

CAVERSHAM BRIDGE 6d.

March, 1965

Incorporating National Christian News

The mind feeders

"I am the
way, the
TRUTH,
and the
Life..."

—Jesus
Christ



IDEAS MATTER...

*This month sees
the start of a
world-wide Feed
the Minds
campaign*

See page eight, and
comment on page
two.



"If you shout
a LIE long
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loud enough,
the people will
believe it"
—Goebbels, Hitler's
Propaganda Minister

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BY AN EXPERT IN HUMAN RELATIONS

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Letters

GIVING THE LIE TO THE GAMBLING ARGUMENTS

IN the January issue the Rev. Geoffrey Brown seeks to defend gambling—I must join issue with him. I write as a practising Christian for a good number of years and as a social worker among young and old. All my experience gives the lie to the very specious arguments which Mr. Brown puts forward.

Does this ordained priest of the Church of England really believe that "God means His world to be" a gamblers' world? This is the import of his argument. If so, is he therefore considering applying for a betting shop licence for his church hall so that his parishioners may "quite legitimately" gamble under the auspices of his church?

Under the heading "Immoral" Mr. Brown advances the strangest arguments. I am amazed that a man in holy orders can see no difference in principle between playing poker at someone's expense and for someone's avaricious purpose and sharing with others an evening's entertainment which is honourably paid for.

To me, and to thousands of Christians, there is a world of difference. And to compare the motorist with the gambler is simply absurd. The motorist does not wish to rob his neighbour of life. If this should happen by accident or carelessness we can at least absolve him or her of intent to "beggar my neighbour."

Amazed

Mr. Brown then proceeds to imply that if a gambler lacks self control a further dose of gambling is better than no gambling. Really, this is the negation of common sense! I would have liked to agree with the writer's sixth paragraph when he says that gambling is unproductive, but I cannot. It IS productive—for the pools promoters, and the bookmakers, who rake in thousands of pounds from habitual gamblers. There is a much more sinister production—what Mr. Brown calls the "social problem of gambling." It is a problem that has produced 15,000 betting shops in England, some 2,000 more than there were two-and-a-half years ago,

plus casinos in London and elsewhere to the enrichment of their owners and the impoverishment of many a character and home.

Does not Mr. Brown base his whole life's purpose on the fact that "God so loved the world that He GAVE..." Does he seriously and reverently wish to imply that the acceptance of such a gift can be compared with winning a hand at poker or success at the roulette tables? God forbid!

The leading article in the "Times" for January 29, under the heading "The Boom in Gambling" said: "The social effects of the gambling habit are well documented—in the criminal courts."

T. EDWIN CALVERT

Oakley Road, Caversham, Reading.

Gambling: stale old cliches

IT was brave of you to publish the article on gambling by Mr. Geoffrey Brown, as a counter to the stale, old cliches in the piece by Mr. Benson Perkins.

I say you are brave, and so is he, because you will have to be very careful not to distress the many religious people who read your paper. It interests me very much to watch your columns gently edging on to the rubbish tip some of those old-fashioned religious views about gambling, sex, drink, sport, and so on which have for many years now been Satan's best weapon for keeping the churches empty.

It wouldn't surprise me a bit to see that you had received angry letters from people shocked by Mr. Brown's healthy mind. There are so many people who equate enjoyment of any sort with sin, and it's hard to see the spirit of Jesus of the Israel high-life in any of it.

C. H. CHARLTON

The Students' Union, The University, Manchester.

COMMENT

BATTLEGROUND

For World War three

HISTORY will record nothing more certainly than this: that World War Three was being fought in 1965.

While we are squabbling over pay claims, and sifting ideas for "different" holidays, an enemy is fastening a relentless grip on the world.

While we have been having a 20 year binge since the end of the last war, this enemy has moved about, quietly conquering.

Men's minds are as much a part of them as their bodies. It is minds on which the enemy feeds; and he has taken a terrible harvest.

Nations are waking. Literacy is spreading. Yet the impression made by the Christian Church remains fractional. The enemy, his resources marshalled to a plan, and his target fixed, is ruthlessly claiming the allegiance of the new world.

People who have finally recognised what is happening have launched the

Feed the Minds Campaign. It is not another tedious appeal to give foreigners something they never knew they missed. This campaign is also to do with the physical and moral health of our own children, and merely at that level demands support.

Is it too late? Do enough people see the crisis we are in?

Who is the enemy? Some say communism. Some say capitalism. Some say religion. Some say those who seek their fortune selling erotic junk as books and magazines. The enemy in fact wears many faces. He is any idea which conflicts with truth.

The truth is Jesus Christ. The Christian insight is a deeper insight into life than that of any other philosophical or political idea.

This must be said. In every language it must be said, in newspapers, broadcasting and books. It must be said so that the world may have a chance to choose.

Elsewhere in this edition we are at pains to show how inadequate we Christians have been under obedience to Christ's order to go into all the world and preach the Gospel.

The Gospel, and the Love and power behind it, aren't having a chance. If we are to hold the position and prepare for new advances the Feed the Minds Campaign must succeed.

Chekhov said that nothing united men more than a common hatred for something. Let us now flex our spirits to a grand hatred of every influence and neglect (including our own) which sends any man to his grave having never heard the name of the Saviour of the world.

Gambling: facts and figures

I FOUND it interesting to set alongside the articles on "How naughty is a flutter?" in the January issue, with one in the magazine of an adjoining parish for November. There the following figures are given as the totals for gambling. "Last year the turnover was £866,000,000. Greyhound racing and football pools accounted for £110,000,000, horse racing for £560,000,000; fixed odds football betting for £65,000,000; bingo for £35,000,000."

These are not the only forms of gambling, and with our eyes open to these facts I would suggest that the question to be faced is not "What's wrong with a little flutter?" but "What am I doing to discourage so widespread and menacing a habit?"

A. STANLEY BEATY
(Entered Methodist Ministry 1906; Warden at Kingsmead 1945-52)

Ryarsh, Maidstone, Kent.

Gambling: what odds on the bookies?

ONCE attended a church in Newmarket and there were a number of people there

who earned their living in the racing business. In fact once knew a man who made his living as a reliable bookmaker, and what I want to know is: how does Mr. Benson Perkins see the possibilities for these grand human beings being acceptable to Heaven? The bookmaker went regularly to his church and he was one of the nicest men alive, and he tried his best to deal fairly with everybody and warn off people who were doing themselves a lot of harm.

On the Rails,

Oxford.

Gambling: what should we tell our children?

THE Rev. Geoffrey Brown advises us that gambling is not so terrible a human failing. It is very confusing for ordinary people who have homes to run and children to bring up to know what the right thing is for us to tell our children, when people who are obviously sincere clergymen tell us so differently.

Obviously, the only thing left for us in the end is to choose which one of them we feel has the deeper judgment about life, and to think the matter out for ourselves. I started out being furious about your argument articles, but now I am beginning to see what you are trying to persuade us to do—think for ourselves.

Well, I would just like to say that on the whole I prefer what Mr. Benson Perkins has to say because his long experience of life and Christianity confirms what I have seen—that a person who gambles is usually unstable.

Mrs. Ellen Smith.

Bristol.

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AND
LIVE
ELSEWHERE**

**Are
getting
together
in
C.A.R.D.**

**NUMBERS
SHOULD
BE
LIMITED**

TO prevent a coloured person becoming a house owner on a new estate at Wednesfield (Staffs.), 190 members of Lynhouse Estate Tenants' Association have collected £200 and bought a house. It will only be sold to Europeans.

The tenants have put up the deposit and legal fees for the house. It was bought on behalf of the association by a Wolverhampton firm of estate agents. Members will be paid back when it is resold.

The association chairman is 39-year-old works superintendent Mr. Uwart Salt.

No grudge

Residents said it was purely to safeguard the value of their homes. A woman said: "We have no grudge against the coloureds."

Mr. Eric Morgan, secretary of the tenants' association, said: "I have no comment. A decision has been made and that is that."

At its annual meeting the association will consider a suggestion that all members give an undertaking not to sell to coloured buyers.

THE Campaign against Racial Discrimination (CARD), which seeks to represent the 800,000 coloured immigrants in Britain, will soon begin a membership drive. CARD was set up after Dr. Martin Luther King, the American Negro leader, visited London last December. Its chairman is Dr. David Pitt, the founder and former president of the West Indian National Party in Trinidad. He now practises in London and in the 1959 general election stood as Labour candidate at Hampstead, opposing Mr. Henry Brooke.

The campaign is the first attempt to co-ordinate the various small immigrant associations in Britain, and is supported by West Indians, Indian, Pakistanis, and African immigrants. One of its aims is to oppose the Commonwealth Immigration Act.

As yet CARD has only 80 members, and is still settling into a one-room office in an old apartment building near Toynbee Hall in the East End of London.

But there is no shortage of volunteers to help its work, and the campaign hopes to summon a national convention as soon as possible.

SIR ALEC DOUGLAS-HOME, speaking at Hampstead, London, predicted that further action would be required to control Commonwealth immigration.

The Commonwealth Immigrants Act, which the Conservative Government passed, had a considerable effect, but power should be taken now to repatriate immigrants who come to Britain illegally, he said.

Dependents should be counted against the limits on numbers, as well as the actual workers coming in.

Sir Alec added: "And the total should be further reduced."

Too high

They were always ready to give full support to any soundly-based ideas for integrating immigrants with the life of local communities.

"For example, when Sir Edward Boyle was Minister for Education he made it clear that we did not want to see too high a concentration of immigrants in any particular school."

"It is time to bring the problem into the open and to reach solutions which will be in the interests of all."

Snell talks of his top thrill

NEW ZEALAND runner Peter Snell, double gold medallist at the Tokyo Olympics, is aiming for a three minute 50 seconds mile during 1965.

Snell is an evangelical Christian before he is anything else. He's 26, works as a quantity surveyor, and trains with tremendous dedication.

He's not one with a reputation for talking. But what he says is worth listening to. He's on record, for instance, with this: "My greatest thrill — greater than winning a gold medal — is for Jesus Christ to use me in His service."



Christaction

The Bucket Brigade

All winter, boys of the Community Service Committee at Queen Elizabeth's Grammar School, Blackburn, have been searching for old mop buckets.

The type they want are the large oval buckets with half the top enclosed by a mop wringer.

The boys remove the mop wringer to turn the bucket into a coal scuttle. They distribute the coal scuttles free to elderly people.

The adapted buckets hold enough coal for a couple of days and the pensioners avoid the expense of buying a bucket or coal scuttle.



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MIDDLESBROUGH
The Corporation Hotel 30th April—1st May
WOLVERHAMPTON Molineux Hotel 4th—5th May
LIVERPOOL The Adelphi Hotel 7th—8th May
LEICESTER The Grand Hotel 11th—12th May
LEEDS The Metropole Hotel 14th—15th May
BELFAST Grand Central Hotel 26th—27th May
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CHRISTIAN ACTION IS TOO LATE NOW

—WEST INDIAN PASTOR

AN outright challenge to the Churches over colour prejudice in Britain has been made by a West Indian Baptist minister who has returned to Jamaica after three years in Manchester.

The Rev. C. S. Reid, minister at the Moss Side Baptist Church, has presented a detailed report on the status of immigrants in this country to the Manchester Council of Christians and Jews.

Mr. Reid believes the churches are much too late in their concern over the colour bar in Britain. One of the greatest dangers is the widespread belief that work among immigrants is a specialist's task. His report, among other things, makes the following points:

Sociological background teaching should be given as part of ministerial training, so that foreigners will cease to be considered "strange."

Forceful

The facts about the immigrants' position and colour prejudice should be circulated and forcefully presented to all churches on a national level so that an informed Christian conscience might develop?

Mr. Reid, whose work among immigrants has won him a respected name in the North-West, is convinced that most Christians just do not know the strength of the colour bar in this country.

"Many who know a little do not care, because they are not directly affected. The

few who care feel frustrated and often compromise because of fear."

Dealing in a special section with the churches' part, his report continues:

"Should not a more adventurous effort be made by the churches in down-town areas? The tendency is too often to close churches and withdraw to better areas. But it is not a case of one little church failing. It is a dereliction of duty by the whole church.

"The work needs to be tackled on denominational and interdenominational levels. There is a case for multiple ministries in some areas and for this expense to be accepted as more relevant than many of our 'prestige' projects."

Mugginses?

IF lack of ability were to justify imprisonment, jails the world over would be full of politicians.

—Leader, Observer

It's catching!

GREAT numbers of good, honest teachers had been spreading the infection of good living quite subconsciously.

—The Rt. Rev. George D'Oily Snow, Bishop of Whitby.

Left to the chin

OUR supreme sports body told me that a continuation of my professional career would not be compatible with our Socialist principles.

—Lazlo Papp, European Middle weight Boxing Champion, of Hungary.

The watchers

IF you took Drury Lane Theatre and filled it to the roof for eight performances a week, it would take you 27 years before you achieved the total audience which "Stepptoe and Son" achieve in one night.

—Lord Willis.

First class boredom

CRICKET is at present played parsimoniously and fearfully. The batsman is afraid, most overs, to attack. The bowler, confronted by batsmen of distrustful feet and strokes, is afraid of being hit. As a consequence, first-class cricket has become the most boring of all games.

—Neville Cardus, on the death of "Tich" Freeman.

"WITHOUT RELIGION . ."

MUCH of the moral code surrounding sex is normally based on religious considerations that many teenagers now reject and without the religion many of the moral arguments seem rather weak.

—Mr. Michael Schofield, Research Director of the Central Council for Health Education.



QUOTING . . .

MARRIAGE LINES

REALLY devoted Anglicans or Baptists normally marry within their own social circle. The kind of non-Catholic who comes to marry a Catholic is usually not a practising member of his community.

—Dr. Heenan, Roman Catholic Archbishop of Westminster.

INCREDIBLE, LIKE THE MAN SAID

HOW incredible it is in this fragile existence that we should hate and destroy one another.

—President Johnson.

UNITED STATES nuclear forces are so powerful that they could survive a first strike and still

destroy the attacker as an organised society of the 20th century, Defence Department officials said recently. They made this appraisal of armed strength in connection with President Johnson's Defence Budget estimate of £17,106 million.

—Reuter.

Mix-up-1

IN general, critics of Christianity tend to make the fundamental mistake of equating it with the churches. One might as well equate science with the Communist Party, or art with the Royal Academy.

—John Grigg, formerly Lord Altrincham

Mix-up-2

WE have got our Christianity so mixed up with the democratic form of life which it has helped to create that we have unconsciously come to assume that if that democratic form vanishes, Christianity will vanish with it.

—Principal Charles Duthie, New College, London (Congregational)

Small world

SOON we shall go to the moon, and stop reading books. Then all our factories will work by automation, and we shall never go out of doors. At last we shall abolish death, and find that we have long since abolished life. No wonder Churchill packed his bags and left: the world had become too small for him.

—Bernard Levin, Daily Mail



Roman Catholic layman Denis Rice (left), Warden of Vaughan College, Leicester University, stirred up a great deal of comment with his first article for Christian News. Now he opens up another needle-sharp topic.

COME, MY PRIESTLY FRIENDS, AND LET US TALK . .

FIVE YEARS AGO A ROMAN CATHOLIC BISHOP ASKED ME WHAT I HOPED WOULD FOLLOW FROM THE VATICAN COUNCIL. I GAVE AS MY PRIORITY BETTER COMMUNICATION BETWEEN CLERGY AND LAITY.

In 1960 the Council had not opened. The need I was expressing was fairly negative — meaningful channels for lay criticism.

In 1965 the need is still present. But, like much else in the Church, the Council sessions have given it a deeper, a more positive meaning. Better lay-clerical communication is needed by the Council itself if its benefits are to be felt where Pope John intended—at the points in time and in the world where God's people (not just Roman Catholics) live out their lives.

Some R.C. clerics fear and stifle lay criticism. But the more negative communication of criticism contributes to the more positive communication of ideas and of life. R.C.s in England have been ill-prepared for both.

One could have predicted that the new freedom surging through the Church would lead to some fumbling, ill-directed and trivial criticism by laymen. Yet experienced clerics express surprise, sorrow or utter threats.

They are like parents who have not prepared their children for road safety yet wonder why accidents occur.

measure of the fact that R.C. official channels of complaint are often defective. Those who respond to defective channels by writing to the Press are "visible." Others are literally less visible; they are those who are unable to express a complaint but who respond by lapsing. They disagree, but find no way to air their disagreement, except by not going to church.

Grievances

A common answer to the link of lapsing with grievances is that people use grievances as an excuse. I find this answer too pious. A grievance cannot be discussed until it is investigated. The point must also be made that the grievances which make some leave the Church, drive others away in spirit though their bodies may be present.

There is the parish priest who publishes collection lists by name and amount, but finds no obligation to publish parish accounts. The priest who undertakes a major building programme without taking into his confidence those who will use the building, and who will have to pay the bill. The sermons which name individuals who dare to criticise. The condemnations carried to a bishop by priests who have not even troubled to meet the one they condemn. Often enough the channels for such complaints act as deterrents. There is the bishop who consistently responds to complaints about a parish priest with a request for "concrete evidence." It is soon obvious that by this is meant "unless I see for myself." Another common episcopal device is to forward the complaining letter to the priest.

A trivial defence is that a Bishop cannot encourage complaints because "there are lots of cranks about." But if a man is fit to be a Bishop he is fit to distinguish the real from the spurious. Further, as Father in God, he has responsibility for cranks as for others.

A more important defence takes account of the nature of the Roman Church—

hierarchical, authoritarian. This implies that the bishop must not undermine the priest's authority. The priest locally represents the authority of the bishop. Without disagreeing, one must register misgivings, however, about the totalitarian way some priests represent their bishop. Episcopal visitations and matey clerical get-togethers do not reveal what a abused authority can mean, week by week, for those in the pew.

Dialogue

Here I have been discussing a small area of communication. More completely, communication means dialogue—in the age of the Council, a pooling of lay-clerical ideas about the Church and the world. In the short term, this dialogue depends on the way authority reacts to the current, feet-finding criticism. In the long term, on lay participation in the decision making which the Council has thrust on the whole Church.

The bishop I began with was showing an example of dialogue in 1960. Sadly, he said to me, "Better communication will come, but don't look to British bishops for a lead in this." In 1965, I hope our newly red-hatted Cardinal Heenan can create the atmosphere which will disprove my friend's pessimism.

Labourers

Fifteen Anglican student priests are at present, as part of their studies, working as general labourers in a steelworks at Scunthorpe, Lincolnshire.

They are doing so in the annual course for ordinands run by the Scunthorpe Industrial Mission of the diocese of Lincoln. These courses were started several years ago and have been run for the Mission either by the Appleby-Prodingham Steel Company or by Richard Thomas and Baldwins Ltd.

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CAVERSHAM BRIDGE

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

On the job together

A LETTER from one of our readers, Mr. Gostage, makes a reasonable plea for more people to take part in service to the community. But the hope that he expresses about inter-denominational co-operation is in part already being fulfilled.

For some time now the different churches of Caversham have tried to serve the whole community. The Church is, as Archbishop Temple said, the only organisation which exists primarily for those who do not belong to it.

Almost daily I discover more Christians who are faithfully but unspectacularly helping a housebound old neighbour; coming to the rescue of a mother of a large family; or giving a hand to a sick person.

And in addition to the spontaneous way in which Christians see that help of this sort is a natural expression of their Christian faith, the Church has for some time organised baby-sitting schemes and mid-week creches, while help of many kinds is given at the old people's homes of Caversham.

Let us not forget that nearly all the youth work of Caversham is sponsored by the Christian churches.

But much needs to be done. In particular many people are these days moving into Caversham and not sharing in the life of the community. Such people have often been actively associated with a church before moving here; then the claims of a new house and a new garden which needs digging diverts their time and energy. The life of the community is impaired as a result.

Much therefore needs to be done in many directions. And so it was exciting when some 250 people from all the churches who support the "Caversham Bridge" gathered recently in St. Anne's Hall to hear of plans for further inter-denominational efforts.

We listened to the Rev. Derek Eastman, a former Caversham curate and founder of the world-famous "Fish" scheme, speak to us of how the Church in this way serves everyone who lives in Headington. Already a small inter-denominational committee has started work to see how we can extend together the work already being done.

Instead then of grabbing hat and coat to find the community groups, as Mr. Gostage suggests, he and those of our ten thousand readers who are not actively associated with any church would do better to turn to the Christian Church which already has the matter in hand. For the Church has indeed already got going on the lines that Mr. Gostage suggests. But let us not forget that the Church of God consists of every baptised Christian and much more help is needed.

But in spite of our failings in many ways, it can at least be said that something has already been achieved and more is being attempted. And the "Caversham Bridge" hopes to inform its readers month by month of new ways in which the Church is serving the community of Caversham.

And we shall do that all the better when Mr. Gostage and all other men and women of goodwill are working in the oldest and most varied of all community associations—the Christian Church.

John Grimdale

Let's stop bickering!

AN aspect of Parliament which is little known is that at the start of every day's sitting of either House, there is a short religious service.

In the House of Lords this is conducted by one of the Bishops who is a member of that House, whilst in the Commons the Speaker's Chaplain leads the prayers.

This is not just a matter of "form" but a definite service lasting seven or eight minutes. No member of the public is in attendance and it may interest people to know that when we pray, M.P.s on each side of the House turn to the outside wall of the House so that the opposing political parties are not facing one another.

Old custom dictates that this is in order that no-one has the sight of an opposi-

tion member who might inspire less generous thoughts than those necessary for real prayer.

In the Commons it is interesting to see joining with "The Speaker at

SAYS PETER

EMERY, M.P.

Prayers" (the phrase used for this service) that there are men of widely differing sects and indeed men who are Protestant, Catholic or Jew.

I thought of this on taking the chair at the Town Hall in Reading last month when we heard the Dean of Windsor, Father Hollings and a Lutheran minister

all discussing closer Christian unity.

Certainly this meeting exposed numerous problems — but what was so encouraging to me was to see unanimously accepted the fact that Christian Unity had to be worked for and achieved as soon as humanly possible.

It was agreed on all sides that individual sacrifices will have to be made by the differing view points and the variety of varying practices. But the constant theme, which I have always tried to inject, is that Christianity is all embracing and large enough to ensure many paths to God.

What we must see is that whilst travelling these paths we stop bickering amongst ourselves. We must set out to show the



tolerance that is by definition part of Christianity.

We must unite in ultimate faith whilst allowing for the variation of worship or teaching which may best suit the wide variety of persons who are primarily Christians.

Holidays in 1965

TOP people take a summer school holiday!

Enjoy a great spiritually and physically refreshing holiday in the company of many young Baptists.

FELLOWSHIP... with British and Continental Baptists — so much to share, at home and abroad;

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Book soon. For detailed information, please write to: The Rev. R. Vincent, Baptist Union Y.P.D., 4 Southampton Row, London, W.C.1, or The Rev. P. Amies, Baptist Missionary Society Y.P.D., 93/97 Gloucester Place, London, W.1.

CAVERSHAM'S OWN SCHEME

A Parish Family Holiday. This is a new venture this year. 70 people will spend a week in August at Embley Park School near Romsey in Hampshire. The large building and spacious grounds will offer scope for every form of unorganised leisure activity — swimming, tennis, riding... or just resting.

Details from: The Rev. David Clift, 25 Ilkley Road, Tel: 72070.

VOTE

MARCH is election month when Caversham parish holds its own domestic elections.

More than 1,000 people on the electoral roll are entitled to attend these meetings and use their votes.

This is your chance to show you care about the way your church sets about its business — It's your chance to see that the people you elect as wardens, church councillors, and sidesmen will give a responsible lead.

In the next twelve months major decisions on a number of matters will have to be taken which affect the life of each district and of the whole parish.

Those who are prepared to stand for election to the Church Council must be prepared to serve the whole parish, and not regard themselves as merely elected to the Committee of their own district.

BOOK THESE DATES NOW
ANNUAL DISTRICT MEETINGS
at 8 p.m.

Monday, March 8: St. Barnabas' District in St. Barnabas' Hall.

Tuesday, March 9: St. Andrew's District in St. Andrew's Hall.

Wednesday, March 10: St. Peter's District in Balmore Hall.

Thursday, March 11: St. John's District in St. John's Hall.

ANNUAL VESTRY AND PAROCHIAL MEETING
at 7.30 p.m.

Thursday, March 25: Balmore Hall.

IS A MEETING POINT NEEDED?

THERE we were in the boardroom at the Reading Education Office, a handful of people striving to serve our town through the Community Associations, talking about "Intangibles."

Furthermore we recalled that 50 years ago the centre of the social life of a community or group, in town or village, was the Church.

We realised that the vast majority of people today do

neighbourhood and as such might supply a need.

For this (which is quite a personal view) how I wish that the Minister and a few dedicated layfolk from each church would interest themselves in Community Associations. Not only would these provide channels of service, but they themselves would provide at all levels "the leaven by which the whole would be leavened."

What about it? There is a Caversham Community Association, and a similar organisation at Emmer Green. At the moment our organisations are non-denominational and non-political. I look forward to the time when they may become INTER-denominational and INTER-political, since few people are completely negative towards religion and politics.

This is the best channel of all, so instead of reaching out for that telly-switch, grab your hat and coat and come and find us—leave the B.B.C. and ITV to their battle. There is evidence that large numbers of people have already done just that.

Character — the "whole person" — is developed in the stream of life; genius is developed in solitude, and who wants to be a genius anyway?

R. H. GOSTAGE,

Chairman of Reading Community Groups Advisory Council, 182 Gosbrook Road, Caversham, Reading.

Postbag

not gravitate to the Church in the same way as their forebears did except for weddings, christenings and funerals.

We recalled the far distant time when the Church was like a vast hall in which people gathered and only the "weakest went to the wall" to recline.

This led us to wonder whether the one thing missing from our social life today was a "meeting point." However bereft of the intangibles of religion and eternity it might be, yet perhaps our organisation could fill this modern gap.

Community work is both expressive and possessive. By this we meant, or thought we meant, that for non-churchgoers it provided opportunities to express themselves through, and what is more important to be possessed by, service to the

The Caversham Bridge and the Christian News

Some confusion has been caused by readers not realising that the "Caversham Bridge" has two separate parts. The eight outside pages are published by Christian News Ltd., and letters regarding any article in those pages should be sent to 23, Queen's College Chambers, Paradise Street, Birmingham 1. The inner six pages are published by Caversham Christian News Ltd. and letters regarding articles in these pages should be sent to the Editor at Caversham Rectory.

We apologise for any misunderstanding that may have been caused to readers, and hope that they will appreciate why it is that certain letters sent to Caversham Rectory regarding articles in the "Christian News" have not been published in the pages for which we are responsible at Caversham.

TO HIRE A HALL

CHURCH HOUSE PROSPECT STREET

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BALMORE HALL

Secretary: Mr. J. Fennell,
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CAVERSHAM HALL

Secretary: Mrs. C. H. Jordan,
7, St. John's Road.

ST. ANDREW'S HALL

Secretary: Mrs. K. M. Wayman,
19, St. Andrew's Road, Tel. 72340.

ST. BARNABAS' HALL

Secretary: Mrs. J. W. Holder,
19, Knight's Way, Tel. 73801.

ST. JOHN'S HALL

Secretary: Mrs. H. H. Mabere,
10 Montagu Street.

WEST MEMORIAL HALL

Secretary: Mr. B. Miller,
20 Highdown Hill Road, Tel. 73396

NEWS ROUND-UP

NEW LOOK TO SMALL HALL

ALMOST a solo effort on the part of Norman Kent is the face lift which has been given to the small hall of St. Andrew's. A lobby has been made for all the cupboards and paraphernalia of organisational activity, and the paint is new and shiny. What is more, all the lights and fires work.

On a more serious note, the police have had recently to drag an unfortunate person, who shall be nameless, from his bed to put out lights and fires left on in the hall by those using it. It could have been members of church organisations or it could have been someone who just hired the hall. If it was please take extra care with the lights and fires as the electricity bill is enormous.

Epiphany Celebrations. When the Ven. E. A. Hunt came to preach at the Epiphany service he found the priest-in-charge in hospital and so celebrated the Eucharist as well. He returned to take an active and vocal part in the Epiphany party later in the week when over 100 people thoroughly enjoyed a slightly crazy evening led by Leslie Moss who was M.C. Betty Mummé and her band of caterers laid on excellent "eats," and Hamish Mummé, tucked away in a corner provided the liquid refreshment.

Eumenical Mothers' Union. On Tuesday, March 2, at 2.30 p.m. in the Hall the Mothers' Union have succeeded in inveigling Canon P. D. B. Miller, Fr. O'Malley, the Rev. R. Gill-

man and the Rev. Ewart Wright to join together as a Brains Trust to answer questions put by members of St. Giles', St. Anne's, St. Andrew's and Caversham Heights Methodist Churches. And male support for the panel from the floor will no doubt be welcomed.

Strewing of Ashes. The ashes of Eilfyn Thomas, Walter Reed, Marion Mummé and Norman Metzner were recently strewn in the newly consecrated portion of the churchyard.

The priest-in-charge hopes to be able to celebrate Holy Communion at 11.45 a.m. on Sunday, February 28, but he will not be available for any other services until the following Sunday. It will be appreciated that he has much to see to in relation to his impending move to Bagshot, and the continued forebearance of the congregation in regard to phone calls and visits to St. Andrew's House is still necessary. Enquiries with regard to any events planned after the start of May should be referred in the first place to the Rector.

Shrove Tuesday Confessions. The Rector will be in church on Shrove Tuesday at 6.30 p.m. to hear confessions.

Clergy Chapter. On Monday, March 8, the clergy of the Deanery meet in St. John's, Reading, for a corporate communion, followed by a meeting of the Chapter. Therefore, there will not be a celebration of Holy Communion at St. Andrew's at 7 a.m. that day.

Pancake Day social

THE Pancake Day Social on March 2 will be held in St. John's Hall, 7.45-10.15 p.m.; tickets 3s. (double), 2s. (single). Rumour has it that pancakes are to be made, and tossed (and eaten?).

The Lent Course this year will follow last year's successful pattern, when at least 40 people were present each week. We meet on Tuesdays in Lent, starting on March 9 at 3 p.m.

New organisation. For some years we have had two or more organisations catering for married women. Now at last we have one that is open for ALL women, meeting at 7.30 p.m. on the first Thursday of the month. We wish it every success. Please make sure everyone hears about it.

Thank you Mrs. Nunn. After 11 very happy years Mrs. Nunn has resigned her position of enrolling member of the Mothers' Union and says she is now looking forward to being an ordinary member. Not only the Mothers' Union but the whole district owes an immense amount to her hard work, kindness and devotion. Mrs. Cowley who has done valiant work as secretary has also resigned. At the annual meeting Mrs. Whiteway was unanimously elected to act as enrolling member and Mrs. Dighton as secretary.

Mothering Sunday. Last year at the special service in the afternoon, the church was packed to the doors with people standing. The leaders of the Junior Church and the Sunday School teachers invite the children and their parents to tea with them in St. John's Hall after the service.

THE DIARY

Shrove Tuesday, March 2: Pancake Day Social, 7.45 p.m. in St. John's Hall.

Ash Wednesday, March 3: Holy Communion, 7 a.m. and 8 p.m.

Thursday, March 4: 7.30 p.m. Open meeting for women in St. John's Hall.

Wednesday, March 10: 7.30 p.m., Wednesday Group at 9, South View Avenue. "Keeping Lent and Easter."

Wednesday, March 24: 8 p.m., Cookery Demonstration at the Gas Showrooms.

Thursday, March 25: The Annunciation, 10 a.m. Holy Communion.

Sunday, March 28: Mothering Sunday, 3 p.m. Special Family Service.

Wesley Guild

THE Wesley Guild meets at Caversham Heights Methodist Church each Tuesday at 8 p.m. and the programme for March is as follows:

2 20th Century Challenge (5)
"The Crank." Speaker: The Rev. E. B. Wright.
9 "Jack of Diamonds" — Mr. J. Whitehead.

16 "My Private Member's Bill."
23 To be announced.

30 "Odorant" Presents (films).

The "Upper Room" (Prayer Meeting) is at 7.25 p.m. in the Hall before the Guild meeting.

Baptist romance

TWO members of the Baptist Young People's Fellowship, Ian Genery and Joan Hobley, announced their engagement at Christmas, and to them we extend congratulations and good wishes. Both Ian and Joan have fine voices and are prominent members of the Church Choir.

TO BE VICAR OF BAGSHOT

AS already announced, the Rev. Guy Armstrong has accepted the living of Bagshot and the Armstrong family, to the great regret of their many friends in Caversham, will be moving there in May.

Mr. Armstrong had 25 years in the Army before being ordained in September, 1961. An appreciation of his three and a half years' work in Caversham will appear in the May number of the "Caversham Bridge."

St. Peter's calls on volunteers

OWING to illness Mrs. Bushnell has regrettably had to give up her work of cleaning the church. We have once again had to call upon volunteers who have had an extra hard task because of the inevitable dirt caused through the work being done in altering the entrance to the church. The new doors are, however, a great improvement and the advantage of the greater space near the entrance was clear enough when the Guides paraded with many colours for their Thinking Day service.

Sunday School party. A most happy party was enjoyed by about 80 children. We relied on our own helpers to provide all the fun, and once again Mr. Martin Harbor intrigued everyone present with his conjuring.

Shrove Tuesday social. A musical evening will be provided on Shrove Tuesday, March 2, in Balmore Hall when among other items we shall be welcoming the Wilson School choir.

Ash Wednesday (March 3). Holy Communion 7 a.m., 9.30 a.m. and 8.15 p.m.

Lenten Thursdays. Beginning on March 11 there will be an evening service of Holy Communion in Lent at 8.00 p.m. Then we shall adjourn to the Rectory for some Lenten study of the Bible together. As a district we have sadly neglected common study of the Word of God, and we shall aim at having at least three groups at each session in the Rectory. Those who cannot get to church for the service should come direct to the Rectory at 8.30 p.m. Because of the Annual Vestry Meeting on March 25 we shall on that one week transfer these arrangements to Wednesday, March 24.

Mothers' Union meets in evening. An evening meeting will again be held when Mrs. Cameron talks on March 9 at

ST. BARNABAS

Family Eucharist decision

MORE people than ever before assembled for one of our (roughly!) Quarterly District Meetings, on Monday, January 25. Around a cup of coffee we discussed a wide variety of topics, and the discussion never slackened for the two hours we were together. As someone remarked towards the close of the proceedings, we had been dealing more or less continuously with our two-fold job in Emmer Green — the worship of God and the extension of His Kingdom.

It was, incidentally, unanimously agreed that we should henceforth celebrate the 9.15 a.m. Family Eucharist from "the westward position" (the celebrant facing the congregation) every Sunday, instead of just on the first Sunday of each month. This was felt by all present to emphasise our corporate Family act of offering the Eucharist together.

PRAYER BOOK REVISION

There was a strong plea made for a course of 9.15 a.m. sermons on the nature and structure of the Eucharist;

this will be attended to on Sunday morning after Trinity and it is hoped to put duplicated notes into the hands of those present. Just about everyone pressed for a revision of the Prayer Book, and we hope that before long the Church will produce something more "understanded of the people."

We heard with great interest of the plans that are being made for a "street warden" organisation based upon the existing newspaper distributors and aimed at being of practical service to the community in which we live.

There was a very real sense of fellowship and concern discernible in the meeting as we sought together to ask relevant questions and search for adequate answers. Book April 27 for the next District Meeting—7.30 p.m. Holy Communion followed by the meeting in the Hall at 8.15 p.m.

Welcome to the newly confirmed of our family. Their names appear on another page.

LENT — 1965
Our midweek Lenten observance will take the following form:

Tuesday evenings: 7.30 p.m. Holy Communion followed by Meeting in the Hall. "I belong, but..."

Various members of the congregation explain in interview and discussion the things that make it difficult for them to belong to the Church.

Calendar for March: Ash Wednesday, March 3, 8 p.m. Holy Communion and address: The Annunciation of the Blessed Virgin Mary, March 25, 10 a.m. Holy Communion.

The Mothers' Union annual meeting elected the following to serve, with the enrolling member, as committee for 1965: Mrs. Gillings (secretary), Mrs. Anderson (treasurer), Mrs. Hutchinson (deputy enrolling member), Mrs. Beale and Mrs. Woodage. Details were settled for a Branch Banner. The next meeting is on March 10 at 2.30 p.m. when Mrs. Eley will speak about St. Benet's.

FREE AFTERNOONS FOR MOTHER

Let young people sit in with your children, or take them out for walks in the afternoons.

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HE HAS BROUGHT REAL BEAUTY INTO MANY LIVES

AS most Caversham people know, there are several estates of historic interest in the area and many people who, because of their connections with them, could tell an interesting story. But it is doubtful if anyone could be found more delightful to talk to than Mr. James who, as a gardener, has seen The Grove through all its recent changes of occupation.

Actually, despite his long connections with Caversham, he is not a local man. Born at Tintern in the Wye Valley, it was at school there that he learned to love gardening; indeed, his headmaster, of whom he speaks affectionately, must have been quite a remarkable man, because school gardens in which the pupils themselves can work are usually considered a new thing in the educational world.

So it is not surprising that when he left school Charles James headed straight for work as a gardener and it was not long before he was working at Malpas Court in Newport, in the employ of F. E. Protheroe, a county squire with a love of beautiful gardens and enough money to indulge himself and his gardeners in this respect.

Naturally enough, by the time he moved to Hazlemere, Mr. James, who by this time was well grounded in his chosen profession, went with him.

SMALL ADS

Would any lady offer limited amount of help in house in return for comfortable rooms with pensioner couple. Apply to: "Small Ads," "Caversham Bridge," The Rectory, Caversham.

Small advertisements can be inserted for the payment of one shilling and sixpence per line.

And in 1921 they moved again, this time to Caversham Grove.

IT WAS A WILDERNESS

Those who have only known The Grove recently will find it a little difficult to believe that when Mr. James came it was, as he says, an absolute wilderness, having been uninhabited by the previous owner who preferred to live at Caversham Court—a building which some of the older residents of Caversham will remember.

However, this was obviously a challenge which suited both Mr. James and his employer admirably, and together they set to work to restore the estate which was, of course, very much larger in those days.

Unfortunately, the upkeep proved enormous and Mr. Protheroe had to look round for a prospective purchaser; in 1933 The Grove was purchased by the Reading Corporation.

By this time Mr. James had a growing family—three boys and three girls—most of whom will be well remembered by the older members of St. Peter's congregation.

So, although his employer would gladly have taken him along, he decided to accept the offer of continued employment at The Grove, and the family moved from Cromwell Road to the apartment which had been got ready for them in the Big House, one of the oldest buildings on the estate.

For some years the place remained unoccupied, but he continued to

the return to life of the old place, even though his sleep was frequently disturbed by the sound of ambulances arriving and leaving and by emergency calls of various kinds.

Like many others, however, he had his share of sadness too, and the photograph of his son who was killed in the R.A.F. has a place of honour in his cosy sitting room.

By Roving Reporter

CHILDREN AGAIN

The end of the war brought yet another change to The Grove, which now became a school, and here Mr. James was in his element, since he clearly enjoys the company of children.

By this time he was a widower, having lost his wife suddenly at the age of 45, and his own children had grown up, so he was free to turn his attention to the lively bunch of youngsters who took over the place.

In the early days the new pupils were delighted to find themselves in such lovely surroundings and though many of them had never seen such gardens before, there was surprisingly little vandalism. There is no doubt, from the twinkle in his eye when he speaks of it, that Mr. James knew how to handle the few who did run across the flower beds.

keep the gardens in order as usual until the outbreak of war when, as many will remember, it became a maternity reception centre.

HE DID THE ODD JOBS

This presented a new challenge altogether and, as well as gardening, Mr. James now found himself pressed into service on all kinds of jobs, which he obviously enjoyed.

Not for him the disgruntled attitude of many gardeners who resent the passing of old privately-owned estates. Every change brought him new interests and he welcomed



Photo: Fred Walker.

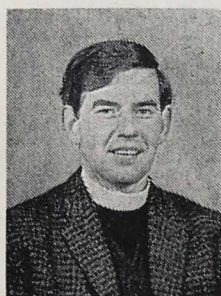
TWICE RETIRED

Indeed, he is frequently spoken of with affection by old pupils of the school, not to mention members of the staff who are delighted to have him week still working for them.

It is hard to feel sorry for still working he is, for him, however—he so though he officially retired obviously enjoys it.

New priest joining staff

The Rev. Roger Packer has been appointed to the staff of Caversham Parish as priest-in-charge of St. Andrew's in succession to the Rev. Guy Armstrong. Mr. Packer's home is at Uffington, where a former priest-in-charge of St. Andrew's was vicar when Mr. Packer's father was churchwarden. From Abingdon School he went to Pembroke College Cambridge after he had first done his National Service in the R.A.O.C. At Cambridge he read history and theology and then like the Rector and the Rev. D. Clift he was at Cuddesdon Theological College—but unlike them he



was choirmaster there, and as an associate of the Royal College of Organists he will add music to the varied interests of the present staff of clergy. On March 10 he will be conducting Mozart's Requiem in Chippenham. Ordained in June, 1962 he is at present serving at Chippenham Parish Church. In August that year he married Miss Gillian Frost, who after taking her degree at Bedford College, London had been teaching chemistry to some of the congregation of Caversham at the Abbey School. Mr. and Mrs. Packer plan to move to Caversham in June.

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THEY BRING THE 'BRIDGE'



Photo: Fred Walker
MR. DONALD MC-GREGOR, of 1, Briants Avenue, with his wife and three children deliver the "Bridge" to all in Briants Avenue. He can remember a hard time as a boy, when his father was a Presbyterian minister in a pioneer district in Canada. Since then he and his family have travelled to many parts of the world while he was serving in the Army Education Corps.

Talking Point

SHOULD the clergy concern themselves with people at home . . . or at work . . . or only in church?

In the "Observer" colour supplement in December and on B.B.C. "Meeting Point" last month, the Rev. Nicolas Stacey spoke about the failure of his work in Woolwich over the last five years.

He and a first class team of men have worked, prayed and visited with originality and devotion. They "played every card in the pack" but failed to convince the people of Woolwich that worshipping God in church is necessary or even helpful.

The true failure of Woolwich is surely not a failure of Christianity but the failure of the traditional "Parish" method of working which the Church of England has used for centuries.

The parish system worked well in small agricultural communities. It cannot do the same job in our modern centres of mass population.

The church buildings and all too often the people in them are remote from the lives of the thousands of non-

churchgoers around them. Some other ways of engaging in urban community life and activity must be found.

Yet many Christians today are keen to show that Christianity is about the whole of life, not just about going to church.

They are concerned to show this by the way they treat

DOG COLLAR IN THE FACTORY

by
David Cliff

other people, by the way they do their job, by their attitudes, by being ready to put themselves out for others.

They look to their clergy for a lead.

But the training and experience of a clergyman fits him mainly for dealing with people at home and in church. What about those at work?

Work occupies a big slice of people's lives and the sort of work they do affects their home life as well.

Our society is dominated by

industry of one kind or another. Only four out of every 100 of those who work do so on the land. What about all those who work in factories? How are they helped to bring Christian teaching to bear on the life of industry?

In many parts of the country industrial chaplains are found. These clergy, of all protestant denominations, make it their job to learn about the life and pressures of work in industry by being regular visitors to local factories.

They cannot start without consulting management and union representatives, but permission is usually granted. The dog collar then becomes a familiar sight among the lathes and production lines and the filing cabinets and in the canteens.

The parson moves freely among the factory community, meeting and talking with people, concerning himself with those in positions of power and responsibility at all levels. He tries hard not to be an ecclesiastical welfare officer but he does give help when asked. He is there mainly to learn, not to preach.

In a nutshell, the job of the industrial chaplain is this: with the Christians he finds in an industrial setting, he sets about helping to marry together Christian faith and life at work.

THEIR FIRST FIRST CLASS

THE 3rd Reading St. Peter's Scout Group, which has had a rather checkered career since its re-registration by Mr. Richard Hawthorn in August, 1958, is now well established and flourishing in both the Cub and Scout sections.

It is particularly noteworthy that Andrew Woodham has received his 1st. Class badge — the first recorded in the Group for some years.

The Pack and the Troop are proposing to camp a number of times this summer and a lot of equipment is needed.

A Group Committee is being formed to further the financial progress of the Group, and any assistance in the matter of raising funds and/or equipment would be greatly appreciated by the Scouters.

Please contact the Group Scoutmaster, Mr. W. O. Nicholls at Reading 73912.

Lady Day

LADY Day, the Feast of the Annunciation is always a big day for the four branches of the Mothers' Union in Caversham. All members will aim at attending Holy Communion in their own district, and this year the festival service will be in the Parish Church at 2.45 p.m. when the Vicar of St. Laurence's, Reading, the Rev. Douglas Bean, is the preacher. Members of St. Peter's branch will be hostesses at the tea afterwards in Balmore Hall.

WOMEN'S WORLD DAY OF PRAYER

Friday, March 5

Services at Broad Street Congregational Church

3 p.m.

Leader: Mrs. Hilda Hopkins.

Speaker: Mrs. A. D. Walmsley.

Reader: Mrs. D. M. St. Alphonse.

8 p.m.

Leader: Mrs. A. W. Bone.

Speaker: Mrs. S. J. Dain.

Reader: Mrs. J. Jones.

Missions record

The accounts of the Caversham Missionary Union which will be presented to the annual vestry and parochial meeting on March 25 show a new high record for missionary giving. From £1,165 in 1963 the figure in 1964 rose to £1,434. This splendid increase is largely due to the stewardship campaign in the autumn of 1963. What can we hope to achieve in 1965? Is £2,000 possible?

Help the kiddies face the future

MANY people in Reading already support the Save the Children Fund and many more would perhaps if they knew the need.

The Fund now deals with 80,000 sick, unhappy or deprived children every day and is working in 26 countries and has teams of doctors and nurses in 17 of them.

At home the S.C.F. has many playgroups and clubs for children living in overcrowded areas and on impersonal housing estates and has four residential homes for ill or deprived children.

It recently began the important experiment of run-

ning playgroups in children's wards of London hospitals.

Initial reports suggest that the playgroups have a spectacular effect on the children's rate of recovery. It is hoped to open more such groups as funds and appropriate staff become available.

There are many ways of helping—becoming a member, sponsoring a needy child, collecting clean and good second-hand clothing, giving the Co-operative Society dividend number L99968 when purchasing goods, or giving Green Shield stamps to the local branch, knitting blankets, toys etc. and giving money toward the Fund's costs of £4,000 a day.

Reading branch of the S.C.F. (Hon. Sec. Mrs. K. P. Besley, 38, Priest Hill) is organising a House-to-House collection from March 14 — March 28.

Please support it by giving all you can afford and help the children face the future.

DEATH OF MR. HAWTHORNE

We regret to announce the death of Mr. Hawthorne at the age of 71.

He had served in the Highways Dept. of Berkshire County Council until his retirement about 10 years ago.

For many years he had been treasurer of the Caversham Missionary Union and was taken ill just before he was able to complete the accounts for 1964.

He died after a short illness and the funeral service, attended by many friends, took place in St. Peter's on January 9.

We extend our sympathy to Mrs. Hawthorne and other members of his family.

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John Phillips.

St. John's

January 31: Colin Ian Lucas,
Paula Moss, Mark John
Wyeth.

St. Anne's

January: Paul Malcolm Roe,
Andrew Kathleen Mary Cole-
man, Andrew Paul Holden,
Amanda Elizabeth Jones,
Anthony Richard Vincent,
Louisa Alayne Treder.

INFANT DEDICATIONS

Caversham Baptist Free
Church
January 31: Deborah Gilzean,
Stephen Cyril Smith.

CONFIRMED

St. Peter's
February 6: Christine Adams,
Maree Crighton, Rosemary
Evans, Christine Exley, Anne
Gardner, Rowena Gingell,
Vivien Hobbs, Caroline Phil-
lips, Ann Pickersgill, Ian
Smith, Albert Toms, Pamela
White.

St. John's

February 6: Sandra Ann Bar-
ker, Sheila Biddlecombe,
Irene Mary Dean, Eric Gor-
don Dicks, Stella Harper,
Stephen Philip Harris, Julie
Mary Hopkins, Geoffrey Wil-
liam Neale, Richard James
Neale, Jane Elizabeth Perrin,
John Douglas Phillips, Sheila
Margaret Phillips, Jane
Scarff, Raymond Yates Turn-
er, John William Berrisford
Worth.

St. Andrew's

February 6: Doris Winifred
Alder, Jacqueline Brown,
Lesley Brown, John Michael
Clarke, Moira Glead, Adrian
Paul Mayo, Wendy Eliza-
beth Moss, Simon Nicholls,
Stephen John Palmer,
Marian Ruth Parmenter,
Elaine Patricia Price, Frances
Elizabeth Price, Anthony
David Richards, Dilys Rogers,
Gwyneth May Gillian Rogers,
Nigel Adrian Rowark, Carol
Saunders.

St. Barnabas'

February 6: Caroline Ann Ban-
non, Elizabeth Ann Bennett,
Alison Garlick, Carol Dawn
Grant, Wendy Jarvis, Lynda
Joan Tuckwell, Stephen
Turner, Penny Watson.

MARRIED

St. John's
January 23: Barry Trevor
Tomms and Linda Gloria
Strudley.

BURIED

St. Peter's
January 9: John Hawthorne.
St. John's
January 8: Roland Evitts.

St. Andrew's

January 4: Frank Hatch.
January 5: Thomas Murthwaite
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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 - Balmere
Hall

St. John's
8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
11.00 a.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
11.00 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
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11.00 a.m. Sunday School

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8.00 a.m., 9.30 a.m., 11 a.m. &
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March preaching appointments

CAVERSHAM	CAVERSHAM HEIGHTS
March 7 Mr. Sampson	11.00 Rev. E. B. Wright (1)
Rev. E. B. Wright	6.30 Mr. W. Bailey
March 14 Rev. E. Bishop	11.00 Rev. E. B. Wright (2)
Mr. Townend	6.30 Rev. Hunter
March 21 Mr. Dixon	11.00 Rev. E. B. Wright
Rev. E. B. Wright	6.30 Student
(1)	
March 28 Rev. E. B. Wright	11.00 Rev. D. Hindle
(3)	
Mrs. Carter (4)	6.30 Rev. E. B. Wright

Notes: (1) Holy Communion, (2) Parade Service, (3) Cradle
Roll Service, (4) Women's Fellowship.

CAVERSHAM FREE CHURCH

Preachers for March

March 7: Rev. Stephen Madden.
March 14: Young People's Anniversary
Rev. Dennis Boxall.
March 21: Mr. Peter Webb, B.A.
March 28: Missionary Weekend.

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Photo: Fred Walker.

Church that unites the old and new



Photo: Fred Walker.

WHAT DO YOU MEAN BY LOVE?

By the Rev. W. O'Malley

THE Christian definition of love is now very much forgotten. It is "To love means to sacrifice oneself for, or to do good towards."

Unfortunately, we are all born completely and utterly selfish. This is not our fault but our misfortune. We become worthy of respect, decent members of the community only to the extent of our success in keeping self under control, to the extent, in other words, to which we become self-sacrificing—to the extent to which we love, in the Christian sense of the word.

Three words for it

There are three Greek words for it. "Eros" — this love is selfish, connected with sensible feeling the pleasurable sensation aroused by the person or thing loved. It does not develop and it does not last. Hence the God Eros is represented by a boy who does not mature or grow up.

The second word used by the Greeks is "Philia." This is love where the intellect rather than the glands is affected.

It is the kind of love which can grow and develop with the years and it is a love which can lead to much sacrifice for the

person or thing loved. It is the kind of love which made Jacob serve seven years in order to win the heart of Rachel. It is a lasting and durable love.

No such love?

The third word was not used by the Greeks as they considered there could not be such love.

It is a love so noble and divine that Christianity alone made it possible. It is the word "Agape."

The nearest we get to its use is in our word Charity—Caritas love of God above all things for His own sake and our neighbour as ourselves for the love of God.

It is the fulfilling of the whole law, the Christian way of life. Or, if you wish, the way of love as directed by Christ.

How can we practice this love? Christ himself tells us. "If you love me keep my Commandments." The measure of our love is the effort we make to keep the Commandments.

The same holds good with regard to loving the neighbour. That love can be measured by the way we act towards him, by the effort we make to do towards him as we wish he would do towards us.

THOSE of us who live in lower Caversham are so accustomed to the thriving Roman Catholic community in our midst, to the Sisters going quietly about their work, to the mass of lively youngsters who throng the school playground, and to the well-known figures of Father O'Malley and his assistant visiting their flock, that it is difficult to believe that in 1896 the total Roman Catholic population of Caversham numbered only 13.

Indeed, had it not been for places like Mapledurham and Stonor, where secret masses had been held ever since the Reformation, it is possible that there would not have been even this number. At this time, of course, the Caversham clergy served the people of many outlying areas as well, including Sonning Common, so it is not surprising that the Church, which was

had it not been for the arrival the previous year of a community of French nuns who founded a convent in the field adjoining the present Church and in whose Chapel the first public mass was held on Low Sunday, 1896.

From then on, though the Sisters themselves found little scope for their work as a nursing order, the Roman Catholic community began to grow rapidly.

By the following year the numbers had risen to 81, and in 1898 the site of the present church and schools was purchased. Shortly afterwards the school chapel was blessed and building began on the new church and the rest of the school buildings.

Enlargement

At this time, of course, the Caversham clergy served the people of many outlying areas as well, including Sonning Common, so it is not surprising that the Church, which was

blessed in 1903, had shortly to be enlarged. By the outbreak of the First World War the community included the Church, the Presbytery, Convent and the schools.

By now, unfortunately, the nursing sisters had left, but the schools were taken over by the Sisters of the Visitation in 1902, a teaching Order, who have continued to run them ever since. At the moment they are under the watchful eye of Mother Agatha, the headmistress.

For a while it was possible to throw the school open to all applicants, regardless of denomination, but as the buildings could not be enlarged to anything like the extent which would have been necessary to cope with increasing numbers, it was reluctantly agreed by the community and the local education authorities to limit the entrance to children of the Roman Catholic faith.

In due course it became a primary school only, and even then it remained bursting at the seams and constant alterations had to be made.

Historic event

All this, and in such a short time. But there was more to come.

The Church itself was dedicated in 1933, but most Caversham residents will remember the event of keen historic interest which took place much more recently, in 1955 — the building of a new Lady Chapel to house the statue of Our Lady, a 15th or 16th Century work of great beauty, which had been presented to the Church.

As many people know, the Church takes its name from the

two Chapels connected with Caversham Bridge many centuries ago—the Chapel of St. Anne, situated on an island underneath the bridge, and the Chapel of Our Lady, slightly east of St. Peter's Church, which housed the original shrine at which many historic figures, including Catherine of Aragon, paid homage.

When the new Caversham Bridge was built, the stones remaining of the old Chapel of St. Anne were carefully salvaged and many of these went into the work of building the new Lady Chapel. Thus, the old linked with the new.

"Intolerance"

But it is encouraging to realise that there has been no return to the old days of religious intolerance. Caversham Bridge itself is witness to the fact that this is so; an encouraging thought when one realises that not many years ago, when this community was first revived, it was not an uncommon thing for people in the area to throw stones at the Roman Catholic clergy.



Photo: Fred Walker

Methodist viewpoint on unity talks

THE 1964 Methodist Conference recommended that, in preparation for the Conference of 1965, Quarterly Meetings and Synods should discuss the Report on the Conversations between the Church of England and the Methodist Church.

This is a matter of tremendous urgency and a few words here may be of some assistance to those who have not reached a decision.

With England nearly 90 per cent. non-Christian, we all face a missionary situation offering the mankind-uniting gospel of divine love. Christian divisions compromise this message and mere denominational friendship is not enough.

Our witness and mission must be strengthened by the greatest possible practical unity and this involves visible organic unions.

Practical unity is achievable only by stages beginning with communions having sufficient in common to provide a basis for unity.

The origins of Methodism have so moulded its theology and organisation that sufficient affinity exists to permit early steps towards unity between the two churches. Anglican diversity, with "catholic" and "evangelical" elements living together, holds the promise of a coming new Church in England with ample scope for unity without uniformity.

Both churches honour the historic creeds, the primacy of Holy Scripture and are committed to salvation by grace through faith.

We cannot expect intercommunion without conditions in face of the ancient Anglican belief that this sacrament is for those already with common faith in one church and received from a ministry linked with the historic episcopate. There is no prospect of unity

without episcopacy but very wide liberty of the nature and functions of bishops is both expected and guaranteed. No theological surrender is involved and talk of prelacy is irrelevant. Methodist bishops appointed by and answerable to Conference could exercise a richly beneficial ministry.

On the other hand, the New Testament requires only two conditions for salvation — repentance and faith. To demand episcopal sanction of membership in the church and admission to the Lord's Supper is a return to the legalism successfully resisted in Acts chap. 15. The only barrier to the open table is the lack of faith, not the lack of a particular Church order.

Dissentients cannot accept the Service of Reconciliation with everybody, so to speak, laying hands on everybody else as they see no benefit accruing by Methodist hands being laid on Anglican heads. They cannot submit to an ambiguous ceremony knowing that many Anglicans intend by it what they inwardly repudiate. Nor can they see the blessing of God coming in any fullness upon such a service.

A new approach is needed — a new concept of unity of deeper spiritual content unifying in its frank and glad recognition of one another's faith in Jesus Christ.

If Methodism were fully conscious of its mission and with that depth of spiritual life intended for it by John Wesley were giving a positive lead to evangelical religion, much in the Report could never have been written.

Whatever decisions are reached by both Churches, the unity of heart and mind which already exists and which has developed so much in the last decade must at all costs be maintained.

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A boy who spent some time in a detention centre was recently interviewed for a B.B.C. programme.

Welfare workers, and many who have to deal with the problems of young people, were unanimous in their opinion that what this boy had to say touched the nerve centre of delinquency difficulties.

We have selected some of the more telling sentences from this interview for two articles. Here is the first. It deals with the young man's relationships with his parents. Next month he comments on society as he sees it.

Father said out, so out I went

“MY father persuaded me to pass my 11-plus and offered me eight pounds which he retracted when I got into trouble. I still passed the 11-plus, but I think from then onwards I always found it very difficult to communicate with my father.

My father was very very rigid and authoritative and he bases such ridiculous arguments on my behaviour; things about manners, politeness, odd things like that, haircuts instead of important things.

I haven't seen my father for four years since I left home. I've bumped into him a couple of times, and I bumped into him six months ago. I was at my mother's place having a meal during the day and he came in and ordered me out of the house straight away, which upset me.

I hope to get on better terms with him, but I don't think it's possible. It may be better when I'm 24, 25, perhaps I'll be able to go back and see him and speak to him much more sensibly without any emotional outbursts, but it's completely impossible at the moment.

My mother's somehow the complete opposite of my father; she's very well balanced, she's a complete sort of working class housewife.

She never worries about anything for very long, she's a very good mother and a very good wife. I suppose that's the reason I get on with her, she doesn't tell me what to do very much, although we have arguments obviously.

I've got quite a strong stubborn streak in me and I think it needed the authority, or at least the friendship of a father for me to come through without getting into trouble, but I had no sort of guiding hand from my father after the age of 11, I was completely relying on myself.

I remember now I had a girlfriend who was 15 and I was just under 15 and she sent me a postcard one day when she was on holiday and



I was looking forward to getting this and before I got it my father rushed down and picked it up from the doormat and started reading it and started making fun of me for the sort of language she was using in the postcard which was obviously pretty crazy.

OBSESSION

We never quarrelled about the really big things, it was just these, these small things which became obsessions with me and my father, things like table manners, you know, the correct way to eat with a knife and fork or to pick up a cup of tea which to me didn't matter one damn, you know, these things used to be very important to my father.

The break occurred over haircuts. It was the final row about haircuts and I came home late, I was supposed to be in by nine o'clock when I was 15. I came home at half past nine; I'd been over to see some friends and I had the biggest row with my father than I'd ever had and he said, well I don't want you in the house, get out, and I got out.

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ARGUMENT

ARGUMENT

Ancient or modern in church music?

by Gerald H.
Knight, Director,
The Royal School
of Church Music

IT is undoubtedly true that there has been an air of sanctimoniousness about much of our church music; some of the poor Victorian music came into this category and the reaction against it took the form of starkness, as many compositions of the nineteen-twenties clearly shows.

Now there are those who would avoid both the sanctimonious and the stark by imparting a frankly secular air and rhythm not merely to the hymn tune but even to solemn parts of the Communion Service.

How does the conservative react to this? Strange as it may seem, the over-forties have welcomed it; to accept it is to them a sign that they are still young, though they forget that the style of much of the "new" light music is almost forty years old and sounds to the teenager neither modern nor classical.

It is true that some youngsters welcome the introduction of guitars and percussion into church, but these are available in comparatively few places, and many will have to be

content with something less exciting.

To sound its best any piece of music needs to be well performed, but there are few kinds which are so depressing to hear or take part in as light music played with anything less than professional skill. The faltering fingers and feet of the "straight" organist attempting church music other than that found in his psalter or hymn book may well be distressing to all who try to join in singing it.

In the past the Church has always tried to strive for things whose quality had a degree of permanence. Its buildings have stood the test of centuries, proof against the forces of nature; much of the language of the Authorised Version of the Bible still has a magic for those who read it; the music of the Tudor period in England, of the age of Bach in Germany as well as of that produced at other times and elsewhere, all this has a place in the hearts and minds of the believer and has the firmness and security of a Norman tower or an Early English arch.

It is characteristic of contemporary dance music that it enjoys a "short life and merry one," its very catchiness and ease of appeal seem to ensure that it will not endure for more than a brief reign. This may well prove one of the great

drawbacks to those who favour the use for ecclesiastical purposes of music written in its idiom.

A regrettable feature of the present attempt to introduce "light" church music is the suggestion that this style is the only one which the youth of today regards as natural to it for expressing its worship. Had this claim been made many years ago, before such fine work had been done to raise the standards of musical appreciation and of performance in our schools, there might have been some justice in it.

Now more and more young people take a keen and intelligent interest in serious music of all kinds. A visit to a Promenade Concert shows something of this, and their sincere appreciation of the best in music. Why must the Church assume that their musical taste and their appreciation of good music desert them when they go to church?

If the quality of the syncretised fare now being offered in some churches were high, doubtless the devotee of that kind of music would find something in it to admire, but it must regretfully be admitted that not even competent workmanship is to be found in some "light" compositions produced for church purposes.

by Patrick
Appleford, Director
of the 20th Century
Church Light
Music Group

A FEW years ago, any church that sang modern hymns and used guitars, or any instruments other than an organ, was likely to find itself in the news. Photographers wanted the "with-it Vicar" posed beside the band. Reporters would descend and ask the old and young their views. Now it has happened so often that it's no longer news.

This is good news because it means that a great many churches are now alive to the value of congregational worship in contemporary style. It's not that Christians want to chuck overboard traditional church music, but they want to add to it their own contribution from this generation. You can get tired even of old favourites, especially if they happen to be a sign that the local congregation has got stuck in a groove of doing the same old thing in the same old way. Happily, Christians of all denominations now seem much more ready to try what is new—in music as in many other ways.

Some new music will be "highbrow" like the choral works of Benjamin Britten or Malcolm Williamson. Some of it will be light music in popular

style like the music of the Twentieth Century Church Light Music Group. Some of it will be in folk style like the music of I.T.V.'s Hallelujah Programme. Some of it will be local adaptation of popular numbers. But it's always a sign of life in the Church when its members take the trouble to offer something new to God in worship.

Not for special services only. This always seems to me a bit of a cheat—to allow new music only for odd occasions when the regulars don't have to make the effort. But new music is increasingly being used at normal services when the whole family is gathered together, old and young, highbrow and lowbrow, square and not so square.

What is needed then is music that everybody can join in. Light music meets this need with its easy rhythm and simple melodies. Using modern music has also helped to focus on the words we sing, and this has led to a demand for new hymns as well as new tunes. The language of some of the old hymns seems a little strange to us now. The clergy and laity in the Light Music Group are trying to write new hymns which express what Christians want to sing about to God today.

Why not try writing a hymn yourself? Put into verse a prayer to God, something you want to say to express the joy,

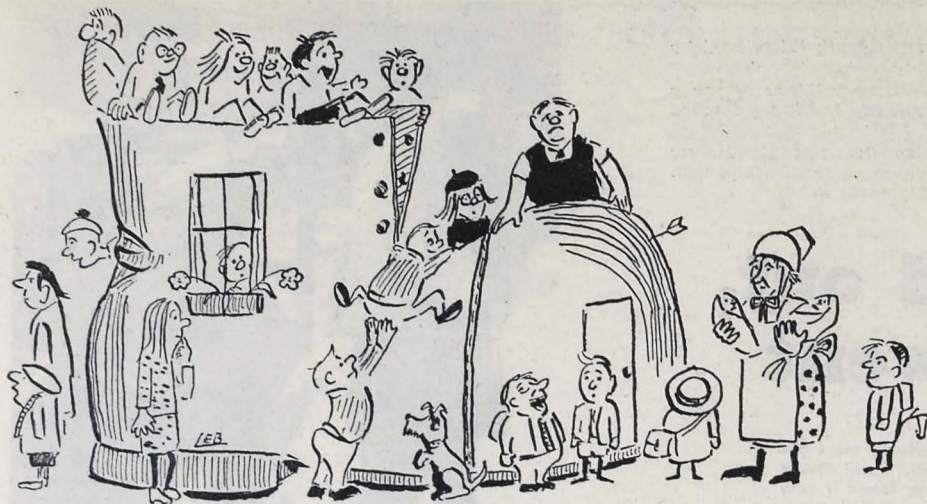
the thanks, the love, the concerns of Christian people today—your response to the love God shows. You'll find it worth the effort even if you are the only one to use it in your prayers. And if you think other people might enjoy singing it, send it in to me, care of "Christian News."

When we sing together a hymn written by someone else, the author doesn't matter; what matters is that we make it our own by singing it sincerely. It helps if the music fits the words, is simple to pick up and written in a musical language we all speak. We can all use the language of light music, whether we like it or not—and the majority of people seem to like it.

One old man, who might be expected to be set in his ways—St. John—had a vision of the risen Christ saying "Behold I make all things new." Christians expect their living Lord to put his new life into themselves.

He's always putting new life into things—including the Church's worship. And this is good news—even when the gradual change from the old to the new doesn't hit the headlines. New music may be one of many signs of new life in the Church today.

Catalogue and publications of the Light Music Group are available from Josef Weinberger Ltd., 33, Crawford Street, London, W1.



TOO MANY PEOPLE—SO HOW BIG SHOULD A FAMILY BE?

"WHY is it," said a friend of mine recently, "that everyone talks in horror about the population explosion and then goes ahead and has three or four children?"

"Everyone" is an absurd exaggeration; everyone does not talk about the population explosion, and everyone does not have three or four children. But I knew what she meant.

There is now a kind of social pressure on middle-class parents (many of whom are from two-children families) to have a large family.

If it did not seem a strange word to use about something as unfrivolous as having a baby, you could say that it is fashionable to have a number of children.

Why? Mr. Levin and others get very cross if it is suggested that the time is coming when it is a social duty not to have a big family, but we cannot

escape the knowledge that the world population is growing too rapidly for resources to keep pace with it.

In a country the size of Britain we can already feel the uncomfortable effects of overcrowding. The traffic jams on the roads, the spread of housing into country areas, the queues, the seaside crowds are growing reminders that if other human beings are always in our way, we come to hate the sight of them.

Other countries have much more terrible problems in the form of starvation and malnutrition.

Yet the middle-class of this country, the section of the community which has long tried to act as the nation's conscience and which, a generation ago, used to preach to the working class about restricting the size of the family, has chosen this moment to step up reproduction.

I am not going to make the mistake of attributing motives to other parents, but I am rash enough to use myself as a kind of guinea-pig.

I have two children. I could afford to have, and would like to have, two more.

Do I ignore the wider implications—the fact that if I had four children and they each had four children I should have increased the world's population fairly substantially? Do I say that all that matters is what pleases me and my husband and to hell with everyone else?

Before I weigh the larger issues, however, I cannot help noticing how entranced I am by the whole mystique of the large family.

I listen enviously to the stories of a friend of mine who was one of ten children. I love Edwardian children's novels. I can never escape the feeling that if I had been one of a large family, instead of one of two children, it would all have been much more fun.

And this, I think, gives me a clue. Just because we all tend to be lonelier than our ancestors, and just because the family is one of the few social institutions which has not broken down, we feel a large family is a kind of safety device, a ready-made circle of people who will care about us.

But there is more in the temptation to have a large family than that. Oddly enough, part of the temptation lies in the sheer hard work of bringing them up.

A family is hard work, so hard that it can, for many years, excuse a woman really noticing the outside world and its problems or trying to accept any responsibility for it.

If I have another two children (so a small, treacherous voice inside me runs) I needn't make new adjustments, adopt new interests, write that long difficult book which needs more concentration than I like the look of.

I think of a woman I knew who, while she was bringing up four children, talked repeatedly of all she would do when the youngest was off her hands.

When it happened she lost her nerve and promptly had another baby, shelving her own fears of making a fresh start for at least another five years. Children are a ready-made excuse for not making new beginnings.

The fact is that, to most women, bearing children is such an important part of life that we are reluctant to admit that part of our life is over.

There is a special drama and tenderness and beauty about bearing children which tempts us again and again, despite all the hard slogging and nappies, broken nights, noise and mess.

Yet sooner or later in our lives we have to admit that that chapter is closed to us and if we are not to spend the rest of our lives looking wistfully over our shoulders we must extend our interests and our responsibility outside the home and the family.

And we shall have to educate our own daughters to know that there are other kinds of fulfillment besides bearing innumerable children, as well as other ways of overcoming loneliness for their own offspring.

**There was an old woman
who lived in a shoe
Who had so many children,
she didn't know what to do...**

By
**Monica
Furlong**
of the
"Daily
Mail"

Christaction

Among the people of Tokyo

IYESU DAN (Jesus Band), a Japanese Christian organisation, has accepted a government request to build and operate a community centre in a government housing project for 1,500 families.

The government offered a plot of land in the centre of the three-year-old Tokyo housing development and a grant of £4,500 to any group which would build and administer the centre. Iyesu Dan took on the project and is raising an additional £14,000 to build and operate the venture.

Scouts

Scheduled for completion in May, the two storey concrete centre will have rooms for Boy Scouts, after-school study programmes for school children, a mothers' club, counselling, small group meetings and other welfare and cultural services, in addition to a nursery and kindergarten.

Mrs. Kagawa, widow of Japan's most famous Christian, and director of Iyesu Dan, turned the first shovelful of soil at the ground-breaking ceremonies for the new centre.

MIND FEEDERS

(See page 8)

In 1963 Radio Hergesa broadcast to Africans: "Do not forget to subscribe to Russian newspapers. Every regular buyer of Soviet books and newspapers will go on a free trip to the U.S.S.R."

★ ★ ★

As part of their aid to Somalia, the Russians are putting up a newspaper factory at Mogadishu.

Meet three of the great thinkers

FREUD, Marx and Wittgenstein; three men who, in different fields, have made man look afresh at his place in the universe.

The sources of his culture and art, his motives and the language in which he describes his experience, are the subjects of "Wise Men of the West," a series of three "Viewpoints" on B.B.C. 1 in March: Freud and the Freudians (Wednesday, March 3), Marx and the Marxists (Wednesday, March 17) and Wittgenstein and the Positivists (March 31).

The programmes are introduced by Brian Redhead. Vernon Sproston, who is producing the programmes, says many people thought that, after the blow struck by Darwinism, Christian theology would be destroyed by the coup de grace from Marx-Freudianism, but the encounter has nerved religious philosophy into new life.

Freud showed that man is not always in control of his life, but driven by hidden forces which are inaccessible to thought. Yet contemporary Freudians, using Freud's insights, are working their way to a position in which, far from destroying religion, Freudianism actually comes to the rescue. In a similar way contemporary Marxist studies are concentrating on the question: what is it to be human? thus opening the way to "peaceful co-existence."

Wittgenstein will be the least well-known of the three, but he forced theologians to examine their use of words. This has made the theologians revise the language and the manner in which they talk about God.

"YOUR MONEY OR YOUR LIFE!"

The old challenge in a modern context. For we need more money to help our great work progressing

Also we need more people (18 and over) to do the work of caring for children. Can you help?

National Children's Home

Chief Offices:

Highbury Park, London, N.5.



Jerk, Mick, March, Smooch, .. Think?

WITHOUT dancing, a lot of people would find life very dull, and "pop" records alone could become a bore.

The dance scene is continually changing, and the Twist, which was the latest craze four years ago, is now "old hat" as far as teenagers are concerned. It tends to be left to middle-aged citizens to perform sheepishly and ponderously at annual conferences.

A teenage correspondent tells me that for her age group the current vogue is what they simply call "dancing"—a sequence of steps continuously repeated to form a dance that has no name. "Dancing" is not, however, just repeating various steps in time to the music; hand movements are very important, and the body must "swing" with the foot and arm movements.

There are lots of dances (with names) for which no partner is needed, she adds. The Jerk is a great dance, and the essential thing is to do what the name says. The feet remain reasonably still, and the body and arms swing from side to side in time to the music. There are plenty of arm movements,

and it is these that make the dance interesting—but they must be jerky or the dance is ruined!

When Sugar Pie Desano was over here from America and appeared on television, her novel dance steps knocked out dance conscious teenagers. They learned some of her steps and a dance called the Sugar Pie was invented.

Another pop artiste after whom teenagers have named a dance is Mick Jagger, of the Rolling Stones. The Mick is a dance with jerky hand movements like those Mick does on stage.

If you want to do a lively dance with a partner, try doing the March of the Mods. It's quite a simple dance, consisting only of heel-toe twice with one foot, then the other, a hop forward, a hop back and the girl going around to the other side of her partner, after which you start again.

And for those who like the more romantic dances with slow music, soft lights, and a partner, there's always the Smooch, she says. Well, that's something, anyway. As each new dance called for less mobility than the last, I was waiting for the one where you had to stand perfectly still and think in time to the beat.

For young readers

LEARNING HOW TO RESCUE PEOPLE

Dear Children,

The other day I saw the local firemen busy practicing. Yes, even firemen have to practice, although they are grown up. It wouldn't be very much good going to put out a fire and not knowing what to do when they got there!

They had a very high ladder on the back of a fire engine, and a man was busy climbing to the very top and back. It did seem a long way up, and if it had been me I would have been dizzy.

I thought it was very funny that when he got to the top there was nothing for him to do but come down again! Only firemen have ladders like that. Whenever anybody else wants to climb a ladder it is so that they can get somewhere. Perhaps you have a ladder at home, and daddy will use it now and then to get up to the roof and clear the gutters out. I had to climb a ladder once to rescue Mick, our pussy cat. He had climbed into a tree and didn't know how to get out again. Silly Micky; he never did it again.

Of course, firemen sometimes have to do something very important when they have reached the top of their ladder. They have to direct water on to the flames to put them out. Or they have to rescue somebody from a tall building.

That is the most important use for their high ladders. They get into burning buildings, and they have a special way of holding people while they bring them down the ladder. It's called a fireman's hoist, and if you have a big brother I'm sure he will show you how it's done. But tell him not to be too rough.

Rescuing people must be wonderful. Just think—if it hadn't been for you they might have drowned, or got burned, or lost.

You can't just go and rescue people, though. You have to be taught how to do it properly. That's why some boys and girls learn about life saving in the water. Others want to be good rock climbers. Some learn all about first aid.

I hope you will all want to learn how to do some rescue work. Then when you find people in trouble, you know just what to do to help them most.

All my love,

AUNTIE JULIE.

WHO'D MARRY A MAN WHO BELONGS TO THE PUBLIC?

IT seems that not only politicians and business executives need to have the right wife for their job. Parsons do, too.

And, says Mrs. Brenda Wolfe, wife of a Wigan parish priest, it's "a lousy job" for the woman in the case.

She has been blowing off steam about it in the monthly "Prism." Mrs. Wolfe doesn't complain about having to accompany her husband to tough parishes and having to "muck in" with the rest of the community there.

"The crux of the difficulty of being a clergywife is that I am almost always second-best," she says. "It is almost like being the favoured mistress of a married man."

She would be criticised if she took a full-time job, such as teaching or nursing, yet she is expected to cope with all the parish activities and run her home and family, feeling like a widow "as my husband is always on duty."

I've always been sorry for the minister's wife. She lives in a showcase, like the wife of the President of the United States. Whatever she does has to be related to its likely effect on her husband's reputation as a man of God.

BY JOAN BEST

Keeping up with the suburban Joneses is nothing compared with the iron discipline of having to act in a manner befitting "the cloth." Even the Joneses, after all, can let their hair down occasionally.

But it isn't only clerics' wives who have to put up with such a situation. What about the country policeman's wife, almost an unpaid office staff in herself when her husband's out on duty? She can't let her hair down too much.

The doctor's wife can at least do more or less the

same things as other wives in her private life—but she can't share much of it with her husband, because he is at everyone else's beck and call. Sleep is liable to be broken by a telephone call to say that little Billy has a runny nose, and if the surgery is also their home, she'll be taking messages or handing over prescriptions.

THERE'S A LOT TO BE SAID FOR MARRIAGE TO A STAIN NON-ENTITLED, GOING ANONYMOUSLY TO WORK AT THE SAME TIME EVERY MORNING, AND COMING HOME AT THE SAME TIME EVERY EVENING, LEAVING ALL WORK WORRIES BEHIND.

Cook's corner

Quick curry

A large tin of stewed steak.
1 oz. dripping.
1 onion peeled and sliced.
1 oz. flour.
1 tablespoon curry powder.
A beef bouillon cube.
Salt.
A squeeze of lemon juice.
Boiled rice.
Lemon wedges.
Cucumber, etc., as garnish and accompaniments.

Strain the gravy from the steak and make up to ½ pint with water. Melt the fat and fry the onion until golden. Stir in the flour, curry powder, bouillon cube and the gravy bring to the boil and simmer gently for ½ hour. Add the meat, and cook gently for five minutes. Season to taste and add the lemon juice. Serve with the boiled rice, lemon wedges, diced cucumber, pineapple, banana, tomato, mango chutney and poppadums.

To boil rice: Allow 2 ozs. rice (preferably Patna) per person. Wash and out into fast-boiling, salted water (allow 1 teaspoon salt to 1 quart water). Boil for 10-15 minutes, until just tender, drain, then pour boiling water through the rice, cover with a cloth and dry in a warm place for 10-15 minutes.

T.V. — by Goggles

Too much racing

WRESTLING is excellent television. With its twice weekly independent network spots, it has now become an essential part of Saturday afternoon and Wednesday night in thousands of homes. Even B.B.C. 2 are going to have a dabble, one hears.

Good—it helps some clever variety artists, and very fit gents, to earn their living. And this side of the ropes it helps a lot of people to work off their inhibitions by imagining they are in the ring themselves.

Sport generally has a very large following and both channels have a duty to present it in as great variety as possible. In recent weeks it is my impression that the Independent boys have had the edge in the sporting world. Eamonn Andrews runs a very slick team. It seems to me that there is more action in his circus than the B.B.C. can offer in theirs. Invariably the football results are late compared with B.B.C., and David Coleman has an unrivalled knowledge of the detail of football. But I.T.V. is always more exciting, all round.

Here I want to voice a I want to see what happens to the chap who was riding—and to the horse. And what's more so does the whole of my bloodthirsty family. It's just the same with motor cycle scrambling. We don't want to see people hurt, you understand, but we want to see them, as in Rugby League and wrestling, risking being hurt, and using skill to avoid it.

So if we have to have racing, can I appeal to the cameras to stay with the ACTION?

● Eamonn Andrews, who quit the B.B.C. to join I.T.V. at £1,000 a week, has won an extra Saturday audience of 700,000 homes for his new "World of Sport" series. During "World of Sport," I.T.V. is now watched in 3,300,000 homes. But B.B.C. TV's "Grandstand" audience has remained steady throughout—at 2,000,000 homes.

YOU TO THEM

TO:

Tanganyika	N. Africa	India	Jordan
Mozambique	N. Borneo	Uganda	Kenya
Zambia	Malawi	H.C.T.	Ecuador
Skopje	New Guinea	Solomon	S. Africa
Vietnam	Panama	Islands	Ceylon

We sent Clothes, Dried Milk, Soya Meal, Fruits, Tents, Schools, Clinics, Shelter-huts, Pickaxes, Fertilisers, and Money for urgent needs in Hospitals, Orphanages, and Nursery Schools to fight MALARIA, LEPROSY, T.B., and ALLIED DISEASES, Seeds, Garden Implements, Tractors, Ploughs and Wells.

As a National Voluntary Organisation, we sent your gifts without deducting one penny.

The need is still desperate. Tiny children starve; frozen folk shiver without warm clothes; the sick need aid and the old need shelter.

In your mercy, search your hearts, and after counting your blessings, see if you can share some of what you have to help us to

FEED THE HUNGRY

Small or large, your gift received with gratitude by:

Hon. Treasurer,

WAR ON WANT

9, Madeley Road, W.5.

CHILD VICTIMS OF CEYLON CYCLONE PLEAD FOR HELP

Clothes desperately needed — all kinds
War on Want, Caxton Street South, London, E.16
If you pay Income Tax at Standard Rate a Covenanted Gift provides an extra 12/8 in each 20/-.

Mine's a Mina

MOST children are attracted by animals, and sooner or later are bound to ask their parents for pets. The problem is, what pets to have and how many pets can be given a good home?

For some families who live in council houses, the problem is solved by bureaucratic edict. Many local authorities allow no pets other than budgies and other cage birds in their properties. For those who enjoy the freedom of their own home or of property rented from a private landlord, however, parents have to see that pets are chosen which will give lasting pleasure rather than be a nine-days' wonder. If there are too many pets, or the wrong kind of pets, they might be neglected or become a "bother" after the novelty has worn off.

Teenagers prefer more unusual pets, and those at work can afford them. Mina birds and horses are the two most popular. Mina birds are not too well-known, but they are full of character. A mina will learn to speak if its owner pays it a reasonable amount of attention each day.



Christaction

It is night. Six men sit round a plain wooden table. Between them is a storm lamp. Torches are at the ready. Their leader outlines urgent plans. The rest listen earnestly.

What are they doing — planning a revolution?

Yes. Bishop Mya, of Rangoon, Burma, is plotting with Christian teachers the conquest of Burma for the Living Christ.

Nothing like this has ever happened before in the history of the world

A TIDAL WAVE OF KNOWLEDGE IS SWEEPING ACROSS HUGE AREAS AND POPULATIONS PREVIOUSLY REMOTE FROM WESTERN CIVILISATION.

The world has shrunk. Australia can be reached in a day. Radio flashes news and views over incredible distances.

What was known to us as "Darkest Africa" up to 25 years ago, has emerged as a collection of independent and vigorous nations with rapidly developing commerce and industry. The United Nations has launched a "Development Decade" to overcome illiteracy. During this 10 years about 330 million adults in Asia, Africa and South America will be taught to read and write. In addition many nations are taking steps to provide primary education for all

their children. In Africa 39 countries have pledged themselves to do this by 1980.

EFFECTS

Nothing like this has ever happened before in the history of the world, and nothing will have more far-reaching effects upon the way millions of people think and act.

In countries where only a year or so ago the number of literate people was negligible, there has suddenly arisen a fierce hunger for knowledge.

People are eagerly seeking books on every subject: they rush to buy educational and technical books that may lead to a better job and a higher standard of living.

Tons of political propaganda (much of it preaching violence), and tons of sensational and pornographic trash, are being poured into these countries.

Will this new gift of literacy be to bless them—or to blast?

As the pioneers of education in these countries the

Churches have been among the first to observe and study these changes. They recognise that the speed of development is so rapid that it represents an unprecedented opportunity for Christian action.

This is a battle for the minds of millions, in which the forces for good must suffer a heavy defeat unless the Christian cause is presented at once as widely as possible.

FED YOUR MIND LATELY?

A million pounds must be raised to meet the bills for mind feeding projects now planned. Where will it come from? The Archbishop of York said: "We need princely giving. We need some great benefactors oppressed by the pathos of warped minds and ignorant millions."

★ ★ ★

At a rough estimate, there are two thousand eight hundred million (2,800,000,000) people in the world today. Half of them have yet to hear that Jesus Christ was ever in the world, and that He died for them. These people die at the rate of 10,000 a day without ever knowing that God loves them. Islam is said to be sending missionaries into Africa at such a rate that they make 14 converts for every one claimed for Christ.

★ ★ ★

In 1958 Communists published 30 million copies of 1,700 books in 32 languages.

FED YOUR MIND LATELY?

In Africa grants must be made for the publication of books. Mobile bookshops must be launched, along with other forms of distribution. Christian periodicals which need help must have it. Radio broadcasting and literature production must be coordinated.

Expert advice must be available for printing mechanics, costing, research and surveys. Libraries of Christian books and magazines in African languages must be established. Courses for training in journalism and broadcasting must be started.

Christians are being outpaced, outdistanced, outbred. One out of every four human beings is Chinese, one out of every three human beings is under Communist rule, two out of every three have never had the Gospel preached to them. We are in an age when, like Alice in Wonderland, it is necessary to run twice as fast just to stand in the same place.

—Dr. Howard A. Johnson, of New York.

The search for efficiency

There has to be research to discover the most efficient ways in which to feed hunger for knowledge.

More books and periodicals in more languages have to be produced, more bookshops and travelling book vans provided. New libraries have to be set up. It has been decided to treble from 50 to 150 millions by 1966 the annual circulation of Scriptures.

So varied and so vast is the need of so many Christian bodies that in Britain they have come together in one great campaign—Feed the Minds.

"We have to fight against the misuse of power and influence in all kinds of literature and entertainment. This is one of the greatest battles of Christianity. If we fail in this battle the only alternative is a world of evil and self-interest."

—General Frederick Coutts of the Salvation Army.

★ ★ ★

The United Nations estimate that there are 700 million people who cannot read or write: 330 million adults are being taught within the next few years.

Campaign office:
Feed the Minds,
146, Queen Victoria
Street, London,
E.C.4.
Telephone CITY
4751.

In 1948 Communist countries were broadcasting 609 hours a week on wavelengths beamed to Asia and Africa.

In 1963 Communist countries were broadcasting 4,061 hours a week.

—Figures issued by the Feed the Minds campaign.

See comment—page two

Soccer's amateur bumblers

"HOW dare you amateurs intrude on my professional domain?" said Eddy Brown, then manager of Scarborough Football Club, when his directors suggested they might assist with team selection.

Eddy promptly packed his bags and joined the ever-increasing band who can no longer take it. "It" being interference, direct or subtle, from well-intentioned but nearly always ill-equipped directors.

Not only has the job of manager become the least secure position in football, but the status of manager in itself is in jeopardy.

Power-crazed amateur directors have set a new trend in soccer management:—make the club secretary into the manager and appoint a trainer/coach to look after the team.

BILLY GOAT

This is often inaccurately described as the Continental system of administration. It is really just a method of electing a less authoritative individual to the position of can-carrier. If things go right everyone takes the credit. If not there is a ready-made Billy Goat at hand to take the axe.

The real management giants have been men with ideas and the freedom to express themselves.

Does anyone doubt that the late Major F. S. Buckley was other than the boss when he gathered the pre-war Wolves apparently from the surrounding blast furnaces, and made them into men of iron ready to give their all?

Surely George Allison played a lone hand when he established soccer's royal household and called it Arsenal!

No man has influenced English soccer more over the past 20 years than Arthur Rowe, when, as manager of an ordinary Tottenham Hotspur, he recognised the implications of the Continental technique, utilised it to advantage and made Spurs one of Europe's top teams.

Reigning over Old Trafford like a patriarch, Matt Busby is very clearly the master mind behind Manchester United's considerable achievements.

IT IS SIGNIFICANT THAT THE TEAMS BOASTING THE COMMITTEE SYSTEM OF SELECTION ARE ALL IN THE STRUGGLING CATEGORY.

On the credit side, there is a new generation at management level generating a sense of purpose and buoyancy. The new switched-on brigade include such as Tommy Docherty (Chelsea), Malcolm Allison (Plymouth), Dave Bowen (Northampton), Don Revie (Leeds) and Jimmy Hill (Coventry).

The game will progress if men such as these are given freedom to express themselves. The stultifying atmosphere of the committee room leads to stagnation.

Club directors would do well to consider an observation by the late Billy Walker, when asked what was the ideal selection committee, he replied: "Three, with two absent."

ERNEST ADKINS