

CAVERSHAM BRIDGE 6d.

April, 1968

A Member of the Christian News Group

How?

Not in a physical presence we can see and touch—

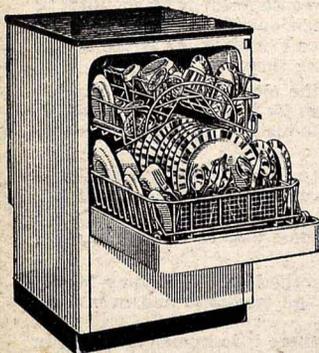
But in a power that we can share.

*Millions of Christians have known a spiritual presence that is more than a good example. **THEY HAVE KNOWN IT AS THE PRESENCE OF A PERSON.***

Dr. Leonard Wilson, the Bishop of Birmingham was, as Bishop of Singapore, a Japanese prisoner.

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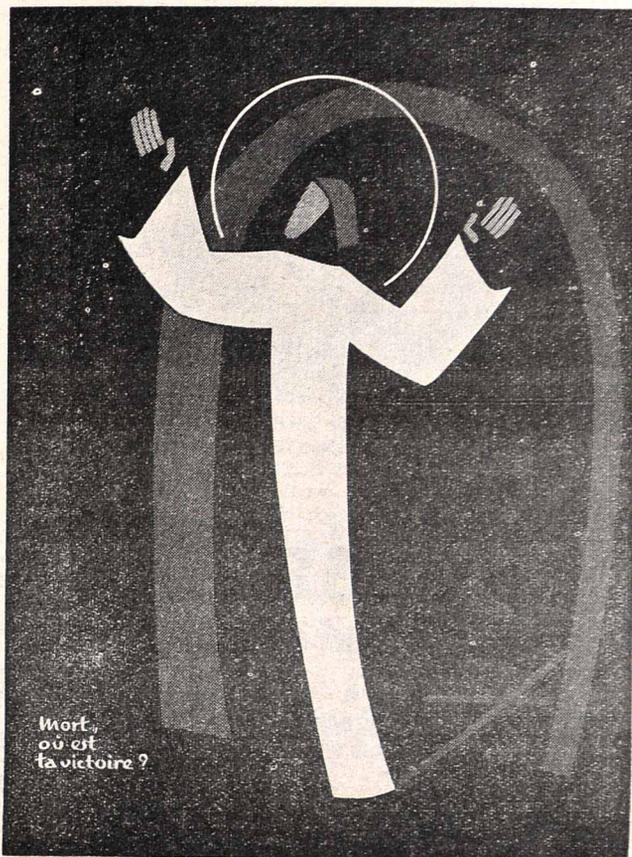
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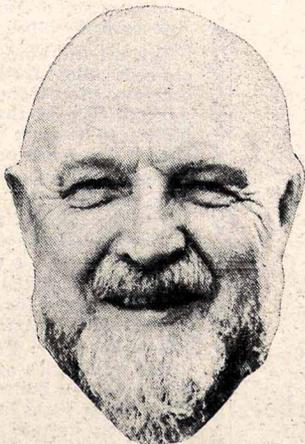
NAME

ADDRESS

JESUS LIVES!



He says that he knew then the living presence of Christ, whose power made it possible for him to bear his suffering and forgive.



THE MESSAGE OF EASTER IS THAT JESUS CHRIST LIVES NOW. ALL SORTS OF PEOPLE KNOW FROM EXPERIENCE THAT HE CAN STILL CONQUER THE WORST THAT THIS WORLD HAS TO DISH OUT



Soap box

COME OFF IT, LORD TED!

Letter of the month

Spectators' spectacular

Dear Sir,

It is not usual to associate items from a football match programme with a church magazine, but I think two items, taken from the Villa News issues dated December 30, 1967 and January 27, 1968, may be of interest to your readers.

In the issue for December 30, Mr. Albert Bailey, The Missionary Optical Society, Hinstock, Marrow Brook Lane, West Farnborough, Hampshire, appealed for unwanted

pairs of spectacles. In the issue for January 27, Mr. Bailey said that more than 2,000 pairs had been sent to him.

People had said to him before the appeal that the British football public would be uninterested, but he was

proud of the results and of the football readers.

H. C. Albinson
50, Bleak Hill Road,
Birmingham 23.

We award a guinea to Mr. Albinson for taking the trouble to give us an interesting bit of news.

CHRISTIAN AID in a land of refugees

There were already a million Arab refugees before the Middle East war in June 1967.

Living in Jordan, Lebanon, Gaza and Syria.

Then as Israel pushed her borders Eastwards, many of them became refugees a second time.

And in their flight they were joined by many others for whom this newly occupied territory had always been home.

All these people have virtually no possessions.

No capital. No home.

And virtually no prospect of work.

In February 1968 thousands of others fled from the Jordan valley to escape renewed frontier fighting.

THE UNHAPPY AND THE SUFFERING

Among all these unhappy and suffering people Christian Aid is at work.

Supplying basic needs like cooking stoves, utensils, mattresses and blankets.

Helping to provide better shelter.

Operating clinics and centres to ward off disease and malnutrition.

Re-starting training schemes and welfare work.

Buying drugs.

Saving lives.

AID HAS NO BOUNDARIES

This work is in the hands of the Near East Council of Churches, to whom Christian Aid has contributed £100,000 for their programmes since last summer.

They are at work, too, in Israeli-occupied areas where the economic life of the Arab population has been crippled.

It's a mess.

But even if a political solution seems remote at least some of the worst excesses of suffering can be off-set by Christian Aid—if you help.

So please help.

Get in touch with your church, or local Christian Aid Committee.

Help somehow. And do it now, while it's in your mind.

 Christian Aid, 10 Eaton Gate, London, SW1.

LORD WILLIS, better known as Ted Willis, playwright, author, and creator of such television series as "Dixon of Dock Green," is an outspoken critic of Christianity.

At a recent student debate he was reported in the press as saying:

"Perhaps I would have more sympathy with Christianity if the Archbishop of Canterbury gave up his £17,000 a year stipend and travelled the country and preached against war and famine."

One can just hear the ripples of "Hear! Hear!" that would have gone round his audience at such an apparently un-Christian use of money.

But the Archbishop of Canterbury's stipend, which was fixed as long ago as 1944 and not increased since that time, has to cover all sorts of expenses, some of which come from maintaining two large, draughty residences which no man would choose to live in but which tradition (and not just church tradition) thrusts upon him, and some of which come from the entertaining necessary to his office.

Many of the bishops who will be coming to the Lambeth Conference this year will be entertained out of the Archbishop's own money. It is ridiculous to suggest that the whole of this £7,500 is what the Archbishop has to put in his archiepiscopal pocket.

And is Lord Willis really suggesting that the Archbishop who has in many of his writings and in his appearances on television attacked both war and famine, and even gone further and tried to make some positive contribution to ease the problems surrounding them, would have done better to walk up the Great North Road, presumably in sandals and with a staff, chatting to the passers-by?

I have a suspicion that the out-of-touch, old-fashioned romantic in this case is Lord Willis. And, in passing, it's worth reminding him of the things the Archbishop did say over U.D.I.

Again, in the same debate, Lord Willis is quoted as saying:

"During the last few years the church has only attempted to become progressive because of pressure from outside. Its history is one of pungent evil and even if it lasts another 2,000 years it will not be enough to wash the blood from its hands."

Tut, tut, tut, Lord Willis! This is splendid speechifying but it's a load of old codswollop! Quite apart from the fact that outside pressures can only have any effect if they find a sympathetic response inside, why should it be any criticism of the church that it has been outside pressure that has influenced its more up-to-date approach? Even Christ, as far as the Jewish church was concerned, was an outsider at one time.

And this business of "pungent evil" and the idea that Christianity has done so much harm that it can never make up for it is quite ridiculous. Of course the church has got black periods in its history. This goes for every institution with human beings in it.

People like Lord Willis are never tired of reminding us of such things as the Crusades, the Inquisition, barbaric torture in the name of religion, persecution and the squashing of new ideas, and of course there is truth in all these accusations. But just to state these and to forget the other side of the penny is again biased thinking.

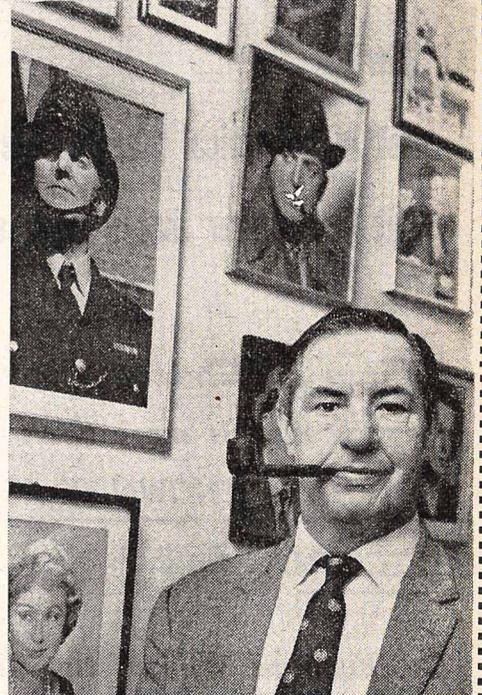
The whole idea of justice, compassion, brotherhood and mercy for all men has been born from the Jewish/Christian tradition, and even Karl Marx himself was largely influenced by it.

You only have to look at the indifference there is to human suffering in countries with a different tradition to see that this is so. Here at home, education, medicine, social welfare, trades unions and the labour movement and many other of our valued institutions have had their roots in the Church.

It is one thing to attack the Church for its faults; it is quite another to exaggerate them out of all proportion and to be blind to any virtues.

Prejudice and bias can lurk in the most liberal of men and even eminently sensible people like Lord Willis have their blind spots. It is easy to understand how he feels, but if he is to be a respected critic, he must be fair.

Truth, as both Christians and non-Christians would agree, cannot be fooled around with in order to back up a point of view, because in the end truth has a way of winning.



Lord Willis, beside one of his many well-known creations, Dixon of Dock Green.

The public and Wilson

Is he a victim of our savagery?

John Duncan's letter, on the right, started a lively correspondence. Here, Mr. Duncan discusses some of the issues it has raised.

Q. You have criticised the sentences on the Train Robbers. Surely such ruthless and professional criminals need to be dealt with firmly?

JD. I agree. I have not said that these men should not be imprisoned.

If the order of our society is protected and governed by laws, it seems that there must be some kind of ultimate sanction against those who seriously and persistently break the law. The sanction in this country is a prison sentence. This is increasingly being regarded as an opportunity for re-habilitation of the criminal, rather than as a punishment. This is a welcome change of emphasis and a sign that society is becoming more constructive and compassionate. With this in mind, prison may not be the best setting for this kind of treatment of the criminal. That is something to which thought should be given.

Q. But surely the "kid glove" treatment is no good for the really tough criminal. An extremely serious crime demands an extremely serious sentence.

JD. I would not want to write off anybody as being unable to respond to compassionate and humane treatment.

Many people will say that that fire must be met with fire and such views are accepted and respectable, but, in my view, that is a very different thing from saying that they are civilised or Christian. If society demand an eye for an eye — and that is just what many letters in reply to mine did demand — then society is motivated by a crude desire for vengeance.

Q. Do you think that these sentences are an expression of society's desire for vengeance?

JD. Yes, I think that is

how society regards them — vengeance thinly disguised as justice.

Q. But property must be protected: society depends on the sanctity of property. The £2½ million was stolen from all of us.

JD. True, Property is important: as far as possible it must be protected. But people, whoever they may be, are more important. I feel that a society which can stand by silently and even with self-satisfaction and see men condemned to sentences which even with full remission and parole can only dehumanise them and bring long-term torture to their families has forgotten the value of people at the expense of its avaricious worship of property

Q. What about the injured train driver?

JD. This is a point which a lot of people raise. His injuries, of course, are crippling and tragic: there must be every sympathy for him. The assault on this man was a factor, no doubt, in the length of the sentence. All the same, if these sentences are compared with those given to people involved in other violent crime, I get the impression that the dominant factor in this sentence was the fact that such a vast quantity of property had been stolen. Is there any point in society's demanding vengeance on behalf of the train driver? Energy might be better spent in urging liberal compensation for him from the Government.

Q. Don't you think that long sentences deter further crime?

JD. They may. But the professional criminal is pretty arrogant and confident about his ability to "get away with it" and, anyway, I don't think you can use people in that way, whatever they may have done.

Q. Was there any particular event that made you feel strongly about this issue?

JD. Yes. When Wilson was recaptured the news stories and pictures of him enjoying his ill-gotten gains along with his family highlighted his humanity: he is a man, not just a "train robber." Give someone a label — "criminal," "queer," "Jerry" — and it's perhaps easy to treat him as less than human; once recognise his humanity and it's not so easy.

Q. But that is just sentimentality.

JD. If to recognise the humanity of a man is sentimental, then I prefer sentiment to savagery.

What do you mean savagery?

JD. Part of it is the desire for punishment and revenge, with little thought for the value of the victim. We have already talked about that.

But at another level I think there is more to it than that. When Charles Wilson was recaptured there seemed to me to be an underlying fascination with the cruelty of Wilson's fate, both of which struck us more forcibly when seen against the background of the period of his freedom.

Our ancestors crowded to a public hanging. The fascination continued when hangings were put "decently" behind walls. As the condemned man ate that macabre breakfast on the morning of his death a little crowd would gather at the prison gate and wait until the notice, saying that the deed was done, was posted on the prison gate. Now we gloat over Charles Wilson as he eats smoked salmon in his last hours of freedom, on



Society gawks at Wilson as he arrives in London after his re-capture.

John Duncan, Assistant Editor of Christian News, recently wrote the following letter to the Press:

Dear Sir,
The press's portrayal of the train robber Charles Wilson as a family man, not lacking in humour and who has been found an agreeable neighbour, has reminded us that he is a man and not a beast, and has highlighted the savage inhumanity of the sentences imposed on the train robbers for their serious crime.
A society which can, with apparent complacency, see men condemned to a living death of this kind should question its priorities. We all share the guilt for attitudes which so glorify the rights of property that compassion and mercy are forgotten.
Of course, it's more easy to forget our guilt—and Charles Wilson—if we can see the victim of our savagery driven to Parkhurst with a smile.

the way to a hopeless living death in Parkhurst. We are little different from our ancestors: our savagery is deeper buried, that is all.

Q. Do you mean that we haven't progressed at all since the days of public hanging?

JD. No, of course I don't, but when our interests and values are threatened, whether by a Charles Wilson, a Stephen Ward or by the hippies, we react savagely and fail to see the victims of our savagery as human and as a challenge to our compassion, even as a demand to re-think our attitudes. And, of course, it's always easier to condemn others than to re-examine our own views.

Q. What sentence would you have given the Train Robbers?

In terms of years, I don't know. Despite remission or the possibility of parole, the sentences as they stand seem to contain little element of mercy or the offering of hope to the victims. These, I feel, should be dominant elements in any sentence, and in many instances this is the case. It seems that in the case of the Train Robbers these things have been forgotten and that savagery has been preferred.

MIDWEST Turkeys

MIDWEST TURKEYS

OVERSEAS TURKEYS

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ENSURE A HAPPY EASTER!

WOMEN'S PAGE

Sick

of routine? Have another think

YOU STAND knee-deep in nappies and wonder whether you can get them done while the toddler is still busy with his 'Lego.' It would be great if you could just manage to get them on to the line without his "help." There's an icy wind out there, and you don't want him flinging the pegs around . . .

After the washing — the beds. Then there is lunch to think about, and maybe some shopping to do. Oh dear, the jobs are endless. Some old routine. If only something "different" would happen. If only life weren't so "ordinary."

"What can I do NOW mummy?" You look down into the upturned face. No, you haven't made it to the line.

If only life weren't so "ordinary." I suppose we all have moments like that, particularly if we are at home with young children most days. Now when I find my mind fastening down, in discontent, on this particular theme; when I find myself chafing at the sameness of everyday life, I think of my neighbour's words.

She was an elderly lady living in the small bungalow next door. We waved, smiled, exchanged occasional chats, and generally enjoyed each

other's brand of neighbourliness. At weekends she would send fresh eggs over for the children.

The eggs in themselves didn't mean much to my little brood, but the delightful drawings with which she decorated them, charmed and fascinated the children. Often the "decorations" were pencilled pictures of her cat, who, under her artistry, was transformed from near-ally to show princess.

Then, one day, I didn't see the cheerful face or bustling form. Instead an ambulance rolled up and took her off for an X-ray in hospital. Then followed a series of visits, and eventually a stay in hospital. I went across to see her the morning she went. We chatted of this and that, wondering how long she would be "in."

Then, rather plaintively she looked up into my face and said: "I just want life to be 'ordinary.'" And I knew exactly what she meant. She just wanted the chance to potter about in her bungalow; do a spot of washing, maybe bake a cake and trot down to the shops for an hour. Instead — white corridors, concerned faces, a thousand willing hands — and all this underlined by the unknown . . .

"Blessed be the 'ordinary,'" if any day really is so.



When mum steps

down By John Cox

"WHO GIVES this woman . . ." The bride's father moved hesitatingly forward and then, his part played, shuffled into the background again. The girl's mother was less cool, calm and collected.

The morning's rush round, hair-do and last minute panic over the flowers had left her flushed and a bit on edge. By the time her daughter had reached the top of the aisle and the organ gone silent the flush had disappeared and she began to grasp just what was up. She was about to lose her last child — hand her over.

Not that she had anything against the fellow, he was decent enough . . . but any minute now she knew she'd be crying. Tradition allows it of course — almost expects it. Mums always have a little weep, it's only natural.

EASIER

We're always being told that a young married couple will need to make lots of adjustments as they learn to live together. Plenty of people will be around to offer advice — good as well as silly, to the bride and groom. But what about Mum. She too will have to adjust. "Not losing a daughter," she'll be told, even tell herself, "you're gaining a son." But sometimes it's easier to say than really to believe.

Take the preparations for the wedding for a start. It's the bride's day of course, everyone recognises that. But how easy it is for Mum

to decide just what sort of day it's going to be — in every detail. The guest list gives plenty of scope. Distant relatives, unscen in years and merely names to the bride find a place on the list, leaving no room for old school friends and girls from the office.

But Mum knows best. It's all got to be done properly — and properly means relatives and cronies from the whist club.

OWN MINDS

Years of practice in taking the big decisions for the children don't give way easily to the time when they must be left to make up their own minds.

"After all," says Mum, "she's still my little girl," although this clearly goes in face of most of the facts. The daughter is no longer little, nor a girl nor is she exclusively her Mum's. She is a mature young woman with a husband and with new loyalties, about to set up her own home.

Priorities will have changed and so have tastes. The home Mum always aimed for cannot be looked for in what the youngsters want. But this doesn't mean

they think hers was rotten. Just different, that's all. And that's not so easy for Mum to accept. Fair enough she knows fashions change but surely every woman wants a well-stocked linen cupboard and a spare set of china for Sundays.

It's not just the girl's mother of course. The groom's mother has her own sort of problems. It's perhaps even harder for her to let go the ties of her son and let another woman, a young inexperienced woman at that, to have the care of him. How difficult for her not to make those destructive little comparisons. "You always used to have a cooked breakfast, Jimmy. You need it."

"You didn't get them colds when I looked after you." Of course Jimmy did but the young wife isn't to know that. Little pricks but the barbs stick.

FREEDOM

Of course it's unfair to generalise. There's no such thing as a typical Mum or even a typical Mum-in-law, no matter what the jokes say. But some of those jokes do come near the mark. We laugh at them of course and our sympathies are with the young couple struggling to make a go of things on their own — with the freedom to make their own choices, the freedom even to make their own mistakes. But the Mums too should have our understanding. It takes quite a lot of adjusting when it's your child that's being married. But whoever thought of producing a little book with advice on being a wise Mum-in-law?

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OF CAVERSHAM

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NEW HEADMISTRESS FOR MAPLEDURHAM'S CHURCH SCHOOL

Miss Elizabeth Hawthorne has been appointed to succeed Miss Mary Kift as headmistress of Mapledurham's school. Miss Hawthorne is at present assistant head teacher at Micklands school and is well known in Caversham, her family having long been associated with the life of the Anglican parish. Miss Kift who leaves the school at Easter, is shortly moving into Ilkley Road, Caversham.



Fred Walker

Mapledurham's school was built in 1830 through the efforts of the then vicar, the Rev. Lord Augustus Fitz - Clarence, whose father King William IV was a subscriber. Thirty - five children attend the school at present and it is expected that it will be merged with the larger Church of England school at Kidmore End in about eight years time.

BAPTISM FOR WHOM ?

Preaching recently in London's Roman Catholic Cathedral, the Archbishop of Canterbury said that through baptism Anglicans and Roman Catholics shared in a brotherhood in Christ, that is a deep mystical bond. A common recognition by Anglicans, Methodists and Roman Catholics of baptisms that take place in each other's churches is indeed a step towards unity. And the fact that the Church of England has recently authorised a new form of the baptism service has a significance for many who are not Anglicans.

For many years there has been a growing disquiet within the Church of England about the whole matter of infant baptism. As the national church millions of parents with no real church allegiance have turned to the clergy of the Church of England seeking baptism for their children. In many large parishes it is easy to see why, if the priest is single-handed, little attempt has been made to interview parents and explain something of the meaning of the promises. And a service in a language that was involved and obscure has not in the past made things any easier. For some years in the parish of Caversham the Anglican clergy have visited all homes and seen both parents, trying to explain to them the importance of the promises. This work has demanded much time, but in some cases it has brought back into the worship of the church parents who had lapsed, in other cases it has led parents themselves to come forward for confirmation. But it has also led to a sharp reduction in the numbers even enquiring for baptism, while the baptisms themselves have dropped by more than 50 per cent. in five years.

Three years ago a meeting of the whole parish met to discuss the matter of Holy Baptism. Since then it has been the custom to transfer the evening service on certain occasions into the afternoon in the hope of having a congregation present. But Anglicans are conservative about times of churchgoing, and it must be admitted that the attendance by the general congregation on Sunday afternoons has on the whole been disappointing.

The appearance now of a new service ought to be the occasion for fresh thinking about the whole matter of baptism. In addition to simplifying the language the service assumes the presence of the congregation and indeed gives them a definite role in the service. All this is to the good and may help more people to understand that baptism by its very nature is not just a private affair. But even more significant are the questions that are to be asked by the priest on some occasion prior to the baptism. He is instructed to ask both parents and sponsors whether they are prepared to the best of their ability to give the child a Christian upbringing within the family of Christ's Church, whether they will help him to be regular in public worship and in private prayer, not only by their teaching, but also by their example and their prayers, and whether they will encourage him in due course to come to Confirmation and Communion.

These are pertinent questions, and it is difficult to see how baptism can be proceeded with when neither parent believe themselves in the importance of public worship.

In some places it has for some years been the practice to provide a service of blessing children rather than of baptism, when parents are not willing to be church members. This new service may well serve to stimulate fresh thought about this matter. In this ecumenical age, thinking in one part of the church soon affects thinking in other parts. The authorisation of this new order of Holy Baptism is likely to stimulate thought far beyond the boundaries of the Church of England.

John Grimwade

CAVERSHAM PARK VILLAGE ASSOCIATION

Over one hundred members of the Village Association attended the Association's second annual general meeting held at Micklands County Primary School on the evening of Thursday, February 13.

The president, Mr. P. S. Cockman, presented his report. He said that the Association had been able to record some minor achievements and successes but, all in all, they had had a rather frustrating year. The slow house building rate had hindered their progress as had the general economic situation. The lack of a place in which to meet had proved a marked disincentive to many groups which might otherwise have been more active. Above all, frustration had been caused by the protracted negotiation which had been necessary in all dealings with outside bodies.

The main advance had been with the Parish Council. Now there were two members sitting on the council, and it was hoped that May would see this number increased to four. This representation had made it easier to deal with

county and rural district officers.

The new constitution had been adopted in June, 1967, and the Association was now affiliated to the National Federation of Community Associations. As a result of this the Association Council had invited many local organisations to send a representative to sit with them to determine Association policy. There had been acceptances from Eye and Dunsden Parish Council, Micklands School P.T.A., Caversham C. of E. Church Council, the Caversham Hill Chapel, Caversham Park W.I. and St. Anne's R.C. Church. The participation of these outside members would enable the Association to be involved in its surroundings rather than an insular residents' group.

As far as the proposed community centre was concerned the Association was at the stage where it had the first "artist's impression" of a community building from its specifications, and it now awaited Davis' agreement to the siting.

Mr. Cockman concluded by saying that he was sure that in the long term the Association would achieve

its objective and succeed in building a community in which it would be enjoyable to live and of which they could be justly proud. This would only happen if there were enough believers willing to do something to help.

The Association decided by an almost unanimous vote not to support some fourteen parents living in the Village who are objecting to the building of a new County Primary School in Caversham Park because all of the children in the Village may not be able to attend it.

The Association agreed to make every possible representation to all responsible parties for the improvement of road safety for both pedestrians and vehicles on Caversham Park Road and on Lowfield Road — which jointly form the perimeter road around the Village. In particular, the Association will press for improved drainage on Caversham Park Road and for a pathway for pedestrians between phases II and III on Lowfield Road, together with a safe crossing for children using Micklands School.

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RANDOM JOTTINGS from an R.C. Layman

CHRISTIAN UNITY

Our own Christian Unity Octave now seems far away, but I recently heard from a correspondent in Heidelberg about their efforts there in this respect. I don't think I can do better than quote the relevant paragraph of his letter: "On Thursday evening I went to the closing service of 'Welt-Gebet Woche,' a marvellous venture which has been a great success. Catholics and Protestants have come together to pray for unity and peace for a whole week; services have been held in both R.C. and Protestant churches, with a mixture of ministers sharing the functions. The night I went, the big Jesuitenkirche was packed, and I found it tremendously exciting to take part like this in a mixed congregation of this kind. The full force of the Ecumenical Movement could be keenly felt since the night before the Abendmesse had been performed according to the Byzantine rite by a Greek Orthodox priest. It was done quite perfectly, with a wonderful choir from Mannheim, in the tiny Baroque church of St. Anna,

I became increasingly interested in questions of liturgy and the Byzantine rite was peculiarly interesting after seeing the Coptic Catholic Mass before Christmas. Anyway, from this magnificent liturgy to the sequence of readings and hymns the following night was a great step and one really feels that Ecumenism is quite fantastic in the breadth of its scope . . ."

PLUS A CHANGE . . .

Apologies for mentioning the Maharishi again, but he is very much in the news and when one hears that learned Jesuits have been to hear him, perhaps no apology is needed. Anyway, when interviewed recently, he said he was hoping to help the Beatles understand themselves.

Delphi was the spiritual centre of Greece. The Temple of Apollo, dating from the 4th century B.C. greeted the pilgrims with the daunting command, "Know Thyself" inscribed on the architrave. Across the western end they read, "Nothing in Excess."

If we could follow both these precepts, perhaps our mental hospitals would be less full.

DIVORCE LAW REFORM

I see from "The Catholic Herald" that the National Board of Catholic Women has declared its support for memoranda prepared by the Mothers' Union and the National Council of Women, both of which seek improvements to the Divorce Reform Bill now before Parliament. The National Board says it believes marriage is for life and is indissoluble, but since divorce is part of the law, justice should be seen to be done to all concerned when divorce is granted.

Because of the financial provision, however, this Bill is not going to solve the problems of the average working man or woman. The judge has the right to refuse a petition on financial grounds. What average man can provide adequately for two families? Inevitably, the deserted wife will suffer. It may well be that most deserted wives will have been deserted in middle age when it is hard for them to assume the extra burdens of being breadwinner, doubling up for father and mother in providing love and a secure home

for children. Even if she is capable of carrying such a load, she may have to face a period of training to enable her to earn enough to exist without lowering her standard of living unbearably.

The position of the deserted wife having to augment her income by working would obviously be easier if the fight for equal pay were won. For example, women workers in the pottery industry, the "Sunday Times" told us recently, get a maximum wage for doing skilled work, sometimes with expensive materials, 8d. less than men doing unskilled work receive as a minimum wage.

Already it is estimated there exists a new poverty group of about 100,000 families made up of wives with two children — wives who have been deserted by their husband and do not receive any regular payment from them. It does not matter how much maintenance a court awards if the husband does not keep up the payments, changes his job and disappears. You have only to see the pathetic queues outside the magistrates courts office or to be in court when the "Arrears" are dealt with

Teacher to hundreds

to realise the struggles this section of the community are involved in, and what time they sometimes have to spend to try and get the weekly amount awarded them. Many spirits must get broken; the atmosphere of insecurity, financial anxiety and misery must be felt by the children, and no doubt a bitter harvest of increased juvenile delinquency and inadequacy will be reaped in a few years' time.

TRUTH STRANGER THAN FICTION

A friend of mine whose cousin is a sculptor specialising almost exclusively in crucifixes, pietas, etc., tried to telephone him recently, but was told he was in Rome. "What is he doing there this time?" "Well," came the answer, "He has gone to measure Brigitte Bardot." Curiosity about this unlikely happening soared and it was eventually explained that he had been asked to do a full-size model for Madame Tussaud's.

Although he found B.B. and her husband charming, I gather he has preferred to return to his crucifixes.

When school resumes for the summer term, the staff at Caversham Primary School will be very conscious of the absence of one known to many generations of children.

At the end of this term, Mrs. P. M. Dawson, better known as Mrs. Hunt, will be retiring after 29 years' service of which 26 have been spent at Caversham Primary School.

Although not a member of the original staff of the school which opened in 1938, after the closure of Caversham Council Infant Primary, she joined in 1942 under the headship of Mrs. Webb and has been there ever since.

Of the existing staff, she is the only one who was present at the time of the solitary air raid on Reading in 1943 when fleeing German raiders shot up parts of the town and machine gunned the school.

It is difficult to measure the influence that a teacher such as Mrs. Hunt has had upon the lives of the many children who have passed through her hands.

Quite apart from her natural aptitude for teaching, she had a very practical, re-assuring attitude towards children's problems and by her own steadfast attitude and insistence upon good standards and worthwhile ideals, she set an example of inestimable value.

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EMMER GREEN YOUTH CLUB

SINCE OPENING ON JANUARY 29, HUNDREDS OF PEOPLE HAVE VISITED THIS MAGNIFICENT NEW CLUB, WHICH HAS SOON ESTABLISHED ITSELF AS A VERY POPULAR CENTRE FOR THE YOUNG PEOPLE OF EMMER GREEN AND CAVERSHAM. A LARGE NUMBER OF PARENTS AND WELL-WISHERS HAVE POPPED IN TO SEE THE PREMISES — AND YOUNG PEOPLE FROM ALL OVER READING HAVE COME UP TO EMMER GREEN TO INSPECT THIS WELCOME ADDITION TO THE BOROUGH'S YOUTH CLUBS.

THE BUILDING

The building has been "purpose-built" and furnished and decorated to a very high standard. It provides a small hall, lounge, sitting-out area, a coffee bar and a snug, powder room and a small general purpose room. "We've waited long enough for something in Emmer Green" is the view of those who live

near the club, but everyone agrees it has been worth waiting for such an excellent building.

Membership for residents in the Borough of Reading (open to anyone between 15 and 21 years of age) stood at 187 after four weeks. The club is open on five evenings a week (Monday to Friday) and the subscription is 5s. a month for those who are at school and 8s. a month for those who are at work.

let people grow to know one another in as natural and easy a way as possible.

ACTIVITIES

Already three table tennis tables are in constant use from 7 — 10.30 p.m. It is hoped that there will be a dance once a month. Quiet games are played in the "sitting-out" area. Drinks and food provided at the coffee-bar (including hamburgers, hot dogs, and egg and chips) are on sale throughout the evening. "They're great — if you've got the money" said Linda Bowers who is still at the Kendrick School.

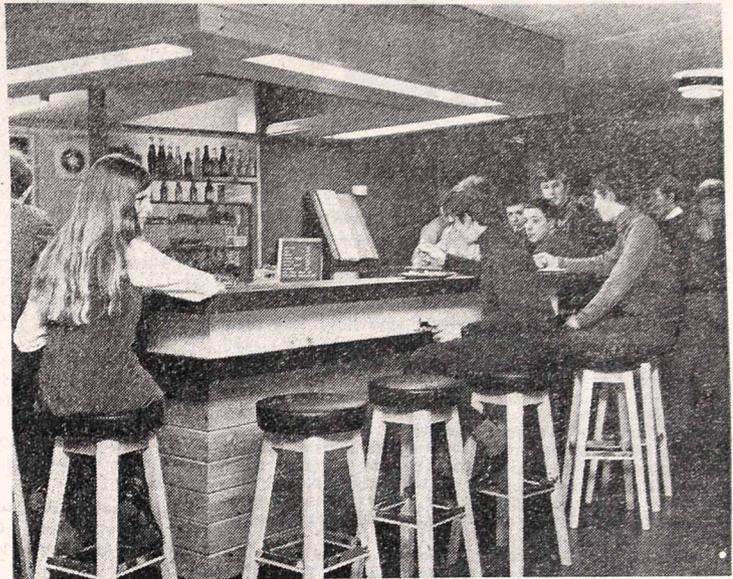
"There should be more activities suitable for girls" was the view of Helen Swaffield. When the girls are more relaxed and less shy—perhaps more of them will use the sewing machine (now in the general purposes room) and the facilities for washing and drying hair with the high-speed hair drier that is in the powder room.

Not only have members the facilities of Emmer Green—but they also have introductions to all other excellent facilities that the Borough Youth Service has to offer. There are the Central Club's specialised activities — amateur cine, badminton, canoe building, drama, music and photography. There is the Warren Canoe Club, the Central Sailing Club, Climbing Club, and the opportunity for service to the community through International Voluntary Service.

THE STAFF

The Club Leader is Miss Jane Marshall from Chesterfield, Derbyshire. Jane had her first taste of youth service as an active member of the Sea Rangers. She then became involved as a part time assistant leader while doing a job in Derbyshire, and then she decided that youth service was her full time interest and so she proceeded to train at the National College for the Training of Youth Leaders at Leicester.

Jane said that four weeks from the time of opening hadn't given enough time in which to form a Members' Committee — "Once a members Committee



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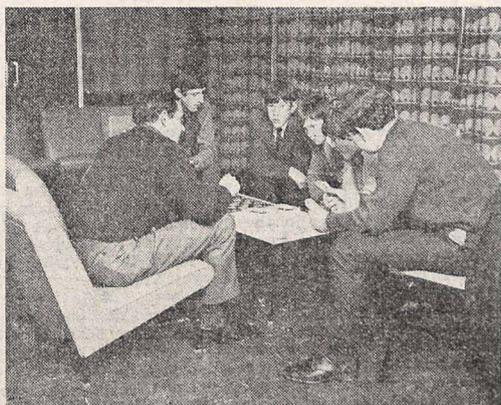
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TAKING THE PLUNGE

"Three quarters of the members hadn't been to youth clubs before" was the opinion of Geraldine Sugar, of 49, Grove Road. What did they do before Emmer Green was opened? — "We just stayed home and watched TV." Geraldine came to the Club with a friend. Then there was the business of getting to know the other new members—many of them scattered in several different schools in the town. Geraldine said — "I plucked up courage and asked three others to play table tennis, and we soon got to know one another." Another member, Andrew Risius, of 86, Surley Row, said that he had first come with his sister, and had soon met her friends. The less shy members for example Stuart Darby, find no difficulty. Stuart said — "I just come by myself—every night—and join in." The club has enabled Clive Price, whose family moved to Emmer Green six months ago, to make new friends in the area.

Some members feel they would like other ways of being made to meet each other—but the general feeling was against being organised too much. It is still early days and it is probably better to



Corner of Main Hall Walton Adams

has been formed — the programme of the Club will depend, within reason on their suggestions. The launching of the Club has been most encouraging — our membership was quickly established, there has been lively interest from adults in the area, and the new Management Committee (which includes councillors and people in the area selected for their general interest in youth service) has given active support and encouragement."

Jane is assisted by a rota of part time staff, two teachers (Mr. Barry Greenwood of Sonning Common, and Mr. Roger Ing of Sonning), Mr. Arthur Beckhurst from Caversham and Mr. John Manning. There is a regular rota of coffee bar staff. Two parents of members assist on Monday evenings, Mrs. Jean Evans of Caversham comes on Tuesdays, Wednesdays and Thursdays, and Mrs. Withers comes on Fridays.

* THE BRIDGE WELCOMES EMMER GREEN YOUTH CLUB. WE SHALL ALWAYS BE READY TO GIVE ADVANCE PUBLICITY FOR ANY CLUB ACTIVITIES, AND WE SHALL BE DELIGHTED TO ACCEPT ARTICLES AND REPORTS WRITTEN BY CLUB MEMBERS.

J.Y.C.

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MAD OR MORAL?

This year — Christian Aid is aiming to raise more than the £800,000 raised last year during Christian Aid Week (May 13th—18th). To offset the effects of devaluation, in order to maintain last year's level of assistance to the world's needy, Christian Aid wants an extra £200,000.

Is this practical — considering our economic situation?

Despite devaluation, ours is still one of the richer nations. In Western Europe and in North America we have a built-in economic potential to cure our own ills whereas the poorer nations, struggling to develop, have not. Their development is entirely dependent upon the co-operation of nations like ours who have the ability to lend capital at low rates of interest and the ability (but not always the will) to trade with countries needing to earn their own capital.

Expressed in the simplest form of material aid, there will be refugees this year who will go without blankets, malnourished children who will get even less food, sick people who will get worse through shortage of drugs, UNLESS we here in Britain actually increase our gifts to Christian Aid. This means putting our needs against theirs.

There really is no comparison. We're talking about

people, who have lost their homes, countries and material possessions, about others who, though not refugees, live in terrible conditions, and go to bed hungry every night, and about the millions of fathers who cannot support their own wives and children because they cannot grow enough food or earn enough money.

Does Christian Aid do anything to help Britain?

Since last year, Miss Margaret Selby, from the diocese of Oxford, has been seconded to work in a Christian Aid project—not overseas, but here in Britain in the Moseley district of Birmingham. The people there, mostly immigrants, face incredible problems. Top of the list comes housing, multi-occupation, high rents, overcrowding and then all the resultant problems of broken marriages, prostitution, poverty below the bread line due to the inflated rents and the language barrier.

Miss Selby organises group

activities—a boy's club with the help of theological students, a language club for Pakistani boys and a play group for children in overcrowded rooms. She does a lot of visiting, has found herself ministering to the victims of knifing assaults, and fights endless battles about bad housing and evictions.

The work is exhausting, but is meeting a host of needs, and this Christian Aid experiment could well be a forerunner of similar schemes elsewhere in Britain.

Do the people of Caversham know where their money will be going in 1968?

We shall again be supporting the Marangu Y.M.C.A. Farm School in Tanzania. The Reading Area has undertaken to raise the £4,420 required to meet the running costs of the school for its third year. It is hoped that by 1972 this project will be self-sufficient and no longer in need of financial assistance from outside Tanzania.

In Tanzania, as in many under-developed countries, the majority of school leavers from primary schools go back to their parents' farms—but without any practical training as far-

The two-year course involves theoretical and practical training in animal production, crop production and rural crafts. Stress is laid on farm economics and bookkeeping. A certificate is given after two years' farming on their own farms after each year's intake of 60 students has completed the course.

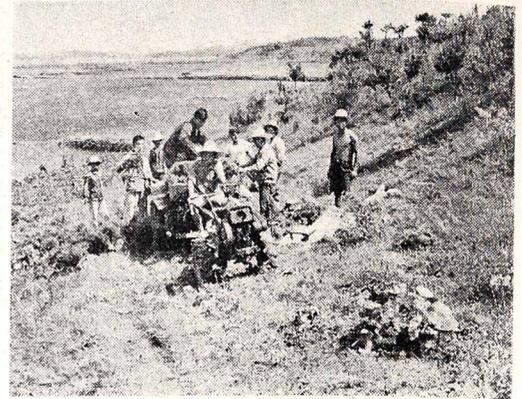
What are we doing in Caversham to publicise Christian Aid?

We hope that as many people as possible will be involved in the RING ROUND READING SPONSORED WALK on the night of June 2-3 (Whit Sunday night). The Bishop of Reading and clergy of ALL denominations and leading civic dignitaries will be joining the Walk. Here is a chance for the Christians of Caversham to show their concern. The symbolism of walking should not be forgotten—the millions who have left their homes in fear or protest have mostly done so on foot, and often at night, and they have to carry on walking until some such agency as Christian Aid enables them to settle down. We shall be showing the film "The Long March" at the Odeon cinema before the start. The commentary in that now famous film says: "It is the Christian's duty to pick up the casualties who have fallen by the wayside on the long march through life."

The Walk will start outside the Odeon, come through Caversham and then complete a 25 mile circuit. People who only wish to walk part of the circuit will be brought home in cars. The Walk will start at 10 p.m.—11 p.m. With the help of the police and many other helpers—safety will be ensured. Do book this date in your diaries. If you can't walk—you may like to help organise the Walk. Full details from the Rev. J. X. Crowe, Reading 75152.

Mad or Moral?

No internal economic adjustments, however painful, can relieve us of a moral obligation to help those who are in REAL poverty. It is the churches, through



Refugees—Korean land reclamation

S O S

THE BRIDGE SCHEME A HELP-YOUR-NEIGHBOUR VENTURE

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Emmer Green, T1644.

Mr. F. C. Moore (South Caversham),
52, Highmoor Road
Caversham, T2694.

Mrs. J. Swift (East Caversham),
224, Henley Road,
Caversham, T3221.

Mr. W. A. Vincent (West Caversham),
12, Albert Road, Caver-
sham, T2965.

Mrs. G. Thompson (Mapledurham),
205, Upper Woodcot
Road, Caversham T132?

WHOM TO CONTACT

CENTRAL ORGANISER
Mrs. K. P. Besley,
38, Priest Hill, Caver-
sham, T2374.

Christian Aid, who have set their hand to the plough and there can be no looking back. Not even in the Britain of 1968 when we feel a little less affluent than in 1967.

J.Y.C.

Christian Aid meeting

The rain didn't stop over 75 people from attending the special Christian Aid meeting held at Balmore Hall on Tuesday, February 13.

The Rev. John Crowe opened the evening by saying that Christians should be ahead of the rest of the community in thinking and acting in the matter of aid to underdeveloped countries.

Slides were then shown of the Reading Area 1966 Project, the Farm Scheme at Uturu in Biafra, and then the film "Food or Famine" was shown. Afterwards in group discussions everyone agreed that it was such a good film that it should be shown in all the churches of Caversham.

Mrs. Casey, of the Reading Area Central Committee, commended the recent report of the British Council of Churches — "World Poverty and British Responsibility" (price 3s. 6d.). She said it had been hailed both inside and outside the churches as a first rate report dealing with a complex subject in a way which could be grasped by ordinary people. A dozen copies were sold before the meeting closed with prayers for the work of Christian Aid. More copies will be on sale in the churches.



Unpacking machinery in Uganda

Christian Aid recognises no barriers: if a man, woman or child or a whole community needs help, it is given regardless of race, colour, political or religious beliefs. Recognising the rightness of Christian's Aid's policy of "need, not creed" the general public gladly join in, whatever may be their own religious beliefs or lack of them.

mers, and without any hope of progress or improvement on their farms. The aim of the Marangu Farm School is to show how this lack can be overcome. The soil is excellent, and the school is in an ideal spot, benefiting from both the more humid mountain climate and the arid hot climate of the plains.

THOUGHTS OF A ROVING REPORTER

Caversham seems to have been remarkably quiet just lately, but for those of us at the B.B.C. February was made decidedly more cheerful by a fleeting visit from Penny Nott (née Wilkinson) together with husband Hugh and charming baby daughter, Karyn Jane. They have now returned to the U.S.A.

Now that the car park has been closed again, parking has become a real problem; it will be even worse when the ban on parking in Prospect Street becomes effective. Goodness knows how long it will be before the new car park is built; in the meantime, what do we do with our cars while doing the shopping?

It's amazing how many people never take any interest in what is being planned for them until they come face to face with the results. I have been mildly annoyed with the number of people now complaining about the new developments in lower Caversham, due to start very shortly, who took no interest whatever in the work of the Residents Association last year on their behalf. Events have shown that it is possible for the man in the street to have a say in what goes on, providing he fights hard enough. The new Stansted enquiry shows just what can be done. Have YOU taken any interest at all in the Caversham Residents' Association?

I am sorry that I missed reporting the death of one of our very nicest shopkeepers on January 14. Cecil Pearson, who owned the confectioners in Prospect Street was always such a pleasure to meet; one never entered the shop without a pleasant word from him, and he will be very much missed by his customers. It is a little late, but may we offer our sincere sympathy to his wife and daughter.

Another of our shopkeepers, Mr. Sear, is still busy with his embroidery. Right now he is working on a cushion for the sub-dean's stall at Westminster Abbey. We shall look forward to seeing it when it is finished.

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"Wages snatch!"—
"Guns used in robbery!"—
"Stabbing at Club—man shot!"—
"Teenager dies from overdose of drugs!"—
"Rioting students!"—

These are typical of some of the headlines appearing daily in our National Press or heralding the news on radio or television. To these a hundred more could be added, all of them sensational, all of them considered news, all of them deeply disturbing.

On occasions a troubled voice is raised in protest at the wave of vice and immorality which seems to be sweeping over this fair land. So-called experts diagnose the situation in articles in the Press, discussions on the radio and television and in debates of all kinds. However, this permissive society in which we live, and which never had it so good has not found a solution.

Do you know of one? I am sure you do. Jot it down. Maybe you have more than one solution? Jot them all down.

Now check and see whether any of your solutions impose any kind of self-denial or self-discipline. Maybe they do. You will have to judge for yourselves.

If, however, you list the solutions of the so-called experts, I'll guarantee you will not find one which suggests self-denial or self-discipline. No, this would not be popular, "with it," "switched on." No, our per-

TALKING POINT
 by the
 Rev. W. O'Malley

God, his plans cannot be successful. Left to himself he is incapable of success. Following the Christian code he can achieve wonders. Do you agree?

Postbag

Challenge restore happiness and a true sense of belonging.

Dear Sir,
 As a subscriber and admirer of "The Bridge" I came to thinking the other day of the vast challenge that exists to Christians here in our "village."

It is hard to realise, as we go about our daily business, that there are people in our midst who are suffering great pangs of loneliness. The fact of being alone does not of itself make a person lonely. Young mothers of small children living in orderly, clean, new semi-detached houses in our familiar established estates suffer agonies of depression. Loneliness is the enemy of human life. People cut off from one another cannot love or care, or for that matter be loved, for without it life is not human at all.

Town planners have long learnt that to put up a modern housing estate is just not enough, something more is needed. People do need to feel they "belong" to a community, and to feel that they know each other and belong together.

The increasing use of drugs by young people often leading to sexual promiscuity is often due to the need to escape, for any kind of companionship is better than none.

Are we doing enough here? Is it a disadvantage to live in an established community? The creation of a real neighbourhood is a Christian ideal, and is a challenge to all denominations to work together to

TRAFFIC, TRAFFIC, TRAFFIC

A VOLUNTEER
 Traffic still occupies a major part of the attention of the Residents Association. The "lollipop lady" at the Gosbrook Road—George Street junction still battles courageously but alone at her formidable task, although it has been agreed that a second patrol should be appointed. So far however, no one has been found to fill the vacancy.

Is there anyone reading this who would be prepared to take on this job or knows someone who could? The Chief Constable would like to know or the Secretary (Mrs. S. Clifton, 52, St. Anne's Road) would pass on his or her name.

SPEEDING

Complaints still reach us of speeding traffic in Rotherfield Way, now this has been opened as a

through road. Habits die hard and children who have been accustomed to this being a quiet road have not yet learnt to treat it as a busy one. Even the statutory 30 miles per hour is too fast if a child suddenly runs out. May we appeal to motorists, before an accident occurs, to use special care in this road and reduce their speed to something considerably below the legal requirement.

PARKING

The closing of the car park has accentuated the problem of parking in Caversham "village." The No. 7 order, when it comes into effect, will not solve it but should at least reduce the congestion and hold-ups caused by indiscriminate parking. That around junctions is exceptionally bad. Until a new

park is provided, motorists could help by only bringing their cars into the "village" when a heavy load, a long journey or some equally good reason necessitates it.

CABLES and PYLONS

As a change from traffic, we met representatives of the Central Electricity Generating Board about the line of power cables and pylons proposed for the other side of the river. They plan to place these as far back against the railway line as possible and underground for most of the way through King's Meadow, so we shall not put in any objection. The only connection with traffic is that two of the pylons will have to be very high as they may have to carry cables across the possible feeder road to the M.4.

M.C.

The Editor welcomes letters but asks that readers endeavour to keep them reasonably short. Shortage of space sometimes prevents long letters from being published.

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missive society wants to have its loaf and still eat it. A solution is sought after in vain as one is sought after which will permit playing with pitch without danger of being stained.

Where does the Church come in on all this? At times it is impossible to see that it enters at all. Church leaders remain silent; it would be unpopular to preach. "Thou shalt not Kill. Thou shalt not Steal. Thou shalt not commit Adultery" — these are old-fashioned commands anyway, out of date, not pertinent to the enlightened 20th century. It must be possible to find some directive more suitable.

Well, Hitler did and see what a heritage he has left the world.

Church leaders? When approached, they have solutions by the dozen. However, they are all more or less "with it." Unpopularity would be the reward were they to condemn "Promiscuity" and "Pot." Sure! If it causes inconvenience or suffering to continue with pregnancy, destroy the baby. Why should anyone make any sacrifice, put up with any inconvenience, curtail the trend to eat, drink and be merry? Legalise sin and you can get away with it! But do you? What do you think?

When Man plans without

NEWS FROM THE ROUND THE ANGLICAN PARISH

St. Andrew's News

FIRE
The most dramatic event at St. Andrew's for some years—the Church Hall fire—occurred on Tuesday, February 13. By 2.15 p.m. when the fire was just being brought under control, three fire engines had assembled, the traffic in Albert Road was diverted and the Large Hall was so full of smoke that it was impossible to see from one side to the other. The fire was discovered by Dennis Slade as he was cycling back to work. Thanks to his prompt action the extent of the fire was confined to the Small Hall where damage was mainly to the roof. Apart from the smoke the Large Hall was untouched and we were able to make full use of it again after 10 days. The Small Hall will continue to be out of use for some months.

HOSPITAL BROADCAST

On Palm Sunday evening community hymn singing will again be broadcast to the Reading Hospitals from St. Andrew's. Evensong will

be followed by a short practice and the broadcast will begin at 7.25 p.m.

CHILDREN'S THREE HOURS

On Good Friday an experiment in Children's Worship will be held in St. Andrew's Hall from 12 noon to 3 p.m. Forty of the senior children in the Sunday School will be taking part in a "Children's Three Hours." This will open with a short service and address by the priest-in-charge. After that there will be a period of practical work. The children, supervised by their teachers, will compile and illustrate a booklet based on the theme of the preceding service. This pattern of worship and work will be repeated four times, with a break at 1.30 p.m. for refreshments.

The title "Children's Three Hours" sounds rather formidable. From past experience, however, the priest-in-charge has found this devotion to be instructive and enjoyable from the children's point of view. The booklets which they make and keep are treasured for a long time afterwards.

THEOLOGICAL STUDENTS VISITING CAVERSHAM

A group of four students from Queen's College Birmingham will be visiting the parish from April 26 to 29.

One will stay in each district; they will speak at the evening services on April 28, and hope to meet as many people as possible during their short stay. Life in theological colleges to-day is very different from what it was a few years ago, and their visit will help to put us in the picture about the sort of training that our future clergy receive. St. Peter's will have a chance to meet Michael Pitts who has worked in Libya with V.S.O. Michael Cartwright, who took his degree at Cambridge will visit St. Andrew's. St. Barnabas will meet John Wilkinson, who has also been overseas with V.S.O.—to British Honduras while Tim Fox who will visit St. John's has taught in Tanzania. If you would like to entertain any of them to a meal please let any of the clergy know.

St. Peter's News

Pancake Pie
A very choice second helping of Pancake Pie, preceded by a wine and cheese party was much enjoyed by more than 150 people in Balmore Hall on Shrove Tuesday. It was a great pleasure to see so many new members of the congregation, and they were able, if they had not already done so, to discover that St. Peter's congregation is not afraid to laugh at itself. Congratulations to all who worked so hard in producing such a splendid pie.

St. Peter's Ringers

After 15 years Mr. Tom Lanaghan has retired from the captaincy of the ringers. At the annual meeting of the band Mr. Stan Osborne was elected as the new captain, and three new members

were welcomed. Mrs. Lanaghan remains in office as secretary.

Vietnam relief

A retiring collection taken on Sunday, March 3 amounted to £33.

Balmore Hall lettings

Mr. H. Briggs, 49, Woodcote Road (telephone 73327), has succeeded Mr. Fennell as hall manager, and all enquiries about lettings should now be made to him. The district will be grateful to Mr. Fennell for the work he has done for the past three years, and he hands over a hall that for the first time in living memory is really well heated. The oil-fired central-heating installed by Messrs. W. O. Nicholls is a great improvement.

St. Barnabas' News

Shrove Tuesday

A good number of people came to the event "Introducing Zambia" on Shrove Tuesday in a Hall made unusually attractive by displays of colourful maps and posters. This proved to be a most enjoyable social occasion savoured by the excellent buffet which the ladies provided. Later in the evening we all settled down to see a colourful and interesting film entitled, "Zambia 1964". This was a memorable introduction to the country with which we hope to have growing links in the future.

Church History

We are indebted to the Rev. Roger Packer for coming on three Sunday evenings during February and delivering a series of extremely interesting addresses on "Church History." This was

history without tears and was much appreciated by all who heard them.

A date for your diary

The second of our "parish parliaments", arising from the Key Fortnight, will be held at 8 p.m. on Tuesday, April 2, in St. Barnabas Hall. The subject this time will be—"How best can we gain a deeper understanding of our faith?" "The Caversham Bridge" and an occasional sermon furnish the diet upon which most of us depend for the growth of our knowledge of God and our relationship with Him. Is this adequate nourishment? For instance, do we think that we know enough to explain our faith to someone else? As before, the evening will be introduced by a speaker and this will be followed by a discussion.

CHRISTIAN AID WEEK

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Thursday, May 9

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Class C: Those under 9 on May 1

Class D: Those under 12 on May 1

Class E: Those under 16 on May 1

Class F: Those over 16 on May 1

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See next month's "Bridge" and handbills in churches and Sunday Schools for final details.

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Rector:

The Rev. John Grimwade
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Assistant Clergy:

The Rev. Colin Scott-Dempster 25, Ilkley Road. Tel. 72070.
The Rev. Malcolm Cooper (Priest-in-Charge of St. Barnabas) St. Barnabas' House, 23, Grove Road. Tel. 73095.
The Rev. Roger Packer (Priest-in-Charge of St. Andrew's) St. Andrew's House, Harrogate Road Tel. 72788
The Rev. John Stevinson (Priest-in-Charge of St. John's) St. John's House 9 South View Avenue Tel. 71814
The Rev. John Crowe, The Rectory Flat, Church Road. Tel. 75152.

BAPTIST

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

METHODIST

The Rev. E. B. Wright 17, St. Anne's Road. Tel.: 72223

PRESBYTERIAN

The Rev. George E. Shearer, 41, Highmoon Road, Caversham
Tel. 77490

ROMAN CATHOLIC

The Rev. W. O'Malley (Parish Priest)
The Presbytery, 2, South View Avenue. Tel. 71787

St. Margaret's News

Members of the congregation went by coach to Drayton for the licensing service of the Rev. Eric Wood as priest-in-charge. The Bishop of Oxford conducted the service.

The clergy at Caversham are arranging all the services at St. Margaret's, but during April we shall have the assistance of the Chaplain of Queen Anne's School, and he will be the celebrant at the Parish Communion on each of the four April Sundays. All enquiries about services or pastoral matters should be made to the rector of Caversham.

ST. JOHN'S NEWS

House Churches

Seven of these are now meeting regularly in different parts of the district. Although it is clear from their reports that they were only beginning to find their feet, when this was written, it was also quite clear that they were giving considerable pleasure to their members.

Redundancy

This is a word that is going to be increasingly in the news during the next few years. Recently, several members of the St. John's Working Party on Commerce and Industry, including a redundant lady! attended a meeting on "The Problem of Redundancy," sponsored by the Reading Church of England Men's Fellowship. The meeting was addressed by Mr. W. Beauchamp, area secretary of the Transport and General Workers' Union. He gave an exceptionally clear and fairly balanced presentation of the problems involved for all concerned. The well-attended meeting then divided for some worthwhile discussion.

Special services

The times of the main services during the Easter period are listed elsewhere in this paper.

On Low Sunday, April 21, at 6.30 p.m. the Rev. W. O'Malley and the Rector will introduce a discussion on "What Eternal Life means to me."

A happy occasion

On February 17, Janet Rowe was married to Gordon Hayes. Janet has long been a member of St. John's, and for years taught in the Infant Sunday School. We give them our good wishes as they begin their married life.

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CAVERSHAM CHURCHES

St. Anne's News

ST. ANNE'S PARISH COUNCIL: On February 14 a meeting was held at St. Anne's Hall, at which a Parish Council was formed. The Parish Priest, the Rev. W. O'Malley, will be President, with Mr. Peter Sealey, Chairman; Mr. Mahon-Daly, Vice-chairman. Mr. Clark, manager of the National Bank in Reading, has kindly consented to be treasurer.

Father O'Malley feels in view of the ever-increasing numbers in the parish, together with the need to provide school, church and presbytery at Caversham Park Village, such a council is becoming very necessary.

This is also in line with the Vatican II decree on the Apostolate of the Laity, urging more involvement and responsibility by the laity, thus leaving parish priests freer for their pastoral duties. Up and down the country since Vatican II such councils have been formed, and in some instances have proved so successful that they have been able greatly to relieve their Parish Priests of the burden of parish administration. In our increasingly complex urban society, this burden is often becoming too much

for one man to bear.

The first task of the new Council is to organise a parish census, and copies of the new electoral register are being obtained for this purpose. This is an important and long overdue task. It is also a task which can be organised so that no one person feels overworked. The more people who take part, the sooner the job will be done. Speaking from some experience in such matters, I can assure you one person giving one hour a week can achieve a great deal. Anyone willing to help, if only a little, should give in their names at the Presbytery or contact one of the officers mentioned above. How about it?

ST. ANNE'S COFFEE MORNING: On Wednesday, February 7, Mrs. Gibbons was hostess at a Coffee Party at her home at 11, Albert Road. Mrs. Frida Knight gave a talk on "Everyday Life in China Now." This was very interesting and enjoyable, and was followed by questions and discussion.

About twenty-four ladies were present, including six friends from other churches in Caversham.

ST. ANNE'S SCHOOL FOOTBALL: The Football team continues on its successful course. Recently they drew with Wilson's. The replay will be early in March, and if they can win this they will be through to the semi-finals of the School Cup.

ENVIRONMENTAL STUDIES: A pair of chin-chillas has recently been acquired and they are settling down quite nicely. A new cage is expected and it is hoped they will breed.

In the School Playground there are now a pair of New Zealand white rabbits, and it is hoped they too will breed. An extra patch in the playground is going to be used by the children partly for gardens and partly for their rabbit project.



Mr. John Hoare from Waterford, Eire, was married at St. Anne's Church to Miss Lesley Nicholson, of Mapledurham.

Fred Walker

Baptist's Annual General Meeting

At the Baptist Church's Annual General Meeting held recently the Secretary, Mr. Bernard Miller, prefaced his report by saying that there had been no major changes in the life of the church during the past year and membership had altered little. He went on to say that the Mid-Week Prayer Meeting continued to attract its regular supporters and indicated that greater interest would be welcome. Mr. Miller described as memorable the service held during the Week of Prayer for Christian Unity when the church and gallery were packed.

Referring to youth activities, Mr. Miller said that the increased number of children attending Junior Church and Sunday School was encouraging, and as the result of visitation work on the Caversham Park Estate a car ferry service was now operating on Sunday afternoons to bring children to Sunday School. The uniformed organisations continued to flourish and a Scout Troop had been established. Mr. Miller continued by saying that although the church had not a large active membership it attempted to serve and influence the community by providing a range of activities for all age groups. He also paid tribute to the leadership of the Minister, the Rev. L. S. Lewis, who encouraged all to give of their best in the service of the Lord. Mr. Miller also paid tribute to the support that Mrs. Lewis gave to all spheres of church life and he congratulated her on her appointment as President of the Reading and North Berkshire Federation of the Baptist Women's League.

Concluding his report, Mr. Miller said that the past year had been a happy one, but this was no excuse for contentment. He considered that it was not only the church's task but its privilege to seek others and bring them closer to the Master, that the church must look outwards and be courageous and adventurous in its plans for the future, always alert

for unexpected opportunities.

Following Mr. Miller, the church's treasurer, Mr. G. W. Miles, presented the accounts for the year and reported that these showed a small surplus, thanks to increased weekly offerings, and in this Mr. Miles stressed the importance of the envelope scheme which ensured consistent and regular giving. The scheme also facilitated the operation of Covenants whereby the church benefited by the refund of income tax. Tribute was paid to those whose generosity had made possible much needed renovations to the church's property and fabric, and to the energy and time devoted by others to such tasks thereby effecting a considerable saving in cost.

Mr. Miles concluded his report by expressing the hope that during 1968 the church would be fired with the spirit of generosity so that it would be known as a generous place, not only with its money but with its time and concern for others and its love for all.

WE RECORD BAPTISED

Feb. 4 Stuart Chaplin, St. Andrew's

18 Christopher Duncan,

MARRIED

10 David Coulson and Elizabeth Broome,

24 David Downes and Sylvia Tanner.

March

9 Anthony Nash and Christine Exley,

Bernard Glass and Kathleen Kingston,

Feb.

3 Roger Bedworth and Marilyn Thomas,

March

6 Arthur Harris, St. John's

Feb.

7 Alfred Millard, St. Andrew's

March

11 Dora Butler.

St. Michael's Sonning Common News

Father Ford has been replaced by Father Francis Dawson, who was inducted on Sunday, February 25 by the Dean of South Oxfordshire, the Rev. W. O'Malley.

Father Dawson comes from Banbury, where he served some years. As he was such an unusual per-

sonality, Father Ford will be a difficult man to succeed, but already, by his kindly and considerate manner, Father Dawson has made a good impression on the congregation. Our good wishes go to him with the hope that he will have many happy years at Sonning Common.

Methodist News

What fun we had recently when Caversham Heights Wesley Guild romped through an evening of folk dancing. It didn't matter in the least if you got lost in the middle of a Cumberland Reel; it always seemed to end up right.

DANCE GROUP

It was good to have the Anonymous Folk Dance Group with us, but how inexperienced we felt as they danced for us. It wasn't long before we all joined in, however, and what a good way of getting rid of that extra pound or two. We would like to thank all those who organised the evening; it really was great fun.

BOOK THIS DATE

Book a date in your diary. APRIL 2, Tuesday evening, when the film "The Man in my Skin" will be shown at Caversham Heights Methodist Church at 8 p.m. How does an immigrant look at Britain? This film lets us see ourselves through his eyes and against the background of his own life in Antigua, Guyana or British Honduras. But there is another question for us in the church—how do we see the immigrant?

INVITATION

A controversial subject? Of course, but Christians have to face these problems. An open invitation is given

to anyone to join us on this evening. There will be a collection for overseas missions, but don't let that put you off.

GET-TOGETHER

There has been some quiet getting-together between the Reading Methodist circuit and the Reading Anglican Chapter recently. For over a year now eight Methodist laymen and eight Anglican laymen have been meeting for conversation together so that we may understand better our different modes of church government, and our varying forms of worship. It didn't take us long to realise that a wide range of practice existed in our two churches, but as we talked we came to appreciate some of the reasons for those differences, to appreciate that to one the order and dignity of the liturgical service was meaningful yet to another the exposition of the gospel in the sermon and the singing of the hymns were the means of grace.

DIFFERENCES

We discovered that there were deep and sincerely held fundamental differences of belief between us, but more wonderful still perhaps was to find how much we had in common. There is no doubt that we need to understand each other more fully and our reasons for the stand that we each take—for that alone it was good to come together in conversation and fellowship.

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HOLY WEEK AND EASTER IN CAVERSHAM

UNITED WORSHIP IN HOLY WEEK

For all Christians

Good Friday at 6.30 p.m.
THE ABBEY RUINS, FORBURY GARDENS.
 An act of penitence at the foot of the Cross.
 For Anglicans and Free Churchmen

Tuesday April 9, 8 p.m.
 At Caversham Free Baptist Church:
 "GOD SO LOVED THE WORLD." A service of music and readings for Holy Week.

At Caversham Heights Methodist Church:
 "PROCESSION OF PALMS" by Malcolm Williamson.
 For Free Churchmen

Maundy Thursday, 8 p.m.
 At Caversham Methodist Church, Gosbrook Road:
 UNITED COMMUNION SERVICE.

Good Friday, 11 a.m.
 At Caversham Free Baptist Church:
 UNITED SERVICE—Preacher: The Rev. E. B. Wright.

CHURCH OF ENGLAND PARISH OF CAVERSHAM

Palm Sunday:
 8.00 a.m. Holy Communion (all churches).
 9.15 a.m. Family Eucharist with distribution of palms (all churches).
 11.00 a.m. Matins (St. Peter), Children's Service (St. John).
 11.15 a.m. Holy Communion (St. Andrew).
 12.15 p.m. Holy Communion (St. Peter).
 6.30 p.m. Evensong and sermon (St. Peter and St. Barnabas).
 Evensong and relay of hymns to hospitals (St. Andrew).
 Dramatised reading of the Passion Story (St. John).

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
 Times when the clergy will be available to hear confessions will be found posted in the porch of each church.

CHURCH OF ENGLAND ST MARGARET, MAPLEDURHAM

Palm Sunday:
 9.15 a.m. Parish Communion.
 6.30 p.m. Evensong.

Maundy Thursday:
 8.00 p.m. Parish Communion.
Good Friday:
 9.15 a.m. Matins, Litany and Ante-Communion.
Easter Day:
 8.00 a.m. Holy Communion.
 9.15 a.m. Parish Communion.
 6.30 p.m. Evensong and Baptisms.

CAVERSHAM FREE BAPTIST CHURCH

Easter Day:
 11.00 Morning Service (The Rev. L. Lewis).
 6.30 p.m. "The Cross of Christ"—a devotion for congregation and choir.

CAVERSHAM METHODIST CHURCH (Gosbrook Road)

Palm Sunday:
 11.00 a.m. Morning Service (Mr. R. S. O. Morris).
 6.30 p.m. Holy Communion (The Rev. E. B. Wright).

Easter Day:
 11.00 a.m. Morning Service (Miss P. Rush).
 6.30 p.m. Holy Communion (Rev. E. B. Wright).

CAVERSHAM HEIGHTS METHODIST CHURCH

Palm Sunday:
 11.00 a.m. Holy Communion (Rev. E. B. Wright).
 6.30 p.m. Evening Service (Rev. E. Richards).

Easter Day:
 8.00 a.m. Holy Communion.
 11.00 a.m. Holy Communion (Rev. E. B. Wright).
 6.30 p.m. Evening Service (Rev. A. E. Ward).

ROMAN CATHOLIC SERVICES ST. ANNE'S

Maundy Thursday:
 7 p.m. Sung Mass, Procession to the Altar of Repose—Stripping of the Altar—Watching till midnight.

Good Friday:
 3 p.m. The Liturgy of the Passion Reading of the Lessons, Reading of the Passion, The Solemn Prayers, Unveiling and adoration of the Cross—Communion (Day of fasting and abstinence).

Holy Saturday:
 10.45 p.m. Easter Vigil, Blessing of the New Fire and Paschal Candle—The Prophecies and Litanies, Blessing of the Baptismal Water—Renewal of Baptismal Vows—The Easter Mass (the Faithful fulfil their obligation by attending this Mass, celebrated at midnight).

Holy Saturday:
 Matins and Ante-Communion.
 8.20 a.m. St. Andrew.
 9.00 a.m. St. Peter.
 6.00 p.m. St. Peter.
 8.00 p.m. (with lighting of Paschal Candle and renewal of Baptismal vows—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).
 11.00 a.m. Children's Service (St. John).
 11.15 a.m. Holy Communion (St. Andrew).
 12.15 p.m. Holy Communion (St. Peter).
 3.15 p.m. Children's Service (St. Andrew and St. Barnabas).

CAVERSHAM HEIGHTS TOWNSWOMEN'S GUILD

The February meeting was held at Highmoor Road Methodist Church Hall, which we were fortunate in booking at short notice after a fire damaged St. Andrew's Hall two days before our meeting.

Mr. F. H. Terry, senior history master at Reading School and leading tenor with the Sainsbury Singers, gave a talk on "The History of Light Opera." Accompanied by Mr. Barry McBeath, Mr. Terry illustrated his talk with excerpts from light opera, ranging from Henry Purcell's "Dido and Aeneas" written in the 17th Century to George Gershwin's "Porgy and Bess," composed in 1930, and members greatly enjoyed Mr. Terry's beautiful rendering of eight such excerpts, each illustrating the time and style of its composer.

Social Studies
 The Group was addressed by Mr. Wells on February 6 on "Teaching the Deaf," and on February 12 paid a visit to the premises of the "Evening Post."

Arts and Crafts
 A series of classes in Collage has been planned and it is hoped to start these when the small hall at St. Andrew's has been repaired. Dressmaking classes are also being arranged.

International
 The International Group met on February 21, and Mr. and Mrs. H. Miller gave a most amusing and instruc-

ROUND THE CLUBS

tive talk on "Winnipeg, Canada and Expo 67," which they illustrated with some excellent slides.

Mrs. Hammond, who was a delegate to The Human Rights Conference at Caxton Hall, gave a detailed report of the proceedings at that Conference. Mrs. Aplin, a group member, is giving a coffee evening on March 1, and the next meeting of the group takes place at the Methodist Hall, Highmoor Road, on March 13, at 7.45 p.m., when the speaker will be Mrs. I. Knox Taylor speaking on "South Africa."

ROSEHILL W.I.

At the February meeting, presided over by Mrs. Slizer, an interesting talk was given by Mrs. Pitt on "Care of the Hair."

The competition for "one beauty hint" (on a postcard) was won by Mrs. Gribble, the runner-up being Mrs. Booker.

BLAGRAVE W.I.

The February meeting was presided over by Mrs. Lacey. The speaker was Major Strange, who gave a very interesting talk and display of ecclesiastical embroidery of the 15th Century to the 20th Century.

The raffle was won by Mrs. Butters. The flower of month competition: 1st, Mrs. Wisken; 2nd, Mrs. Plumridge.

CAVERSHAM AFTERNOON TOWNSWOMEN'S GUILD

At the February meeting

an illustrated talk on "Kew in colour through the year," was given by Mr. S. W. Rawlings, Curator at Kew Gardens. He kindly judged the competition for the best pot grown hyacinth. This was won by Mrs. Starkey. Mr. Rawlings suggested that John Innes compost No. 3 might be used instead of the usual bulb fibre.

A very successful Birthday Party was held in St. Andrew's Hall, Caversham, on January 30. It was well attended with a goody sprinkling of husbands and friends, the total numbers being about eighty.

Mrs. M. Major, the hon. secretary to the Federation, was the guest of honour. Before cutting the cake she complimented the Guild on the display of "Silver." Small tables in the hall were gaily decorated, but this was really the "highlight" of the decor.

The cups were: (1) The Federation Cup won in 1965, at the Art, Craft and Home-craft Exhibition; (2) the "Margaret Latham" Cup won at the W.I. Produce Exhibition section for T.G. Guilds held in September, 1967; (3) "The Smalley Platten" Cup won by the Berks and Hants Federation and held in turn by the Guilds contributing to this success. By great good fortune it reached this Guild the day before the party.

The toast of the "Caversham Afternoon Townswomen's Guild" was pro-

posed by Mr. D. Allson, a keen "fan" of the Guild.

The members were entertained during the evening by the Maplewood W.I. who presented a play, "The Bath of Venus." This was produced by Phyllis Duckworth.

There were various amusing competitions and finally a sing-song rounded off by the singing of "Auld Lang Syne."

Social Studies Section
 Miss E. Baker attended the International Federation Conference on Human Rights held at Caxton Hall on January 25, and members subsequently met to hear her report and to discuss some of the problems connected with this very important subject now exercising the minds of many people during this "Year of Human Rights."

Future meetings of the Guild will be held in the Caversham Community Centre, School Lane, Caversham. New members will receive a warm welcome.

EMMER GREEN T.W.G.

At the February meeting the Chairman, Mrs. Risius, welcomed Mr. Christopher Hall, who spoke to us about the Chiltern Society, and illustrated some of the interesting and valuable work done with the aid of slides.

Social Studies Group are this year having "Women of Other Countries" as their main theme. In April and May they are having a short weekly course on social history.

Obituary

MARY HENDERSON SHEARER

Mary Henderson Shearer was well known in Presbyterian circles of this country, and indeed of Europe, not only as the daughter of a famous minister but as an accomplished linguist and an indefatigable organiser. As lately as September, as secretary for Women's Work of the World Alliance of Reformed Churches, she arranged, carried through and did virtually all the translating for a Conference in Italy.

Few of us in Reading and Caversham were aware of all this for although Mrs. Shearer was full of enthusiasm for this work and got much satisfaction from it, she would have been the last to boast of her abilities. In the same matter-of-fact way she hid from us her sufferings and, indeed, the tremendous faith she must have had. To us she was an ever-ready neighbour (Lu. X.29) and an obviously beloved and loving wife and mother, full of Scottish non-nonsense and genuine friendliness.

Confessions:
 Maundy Thursday, 6-7 p.m.
 Good Friday—after the Liturgy.
 Holy Saturday, 11 a.m., 12 noon, 3-4 p.m., 5-8 p.m. (Or on call to the Presbytery).

OUR LADY OF CAVERSHAM
 Maundy Thursday:
 8 a.m. High Mass.
 Confessions:
 Holy Saturday, 4-5 p.m.

Children were perhaps her especial concern. For them she had a deep understanding and sympathy and they loved her in return.

Our lives have been enriched by knowing her and if many of us feel we know her better now and are saddened that we cannot know her more, yet the memory of her strength of will and faith must add to our strength too.

The Rev. George Shearer would like to express the thanks of his family and himself for the many expressions of sympathy during their recent bereavement. The words people spoke and wrote have been a source of much help and encouragement.

GIRL GUIDES' ANNUAL THINKING DAY SERVICE

This was held at St. Anne's on Sunday, February 25, at 3 p.m. Quite a large number of parents and those connected with Guides were present, and the service was carried out with such dignity that it reflected great credit on those responsible for preparing it. It must have made a lasting impression on the parents and others present.

The address on Self-Discipline, which is the basic reason for Scouting and Guiding, was given by Father O'Malley and was much appreciated.

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SPOTLIGHT ON THE NORTH-EAST: a page of news from Northumberland and Durham, edited by Peter Croft.

"New town blues" met by united action

BY JEREMY SAMPSON



Dog collar in the colliery

WEEK by week a team of clergy is involved with mining apprentices at each of the Training Centres of the N.C.B. in County Durham.

They're trained men. Trained not only to help the apprentices see their place in society but trained in the ways of the pit. They go down to the coal face with the trainees, and win with them in their training. As a result they get to know one another pretty well.

On one morning a week there's discussion about home, work, leisure time activities and the place of the individual in the community. But discussion spills over into the canteen.

IN AN ORDINARY three-bedroomed house in Killingworth, a new town on the northern fringe of Tyne-side, the doctor, the welfare worker and the Church share in bringing a new community care and concern. New towns aren't easy to get used to. People uprooted from old settled communities, don't know where to turn for help, where to go to get the baby christened or pay the gas bill.

One day everything will come, but if only there were somewhere, almost anywhere would do, where at least some of the essential things could be provided straight away, before people get fed up with the new town despite its modern houses and clean fresh air.

People call this "New Town Neurosis" or "New Town Blues." What a bad start for a town!

Not a thousand people live in Killingworth yet. But here there is a weekly clinic and a daily surgery. You can find the Children's Officer. You can find someone whose vocation it is to be available when she is needed and knows how to find help for you from others.

She can tell you about christening your baby (in any denomination) and even if she won't actually pay your gas bill for you, she has a telephone and can ring up if the gas is leaking.

TOGETHER

All this has happened in Killingworth because the churches have got together and seen that their work does not consist solely in telling people what they must do, or not do, if they are to be happy after they have died.

Jesus "went about doing good." Salvation means a wholeness of life and a joy in living, whatever may come, in this life as well as in the next. You cannot split man up into body, mind and spirit, in which the last part alone is of any concern to the Church.

No more can a doctor treat a seriously ill patient as if he is a mechanism that has gone wrong, without any regard to the patient's attitude of mind nor to the problems and anxieties of the rest of the family.

Doctor, priest, welfare worker, official, all may have

their part to play in helping any one family through a crisis. Anything that can be done to bring these together so that they at least know each other is good in itself.

SHARING

In a house in Killingworth, an ordinary three-bedroom house, this happens. The doctor, the worker, the church, all share its use. "Communicare House" is its name, for here the community can find care and concern. Here the Gospel of God's love is demonstrated (not just talked about).

Here, too, young people and children, and their mothers can, at different times, find a meeting place. Perhaps the Teenagers' Coffee Bar now will make the job of the police easier later.

Until recently there was regular worship in Communicare House, but now the local school is used in term time. Anglicans, Methodists and Presbyterians share in this, which is normally a preaching of the Word, using some of the techniques of today, with, of course, intercession.

In this situation a new town seems the best place to try truly ecumenical action. The fact of worshipping Jesus Christ is so unusual nowadays that differences as to exactly how it should be done become irrelevant. Problems ahead, there will be, but we in Killingworth feel it right to have a try at overcoming them.



Child Welfare Clinic in Communicare House

FREE MONTHLY PAPER FOR NEW AREA

WASHINGTON (at the moment 23,000 people; in 1975—32,300 and eventually 80,000) is six miles from Newcastle-on-Tyne, six from Sunderland and 12 from Durham.

The Washington Christian Council — Clergy and laity of the Anglican, Methodist and Roman Catholic churches in the New Town Area—took the bit into its teeth a year ago and produced the Washington POST.

The aim was to make contact with every house in the area—with every house as it was built; to establish a link between the old and the new communities; and to maintain that link.

To do this the POST had to go free into every house. Once any charge was made some houses wouldn't get it. And not only that—charging for it complicates the distribution problem.

So it was decided to finance it by advertisements. Unfortunately advertisers aren't as flush now as they were a few years ago. As a result what was hoped to be an 8-pager has had to be a 4-pager more often than not.

An advertising manager is employed on a commission basis and the newspaper goes out to 8,000 houses. Every year this will go up by 1,000 as the new town grows.

Here is an ecumenical venture which is really trying to serve the community.

Picnic Pilgrimage for Lambeth Bishops

FIVE OF the Anglican bishops who visit Britain this summer to take part in the Lambeth Conference are to share with 2,000 or 3,000 North-East Christians in a pilgrimage to one of the cradles of English Christianity, Holy Island, off the coast of Northumberland.

The pilgrimage is being arranged in the Diocese of Newcastle and will take place on Saturday, August 17. Buses will take the hundreds of pilgrims from many parishes in the diocese to the seashore. Then they will walk in a three-mile procession across shallow water and sands to the island, where a Eucharist will be celebrated by the Bishop of Newcastle (Dr. Hugh E. Ashdown) in the ruins of the ancient priory.

After the service, the visiting bishops will join in an island picnic with the other pilgrims. Pilgrims will then return by coach to the mainland before the evening high tide.

TO VISIT

The five bishops who are to visit the Newcastle diocese for a weekend are the Bishop of Newcastle, Australia (Bp. James A. Housden), the Bishop of Masasi (Bp. Trevor Huddleston), the Bishop of Malawi (Bp. Josiah Mikateka), the Bishop of Springfield, U.S.A. (Bp. Albert A. Chambers) and the Bishop of Haiti (Bp. Charles A. Voegelé), who was forced to leave his diocese in 1966 as a political refugee and now exercises spiritual oversight from exile.

The five parishes in the Whitley Bay, Northumberland, Coast Group (total population about 50,000) have become

specially interested in the medical work of the Church overseas since doctors from their area have gone to East Africa to staff a growing teaching hospital at Mkomaindo, near Masasi, Tanzania.

The three doctors, two of them married and one the son of a local doctor in Whitley Bay, were all on the staff of a hospital in Newcastle-upon-Tyne. They were commissioned for their work in Tanzania by the Bishop of Newcastle, at St. Mary's Parish Church, Monkseaton, one of the five parish churches in the Coast Group.

The Church people in the area have pledged themselves to raise a minimum of £2,000 in a three-year period to help pay for new buildings and equipment at the hospital which is being extended to serve as a key district hospital for a large area in Tanzania. Gifts of hospital clothing and bedding have been provided by Mothers' Union branch members and other women in the parishes.

CONTINENTAL

HOLLAND Inexpensive family holiday: Several teachers let or exchange their homes in holidays. Some take guests. C. N. Hinloopen English master, 35, Stetweg, Castricum, Holland

Ball-Pens, Diaries, Note-pads, Keyrings Pencils etc., gold-stamped with Church name. raise funds quickly, easily. Competitive prices. Quick Delivery. Details: NORTHERN NOVELTIES, BRADFORD, 2

QUAKERS and the VIETNAM WAR

An extract from a statement issued by The Friends World Conference, 1967

We appeal to the peoples of the world to demand that their Governments both withdraw all support, active and tacit, from this war and demand an end to it.

Pub. by Religious Soc. of Friends (Quakers) Peace Com., 40 Bull St., B'ham

ALTOGETHER—PUSH . . .

MORE THAN 20 Church of England vicars and curates went to work together on a day of concentrated visiting in the new housing estates of a rapidly expanding parish in the

deanery of Tynemouth, Northumberland.

They called at hundreds of houses at Shiremoor telling householders about the new church of St. Mark which has recently been

completed in the parish and giving them details of services and organisations connected with the Church.

The clergymen were all from parishes in the deanery and were invited

by the priest-in-charge of St. Mark's (the Rev. Francis Wood) to join him in a day of pastoral visiting. Previous similar visits have been made in down-town parishes in North Shields.

KEN HLLLS who, after considerable parochial experience in New Zealand, came to this country last year to work as an industrial chaplain in Birmingham, talks about

THE WORK OF AN INDUSTRIAL CHAPLAIN

"HEY, THE PADRE'S got a funny job," said Tex. "He's half worker and half manager!"

Tex had a point, because any Christian in industry should be WHOLLY one thing or the other, loyally committed in his role. The church in industry is made up of Christians who are deeply involved in being members or trades unionists in their working life. But there they and an industrial chaplain differ.

A chaplain sacrifices the right to be involved in that kind of way, in order to serve in another way. He belongs to no "side", but cares deeply about those who do.

"Look who he's talking to!" says a foreman, suspiciously eyeing the chaplain who is deep in conversation with a convenor.

"You've been in bad company again!" says a shop steward as the chaplain comes out of a manager's office.

Because he is independent and unattached, a chaplain can move across barriers which divide those involved in industry. This makes it possible for him to express the Church's care and concern for ALL who spend their working lives in industrial organisations.

ATHEIST

An atheist may say: "What's a parson doing in a factory anyway?" and a Churchman, used to seeing his parsons only in the "religious" departments of his life, echoes the atheist: "What do you actually DO around here?"

Well, what does an industrial chaplain do, then?

Some of his time is spent with people who seek him out to talk over personal problems. But usually they'll go to personnel, or their foreman or their shop steward, and the chaplain sees these as the real pastors and doesn't want to intrude.

On the contrary, he seeks to build them up in this part of their job.

So, most of a chaplain's time is spent meeting people in their work situation, getting to know them, listening and learning to understand what kind of world it is.

Often an industrial chaplain will be trying to express Christian faith in secular terms for secular men. But he will constantly find himself indebted for his insights to people who have rejected the Church, though they



"This surprising "church" appears and re-appears in various forms in any factory."

respect and revere Jesus and His teachings.

SECULAR

It soon becomes clear that there is a multitude

of people doing Christ-like things who refuse to "belong" to the official church, but who freely associate in a kind of secular church. This surprising "church" appears and reappears in various forms in shop after shop, situation after situation, in any factory.

Surely, no Christian and no industrial chaplain can imagine that he is "bringing God into industry," because God is so obviously already there.

But for a chaplain there is the job of pointing to

"where the action is," interpreting man to himself as a co-operator with God, interpreting man to his neighbour across all barriers, and interpreting the industrial world to the Church as it seeks to serve the modern world.

A CONVENOR SAID: "I COULD HAVE GOT OUT OF ALL THIS MANY TIMES BUT I'M STILL HERE BECAUSE I FEEL A LOYALTY TO THESE PEOPLE, I SUPPOSE," HE SAID, "THAT'S WHY YOU'RE HERE, TOO."

God is for real — and how, man!

SAY, YOUSE GANG of cats, prop open them baby-blue peepers of yours and collect a load of this jazz.

Seems they's this sky-pilot to a hoosegow some place, what tells stories from the Bible—laff!—and he's gotten them together in a book. A gang of cats called Fontana pushes it out with the title "God is for Real, Man." It'll set yeh back what youse Limeys call 3s. 6d., though how much that is in real money I don't know.

To abandon for the moment the lingua franca of the Bowery, I should explain that the "skv-pilot" is the Rev. Carl Burke, chaplain to Erie County Gaol, New York. He is also executive director of the Department of Social Services for the Council of Churches, Buffalo, N.Y., and Erie County. He is a former Baptist minister.

Some people may find his book shocking. It will certainly enlarge your knowledge of slum slang.

Occasionally the translation achieves a miracle of compression. "Look not upon the wine when it is red," the advice of the writer of

By Lesley Enfield

Proverbs, becomes: "lay off the booze." The Seventh Commandment is: "No whoring around." Advice to the Sluggard (from Proverbs): "Don't be a lazy bum."

Psalm 23 comes out as: "God is my Probation Officer," and Psalm 46 is: "God is a good hideout."

SLUG HIM

There is a story about a little creep called Dave who, told that the Phils had a giant for champ, said: "To hell with him; I'll slug him good with my old inner tube." And he done just that, man.

The author provides the Bible reference for each of his stories; otherwise you might have difficulty in recognising some of them.

WHORING

You will probably

like "Throwin' a Party for Junior." It's the one about the kid what went off whoring while elder brother stayed home with his paper round. "A Good Square Comes to the Rescue" seems to me so completely successful that I reproduce it in full. Here it is:

A man was going from his apartment in the prospect to his friend's house. While he was walking a couple of muggers jumped him in a dark place. He didn't have very much, so they took his wallet and clothes and beat up on him and stomped on him—they almost killed him.

Before long a hood came by, but he didn't give a care. Besides the cops might ask him questions, so he beat it out of there. Next came a squeak — never gave the poor guy a second look. After a while a real cool square comes along. He sees the character, feels sorry for him. So he puts a couple of Band-Aids on, gives him a drink, and a lift in his car. The square even puts him

up in a room some place. Cost him two bucks, too!

So who do you think the best guy was? Well, you got the message, bud.

It is when you turn to the events of Bad Friday that you realise the full power of this kind of language. It makes you endorse the verdict of Big Daddy from Rome, the guy with the funny name, Pilate, or sum-pun: "Jesus is for OK."

And then there is what Jesus said from his Cross. You know the words, of course: "Don't be too hard on 'em, Guv'; they don't know the score."

BUSTED OUT

Three days later a couple broads is scarping off to the cemetery just to see that everything's been done proper, but they finds Jesus has busted clean outen the grave.

God sure is for real, man, and here's a pitcher by a cat called Papas to prove it. He shows a city gent in striped pants, and with a big bonce, climbing them stairs to a open door marked: "Heaven."



THE FLAG OF DISTRESS

We use this as our emblem to remind people of good will that our sole job is helping PEOPLE IN DISTRESS ... and their name is Legion ... they cry to us (and to YOU, through us) for help continually And we keep on flying the flag because ours is a NEVER ENDING Job, and we urgently need your continuing co-operation. "Wave your answer Back" today with your gift of compassion to:—

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Junior Magazine



Strange happenings

Make Percy Porcupine

TO MAKE Percy Porcupine you need a large oblong potato with a small round knob on the end of it that looks like a head. The oblong part will be Percy's body, and the round knob on the end will of course be his head. You also need four long nails, six short nails with fairly big heads, some soil, and a few seeds of mustard and cress.

First of all scrub the potato clean and dry it. Then put the four long nails into the under oblong part to make legs. Balance them carefully so that Percy stands without toppling over. Next push two short nails into the head to make Percy's eyes. Push in another short nail for his nose. Put the other three short nails in a row to make his mouth.

Now cut a slice off the top of Percy's back and scoop out a long hole in his back. Fill the hole with soil and plant the mustard and cress seeds in the soil.

Stand Percy on a shelf. For a week or so he will look like a poor old dead potato. But when the seeds have burst into life, Percy Porcupine will have real live spikes.

Easter Diary

Cut out this diary and keep it in your bedroom. Every evening, starting with Palm Sunday, put a tick against the day that is just ending.

Palm Sunday. Jesus rode into Jerusalem on a donkey. Crowds cheered and waved palm branches. Later Jesus returned to Bethany and stayed with friends.

Monday. Jesus went to Jerusalem again. Turned the traders out of the Temple. Spent the night at Bethany.

Tuesday. He healed and taught in the Temple porch at Jerusalem. Returned again to Bethany that night.

Wednesday. The Jewish rulers argued with Jesus in Jerusalem. Their anger was increasing. Later, Jesus returned to Bethany.

Thursday. Jesus celebrated "The Last Supper" with His disciples. In the evening He went to the Garden of Gethsemane, where He was arrested and taken for trial. Condemned to death.

Friday. Jesus was crucified on the hill called Calvary.

Saturday. Jesus lay in the tomb (or grave).

Sunday. JESUS IS ALIVE!

Why Easter eggs

There are sure to be some fresh eggs in your house. Hold one of them carefully in your hands and notice what it feels like.

For many, many years people have thought of eggs as rather mysterious things. Eggs feel so cold and they look so lifeless. But hidden inside is that tiny germ of life that can become a warm, living chicken. Gradually eggs became a symbol or sign of what happened at Easter when Jesus rose from the dead. The idea of giving Easter Eggs came to England from Germany about a hundred years ago.

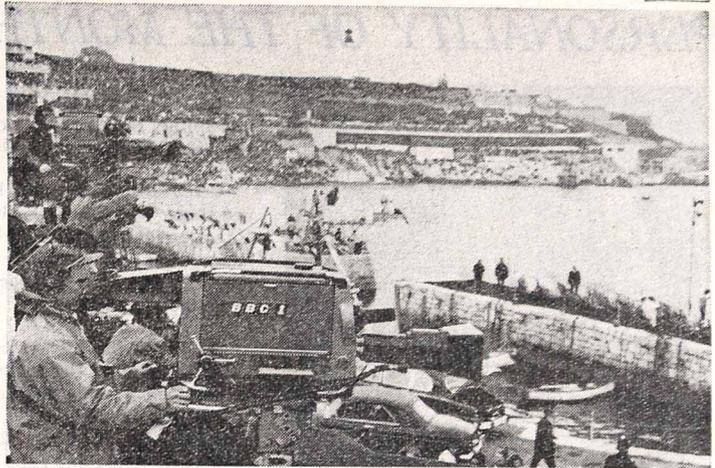
Have fun with Easter eggs

You could prepare these eggs for breakfast on Easter Sunday, but you will have to start work the day before.

First boil the eggs—one for each member of the family—for about five minutes. When they are cold, draw a funny face on each, and colour the lips and eyes. Use eye shadow and lipstick or coloured crayons. Then make a paper hat—a dunce's cap or any other shape you like—for each egg.

Decorate the caps with shapes and spots of coloured paper. Make a collar for each egg out of a strip of stiff card. Decorate each collar and fasten the ends together with a paper clip. Then stand the egg in the collar.

The eggs will make the breakfast table look really gay on Easter Sunday.



"I shall always be particularly grateful for having been given the chance to share in such an exciting moment as the homecoming of Sir Francis Chichester from his round-the-world voyage."

WANT TO KICK THE TV HABIT?

WE WERE TALKING. "It's like a drug," he said. "Once I sit down in front of it I can't switch the damn thing off. Sometimes I sit through a load of old rubbish and at the end of the evening I say to myself "What a flipping waste of time!"

This was a friend of mine on his addiction to television, and it set me thinking. Is he very far wrong? For many people television is almost an unbreakable habit. It goes on in the early evening and it goes off late at night and when it's not actually being watched it forms a background to everything else that goes on in the home.

Grown-ups can't be doing without it, teenagers get out of the house to escape it. All of us are terribly influenced by it.

If we were to carry the drug idea further and think of ourselves as addicts, what would it be like to kick the habit? The real test of the grip television has on our leisure lives is our attitude to being without it.

THE NEWS?

What would we miss most? Variety? Drama? Sport? Documentaries? The news? Current affairs programmes? Children's programmes? World events? It's worth thinking about that too.

We could probably learn quite a bit about ourselves by the programmes we enjoy most. If I could only watch one particular kind of programme, I suppose I personally would plump for sport, and the television material I could most do without is that of "The Martin Bloggs Show" variety, with all its artificiality and back-slapping guest appearances.

But if I was confined to sport, I would feel cheated of the opportunities television gives me of being involved in moments of great drama while they're actually taking place.

I shall always be particularly grateful for having been given the chance to share in such an exciting moment as the homecoming of Sir Francis Chichester from his round-the-world voyage, and one can think of

TELEVISION

BY HAROLD JEFFRIES

many other similar examples. tutes rubbish. Ask Mary Whitehouse!

So as something to fill in a few idle moments, why not think of yourself as a television addict being asked to give it up. Starting gradually, what would you first be prepared to do without, and then work your way through to the kind of television you most enjoy.

RUBBISH

At least when you have done an exercise like that you realise that for all the moans and groans that television provokes, it gives a great deal of pleasure. We should all like to get rid of the rubbish that we don't enjoy. The trouble is that you will never get a unanimous opinion about what consti-

When all's said and done, television is like any other drug. It can do us good and it can do us harm, and to be most effective it needs regulating. Perhaps most of us who are content to be addicts could do with slightly smaller doses and a little more attention to the overall effect that the drug is having upon us.

I certainly think that any family who spend nearly all their spare time glued to the box and who accept every-thing that comes without any consideration of quality should kick the habit for at least a month so that they can cross back over the dividing line between being vegetable and being human.

Paint is expensive: time is valuable.

Don't throw both away for want of a good brush. Buy a new Harris.



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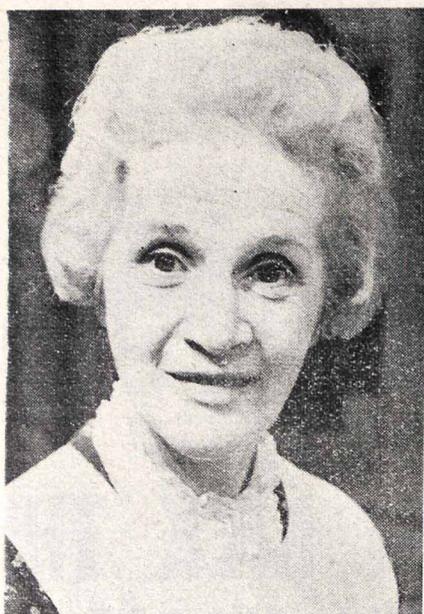


The paint brush with a name to its handle

CRC134

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PERSONALITY OF THE MONTH



BARBARA MULLEN

By courtesy of the B.B.C.

ALL THE WAY from Boston, U.S.A., to Tannochbrae, Scotland, has come one of the firmest fireside friends of the United Kingdom.

Celebrating this June 42 years of entertaining on stage, radio and T.V., Barbara Eleanor O'Toole MacDonough Costello Mullen (to give her her full name) has become one of the family to millions in the six years since "Doctor Finlay's Casebook" first took to the screen.

As Jeeves has always been the top gentleman's gentleman since the books of P. G. Wodehouse, so Janet has become the top doctor's housekeeper since Barbara as brought her to life—soft-spoken, homely, capable, defending her doctors like a lioness defends her cubs but well able to handle them in any of their quirks of behaviour.

Born on June 9, 1914, in Boston, Massachusetts, where her father kept a liquor shop in the rough-and-tumble times of prohibition, Barbara Mullen soon decided to go across the sea to Ireland, the land of her fathers.

So at 18, believe it or not, this determined young lady wrote her autobiography, "Life is my Adventure," which by 1934 had earned the cash for her to make the trip.

With the stage as her aim she took a two-year course at a London drama school. Irish dancing had been her first love back in Boston and it was this which took her into the early days of television, even before she made the wireless in 1940.

Barbara Mullen first hit the really high spots in the title part in "Jeannie." In play and film she became Jeannie to thousands just as she is now Janet to millions.

But what is this famous character actress like when she is herself?

As Mrs. John Taylor she has been happily married since 25 and has two daughters, who are 19 and 24. The family home is in Dublin and Barbara has a London flat as well. Her husband makes nature study films and the outdoor life appeals to both of them.

Like her "employer," Andrew Cruickshank, she is a regular churchgoer, and is as lively off the screen as on—as Dr. (Bill Simpson) Finlay knows from his Irish jig experiences during breaks in the filming.

Altogether there is a remarkable person behind this life of adventure from Boston to Tannochbrae.

TOPIQUOTES

The bill for the British half of the Concorde supersonic airliner went up to £435 million—equal to £8 a head for every man, woman and child in the country.
— The Sun

* * *
The question before the advanced nations is not whether they can afford to help the developing nations, but whether they can afford not to do so.
— Mrs. Indira Gandhi, Prime Minister of India.

* * *
There is still people who thinks that all preachers and all churches is a little nuts.
— Carl Burke, in "God is for Real, Man."

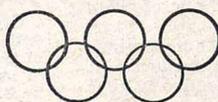
* * *
We must come to terms with the fact that the total elimination of disease would be an entirely unhappy blessing.
— Edmund Leach, the Reith lectures.

* * *
The highest ambition of many Communists is to lay their hands on even the meanest by-products of America—to acquire a lavatory or a ball-point pen.
— Jo Grimond.

* * *
Some 80,000 of us survive happily and well in Britain without killing for food, and our obituary notices are noted for their nonagenarians and centenarians.
— Geoffrey L. Rudd Secretary, The Vegetarian Society.

* * *
Against a background of China's 3,000 years of continuous political history, Mao smiles at the Johnson efforts to export instant political solutions to Asians.
— Edgar Snow, Daily Mirror.

AS THEY STAND, THE OLYMPIC GAMES SHOULD BE ABOLISHED



Sport, by Ernest Adkins

PERMIT one athlete, to pit his skill in open and fair contest with another, and we will all await the outcome with keen anticipation. For this reason alone the 1968 Olympic Games in Mexico should provide an enthralling spectacle.

Having said that, I must also say that I do believe the games in their present context should be abolished.

The basic concept of the Olympic ideal is that one athlete should compete against another irrespective of nation, race or colour, with only one proviso—he or she must be an amateur.

Attempts by the Olympic Games governing body to enforce the amateur clause have been short-sighted—even laughable.

LACE CURTAINS

The Olympic Games Committee is seemingly encrusted in Victorianism. Its proceedings smack of the hansom cab and lace curtains.

In terms of international sport, and this includes athletics, the amateur in the purest form is a defunct species. Let us

accept the fact that many of the nations now competing in the games have a background of sport very different from our own.

Professionalism in sport is virtually unknown to at least two thirds of the competing nations. To them amateurism is just a word. This is not just a difference between east and west. There is a similarity between the student at Harvard University taking a degree in athletics, and a marathon runner ostensibly a Red Army soldier.

The games quite happily embrace both types, but its committee goes into a frenzy over a contestant who might receive payment for displaying the manufacturer's name on his sportswear. What nonsense this is!

There is nothing basically evil in being subsidised either directly or indirectly for one's sporting activities. By trying to perpetuate the amateur

ideal the Olympic organisers are simply precluding some of the world's outstanding performers from the competition.

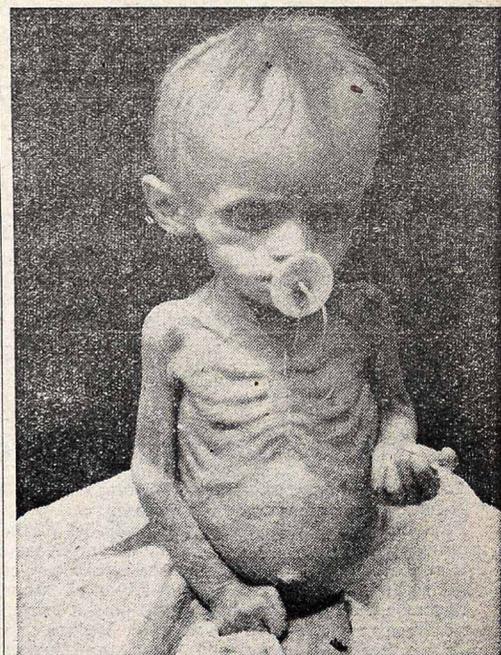
A CONTEST

Whether Mr. Bundage, president of the games committee, likes it or not, and he certainly doesn't, the Olympics, in the eyes of the world, has become a contest between nations.

Let us accept this fact, and change the image of the games completely. Let's make it an international event, open to the best of all nations, irrespective of status.

It is a sad, sad thing that the games can never again be just a venue for athlete versus athlete. The '68 games have already been marred by the withdrawal of several nations for political reasons, and only in Utopia will the situation change.

UNTIL THAT HAPPY DAY THERE IS JUST A CHANCE THAT NATIONS WILL BE LESS READY TO OPT OUT IF THEY BELIEVED THAT THE GAMES WERE A WORLD CHAMPIONSHIP EVENT.



What has this child done to deserve it?

An innocent child and a living skeleton in the Brazilian State of Paraiba. A picture that can be repeated all too many times in all too many countries. Hunger and malnutrition, leading to disease and despair.

All that is needed is food and medicines to relieve today's suffering, and tools and training to prevent tomorrow's. Will you help Oxfam provide them? The child will never know that you gave the money. But the joy that replaces the misery will be your reward. Send something now to:

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