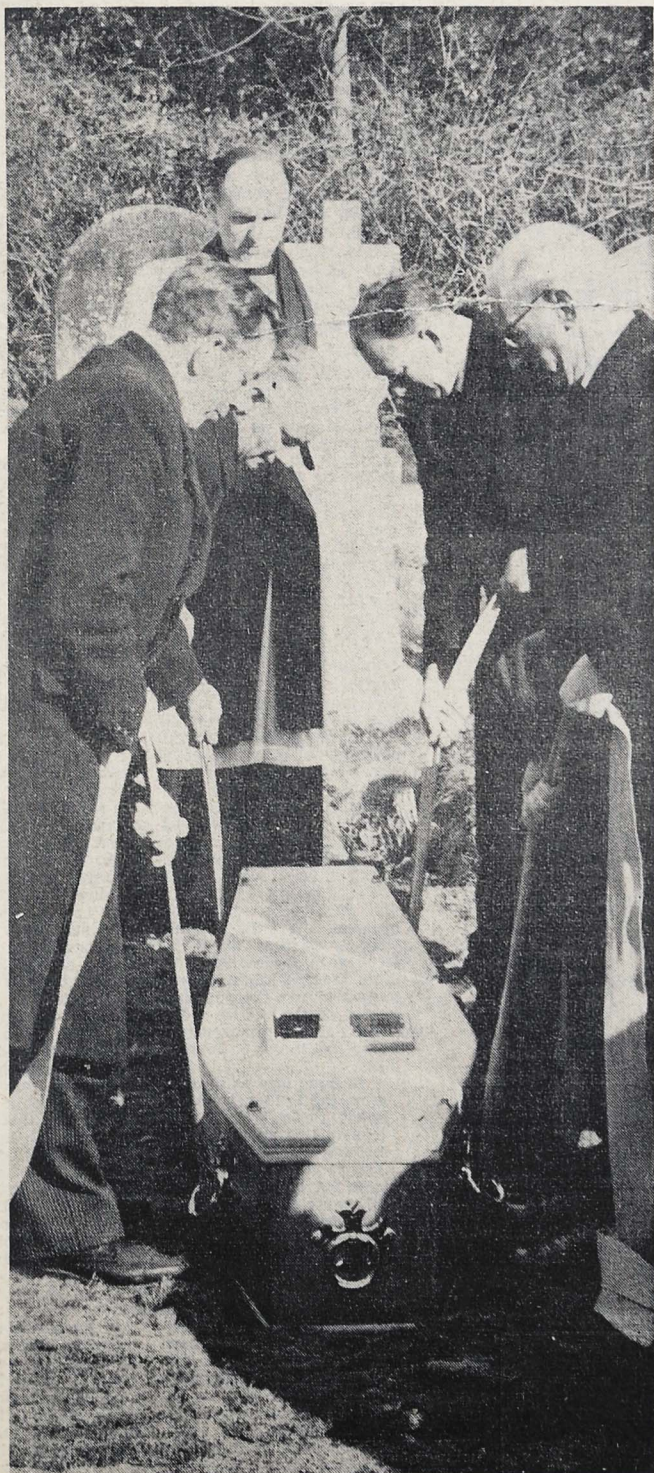


CAVERSHAM BRIDGE 6d.

April, 1965

Incorporating National Christian News



*"Will your love be told in the
grave?"*

*Will your wonders be known in
the dark?"*

—Psalm 88

A Hebrew asked these
questions nearly 3,000
years ago.
And still we ask

IS DEATH THE END?

Yes, says Bertrand Russell . . . "The belief that we survive death seems to me . . . to have no scientific basis. I do not think it would have ever arisen except as an emotional reaction to the fear of death. I see no reason whatever to suppose that the universe takes any interest in our hopes and desires."

Yes, say a large number of people who call themselves "Humanists."

No, said Dr. W. E. Sangster, former president of the Methodist Conference . . . "By the study of . . . the Bible, and by the insights of those who have lived closely with God through the centuries, Christians are clear that life survives death."

No, say millions of people who name Jesus as their Lord, and who are about to celebrate EASTER. That's the festival that proclaims Jesus risen from the dead. That's the festival that makes sense of the world's great confusion.

The quotes are taken from "The Great Mystery of Life Hereafter," by various authors, published first in 1957 by Hodder and Stoughton, and based on articles in the "Sunday Times."

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D/EX 1758/2/4

Comment

IN A QUESTION OF LIFE AND DEATH, FAITH IS

BETTER THAN ANSWERS

MOST of his life Professor C.E.M. Joad believed men could help themselves to become better, kinder, more progressive. Before he died he confessed that this belief would not do.

Men needed God, he saw. Every human has eternal significance. He joined the Church of Jesus Christ.

Most of his life Edouard Herriot, Radical-Socialist Mayor of Lyons and twice Premier of France believed that men could help themselves to be better, kinder more progressive. At the end of his life he was received into the Church of Jesus Christ.

Both these men had been humanists of the sort that believe mankind capable of becoming truly civilised without a need for religious belief.

Joad changed his mind in the face of personal tragedy; Herriot after a terrible and tragic war during which he met with great integrity the shattering of his life's work.

This is an age in which humanism is fashionable and Christianity is mocked as an old fashioned hangover from an age of witches and devil obsession. So how come that intelligent people still come back to it? Surely because they see that unless human personalities have eternal value, and an existence after death, then the universe is madness. The universe is madness in other ways.

If Jesus was telling the truth about God, then we are not merely children of nature. Nature is impersonal; it is cruel, then benevolent, without giving reasons. Human life is a physical hazard of the most frightening kind. Senselessly, good people suffer; bad people thrive; children die. The innocent starve and are reaped into the grave. Great minds strive for peace, and yet at a whim we fight one another and spill hot blood into the soil.

During the bloodiest years of the world's fantastic history, men are still found echoing the poet Swinburne: "Glory to man in the highest, for man is the master of things."

Man is not the master of much. He cannot apparently live at peace with his neighbour. He cannot understand some of the basic laws of physics. He cannot prevent his loved ones dying of cancer. So soon as he makes progress in one area of understanding, other chasms yawn before him. Every new answer poses two new questions.

Christianity makes sense. It affirms that men and women are spiritual beings. It says that life is about something more than physical well-being and material prosperity.

It takes the most bitter sufferings and wretched despair and says: this is NOT the final truth.

Christianity says of death that it is NOT the conclusion of things.

Sooner or later we are all mourners, and death must propose great, stunning, personal questions.

Thanks be to God, that Jesus Christ once walked in our world. Because of Him faith is so much more deeply satisfying than answers.

On the Sunday
morning, very
early, they came
to the tomb

bringing the
spices they had
prepared. Finding
that the stone had
been rolled away
from the tomb,
they went inside;
but the body was
not to be found.

While they stood,
utterly at a loss,
all of a sudden
two men in
dazzling garments
were at their side.

They were
terrified, and
stood with eyes
cast down, but
the men said,
"Why search
among the dead
for one who lives.
He is not here;
He has risen."

—St. Luke.

A RISING TIDE OF NEW EVIDENCE INDICATES THAT LIFE DEFEATS DEATH

By Canon A. P. Shepherd, D.D., Vice-Dean of Worcester Cathedral, and Patron of the Churches' Fellowship for Psychic and Spiritual Study.

TODAY, Immortality is a subject of universal interest and widespread uncertainty. It was not always so.

From primeval times man has believed in his own immortality, until the great wave of doubt arose in the century preceding Our Lord's life on earth, when the Roman world was "without God and without hope," and even the Jewish Sadducees held that there were "neither angels nor spirits."

In this article I have no space to argue the case with the materialistic sceptic. I want to address myself to the uncertainty about immortality in the mind of professing Christians.

In his famous chapter on the resurrection St. Paul declared, "If there is no immortality, Christ did not rise from the dead. Then Christianity has no meaning for man."

Rejected

He was right. If a man denies human immortality, he is not a Christian in the true sense of the word. He has rejected the central meaning of Christ's deed, the "living hope" of the first Christians.

No one who reads the Gospels can deny that Jesus himself believed in human immortality. It is explicit in his teaching, in his parables, but perhaps most vividly in his last talks with his disciples in St. John's Gospel. He was about to face death for mankind in order that he might deliver humanity from the crippling fear of death, and he spoke with direct earnestness about death and immortality.

"I came into this world from the Father, from the spirit world. Now I am leaving this world and returning to the Father. You cannot come with me now, but one day you will follow me. Do not let death overwhelm you with grief. Believe my words as you believe the words of God. If there was nothing beyond death I would have told you so. In the realm of my Father, life exists at many levels. I go now to make it possible for those who love me and dwell in my love to be with me in that world."

The belief of the early Christians in immortality was based first of all upon the witness of living men

who had seen Jesus alive after his resurrection, and secondly on the joy which the assurance of immortality brought to a disillusioned and fear-ridden world.

But the chief ground of conviction was the words of Christ himself and their own living experience of union with him. "If Christ died for us," exclaimed St. Paul, "nothing in this world or the next can ever again separate us from his love."

I have spoken of the rising tide of materialism in the last hundred and fifty years. But there has been an accompanying tide of spiritual evidence that has not been so much noticed because it did not arise from orthodox sources, but from the psychic experience of individuals.

It started about the middle of the nineteenth century and spread quickly. It was often mingled with self-deception and fraud, and even spiritual disaster. It was frowned on by orthodox Christianity. But with all the errors there was a core of genuine awareness of spiritual reality.

Testing

In the last fifty years it has been the subject of critical examination and testing.

In many directions we are becoming able to have a clearer picture of life after death. Particularly we are beginning to understand the meaning of Christ's words that in the spirit-world there are many levels of being, and to see that death is not a sudden leap, either to complete perfection or to utter destruction, but that we carry on from where we left off on earth, but with a new understanding of the spiritual issues involved in our earthly life.

But no amount of factual discovery of the nature of life after death can take the place of that "sure and steadfast hope of immortality" that is the true heritage of Christians.

That can only be achieved by a living experience of Christ. I cannot express this better than in this paraphrase of St. Paul's ringing words to Timothy:

"I know him in whom I have put my trust, and I am absolutely certain that when I cross the threshold of death my eternal being, which I have committed to His keeping, will be carried safely onward to its divinely-willed destiny."

The "Don't- want- to- Knows

YOUTH clubs should be missionary posts reaching out to bring people in, said Mr. Denis Howell, Joint Parliamentary Under-Secretary of State at the Department of Education and Science.

Mr. Howell was speaking at a press conference held to launch a new book "The Unattached" which describes an effort by the National Association of Youth Clubs to make contact with adolescents who are not attracted by the existing youth service.

He said he did not wish in any way to disparage the work that was already being done, but he intended to ask the Youth Service Development Council to devote its opening session to the problem of the unattached.

The youth service must be more and more linked with teaching and the education services generally. He believed, too, that more would be achieved with the unattached in mixed groups.

As the Albemarle Committee had concluded, one of the first civilised acts of the average boy was to buy a cup of coffee for a girl.

FIST THINGS FIST

I HAVE heard of some odd reasons for the late arrival of boxers, but this is the first time religion has ever entered the roped arena in this way.

Felix Brami, who meets British and Empire flyweight champion Walter McGowan at the Royal Albert Hall announced that he would not be arriving from Paris with Michel Altan — fighting Phil Lundgren — until Monday.

Both Brami and Altan are Jewish, and Brami's manager, Gaston Charles Raymond, told promoter Jock Solomons, who wanted the fighters here on Saturday, that Brami attends the synagogue then.

"Okay," said Solomons, "what about coming over on the Sunday?"

"Oh, no," said Raymond, "I go to church on Sunday."

PETER WILSON,
"Daily Mirror."

COLLAR STUDY

AFTER staging a "psychological experiment" for a month by not wearing his clerical collar, the Rev. Michael Allen, Vicar of Berkswich, Staffordshire, has concluded that the experiment helped him to be "accepted as a human by those with whom I have come into contact."

He explained: "To discard the dog collar is rather like going naked in the world. You throw away the crutches of status and are forced to rely on the priestly seat God has given you."

"This doesn't mean that the time has come to put dog collars into the next jumble sales. Now that the month has ended I shall be wearing mine as usual, but perhaps not quite as frequently."



Margate, Whitsun, 1964. Policemen grapple with a youth during a seaside punch-up between Mods and Rockers.

“PEOPLE ARE VERY COMPLEX THINGS

A youth who had been in a detention centre offers his views on life, crime and punishment and people. The article is selected from a B.B.C. interview

IT was Monday morning; the magistrate certainly looked a bastard even if he wasn't, but, as I said, it was the fashionable thing to do. Everybody had taken the stuff from this place and they decided to make an example of me.

The whole process is completely impersonal you know. You're standing in front of a magistrate and a completely alien court, you've never seen any of them before in your life, there's just you; you're left there and they point at you—you've done something wrong; three months' detention; and you just want to sink through the floor, crawl out, die somewhere.

You go into the detention centre and on the first day you'd see these people at mealtimes eating like complete pigs, grabbing food off their plate and shovelling it into their mouths and eating the very last crust, and you think, Christ, I can't be like that, and you find that in two weeks time you're exactly like it.

I don't think detention centres are a success. The main thing it does is reinforces your attitude; it doesn't teach you to think, it doesn't stop you committing crimes.

Just me

Detention centre probably increased my alienation; my idea of just being me and nobody else, instead of me being a part of everything else.

I still identify with beatniks because even with the present mods and rockers thing, they are still the people who are supposed to think about things instead of just acting, they're supposed to be the people who are always out and relying on themselves.

It was just the normal behaviour, you know; if you go out with a girl then you end up by sleeping with her. And if I didn't, it didn't bother me too much and if I did, well then I did, you know? I suppose even now, I've become quite cynical about it. I think there's nothing there but just two bodies, you know, and there's no relationship between them, no consideration.

After taking drugs you just feel you're floating, you're walking around not doing anything, you're not a person, you're just, you know, in a whole world with drugs whirling around you.

The one thing I'd never like to lose is my ability to observe what's going on, to feel what's going on. Even now I'll

just go out one evening and sit in the pub and just look at everybody that's sitting around me and just listen to them and be quite happy.

The Press has played a tremendous part in creating a sort of identity that people want to form because at 15 or 16 especially in a situation like mine, you've got an acute need to feel that you're somebody and it's rather like using an advertising technique, you create an image and this image is that you're either a mod or a rocker, and there's nothing else for you to be.

The police are here to protect society, yet you read about three thousand policemen being at Ruislip Air Base C.N.D. demonstration, which was certainly not intended to be real, and yet there were only about 50 in Brighton when all the trouble was obviously going to occur.

I think lots of crimes among young people are committed not because they want to feel criminal; not because of their background so much, but they want to feel that they're something, they mean something, it's a kind of recognition process.

Mods and rockers stand around on the streets, they go to a coffee bar, and they get cleared off, there are no clubs; nowhere where they can feel themselves, so the only thing they can do is to do something like being violent.

Complex

I think there should be much more emphasis on looking at people objectively, not thinking of them as people with free will who do right and wrong according to whatever they feel and they're either good or bad, but looking at people as very complex things who can be influenced by all manner of events.

Over the past 20 years there's been such a tremendous change in society; we're still in this social change. For a start the whole idea of the family structure has broken up so much, people don't feel part of a family.

I think probably when I get older I will be much more careful in my judgments on people, I'll be less willing to throw people out of my life or to condemn them as I've seen people condemned in my own adolescent experiences.

Christaction

20-25 AGE GROUP ASK FOR ADVICE

WOOD STREET Mission, one of the oldest in Manchester, which is now run by Mr. Arnold Yates, former head of the City's C.I.D., recently started an advice bureau for teenagers.

But it has found that most of the people seeking advice are in the twenty to twenty-five age group.

The mission's interdenominational management committee includes several Methodists. Mr. Yates said that one of the main aims of the advice bureau was to provide a place where teenagers "could find somebody to talk to, because they found it impossible to discuss their problems with their parents." The bureau runs an advice-by-appointment service.

Since it opened, however,

most of the "clients" had been people in their early twenties.

"There seems to be a great deal of loneliness among many people in this age group, and we have been able to introduce many of them to organisations where they could find friends and be helped to overcome the difficulties they were facing," said Mr. Yates.

A number of teenagers had approached the bureau, and some of these were now members of the thriving youth club at the mission.

You can't please all the people...

BRITAIN'S first colliery chaplain, the Rev. Jack Charlton, Methodist minister of Swadlincote, Derbyshire, believes that the secret of his success with the 1,200 miners at Donisthorpe Colliery in Leicestershire is that he never "preaches" to them.

Mr. Charlton, who wears typical miners' boots, a beret and a donkey jacket, explained: "I go to the pit as a friend and never talk religion unless someone mentions the subject first. Prayer meetings and other religious trappings are out."

"I have spent the whole twenty years of my ministry among mining families. Now, with my colliery visits, I find that I am not only accepted by the pitmen, I feel like one of them."

"It is important to show people that Christians demonstrate their beliefs in practical ways."

The Colliery's NUM president, Mr. Kenneth Toon, says: "Mr. Charlton's visits are welcomed by everyone. We rate him very

highly. Nothing is ever too much trouble for him, specially if illness or tragedy strikes one of our mining families."

Mr. Charlton visits the miners every week at the pit-head and in the colliery canteen. "He's just a friendly chap in gumboots and a dog-collar to us," says one of them.

"Just what spiritual use is that friendly looking minister if he doesn't talk religion to the miners? Surely, this minister's one great aim in life should be to get a miner on his knees in prayer."

—Letter to the "Methodist Recorder."

From Feb. 1st

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QUOTING

PROOF

THE fact that I shall soon give birth to my ninth child in 12 years proves to us that to have a large family is what God requires of us.

—Letter to a morning newspaper.

VIVE, LA DIFFERENCE..

TO steal from anybody is bad, but to steal from a vicar is terrible. It is appalling...

—Magistrate at Walsall, Staffs.

Nasty, nasty, Sunday

THE popular identification of some of the churches with the present largely oppressive Sunday is extremely damaging, among other things to the cause of Christianity itself.

—Tom Driberg, M.P.

Doctor's prestige

THE G.P. knows that he has ceased to have honour and prestige in his own profession. It is this that is troubling him most.

—A consultant psychiatrist.

The profitable . . .

THERE are a number of products known to be harmful if taken in excess. Why are such things as whisky excluded?

—Mr. Plumley, of Carreras Ltd., complaining about the ban on cigarette advertising on television.

. . . and the right

WE are all involved in this tug of war between doing what is profitable and doing what is right.

—"Christian News," February.

Lent token

DURING Lent, I brush my beard, my moustache and my eyebrows downward and it is not until Easter morning that they are brushed up again.

—Nubar Gulbenkian, joking, of course, in the "Observer."

Surprise, surprise

THE report is unlike the pious resolutions normally expected of Churches.

—"Guardian" leader writer on the British Council of Churches "The Future of South Africa" (S.C.M. Press).

Eye for Eye

IF a man murders, he should be hanged for it. I do not believe in molly coddling the criminal.

—Sir Gerald Nabarro, M.P.

So that's that . .

I THINK they are a kind of lunatic fringe, myself.

—Huw Wheldon, the B.B.C. Controller of Television, on campaigners for a clean-up in television morality.

Different, at least

FOR your next vacation; something different, come to Vietnam.

—Advertisement in Malaysian newspapers.

Mucky lot—so what?

I CAN well imagine that within six months these walls will be filthy, but if the kids are happy, so what?

—The Bishop of Stafford, dedicating a Church hall on a new housing estate.

Thrice blessed are they

IT has always been a puzzle to me personally why a toilet roll is triple wrapped and bread is unwrapped.

—Lady Phillips, launching a Housewife's Trust

WHEEL WOBBLE

I KNOW nothing in life that causes more stress and distress and more emotion among men and women than the driving test.

—Mr. F. Spencer-Tucker, chairman, Motoring Schools Association.

What's really bugging the doctors?

LAURENCE YARDLEY

probes the distress of an ancient profession

NO ONE WHO EXPECTS TO BE THOUGHT A SOMEBODY LIKES IT WHEN HE'S TREATED AS A COMPARATIVE NOBODY. THIS IS THE SIMPLE FACT THAT LIES BEHIND THE THREATENED RESIGNATION OF THOUSANDS OF DOCTORS FROM THE NATIONAL HEALTH SERVICE.

G.P.s may say that they are mainly concerned with a better income and improved working conditions, but they're only kidding themselves — and us. Nearly £3,000 a year is not a bad income by any standards, and not all doctors complain that they are badly off. But £3,000 a year won't buy status.

In the old days a doctor was an important member of society with a good income. Even if he had a poor practice, and money was short, he still had independence and responsibility. Today he is only too often a pedlar of pills, a signer of forms, and the lackey of the local hospital. Is it any wonder that he is dissatisfied? Is it any wonder that he wants to compensate for his loss of status by making sure of a high-standard of living?

Compensation

A man makes a good doctor primarily because he's interested in medicine — not in how much he can earn. But if the field in which he can practise medicine becomes more and more limited then the amount of money he can earn becomes more and more important to him. There has to be some compensation.

Yet money will never get rid of frustration and nostalgia for the past; neither will it make up for lost independence. Many have criticised the doctors for their apparent pig-headedness in not accepting a fixed salary. But a fixed salary must mean a further whittling away of the small independence G.P.s have left. At the moment his is an independent contract with the government. Within its terms, the doctor is still his own boss. If he decided on a salary he would become an employee.

The Minister of Health recently complained in the House of Commons:

"Because of the obsessive insistence of doctors on this independent status, I cannot introduce a full-time salary service — even if that was what the doctors wanted — without new legislation."

Obsessively insistent on their independent status they might be, but at least

their attitude is understandable.

What then can be done? In the end, the answer does not lie with better incomes, but in a renewal of status. The doctor must once again be given a chance to practice medicine in a fuller, less frustrating way.

Control

Just wishful thinking? Well, take a look at the doctors of Tamworth (Staffs). They see the drawbacks of the Health Service, but they don't want to resign, for the simple reason that one of the main causes of frustration has been removed. G.P.s in this town can still look after their patients in hospital. G.P.s elsewhere have lost this responsibility which they used to have before the advent of the Health Service.

Tamworth's doctors control the beds of their patients in the General Hospital and they even assist at operations. They also run St. Edith's Hospital, where there are 160 beds for the chronic sick. This gives them the status that no financial award could make up for. This surely is what the doctors are really looking for?

Give back to the doctor the professional pride he once had, and financial status will matter very much less to him. Keep him frustrated, and a higher income will be his only compensation.

Getting down to work

THIS Lent, for the first time ever, at least half the parishes in England, and many other Anglican Provinces in Britain and Ireland, will all be using one study course and asking themselves similar questions about their life and their part in God's mission on their own doorstep and throughout the world.

By early January close on 8,000 orders had been received for the NO SMALL CHANGE study material prepared jointly by the Missionary and Ecumenical Council of the Church Assembly and the Missionary Societies of the Church of England, with the collaboration of the Board of Education.

LETTER

We'd have put this carpenter away he says

Heading the February "Christian News" is "Christation," and in this there is a statement "Why? Because the Risen Christ is alive in the world."

Now, whilst for myself I am a religious don't know, I wonder how the religious would react to a carpenter or a docker or any other sort of worker telling them that he was the Son of God, and had come to save the world? I am sure that all of them would want him to "turn the stones into bread" before they would believe him, and that if he continued to say that he was the Son of God, they would shun him and possibly have him "put away."

In fact I believe that they would themselves react the same as the "Religious" people reacted to the young carpenter in the Book.

R. DAY

Doherty Road, Plaistow, London, E.13.

Mind - Food

Wickedness is nothing new

IF anybody felt that the wickedness of men and the wiles of Satan were some new chemistry brewed up for our times, they would be put right by reading the work of John Calvin, the great Christian reformer of the 16th century.

Lutterworth Press issue a new Compend from Calvin's enormous "Institutes" in an edition by Hugh T. Kerr, at 16s. Price, because it will not become a best seller, but this is a bone on which the meat is very nourishing.

What can Christians say to the world now that it is a place of engines, computers and gadgets?

Many are having a sincere try to say things that help people to become happy human beings, and to find reason in their life and work.

A lot of straight sense is contained about all this in "Encounter with Modern Society" by the Rt. Rev. E. R. Wickham, of Manchester, published by the Lutterworth Press at 6s. 6d.

Bible students who want to dig around in the scriptures for new thrills of Christian discovery have further sound help in five new Bible Guides from Lutterworth Press.

Editors William Barclay and F. F. Bruce have aimed to be "clear, simple and straightforward," and have largely succeeded in opening up areas of scriptural scholarship previously closed to the layman.

The new publications are about St. John's Gospel and Letters, Ruth, Esther, Lamentations, Ecclesiastes and the Song of Songs, the letters to the Galatians and Romans, Hebrews and the "General Epistle," All 5s.

After Death, a sure and certain hope? by the Rev. J. A. Motyer, vice principal of Clifton Theological College, Bristol, is published by Hodder and Stoughton, at 3s. 6d. It is an assessment of a hope for after life as contained in the Bible. For the reader who can stand more than an outline sketch of a great subject.

More searching publications come from S.P.C.K. They include:

The Church as the Body of Christ, by Edward Schweizer (5s. 6d.).

The Sermon on the Mount, by Edward Thurneyson (5s. 6d.).

The Gospel of Luke, by Bo Reicke (6s.).

CAVERSHAM BRIDGE

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

THE EASY WAY OUT

FOR millions Easter comes as a longed-for holiday after the winter months. And we are all naturally inclined to think that we have earned a bit of a change.

But for the Christian community Easter comes also as the greatest of all occasions in the calendar, as the Church in her worship bears witness to the resurrection of Jesus Christ.

Yet we shall only really enter into the meaning of Easter if we have tried to follow our Lord in his sufferings. So the Church sets aside the weeks of Lent in preparation for Easter, and Lent itself comes to a climax in the observance of Holy Week.

Human nature has not changed. On the first Palm Sunday crowds flocked round our Lord as he rode into Jerusalem: they thought he would deliver them from the hated Roman rulers.

But on Good Friday only a tiny group stood at the foot of the Cross.

After two thousand years the world enoys itself on Good Friday but large numbers turn to the Church on Easter day when the Good News of the Resurrection is proclaimed.

Yet our Lord taught that death and suffering must precede resurrection. And Easter can have no depth of meaning to us if we try and cut out Good Friday.

There is in fact no easy way out.

Elsewhere the "Caversham Bridge" gives details not only of our worship on Easter Day but of the worship of Holy Week.

As last year all Reading Christians will unite in a simple act of devotion on the evening of Good Friday in the grounds of our ancient Abbey ruins. And in Caversham on the Monday and Tuesday nights of Holy Week most Caversham Christians will be able to join together in common acts of worship.

When we come to Easter day itself the great festival sees us worshipping as separated Christians, a reminder of our unhappy divisions.

But as we go our separate ways to receive Holy Communion on the greatest day of the year let us do it after a well-kept Holy Week when we have all tried to share the sorrows of the Passion.

We shall then be not just men and women seeking the easy way out and hoping for resurrection without first death. For that is to seek the impossible — Resurrection by its very nature implies first a dying.

And it is only as we are prepared to die with Christ that we can enter fully with him into the joy of the Resurrection.

John Grimdale

New Baptist minister

THE Rev. L. S. Lewis, who settles at Caversham Baptist Free Church on April 10, is a Hampshire man. He was born at Chandler Ford and spent his boyhood at Bishopstoke. When he left school he went into industry.

He became a member of Eastleigh Baptist Church and felt a call to Christian service. After consultation with his Minister he became a local preacher and as he moved from one church to another he felt "an irresistible urge to enter the full-time Ministry."

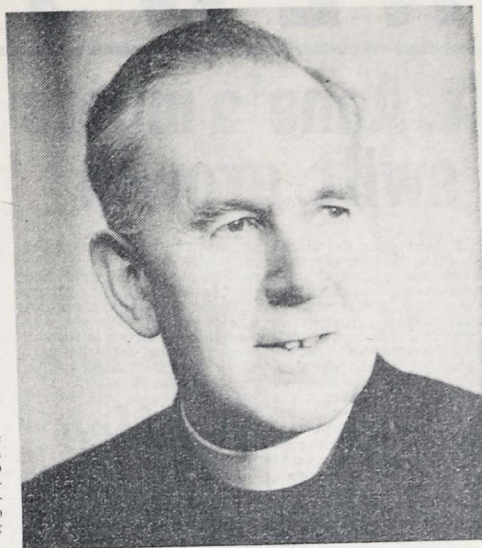
This led to student days at the Selly Oak Colleges during 1929-30, and to his first pastorate at Ledbury where study was taken for the Baptist Union Ministerial Recognition. During this time he was an extramural student of Bristol University.

In 1934, he accepted the call to Upton-on-Severn, and later moved to Church Street, Kidderminster. Just before the war ended he accepted the work at King's Heath, Birmingham, and has served there until now.

Mr. Lewis has been a keen sportsman, being especially interested in football, cricket, tennis and hockey. He is married, with one son, and is proud to say that his mother is still with us at the age of 89.

He has a brother in the Anglican Ministry, and another brother was Minister of Ross-on-Wye Baptist Church until his death in 1947, at the early age of 34.

Mr. Lewis assures us that he is looking forward to settling in Caversham, where he hopes to serve not only the Baptist community, but wherever opportunities may arise, and by so doing make many lasting friendships.



POSTBAG

COURTESY IN CAVERSHAM

DEAR SIR,—I have every sympathy with Mrs. S. Grinstead who writes about the lack of friendliness in Caversham. It is still more disturbing to find that this state of affairs exists within churches.

One cannot help wondering how we can hope to achieve any sort of Christian Unity, amongst churches of varying denominations when sometimes it is so sadly lacking in individual congregations.

There is a case for churches looking inwards as well as outwards.

Courtesy costs nothing and truly Christian behaviour demands this quality—as well as others.

In the last paragraph of his editorial, the Rev. John Grimwade writes: "It is up to all who profess and call themselves Christians to show the love of God in action by their love for their neighbour."

This must surely include the little acts of courteous recognition, to which Mrs. Grinstead refers, as well as the larger acts which demand time and energy.

(Mrs.) E. Williams.

THE 'BRIDGE' ABROAD

DEAR EDITOR,—We are grateful that we are on your mailing list. I had the pleasure recently of exhibiting a copy of the *Caversham Bridge* at the first meeting of its kind to be held in the Borrowdale Area of Salisbury, Rhodesia, in connection with Christian Unity Week.

The speakers at the meeting were clergy of the Catholic, Anglican and Presbyterian churches. I, a Methodist parson, took the chair.

The meeting came alive with hope at the prospect of greater understanding between Christian people of differing denominations.

A study group has been formed and members of the four churches will meet to discuss "Fundamental Christianity."

May the influence of the *Bridge* grow and bring about a greater spirit of understanding between the churches in Reading and beyond.

Frank Russell.

"CAVERSHAM BRIDGE"

THIS can be delivered to any house in Caversham for 6s. per annum, or sent by post anywhere in the world for 9s. per annum.

Orders should be sent to Mr. H. Hitchman, Subscription Manager, 153, Upper Woodcote Road, Caversham, Reading.

IMPORTANT CONFERENCE AT QUEEN ANNE'S

IN the last year the name of the Rev. Eric James has become familiar to all who follow events in the Church of England, and he recently paid his first visit to Caversham since his appointment as director of Parish and People, the movement which has a programme designed to bring renewal to the Church.

Some 140 people from all parts of the Oxford diocese came together in the attractive surroundings of Queen Anne's School Hall to hear him speak about the recent session of the Church Assembly.

After his speech he set those

present some pertinent questions to discuss in groups.

When the groups presented their reports after tea there were repeated pleas for the revision of the Prayer Book as soon as possible in simpler language, and suggestions that parishes should be allowed to make experiments in revised forms of worship.

Several groups urged the implementation of much of the Paul Report, particularly stressing the value of group ministries. Others pointed out how impossible it is for many lay people to serve on the diocesan conference when it always meets

at 11 a.m. on a week-day morning.

Dr. B. Morris was in the chair and some 30 clergy, including the Bishop of Reading, were present.

The findings of the Conference were reported to many of the Oxford diocesan representatives in Church Assembly at a special meeting in Culham College on March 7 when the need for speedy action was stressed.

Parish and People hopes to hold other conferences in this area shortly and details can be obtained from Caversham Rectory.



Photo: Fred Walker.

Thinking Day Service

THE birthday of the Scout and Guide Movements was celebrated in Caversham with a well attended parade of Guides and Brownies at the parish Church.

Those present renewed their promises. The service was conducted by the Rev. H. J. H. Stevinson and the Rector preached. Many parents were in the congregation.

ST. ANDREW'S RETREAT

Following their normal custom, the men of St. Andrew's district are arranging to spend the weekend May 21-23 in retreat at the Mission House of the Cowley Fathers in Oxford.

As in the past, they hope that men from the other districts of the parish will join them, and extend a warm invitation to men of other churches in Caversham. In recent years, all Christian Churches have become increasingly aware of the great spiritual and physical benefits which we gain when we follow Our Lord's example in going apart from the pressure and tension of everyday life, to draw closer to God in prayer and meditation. Mr. Vernon Parmenter, 86, Kidmore Road, will be glad to

answer inquiries about the retreat.

DIARY

Thursday, April 1 — 7.30 p.m. Men of St. Andrew in Church followed by discussion in Hall — "Is Christianity possible in working life?" Friday, April 2 — 8 p.m. St. Andrew's District Committee. Tuesday, April 6 — 2.30 p.m. Mothers' Union — talk by Mrs. Hunt on "The Commitment of Confirmation." Thursday, April 22 — 7.45 p.m. St. Andrew's Fellowship A.G.M. Wednesday, April 28 — 8 p.m. Solemn Evensong. Thursday, April 29 — ST. ANDREW'S DEDICATION FESTIVAL: 6.30 a.m. Holy Communion; 7.30 p.m. Eucharist (followed by refreshments in the Hall).

NEWS ROUND-UP

St. Anne's meets swift growth

WE learn from the Parish Priest that the congregation at St. Anne's Church, Caversham, has maintained its steady growth during 1964. It has now doubled in numbers in the past 12 years, with slightly over 1,500 attendances at church on Sundays and 1,000 communicants each week. This, we consider, tends to make it the largest churchgoing or practising group in Caversham.

During the year, the congregation raised £2,500 towards the parish school debt, spent £275 on school maintenance, cleared a debt of £2,240, contributed £375 towards diocesan and national charities and helped a parish in Wales with donations amounting to £216. This apart from the cost of running and maintaining the parish and presbytery, as well as supporting the priests.

This swift growth of the congregation has given rise to many more burdens for the parish. The school is now too small to accommodate all the children seeking admission. Both the chapel in Richmond Road, as well as St. Anne's, are now too small to meet its needs even though we have five Masses on Sundays. On Holy days, St. Anne's is far too small.

The number of marriages has shown a steady increase. So has the number of baptisms.

There are over 600 homes to be visited, and the need for a third priest is now being felt. What is the programme for the future? It appears to be a considerable one.

The school will have to be enlarged, the Chapel on the Heights extended, and a Parish Centre built. Later on, a school and church will be needed at Caversham Park.

We understand that the Parish Priest has no fears of facing this programme. As he

has had the unfailing support of his people in the past, he feels confident of their loyal and generous support for the future. His one message to his people is, "Thank you sincerely. Any success in the parish is yours. I happen to be only the poor leader of a great congregation. May God bless you all."

Coffee parties

For the last three years coffee parties, in connection with St. Anne's Church, have taken place once a month in different houses of the parishioners. There is always a speaker followed by a discussion.

With a small collection of 1s. a head, it has been possible to give £10 to the Freedom from Hunger Campaign, £10 to Caversham Park Estate School, and also to make gifts to the Reading Family Aid Group, St. Michael's at Sonning Common, Korea and OXFAM.

On two occasions, Miss Brenda Newton has given interesting descriptions of her tour round the world, with excellent colour films.

The average attendance is 15, and over the last three years more than 90 different people have attended. The coffee is given us by the hostess of the day and these have all been most pleasant occasions.

There is a notice in the church porch about these parties, but anyone wanting any further information should get in touch with Mrs. Tate, 46, Buxton Avenue, Caversham, Tel: Reading 71704.

Wives group formed

AMONG the women in the parish of St. Anne, a group has been formed with the aim of fostering a community life and spirit within the parish. Through meeting and the organisation of various services this group hoped that an opportunity would be provided for putting Christianity into practice as well as a channel created for the enjoyment of its members.

It was during December of last year that the first tentative meeting of some of those interested in the proposal to form a group took place. This was followed by the first full meeting of "The Young Wives Group," as it was provisionally called, the subject being a hairdressing demonstration. Later meetings have included a discussion on secondary education and a talk on safety in the home.

In addition, to the monthly meetings, a service through the telephone providing those in need with someone to call on for help in an emergency or with a problem, has been established, as well as a weekly play group for children aged three to five years, held on Fridays 9.30 to 11.30 in West Memorial Hall. A baby sitting service and a sewing group are currently being organised as further extensions of the group's activities.

Interest in the group and its activities has rapidly increased, to such an extent that it has been decided that its title should be changed to embrace a membership of all women.

Joint meetings with St. Peter's Wives' Group have been arranged for the future and preparations are under way for similar meetings with the other churches in Lower Caversham.

A more detailed report on the group's activities will appear at a later date, but in the meantime anyone wishing further information, should contact Margaret Steele, of 36, Mill Green, Caversham, Tel: 71437.

MEN'S GUILD

At the annual meeting of St. Anne's Men's Guild of the Blessed Sacrament, held in February, Mr. Collins, of St. Margaret's, Upper Warren Avenue, was elected president for the year 1965.

About 40 men attended an afternoon retreat at St. Anne's on Sunday, February 14, conducted by a Salesian from Oxford.

School football

St. Anne's Primary School football team has so far had a very successful season. In the Reading Junior Schools' Cup Competition, in which 30 schools entered, the semi-final round was reached for the first time ever. After a hard fought match against Southcote Primary, St. Anne's lost 3-1.

In the Primary B2 League in which the school also competes, St. Anne's is so far undefeated having won five matches and drawn one with two games left to be played. Chief rivals for the league championship, are Micklands County Primary and the final matches to be played could well result in a very close finish.

SPRING CLEAN FOR EASTER

MANY thanks to all those who served on the District Committee of St. John's Caversham, and P.C.C. during the past 12 months, and especially to Mr. Cockrill for his work as treasurer and warden.

Spring Cleaning the church in the weeks before Easter has a long tradition behind it. People have described how choir boys have knocked the day-lights out of hassocks (you may have noticed some have never recovered), and the men showed their daring, dusting parts of the building which no one ever sees, while admiring ladies watched below in clouds of dust. Sufficient dust has accumulated in recent years to justify asking for numerous volunteers. Please sign on, on the list in Church, or give your name to Mrs. Gillett.

Holy Week should be kept as clear of engagements as possible, so that we can spend time in prayer and worship. Last year only a few St. John's people took part in the "Cross of Christ," but those who did, found it very moving, and much regretted that more were not present to share it. In general shape and character it is similar to the Christmas service of carols and lessons, with anthems sung by the choir and congregation, and lessons by representatives of the different churches, as well as prayers.

The other services need no comments Maundy Thursday, Good Friday and Easter Day are of course a "must" for every Christian, but there is no need to explain that.

THE DIARY

Sunday, March 28: Mothering Sunday: 3 p.m., special family service, followed by tea in St. John's Hall.

Monday, March 29 — April 1: Spring cleaning.

Tuesday, April 6 and 13: Lent Course, 3 p.m. St. John's Hall. Wednesday, April 7: A demonstration on arranging Easter flowers, by Mrs. Denne in Caversham Hall at 8 p.m.

Monday, April 19: Holy Communion 8 a.m.

Wednesday, April 21: Pram service 3 p.m.

Tuesday, April 27: St. Mark. Holy Communion 8 p.m.

St. Anne's Scouts

The 83rd Reading (St. Anne's, Caversham) Scout Group was founded in 1947, at that time being the only Roman Catholic group in Berkshire, the previous one having been disbanded some 15 years earlier.

From the outset the Scouters have always endeavoured to bring "Duty to God" to the fore as an integral part of the Scout training, (which was made easier by the institution of Kiro training by the Roman Catholic Hierarchy in 1950).

Since its formation, the Group has entered for most of the local Scout events of both the Reading Local Association and the Catholic Scout Guild, and last year was successful in winning the Thames Valley Catholic Scout Guild Banner which is competed for annually by groups from Berkshire and Buckinghamshire.

Successful summer camps have been held each year for the Scout Troop and Senior Troop in such places as wide apart as the Channel Islands, Switzerland, Rome, Ireland, and last year the Scilly Isles.

This year the camp has been arranged for North Wales.

The group is up to strength both in boys and Scouters, with the exception of the Cub Pack. This urgently needs the help of adult leaders.

Whose minds are hungry?

AT a recent District Meeting it was suggested that a paper-backed library might be started at St. Barnabas' — to be available for borrowers on Sunday mornings at coffee.

This suggestion met with apathy on the part of many of those present — which was a bit depressing, considering that such people might have been thought of as being some of the more intelligent and more committed of the congregation. Someone said, during the ensuing discussion, that nobody had any time to read — which was an interesting observation on our contemporary culture — both "sacred" and "secular."

Have we no time to read? If this is so then it's a poor lookout for our civilisation, our Church, and us. I would be the first to admit that we might find it difficult to make the time and the effort to do some "serious" reading — but where there's a will there's usually a way — and people who have been so busy as to make us look lethargic have found ways to feed their minds.

Talking about "feeding minds" some of us will be aware that there is a world-wide Christian attempt being made to provide adequate literature for the many millions in underdeveloped countries who are hungry for reading material — "Feed the Minds" the campaign is called. We should support this campaign with our money and with our sympathy — and we should make quite sure that we don't lose the ability to read intelligently ourselves.

Incidentally, there is a paper-backed library operating at coffee on Sunday mornings at St. Barnabas' — and some people are reading, so all is not yet lost!

SUGGESTIONS for your READING: If you ever wonder what is like to be a person — some of the answers are candidly given in "A Parish Priest Takes Stock," published by the S.C.M. Press at 7s. 6d. — not a "success story" as the world sees it, but factual and inspiring. For a quick and effective survey of some of the ways in which Christians are active and caring in our world read "The Caring Church," published at 5s. by Peter Smith (Derby) Ltd., and for a view of the Church Militant in the American Negro scene read "Come out the Wilderness" by

Bruce Kendrick — Fontana, 3s. 6d.

FOR YOUR DIARY

Tuesday, April 27 (St. Mark, E. and M. — transferred) — Holy Communion, 7.30 p.m., followed by District Meeting in the Hall, with coffee.

Low Sunday, April 25, at 6.30 p.m. — Easter Service of Lessons and Carols.

MOTHERS' UNION

Members and others will be delighted to learn that, after not inconsiderable discussion, a banner is in the process of being made! (By the time you read this it might well have been used on Lady Day).

On April 14, 2.30 p.m., Mrs. Veda Hodson, Wycombe Deanery Young Wives' chairman, will speak on interesting new developments in the activities of the M.U.

PRIZES ON THE HILL

THE annual Sunday School prize-giving took place recently at "The Chapel on the Hill." The Church was well attended with parents and friends at the 3 p.m. service and the pastor gave a talk to the children and presented the prizes. The guest-speaker at the morning and evening services was Ron Johnson, B.Sc., Ph.D., from Walton-on-Thames.

It was a happy day and as the scholars are very regular in attendance — there was almost 100 per cent. prize awards. An encouraging feature of the Sunday School is that many of the teachers are themselves the product of the Sunday School and the organist, Linda Howard also one of the senior members.

The Sunday School Superintendent, Mr. Ron Bodinet, of 101 Hemdean Road, Caversham, has been elected President of the Reading and District branch of the National Sunday Union and enters his year of office in April.

FREE AFTERNOONS FOR MOTHER

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

To make use of this volunteer service, contact the Rev. D. Clift, 25, Ilkley Road, Fel. 72070.

Also "home help" service in time of illness.

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THE HAPPINESS OF THE LONG DISTANCE RUNNER

IT is typically unassuming of Stan Eldon that he uses the word "luck" when so many others would refer to skill, ability or effort.

Not that there is any false modesty about this young man who hit the sporting headlines in 1958; he admits that he loves the applause of the crowd, talks happily about the reception he always has from the sporting fraternity in Wales and counts the acclaim he received in Moscow, when he beat the Russian champion, among his happiest memories.

IN NIGERIA

It is not always realised just how much travelling is required of our sporting fraternity. Stan says that, although becoming a millionaire is not one of his ambitions, if ever he could afford it he would dearly love to take his wife to visit some of the countries he knows, not least Nigeria where he helped to represent this country at the independence celebrations.

POLICEMAN

Today, of course, he is better known to Caversham as the

owner of a sports shop in Prospect Street—a job for which he is admirably suited; but all except the youngest of us will remember our athletic policeman who was so much in demand by the Press a few years ago, when the local papers were full of pictures of Stan in training, often by running on duty.

It is perhaps, unfortunate that his peak years as he calls

his name in the world of sport. From then on, through his school years at Windsor and his life as a police cadet and then in the police force, he trained hard and began to be successful in such events as county and All-England Schools championships.

From the age of 17 he really started literally getting ahead, and was only barred from taking part in many events because he was under age.

In 1957 he was chosen to represent Great Britain in Germany, Poland and Finland, but it was probably in March, 1958, that he really made his name by winning the International Cross Country Championship.

never present at any of his great victories.

PREOCCUPIED

At the moment they are very much preoccupied with the business and the raising of a family, but Stan still finds time to write sporting articles and to give talks to young people. He is still of course, in training, but he is philosophical about the future.

As a young man, the possibilities are endless, particularly for a long-distance runner, but, he says, championship running requires more than sheer physical ability—it calls for concentration, determination, ambition and other qualities.

UNSEEN FACETS

To talk to Stan and his wife is to have one's eyes opened to many unseen facets of the sporting world which, to many of us, merely means breasting the tape ahead of others.

Stan, like so many well-known people, is more anxious to talk of others and of sports in general than of himself and his own achievements. It would be nice to have him once more winning international fame, but meanwhile it is fortunate for us in Caversham to have such a delightful young sports shop proprietor living among us.



Photo: Fred Walker.

By OUR ROVING REPORTER

SPORTS BUSINESS

Resigning from the police force a few years ago, he found himself in the sports equipment business, first with a friend and then on his own.

By now, of course, he was married and had a growing family; incidentally, his wife, whom he first met at a church social, was at that time quite oblivious of his sporting fame, and though she became as enthusiastic about his career as he was, she tells me that she was

them—1958 and 1959—did not coincide with the Olympic Games, but his record for six miles, which he held for several years, more than made up for this.

TRAINED HARD

Actually it was the 1948 Olympics, which were held in this country, that first fired him with the enthusiasm to make

They bring your 'Bridge'



Photo: Fred Walker.

Miss Jean Sawyer, of 90 Oakley Road, distributes the "Bridge" in Rotherfield Way. She is senior science mistress at Newbury Girls' Grammar School and is captain of the Girl Guide Company at the Baptist Church where she also sings in the choir. In her leisure time Miss Sawyer is a keen and talented "do-it-yourself" interior decorator.



Photo: Fred Walker.

Bob Cowland, one of our younger distributors, lives at 21 Berrylands Road, and attends Reading Blue Coat School where he is studying for his "A" levels. Bob, who is an active member of the Baptist Church where he is the Missionary Secretary, hopes to enter the ministry after a period of training in industry.

URGENTLY NEEDED—FOSTER MOTHERS

MRS. A. sighed, "Another baby! Little P. only went two days ago . . . but yes! I'll take her."

The moral welfare worker dashed off, thankful that this baby was settled, and wondered where she would find homes for babies C. and D.

Would Mrs. E. or Mrs. F. be able to do it, or was Mrs. G. more likely to be free?

The next day Mrs. A. opened her arms to the baby, aged eight days, whom she was going to look after for about six weeks.

She seemed so small and helpless as she sucked hopefully at a bottle and then, feeling she was in good hands, nodded off to sleep.

Her mother was unmarried and only 18 and although she wanted time to think about it she was pretty certain that her baby would have to be adopted—her parents did not want to have the baby home, her boyfriend had left her when he heard she was pregnant, and she could not afford to bring up a growing child on her own.

In the end she decided that she was sure adoption would give her child the best chance of a good home and security and she filled in the forms.

Mrs. A. asked her doctor to complete the medical. The committee met, accepted the baby and agreed on the couple to whom the baby should be offered.

Mr. and Mrs. B. came to see the baby, fell in love with her and arranged to take her home two days later.

Mrs. A. washed and aired all the clothes, wrote out a list of baby's feeds, etc., made sure that everything was there and kissed the baby tenderly before she was handed over to her delighted prospective parents.

As Mrs. A. held open the door for them to go the worker said, "Thank you very much Mrs. A. By the way, could you take a baby on Monday?"

This story happened many times over in Reading in 1964! Altogether foster homes were found for 36 babies and sometimes it was a frantic rush to find a suitable foster mother willing to take a baby.

The Reading and Bradfield Moral Welfare Association urgently needs more foster mothers and is looking for people who will cope with Mrs. A.'s life without turning a hair.

Impossible? Why not write in and see what happens? Please contact: Miss L. M. Lambert, 48, Bath Road, Reading. Tel. 53130.

Babies bring their own clothes and the usual payment is £25s.-£210s. If you do not have a pram and cot and cannot borrow one we will try to find these for you.

BIBLE STUDY COURSE IS EXTENDED

MR. NORMAN KENT, secretary of the Group who have been attending a course on "The Authority of the Bible," organised by the Workers' Education Association, tells us that the course has proved so popular that a request has been made for its extension.

Thanks to the W.E.A. and to Mr. R. H. Dingwall, the lecturer, this extension has been arranged, and will take place at the Caversham Adult Education Centre on Tuesday at 7.30 p.m. during the two weeks before Easter and then, after a two-weeks' Easter break, for the following four weeks.

The title of the additional course will be "Recent Archaeological Discovery, And Its Connection with the Bible."

The course is open to all, and inquiries should be made to Mr. Kent at 42, Highmoor Road or at the Adult Education Centre at the opening meeting on Tuesday April 6.

SMALL ADS

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

Christian Aid Week May 10-16

WITH two-thirds of the world's population living below a satisfactory subsistence level and a quarter of that number actually starving, there is no need to elaborate on the reasons for supporting Christian Aid Week.

Perhaps it should, however, be pointed out that Christian Aid does not seek merely to feed the hungry, although that must be done.

It also seeks, by providing such things as tractors, fertilisers, wells, better strains of cattle, and technical knowledge, to establish conditions in which serious hunger is less likely to occur.

But you are not being asked just to put money in the envelope that will come through your door during May.

Someone has to put the envelope through the door.

Helpers are needed in the whole of Caversham but the need is particularly great in East Caversham.

We know you are all busy people but in thanks for the many blessings most of us who live here in Caversham enjoy, please spare an hour for those for whom life is a constant series of blows.

Contact either: Mrs. D. Titley, 27 Ikley Road, Tel: 71005, or: Mrs. M. Casey, 14 Albert Road, Tel: 72300.

CHILTERN MOTHERCRAFT TRAINING SOCIETY ANTE NATAL PREPARATION CLASSES

In response to increasing demand, classes have been restarted at 20, Peppard Road, and are being held at 2 p.m. each Friday. Telephone 71847

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MONDAY

Holy Communion

7.00 a.m. St. Andrew
7.30 a.m. St. Barnabas
8.00 a.m. St. Peter
9.30 a.m. St. Andrew

TUESDAY

7.00 a.m. St. Peter
St. Andrew
St. Barnabas
9.30 a.m. St. Andrew
10.00 a.m. St. John

WEDNESDAY

7.00 a.m. St. Peter, St. John
9.30 a.m. St. Andrew
10.00 a.m. St. Barnabas
7.30 p.m. St. Andrew
8.00 p.m. St. Peter, St. John

MAUNDY THURSDAY

Holy Communion

6.30 a.m. St. Andrew
9.30 a.m. St. Peter
10.00 a.m. St. John
Sung Eucharist
8.00 p.m. St. John, St. Andrew, St. Barnabas
8.30 p.m. St. Peter

GOOD FRIDAY

10.00 a.m. Matins, Litany and Ante-Communion (St. John, St. Andrew, St. Barnabas)
12.00-3.00 p.m. THREE HOURS DEVOTION (St. Peter). The Rev. J. C. V. Wilkes (Vicar of Marlow)
2.00-3.00 p.m. An Hour's Devotion (St. Barnabas)
8.00 p.m. Evening Prayer (St. Peter, St. John, St. Andrew)
Children's Services
10.00 a.m. St. Peter
11.30 a.m. St. John
3.30 p.m. St. Andrew

HOLY SATURDAY

Matins and Ante-Communion
8.30 a.m. St. Andrew
10.00 a.m. St. Peter, St. John, St. Barnabas
8.00 p.m. Evening Prayer and lighting of paschal candle. (St. Andrew)
EASTER DAY
7.00 a.m. Holy Communion (St. Peter, St. Andrew)
8.00 a.m. Holy Communion (all churches)
9.15 a.m. FAMILY EUCHARIST (all churches)
11.00 a.m. Matins (St. Peter's) Children's Services (St. John, St. Andrew)
11.45 a.m. Holy Communion (St. Andrew)
12.15 p.m. Holy Communion (St. Peter)
6.30 p.m. Festal Evensong (all churches)

The clergy will be glad to know of any who are sick and desire to receive the Sacrament in their homes during Easter week.

Confessions in Holy Week

St. Peter's, The Rector
Wednesday: 7.30 p.m.
Thursday 5.30 p.m.
Saturday 6.30 p.m.
The Rev. D. Clift
Wednesday 6.30 p.m.
Saturday 8.0 p.m.
St. Andrew's, The Rector
Wednesday 6.15 p.m.
Saturday 4.0 p.m.
The Rev. G. L. W. Armstrong
Thursday at 12 noon, 9 p.m.
Saturday 2.30 p.m., 6.0 p.m., 9 p.m.
St. John's, The Rector
Saturday 4.30 p.m.

FISHING

At the end of the week of Prayer for Christian Unity a meeting was held in Caversham. The outcome was a desire to form an organisation to channel people's goodwill into action. Although it is now two months since that meeting, it may appear that nothing has happened; however people HAVE been getting together and plans ARE being made. When people of different religious denominations are working together some delay is bound to ensue but we feel it is better to progress firmly even if slowly.

The Rev. H. J. H. Stevinson
Tuesday 7.30 p.m.
Wednesday 3.0 p.m.
St. Barnabas, The Rector
Saturday 5.0 p.m.
The Rev. R. Hutchinson
Wednesday 8.0 p.m.
Saturday 5.30 p.m.
Other times by appointment

ROMAN CATHOLIC

Maundy Thursday

8.00 a.m. Mass at Our Lady of Caversham
7.00 p.m. Sung Mass — Procession to the Altar of Repose — The Stripping of the altars — Watching till midnight.

Good Friday

3.00 p.m. The Liturgy of the Passion — The Reading of the Lessons — The Reading of the Passion — The Solemn Prayers — The Unveiling and Adoration of the Cross — The Holy Communion Service. (Day of fasting and abstinence).
Holy Saturday
10.45 p.m. The Easter Vigil — The Blessing of New Fire and the Paschal Candle — The Prophecies and Litanies — The Blessing of the Baptismal Water — The Renewal of Baptismal Vows — The Easter Mass. (The faithful fulfil their Sunday obligation by attending this Mass celebrated at midnight).

Confessions

Maundy Thursday
6.00-7.00 p.m.
Good Friday after the Liturgy
Holy Saturday
11.00 a.m.-12.00 noon
3.00 p.m.-4.00 p.m.
5.00 p.m.-8.00 p.m.
4.00 p.m.-5.00 p.m. at Our Lady of Caversham.
Confession any other time on call at the Presbytery.

CAVERSHAM HILL CHAPEL

Good Friday Service 11 a.m.
Easter Day Services at 11 a.m. and 6.30 p.m.

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Good Friday Service, 10.30 a.m.
The Rev. L. S. Lewis.
Easter Day Services 11 and 6.30 p.m. The Rev. L. S. Lewis.
Morning Communion

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For Anglicans and Free Churchmen

Monday at 8 p.m. CAVERSHAM BAPTIST CHURCH.

THE CROSS OF CHRIST

A service of readings and devotional music for Holy Week.
Tuesday at 8 p.m. CAVERSHAM HEIGHTS METHODIST CHURCH.

THE CRUCIFIXION (Stainer)
Members of the choirs of the seven Anglican and Free Churches will take part in these services.

For Anglicans, Free Churchmen and Roman Catholics

Good Friday at 6.30 p.m. FORBURY GARDENS.

An act of Penitence for our divisions.

6 p.m. Anglicans assemble at St. Laurence's.

Free Churchmen assemble at Wesley Church, Queen's Road
Roman Catholics assemble at St. James' Church.

CAVERSHAM HEIGHTS METHODIST

Good Friday Service of Holy Communion 8 a.m.

Morning Service 11 a.m. The Rev. H. R. Tourtel.

Easter Day 11 a.m. The Rev. E. B. Wright. 6.30 p.m. Mr. J. Cooper.

GOSBROOK ROAD METHODIST

Good Friday 11 a.m. The Rev. E. B. Wright.

Easter Day 11 a.m. Miss Stacey. 6.30 p.m. The Rev. E. B. Wright.

BAPTISTS' MEETING

At the annual meeting of the Baptist Church, the secretary, Mr. B. Miller, reviewed the past eventful year. During 1964 the Minister, the Rev. A. S. Bell, had been ill and had ended his ministry on being appointed deputy Principal of the John Groom Organisation. Mr. Miller paid tribute to the leadership of both Mr. and Mrs. Bell as he did to the Moderator, the Rev. H. E. Spelman, and others who had assisted the Church during the interregnum.

Mr. Miller indicated that the financial support which the Church had given to Missionary Work had been maintained in spite of a slight decline in membership.

He also stressed the continued happy relationship between the various churches in Caversham and the increased support enjoyed by the daughter church at Caversham North.

The treasurer, Mr. G. W. Miles, reviewed the Church's financial position and indicated that considerable expenditure had been incurred in the repair and redecoration of church property and urged members to consider the level of their giving in the light of the church's need.

St. Peter's ringers

Mr. Tom Lanaghan was re-elected captain of St. Peter's Parish Church ringers at their annual meeting, held at The Griffin recently, and his wife to the combined post of secretary and treasurer. Plans were made for spring and autumn outings and after the business had been transacted members enjoyed a social evening.

School Choir at Balmore Hall. The Shrove Tuesday social brought a varied and interesting band of performers to Balmore Hall. The evening opened with the choir of Wilson School singing a varied programme; then followed a demonstration of Scottish dancing by members of the Townswomen's Guild, and after refreshments Miss R. Redmayne (cellist) and Dr. A. Bush (flautist), together with their accompanist, delighted everyone with their chamber music.

Scout Group. At a recent meeting in the Rectory a Group Committee was formed with Mr. P. Handy as chairman. A parents evening will be held in Balmore Hall on Wednesday, March 31, to which all Cub and Scout parents are invited. New Queen's Colours have recently been presented to the Group by the congregation.

Baptism times

The Parochial Church Council of Caversham at its recent meeting discussed the suggestion made at the parish meeting on baptism that each church should once a month have Evensong in the afternoon with public baptisms.

Beginning in May Evensong will be at 3.15 p.m. on the first Sunday of the month at St. Peter's, the second at St. John's, the third at St. Andrew's and the fourth at St. Barnabas', and no baptisms will take place privately.

On great festivals the times of Evensong will remain unchanged. This means there will be no baptism at St. Peter's in June, as the first Sunday of June is Whit-Sunday. It is planned to train members of the congregations to visit homes and explain the meaning of baptism to parents before the service takes place.

PARISH CHOIRS

Members of the four choirs of the parish will be among the 600-strong choir which sings at the Alexandra Palace on Saturday, May 8 for the festival gathering of the United Society for the Propagation of the Gospel. In the morning they will take part in the Sung Eucharist and after lunch sing at the festival rally. In addition to choir members two coaches have been booked, and application for tickets should be made early to any member of the missionary committee.

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January 17: David William
Mutch.

St. Anne's

January: Jonathan Philip
Ware, Gregory John Budd,
Angela Sonia Ongard.

CONFIRMED

St. Peter's (at home)

February 24: Beatrice Amella
Johnson.

MARRIED

St. Barnabas'

February 20: Robert Anthony
Ford and Brenda Ann Gid-
dings.

St. Anne's

January: David George Morris
and Maureen Bennina Brown,
John Edward Fay and
Pauline Ann Mager, Ray-
mond Brown Parr and Sheila
Anne Mary Ward, Anthony
Douglas Green and Anne
Patricia Harding, Eric Gor-
don Wallam and Norma
Marie Flynn, Charles John
Downes and Margaret Joan
Loretta Rigby.

BURIED

St. Peter's

February 18: Alice Louise Ire-
land, Claude Stratton.
March 4: Alfred Shepherd.

St. John's

February 9: William George
Willoughby.
February 19: Walter Wilfred
Leonard Wells.

St. Andrew's

February 11: Maud Butler.

Wesley Guild

The Wesley Guild meets at
Caversham Heights Methodist
Church on Tuesdays. The April
programme is as follows:

April 6 20th Century Challenge
(6) "The Buddhist." Speaker:
The Rev. E. B. Wright, B.D.
April 27 (7.30 p.m.) Film:
"The Road to Dabou."
The "Upper Room" (Prayer
Meeting) is at 7.25 p.m. in the
Hall before the Guild meeting.

LENTEN SERVICES

ST. ANNE'S

The Way of the Cross will be
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The speaker at the April
meeting will be Mrs. D. L.
Hughes who is going to explain
the art of Dorset Feather-
stitching, a particularly attrac-
tive form of embroidery.

SUNDAY SERVICES

CHURCH OF ENGLAND

St. Peter's

8.00 a.m. Holy Communion
9.15 a.m. PARISH COMMUNION
11.00 a.m. Matins
12.15 p.m. Holy Communion
(1st and 3rd Sundays)

5.50 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
6.30 p.m. Evensong
11.00 a.m. Sunday School
Infants - Church Hall
Juniors - The Church

St. Andrew's

8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
11.45 a.m. Holy Communion
6.30 p.m. Evensong
11.15 a.m. Sunday School
Church Hall

St. Barnabas'

8.00 a.m. Holy Communion
9.15 a.m. FAMILY EUCHARIST
6.30 p.m. Evensong
9.15 a.m. Sunday School
Church Hall

The principal Communion service
at 9.15 a.m. is intended to be a
family service at which children
are most welcome. A breakfast is
held weekly after the service for
the congregation in each district.

ROMAN CATHOLIC

St. Anne's

8.00 a.m., 9.30 a.m., 11 a.m. 7
p.m. Mass

Our Lady of Caversham

9.30 a.m. Mass
(except 1st Sunday
when at 8.30 a.m.)

BAPTIST

Caversham

11.00 a.m. and 5.30 p.m. Worship
Communion after
Evening Service 1st
Sunday, after Morn-
ing Service 3rd Sun-
day.

2.45 p.m. Sunday School

North Caversham

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

METHODIST

Caversham Heights

11.00 a.m. and 5.30 p.m. Worship
10.15 a.m. Sunday School
Senior Dept.
11.00 a.m. Sunday School
Junior and Primary
Depts.

Gosbrook Road

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

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3.00 p.m. Young People,
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METHODIST CHURCHES

April preaching appointments

CAVERSHAM

April 4 Mr. A. C. Brake
Rev. H. R. Tourtel
April 11 Mr. J. Hollingum
Rev. E. Richards (3)
6.30 Rev. W. A. A. Tutt (3)

CAVERSHAM HEIGHTS

11.00 Rev. E. B. Wright (1)
6.30 Rev. S. J. Dain
11.00 Rev. E. B. Wright (2)
6.30 Rev. W. A. A. Tutt (3)

April 25 LOCAL PREACHERS SUNDAY

Notes: (1) Holy Communion, (2) Parade Service, (3)
General Chapel Fund.

CAVERSHAM FREE CHURCH

APRIL SERVICES

April 4: The Rev. H. E. Spelman, 11 and 6.30.
Passion Music at Evening Service.
April 10: (Saturday) Induction Service of the Rev. L. S.
Lewis at 3.30 p.m. followed by Welcome Tea in
West Memorial Hall at 5 p.m.
April 11: The Rev. L. S. Lewis—Evening Communion.
April 25: Women's Sunday—Mrs. A. E. Oakley, East
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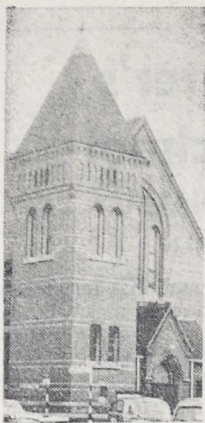


Photo: Fred Walker.

The church is a local Landmark

UNDOUBTEDLY one of Caversham's best-known landmarks is the church at the bottom of Prospect Street, but probably more Caversham residents have penetrated the building opposite, the Institute buildings. Many of course are aware that this was the original church, but I wonder how many people know that it was largely begun through the vision of one man, Ebenezer West who, at that time, ran Amersham Hall School.

was so much enthusiasm for such a church that in 1869 the Rev. T. C. Page resigned the pastorate of King's Road Baptist Church and came over to Caversham.

He immediately suggested that such a church should be formed and this actually happened in 1872. Within three years it became obvious that a larger church was needed and the land on which the present church stands was purchased and a fund started.

It is interesting to note how much of the work was carried out by local people, including the woodwork which was produced at cost price by Messrs. Warwick.

It may seem rather a large church for an area whose total population was only about 2,000, but it should be remembered that Mr. West's own pupils attended every Sunday.

The old minute books of that time make interesting reading and contain names still very familiar in Caversham, but it would be wrong to dwell too



A class of happy children.

Photo: Fred Walker.

Young in heart

Recently the Young People of the Baptist Church gave a social for older friends including ladies from the Dyson's Wood Home. More than 30 guests were present and each took part in games, organised by Steve Stent and Christine Smith, ranging from knitting with one hand to tearing sheets of newspaper into long strips.

After the games there were mountains of food to be consumed which the young people had prepared under the direction of Mary Hart, aided and abetted by Peter Rose. The evening closed with the singing of favourite hymns and an epilogue led by Mr. Peter Ousley, one of the leaders of the Young People's Fellowship.

All the guests thoroughly enjoyed themselves and even the oldest of them left feeling young in heart.

There was no Free Church in Caversham then and Non-conformists were forced to make the long trek to Reading every Sunday, without the aid of buses or trams.

Mr. West's idea was not so much to form a separate church as to provide a place in Caversham where they could gather together to hear the Gospel.

However, as often happens, events overtook him and there



Photo: Fred Walker.

Two tots use a lot of puff on a candle ceremony.

much on the past, just as it would be wrong to single out too many people who have had a hand in the growth of this church, for many have put so much into this work.

And it is due to them and to its present members that it has continued to flourish ever since.

Although officially a Baptist Church, it numbers among its congregation, and indeed among its officers, members of other Nonconformist faiths.

As with all such churches, it is entirely responsible for its own affairs, including the raising of sufficient funds to support a pastor and to help other churches. This year, for instance, over £300 went to overseas missions and £100 to what is known as the "Home-work Fund" for helping new churches in this country to establish themselves.

Most of the decorating and interior repairs are done by members, of whom there are officially 124. Nine deacons deal with the day-to-day business of the Church and a monthly meeting is held for all members.

Of course, there are all the usual activities, but one of the things of which they are most proud is the fact that they have been able to hold the interest of teenage groups, as anyone passing the church just before Sunday evening service will be well aware.

There is a very thriving Sunday School, and the primary school alone, under the

capable leadership of Mrs. Sawyer, has over 50 members. There are Guides and Brownies, but, as usual, it is difficult to find leaders for Scouts and Cubs, and volunteers from any church would be welcome.

There are also the Women's Own, the Young Wives and the Sewing Party, and a week night Youth Group.

Next year, by the way, the Sunday School will be celebrating its centenary, and Mr. Miller, the church secretary, would be very glad to have old records and photographs that Caversham people may have tucked away in a drawer.

Nor should it be forgotten that the church also makes itself responsible for the North Caversham Free Church in Kidmore Road; this is currently being looked after by one of the deacons from Prospect Street. A family service is held every Sunday morning and soon evening services will start there as well.

One of the buildings of the church which has changed character in recent years is what was originally the Manse, and which now houses the driving inspectors.

Many years ago when it was found unsuitable for dwelling purposes it was sold and a new Manse for the pastor was purchased on Caversham Heights.

As readers of the "Bridge" will know, a new Pastor, Rev. L. S. Lewis, will shortly be arriving with his wife to take up duties in Caversham; it would be nice if we could give him a really good welcome.

Members of all churches who can spare the time might like to attend the induction service at 3.30 p.m. on April 10.

Ex-members of the church will be particularly welcome, but how about showing him that here in Caversham Church unity is not just something to which we pay lip service? And what better way than to attend this service.

METHODIST ITEMS

MANY of our readers will have seen "Meeting Point" on February 14 and had their imagination captured by the brief film extract on the hospital project at Dabou.

Now YOU have an opportunity to see the entire film telling of the great need for this hospital. Come to the Wesley Guild at Caversham Heights Methodist Church, Highmoor Road on Tuesday, April 27 at 7.30 p.m.

In the words of our friends in the advertising world "IT'S A MUST."

* * *

Some meetings on church premises are not worth attending. Honest busy men say they are a waste of time. If they want lectures or discussions on semi-religious or semi-cultural topics of a higher order they turn to television. But when it is an understanding of the Christian Faith or "the pure milk of the Word" they desire they look confidently to the church for guidance and sustenance.

John Wesley knew how to do it for his generation. He brought his people together into classes. We have allowed his technique to be neglected and forgotten and we are now being embarrassed by members of other churches when they con-

gratulate us on what we haven't got.

We should have thought of this before. When some keen Christian invites his neighbours and friends into his house for thoughtful conversation it usually ends up with prayer and often with a request for membership in the Church.

There are several of these House Groups in our congregation and some ministers regard them as the most effective means of evangelism they have yet discovered.

Hence a Circuit Class Leaders' and Group Leaders' Conference at Wesley, Queen's Road, Reading, on Saturday, May 1, at 7 p.m.

Subject: "The Church in the House," speaker: the Rev. Lawrence O'Brooker. Refreshments and informal discussion will follow.

* * *

The Maundy Thursday Free Church Communion Service will be held in Reading on April 15.

* * *

The annual residential Circuit Youth Conference is being held at Henley on April 30-May 2. The concluding devotions will be conducted by the Rev. David Hindle and the Rev. Ewart Wright and will end with the Sacrament of Holy Communion.



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Flo Buxton is a young grammar school teacher. This is a picture of her, with her husband Frank, on holiday last spring in the Isle of Wight. Two weeks later she was a widow.

Mrs. Buxton has written this moving article at the invitation of "Christian News." It is the testimony of a woman who was "too stunned at first to feel despair," and who is sustained now by a simple belief that love like theirs is indestructible.

Death is not real until love dies

NO one ever fully recovers from the shock of losing a dearly beloved husband. But I think that despair can sometimes be avoided, and the suffering turned outwards to widen our experience, rather than being turned inwards to dwarf and embitter us. What I write here I write in great humility, knowing my own shallowness and doubts and fears, and knowing that this is the only real suffering I have been called upon to undergo.

My husband was a missionary for four years in Malaya, where he worked alongside the Chinese in the Chinese Christian Church. We were always made to feel part of the family, and it didn't seem to matter that our language and cultural backgrounds were so different. In a Christian setting love seemed to transcend these differences.

He died unexpectedly last Whitsun, while he was still young, with his work scarcely started. I was too stunned at first to feel despair: that came later. But there was the hurt and the memory of the last hours and days and weeks; and the questions.

Why should a good man die? And why so young? Why should our marriage end after so short a time? When our love for each other seemed so perfect why should we be torn apart? I wished I could have died with him, and envied those victims of car crashes where husband and wife perish together.

Half of me had indeed died with him, and the other half was left to get along somehow as best it could on its own. Perhaps time does heal. But I think the wound is always there. No comfort can replace him, and yet the love of friends helps. Self pity is the great temptation. Over the past few months I have learnt much of suffering. Some of my friends have suffered far more than I. MY memories are all good ones, but some of my friends have been divorced or betrayed by those they trusted. They have suffered in a more terrible way. When love has been betrayed it sometimes is replaced by distrust and hate.

Normal

When love dies this seems like real death. Maybe we hardly recognise this as death because we have centred our attention too much upon bodily death. Or perhaps, in our society, we do NOT learn to face bodily death — our expectation of life is long, and our brothers and sisters survive. In the east the expectation of life is short, and infant mortality is high. Here, only in time of war do we really meet bodily death, over there everyone has suffered, for the fear of illness and death is never very far away; it is part of the normal pattern of life.

All through the ages we have tried to escape bodily death, and, knowing that we cannot, we have turned to

religion for a promise of some future life. The appeal of the great religions is surely in their promise of the continuance of life? The good news of Christianity is that Christ has overcome death. But I do not think this means physical death. He had to undergo that, Frank had to undergo that, too, and the pain of physical separation does not recede.

But our love seems to go on, and still to be alive. This is what I understand by life beyond death—the ability of love to live because it is too strong and too creative to die. At one time I thought this was the centre of my philosophy. But Frank thought me something more. He gave a fuller meaning to this word love. I had tended to think of it as blind.

But Frank said that love sees realistically. It sees a

person's faults but it still loves them.

"Forgiveness," he said, "and love are never far apart." To love is to see good and bad and to forgive, but still to love. This is the greatest kind of love. This is the love of Jesus. If there is a God and He is Love, then He is this kind of love. And the bonds formed by this kind of love make life.

The Bridge

Nowadays I try to avoid unproductive thinking. It is no use asking why was he permitted to die. The fact that he died was because he had a disease which at present is incurable. I have found that when people know of my experiences they find it easier to talk of their own sufferings, for a bridge has already been made towards understanding them by Frank and I having entered the valley of the shadow together.

If I may use the expression . . .

BY LAURENCE YARDLEY

TWO doctors claim to have isolated more than 100 facial expressions with definite meanings, according to a report from Birmingham University. The possibilities projected by this information are awesome. If we are going to be able to master the art of reading face expressions, we might be able to do away with conversation entirely!

The average person only uses about 400 words in daily conversation anyway, but who needs words when you can twitch a nostril and have your neighbour know immediately what you think about the weather?

If we can train our faces to express our thoughts, then it's a cause which the Noise Abatement Society should take up at once. The noisiest place I know is a city restaurant, where something like 100 people sit every day shouting themselves silly.

I can imagine what it would be like if everybody knew the basic 100 face pulls. Just the clatter of knives and forks, and the clomping of a hundred jaws. Politics would be discussed on every side with the inflection of eyebrows,

religion with the rolling of eyes, and horse racing with a wagging of chins.

From there it's only a short step to the time when we shall have the ultimate in face talk — the silent debate. Men would qualify for parliament on the elasticity of their foreheads rather than the facility of their speech. Ambulances would be called every Saturday night to the local pub to collect patients with jaws dislocated and cheeks split through trying too hard to put the world to rights.

The doctors who have come up with this spot of research promise us even more interesting results in the near future. The imagination will be bogging until they tell us what they mean. It just could be something to do with the decline and fall of speech as a means of human communication. Maybe by the end of the century the accolades for excellence in eloquence will go to the man who can waggle his ears, slide his scalp and oscillate his eyebrows.

If you're not hearing too well today maybe you need your glasses testing?

BUSINESS AS USUAL DURING ALTERATIONS

"IF we are right about the law on birth control, one thing is certain, the prohibition of contraception is a law for human beings. We have no right to shout this prohibition to people whom we allow to live in houses fit only for animals." This forthright view was stated to me over 10 years ago by an R.C. pastor of great experience.

He expressed in British industrial terms what foreign missionaries have realised: one has no right to preach to those whose living conditions one has done nothing to alleviate. We must not put bibles before bellies.

The principles which seem so sacred to a particular faith can become substitutes not only for thought but for persons. No Christian can have a good conscience if his talk about the moral law is not backed up with active concern about bad housing, inadequate schools and hospitals.

It is time enough to ask people to reverence God when one has given them material conditions which reverence their humanity.

Problems

But the argument is not a question of prayer or social action, but of integrating both. Critics of the Vatican Council sometimes miss this point. They ask what is the point of Council decisions on forms of wor-

ship, when the major problems of the world — brotherhood, babies, bombs — have not been faced.

I sympathise with these criticisms. To the sensitive there can be something scandalous when a Church in the 1960's utters the language of the Mass, but seems to skirt contraception and nuclear war.

As an R.C. having to be patient about the Council, perhaps I can be forgiven for asking non-Romans to be patient. Perhaps too, I can ask them to consider with me the profoundly human, everyday meaning of reforms in Roman worship.

Understandably the press has concentrated on one reform, the introduction of the vernacular. The mumbo-jumbo of Latin has begun to yield to the more appropriate language of the people. This reform is important; it is long overdue. But

pleted in the companionship of the daily world.

The R.C. Communion service ends with "Te igitur" (hence the unsatisfactory word, "Mass"). So far, in England, we have stuck to the three Latin words. But it is reported that France has translated them to mean, "Go, your mission is begun." In other words, the Mass, the family meal, only makes sense when it makes the church family aware of their responsibilities to serve all men in the world.

The danger of the word "progressive" in current R.C. circles is its vagueness. It is used, for example of those in favour of still more reforms in worship: more English, more meaningful symbolism to make laymen aware of their share in the priesthood of believers.

But those who are progressive in these ways do not always see the logic of their position. Desiring reforms which will offer a more living community in church, they must come to recognise the need for reforms which offer a more living community in society.

A parish may have a most forward-looking worship. If, nevertheless, it manages to leave a prisoner's wife and her six children unvisited on Christmas Day, it is, in no important sense, a worshipping community.

Scolded

But again, it is not either/or. Recently I was in an R.C. church when the priest attacked his congregation for not taking more interest in the sick and lonely. He scolded his people for showing no spirit of community. He ought not to have been surprised. At Sunday worship his people were rows of isolated "observers." The priest gave them no opportunity to play an active part in their parish meal.

Reforms of worship must be improvements in the communication of Christians with God and with one another, better fitting them to communicate with all men in God's world. The Christian altar or table cannot be a self-service bar. It offers a meal that has meaning only in the service of others.

I once saw a cafe with the sign, "closed for conversion to self-service."

Happily our business of worship continues as usual during alterations. But the alterations offer no less a revolution than to open our parishes and people for conversion to other-service.

By **DENIS RICE,**
a Roman Catholic

it would be nothing but a varnish, even a gimmick, if it was not based in the very nature of Christian worship. The Roman Mass is a Christian family meal, a re-living of the last meal which Christ had with his friends before He died.

The root of the word "companion" is the Latin "panis", meaning "bread." A companion is one with whom I take bread. So, in my parish church, when I take communion, I take bread with my fellow parishioners. They are my companions. At the parish family meal, gathered in God's name, it is a help if the language is understood. It is a help if the priest, instead of having his back to us, faces us round the table on which lies the bread and wine we will share.

But these reforms, and others being swiftly worked in R.C. worship, are not simply to improve what is done on Sunday, in Church. They are introduced in the belief that the companionship of worship is com-

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← ARGUMENT →



WORK CAN TURN WIVES INTO PEOPLE

By PAT PLANT

SOCIETY has pointed an accusing finger at the working wife for many years. She has been blamed for the moral decline of family life, of jeopardising the welfare of a future generation at a vital stage of their upbringing.

Yet she is bombarded with appeals to go back to work. Industry asks her to return to her former factory life to help fill a depleted labour force. The teaching and nursing professions are crying out for her. If she goes back because she feels the extra cash will help meet the constantly rising housekeeping costs she is condemned for her inability to resist the temptation of pin money.

Latchkey children are said to be the juvenile delinquents of tomorrow. And yet one of the best behaved little-boys I know is a latchkey child whose mother is home about an hour after he is. His older sisters — one at school and one at work — are sensible, poised young women who can tackle anything from adding up a row of figures to cooking an evening meal.

Scapegoat

The truth of the matter is that the working wife has been made the scapegoat for all that is wrong with the world. Unable to pin the blame on to any particular facet of society, the moralists argue that the little woman's place is still in the home, at the beck and call of her family at all times.

I wonder if they ever stop to think about a woman's feelings when she is left alone with nothing but menial jobs to fill her time — the wife who has had a successful career, a worthwhile occupation until her

marriage and is suddenly deprived of the reasons for applying her mind to anything constructive...

The welfare authorities are constantly coming across women who are bored and lonely — and they are not just old people either. A big new craze for Yoga which is claimed to relax the mind as well as the body finds its strongest adherents among wives whose thought processes are becoming stagnant with nothing to apply them to.

Few women willingly neglect their families. Even the staunchest feminist feels a strong tie for her husband and children. The fact that she goes back to work when her children start school is not necessarily going to change all this. Indeed, she usually becomes a much more interesting person, an entity again after a cabbage-like existence.

And her children are proud, not ashamed to bask in her reflected glory. Their mothers are CHARACTERS, not drudges — and they will put up a spirited defence when challenged. The husbands, too, find they have a new personality in the household, a wife who has become a companion with something to contribute in the way of conversation rather than the domestic tittle-tattle in which they were never much concerned anyway.

Danger

There are, of course, plenty of women who can do two jobs adequately — and enjoy them both. School-time jobs, apart from that of teaching, often appeal to the mother of school-age children because they fit in their hours and holidays to coincide with those of the children. Part-time jobs, too, can often be successfully arranged so that she can work in her household chores without too much difficulty.

But no woman should be compelled to do the two against her will.

AN employee revolution is taking place in industry and commerce in Britain today. More and more married women are combining home duties with factory or office work. By mid-1963 the number of women in employment in Britain had reached more than a third of the total working population of the country. Today it is estimated to be even higher.

Within ten years employment of women has risen by a million, with more than eight million now, against 14½ million men and boys. The male labour force has decreased by 1½ per cent. to 64 per cent., whereas the women have taken up the 1½ per cent. slack, giving them 36 per cent. of the total employed.

And women are now virtually in every industry, making 73 per cent. of all employees in clothing and footwear, 53 per cent. in textiles, and 43 per cent. in food, drink and tobacco.

Mining and quarrying have their quota of women, as also have engineering, electrical goods, metal manufacture and construction, while the number of married women coming into employment increased by a third in ten years to 1963.

IF YOUR OLD MAN'S AN EQUILATERAL RECTANGLE, HE'LL WANT YOU TO STAY HOME...

HUSBANDS who prefer their wives to stay at home rather than go out to work because it might threaten their egos are "squares," according to Mrs. Judith Hart, Joint Parliamentary Under-Secretary for Scotland.

Launching a campaign to encourage married women to return to teaching, she said in Glasgow that Scotland was already short of 3,674 teachers, and the number would rise to 4,300 by 1970.

OUR PLACE, FIRST, IS TO BE AT HOME

By MARY LEIGHTON.



SALLY had been in bed all morning with a feverish cold. But she got up at dinner-time, had a slice of bread and butter by the cold ashes of yesterday's living room fire, and went out to school. At school was warmth and companionship. She would go home again at 4 o'clock, lay and light the fire, and wait for Mum to return from work to cook a meal for the family at 6 p.m.

Sally's is not a poor home. The children are well clothed. The rooms are freshly papered and painted, the furniture is good and comfortable; there is a 'fridge and a washing-machine, and of course television. Father is in regular work, and Sally's mother says, "I don't have to go out to work, but I enjoy it; I should miss the company."

So Sally and her brother join the company of the "latch-key" children — the children who roam the streets an hour before school opens, and after school "play out" until Mum returns to get a meal.

These are the over-indulged, deprived children of today. They are rarely short of toys, comics, sweets, money for the pictures; there are children who have at least 10s. per week pocket-money, and I have talked to boys whose fathers give them cigarettes regularly at the weekend. They have material comforts in plenty, but the basic human needs of love and care of parents is all too often lacking.

Security

Children of all ages from infancy to teenagers, need the security of having a mother at home. Admittedly it may not always appear so, and the mother of teenagers may feel more like a can-teen supervisor as they rush in for a meal and are off out again. But her being THERE gives a sense of stability, and of caring.

But Mum, too, has her problems. We no longer live in an age when women rear enormous families, do their washing by hand in the kitchen sink, sweep and scour and bake and make and mend with few — if any — labour-saving devices. The modern housewife with her labour-saving gadgets, can be lost at home all day. Her family is small, and by the age of twenty-five she may well be looking forward to a bleak prospect of pot-tering about at home with too little to do as an alternative to going out to work. But there are other alter-

natives which can help the housewife to enjoy a useful life beyond the confines of home and still be there when her growing family need her. All over the country there are clubs and organisations, groups and classes where young women can enjoy fellowship and leisure, whatever their interests. Youth organisations long for women who will help. There are classes where she can learn a new skill, and where she can find an opportunity of service to the community.

Demands

This does not bring in the money, I agree. But it does give the housewife a worthwhile sphere outside the home, at the same time allowing her to meet the all-important demands of her husband and children.

Unless and until employers of married women are willing to modify their demands, and be helpful and lenient towards those who obey first the needs of their families (as for instance in times of illness), then in my opinion married women should definitely NOT go out to work. Their place is first and foremost at home.

Our children must have priority over the material demands today. Which is to come first among our priorities? The happiness and security of our children? Or the natural desire we all have to own material things? — Willie or the washing-machine? Carol or the car?

Gunpowder chaplain

The Rev. R. Lancaster, chaplain of Kimbolton School, Hunts., believes he is the only priest who has been granted an explosives licence by the Secretary of State. "On coming to Kimbolton," he says, "I erected a substantial laboratory and licensed it under the Explosives Act." The interest is still primarily a hobby. At Kimbolton Mr. Lancaster teaches divinity — and some chemistry.

KEYS

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NOT SO CHEEP

Two of Britain's largest pet-food manufacturers are now locked in a struggle for the privilege of feeding the country's four million budgerigars. It is reckoned that between them the birds annually consume some 18,000 tons of packaged seed for which their owners paid last year just over £2 million.

**She has made and given
away 9,224 articles**

A CITY'S FAIRY GODMOTHER

MRS. LUCY E. JEFFERSON can be called Wakefield's Fairy Godmother: for many years she has been at the forefront of much voluntary welfare work. Her knitted, embroidered and beautifully sewn articles are a feature of almost every "bring-and-buy" sale and whist drive held to raise money for the aged, blind and handicapped people in the city.

Every Tuesday she travels from her home in Ikley, to visit the Wakefield Aged Welfare Clubs. Her work for them started in 1948 when the clubs first opened. In this time she has made and given away, either as gifts or money raises a total of 9,224

Christaction

articles including bed jackets, bed socks, tea aprons, bottles of sweets, cushions and hot water bottle covers. In 1963 she made and sold 231lb. of jam to raise money for various funds.

Mrs. Jefferson's welfare work started in 1917 and has gone on ever since. Now she devotes every spare minute to it. She works every day from 2 p.m. to bed-time knitting or sewing. Her detached house resembles a one-woman hive of industry with piles of sewing, embroidery, knitting and raw materials in every room as well as those neatly boxed and packed ready for despatch.

Draper

All the articles made are of lovely workmanship for before her late husband's retirement Mrs. Jefferson took an active part in the running of their Wakefield drapery business.

Although she spends her time so diligently she has many friends who help her by supplying materials and odd balls of wool.

Tradesmen often pass on

old travellers' sample books of furnishing fabrics and she turns the sections of material into fine patchwork cushion covers and bedspreads, far different from the old fashioned patchwork type.

"It is only with the help of good friends that this work can be carried out," she often says.

Nor is this the end of Mrs. Jefferson's work for others. Since 1949 she has been official visitor for the Ministry of Pensions War Pensions Committee and her area covers Ikley, Otley, Harrogate to Pateley Bridge.

Tireless

Every Friday she devotes to visiting ex-Servicemen and war widows, mostly of the 1914-18 war and some of the latter over 80 years old. She collects books and magazines for them and helps with any problems such as obtaining flats, giving advice on welfare matters and helping to sort out any personal problems.

The people whose lives she helps to brighten in numerous ways run into hundreds, but this tireless woman always says: "I wouldn't have missed the pleasure of working for others for all the world. I am deeply grateful for any help as it is only in this way that I have been able to carry on all these 47 years. I have had many good friends who are interested but cannot do the work themselves."

Marion Troughton.

The sad ritual of a business lunch

By Joan Best

LORD SNOW has criticised business lunches. He thinks they are pretty useless as means of furthering business. In this he'll probably have the support of jealous wives who bitterly resent their husbands coming home to frozen fish fingers—probably the woman's main meal—sleek with lunchtime smoked salmon, beef horgroise and brandy.

But instead of being envious, a wife ought to be sorry for any husband who has to take part in the sad ritual of a business lunch. It is rarely the jolly gastro-nomic fun imagined by those who don't have to undergo one. If Lord Snow finds his lunches long on enjoyment and short on business, it's probably because his background is literary and academic, not commercial.

Contrary to what non-lunchers may believe, firms keep a careful check on expenses, especially for entertainment. When businessmen meet for lunch, it's because, more often than not, that is the only time they have for a long discussion without interruption from telephones and knocks on the office door.

The setting varies, but otherwise the mood of a business lunch changes little. It's firmly middle aged and suggestive of decay. It may take place in one of those darkly fin-de-siècle hotels, or in a gimmicky "foreign" restaurant, but the clientele looks much the same. In London dark funeral suits are de rigueur; those half-rimmed spectacles that make the wearers beetle-browed; the skin is purpling or palely yellow, drooping into jowls, or withered. Necks are bristly-cropped, faces sad. Trousers billow, ties spread.

The menu rarely ranges into the far-out possibilities of haute cuisine. They may start with the oysters, or even escargots, but more often than not it's "Have a good steak, old

man," or they take the scamp if they've had a package holiday in Riccione. If they drink wine at all, it tends to be white, more often than not that hock with a religious sound to the name; although now, with a touch of the exotic, something they speak of as "Mattie's rose" is creeping up the charts.

Having to say the right things, either because you want to impress your guest or you don't want to give too much away to your host, doesn't help the digestion. All in all, a business lunch is far from a gay festive affair. Any but the most dedicated careerist would opt for their wives' home cooking any day.

RELIEF

WHEN it comes to hair, there are two kinds of women, the sort that go through the agonies of sleeping in rollers and pins, and the sort that don't. The choice is between looking grim from lack of sleep, or looking grim with unmanageable hair.

But at last, relief is on the way. Bed makers have come to the rescue with what they call a "Beauty Pillow." They say it helps prevent the sufferings of the girl who sets her own hair, but it also keeps salon-styled hair in place overnight and, joy of joys, it "helps banish double chins."

Children's Books—

Brian Ogden

Value for your money

AT this moment, even more than usual, we seem to be hearing a lot about value for money. In my estimation there are few publishers who provide as much value for money as Wills and Hepworth with their 2s. 6d. Ladybird series.

All the books are well bound and have at least two dozen full-page coloured pictures. There are numerous titles to choose from and here are four taken almost at random.

"Baby's First Book" covers many of the familiar objects used in a Toddler's day and for help in associating the words and objects this is invaluable.

For the child who is learning to read the "Easy-Reading" Books are designed with large type and simple vocabulary. There are a number of these, but one I find useful is "A First Book of Saints" covering eight of

the better known ones.

In "Flight Six," The Holy Land, we are taken on a journey with two children to visit places of historical Christian interest. Suitable for 10 and 11-year-olds to read to themselves or for parents to read to younger ones.

A fairly recent addition to the achievements Series is "Churches and Cathedrals" which gives some fascinating information about the development of our Churches from Saxon times to the present day, ending up with Coventry Cathedral. This would be a useful reference book for holiday excursions.

FOR CHILDREN

A very strong invisible power

Dear Children.

I have been reading a book about electricity. It was by a clever scientist who has spent many years trying to find out more about what electricity is, and what it can be made to do. We know that it is used for lighting our homes, and heating, and making motors work, and we know it can be stored in batteries for cars and cycle lamps.

In future, this scientist said, we may have even more interesting uses for electricity. Mummy may be able to switch on her cooker by using a little button in her pocket; Daddy may drive his car along a road and have it steered, stopped and started by electric magnetism in tracks under the road surface; aeroplanes may not need pilots at all, but be directed from the ground by electric instruments.

And there is already a shop being built where an electric machine called a computer is used to select and wrap groceries for customers.

So electricity is very powerful. But nobody has ever been able to see it. It hasn't got any shape, or colour, or taste. All the same, we have to be very careful with it, because if we behaved as if it wasn't there, we would get a very nasty shock! I hope that you will always treat electricity with very great carefulness.

Would any of you like to write a poem about spring? Please let me see it when you have finished, and I will print the best ones in the paper.

My love to you all,

AUNTIE JULIE.

Television

by Coggles

JUST GIVE US THE FACTS

BY the time most of us buy our newspaper in the morning, we have a rough idea what will be the main items of news of the day. From time to time, we find ourselves way ahead of the newspapers in that a major news item has broken long before the paper was printed. For many years now, morning newspapers have ceased to be in the front line of the national news information service. Television and radio have now completely taken over these roles. When Sir Winston died early on Sunday morning, the first chance a newspaper had to convey the news was 24 hours later, and very few people by then had not heard.

Broadcasting is in the end a much better vehicle for the distribution of what we call "hard news." That is because newspapers can hardly avoid giving their opinion on even the coldest set of facts. A cold fact with an inch high headline is red hot with innuendo.

Even broadcasting runs this kind of risk, because somebody has to select which news item will be read out first, and the first item is naturally regarded as being the most important, whether it is or not. Equally, the broadcasters have few means of indicating the difference in import between their lead news story one day and the lead news story the next day, though they might concern world war or weather.

Very high

Television news reporting these days is at a very high standard indeed. It has taken a long time, but it seems to have finally arrived. On both channels, we have been given the opportunity to see for ourselves the people who make the news, and hear for ourselves what their views are. There seems to be less hurried cutting, interrupting, and angling. News is harder.

The object, is of course, to present facts so that the people may make judgments. The trouble is that for years we have been used to having the news valued for us by the newspapers, and now, when we are getting the facts, we are not good at making the judgments.

Which is why the newspapers still do so well.

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Minister fumes at funeral "orgies"

THERE was a national uproar recently when the Rev. Robert Duce, minister of Castle Gate Congregational Church, Nottingham, asked in his church magazine: "Are our funeral customs Christian?" Letters flooded into him from all over the world and in different languages. Most were in whole-hearted agreement, but some were abusive.

Mr. Duce said that some people indulged in an orgy of funeral spending, as a kind of duty to the dead departed. They had the most expensive coffin, the most extravagant decor, the most costly headstone and surround, and a bumper banquet to follow. He commented: "The pattern of our funeral customs is out of date, pagan, barbaric at times, and therefore un-Christian."

He claimed that graves, and the crematorium oven no longer had any meaning for people who believe in the Resurrection, and demanded: "Must we still stand by yawning, water-sodden graves in this day and age?"

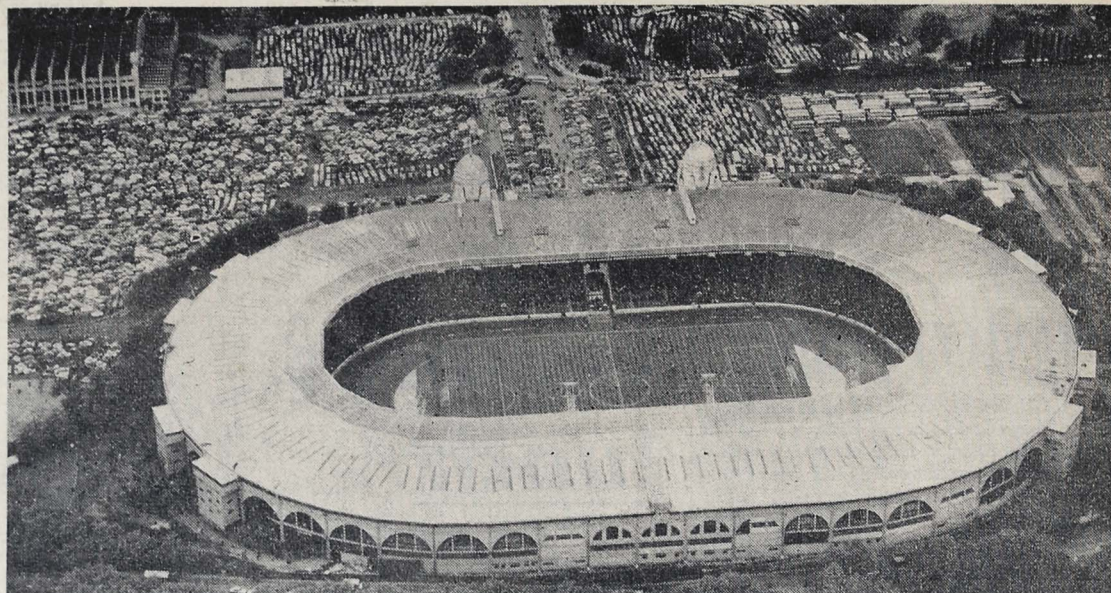
"It seems to me that when the deceased (in a standardised coffin) has been taken into church for the funeral service the act of committal (into God's hands) should take place there. Then the coffin is unobtrusively removed, and mourners proceed no further. This should be the end of the funeral ceremony. What happens afterwards is of no moment—in grave or crematorium—but out of sight.

Leave it

"If the only service, however, is in the crematorium chapel, I plead for the coffin simply to be placed on a catafalque and left there. For Heaven's sake cut out this business of sliding panels, drawing curtains, and worse: the lowering of the coffin into the floor (with noisy pulleys) to simulate the grave.

"One further protest I make: the custom of delivering flowers from the florists in cellophane is understandable to protect the blooms, but at most funerals these "packets" remain unopened. They go straight from home to cemetery, and they lay out on the slabs till cleared away; no one has even smelt them. This custom was not deliberately introduced. No one has ever bothered to do anything about it. We are told that all this paraphernalia is sound 'grief therapy.'

"There is only one true form of grief therapy, the Living Hope of Resurrection through Jesus Christ our Lord."



Magic, madness, dreams of glory, and WEMBLEY

By Ernest Adkins

THE WINDOW CLEANER WAS AN ASTON VILLA SUPPORTER OF THE OLD SCHOOL. HE REMEMBERED VIVIDLY THE VINTAGE YEARS WHEN IF THE MIGHTY VILLA LOST A HOME MATCH THE MEN OF ASTON WENT HOME, CLOSED THE CURTAINS, BEAT THE WIFE, AND DIDN'T REAPPEAR UNTIL MONDAY MORNING.

His pride, indeed his entire being, had been dealt a well nigh mortal blow when in successive seasons the Villa were knocked out of the F.A. Cup by teams from a lower division. He swore on oath, never ever again to cast eyes upon his beloved team. Yet here he was swathed in claret and blue on the coldest night of the year in direct defiance of snow and wind, about to embark upon a considerable journey in order that he might be present to witness Villa play Wolves for the right to appear in the sixth round of the F.A. Cup.

"I thought you'd finished with Villa?"

"I have," he replied without humour, "but this is different, it's the Cup."

The Cup indeed. Not just any cup, but the F.A. Cup with all its attendant magic, madness, dreams of glory, and Wembley.

Inhibitions

The man on the terrace who throughout the season professes impartiality and a desire to see the best team win, discards his inhibitions on Cup Day, hoists his colours to the main mast and unashamedly wills his team, best team or not, to win!

The F.A. Cup is unique among the major cup competitions in that it operates on the sudden death or knockout principle that gives lesser lights in football a chance to enter the big time, if they can do better than survive for 90 minutes.

All the other cup competitions such as the European Cup, European Cup Winners' Cup, and the Fairs Cities Cup, function on a home and away basis. These games, although of tremendous

prestige and monetary value, have, because of the strategic overtones, become of greater interest to the connoisseur than the man on the terrace.

Madness

The Football League in a moment of madness tried to compete with the F.A. and inaugurated their own cup competition which has proved to be an abysmal failure. The League Cup, a mockery of a competition that holds virtually no interest until the final round, has only served to highlight the appeal of the cup it set out to replace.

The Football League, very much aware of the failure of their enterprise, are seeking to make entry into the League Cup compulsory for all its members, surely they must realise that this shoddy imitation is unwanted by clubs, players and public? Professional football, in

spite of adverse criticism, remains the world's greatest spectator sport, and when in May of this year more than 100,000 people gather at

Wembley Stadium to participate in the final of the F.A. Cup, rise to sing the old hymn, "Abide With Me," it is not showmanship, or gimmickry; it is certainly not irreverent. Like the game they are about to see it is a true reflection of the mood and spirit of a nation.

Christaction

Gathering winter fuel

Co-operation between The Forestry Commission in Lancashire's beautiful Ribbles Valley and volunteers from Accrington Cricket Club, Toot H and local Boy Scouts resulted in a hundred old age pensioners receiving half a hundred weight of winter logs.

Seventeen members of the Accrington organisations went to Dunsop Bridge near White-well recently to cut wood for needy old folk's fires.

The Commission pointed out suitable trees which could be cut and also provided the equipment to cut the logs.

The pensioners who received the fuel were chosen by the local divisional health officer.

Their effort

Three 16-year-old boys at the Fyde Farm School — an approved school at Poulton-le-Fyde, Lancashire — were exhibitors in St. Paul's Cathedral crypt in March.

Their exhibit was a scale model of an Algerian animal hospital and the occasion an exhibition to help wage "War on Want" requested by the Dean and Chapter and organised by a Westmorland sculptress.

Getting better

Mr. J. Mortimer-Hawkins, President of the Electrical Contractors Association, said that improved labour relations had cut strike losses in the electrical contracting industry from nearly 37,000 days in 1962 to 5,477 last year.

THE FIRM WITH A FAMILY FLAVOUR

IN this age of fierce industrial competition, a closer relationship between management and men was of paramount importance to the prosperity of a firm and its staff, said Mr. A. E. Thompson, a shop steward, at Tamworth.

He was one of ten employees at the Tamworth works of Turners Asbestos Cement Co. Ltd., who were presented with 25 years' service certificates, qualifying each of them for a £100 gratuity.

Paying a tribute to the firm for creating a "happy family" atmosphere, Mr. Thompson said in these days when industrial strife seemed a contagious disease, the frictionless running

of the Tamworth factory was a compliment to the management, whose example could well be copied by other firms.

Making the presentations, Mr. J. K. Shepherd, Works Director, said that the "astonishing progress" at the Tamworth factory could not have been achieved without the fine spirit of co-operation from the working staff.

Radio link for a lonely widow

THE United Nations High Commissioner for Refugees and the Rome office of the World Council of Churches have joined forces to send a transistor radio to a 62-year-old widow on the rocky Mediterranean island of Pantellaria.

She fled with her son from Czechoslovakia in 1948 and for a year they lived in a refugee camp in Italy. It was then arranged that they should go to friends in Tunisia but while they were waiting on Pantellaria for a ship to take them to North Africa the son died from typhoid fever.

The widow stayed on the island so that she could visit her son's tomb every day. But she was unable to find work and lived on the charity of neighbours until the WCC was able to obtain an annuity for her in 1963.

A social worker visited her and found she was living in a one-roomed house with no water, sanitary conveniences, or electric light. In a recent letter she spoke of her loneliness which she found all the harder because she was once a university student.

Officials of the two organisations were so moved by her letter that they clubbed together to buy her, out of their discretionary funds, a transistor radio set and shipped it off.

Christaction

MUM'S LOVE IN HOSPITAL

SOUTH London mothers whose sick children are sent to Evelina Hospital, Southwark, can stay there with them — for weeks if necessary.

Accommodation recently provided consists of three, glass cubicles in a ward.

The mothers are acting as guinea pigs for Miss D. E. Compton, the lady superintendent of nursing. She is studying their reactions and nurses are collecting information for other hospitals who might follow her lead.

Miss Compton said the mothers had already destroyed one myth: they did have a good general relationship with the nurses and were not eager to criticise.

Explaining the need for the new system, she said: "It is impossible to explain to a two-year-old child why her mother has left her in a strange place. For a little child to wait until tomorrow may be to wait through an eternity."

"Many children," Miss Compton added, "still have nightmares about a stay in hospital away from their parents."