talking about high standards of behaviour and thought in everyday things. It means we must talk about things they are naturally interested in—people, television, sport, money, their homes, sex.

Our guiding principle is: For God's sake don't bore them.

YOUR LETTERS

NOW I KNOW I MUST NOT FEAR THE BOMB

HAVING read the article "Why Can't All Christians Say No to the Bomb?" I feel constrained to write a few words on this subject. Before presenting my views I would make it clear that I needed to meditate on this subject for several weeks before writing this and I pray God that I am giving you sincere and Christian thoughts on the subject.

For many years I have had the utmost fear of atomic warfare but recently I have realised that this attitude is wrong. God in His wisdom created the earth, the sun, the moon and the stars and all that is therein. In fact, He must have created the principle of

atomic fission from the very beginning of time, but He left it for man to find out these things for himself and to use them as best we can. It is inconceivable that, in the end, God will allow man to destroy all that He has created.

We, on earth, are inclined to

insulate ourselves from the great universe that God has created. To me it is a mean and lowly thought that the peoples of earth are the whole purpose of God's creation; it must extend to all the stars and planets, even beyond man's puny attempts to reach out and explore beyond this solar system. In the great magnitude of the universe what indeed is a mere hydrogen bomb when stars are being created, and demolished in cataclysms beyond our imagination?

To those who would seek comfort may I humbly suggest the reading from the Bible of Psalm 57. Christian prayer and worship must prevail, in this, as in all things.

PETER PEILL

St. George's Road, Spirola, Malta G.C.

Drawing the line

CONGRATULATIONS on your publication of Miss Bowles' letter on the bomb, and your reply to it.

May I add something that has been overlooked in the discussion so far? When you ask "where does the line come" in deciding how far we can go in condoning violence, non-facitist Christians say, "when the weapons become nuclear."

Here are the reasons:

1. People wounded by nuclear weapons are affected by their radioactivity. This, apart from producing the sickness that people are still dying of today in Hiroshima, can damage human genes, cause congenial malformations and reduce the general fitness and length of life of the victim's unborn children.
2. The present disposition of nuclear weapons in the world is such that, if the "deterrent" failed, the rain and destruction of the out-

come would be much worse than the evil or tyranny we were meant to be fighting. If, as you rightly say, we are to examine the problem for ourselves, the above considerations are crucial.

JACK BOWLES, 23 Colehill Lane, London, S.W.6.

All very nice, but . . .

ANCIENT, beautiful churches. A 400 years old prayer book. The parish system. Vicars, Rectors, curates. Church Councils.

Wonderful — BUT ARE THEY STRANGLING THE LIFE OF THE CHURCH IN 1964?

This is the question being put by the Rev. Eric James, Director of a movement called Parish and People, as he travels up and down the country.

His job? — to stir up the clergy, Christian bank clerks, housewives, bus drivers, teachers and so on.

Stir them up to the staggering impotence of Christian witness in the land.

Eric James was recently in Birmingham. He told a conference there: What we have received from the past prevents us from asking the question of what the Church should be in our age.

The time has come when we must examine all these legacies from the past ruthlessly, radically, wisely, and lovingly to see what we need, what's got to go; how it should go, and what's got to be put in its place.

We have to face the fact that God may be asking for a very different set up for the Church in our age.

I'm sure, for instance, that the future of the Church in this country must be one in which the Church gathers in small groups to hammer out what it means to be committed Christians.

Some of them will be parochial groups, some will be of people who do the same job, live in the same block of flats or belong to the same youth centre.

What we mean is that we have to get a "cutting edge" onto the Church of England.

Facing the drink problem

MR. SHAW'S mention of alcoholics who ought to be total abstainers is a timely reminder of the proportions this problem is assuming. There are 400,000 alcoholics in Britain at present!

We have 5,000 of them in Leeds. We are shortly opening a centre to which these poor souls can be directed for help. And this is only one facet of the drink problem! I read that drink has now been officially named as the main factor in the increased carnage on the roads at the time of our Saviour's birthday celebrations.

How right you are when you remind us that, like other good causes, that of temperance has suffered from irrational advocates who generate more heat than light! But Dr. Edwards' article certainly does not fall under that condemnation. In that he is typical of leaders of the modern temperance movement I have met — Donald Soper, Benson Perkins, Edward Rogers, Kenneth Greet, and among the laymen Cecil Heath, Barrister at Law. As rational, genial and friendly a band of men as one could wish to meet! And, among the Anglicans you have had, of course, men like Archbishops Temple and Garbett.

There is much truth in your assertion that teetotalism derives from fear. So does my conduct as a pedestrian — which is why I am alive to write this letter!

G. E. DIGGLE.

Selby Road, Halton, Leeds 15

GOD LOVES PEOPLE

EVEN

DIM PEOPLE
BAD PEOPLE
YOU

Where brides must groom the wedding aisle

A REAL "Labour of Love" faces the bride who wants the picture post-card church of Pendleton, Lancs., spick and span for her wedding day. The tiny village church has no regular cleaner and brides to be who want the interior to look as bright and lovely as the outside of this village church have to get down on their hands and knees to scrub and brush the church themselves.

Why brides have to become "Mrs. Mopps" for a day is explained by the vicar, Rev. William Cummins.

He says that he can't find a regular cleaner for the church and although 20 parishioners take turns in cleaning and tidying, it is a little too much to ask them to take up dusters for a wedding.

Latest bride to be to prepare the church for her wedding - was 24-year-old farmer's daughter, Miss Barbara Horne, of Kempie View, Wiswell.

Formerly a sewing mistress at the Calderstones Hospital, she was marrying Kent River Board biologist, 24-year-old Jim Leeming.

Said Jim "I don't mind her going down on her hands and knees. I am proud of her even when she is doing a job like mopping."

Another quaint custom at Pendleton Church is that the couple are held to ransom after the wedding by village children who lock the gate until they are rewarded with a bag of coins.

Christian Aid foots volunteer bill

CHRISTIAN AID has sponsored 100 of the young British volunteers who over the past few weeks have been posted abroad by Voluntary Service Overseas for a year's service to developing countries.

The costs of these sponsorships totals £47,250 — 71 cadets at £400 and 29 graduates at £650 to 18 countries. Christian Aid has therefore spent almost £71,000 so far this year on the sponsorship of volunteers, and this reflects the keen interest of the churches in Britain in being actively involved in the volunteer movement.

Homeless hit new high

The total of homeless people in London has now reached the record figure of 1,241 families or 6,186 men, women and children. This compares with an average of 900 families at this time a year ago.

In October, 1962, the total of homeless families reached an autumn peak of just over a thousand.

LIFE COMES GOOD FOR LUCIA, WHO WAS BORN A REFUGEE



THREE wishes have come true for a Polish refugee girl born and brought up behind the wire of a displaced persons' camp.

Brunette Lucia Polanek (17) said: "I always dreamed of coming to England, living in a real house and being a fairy queen. But my three wishes seemed impossible."

Then something of a wand was waved. Axminster, Devon, council, "adopted" the Polanek family, brought them to England and found them a modern detached house.

Now Lucia has been elected the town's carnival queen. (See picture on left).

"All my wishes have come true. These wonderful people have found me a home and a job and have even made me their queen. I am so thrilled," said Lucia.

Her friends at the Axminster store, where she works, persuaded her to enter the carnival queen contest. Six pretty girls competed by selling penny charity tickets—each one representing a vote for the seller.

Staggered

Lucia staggered the organisers by selling nearly 63,000 tickets and handing in a record £262 6s. 6d.—more than half the total raised by all six girls.

Lucia's father, a Polish soldier, and her mother were taken to Germany for forced labour during the war. Afterwards the family lived in a displaced persons' camp near Wilhelmshaven and Lucia was born there in 1947. She grew up with other refugee children behind the barbed wire and can speak four languages.

"MORAL DECAY IS BIGGER THREAT THAN H-BOMB"

MR. ROBERT TAYLER, general secretary of the United Kingdom Band of Hope Union, says that juvenile delinquency, drunkenness, promiscuity and drug taking are rapidly undermining the nation.

In an address to the union's autumnal conference at Portrush, Northern, Ireland, Mr. Tayler said that Christian social workers had studied the general election programmes of the main parties "with nothing short of a m a z e m e n t." He continued:

Whoever won the election would be in danger of building an attractive, modern superstructure on decaying foundations.

"and the collapse of our civilisation as occurred with Greece and Rome is a peril at least as great as the hydrogen bomb."

Mayor Bradley's helping hand

A MAYOR is telling young couples who are planning to get married: "Come and see me as well as the vicar." He is offering them a house with a 100 per cent. mortgage.

Councillor George Bradley, Labour Mayor at Peterborough, says that he is introducing a new scheme under which young couples could buy their house and their independence on a new estate.

He has called a meeting of newly-weds and engaged couples in the Mayor's parlour and has explained his scheme over a cup of coffee.

The first estate will be ready next year. It will have 100 detached and semi-detached houses and bungalows of six or eight different designs and

priced at between £2,500 and £3,300.

"Some young couples are living in this city in two rooms for £5 a week," he said. "This will give them a chance to do it for less and to save something."

BATS QUIT A VESTRY

Bats in the vestry? That was the problem at St. Swithun's Parish Church, East Grinstead, Sussex, until a stuffed owl was installed.

It has been so successful that a parish in Kent has asked if it may borrow the bird. They are in similar trouble.

The Rev. Harry Copsey said: "The owl has been passed on in the hope that it may be as successful in its new surroundings as it proved at St. Swithun's."

Right/wrong quiz for teachers

TEACHERS in Cardiff's secondary and grammar schools are to be asked for their opinions and advice on a memorandum by the city education committee dealing with the problems of moral delinquency and giving guidance.

The decision to consult the teachers and also to invite representatives of religious denominations for consultation was taken by the committee in September. The move has been welcomed by Cardiff's Director of Education, Mr. Robert Presswood.

He said: "Nothing but good can come of it."

The memorandum is the outcome of several meetings between people keenly interested in moral problems.

A city alderman, Mr. Lincoln Hallinan, said: "I agree with this, but we should get down to the main people concerned — the parents."

From 9

One of those concerned with the problems, Mrs. Margaret Jacobs, added: "I certainly believe that it is not too early to teach children from the age of 11—nine years of age is not too young."

Many children reaching their teens did not know the difference between right and wrong, she said. They could not sit back and say this was a parental responsibility.

Rugby misses a trick

The world of Rugby football missed a chance to capture the nation's heart by failing to fix up the Fiji XV with an extended tour.

Instead, the great men from the Pacific only played a game or two, and then went home.

Twenty-two of the party are active Methodists. While they were in Wales they helped conduct a service at Bridgend, and were guests of the Methodist Church there.

They are pictured here doing their famous "war dance" before the start of a game.

Stipend appeal

The Baptist Union, launching an urgent appeal for £110,000 to supplement ministers' salaries to the end of 1964, says that many Baptist ministers are struggling to live on £10 a week, with a free house.

The appeal fund already has £27,275 towards its target.

Out of fashion to the aid of animals

EIGHTEEN year-old Wendy Dormer has given up a job in an exclusive London fashion salon to help to look after sick animals.

Miss Dormer, of Katherine Road, Forest Gate, has become emergency call switchboard operator at the People's Dispensary for Sick Animals' sanatorium at Ilford, Essex.

She answers emergency requests for animal ambulances to go to the scene of an accident of a dog or other animal.



Quoting



Not impressed

MEN are not impressed by women with hair like a bedraggled Shetland pony.

—Mr. S. G. Henson, Master of the Incorporated Guild of Hairdressers, Wigmakers and Perfumers.

Not mentioned

A CHILD in court for a sexual offence, in my experience, almost always comes from a home where sex is never mentioned—where it is taboo.

—Mrs. M. D. Rowbotham, Assistant Psychiatrist at Newcastle-upon-Tyne hospital.

Not so daft

IT has to be recognised that most young people are interested in serious things. Many of them without knowing it are concerned about political issues such as education, apprenticeship training, redundancy schemes, and if they are married about how to get a home together and pay the instalments.

—Mr. John Stonehouse, pleading for the voting age to be reduced to 18.

Not good enough

DISGUSTING—diabolical—illogical. If I have my way we'll abolish them altogether.

—Bessie Braddock, on the British Railway plan to increase lavatory charges.

Pop ex sex

AT the moment the idea of "pop" music in church is watered down, with the sex taken out of it. It has lost its bite, and if it has lost its bite it has lost everything.

—Allan E. Wicks, organist, Canterbury Cathedral.

A rich church

MOST of us are lamentably unaware of the extent or the depth of all that the Holy Orthodox Church has to contribute out of her inexhaustible wealth of spirituality, of faithfulness under oppression and persecution, of eucharistic symbol and devotion, and of its long record of saints, warriors and heroes whose glory shines forth on every page of her long and sacred history.

—Bishop Joost de Blank, Canon of Westminster.

IGNORANCE IS THEIR HALLMARK

I AM not against youth, but the great characteristic of youth is still ignorance, and it takes time to put it right. Youth is not served by creating a false image of it. The important thing is that in a natural environment the child should realise that he is required to accept responsibility for himself at a very early age.

—Dr. F. Lincoln Ralphs, Chief Education Officer for Norfolk.

WHACKER'S PARADISE

THE philosopher of religion finds unexpected significance in the girl who screamed at the Beatles because, she said, they seemed overwhelming and so much bigger than herself and for whom, quite consistently, Liverpool was heaven. Here was a cosmic disclosure: Beatle language was for that girl virtually theological language.

—Canon T. I. Ramsey, of Oxford University.

LESSON FROM PAST?

MOST of the 19th century churches are now too big or too small, in the wrong place, impossible to heat, expensive to maintain and designed for a kind of clerical worship which today seems so mistaken. Can we not learn this lesson and refrain from building inflexible church centres, which will last longer than the houses of the people around?

—Dr. Gilbert Cope, of Birmingham University.

ALL IN THE BOOK

A REVOLUTION is required in the examination system; the unrestricted use of books at examinations would do much to encourage their more intelligent use.

—Mr. Douglas M. McIntosh, Director of Education, County of Fife.

A Methodist

minister was recently appointed to the staff of St. Mary's Parish Church, Woolwich.

What will he do? Won't he feel restricted?

The minister, Ray Billington, explains.



SINCE my appointment on to the staff of St. Mary's Parish Church, Woolwich, was announced, a lot of eyebrows have been raised. I like to think that the chief motive behind this movement has been puzzlement.

There has been nothing quite like it in the history of the Church in this country, so nobody has anything to go on in making up their minds for or against it. Perhaps these few words may help to clear up a few points.

First, my duties on the staff. During the week I shall be taking my turn in reading the daily offices in the Lady Chapel. In effect, this means one Morning Prayer and one Evensong a week. On Sundays I shall preach at the Parish Communion and lead, and preach at Evensong. I have permission to receive Communion both on weekdays and on Sundays, but not to administer.

This, it ought to be said, is not to fall in with the wishes of the majority of the staff and parishioners of St. Mary's. Most of them would be delighted if I were to celebrate Communion. But rather than offend those outside for whom principles take precedence over all else it was deemed wiser that I should not take any part in the sacraments. After the ratification of the Anglican-Methodist conversations this situation will change. Until then, I am quite happy as things are.

Status

Some people have commented that my status in the Anglican Church is roughly that of a lay reader. For me, talk about status seems strangely out of keeping with the Gospel. It is grievous that the word should even be mentioned. Some of those who wax so warm about it should re-read John 13. A man's status does not spring from the title he is given but rather from the authority he exerts among his fellows.

I am being accorded an equal place in the St. Mary's team with the other members. I believe I shall have insights to contribute which spring from my Methodist background. This is enough for me. I shall still have the opportunity to celebrate Communion regularly, for I am to be planned fortnightly in the Methodist Churches in the area. Maybe there I shall be able to impart some of the insights I receive from the Anglican setting.

The fact is that in most parts of the country denominationalism is a dead duck—as dead, in fact, as the dodo but a good deal more deadly. It is a direct hindrance to the proclamation of the Gospel.

How can we declare that all men can be one in Christ while we ourselves are divided? And how much do 95 per cent. of the population care about our nice theological differences? In Woolwich they could not care less—hence the inter-church team.

Even more radical—though this has not been given such prominence—is the way I shall earn my money. The vast majority of this

will come from external sources—from industry, through the South London Industrial Mission, and from education. To call myself a worker priest would be too presumptuous; but I am trying to get back to the pattern of St. Paul, who owed nothing to the members of his churches.

I believe this new pattern of ministry is part of the more wide-spread re-formation of the Church which is taking place. Traditional patterns of church and clerical life are being challenged; and many of them will go.

The Church in our time, stuck in the old groove and tied to the old ways, is falling on almost all fronts to make any real impact in the world. It is looking in at itself instead of where our Lord points out to the world. He loves. Religion is being made into a drug, a means of escape, rather than a goad to true Christian service.

My own venture is just a small part of the many acts of exploration (one should not give it a more high-sounding name) which must be done in the next twenty years if the Church is to recover its reason for being.

Of course this will be dubbed another Woolwich gimmick. Rather than treat this criticism as it deserves I will answer it by defining a gimmick: something which is done purely to draw attention. Attention has certainly been drawn to what we are doing; but this is because of the unique nature of it.

Our motive, however, is to try and create a pattern of church life and witness which will have some relevance to the lives of the men and women in Woolwich. We may fail miserably; but the attempt will have been worthwhile.

WHY SO SLOW?

THE Archbishop of Canterbury, speaking at the Nottingham Conference on faith and order; said many people were asking about Church Unity. Why so slow?

"In fact, the process of theological self-criticism, dialogue and renewal among the Christian traditions is new, young full of hope.

"But in the achieving of Church unity movement is indeed slow."

Here in Britain the separate Christian traditions arose several centuries ago, and they are now old, sophisticated and built into habit, culture, the pattern of British society.

"Such habit, culture, pattern—Church, kirk, chapel—is not all sin and evil; it belongs to the givenness of history, and through it the spirit of God has worked: it is all part of how we know Christ in this land.

"Smash it up and—well, you cannot treat history like that!"

R.C.s WILL USE MORE ENGLISH

THE Roman Catholic hierarchy has issued the English text of those parts of the Creed, the preparation, and other acclamations and responses, including the Brethren, from the first Sunday in Advent.

This is only the first stage of the introduction of the vernacular into the service. It includes the Confiteor, Gloria and Creed, the preparation, and other acclamations and responses, including the Brethren, from the first Sunday in Advent. No translation is provided for the introduction of the vernacular into the psalm Judica me at the beginning of the Mass, nor for the Last Gospel, which is believed to indicate that they will shortly be abolished altogether.

Epistle and gospel will be recited in English, though not as yet the introit, collect and gradual.

CAVERSHAM BRIDGE

THE NEWSPAPER OF THE ANGLICANS, BAPTISTS, METHODISTS AND ROMAN CATHOLICS OF CAVERSHAM.

The whole truth

I HAVE begun to realise recently that no longer can we assume that people have any real regard for truth, especially if being truthful means being put to some measure of inconvenience or bother. The Bible speaks to us plainly of God as a God of Truth. Not only is God true but he demands of His followers that they uphold truth. Our Lord spoke of Himself as being the Way, the Truth and the Life. Truth is not only something that is essential to the nature of God — it is something that anyone who professes to be a Christian must uphold — "even though it were to his own hindrance," as the Psalmist says.

Yet truth today is written off by many people as an old fashioned idea, which those who want to be thought progressive can well think lightly of.

Here's an example. I was asked some time ago to sign a passport declaration for someone I had never seen before. I pointed out that I could not honestly do so; for I could not declare that I had known the person in question for a given number of years—and I knew nothing of her character.

The idea that a clergyman should make declarations of this kind only when he knew something about the person concerned was clearly an idea which had not occurred to her. The fact of truth had not entered into her calculations. And I could quote many similar instances.

But perhaps the fault lies with church people. There are two occasions in the lives of most people when solemn promises are demanded in the Church—yet how little effort we make to stress the importance of those promises. All too often no attempt is made to see that they are even understood. The two occasions are the baptism and marriage services.

Any priest who visits parents before baptising a baby knows that very often baptism is asked for without the parents stopping to consider what the promises involve. The promises are far too often regarded as a mere form of words which are not in the slightest sense binding, but just as some words which can be forgotten as soon as the service is over.

If you ask, you often find that parents and godparents do not believe in the Creed, and openly admit that they have no intention of helping the child to grow up in the membership of the Church. And it strikes them as almost impertinent if you suggest to them that promises are a serious matter, and that to undertake them without intending to try to act upon them is the same thing as telling so many lies.

Again in the wedding service the vows commit the bride and bridegroom to living together "according to God's law." Yet many an intending bride and bridegroom have not the slightest idea what God's law is, and admit that the Church wedding is wanted more for reasons of respectability than anything else. And we clergy are to blame here, for we have too often let people get married without attempting to teach them the meaning of the vows.

Let us be honest. Our own failures as church-people have helped to whittle away the importance of truth. For on these solemn occasions we have demanded that promises be made, but our indifference suggests that we do not really care whether they are made in a meaningful manner. It is no wonder if the Church is written off by many honest people as not concerned with truth.

We have ceased to worry about truthfulness. We have ceased to teach that promises are solemn things and that truth matters. And all around us the result is that standards of honesty are declining. But God is a God of Truth, and the Church must be the gathering of those people who are prepared to fight for Truth.

John Grimdale

TALKING POINT

Why does God allow it?

IT was a lunch hour meeting outside the dock gates at Liverpool. A great, burly docker was heckling the speaker, who'd been proclaiming with all the sincerity and power at his command the truth and love of Christ.

"If there is a God, and He's as good and powerful as you say, why is He so unfair? My next door neighbour's a regular churchgoer. Last week his baby son was playing in the street outside the house, and got killed by a lorry. My son was with him, and wasn't hurt. Me and my family don't have any truck with religion. Why doesn't God look after His own?"

A fair question? It's certainly one that all of us have asked at some time or other (and usually from the deep

agony of personal pain or sorrow).

First of all, we must notice that there are really two questions:

If there is a God who is all-powerful and good, why does He allow suffering?

What's the point of loving God and obeying Him, if He isn't going to protect faithful Christians?

No one has ever succeeded in offering a really satisfactory answer to this problem of suffering. From the beginning, God has given us freewill to live in partnership with Him, or to go our own way.

We've got to admit that we've mostly chosen to follow our own self-interest instead of the

In any particular misfortune, we can often see how human sin has caused it, but, even when that's not obvious, we can never be sure that it isn't due to some human act or neglect.

But God does show us how to turn misfortune to good, and He gives us the power to do it—all of us know examples of people who have faced the challenge of suffering as an opportunity to develop into greater personalities than they ever would have been without it.

Again, we all know how two people can suffer identical trouble, and react completely differently to it. Suffering, in fact, is our response to what happens to us.

The answer to the second question is much easier. If we become Christians in order to get some benefit for ourselves, we've missed the whole point.

Christ came to us as the Suffering Servant, and showed us the triumph of love over suffering and malice. Christians must expect no preferential treatment in the sorrow of a sinful world, but we do know that we may draw on the love and strength of Christ to rise above our trials, and to turn them to good.

Finally, Jesus Christ has taught us to bear one another's burdens, and this is part of the privilege of all Christian people. "For since He Himself has passed through the test of suffering, He is able to help those who are meeting their test now." (Hebrews 2:18).

GUY ARMSTRONG

Caversham Court Sam

ON any warm afternoon the odds are that many Caversham folk, and others from further afield, will make for the well-kept lawns of Caversham Court that border the river under St. Peter's Church. These lawns were once part of the grounds belonging to the Knollys family.

And those who come for a lazy afternoon are likely to meet Sam Reed whose job it is to maintain the high standard of the Court's lawns.

Fifty-six-year-old Sam has been a gardener since he was 14. He has been at Caversham Court now for 11 years. Sam comes from Sherwood Street. He married in 1931 and has three children.

His brown weathered skin and his alert clear blue eyes don't in any way betray his true age. His many friends scarcely believe that he has six grandchildren.

Sam is a proud and conscientious worker. He says of his job, "I look after the park as if it were my own garden."

Although the hours are long—he can often be seen here at 10 p.m. on June evenings—the job still leaves him time to pursue his hobby of keeping and rearing bantams.

In the Reading Show at the end of August he won four prizes for his birds, but it is the breeding of first-class show birds that is his real interest. He sells his birds all over the country.

Sam is one of those who can never bear malice to anyone. Always ready for a friendly chat, he has made many friends over the years.

When retirement comes at 65 he will look on this in the

same good-natured way as he looks upon other things of life.

He will retire, even if the council ask him to stay for a few more years, because he

By
Roving
Reporter

thinks the youngsters will need all available jobs.

He will retire, content with life, to his home and his bantams—but the Court will not be quite the same when that day comes and Sam and his pipe are not around on a hot afternoon.

Some people think that Caversham Court has its ghost, and that the splashing of muffled oars comes at midnight from the old boat-

POSTBAG

THE publication of an inter-church newspaper—even one so sadly disfigured by coyly alliterative subheadings—gives the opportunity to raise before a larger audience the whole question of the proposed new church for the Caversham Park estate.

I write "the" new church advisedly, since there appears to be an unspoken assumption—in Anglican circles at least—that this building will be financed from Anglican funds (indeed we are given to understand that money from the recent Stewardship Campaign has been set aside for this project) and will, in due course, be consecrated by the Bishop of Oxford according to the rites of the Church of England.

Leaving aside the whole question of whether present attendances justify the build-



Sam Reed

Photo: F. Walker

house. Some tell of a Benedictine monk appearing in ghostly form.

For Sam this is "a lot of nonsense" for which he has little time. What matters more to him is the state of the lawns.

When asked his secret for keeping the lawns by the

river's edge so appealing he replied, "Regular cutting of the grass. It's the same as having your hair cut, the more you cut it the quicker and healthier it grows."

And he hopes to put in a good many more hours mowing those lawns before retirement comes.

ONE CHURCH AT CAVERSHAM PARK

ing of a fifth Anglican church in the parish, and assuming that the project goes ahead as planned in the next five years, what follows?

Promptly the Methodists, the Baptists, the Pentecostal churches, and even (dare one whisper it?) the Mormons will each be secretly negotiating with building societies and mortgaging themselves to the hilt to erect "rival" buildings on adjacent sites. (The Roman Catholics have already announced their intention of providing both a church and a primary school by 1970. What then becomes of possible interchurch communion by 1980?)

As one who attended school chapel services in a building consecrated by both Anglicans and Methodists, and who has been present at drumhead, shipboard and open-air services taken by a variety of priests,

presbyters and ministers in glorious confusion, may I suggest that the first thing needed in Caversham Park is simply a building.

If consecration presents a problem, let it remain unconsecrated (at least until 1980): if altars and Communion tables are in conflict, let them be portable ones; if tanks for total immersion are required, let them have sliding covers; if the building has to double as a neighbourhood centre, welfare clinic and youth club on weekdays, all to the good.

No, perhaps the first thing required is a cross: a large wooden one visible over the whole estate, and surrounded by pleasant lawns and flower beds. And let the members of the various Caversham congregations unite in an open-air service—V. C. D. Vowles, 3, The Mount, Caversham.

NEWS ROUND — UP

Bring your prams along to St. John's

BABIES in prams, and others are invited to bring their mothers to a special service at St. John's at 3 p.m. on Wednesday, November 18. You have a good cry, while your mothers worship without being embarrassed!

In addition remember that there is a wonderful chance every Sunday morning to have fun at the creche in St. John's Hall, while your parents are busy in church.

It opens at 9 a.m., so you will have to wake them in good time! Somebody else's mum will look after you and see you enjoy yourself.

DISTRICT MEETING: Have the changes we made at the 9.15 been helpful? We agreed then that we would give them a try for some months, and then in the autumn meet together to decide whether or not to adopt them. A District Meeting is being held on Wednesday, November 11 at 7.45 p.m. in St. John's Church to discuss them and some other proposals: everyone who worships at St. John's is welcome to come and have a say.

WE REMEMBER THEM: Every year on All Souls' Day we remember in prayer at the Communion Service the departed faithful, both former members of St.

John's and the friends and relatives of those who worship here. If there is anyone you would like remembered by name before God in this way, send their names to the priest-in-charge by Sunday, November 1, and if possible be present yourself, of course.

THANKS: For 10 years Mrs. Evitts has looked after the distribution of the parish magazine for St. John's, now very sadly she has had to give it up. We are most grateful to her for all her faithful work in the past, not just in connection with the magazines. She is continuing to look after the cradle roll and to send out the baptism anniversary cards.

DIARY

Monday, November 2. All Souls' Day: Holy Communion 8 p.m.
 Wednesday, November 4: Wednesday Group 8 p.m. in Caversham Hall. Mrs. MacTeare on India.
 Sunday, November 8: Dedication Festival.
 Wednesday, November 11: District Meeting in Church at 7.45 p.m. Evensong at 7.30.
 Tuesday, November 24: Mothers' Union: 2.30 Prayer Group in church. 3 p.m. Entertain Methodist Women's Fellowship to tea.

ST. PETER'S ADVENT CAROLS

WE shall be joined by all the members of Queen Anne's School on Advent Sunday at 6.30 p.m. when they will be taking part with us this year in the Advent Carol service. Evening prayer will be said on Advent Sunday at 5.45 p.m.

ALL SOULS' DAY

On Monday, November 2 Holy Communion will be celebrated at 7 a.m., and names of the departed whom you wish to be remembered at the altar should be sent to one of the clergy.

INNOVATION

The November meeting of the Mothers' Union will be in the evening on Tuesday, November 10 at 7.30 p.m. in Church House and will be an open meeting. Mrs. Bean and Mrs. Large will be presenting an entertainment in verse and prose.

PUBLIC BAPTISM

The Sacrament of Baptism will be administered at the Parish Communion on November 8 at 9.15 a.m.

ST. PETER'S WIVES'

Started in the early summer, this group has had a number of lively and valuable meetings. It is now felt that the time has come to review the situation and elect officers, so this will be done at the meeting on November 17 in Church House at 8 p.m. On the same occasion there will also be a "Bring" and Buy sale of children's clothing equipment and toys.

BAPTIST WEDDING



THE marriage took place at Caversham Baptist Free Church on Saturday, September 26, of Miss A. Bunker and Mr. F. Boyes Anger of Sevenoaks, Kent. The Rev. H. E. Spelman officiated.

For some six years past Miss Bunker, more popularly known as Sister Anne, has been Superintendent of the Caversham North Baptist Church in Kidmore Road and has been associated with the work and witness there for considerably longer, having previously served in Japan as a missionary.

Miss Bunker received a wristlet watch and cheque as a parting gift from her friends at the Baptist Churches, and these were presented to her by the Rev. A. S. Bell at the close of worship on Sunday, September 20.

Mr. and Mrs. Boyes Anger are making their home at Winchelsea.

It's au revoir from St. Barnabas'

GOOD WISHES to Richard Gillings who has moved to Cheltenham to work with Dowty's, Engineers, before going up to Swansea next year to read Engineering, thence returning to Dowty's. Richard has been a server and chairman of the P.C.G. (Post Confirmation Group).

Robert Bennett has gone to Clark's (Shoes) at Street in Somerset for a managerial course. We look forward to seeing both Richard and Robert when they come home for a break now and then.

CONGRATULATIONS to Andrew Gillings (brother of Richard) upon his election to the office of P.C.G. chairman.

DISTRICT MEETING. There will be an informal meeting of the district around a cup of coffee in the Hall, at 8 p.m. on Monday, November 9, and this is an open invitation to anyone to come and discuss with others the life and work of St. Barnabas'.

HOLY BAPTISM will be publicly administered at the Family Eucharist on Sunday, November 22, at 9.15 a.m.

MOTHERS' UNION will meet in Church and then in the Hall at 2.45 p.m. on Wednesday, November 11, when a Sister of the Community of St. Mary the Virgin (The Wantage Sisters—of whom our local Sisters are a part) will speak on the life and work of the C.S.M.V.

St. Andrew's remembrance

WE shall again have a special service at St. Andrew's on Sunday, November 8 at 10.45 a.m., including the keeping of the Two Minutes Silence. It will be attended by our Scouts, Guides, Cubs and Brownies, as well as by a detachment of the Berkshire Army Cadet Force, and the salute afterwards will be taken by Air Commodore H. E. Nowell, C.B., O.B.E. There will be a Field of Remembrance, in which crosses may be planted in memory of units or individuals, and poppies will be available in church during the preceding week.

MOTHERS' UNION: At the meeting on Tuesday, November 3 at 3 p.m., Mrs. Arch will give the first of a series of three talks, the title of the first being: "A Pattern and a Purpose." On Tuesday, November 17 at 8 p.m., Major F. G. Strange will talk on "Church Embroidery," and a discussion will take place on the proposal to embroider a kneeler for the Lady Chapel.

YOUNG WIVES': At the meeting on Wednesday, November 11 at 7.45 p.m., Mrs. Ridley will speak on "The Changing Pattern of

Family Worship." **MEN OF SAINT ANDREW:** The chairman, Mr. Vernon Parmenter, will introduce the proposed winter programme at the meeting on Thursday, November 5 at 7.45 p.m. It has been suggested that a balance be struck between lighter activities and discussions led by our own members on "Problems of Christianity in Working Life."

FELLOWSHIP: On Thursday, November 12 the Rev. R. Brown will give an illustrated talk on "Iona." The meeting on Thursday, November 26 will be a "Members' Talent Evening." All members of the congregation will be welcome at both meetings at 7.45 p.m.

WHIST: Do you play whist? If so, you'll enjoy the weekly whist drives on Tuesday's at St. Andrew's Hall at 7.30 p.m. All are welcome.

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WHY ST. ANNE'S?

THE first place of pilgrimage in Caversham, dating back to the 11th century, was to St. Anne's well — the Holy Well of Saint Anne — still preserved as an historical monument at the junction of St. Anne's Road and Priest Hill.

The first bridge over the Thames in this area was built at Caversham to aid pilgrims on their way to "The Healing Waters" of the well. The island at Caversham Bridge provided a convenient central support for the bridge. As was the custom then a chapel was built at the bridge and on the island. This chapel was dedicated to St. Anne.

When the Mass came back once more to Caversham in 1896 the present church, at South View Avenue, was dedicated to St. Anne.

The stones from the original chapel, discovered when the present bridge was being built, were preserved by The Reading Archaeological Society, presented to St. Anne's and are built into the Restored Shrine of Our Lady of Caversham attached to St. Anne's. This Shrine is once more a centre of pilgrimage in Caversham.

Why dedicate a well to St. Anne? There are several scattered throughout the country. There is no explanation which can be vouched for, but there is a theory which seems feasible. Originally these were wells from which our pagan fore-

fathers drew their spring water. They became surrounded by superstitious worship of the gods who supplied the water from the bowels of the earth.

When the country was converted, instead of destroying connection with the wells the church, as she has so often done, canonised the custom and dedicated the wells to St. Anne as the English word Anne or Anna means brook or water.

Wesley Guild

THE Wesley Guild at Highmoor Road which meets on Tuesdays at 8 p.m. announces the following for its November programme:

November 3: "Crackers and Capers" lit by Norman Vinall and Richard Goodrich.

November 10: 20th Century Challenge (1) "The Pagan"; speaker, Rev. E. B. Wright.

November 17: Overseas Missions. "In the Holy Land — Home of the first Missionaries"; speaker, Miss K. H. Morley.

November 24: "Sale Ahead."

Each week there is a Prayer Meeting at 7.25 p.m. in the Church Hall before the Guild Meeting.

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Harvest Thanksgiving round the Caversham churches

EACH of the four districts of Caversham Parish arranged most successful harvest suppers and socials. St. John's led the way and photographer Fred Walker found a group of people round the Rev. H. J. H. Stevin-

son enjoying an excellent meal.

Light entertainment followed when Mr. John Moss managed to sell what must have been a record number of marrows in one evening.

St. Andrew's chose to eat their supper the night before Harvest Festival: a sale of work that evening and a subsequent sale of harvest produce on September 28 raised £100 to help the hungry elsewhere, and the Church overseas.

At St. Barnabas' the produce was given away to old and needy people and an enjoyable supper was enjoyed with an excellent entertainment which was provided by the Post-confirmation Group. Mothers' Institutes throughout the country may like to have a similar cookery demonstration from Andrew Gillings.

Balmore Hall was filled to capacity for the St. Peter's district supper and entertainment: some harvest goods were sold but the majority were given away to various homes and institutions in the parish. Congratulations and thanks to the many whose efforts and generosity produced four very happy evenings attended by about 350 people.



Harvest supper in progress at St. John's. Photo: Fred Walker

Drop us a line

Everyone turns to the correspondence columns in a newspaper. Our first Post Bag appears on the Leader page. We shall welcome letters from readers either about the contents of the "Bridge" or about aspects of Caversham life. Send them to the Editor at Caversham Rectory, Reading.

Baptist gifts for the elderly

HARVEST Thanksgiving Services, conducted by the Rev. J. H. Brooks, were held at Caversham Baptist Church on Sunday, September 27. The church was beautifully decorated the previous afternoon by members and friends under the guidance of Mrs. Sawyer and Miss J. Sawyer.

The Sunday afternoon service was specially arranged for the children of the Sunday School who brought with them gifts and rendered Maunder's "Song of Thanksgiving." The celebrations were followed on Monday by the distribution of gifts of flowers and produce to elderly and sick friends, and by a Harvest Supper at which the Choir again sang and the Rev. H. E. Spelman, who is acting as Moderator during the interregnum, spoke on the Harvest theme. The catering arrangements for the supper were undertaken by ladies of the church under the leadership of Mrs. Beryl Miller and Mrs. master, Mr. B. A. Evans, Margaret Pilgrim.



Miss E. M. F. Alderson, J.P., headmistress, accepts harvest gifts from children at Caversham Park School. Miss Alderson is a trustee of the "Bridge."

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Roses at St. Anne's

HARVEST Thanksgiving as Rosary Sunday. A custom was observed at St. Anne's this year on the first Sunday of October. The *Te Deum* was sung in thanksgiving at the Afternoon for the church was crowded with the children brought the later sent to the Carmelite Sisters at their Convent in Southcote Road, Reading. As October is the Month of the Holy Rosary, First were distributed to the congregation.

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Off to a good start

"THE CAVERSHAM BRIDGE" got off to a good start when the Mayor, Coun. Mrs. Alexandra Sturrock, and the Mayoress, Mrs. F. B. Noyes, attended an informal reception on the occasion of the publication of our first number, at the Caversham Bridge Hotel.

Others who accepted invitations were officers of Rotary, the Chamber of Commerce and Trade, Round Table and headteachers, as well as two of the candidates in the General Election.

Mr. K. M. Whitworth, joint managing director of Provincial Newspapers Limited, travelled to Caversham for the occasion. The Rural Dean of Reading, the Rev. P. D. B. Miller and many representatives of local businesses and the Press were also present.

In the days following the publication of the first number, enquiries for copies from many parts of England were received at Caversham Rectory.

The Editor also spoke to members of Reading Rotary Club on October 13 about the "Bridge."



A group taken at the reception, left to right: the Rev. E. Wright (Methodist), Mr. Peter Emery, the Rev. W. O'Malley and the Rev. J. G. Grimwade.

THEY BRING YOU YOUR "BRIDGE"

GLENYS GOODIER is one of our younger distributors and attends Henley Grammar School. She is taking her "O" level next year and intends to train as a nursery teacher. Apart from playing hockey and tennis for her school, Glenys is a keen member of the newly-formed Girls' Life Brigade Company at Caversham Heights Methodist Church.

ALTHOUGH it is only just over 18 months since he moved to Caversham, John Sholl has already made his presence felt. He is keenly interested in the Samaritans and in all aspects of practical Christianity. One of the earliest supporters of this venture, he is now actively engaged in distributing "The Caversham Bridge."



GLENYS and JOHN

Presbyterian minister leaves

THE Rev. John Martin came to Reading in 1959 from Westminster College, Cambridge, having first worked in industry and served with the R.A.F.

He brought with him also the experience of being a husband and father. Mrs. Martin has been a source of help and encouragement and a partner ready to share in the joys as well as the disappointments of his ministry.

Andrew and Stephen were quite small children when they arrived; later David and Ruth appeared to complete a foursome and to give substance to John Martin's ardent belief in the family unit as an expression of true Christianity.

His interest in Marriage Guidance and Family Planning manifests this belief and his desire to establish Family Worship at St. Paul's is another indication of the importance he attaches to the family in the Church of Christ.

Affectionately, but respectfully known as "John" to his contemporaries and "The Rev." to younger members of his congregation John Martin knows no barriers when he encounters folk in need of help, advice or comfort.

He is as ready to minister to those outside the church as those within, and for some time he has been a counsellor for the Samaritans.

A young minister naturally attracts young people and youth work has been fostered at St. Paul's during his ministry. With his en-

couragement, and under the expert guidance of Mrs. Martin, the Junior Church has been firmly established and there are now no fewer than ten Junior Church Leaders attending training classes.

A Scout Troop has also been started, and he leaves behind him plans to redevelop the Church premises to widen the scope of youth activities.

During his ministry he has introduced modern hymn-tunes and used modern translations of the Bible. He has served as a governor of E. P. Collier School and as a Free Church representative on the Reading Education Committee.

At the same time he has not neglected older folk and with assistance from the W.V.S. a Darby and Joan Club was formed in 1963, and is now a thriving organisation catering for the elderly people living in the neighbourhood of St. Paul's.

Always looking to the future and for a more efficient way of doing not only practical and temporal things but also of bringing Christ into the lives of men, John Martin has recognised the urgent need for Church unity and has been active in arranging discussions with other denominations, and it is to take charge of a combined congregation of Presbyterians and Congregationalists that he leaves St. Paul's, Reading for St. Paul's, Gravesend. This was a call received with mixed feelings but a challenge which both John and Barbara Martin felt they must accept.

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CAVERSHAM DIARY
CAVERSHAM HORTICULTURAL SOCIETY have a lecture in Church House on November 19, at 7.30 p.m. entitled "The Herbaceous Border" by Miss E. Harris, M.S., B.Sc. of Reading University. An interesting series of lectures has also been arranged by the Reading Horticultural Federation to which members are welcome. Details from the Secretary, 10, Knowle Close, Woodcote Road, Caversham.
★ ★
CAVERSHAM LAWN TENNIS CLUB — after a successful 1964 season is already looking forward to next summer on their newly leased grounds. There are a few vacancies for new members.
★ ★ ★
W. E. A. LECTURES. — A one year course of 24 meetings is being held at the Caversham Evening Centre, School Lane, Caversham on Tuesdays from 7.30 to 9.30 p.m. The Subject is THE AUTHORITY OF THE BIBLE and the Tutor: Mr. R. H. Ding-

wall. Further details from the Secretary, 52, South View Avenue, Caversham.
★ ★ ★
CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD meets on the third Thursday each month at 7.30 p.m. at St. Andrew's Hall, Albert Road, Caversham.
★ ★ ★
READING CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD meets at Church House on the third Thursday afternoon each month from 2.15 to 4.30 p.m. The October programme included a Christmas decorations demonstration, fruit cake competition, a music appreciation class and a visit to Covent Garden. Details of future activities and membership from the Hon. Secretary, 35, Peppard Road, Caversham.
★ ★ ★
News of local societies' future activities will be welcomed by the Editor. Copy should be sent by the beginning of the month preceding the month of publication.

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St. John's

September 13: Amanda Tracy
Martin; Deborah Jane Step-
toe; Elaine Penny Turgis.
September 20: Sally Ann Moth;
Stephen Mark Pitcher.

MARRIED
St. Peter's
September 12: John Cowan and
Agnes Gwendoline Frost.
September 16: Anthony Charles
Searle and Jane Robinson.
September 19: John Trevor
Marsh and Sylvia Iris Ken-
neson.
September 19: Keith Eric Nor-
man and Carol Elizabeth
Bailey.
October 3: John Edward Francis
Gale and Ann Vera Little.
October 3: David Ernest Cottey
and Jean Mary Little.

St. John's
August 29: John David Frith
and Susan Reach.
September 12: Phillip Ashley
Wedderburn and Eloise Pil-
grim; Michael Frank Hayes
and Glennis Ann Jewell.

September 19: Brian Francis
Stark and Angela Gaye Wel-
burn; Anthony Ronald
Walker and Janice Patricia
Whiteway.

September 19: John Frederick
Mathews and Christine Mary
May.
September 26: Ronald Victor
Talbot and Carole Anne
Watts; David Coleby and
Valerie Mary Gibson.
October 3: Leonard John
Bowles and Jean Edna May
Cane.

St. Andrew's
September 19: Philip Evan John
Hoffler and Hazel Anne
Palmer.

BURIED
St. Peter's
September 25: Annie Lizzie Hol-
land.
September 29: George Ansley
Kitt.
October 9: Reginald Horace
Webber.

St. John's
September 10: Mary Smith.
September 11: George Robert
Lawrence.
September 19: William Frederick
Porter.
September 21: Marjorie Ger-
trude Wood.
September 24: Elsie Grace
Richardson.
October 2: George William Tay-
lor.

St. Andrew's
September 22: Jack Stanley
Wright.

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SUNDAY SERVICES

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8.00 a.m. Holy Communion
9.15 a.m. PARISH COMMUNION
11.00 a.m. Matins
12.15 p.m. Holy Communion
(1st and 3rd Sundays)
6.30 p.m. Evensong
11.00 a.m. Sunday School
Infants - Hemdean
House School
Juniors - Balmore
Hall
St. John's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
6.30 p.m. Evensong
11.00 a.m. Sunday School
Infants - Church Hall
Juniors - The Church
St. Andrew's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
11.45 a.m. Holy Communion
6.30 p.m. Evensong
11.15 a.m. Sunday School
Church Hall
St. Barnabas'
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
6.30 p.m. Evensong
9.15 a.m. Sunday School
Church Hall

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the congregation in each district.

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11.00 a.m. and 6.30 p.m. Worship
Communion after
Evening Service 1st
Sunday, after Morn-
ing Service 3rd Sun-
day.
2.45 p.m. Sunday School

North Caversham
10.45 a.m. Worship
Communion after ser-
vice on 3rd Sunday

METHODIST
Caversham Heights
11.00 a.m. and 6.30 p.m. Worship
10.15 a.m. Sunday School
Senior Dept.
11.00 a.m. Sunday School
Junior and Primary
Depts.

Gosbrook Road
11.00 a.m. and 6.30 p.m. Worship
11.00 a.m. Sunday School

ROMAN CATHOLIC
St. Anne's
8.00 a.m., 9.30 a.m., 11 a.m. 7
p.m. Mass

Our Lady of Caversham
9.30 a.m. Mass
(except 1st Sunday
when at 8.30 a.m.)

METHODIST CHURCHES

November preaching appointments

CAVERSHAM	CAVERSHAM HEIGHTS
Nov. 1 Rev. E. B. Wright	11.00 Rev. A. E. Emerson
Rev. E. B. Wright (1)	6.30 Rev. J. O. Cochran
Nov. 8 Rev. E. B. Wright	11.00 Mr. L. R. Ash (3)
Rev. W. A. A. Tutt (2)	6.30 Rev. E. B. Wright
Nov. 15 Mr. M. E. W. Simpkins	11.00 Rev. E. B. Wright
Mr. R. A. Gray	6.30 Mr. D. Moffat
Nov. 22 Mr. J. Wells	11.00 Mr. J. Hollingum
Rev. E. B. Wright	6.30 Rev. W. A. A. Tutt
Nov. 29 Mr. K. G. Polter	11.00 Rev. E. B. Wright (4)
Mr. G. Poad	6.30 Rev. E. R. Bates

Notes: (1) Church Anniversary; (2) Overseas Missions; (3) Parade Service; (4) Holy Communion.

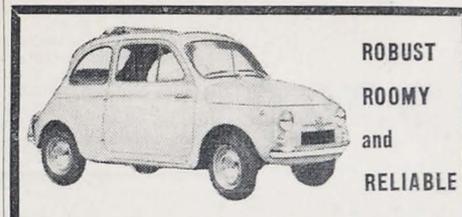
BAPTIST CHURCHES

November preaching appointments

CAVERSHAM	CAVERSHAM NORTH
Nov. 1 Rev. J. E. Morgan-Wynne, M.A.	Nov. 1 Mr. J. Chapman.
Nov. 8 Rev. J. M. Dunning.	Nov. 8 Mr. J. Mortimer.
Nov. 15 Student.	Nov. 15 Mr. L. Booker.
Nov. 22 Rev. P. W. Luxton.	Nov. 22 Mr. L. Gray.
Nov. 29 Rev. H. E. Spelman.	Nov. 29 Mr. G. A. Wager.

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NOVEMBER PROGRAMME
Sunday, Nov. 1-7 Days: Ingmar Bergman's THE SILENCE (X)
Sunday, Nov. 8-4 Days: SEX CAN BE DIFFICULT (X)
Thursday, Nov. 12-3 Days: WRONG ARM OF THE LAW (U)
Sunday Nov. 15-7 Days: ZULU
Sunday, Nov. 22: RIKKI AND HER MEN (X)
Thursday, Nov. 26: THE CARDINAL (A)
Sunday, Nov. 29-4 Days: THE FINEST HOURS (U)

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YOUTH

page

UNMENTIONABLES

THIS column will be different. In the coming months articles will appear, written by various members of the younger generation in Caversham, which will present the teenage angle on a variety of topics and problems. Here young people are going to have their say, and don't be surprised if we shout good and loud. There are a lot of us in Caversham, and it's high time our point of view got some publicity.

TAKE church music, for example. Why is it that Sunday after Sunday in our churches and chapels a paralysing embarrassment descends on the congregation when the time comes to sing a hymn?

Some people try to hide their faces behind hymn-books; some mime the words, to look as if they are singing, without making a sound; some just stand tight-lipped and defiantly dumb. And the singing is left to a choir, plus a few willing souls battling along, usually out of tune and in-

evitably a bar and a half behind.

Admittedly, many of the hymns have words that would put a frost on anyone's enthusiasm: "Fling out the banner" makes one squirm with shame, and "From Greenland's icy mountains" isn't exactly "with it" in 1964. But there must be more to it than that.

Surely, we need to tear up our hymn-books and start all over again. Out with all those ancient (and modern) dirges, away with the Victorian vapourishes, down with the sentimental slush like "Let not sorrow dim your eye";

Soon shall every tear be dry: This kind of gush expresses nothing of what we feel in the present age, and the sooner it does the better.

At the end of September a new kind of service was

held in St. John's Church, to mark the end of the Youth Stewardship Campaign.

Hymns were specially written for it by people in this district, and they were set to tunes like "John Brown's Body" and "Z Cars." And people sang!

Not everyone liked all the hymns, not everyone approved of the tunes, but for the first time in living memory you could hear outside the church what was being sung inside.

This is only a start, a step in the right direction. We must see to it that it is not an isolated gimmick ("very nice for the youngsters to have a little fling, isn't it?"), but the start of a real attempt to revolutionise church music.

Sidney Carter and Geoffrey Beaumont have shown us the way; let's see to it that Caversham churches follow suit.—A.C.



Music at the Youth Stewardship Dedication Service at St. John's on September 27 was provided by members of the St. Andrew's Youth Club. Against the wall are drummer John Maule and bass player Frank Russell. On the vibraphone is Barry Knight and Roger Dugleby played a guitar. Two important members of the group not in our picture were leader Jim Scott-Robinson (that's his guitar) and piano-player Stuart Garden.

Photo: FRED WALKER.

YOUTH CAMPAIGN IN CAVERSHAM: DIFFERENT SERVICE

A SERVICE with a difference ended the Parish Youth Stewardship Campaign. It was held in crowded St. John's Church on September 27, and the aim was to dedicate the pledges of time, talents and money made by young people in Caversham.

Hymns of two kinds were included: new words written to well-known tunes (The Vicar of Bray, Z Cars, Londonderry Air, John Brown's Body); and those written by established writers of modern hymns (Geoffrey Beaumont, Patrick Appleford, John Glandfield and Sydney Carter).

"What the books say" was a lively selection of quotations about Christian Stewardship up and down the country" from a variety of sources, from

the Bible to Sir Stafford Cripps; and "What other people say" consisted of five short statements by people concerned to practise Stewardship in their jobs; they included The County Surveyor of Berkshire, The Bishop of Reading, and Margaret Rutherford. The readings were presented in semi-dramatic form by David Ormrod, Janet Dieker, Michael Younger and Bob Gardener.

The Rev. Brian Matthews gave a brief warning that initial enthusiasm might die off, and that faith and drive would be needed to carry through our good intentions.

"Learn a lesson from the half-finished buildings you see up and down the country" he said.

THE CAMPAIGN

IN a Youth Stewardship Campaign in Caversham from September 14-27 there were 329 young people asked to recognise that they owed something to God in return for all that he has given them. More than 200 have agreed to contribute Time, Talents and Money—an encouraging response to the hard work put in by the 30 young visitors. These 30 young people prepared for the fortnight-long campaign over several months, including a Training Weekend away at Wycliffe Hall Theological College in Oxford, led by The Rev. Brian Matthews, Youth Chaplain in the Diocese of Peterborough.

Now comes the task of putting to good use the enthusiastic offers of help: schemes have already been drawn up to help old people and children in residential homes, and old people living alone. As a result of this campaign, more people will deliver The Bridge, do baby-sitting, teach carpentry and fishing, mend toys, teach in Sunday Schools: these will all be young people helping to meet the needs of the local community through the Church.



Young and old enjoyed singing the new hymns. In the background are girls from Queen Anne's School. The school hopes to take part in the Time and Talents projects which will follow up the campaign.

Photo: Fred Walker.

Message from Margaret Rutherford to Youth Stewardship Service



SHOULD we not, as actors, be aware of a special trust which is laid upon us—namely, that of keepers of the public conscience? We are given a terrifying power to influence public sentiment. This power should be regarded as a stewardship of which we can be proud—to hold in trust jealousy, assiduously and as wisely as we can. To foster the kindly interests and the rewarding tendencies of the people we are serving—this is a supreme responsibility, and I for my part pray God to give me strength and enlightenment to maintain it worthily.

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WHAT WILL THEY GROW TO BELIEVE?

“**BACKWARD Christian Soldiers**” is written by Mrs. Diana Dewer, a journalist with two sons of her own.

She has gone into great detail and she spares nobody's feelings in her analysis of why the Churches appear to be dying at their Sunday School roots.

She outlines bold remedies which will cause serious heartsearching among many who have devoted their lives to the teaching of children in our churches.

This is a sharply written, penetrating assessment of the state of Christian education today in Britain. It ought to be standard reading for all those who are concerned for the future of the Christian Church here.

In spite of the fact that religious education in schools has been compulsory for twenty years, she reports, there is no evidence that more than a few children leave school inspired by religion, or with even the flimsiest basis on which to build Christian lives. Research shows that most children see only a vague relationship between religion and twentieth century living.

Bored

After describing the staggering losses the Church is suffering among young adherents Mrs. Dewer says most children leave because they get bored. Lessons at Sunday School begin to seem infantile. They hear the same things over and over again and they do not learn anything new. Many children of ten leave Sunday School because they say they are too old for it.

A research committee set up by the Free Churches estimated that six out of every seven children in Sunday Schools ultimately shed all connection with the church.

One difficulty in Sunday Schools is that there are no minimum educational standards or qualifying examinations for teachers. All offers of help are gratefully received.

Most denominations agree that the number of teenage girls on Sunday School staffs is far too high. They are, says the writer, “emotionally or intellectually ill-equipped for the task.” Almost two thirds of teachers in Free Churches never have a teachers' training class of any kind. Poor teachers may do more harm than good.

During recent years the pattern of Sunday has changed, and Mrs. Dewer takes note of the fact that now many families like to go out on Sunday afternoons, in their cars.

Thus many children miss Sunday Schools, because parents imagine that as religious instruction is compulsory in day schools, Sunday School as well is unnecessary.

Baby-ish

There is a strong move to abolish the name Sunday School, with its association of work and discipline, the book reports. The words “school,” “classes,” “scholars” and “teachers” can help to make older children feel that it is all too baby-ish for them.

She goes on: “It may appear ungenerous to denigrate the Sunday Schools, when but for the efforts of the Churches in the past few working class children would have received any education at all; but to-day their educational frailty cannot be discounted, and must be emphasised at a time when general educational standards are higher than ever before.

“It is obvious that very many children leave their Sunday School because their doubts and their questionings are not treated with respect and learning there.

“Another glaring fault of the existing Sunday School structure is the competitive element. The emphasis on passing tests and winning badges is particularly demoralising for the child who is already suffering from a sense of failure as a result of the rat race of ordinary academic education.”

Absurd

Mrs. Dewer says it would be justified for Christians to call the inefficient Sunday School a “very bad influence indeed” because of the poverty and the absurdity of religious images presented to the children. When this kind of pseudo religious

- Few leave school equipped for Christian life.
- Far too many Sunday School teachers are teenagers.
- Family Church is one answer.
- Sunday Schools could go if...

teaching is given to young children, later hinders the child's chance of having a true religion...

It is of course impossible to separate the question of Sunday Schools from that of home environment. The Sunday Schools' chances of influencing the child depend primarily on whether the child sees his parents believing in what he is being taught or obviously not believing in it.

“It is time for the slow breakaway from old fashioned Sunday School techniques to become a real break through to the new and more enlightened concepts demanded by the times in which we live.”

So what answers are suggested? Mrs. Dewer reports moves especially among the Free Churches towards the “family church” idea, which has grown from a conviction that Church and Sunday School should not be two separate fellowships but one. Failure to guide more children into Church membership will continue while their religious education is carried on at the circumference rather than at the centre of the church's life.

Better

A research committee studied a sample of churches working on the principles of family church (which means Sunday Schools in the morning; children sitting with parents or “Church friends” to join in some part or all of the morning service) and they found a consistency of achievement. They were better organised and were bringing more children into church membership later.

She advocates week-day training classes for children, taken by ministers in or

near church premises and during a release period from day school.

The right place to teach religion is not in day school by teachers who may be reluctant to teach it, she claims.

Mrs. Dewer goes on: “In weekday classes, the impact of religious education by the Churches would eliminate the need for Sunday Schools, and this I feel should be acclaimed as progress.”

“... The Sunday Schools are not equipped to meet this missionary

challenge; their traditions are too deeply embedded in the nineteenth century.”

She concludes: “In the matter of religion our State schools are failing us. Our Sunday Schools are failing us. The massive machinery evolved by the Church and the State is just not working. It is not working because it is wrongly conceived, and it should be revolutionised to engage far more directly, and soon, with the only effective sources of energy—the homes and churches where God is a living power.”

BLIND—HE KEPT “SUCCESS” PLEDGE

NINE years ago Mr. Robert Goodbody made up his mind to become a successful businessman and borrowed £100 to get started.

Now he has a wholesale warehouse in Selmas Lane, Dagenham, Essex, employing three men, and a new building just completed at Luton.

But although the Dagenham warehouse alone is crammed with over £20,000 worth of stock, including transistor radios, toys and toilet accessories, 39-year-old Mr. Goodbody has never seen a single item in his wide range.

For he is totally blind. And the £100 he borrowed to start off was a loan from the Royal National Institute for the Blind.

At his home in Valence Wood Road, Dagenham, he explained: “I went blind through an eye disease in spite of five operations, but I was determined it wasn't going to be the end for me.”

Tough going
“I won't say it hasn't been tough going at times, but with my manager, a former customer, and my wife Ellen, who drives me about in the van and helps with deliveries, I am happy at the progress we have made.”

“I was in the same business before I went blind and my competitors have naturally had ample chance to leave me far behind, but with the wonderful

help of my wife and manager, I don't think I am far behind,” he added.

SPECIAL HOUSEWIVES

HELPING to keep law and order outside as well as in the home are three busy housewives at Bracknell New Town, Berkshire. They have signed on as special constables in the local police force.

They are Mrs. Marjorie Biddlecombe, of Horewood Road, who has three children; Mrs. Barbara Stevens, of Nightingale Crescent; and Mrs. Jean Smith, of Jackson Close, each with two children.

The husbands, Mr. Alan Smith and Mr. Len Biddlecombe, are also in the Special Constabulary.

Mrs. Stevens says: “My husband feels the same as the rest of us—that Bracknell is a fine town and we can help to make it even better. He's waiting to be sworn in as a ‘Special’ too.”

All are members of the same Townswomen's Guild. Their children range in age from 10 months to 12 years.

Dusty found something to do with herself

POP singer Dusty Springfield, who flew to America recently for a singing tour, found herself a new job before she left.

The girl with the hit “I just don't know what to do with myself” has become the patron of a society catering for mentally retarded children.

Dusty, who broke away from the popular Springfield's group to go it alone as a solo star, became interested in the work through her friend Mr. Gordon Daniel.

The organisation is the Friends of the Society of St. Bernadette, and Mr. Daniel, the chairman, said: “Miss Springfield showed an interest in the wonderful work that the society is doing for the mentally handicapped children and was only too delighted to become our first patron.”

Homes
The society is now running two homes at Wallington and Coudson for children up to the age of 16. They live in the homes as a family unit and are cared for by trained nursing and teaching staff. Day classes are also run for the benefit of other retarded children.

“Many of the staff work entirely without pay and have dedicated their lives to the service of the children,” said an official.

Ambitious plans are now being laid by the society's founder, Father D. A. Paterson, to increase the scope of the work. He stresses that, although it is Roman Catholic sponsored, the society aims at the care and training of children of all denominations.

York launches a surge forward

A MEETING of 130 lay people at Bishopthorpe, the residence of the Archbishop of York (Dr. Donald Coggan), inaugurated the evangelistic “Opportunity Unlimited” campaign in the diocese.

The campaign is to cover three years from 1965 to 1967, and as it proceeds the Archbishop will visit every deanery in the diocese to meet both clergy and laity and to see, if possible, some local industry or activity.

No definite schedule has been drawn up for the campaign. The Archbishop will be taking a great pastoral part in it, but the work of the laity in each parish will be of vital importance. To assist in this work laymen are to be trained as “Archbishop's messengers.”

They will go out two by two to give help and advice to parochial church councils, so that the laity in parish and diocese may be encouraged to take the Gospel to other men and women.

To make the campaign more widely known there will be big rally-services at York, Hull, Scarborough, Middlesbrough in March next year, and in November, 1965, there will be a great service in York Minster to dedicate the new hopes and plans. The general aim is to extend Christian witness and fellowship in the diocese and to set them in relationship to the wider Church at home and abroad.

November 8 is Remembrance Day. The way we remember depends on the kind of people we are. Some will hardly remember at all the gigantic toll of dead in two world wars. Others will remember as a token of genuine respect for the sacrificial spirit of so many. More will burn with shame that the human race has learned so much, and progressed so far, yet must still solve its problems with weapons. Maybe a good number will be forced to ARGUE out again :-

MAY CHRISTIANS FIGHT?

LOVE, NOT VIOLENCE, IS THE WAY

WAR CAN BRING OUT OUR BEST

by Max Parker, secretary,
Fellowship of Reconciliation

IT is the main duty of the Christian to try to be as his Lord. He is invited to "Take up your cross daily, and to follow Me." And when a person accepts Christ as Lord he has to realise that this acceptance involves the re-assessment of many of his previous priorities, duties and loyalties.

Christians already fully accept this fact in relation to a number of points, like personal behaviour, relationships with others, honesty, purity, etc., and their behaviour patterns thereafter are according to His rule, and not by those of contemporary society. Their example for living is now to be the Christ seen in the Gospels, interpreted in the Epistles and known by experience. The prayer upon the Christian's lips is to be:

"Oh Jesus Christ, dwell Thou in me
And all things else recede."

That is why it seems to a growing number of Christians that what is called "pacifism" is also part of the behaviour pattern now required from them.

● Forbidden

If war, as the Churches have said in both national and world assemblies, is contrary to the mind and spirit of Christ, then it follows that war is forbidden to Christians; all war, not just nuclear war, and all preparation for war, which surely is as much a sin, by intention, as actual war is by action.

Christians do not accept A MEASURE of dishonesty, illicit sexual relationships, murder, as permissible — these things are wrong. Why then continue to accept some measure of the lying, hating, killing and so on which war requires?

This growing number of Christians believes that to be the channels of God's Love into the world, requires an absolute, unconditional, rejection of violence which, in its ultimate form, is seen in war between nations. And at the same time we see the absolute necessity to rule our lives, in all relationships, personal, social, national, international, by His rule of Love — seeking to be peace-makers (pacifists) and reconcilers, which is the ministry laid on all Christians, and which we do not think can be carried on if war and violence are still accepted.

● All time

It is not possible here to answer the obvious questions raised on the lines of "What would happen if we all took this position?" nor am I able in this space to amplify all that is meant by pacifism. To start with it is clearly a matter of faith in Christ, our living and loving Lord, whose example and invitation cannot be denied. He

is the Lord of all time and we should assume that His commandment is for all time, not varying according to circumstances or national or international political relationships.

One should remember that the introduction of His revolutionary ideas of love rather than violence was to a nation which was enduring a pagan tyranny and which hoped for the overcoming of that tyranny by the coming of the Messiah. And it realised only later that the Messiah had come — riding on an ass and not on a warrior's steed, and had suffered the violence of men rather than deal with them in their own manner because that would have been the rejection of His own nature, which we seek to put on, and in whose spirit we should live.

We do not know what the outcome of such a complete commitment to Christ would mean in international relationships, but we have confidence that there would be such a tremendous release of God's power into the world, power restricted now by Christian disobedience, that a transformation would take place.

And we believe the transformation would affect political relationships also. "... our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hands, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

● Would He?

Would Jesus press the button? Would Jesus pull the trigger? Would Jesus plunge the bayonet into brother man's flesh? Would Jesus have me do these things which so clearly are not possible for Him?

We do not know the immediate or final outcome of our commitment but we must surely believe that He who calls us will not leave us powerless, if we are true to Him, and that the way to peace and security, which we all seek, may truly be through a greater reliance, as disciples, on the power of His love working through us, than through deterrents and threats which never yet have succeeded.



A shot from Darryl F. Zanuck's production, released by 20th Century Fox—"The Longest Day."

WITHOUT evading the question, it is necessary to ask ourselves what we mean by pacifism.

We could mean the pursuit of peace through the putting down of evil — the kind of situation pictured by Isaiah... "When the enemy shall come in like a flood, the spirit of the Lord will raise up a standard against him."

On the other hand we could interpret pacifism as a disentanglement from any showing of force. Here perhaps the lamb could be at piece-meal with the wolf rather than at peace, and here evil could be allowed free course by the sorrowing saints of God.

All Christians would agree about the ugliness of brutality and about the coarsening effect of power without self-restraint; but all Christians too would feel shame to think that people were left downtrodden and persecuted, while they who named the Name of Christ would not involve themselves to the point of their own personal danger.

● Conflicting

We are faced with countless and sometimes conflicting questions:

- (a) Am I my brother's keeper? Do I then sacrifice my brother for the sake of avoiding unpleasantness?
- (b) Does "force" belong only to the physical realm? The enemy of souls is more eager to imprison us in the selfishness of materialism and godlessness than in the confines of a labour or prison camp. To resist his propaganda is to use moral force—and moral force can sometimes be more constraining and disturbing than physical.
- (c) Can we differentiate between resisting the force of evil on one front (moral and spiritual) and giving it full rein on another (physical)?
- (d) Do I, as a pacifist, become belligerent in argument with those who disregard my principles?

As Christians we turn to Holy Scripture to seek authority and we find verses in isolation and, sometimes, situations and stories in isolation to argue either way. I believe myself that true Christians can be found on opposing sides of the argument.

As an Army Chaplain I have seen the stresses and strains of war bring the best out of some people and the worst out of others. Indeed I see in war the hastening of the process of personal development where in the individual can be more quickly stamped, than possibly anywhere else, by the image of his Saviour in sacrificial giving, dedica-

tion of purpose, and depth of concern, or by the image of evil.

In the Bible the injunction not to kill is not applied to the punishment of the killer, for the command reads "whoso sheddeth man's blood, by man shall his blood be shed." The commandment not to kill is shown us by the Lord Himself to be such as must rule out hate and intolerance of any, and the Golden Rule of the Sermon on the Mount "Do unto others as ye would that they should do unto you" challenges and humbles pacifist and soldier alike.

● Courage

A pacifist is not a man without courage for it takes great moral courage to remain a pacifist when one's country cries out for one's loyalty. But the soldier adds to an equal moral courage an enormous physical courage if he is a good soldier.

The use of force and the taking of life are not in themselves evil. God Himself is omnipotent and judge of all the earth. It could be argued that we, as Christians, can be called upon by Him to be the instruments of His judgment as well as of His grace.

If space permitted it would be helpful to study the 6th Commandment side by side with the instructions for executing the murderer or murderers, and alongside the instructions regarding both Jericho and Amalek. It would be interesting to ask why Our God asked if any had a sword before going to the Garden of Gethsemane; it would be interesting to determine why John the Baptist did not rebuke the soldiers for their soldiering rather than for their disloyalty with their pay; and it would be interesting to know why St. Paul had been so content with Christians being soldiers in the old Roman army.

● Our choice

None of us is big enough in ourselves to portray the fullness of Jesus Christ, but to each is given spiritual gifts. Thus all Christians together are to be His Body, the Church, still expressing His concern for the needy and forlorn, still proclaiming His love and His redemption, still with His flashes of anger against evil (one remembers His use of the whip in clearing the Temple of its abuses), and still being prepared to offer themselves regardless of cost and to the uttermost in the reclaim of those in the thralls of evil.

Each must do as he feels God would have him do—none can do other.

For the Legion

Cheadle Hulme (Cheshire) British Legion have now raised £2,200 over the past 15 years for British Legion funds and charities. Their latest show raised £170.

CHRISTMAS CARDS

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LONG NOTICES?

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Husband and wife team run a London bus. Why not a workbench? asks JOAN BEST

Could you go to WORK with him?

THE latest idea to attract workers is a call for husbands and wives to work on the same jobs together. This way they double their incomes — as well as having the same time off and, of course, sharing their interests.

London Transport said the other day that they hoped to attract more man-and-wife teams to their buses—possibly a far more successful recruiting idea than the ordinary ones.

One married couple have been working on a London bus together for years and, they insist, have never had a cross word. She is the conductress, he is the driver. Between them they can, with extras, earn somewhere around £40 a week, run a new car, and enjoy holidays together.

Get on

This happy pair are the in-laws of the man who comes to clean our windows.

"They are absolutely FOR each other always, those two," he assured me. "They get on marvellously."

But we agreed that working a bus crew together might not be everyone's recipe for a happy marriage. I can imagine a difficult scene with the conductress stopping the bus to go round and tell off her husband-driver. Or the husband still nursing some domestic grievance refusing to stop when his wife pushed the bell!

Still, London Transport welcome married crews—so they must have faith in the idea. Other odd ideas spring to mind. Why not women guards on the railways working with their engine-driver husbands?

Or sharing the same factory bench?

There are plenty of other husband-and-wife teams, of course. Married doctors run their practices together with great success — and teachers often marry and share their

careers. There are successful husband-and-wife business teams... take the case of designer Mary Quant and her husband, who have soared to fantastic heights in the fashion world and look as though they will never come down.

SECT-STRUCK PARENTS BAN VICAR SON

A VICAR'S parents have disowned him, because they belong to the Exclusive Brethren.

The Rev. David Naumann, aged 39, Vicar of Reculver, near Herne Bay, appealed to women at a Mothers' Union deanery committee meeting to make representations to the Archbishop, Dr. Michael Ramsey.

"The reason why I appealed through the Mothers' Union is that the

first aim of the Mothers' Union is to uphold the sanctity of marriage," he said afterwards.

"I think the Church of England has been a bit behind in this. The Methodist Church has already spoken against the Exclusive Brethren."

Of his parents, the Vicar said: "They refuse to eat with me. As I am banned from going to their home to have a cup of tea, I take this to mean a total ban on seeing them at home."

No cake

"You could say, in fact, that they have more or less disowned me."

The Vicar's wife, Hazel, aged 37, and their daughter Jacqueline, aged 11, are included in the ban.

"My parents saw Jacqueline on her ninth birthday and refused to eat her birthday cake. Obviously the fact that our child does not really know her grandparents is a cause for great unhappiness," said Mr. Naumann.

Long player

Mr. Charles Holmes, aged 78, has been organist at Kingston-upon-Thames Baptist Church for 50 years.

Airport Church

Anglicans, Roman Catholics, and Free Church people will be able to use a new church building to be provided underground at London Airport.

Mr. Frederick Gibberd, the architect responsible for the Roman Catholic Cathedral at Liverpool, has submitted plans for an underground church in which there will be a central nave with two altars and a communion table.

A STUDY IN STYLE



You might call it a women's fashion convention. Caught by photographer Maurice Hoare one Indian summer's day.

A book to read — by Brian Ogden

ON a plaque above a grave at the foot of Mount Gillen in the centre of the Australian Inland are written these words: "He brought gladness and rejoicing to the wilderness and solitary places." These words refer to the life of John Flynn, Congest Series. It is a story to thrill any child of 10 and over.

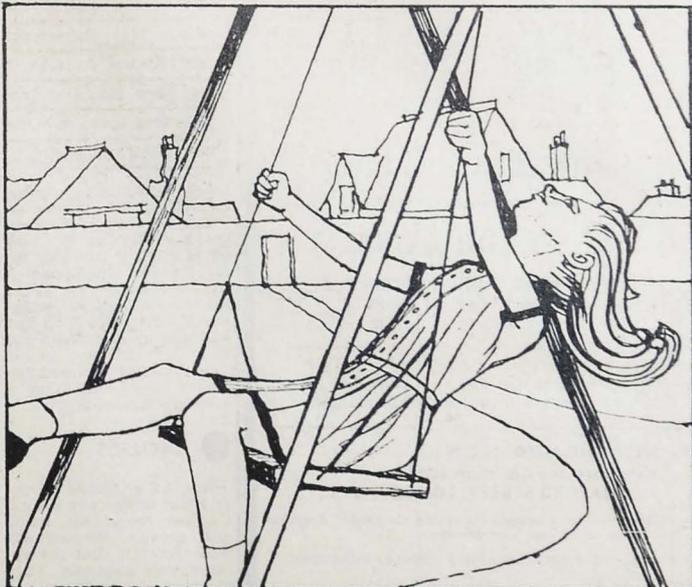
This fascinating story of how

the service grew from one man on a camel to 16 twin-engine planes each with their doctor and staff, is recorded in "The Flying Doctor" by Barry Brown. Published by Lutterworth Press at 4/6 in their Courage and Conquest Series. It is a story to thrill any child of 10 and over.

The patrol padres, the nursing sisters, the development of the pedal radio transmitter

are all part of the story of the Australian Inland Mission. The record of the first flying doctor who in his first year flew 20,000 miles, attended over two hundred patients and saved 10 lives is the story of practical Christianity today. To hear of flying doctors crash landing and swimming crocodile-infested rivers sounds like fiction but this is sheer fact, and it makes inspiring reading.

A swing in the park



Colour this picture, and send it to Auntie Julie, 23, Queen's College Chambers, Paradise Street, Birmingham, 1. This competition is open to anybody under 12 years of age.

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ERNEST ADKINS ASKS THE TOP MEN OF BACK PAGE JOURNALISM:

Why won't you tell us the bitter truth?



Adkins

FEW ENGLISHMEN HAVE GOT HOLD OF THE IDEA YET THAT WHEN IT COMES TO SPORT WE JUST AREN'T GOOD ENOUGH FOR WORLD COMPETITION.

In defiance of all previous experience, we approach every major sporting event supremely confident about the outcome. When our expectations do not materialise we are surprised to the point of disbelief.

Since the last war the function of the professional sports writers in the national popular Press has been to explain and apologise for the shortcomings of our national sportsmen. Rarely do we get a factual account of an important event. Rather do we see a striving for an "angle," preferably with a human interest slant.

I accuse many top names in the national back page press of going out of their way to present sporting

events in such a way as to deceive the public. Now why should they do this?

The function of the sporting observer is to entertain and inform his readers with some preferably constructive commentary. In order, apparently, to make the public want to read their paper rather than another, what we are getting now is a flood of superlatives and super superlatives.

Especially is this true in the "Daily Express," which in matters of sport regards good reporting as a series of emotional clichés. They are

even beginning to COIN words and phrases, because the English language is no sufficient armoury.

In football, for example, goals are "powered" and "thundered" in. Never merely kicked, or shot.

● Shocked

When the Hungarian footballers came to this country in the fifties the whole of the soccer world was shocked that they should defeat England at our national game. We simply could not understand how this had happened. Even so, because of the presentation in the Press of what had taken place, we were led to believe that in the subsequent game in Budapest we would turn the tables. We failed to do anything like it.

In spite of our experiences against continental clubs we still approach every major competition quite convinced that not only will we do well, but almost certainly we will win. And when we don't win we are told that it is an accident of some sort. The Press sees its function as being perpetually to explain that something regrettably went wrong; some personality, player or manager, is isolated as a scapegoat.

It is the wrong approach. Why are we not told that our standard of play and our basic approach to tactics are just not sufficiently good?

Let's take a few examples. In spite of our previous experiences we approached the Americas Cup this year again with the view that because people like Lord Nelson once worked for us we had a good chance of bringing it home. We then lost one race by as much as 20 minutes, and never looked like winning the others. Obviously there had to be a scapegoat: Peter Scott.

● Excuses

Before the Olympic Games in Rome it was put around that we would win many gold medals. We actually won very few. But the excuses were manifold. They included the weather and the food.

Prior to the last cricket season every cricket fan in this country was given to believe that we were to be visited by the poorest Australian cricket side ever to land on this island. It

"Daily Mail" soccer writer Brian James, in full cry for scapegoats after England's narrow defeat of Ireland on October 3 ...



would be only by a supreme effort that we would fall to win all the test matches. Some commentators were even talking in terms of using the matches to "blood" young players for the more severe tests in South Africa.

Do we need to be reminded how we were humiliated in the extreme? And the scapegoat was Fred Trueman for "losing form" as a bowler. We will not even now acknowledge that when it came to the day the Australians had overall supremacy, a superior leadership and a higher technical application.

This land is the home of golf, and we are always expecting that we ought to win the Ryder Cup. Yet I can't remember when we last made any kind of impression on the golf world. Always it seems that the ball is too small, or the greens aren't the way we need them.

At Wimbledon every year we hold the world's major tennis tournament. It is almost our birthright that we should have a boy or a

girl in the finals. But the supremacy of the Australians and the Americans always comes as a shock to us. One would have thought that by now we would have accepted this state of affairs, but we are still mildly indignant, and we still have false hopes bolstered by newspaper men.

● Divided

Recently Jim Manning in the "Daily Mail" asked why we couldn't have a Great Britain football team. His point was that while we are regarded as one nation politically, in sport we are divided.

What in fact is in the mind of the average sports writer whenever he brings this old chestnut out is that we should have an English side strengthened by a few other Britishers. They see a team of nine Englishmen, a Welshman and a Scotsman.

That doesn't mean we would have any better a side, even if it were practical, which it isn't. Under the rules which govern international soccer it is simply not permitted, for group teams to play as one. In any case it would be no guarantee of success.

It is a harmless exercise to while away the hours thinking of such a team, but it only serves to cloud the major issue, which is how England can become

again a significant force in world football.

● Misleading

The point is that we are nothing like that kind of force. And there is no reason on earth why we should, merely because the game started here. Other teams with other methods, other management policies, other freedoms, and other approaches by players and directors, are simply superior. No amount of amalgamations will hitch us to their standards.

This kind of misleading commentary in the national Press has for too long distorted the real problems about sport in this country. And because of that we have made no progress in any right direction. This constant pandering of our national ego has brought us to the position we are now in.

The truth is that we are very much among the also-rans. But we refuse to accept it. And because we don't accept it we make no effort to put things right, and start to rebuild our techniques from scratch again.

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