

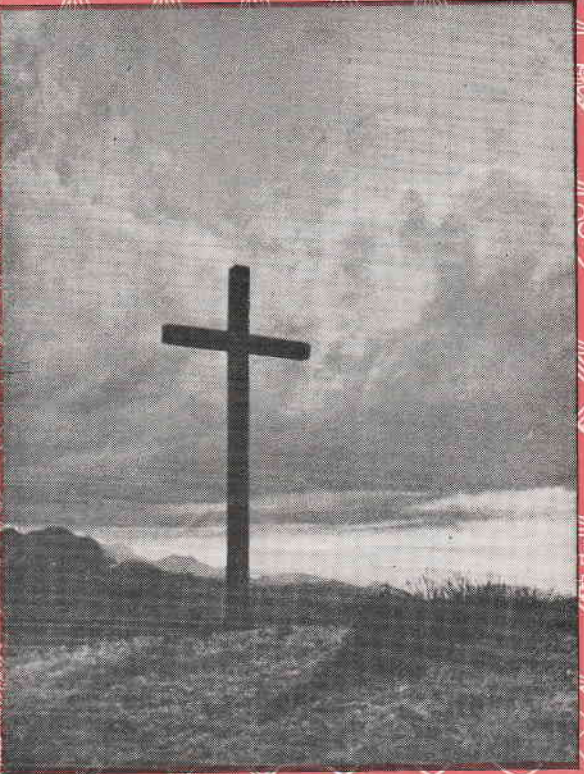
No. 13

MARCH, 1959

Price 4d.

MARSTON NEWS

INCORPORATING
CHURCH & LOCAL NEWS



Home Words

ST. NICHOLAS CHURCH — OLD MARSTON

SERVICES.

- Sundays.** Holy Communion 8.15 a.m.
also on First Sunday of the month 12 noon,
also on Second Sunday of the month 7.30 p.m.
Morning Prayer 11.0 a.m. (Sunday School during
Sermon).
Sunday School 3.0 p.m. at Old Marston Secondary
School.
Pathfinder Bible Classes—
Girls 10.0 a.m., Church Hall
Boys 3.0 p.m., Church Hall
Evening Prayer 6.30 p.m.
- Saints' Days.** Holy Communion 7.30 a.m.
Holy Baptism. Fourth Sunday of the month at 4.0 p.m.
Notice must be given.
Holy Matrimony. Banns to be given in at the Vicarage.

CHURCH ORGANISATIONS & MEETINGS.

- Bible Study & Prayers.** All welcome. Thursdays at 8 p.m.
Mothers' Union. Fourth Tuesday of each month in the Church
Hall at 2.45 p.m.
Young Wives. First and Third Wednesdays of each month in
the Church Hall at 7.45 p.m.
Pathfinders. Each Friday (Girls) in the Church Hall at 5.30
p.m. onwards.
Tuesdays (Boys) in the Church Hall at 6.30 p.m.
- Cubs.**
Scouts.

* * * *

- Lady Worker :** Miss M. S. Liles, The Flat, 15 Mill Lane.
Churchwardens : Prof. V. T. Harlow, Fir Tree House, Oxford Road.
Mr. B. G. Oliver, 13 Jack Straws Lane, N. Marston
Verger : Mr. W. E. Brain, Cranmer, Elsfield Road.

MOTTO FOR 1959 :

"Thou wilt keep him in perfect peace whose mind is stayed on Thee : because he trusteth in Thee. Trust ye in the Lord for ever ; for in the Lord Jehovah is everlasting strength." (Isaiah 26, vv. 3, 4).

* * * *

The Flat,
15 Mill Lane,
Marston.

My Dear Friends,

Time does fly these days ! It hardly seems yesterday that we were preparing our Christmas dinners, and now the season of Lent is upon us with its final climax in the greatest event of our Christian year—Easter. Many of our readers may be wondering what "Lent" means ; actually it is derived from an Anglo-Saxon word "lencen" meaning "spring," and merely indicates the season of the year when it occurs. Originally, as far back as the fourth century A.D., people who were being prepared for Baptism and Confirmation at Easter, had a short time of fasting and prayer before they were ready for the laying on of hands ; and it was because Easter was always in the Springtime, that the word "Lent" or "Spring" got attached to the period directly prior to Easter. Over the years, between the fourth and seventh centuries A.D., the Baptized Candidates (all adults at that time) gradually realised the value of longer preparation, so the 40 days idea of Lent came into existence.

We do not observe Lent to a great extent these days of rush and bustle ; and I think this is a great loss to us. Shall we as individual Christians, baptised and confirmed in our Church of England, seek to definitely discipline ourselves afresh this time before Easter ; and then live accordingly after Easter. Our time—how it is used or mis-used—is a great factor to discipline. Do we waste our time ? Or are we putting the best into our job ? Do we relax when we should, and have joy in our leisure ? Have we had time to read God's Word lately ? Why not start at St. Matthew's Gospel this Lent and read it prayerfully and carefully.

Another matter to ponder about, are our talents—whatever they are, or can be. All can be thought through before God, and placed at His disposal ; for use as He wills, if we are willing.

May you have a gloriously happy Easter, because of the assurance of the knowledge of the Risen Lord, Victor over sin and death ; and may this be our personal experience.

Your sincere friend,

M. S. LILES (Parish Worker).

NOTES AND NEWS

Mothers' Sunday is on March 8th this year. Our Service will be held at 3 p.m. in Church, when the Preacher will be the Rev. Stuart Blanch, Vice-Principal of Wycliffe Hall. All mothers with their families (also fathers) will be welcome. Mothers will receive posies during the service. Gifts of small flowers will be welcome at 10 a.m. the day before (March 7th), to be made into small bunches.

Thursday, March 12th.

We have the visit of the Rev. W. H. Medcalfe, from the Church Missions to Jews. He will give a practical demonstration of the "Passover" as celebrated in the time of the Bible. Please make this as widely known as possible. 7.30 p.m. in the Church Hall.

Good Friday, March 27th.

A short service of Morning Prayer will be celebrated at 11 a.m. ; to be conducted by the Rev. Foster-Carter. Also at 7 p.m. a short film strip devotional hour taken by Rev. P. Ryley.

Easter Saturday, March 28th.

Members of the congregation are invited to bring flowers, and other suitable greenery to decorate the Church for Easter. If possible, please be at Church by 10 a.m.

Easter Day, March 29th.

This is one of the Festivals at which all communicant members of our Church are especially invited to Holy Communion.

Services :—

Holy Communion, 7.15 a.m., 8.15 a.m. and 12 noon.

Morning Prayer, 11 a.m.

Children's Service, 3 p.m.

Evening Prayer, 6.30 p.m.

Easter Monday, March 30th.

We hope to go on our Annual Parish Ramble—more details will be given later in Church Porch. Please bring sandwich lunch, good shoes, and macintosh. All parishioners—young or not-so-young are invited for this happy event.

Thursday, April 16th.

The Institution and Induction of the Rev. P. N. Rimmer as our new Vicar. Keep this date free now in your diaries.

Mr. Rimmer was a member of Jesus College, and Wycliffe Hall, Oxford. He served two curacies at St. Thomas, Douglas, Isle of Man, and Windermere Parish Church. He was also three years a Presbyter in the Church of South India at St. Stephen's Church, Ootacamund, Nilgiris. He served also for a time as a member of the Fleet Air Arm. Mr. Rimmer has two children aged 7 and 5 years.

The Rectory,
Ulverston.
February 14th, 1959

Dear Friends,

This is just a line to say how pleased I am to be coming as your new Vicar of Marston.

What great days these are for anyone to serve Christ in the Church! You only need the newspaper or to watch T.V. to see that to-day missiles are able to find their mark—but man has lost his way.

God grant to all of us, young and old, the wonderful opportunity and responsibility of introducing others to the ONE who is the way—Jesus Christ.

To-day it is an everyday occurrence for men to split the atom. It is far more rare to hear that unity has been achieved between labour and management or between coloured and white. Somehow the secret of how to bring people together has been lost—or never even discovered.

We in the Church can never forget that to us is given the Gospel of Reconciliation. Through Christ we become reconciled to God and to each other and our former differences no longer matter.

This the message we have to share with the world. This is the glorious truth that must penetrate our homes, our factories and wherever men and women live.

As I come to Marston the words of St. Paul to the Church at Corinth come to mind. "We then, he says, as workers together with Him." What a wonderful ideal for a Parson and his Parish! Let us make that our aim in the days ahead.

My wife and I, as well as Julian (7) and Clare (5) look forward to meeting you all in the near future.

Yours sincerely,

PAUL N. RIMMER.

Flowers for the Holy Communion Table.

Many friends like to give flowers for the Table to celebrate some happy anniversary and so on. If you feel you would like to do so, please sign



Photo by

Early Primroses

E. M. Parchment

Easter Offerings

RECKONING WITH THE PARSON

AS we come into church on Palm Sunday, or perhaps on Good Friday, we soon become aware of numerous printed leaflets scattered about the seats. They remind us that on Easter Sunday, from time beyond ken, it has been customary for the faithful laity to devote their offerings to their parish priest. Easter Sunday is, as it were, "the Parson's Benefit," just as the proceeds of certain county cricket matches are set aside for the benefit of particular players who have given loyal and skilful service over a number of years. Unlike the county cricketer, however, your rector or vicar has to pay income tax on whatever he receives from his Easter "benefit"!

Living costs, as we all know only too well, have multiplied many times over. What would your income have

been had you held your present job before the War, and how would you like to have to manage on it now?

When you come to church on Easter Day, whether you are a regular worshipper or only an occasional attender, will you think in generous terms of your parish priest who has been at his post all the year round? Perhaps he has a family to feed and clothe and educate, as well as a large and possibly inconvenient parsonage to maintain, on a stipend only just adequate before the war. Remember, he can serve you (and God) all the better if his financial anxieties are made less acute and frustrating.

Give generously, and give gladly, for

"The Lord loveth a cheerful giver."

—H. A. L. R.

March 1st is St. David's Day. The Bishop of Llandaff writes of the church which St. David founded.

THE CHURCH IN WALES

BY THE RIGHT REVEREND GLYN SIMON, D.D.

THE Province of Wales consists of six dioceses, St. Asaph, Bangor, St. David's, Llandaff, Monmouth, and Swansea and Brecon. It is a very united Province, and to a large extent free from the strife and disunity that can be created by different ecclesiastical parties. The

Cathedrals of considerable charm, and there are many churches up and down the land which, though simple in structure, are of great architectural and historical interest and which contain fine examples of native craftsmanship, particularly in woodwork. Many rood-lofts and screens,



Photo by

St. David's Cathedral

Eric L. King

Book of Common Prayer still remains the standard of worship, to which loyalty is given throughout the Province. The Church has shared in the poverty of the country through the centuries and you will find here little of the richness and variety of the English countryside: but it has its own special treasures to offer. In St. David's and Llandaff it has two

for example, still survive in small and remote churches; they reveal something of the riches of craftsmanship which the country must once have enjoyed.

Wales is often depicted by journalists and novelists as the land of Chapels, and no one can travel through the country and fail to be struck by their number and size. It is

all the more remarkable that down to the first half of the 18th century Dissenters in Wales were very few. What brought about the great change? There were several causes, religious, social and political. It cannot be denied that by the 18th century the Church in Wales was often formal in its religious observances, and its clergy apathetic. Since Tudor times the country gentry, who were the main support of the Church, had been becoming increasingly anglicized, finally losing their Welsh language and thereby their link with the people. The Church too often followed suit; it tended to become identified with the policies of its hereditary supporters and to share in the estrangement which developed. These tendencies were rapidly accelerated by the industrial growth of South Wales, which transformed the face and nature of the country and found the Church, with its fixed parochial system, unable to meet the swift demands of the rapidly growing centres of population.

RISE OF METHODISM

The result was the rise of Methodism in Wales, culminating in its incorporation as a separate Church in 1826. This Methodism was not that of John Wesley but that of George Whitefield, and strongly Calvinistic. It produced leaders of great eloquence and administrative ability, and swept through Wales like a fire, building chapels in every direction, contributing much to the preservation and revival of the Welsh language, raising moral standards, and breathing fresh life and vigour into the older dissenting bodies. The result was that by the middle of the 19th century the Church in Wales had become a minority body, and a long and bitter controversy began which was to end in 1920 in its Disestablishment and Disendowment.

Much bitterness marked this campaign and Churchmen fought for their connection with Canterbury: it is not easy to turn one's back on eight centuries of history. But at last the campaign closed and the Province of Wales, with an Archbishop of its own, was created in 1920. There were many losses. The link with England had done much to save the Church in Wales from parochialism. It was a good thing for Welsh Bishops and clergy to join in the Convocation of Canterbury; the House of Lords gave them opportunity to make their voice heard in the public life of the country at large. There was a heavy loss of endowments: capital producing an income of £48,000 a year was taken from the Church and transferred to the County Councils, the University of Wales and the National Library.

AFTER DISESTABLISHMENT

Today, forty years after its Disestablishment, it is probably true to say that the Church stands nearer to the heart of Wales than it has for many years past. It is perhaps the only Christian body in Wales that continues to grow, and is substantially stronger than any other single one. Much of the old bitterness has disappeared and many are looking towards the old Church for help and enlightenment. Its opportunities are great, but their full realisation depends, under God, upon an increased number of men for the Ministry, and upon a greater enthusiasm and knowledge on the part of the laity. Above all, perhaps, in view of the remarkable revival of the Welsh language in the intellectual and literary life of Wales, they depend upon the capacity and readiness of her leaders to understand the background, history, culture and language of the particular nation among whom God has set them to preach the Gospel.

Ancient Beauty

St. Stephen's Church, Old Radnor.

By W. H. HOWSE, F.S.A.

THIS church was described by the Royal Commission on Ancient Monuments as "among the first half-dozen in Wales for interest and beauty."

Not only has it the oldest organ case in Britain, dating from about 1500; it has also what many antiquaries consider the oldest font, of a date long before the Norman Conquest, and one of the most beautiful rood-screens in Wales stretching across the whole width of the nave and two aisles.

Among its other treasures are a medieval vestment chest, 15th-century choir-stalls, an Easter Sepulchre, a large number of ancient floor tiles, some 15th-century glass, a 13th-century tombstone, and a holy water stoup.

Most of the present building, with its imposing tower, dates from the



Photo by

The Oldest Font?

Eric L. King



Photo by

Eric L. King

The fine 15th-Century Tower

15th century, but a Norman capital is among relics of an earlier building. A beautiful feature is the panelled roof which covers most of the church. There are arrow slits in the tower, reminding us that here we are in the Welsh Borderland, where there was once constant strife between Welsh and English. In fact this church was partly destroyed by the forces of Owain Glyndwr; hence the rebuilding in the 15th century.

So far as written records go, the church, although placed in Wales by the Act of Union of 1536, has always been in the Diocese of Hereford. The British Museum has a charter of 774 by which King Offa of Mercia gave some of its lands to Worcester Cathedral, which has been patron of the living since 1547.

The tower, perched on its hill 840 ft high, overlooking the main road from the Midlands to Aberystwyth, must be a familiar object to many motorists. Not the least of the rewards awaiting those who break their journey to visit this interesting church are the views it gives of the massive Radnor Forest and surrounding hills.

... and Modern Convenience

The Shape of New Churches

By JOHN BETJEMAN

THREE sorts of plan are being used to-day for new churches. The most usual is based on the Victorian innovation of putting a surpliced choir in the chancel.

Thus the choir sits between the altar and the congregation. The congregation has a view of the altar and also of the profiles of the members of the choir. When the choir is extinct or absent, the congregation has a view of the sides of the choir stalls.

The deeper the chancel, the farther the congregation is from the altar. At a celebration of the Holy Communion the parish priest is thus separated from his people.

The advantages of this arrangement are that the altar or table is in, as it were, a particularly sacred and set-apart portion of the church and a feeling of awe and mystery is created. Also, people are used to churches with chancels and there is much to be said for tradition. But for those coming to church for the first time, what goes on at the altar is remote, only partially visible and often inaudible.

The next most usual type is the "dual-purpose" church on a new housing estate, used during the week for social functions, and with an altar behind a partition.

Hall into Church

The advantage of this sort of plan is that a parish priest, trying to build up a congregation, has somewhere to get to know his people and to bring them together on a less embarrassing level than that of religion. He can even give a dance. The disadvantage is that last night's cigarette smoke, litter and secular adornments such as dart boards and ping-pong tables have to be cleared away before the

partition is drawn back for a service.

Also, a purely secular hall can never have quite the same atmosphere as a church. There is something temporary about it.

In these days when most people have fairly decent houses to live in a church should be a church and a hall a hall. In mediaeval days, when the church was the only decent weather-proof building in the village and when cottages were little more than huts for sleeping in, the nave of a church was more naturally the social centre of the community.

The third sort of new church has its altar in the middle of the congregation so that as many people as possible can see and hear what is going on there. In a new community where there are many who do not know about the Sacraments and how they are administered, the parish priest needs to rivet attention by his actions.

Our greatest living church architect, Sir Ninian Comper, once said that a church should be planned from the altar outwards.

The disadvantages of this plan are that some of the mystery and awe surrounding the Holy Communion is lost because the altar is so near the people. But the advantages, in the opinion of most parish priests to whom I have spoken on this subject, outweigh the disadvantages. The parish priest can teach the faith by holding attention with word, action and music all in harmony. When this kind of alertness is achieved all the mystery comes back—this time in the midst of the people, instead of far away from them. *Reprinted by kind permission from the "Daily Telegraph."*

CHURCH NOTES AND VIEWS



Scafell Pike at 86 !

THIS photograph of Canon Hudson, Vicar of Barton, near Penrith, was taken shortly before he climbed Scafell Pike, Cumberland, when in his 86th year. That was in July 1955, and it was for him the realisation of a lifelong ambition. Though born in Lakeland, and having climbed many of its mountains, he had not "done" the highest of all, over 3,000 feet. I often saw him in Keswick, alert, rather under middle height and lightly built.

Canon Hudson was ordained deacon in 1892, priest the following year, and became Vicar of Barton in 1931. His climb of Scafell Pike at 86 is believed to be a record. I have met more than one 70-year-old up there, but no one else of Canon Hudson's years.—FRANK HALEY (BRIGHOUSE).

[Canon Hudson, who in 1957—at the age of 87—led a party of young people to the top of Helvellyn [3,118 ft.], died in October last year, aged 88.—ED.]

Christians Awake

THE fourteenth-century church of St. Mary and All Saints, Great Budworth, Cheshire, has four unusual brass collecting pans hanging on one of its interior walls. Also to be seen inside the church are eight wooden staves. These are said to have been used for shepherding people out of the nearby inn, and for rousing worshippers who fell asleep during the sermon!—"WANDERER" (CHORLEY).

Croft Church Restored

CROFT Castle, Herefordshire, has recently been acquired by the National Trust and close to it stands the church, perhaps originally the castle chapel. It dates from the 14th century and has recently undergone considerable restoration. It contains some fine monuments to the Croft family who have owned land here since the Norman Conquest, except for a gap between 1745, when it was sold, and 1923, when it was bought back. There are also some fine armorial tiles made at Malvern, one bearing the date 1456. The curious lead-covered turret containing three bells was added in the 17th century and the clock in the 18th. The castle is undergoing repairs before being opened to the public.—M. W. (HEREFORD).



Croft Church, Hereford



A Fake Spire

JOHN FULLER, Squire of Dallington, when out to dinner with a friend, made a wager that he could see Dallington church spire from the lawn of his house. When he reached home, however, he found that this was not so. So in order to safeguard his bet he caused this bogus "spire" to be built on the sky-line. G. PENNETHORNE (LINDFIELD).

Stone and Timber Church

ST. Oswald's church, Lower Peover, Cheshire, is a good example of stone and timber construction, a fairly unusual combination. Some parts of the building are reported to be thirteenth century; the stone tower dates from about 1500.

The Warren de Tabley Arms Hotel, known locally as "the Bells of Peover", adjoins the church. — C. H. JOHNSON (BIRKENHEAD).



Stone and Timber Church

Emigrants' Church

JUST over fifty years ago, a family named Hives, fifteen in number, emigrated to Alberta, Canada. When they arrived at Penhold, Alberta, they found no Anglican church there, but, writing home to their former Vicar in Leicestershire, they told him there soon would be one. They were as good as their word. Recently, the Bishop of Calgary dedicated a memorial pulpit to two Hives brothers, Edmund and Tom, who served the church faithfully as wardens and sidesmen from its foundation.—FRANK F. SMITH (OXFORD).

Strange Inscription

IN the church of St. Brannock, Braunton, Devon, is a very old oak chest, bearing the following cryptic inscription: OPRAZERDE DSVIVE ELE ESVAMO LHERESEVSFILHOSEFI LHAS SITRA. This seems to be quite unidentifiable with any language, but a little rearrangement shows that it may be Portugese. OPRAZER DE IOSVIVE ELE E SUA MOLHER E SEUS FILHOS E FILHAS CITRA. Which, being translated, means, "Presented by Joshua him and his wife and his sons and daughters, Cintra."—C. G. SLADE.

TO OUR READERS

We offer five shillings for every photograph with notes which we print on this page, and half-a-crown for every paragraph without a photograph which we consider of sufficient general interest for publication. Entries should be sent to The Editor, 11, Ludgate Square, London, E.C.4.

Weekday Pages For Women

CONDUCTED BY
MARION HURST

Monday's Washing

In a 'not-so-modern' home we often have to rinse out heavy blankets in the sink. Get hubby to fix up two hooks in the wall and get a normal towel roller on brackets; fix two ring hooks, and fasten over the sink. This allows both hands to be free because you can rinse with the weight of the blankets on the roller and slowly draw it into the water. It can also be used for long and heavy curtains.—MRS. E. V. SUTTON (BILLERICAY).

Tuesday's Sewing

When buying curtains, I always buy one yard more of the material, as I find it nearly always shrinks, so I allow $\frac{1}{4}$ yard extra on each curtain. I make three half-inch tucks on the bottom of each; they look pretty and hang nicely. If they shrink, all I do is let out one of the tucks. I always sew them by hand, and then the stitches are much easier to take out.—MRS. A. H. VOZER (HIGH HURSTWOOD).

Wednesday's Nursing

A partially inflated 'lilo' under the bottom sheet of a patient's bed will prevent sore and aching limbs, keep the sheet from wrinkling however restless the patient, and supply gentle warmth all over the bed as a hot water bottle slightly heats the air in it.—MISS M. PRATT (IFIELD).

Thursday's Cooking

When making mint or parsley sauce, I find it easier to put it in a cup and cut it finely with the scissors, instead of chopping. It comes just as fine in a shorter time, but when I want a larger quantity, I put it through the mincer. Here is my favourite mint recipe: Cook 2 lbs of apples to a pulp, add half a pint of vinegar and 4-6 ounces of sugar (according to how sweet the apples are). Bring to a boil and stir well. Then put in a cupful of chopped mint. Put into small (warm) jars and cover. — MRS. L. PHILLIPS (STECHEFORD, BIRMINGHAM).



Photo by *The Reverend J. L. Ellison*
Purl Or Plain?

Friday's Household

Good uses for sour milk. An excellent way to clean small pieces of silver is to put them in a pan and cover with sour milk and stand for three hours. Remove and wash in soapy water, rinse and dry, and the silver will be bright and clean.

Linoleum or floorcloth washed with sour milk comes up brighter than with water. Sour milk also makes a good bleach for discoloured white washing fabrics. Wring out articles in water, place in a bowl and cover with sour milk. Leave for 48 hours. Wash thoroughly and the articles will be snow white. Fruit stains can be removed from linen or cotton by soaking in sour milk for a few minutes.—MISS L. D. OAKDEN (BROMLEY).

Saturday's Children

When children's wellingtons get very wet inside, this is a safe way of drying them without perishing the rubber. Heat sheets of newspaper in front of the fire until they are very brittle and dry. Quickly stuff them into the boots as far as they will go into the toes. The hot paper will absorb all the moisture and can be removed, leaving the boots dry.—MRS. B. A. SINCLAIR (CHINGFORD, E.4).

A HOUSEWIFE'S PRAYER

Give me, Lord, the vision that can see
Beauty in homely tasks well done.
Give me the courage that will cheerfully
Accept my lot, nor wish an easier one.
Give me perspective, that the little
things
May keep their little places, nor
overbear
The faith and hope that are the spirit's
wings
To rise in Thee, Dear Lord; grant
this my prayer. —F. R.

Walnut Bread

5 oz self-raising flour, half a gill of milk,
half of an egg, half a teaspoonful salt,
2 oz finely chopped walnuts, 2 oz of
sugar.

Sieve the flour, salt and sugar into a
basin; add the walnuts and a well-beaten
egg. Add the milk and mix thoroughly.
Put into a covered dish or tin and cook at
Regulo 5 for 45 minutes, or until firm to the
touch.

In-a-Jiffy Cake

6 oz sifted flour, 6 oz sugar, $\frac{1}{4}$ teaspoonful
salt, 2 teaspoonfuls baking powder,
 $\frac{3}{4}$ cup of cold milk, 2 oz margarine, one
well-beaten egg.

Sift the dry ingredients together three
times. Rub in the margarine and add the
milk and the well-beaten egg. Beat the
mixture well and pour into a greased cake
tin. Bake in a moderate oven for half-an-
hour.

Vintage Volumes

WE would like to
thank all those
readers who have
kindly written to us as a
result of the paragraph
in our August issue of
last year under the
above heading.

It is most interesting
to learn that so many
people still treasure
these old volumes of
Home Words, though we
have not heard of any
quite so early as Mrs.
Robinson's copy. —
Editor.

THE AGE OF MIRACLES

"There are no miracles," some say,
But they can not have seen
The black, dead branches come to
life
And put forth shoots of green.

They have not heard the song of
love
The blackbird sings each year,
A song of praise to God above
Because the Spring is here.

They have not seen the sunset glow,
Or cloud banks slowly drift,
Nor watched an infant daily grow
In perfect health—God's gift.

"There are no miracles," they say.
Then how do they explain
The hearts and lives by God's
grace changed
And cleansed from sin's dark stain?

W. M. C.

*. If you know of a good hint for our
household pages, send it to the Editor, 11,
Ludgate Square, London, E.C.4. We offer
six 5s. prizes every month.

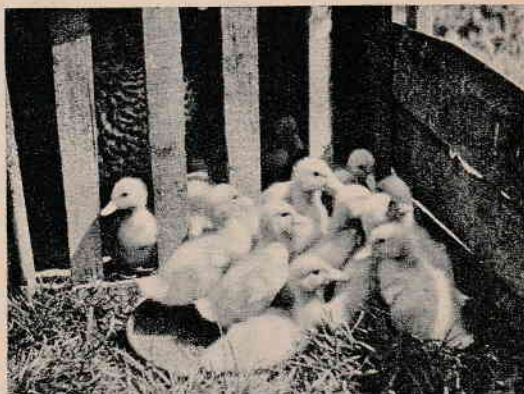


Photo by

Foster Family

Miss D. E. Tyler

OUR SERIAL STORY

POTTER'S
GREEN PRIDE

BY MOLLIE FIELD

Chapter III

THE NEXT DAY ANNE WILES made her first encounter with the dangers of the country. Potter's Green lay off the main road from London to Chilborough, and the centre of the village was very much as it had been for several centuries. This meant that narrow streets and blind corners, and an almost total absence of footpaths, made walking a somewhat hazardous business. At least, it would be if it were not for the unwritten code in such villages that wheeled traffic moves with caution, with a certain feeling that pedestrians have a prior claim to the road.

Anne went out to post some letters after tea, at the village post office. This was situated on a bend which every local inhabitant treated with respect. She was turning away from the pillar box when a drove of motor cycles swung round the corner, swayed violently to avoid her, and roared away with all the noise of a tank battle.

"That was a near thing!" remarked one onlooker.

"I don't know what our police are doing, allowing them teddy-boys to race around the village on those horrid contraptions. They ought to be prosecuted for being a danger to the public," said an old lady with a shopping basket, in the fierce tone of fright.

"You're Miss Wiles, the new

teacher, aren't you?" asked the first speaker. "It's a shame; you should report it."

"Oh, never mind," Anne replied reassuringly. "I should have been more careful."

She forgot about the incident, until Friday afternoon coming out of school. She was on duty at the gate, seeing children across the road and shepherding children from the outlying districts on to the school bus. She waved it off, then turned round and saw emerging from the church porch, two youths with rather long hair, one dressed in pale blue trousers and a red shirt, the other in black 'drain-pipes' and a check shirt. They were smoking cigarettes and laughing uproariously at some private joke. They sauntered through the churchyard to the road and started up two gleaming motor cycles which stood there. Anne thought she recognised them as being among the crowd which nearly ran her down.

"Who are those boys?" she asked Janet Smith, who stood beside her absorbed in the self-appointed slavery of holding Miss Wiles's handbag and the small aquarium which she was taking home to clean out during the weekend.

Janet took her eyes for a moment from the fish and looked solemnly at the departing youths. Then she pulled a prim little face. "They're bad boys, Miss Wiles. They're Jim and Eddy, but I don't know their surnames. And do you know what they done, Miss Wiles? Last Guy Fawkes night they tied up little Cyril Tomlin, who's frightened of bangs, and let off crackers all round him. Then they went round the village throwing fireworks through people's letter boxes."

"And did the police catch them?"

"Yes, Miss. But my Dad says boys like that wouldn't care. Mum says she won't spoil us!"

"That's good!" Anne agreed warmly.

She was curious about the boys. There was a furtive liveliness in their demeanour, which she was sure indicated mischief, so after her work was done she went over the road and into the church. When her eyes became accustomed to the muted light of the fourteenth century building she noticed cigarette ash scattered over the floor in the area of the table where the Visitors' Book lay. She went over to it and inspected the open page. That was it. The page was filled with fantastic signatures: "Marlon Brando", "Jayne Mansfield", and a whole stream of others. Beside their fancifully scrawled signatures, running from the bottom to the top of the page, were the words "To Hell with Church Schools" in large print.

While Anne was contemplating this slice of puerile mischief she heard approaching footsteps, and Mrs. Marks came in, her fair hair gleaming above a dark tweed coat, a white paper cone of narcissi in her hands.

"Hello," she greeted Anne cheerfully. "I've just come to do the altar flowers."

"Let me help you," Anne volunteered, for a chat with breezy Mrs. Marks was like a breath of fresh air.

"We empty the vases here; and here's a can of water to fill up with. Thank goodness it's Lent next week. It's so sensible to have Lent at the time when flowers cost the earth to buy, and there are none in our gardens."

"What attractive vases, and not difficult to arrange."

"Not like the beastly old brass things which squeezed the flowers into an ugly little bunch at the top. I say, do you see that ash on the floor? Isn't it the limit? Still I suppose it isn't as bad as Roundheads stabling their horses in the church. How it must have smelt!"

"But that's only half the mischief," said Anne with a giggle. "Look here," and she showed Meg Marks the Visitors' Book.

"Good Heavens! It looks as if someone has a grudge against his school."

"His *old* school, I think. I saw two youths coming out from here just now, and I thought they had been up to something. Teachers get to know that secretive look!"

"Some of our teddy-boys, no doubt. Harmless, but silly!"

Anne placed the last flower in her vase, and stood back.

"There now, they do look nice, don't they? It's such a lovely old church; even the children seem proud of it. Do you know, little Cyril Tomlin insisted on showing me the brasses the other day because he heard me say I hadn't managed to find them. And after the school service one week, Janet Smith took me firmly by the hand and led me to that lovely bit of carving in the choir stalls—the scene of the cats at play, you know."

"That is where we score over other villages round here. We've not only a church school, but the church being so close makes it possible to use it in school hours almost as an extension of the school itself."

"This school certainly has something," Anne agreed thoughtfully. "I think that all the staff coming with the children and joining in the mid-week service creates a special kind of feeling. Something quite different from Sunday church."

"Like a school chapel at a public school?"

"Yes. But whether there is any lasting value in it—enough to justify saving Church Schools—I really don't know. I'm agnostic on it at the moment."

"I don't think you will be for long," said Meg Marks, looking at Anne

shrewdly. "Not with Charles Hassall about." And she was interested to perceive a slight blush on the girl's face.

Feeling in the village about the school was beginning to warm up. Until about a fortnight ago, known public opinion was almost unanimous in its desire to retain its church school.

But, as in all village affairs, there was bound to be an opposition somewhere. To Timothy Marks and Charles Hassall it was almost a relief when it began to show itself, so that now they stood a chance of tracing it to its source. The first rumour that reached them was through Mrs. Triggs at the post office, who declared it was a crying shame, after all the village had done to help the cause of Church Schools in the diocese, that they should be expected to find a large sum of money for their own school. "The diocese should pay," she asserted, "and I'm not the only one who thinks so either!"

Then another rumour went the rounds, and was reported to the Vicar by Mr. Gaskell, the baker. People were saying, he said, that if they gave up the church school they would have a brand-new primary school provided free of charge by the Ministry of Education, instead of having to extend and patch up the old one at great local expense. This idea soon appealed strongly to the element in the village who were suspicious of the religious teaching of the school being in the hands of any one denomination.

To this was added a still further notion that if the new school belonged to the County, then the chairman of the Managers need not be a man like the Vicar, who had an axe to grind, but someone unbiased like a district councillor. There were people who raised their eyebrows sceptically at this optimistic opinion of district councillors, but the suggestion began

to gain ground in the minds of those who were habitually 'agin the government', or who prided themselves on being broadminded.

It was noticeable to the Vicar, that whenever he walked through the village he was sure to meet Harry Barron somewhere. Not that this in itself was unusual, but whereas he was normally dressed in an old tweed suit appropriate for ascending ladders and scrambling about in roofs, or wherever his workmen might happen to be engaged, he now seemed habitually to wear his best dark suit, which normally only appeared at District Council meetings. Dressed thus, and looking every inch a trustworthy and important figure, he stood chatting on doorsteps or in public bars for hours at a time.

None of this seemed to have any great significance, however, until the Parochial Church Council meeting. It was a bleak and snowy night, but hardly a member was missing when Timothy Marks introduced the item on the agenda concerning the launching of an Appeal to improve the Church School.

"I hardly think," concluded the Vicar, having stated the case, "that any of you here would question the vital importance of maintaining our School as a church school. It is not a question of bigotry or sectarianism, but of teaching the Christian Way of Life in day by day education in a more definite way than can be done in a State school. We need to raise £2,000 . . ."

"I thought you said £3,000, Vicar," interrupted Mr. Gaskell, the baker.

"I will have something more to say about that in a minute," said Marks with a slight smile. "First, I would like any comments you would care to make on the general principle."

The usual awkward silence fell on the company.

"I hope somebody says something,"

whispered Hassall who, as secretary, was sitting next to the Vicar at the table. Ah, there's Gaskell standing up."

The baker cleared his throat portentously. "I want to make it clear, Vicar, that I personally am in favour of keeping our church school. It served me well, and my father before me, and my children are very happy in it now. But on my rounds I do hear things, you know. And I don't think the Appeal will get the support you must have if you are going to carry it through."

"Can you tell us what people have against it?"

"Well, sir," he said with a twinkle, "they say we pay heavy enough income tax—let the State give some back by paying for the school. Then, of course, there's some don't like the Church being the boss."

Mrs. Triggs from the Post Office sprang to her feet.

"I agree with Mr. Gaskell, that is what people are saying. And the shame of it is that if the diocese or the Church Commissioners or someone would only build a new school for us, it would cut the ground from under the critics' feet."

"Unfortunately, Mrs. Triggs," said the Vicar smoothly, "the money which is held by these various bodies is not very great when it has to be spread over a large number of schools. The Commissioners' money is primarily for clergy stipends and parsonage houses; only a small proportion can be used for schools, and that is administered by our diocesan educa-

tion committee."

"Yes, sir," said Mrs. Triggs quickly, "but we've raised a lot of money for the education committee's fund for Church Schools—don't we deserve to have it back?"

"That's right," murmured Mr. Tuck, the farmer churchwarden who was sitting next to Hassall. "There must be a lot of parishes in this diocese who don't raise a finger to help Church Schools. It's the likes of us who do all the giving, and still we are expected to fork out for new buildings for our own school. It isn't fair."

"Excuse me," put in Major Canning, the other churchwarden, who was also treasurer, "but we are to receive help from the diocese. The financial position is this: out of the total of £6,000 which is needed for the extension and improvements,

half the cost is paid by the Ministry of Education. For the rest, the diocese will make us a grant of £500 and loan us the remainder, which can be paid back in very easy stages and without interest. That's pretty good, you know."

"That's all very well," Mr. Turner, a clerk in Chilborough, spoke for the first time. "But it would still leave £2,500 to raise locally, and that will take a lot of finding. We've no wealthy folk here now to give handsome cheques, and I agree with previous speakers that there will be a good deal of opposition to an Appeal. And I mean opposition, not just apathy. I can assure you Vicar, I have my reasons for saying that, but

KALENDAR FOR MARCH

- 1 LENT III—S. David, Bp., Patron Saint of Wales.
- 2 S. Chad, Bp. 672.
- 8 LENT IV—(Mothering Sunday).
- 12 S. Gregory, B.D. 604.
- 15 LENT V—Passion Sunday.
- 17 S. Patrick, Bp., Patron Saint of Ireland
- 21 S. Benedict, Ab. c. 540.
- 22 PALM SUNDAY.
- 26 Maundy Thursday.
- 27 Good Friday.
- 28 Easter Even.
- 29 EASTER DAY.
(The Feast of the Annunciation of the Blessed Virgin Mary is transferred to April 7th).

I am not at liberty to disclose them." With that sinister remark he sat down.

Mr. Tuck leant over to the Vicar and Hassall and whispered. "I can tell you—Councillor Barron is at the bottom of this. But it's not wise to say so in public. He's been very active in the last fortnight, casting subtle insinuations round the place."

Charles Hassall stood up firmly. "I put it before you," he said steadily, "that this village values its school more than it realises. It has just never had to think about it before, and at the moment people are inclined to harbour anti-church school ideas which have been put into their heads, simply because they have never considered the subject before and have had no definite lead given to them. I believe that if our Vicar and the Managers launch the Appeal, together with a clear explanation of the situation, the village will rally round. I think I can speak for the majority of the parents of my scholars." He looked round impressively, and added, "and if the Appeal is not launched, or if it fails, I shall feel I have failed too in my administration of the school, and I shall resign to make way for a more efficient man."

A gasp went round the meeting. In his ten years at Potter's Green, Hassall had become a leading figure. Naturally he had his detractors among disgruntled parents, but they were a very small and disreputable minority. By most people he was not only held in the highest respect, but his kindly advice and sound practical help were much sought after. Besides, he had identified himself with the village. He was no longer a 'foreigner' and they would hate to let him go.

"Thank you, Mr. Hassall," said the Vicar gravely. "I agree that any opposition to the scheme—and it's only human nature in a free country that there should be—any opposition will be overcome by the sincere

conviction of the majority and the prayers of the faithful. Nothing venture, nothing gain. We must be brave and resolute. Can I have a proposition, please?"

Major Canning proposed that the Managers be asked to launch the Appeal with the backing of the P.C.C., Mr. Gaskell seconded, and the resolution was carried, though Mrs. Triggs and Mr. Turner abstained from voting.

"I can now tell you for your encouragement," said Marks happily, "that through the generosity of a dying man the Managers are being left a legacy of £1,000 towards the new building. We can indeed thank God for such help."

The meeting closed and its members dispersed in a buzz of excited speculation. Marks and Hassall exchanged a few words of relief and triumph, but Charles Hassall walked home with a strangely uneasy mind. What had suddenly put Barron on the warpath? Anne Wiles was not convinced about Church Schools—she lived with the Barrons—was she talking too freely, working against them perhaps? It could be, though he hated to think so.

Lost in thought, he walked in the snowy darkness up his slippery garden path. Suddenly flashes and bangs surrounded him as a shower of fireworks hurtled through the air from the bushes in the corner near the road. As he turned to give chase, two dim figures sprang over the low wall and disappeared down the slushy road out of sight before he could get near them. What had provoked this extraordinary attack on him, and who in the world among all this friendly village would have done such a thing? Or was it just a childish prank? The figures, however, were tall. It certainly was a mystery.

(To be continued)

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beside the date in the porch, or see Mrs. Jennings, 8 Oxford Road. If you would rather not arrange them we can gladly do this for you.

Red Cross Lectures.

So far the response for lectures in Home Nursing or First Aid has not been large enough to warrant a qualified lecturer coming here. If you are interested, and have just not let me know, please do so quickly.

Church Hall.

May we inform parishioners that our Church Hall is now available for bookings for parties, wedding receptions, and other suitable functions. It is now fully equipped with china, chairs, etc. For details of lettings please contact Miss Liles.

Keep this Date Free.

Monday, June 15th, when the children of our Sunday School from 8 years and upwards will be going for an outing, with parents. The Infants outing will be announced late.

Things you should know.

The Registrar of Births, etc., is at 22 Oxford Road, on Thursdays, from 4—4.30 p.m.

The District Nurses live at 6 Broughton Close; and their phone No. is 4417 (Oxford).

Summer Time begins, Sunday, April 19th, when all clocks are put forward one hour.

Marston Ferry is out of action at present, owing to the illness of Mr. and Mrs. Jennings from the "Victoria Arms."

If you want a short country walk—go up the Elsfield Hill and survey the surrounding beauty of creation.

The Boat Race is March 28th.

At the recent collection for the Church of England Children's Society the sum of £41 2s. 6d. was received from this district. Well done!

Young Wives Group.

The Young Wives Group will meet during March on Wednesday, 4th, when the speaker will be Mr. Vallis who will be talking on "Care of the Hair," and on Wednesday, 18th, when Miss Finnis of the Waterperry Agricultural School will show films on the Dolomites and Alpine Flowers. All young married women are invited to these meetings.

Mothers' Union.

Tuesday, March 24th, 2.45 p.m., Service in Church. Tea afterwards in the Church Hall.

REPORT ON RESTORATION FUND for 1956, 1957 and 1958.

We are able to report that the Restoration of the exterior of St. Nicholas' Church, Old Marston, is completed.

In May, 1956, an appeal was made to the parishioners and friends of St. Nicholas' for £2500, to cover the "cost of restoring the exterior of the church, particularly the tower which was in a dangerous condition; to re-decorate the interior; and to improve the church yard." It was anticipated that the work would take three years to complete, and that the money would come in correspondingly.

In actual fact we have received £3450 16s. 7d. Approximately £1100 from direct donations, over £900 from fetes, £300 in grants from the Diocese of Oxford, over £206 from small collecting boxes, £278 from the Marston Market besides other money raised by both individuals and organisations from sales, concerts, etc., etc

During this period we have paid to Axtell & Perry for stone work done on the exterior of the church, £2764 17s. 8d., and to Pether & Son, £572 for the roof. The roof was an additional and un-expected item of expenditure and is the reason why it has not been possible to re-decorate the interior. The expenses of the appeal came to £82 12s. 3d. which is about 2% of the total sum raised. Improvements in the church yard have been done mainly by voluntary labour.

Regarding the interior. All who know the church are aware of the obvious signs of frescoes on the walls beneath the plaster and distemper. It was therefore thought wise to get expert advice on the matter. On the recommendation of Canon Bale and Dr. Weaver, Mrs. Baker (wife of Professor R. W. Baker of the Royal College of Fine Arts) visited the church in November and made a preliminary inspection. Mrs. Baker is at present working on frescoes in Winchester Cathedral. She has been invited to return and to make a further examination and to submit a report to the Parochial Church Council. For this reason the Restoration Fund will remain open, in order that all the work can be completed, as and when the money is available.

The parish has other heavy commitments, and it seems wise not to press any one claim too far. But if there are any who would still like to send a donation, or to continue taking a collecting box, would they please inform the Hon. Sec. of the Appeal Fund.

Finally may we thank the many friends of St. Nicholas' Church both at home and Overseas for their interest and help.

V. T. HARLOW,

B. G. OLIVER, Churchwardens.

DOROTHY CARTER, Hon. Sec. Appeal Fund.

IN LIGHTER VEIN.

Doctor: "Well, Bill, what's your trouble? How can I help you?"

Bill: (slowly and sadly) "Well Doctor, it's like this; I eats well, and I sleeps well; but when I see a little bit of work coming along I'm all of a tremble"

CALENDAR FOR MARCH.

Sunday, 1st March. 3rd Sunday in Lent.

8.15 a.m. and 12 noon. Holy Communion.

11.0 a.m. Morning Prayer.

6.30 p.m. Evening Prayer.

Wednesday, 4th March.

7.45 p.m. Young Wives' Group in Church Hall.

Thursday, 5th March.

8.0 p.m. Prayer and Bible Study Group at The Flat, 15 Mill Lane

Sunday, 8th March. 4th Sunday in Lent. Mothering Sunday.

8.15 a.m. and 7.30 p.m., Holy Communion.

11.0 a.m. Morning Prayer.

3.0 p.m. Special Mothers Service (see elsewhere).

6.30 p.m. Evening Prayer.

Thursday, 12th March.

7.30 p.m. Demonstration of Passover, in Church Hall.

Sunday, 15th March. Passion Sunday.

8.15 a.m. Holy Communion.

11.0 a.m. Morning Prayer.

6.30 p.m. Evening Prayer.

Wednesday, 18th March.

7.45 p.m. Young Wives' Group in Church Hall.

Thursday, 19th March.

8.0 p.m. Prayer and Bible Group.

Sunday, 22nd March. Palm Sunday.

8.15 a.m. Holy Communion.

11.0 a.m. Morning Prayer.

6.30 p.m. Evening Prayer.

Tuesday, 24th March.

2.45 p.m. Mothers' Union.

Good Friday and Easter—see elsewhere in Magazine.

Stop Press. Piano.

Gift. Piano in good condition urgently required for Church Hall.
Contact Miss Liles or Mr. Wren (89305).

CHURCH & LOCAL CLUBS, SOCIETIES, ETC

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- Choir.** Choirmaster : Mrs. E. M. Garner, 49 Rippington Drive.
- Cubs.** Leader :
- Mothers' Union.** Sec. : Mrs. N. E. Green, 60 Oxford Road.
- Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
- Pathfinders.** Leader : Miss M. Liles, The Flat, 15 Mill Lane.
- Scouts.** Leader : Mr. R. Jones, 118 Oxford Road.
- Young Wives.** Mrs. J. Narracott, 17 Raymund Road.

LOCAL.

- Allotment Assn.** Sec. : Mr. R. Bowen, 129 Oxford Road.
- Choral Society.** Sec. : Mr. L. E. Hodgkins, 59 Copse Lane.
- Cricket Club.** Sec. : Mr. R. D. Skates, 31 Mill Lane.
- Cromwell Club.** Leader :
- Parish Council.** Chairman : Mr. L. C. Jennings, 8 Oxford Rd.
- Teacher-Parent Assoc.** St. Nicholas County Primary School.
Sec. : Mrs. M. Smith, 4 Windsor Crescent.
- Teacher-Parent Assoc.** Old Marston S/M School.
Sec. : Mr. L. Maund, 4 Ashlong Road.
- Women's Institute.** Sec. : Mrs. Harley, 20 Oxford Road.

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Dear Parishioner,

THE MORTIMER MEMORIAL GARDEN

As you will, no doubt, be aware, it is intended to convert the site of the old Reading Room into a garden which the Church will maintain and make available to the public in perpetuity.

It will be a memorial to the late Revd. J. H. Mortimer to whom, as Vicar of this parish for 46 years, both Old and New Marston are under deep obligation in various ways. It will also be a permanent addition to the beauty and amenities of the Village.

The site has been given and the cost of the demolition of the building has been met. A plan for the garden to include a yew hedge along the back, with a lawn, oak seat, shrubs and low surrounding walls, has been approved. The estimated cost is approximately £250, and it is hoped to establish a small endowment fund for future maintenance.

We feel confident that you will regard this project as being highly desirable for the benefit of the community as a whole, and we venture to appeal to you to support it with generosity.

Yours sincerely,

VINCENT T. HARLOW
BERNARD G. OLIVER
Churchwardens.

To : B. G. OLIVER (Hon. Treasurer),
13 Jack Straw's Lane,
Headington.

I have pleasure in enclosing £ : : as a
donation towards the Mortimer Memorial Garden.

Signed.....

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