

No. 15

MAY, 1959

Price 4d.

MARSTON NEWS

INCORPORATING
CHURCH & LOCAL NEWS



The Times

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.

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- 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).

MARSTON VICARAGE,
OXFORD.

My Dear Friends,

It is a great joy for us to be amongst you and we look forward to getting to know you all in the not-too-distant future.

I am so grateful to the many friends who were able to come to my Induction and who supported us by their prayers.

Thank you also to those of you who have helped us in so many ways during the business of moving and settling in. All this has meant much to us.

May is a wonderful month in which to begin one's ministry at Marston, embracing as it does the great festivals of Ascensiontide, Whit Sunday, and Trinity Sunday.

Ascensiontide reminds us that despite the hates and hardness of men's hearts, despite such things as cancer and cobalt bombs, Christ reigns in Heaven, and **nothing** can separate us from His redeeming love. His V-Day on earth is in sight, and we fight on until He comes again in glory.

Whit Sunday refreshes us with the purging and impelling power of the Holy Spirit. The Spirit comes not so much to impart "sweet influence," as to shatter our opinions about ourselves, about people, about the Church. He will forge us, if only we will let Him, into a creative fellowship of Christians, who fear nothing, who attempt anything, and who depend utterly on Him.

These are truly great days to serve Christ in His Church. Let us pray these words :

"Spirit of the living God, fall afresh on me
Break me, Melt me, Mould me, Fill me,
For Christ's Sake. Amen."

Your sincere friend,

PAUL N. RIMMER.

CHURCH NEWS

The Girl Pathfinders will be going to Camp at Felixstowe during August, when 12 girls from our number will attend. At these camps we join with about 80 other members of this Movement (an affiliation of Bible Classes), and thereby make many friends, and have thorough Christian teaching. Several boys will also be going to the Camp in North Wales.

Bellringing.

On Saturday, 31st January, a Peal of 5040 Doubles was rung by members of the local band, in memoriam of the late Rev. J. H. Mortimer. This was the first half-muffled peal on the bells.

On Saturday, 28th February, a Peal of 5040 Doubles was rung by members of the Oxford Diocesan Guild.

The next local Peal attempted will be on May 9th.

Anyone interested in learning the art of change ringing should see Mr. Roy Jones.

Boy Scouts.

I should like to thank all friends in Marston for their support during the National "Bob-a-Job" Week. Roy Jones.

Mothers' Union.

On the 26th May, Mrs. Heaton will give an address on her recent visit to the Holy Land.

Young Wives Group.

Mrs. de Satgé, wife of the Chaplain of Wycliffe Hall, will be speaking on May 6th, her subject being "Is it worth while?" Then on May 20th, Mrs. Savage talks on "Fact or Fiction." All young married women are invited.

Monday, May 18th. **Whit Monday.** We shall be holding our Annual "Whit-Monday Elevenes" this year at the Church Hall, Elsfield Road. Mrs. Bing has very kindly offered to undertake this again this year.

Church Fete.

The Annual Church Fete will be held on **June 20th** in the Vicarage Garden. Please make a note of the date and keep it free. The Target this year is £300 in aid of the equipment of the new Church Hall.

We shall be having a White Elephant Stall as usual—will you please look out in your spring-cleaning anything suitable for this Stall, and notify Mrs. Barnsley of Lanadron, Elsfield Road, who will be pleased to collect.

Helpers Required—Men and Women—for Stalls, etc. Please notify Miss Liles, Mrs. Smith, Mr. Maund. (Addresses on Outer cover).

Sunday School Outing.

As most parents will already know, the outing this year is to California-in-England, Berkshire. If parents think their children of 6 years or under cannot go for the day, they will be having their own little outing locally. If, however, you feel that your children can be away from home for that length of time, they will be well looked after. We leave here at 11 a.m. and return by 7.15 p.m. All children over 6 years are welcome, also parents and friends. The cost will be 3/- for children, and 7/6 for adults, including cost of admission. Please bring your own sandwich lunch: we will provide the food for Tea.

The Director-General
of I.C.F. writes on

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The Faith and Industry

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STEPHAN HOPKINSON

THE Christian Faith is concerned with every day of the week and not with Sunday only. It involves the *whole* of a Christian's life and not merely his moments of devotion. This is a fact often stated but so frequently forgotten. It is indeed a pre-Christian notion; part of the Jewish moral law which Christ came not to abolish but to fulfil. The Ten Commandments themselves bear witness to it, just as the great prophets of the Old Testament in their turn underlined it.

The Gospels, at first sight, may seem less concerned with social justice and responsibility than with personal and individual religion. But this is because Jesus was always unwilling to be a mere law-giver or to lay down hard-and-fast rules about our dealings one with another. Instead, He asserted general principles—a way of life, which would involve those who shared it in certain clearly obvious demands and obligations. Christian social teaching arises directly from the impact of actual conditions upon Christians who are trying to live in the fellowship of the Spirit and by the power of the Lord Christ.

Socially-conscious Christians there have always been. The pages of Church history tell us of many a Francis of Assisi or William Wilberforce. Usually they were well ahead

of the collective mind of their times. Sometimes, as in the case of slavery, the general conscience of mankind has caught up with the pioneers fairly quickly. Sometimes, as in the case of modern warfare, it remains uncertain and confused. Sometimes, as in the question of penal reform, it lags far behind the Christian one.

In the vastly important case of Industry, Christian thinking has been somewhat slow to grasp the implications of the Faith. Christianity inherited from Judaism its belief in a God Who works—a Creator deeply concerned with His Creation, rather than an impassive and detached observer. But Christianity went much further than Judaism; it identified God with a working Carpenter, a Man brought up in a home where money was scarce and a lost coin a minor tragedy; a Tradesman Who bought His raw materials and sold the finished article. His first followers were likewise working men, even if some were in business on their own account and one a Civil Servant.

One of the greatest tragedies which have ever afflicted organized Christianity in this country occurred when, during the course of the Industrial Revolution, it lost practically all contact with the labouring classes. Not all the blame for

this can be laid at the doors of the Church, but the consequences were undoubtedly disastrous. Church-going on Sunday came to be regarded as the whole of the Christian Faith—in complete contrast with the kind of religion proclaimed by the prophets and with that practised by the first Christians.

Only a minority of Christian writers and thinkers tried to work out a Christian doctrine of daily work in the light of the new conditions of industrialisation.

In spite of too much general indifference, however, and in spite of opposition to the more enlightened pioneers of Christian social thinking, the religious approach to industry has developed in two directions.

In the first place, there were those who looked upon it as a reaching-out to people where they are—in their own homes and places of employment. As the Salvation and Church Armies went to the poor and under-privileged, so the Missions to Seamen went to the sailor and the "Navy Mission" went to the men who dug the canals, laid the railways and built the roads.

On the other hand were men like Ludlow, F. D. Maurice, Scott-Holland and Charles Gore who

taught Churchmen to think of all work—whether at sink, lathe, desk or counter—as a form of service to God and their fellow-men. Out of their writing and preaching, and of those who came after them—Studdert-Kennedy, William Temple, Dick Sheppard and P. T. R. Kirk—grew first the Christian Social Union and then the Industrial Christian Fellowship.

The Church of England to-day is becoming steadily more aware of its social mission and of the impossibility of trying to separate faith and social responsibility. Churchmen are far more ready nowadays to recognize that we show our love to our neighbour by serving on the local council, by membership of a Trades Union or Employers' Federation, just as truly and cogently as we do by participation in worship and sacrament.

It is precisely those who believe that they are called by God to make this a matter for their special concern who enrol within the ranks of I.C.F. They seek to remind themselves and their fellow-Christians that all life belongs to God; that He is to be found in field and factory, shop and kitchen, no less than in the more obviously "religious" atmosphere of the sanctuary.





Church Guide Books

ARTHUR GAUNT, F.R.G.S.



A WELCOME sign of the times is the growing interest in Britain's heritage of historic churches and concern for their preservation. More and more tourists are finding it rewarding to visit small churches as well as our great cathedrals, where a rich legacy of treasures, both religious and secular, is to be found. Indeed, our churches in general are not only centres of Christian worship, but also form the most varied and most complete series of museums in the land. Some church possessions, in fact, are little short of astonishing.

In Sandal Church, near Wakefield, is preserved a chair in which a highwayman was sitting when he was arrested at a nearby inn. A Harrogate church window displays a reproduction of a *Punch* cartoon, whilst a church at Bristol contains an inscription in memory of a cat. Every church with any claim to antiquity has memorials, crests, and other mementoes of local or national personalities, and the whole history of our nation is written in one way or another in our large and small sanctuaries.

In directing tourists' attention to this heritage the church guide-book has a useful role to fulfil. Some churches already issue helpful booklets setting out the story of the building and pointing out its most interesting features. But in many other cases the idea has not yet been adopted, or the old guide-book has not been

re-issued since it went out of print.

In these instances the provision of a cheap guide-book might seriously be considered as a means of attracting more attention to the church. The venture is unlikely to make much profit for the church funds, if it makes any at all, but most visitors are willing to pay a shilling or so for a small descriptive booklet written for their help and edification.

What lines should the ideal church guide-book take and what should be included? It need not be a bulky publication or expensively produced. It should set out the main points of interest briefly and plainly, since few visitors wish for too much detailed information.

The font may have suffered vicissitudes at some period, some of the monuments may commemorate the ancestors of men and women who became national figures, a former vicar may have written a well-known hymn, there may be curious old bequests still functioning, the stained glass windows may depict unusual subjects, and there may be quaint carvings on pew ends. All these are things which the guide-book might mention.

If possible, a rough plan of the building should be included, with a key to the positions of the various things worth seeing. Such a plan is often more helpful (and less costly) than photographic illustrations. The latter, in fact, are rarely essential, and

church guide-book compilers can help to keep publishing costs down by insisting on an unillustrated booklet.

Gathering the factual material can be absorbing, though it may be a labour of love, and where possible it is usually best carried out by an enthusiastic student of church history. He may be the vicar himself, or a churchgoer who is something of an antiquary and has perhaps long been associated with the particular church.

The special needs of visitors, however, should be continually kept in mind. It is important to avoid making the booklet primarily an account of local families and personalities. Remember that "outsiders" are only interested if these families have links with events of wider importance. A memorial to a local man is not of much appeal to the tourist unless it has unusual features, or unless the person commemorated was related to somebody of note. The purely parochial approach is not the best to adopt in writing a church guide.

But if the visitor learns, for instance, that the ancestors of the poet Longfellow worshipped in this very church (as he does at Guiseley Church, near Leeds), or that the building contains more monuments to earls and their ladies than any other village church in the kingdom (as at Bottesford, Leicestershire) far greater interest is aroused.

Failing a guide-book, a succinct leaflet describing things to look for is the next best thing. Priced at 2d. or 3d., its cost will soon be repaid.

Whatever the method used to draw attention to our great ecclesiastical heritage, and to help visitors to recognise and enjoy it, such steps can bring nothing but benefit. It is a rich legacy well worth publicising by means of guide-books or in some similar way.



Longfellow Memorial in Guiseley Parish Church. Attracts Overseas Visitors



Skelton, Yorkshire. Good Publicity!



Carved Wooden Angel, Ackworth Church, near Pontefract.



Britain's Oldest Church



HUBERT W. FENWICK,
A.R.I.B.A.

IT is not generally recognized by lay people that the oldest Church in the British Isles is the Scottish Church, which was founded nearly three hundred years before St. Augustine arrived in Kent. Our first Bishop was St. Ninian, a "romanized" Strathclyde Briton, who built our first Cathedral, the so-called "Candida Casa", or "Little white house", at Whithorn, in south-west Scotland, about 350 A.D., dedicating it to his friend and mentor St. Martin of Tours. One of his followers, St. Mungo, became Bishop of Glasgow, and sent St. Asaph south to found a Church in Wales, whilst another follower, St. Patrick, crossed to Ireland and converted the people there.

Shortly after all this, however, the Roman legions were withdrawn from their British stations and the new Church in Scotland was left defenceless, at the mercy of the Picts. Christianity almost died out, until the sixth century, when an Irish monk, the future St. Columba, landed in the West and revived our Faith; and it was St. Aidan, a disciple of Columba, who first brought the Gospel to England, to Northumbria in fact.

The fame of St. Columba, and of his Celtic Monastery at Iona, is world wide, and needs no advertising here, but not so well known are the chronicles of St. Adamnan, his official



St. Martin's Cross, Iona

biographer, and himself a prolific teacher, and founder of Churches. The delightful little Highland Kirk at Kilmaveonaig, near Blair Atholl, for example, was founded by him, and although less publicised than Iona is important in the annals of northern Christianity. It is the original Parish Kirk of the district, one of the very few still administered by the episcopally-ordained successors of

(Continued on page 74)

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Church Notes and Views

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"Curfew" Church

THE parish church of St. Mary the Virgin, Hailsham, was built during the fifteenth century on the site of an earlier structure. Its Register dates from 1558, the year in which Queen Elizabeth I ascended the throne of England. From the handsome chequered stone tower "Curfew" is still rung nightly—a custom which has been observed for several centuries.—E. M. PARCHMENT (HAILSHAM).

A Striking Modern Window

THIS very remarkable modern stained glass window is to be seen in the parish church of Little Missenden, Buckinghamshire. The figures portrayed in our illustration are respectively a Red (North American) Indian, a Palestinian Arab and a Bedouin Arab—surely a unique trio to find occupying a window in an English village church.—J. DENTON ROBINSON (DARLINGTON).

A Handel Organ?

THE village church at Merevale, in the northern part of the county of Warwickshire, is small, and because of its comparative remoteness few visitors discover it. Yet it contains many noteworthy treasures, one of the most outstanding of which is a small pipe organ, built about 1740 by the German Johann Snetzler. This organ has a remarkably fine tone, and is still used to accompany services held in the church. There is a strong local tradition that the great George Frederick Handel himself, who died two hundred years ago this year, played upon it when staying in the neighbourhood. — GLYN HOLLIS (ATHERSTONE).

Ancient Bible Box

THIS beautiful desk, which is dated 1650, was originally used as a Bible Box in the seventeenth century. It has been in the possession of the same family—the Breretons—for over three hundred years.—D. T. DALRYMPLE-PERCY (STAPLEHURST).



TO OUR READERS

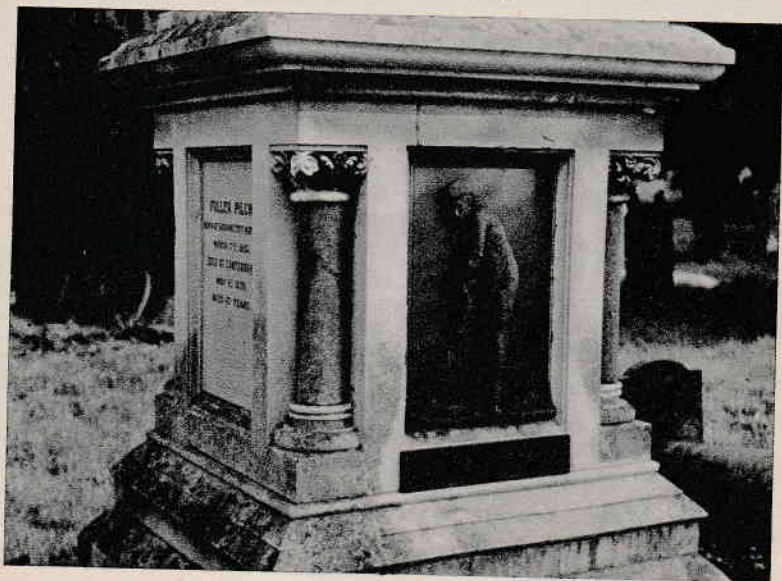
We offer five shillings for every photograph with notes which we print on this page, and half-a-crown for every paragraph without a photograph which we consider of sufficient general interest for publication. Entries should be sent to: The Editor, 11 Ludgate Square, London, E.C.4. Unsuitable contributions can only be returned when accompanied by a stamped and addressed envelope.

Beating the Bounds

THE ancient ceremony of "Beating the Bounds", or perambulation of the parish boundaries, takes place annually at Rogation-tide in the two Worcestershire parishes of Churchill and Chaddesley Corbett. In the former, last year, the Vicar led a party of twelve parishioners and a picnic lunch was taken on the course of the journey. The walk ended at the village school where the children were celebrating their May Day festival. At Chaddesley Corbett, the Vicar was accompanied by members of the local Scout Troop, and a complete circuit of the parish was made—a distance of about sixteen miles.—THE REV. G. S. HEWINS (CLEOBURY MORTIMER).

Cricketer's Memorial

ONE of the greatest of Victorian cricketers was the famous Fuller Pilch, who was born at Horningtoft, in Norfolk, in 1803 and died at Canterbury on May 1st, 1870. In 1835 Pilch was offered £100 to reside in Kent and settled first at Town Malling—the "Dingley Dell" of *Pickwick Papers*—and then, in 1842, at Canterbury. During the next twelve years Pilch was one of the mainstays of the Kentish side and was renowned throughout the land for the elegance of his batting style. The great William Lillywhite—the "Nonpareil"—once defined cricket at its highest and best as "Me bowling, Pilch batting, and Box keeping wicket." Pilch's highest score—160—was made for Kent against the bowling of Lillywhite. Cricket pitches in Pilch's day were so rough that when he toured the country with Clarke's famous All England XI he used to include a scythe in his equipment to give them an extra cut before matches. After his retirement Pilch kept *The Saracen's Head* in Canterbury. His tomb is to be seen in St. Gregory's churchyard in that city. Our photograph is sent to us by the Reverend C. T. Spurling of Maidstone.



Weekday Pages for Women

CONDUCTED BY MARION HURST

Dear Lord I Pray . . .

Let me do my work each day. Lift my eyes from the earth, and let me not forget the uses of the stars. Though I come not within sight of the castles of my dreams, teach me still to be thankful for life's golden memories which are good and sweet; and may the evening of life's twilight find me gentle still.

Monday's Washing

An economical way of using soap powders or detergents for washing or washing up, is to empty the powder into a sugar sifter. These sifters can be bought at any hardware or chain store at a very reasonable cost. They have colourful plastic cone-shaped tops which regulate the flow of powder, and also look much neater than a packet on your kitchen shelf.—MRS. A. HAWKINS (WOKING).

Tuesday's Knitting

Here is a very useful hint for home knitters when knitting pullovers for the men folk. As you knit your pullover, knit in Sylko with your wool. Allow approximately one reel of Sylko to each ounce of wool. This strengthens and gives double life to the garment as well as keeping the shape and colour.—MRS. E. H. SIMMONS (BEANSALE, NR. WARWICK).

Wednesday's Cooking

When making pastry flans I use peach or plum stones instead of rice, to hold the pastry down. First I boil them, dry well, and then put in a screw-top jar. Then they are always ready for use. When having boiled eggs, put the spoons in the water in which the eggs were boiled and all the stain will disappear.—MRS. A. SMITH (HIGH GREEN, NR. SHEFFIELD).

Thursday's Nursing

A boon to invalids are bright coloured handkerchiefs, especially when confined to bed. They show up more quickly than white ones in the bed clothes and so save the patient the exertion of a long and sometimes vain hunt.—MRS. R. BROOKE MARSLAND (TODDINGTON, BEDS.).

Friday's Household

When using the household steps you are often inclined to catch your nylon stockings and so cause them to ladder. An excellent preventative is to cover the edges of the steps with a length of Fablon, or Con-Tact or something similar, about 3 in. wide or according to the depth of the steps.—MRS. C. B. MURRAY (HALE, ALTRINCHAM).

Saturday's Children

A child's bib with sleeves. Take a piece of material 18 in. × 36 in. and fold along the top edge. Join side edges, leaving 7½ in. for arm holes. Make a slit along the top edge for the neck opening and slit down the centre back. Bind the sleeve and neck edges with strips of bias material or bias binding. Hem the centre back opening and bottom if not selvedge. Make strings for a tie at the back. Ducks or any other bright motif may be appliquéd on the front.—MISS NEWSTEAD (SUNNINGHILL, BERKS.).

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Old Fashioned Nut Loaf

5 oz margarine, 9 oz self-raising flour, 6 oz sugar, milk to mix, 2 eggs, nuts to decorate, 4 oz chopped nuts.

Prepare a loaf tin and line it with greaseproof paper. Cream together the fat and sugar and beat until very light. Beat in the eggs a little at a time and add the chopped nuts. Sieve the flour and add it alternately with the little milk to give a dropping consistency. Put the mixture into the tin and place the halved nuts on top to decorate. Bake at Reg. 3 for 1½ hours.

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Happiness grows at our own firesides and is not to be picked in strangers' gardens—(D. J.).

Start Early

Many church groups make up items for the Annual Bazaar which may be as far off as just before Christmas. There is nothing like an early start and if you can get together a little committee for this, so much more work can be handled and with much more pleasing results. It is also possible to work out in the open, often on the Vicarage lawn, during the summer evenings and one can then bring in the services of the Youth Club.

Carefully study what sells best and remember—small items are always good sellers. Make full use of the wide range of crepe paper now available. We often have a flower counter, and frills made for the jam jars can make a difference to the attraction of this stall. Shades of fawn, green and orange can be used and will always store away for another year.—
E. V. SUTTON.

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

Bluebells

In Mary's month, the month of May,
When all the air is clear and fresh,
Beneath the beeches' silken green
The bluebells in unbroken mesh
Shimmer like the flowing fold
Of Mary's robe all hemmed with gold.

IRENE H. LEWIS.

CALENDAR

FOR MAY

Fri. 1st—**SS. Philip and James,**
Apostles and Martyrs.
Sun. 3rd—**Rogation Sunday**
Thurs. 7th—**Ascension Day**
Sun. 17th—**Whit Sunday**
Sun. 24th—**Trinity Sunday**

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A secret is your slave if you keep it—
your master if you lose it.—(Arabic
proverb).



"Spring in the Air"

Photo by A. E. Dowdeswell

Britain's Oldest Church—cont.

St. Columba, and it stands on the exact spot where St. Adamnan preached in the seventh century.

This quaint survival from the dim and distant, almost legendary, past, owes its continued existence as a place of episcopal worship to the loving care and dogged loyalty of Jacobite lairds who, in the days of religious strife, secured it against the claims of the victorious Presbyterians. To an Englishman such relics must, I suppose, seem terribly remote and insignificant, yet they serve as living links between the Church of St. Columba and the Church of England, links between the missionaries of the sixth and seventh centuries and those of today; and, furthermore, they belong to a branch of the Anglican Communion, the oldest branch of all, the Scottish Episcopal Church.

The motto of that Church is "Evangelical Truth and Apostolic

Order", a summing up of traditions handed down from Celtic times, and although it is now only "a shadow of a shade", as Sir Walter Scott said, the Scottish Church has an historic mission to carry on, and the faithful for whom to cater. Up and down Scotland, in cathedrals, kirks and chapels, the idea of spiritual continuity is maintained and fostered; and visitors from England will find in our services most of those things to which they are accustomed. True the Scottish Liturgy differs in some respects from that of England, though it is similar to the original English Liturgy of King Edward VI, to the liturgies of the United States and of South Africa. But this only emphasizes the universal character of the Anglican Communion, a universality which finds comprehensive expression in such gatherings as the Lambeth Conference, when Bishops from all over the world discuss as equals the problems of the Church in the twentieth century.



St. Adamnan's Kirk, Kilmaveonaig

POTTER'S GREEN PRIDE

BY MOLLIE FIELD

Chapter V

HASSALL GASPED WITH pain as he tried to move. He could guess where he was—down the coke chute. He could feel rather than hear the crunch of coke beneath his weight. Then he heard a man's voice call, "Nice work, Eddy!" and the sound of feet running into the distance. A flash of knowledge came to Charles Hassall. Eddy? Those voices? He recognised them. Jim and Eddy Barron, of course. And he was sure they had left something smouldering in the stock-room. He gave a cautious wriggle and felt round him for support. He was six feet below ground level, but it should be possible to find ledges for his feet on the side of the chute. When he tried to move his left leg up, however, pain shot through him so agonisingly that he fell back again half-fainting.

Meanwhile, people were assembling for the meeting in the Community Centre. Anne Wiles went to it alone, but she was glad when she arrived to find Mr. and Mrs. Tuck there. She went and sat with them.

"It's most unfortunate," said Mr. Tuck with a worried expression. "The Vicar has a bad dose of influenza and can't come. All will depend on Mr. Hassall. I'm no good at public speaking. I don't mind backing him up, but I couldn't possibly put the main points myself."

"Never mind; he will be here soon," Anne reassured him. "It's early yet." They watched the people coming in. They were a varied and rather surprising assortment. Some were those who turned up at every meeting, but others were most unlikely and had probably been brought along by the Barron brothers with the inducement of 'drinks all round' when the day was carried. An equal number of known supporters of the Church School was in evidence, but unfortunately Major Canning, the other churchwarden, would not be present. He was detained on business in London, and Mr. Tuck continued to watch the door with an increasing apprehension. Neither he nor the other Managers were folk for making speeches, especially to a partially-hostile audience. What could have happened to Mr. Hassall?

The meeting began, with Councillor Barron in the chair. He opened with a statement of the educational situation in the village as he saw it, using as his points the need for scrapping the old school rather than adding to it, freedom from bigotry and the forcing of religion down children's throats, and the desirability of letting the State pay for everything instead of prising the money out of poor men's pockets.

"Potter's Green," he concluded, "is worthy of a better standard of education than it can possibly receive in a Victorian sectarian school. I

would like us to show that we are modern and broad-minded in our village by passing a resolution not to support an outdated Appeal, and another resolution asking the County to put our request for a State School to the Ministry of Education."

Several men and women spoke from the floor, all of them in favour of Councillor Barron's proposals. Not one of the School supporters present dared to set the ball rolling in the opposite direction, and the situation was beginning to look desperate. Cowards! thought Anne. I'm only a newcomer, but it looks as though I shall have to give them a lead. Her legs began to shake and she felt as if she could hardly breathe, but at the next lull she stood up and caught the chairman's eye.

"As a newcomer to the village I have less right to speak than some of you," she began, her voice quivering nervously and her chest feeling so tight that it hurt. "But I have had an experience which probably none of you has had. I have taught in both State and Church schools. Let me tell you what I have learned." As she warmed to her theme and felt the attention of the audience focused upon her, she lost her nervousness and began to enjoy her first real public speech.

"At one time I would have agreed with Councillor Barron," she said. "Only my line was the importance of Christian teachers in State schools, because I believe with all my heart that education is useless unless it is accompanied by the Christian way of life which shows us how to use education rightly. I believed that the only way was to combine the very superior surroundings and equipment of State schools with convinced Christian teachers. But since I have been here I have found that the Church School, if rightly used, has certain advantages which far outweigh the old-fashioned

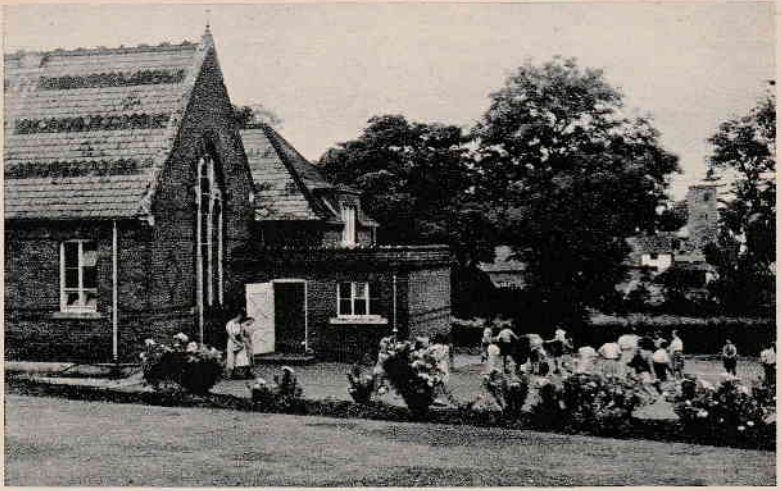
buildings. I discovered that up-to-date apparatus is supplied by the County just as it would be to a State school: and that here under the wing of the Church the children are able to grow and expand in an indefinable, but very definite Christian atmosphere. They are able to acquire something which they could not find in a State school, however excellent. It is not simply a matter of learning the Catechism and the Creed, to which a speaker referred just now, but of the spiritual and religious needs of the child being catered for so that the child may develop just as much spiritually as mentally."

"I am not running down the splendid work which my colleagues do in State Schools, but I am imploring you to realise that here, in this so-called old-fashioned school, you have a very precious heritage which it would be iniquitous to abandon."

She sat down suddenly, and as she became aware of herself once more she felt exhausted and weak, but triumphant as she saw that she had really set the ball rolling in the opposite direction. Mr. Tuck and others plucked up their courage to back her speech, the former explaining why the Vicar could not be present to put for himself the case which was so dear to his heart.

Throughout Anne's speech and those which followed, Councillor Barron's expression gradually lost its confidence. He spoke again, reinforcing his opening remarks with a bluster which deceived no one. His minions proposed and seconded the two motions, but each was lost by a fairly considerable majority.

"That's thanks to you, Miss Wiles," said Mr. and Mrs. Tuck as they left the hall. A number of their supporters came up and congratulated Anne, but Councillor Barron, who had taken her unconsidered remarks when she was new to indicate her support



Village School

Photo by Henry Grant

of his views carefully shunned her.

"It beats me what happened to Mr. Hassall," remarked Mr. Tuck as the three of them walked home. They came up to the crossroad by the church and glanced up the road towards the School. "Here, what's that?" Mr. Tuck exclaimed.

"Looks like the fire engine," said his wife. "It seems to be outside the school. Come on and see!"

An hour before, a farm-worker named Abbott, passing the school, had noticed light flickering in the window under the eaves. So he turned in at the Vicarage drive and hurried up to the door.

One confirmatory glance by Mrs. Marks convinced her that there was a fire in the school stockroom and she telephoned immediately for the Fire Brigade. When Timothy Marks heard of it nothing would keep him in bed. He flung on some clothes and a warm coat and went hurrying across to unlock the door of the main building. Abbott, however, had already called on the caretaker and told him what was happening, and the

two men were inside the school when the Vicar got there.

He was about to follow them when he fancied he heard a man's voice calling out. It came from somewhere round the left corner. He went round to the railings surrounding the boiler house, and suddenly heard the voice apparently at his feet. In a moment he was through the open gate and shining his torch down the chute. To his horrified amazement, he recognised Charles Hassall.

"Thank Heavens!" said Hassall weakly. "I don't know how long I've been here, and I'm sure someone's tried to set fire to the school. I chased them—and fell in here—and I think I've broken a leg."

"It's all right, old man. The Fire Brigade have been sent for—I think I can hear them arriving now. There's sure to be an ambulance with the outfit. I'll get the men to come along and fish you out."

Lifting a man with a fractured leg from such a position was not easy, because he was lying on top of a new delivery of coke which left little room

for manoeuvring. It involved digging to lower the level of the coke in order to get him out through the boiler house door as the chute was too narrow for hoisting him on a stretcher. Meanwhile, an ambulance man crawled through with difficulty, had blankets lowered, and administered first-aid to the patient.

As soon as Hassall was revived he began to worry about the school, but the Vicar came hurrying round to report progress to him down the hole.

"They're getting the fire in hand," he said cheerfully. "The damage is all to the stockroom and the roof. I don't think it will spread anywhere else now. The Inspector has found an open cigarette lighter in the exercise book cupboard and a thin trail of petrol—the kind you might get from a lighter fuel phial. But how did you come to be involved, Charles?"

By the time Hassall had recounted what had happened the way had been opened for his removal. Gently his stretcher was edged over the heap, lifted down and placed in the warmth and light of the boiler house where the village policeman and a detective inspector waited to interview him. Once more the story was told, and the local man nodded encouragingly. A gleam of something like satisfaction lit his eyes.

"Eddy—Jim and Eddy?"

"Likely types?" asked the Inspector.

"I know they say 'give a dog a bad name and hang him,' sir, but they couldn't be more likely. We've had a lot of minor damage lately which couldn't be pinned on to anyone, though I've had my suspicions about those two. I must say I'm surprised they've gone as far as arson; this kind of booby trap—" waving his hand towards the chute—"that's the usual way their minds work."

Then Dr. Thomas arrived, and after inspecting the good job the

ambulance men had done, he decreed a visit to the hospital without further delay. He himself accompanied Hassall in the ambulance, clearing a way brusquely through the bystanders.

As for the excited villagers, one thing was firmly agreed to—that Mr. Hassall had bravely tried to save his school. And the reason why he was not at the Protest Meeting was because he was making an heroic bid to save the school physically.

So much was clear by the time that the Tucks and Anne Wiles came on the scene, followed by other members of the audience. Supporters of the hero of the hour at the school mingled with supporters of the heroine of the hour at the meeting. It was generally agreed that the fire was no work of mischievous schoolboys, nor was the removal of the manhole cover which caused the Headmaster's downfall. Nor was the red paint on the thermometer, nor the raiding of the parish room and the tearing up of the Appeal letters. The gathering crowd was turned into a meeting, and everyone made wild and improbable suggestions about the source of the trouble.

Anne stood rooted to the ground, trembling from head to foot. Nervous reaction after her speech, followed by shock about the school and alarming rumours that Mr. Hassall had been shot or burned or had broken his back and been taken off to hospital, turned her to a jelly; but it was impossible for her to move out of the crowd and there was nowhere to sit down.

"Come on in, you look dead beat," said a voice at her side, and she saw Meg Marks' keen glance appraising the situation.

She was caught by the arm and piloted firmly through the crowd to the Vicarage, there to await news from the hospital.

(To be continued)



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LOCAL NEWS

Old Marston County Secondary School.

The School was very sorry to hear that Mr. Weaver who had served us so well had decided to change his employment. The present excellent condition of the building is due to his and his helpers' efforts. The community as a whole has derived benefit from his willingness to enable the building to be used outside School hours.

The Summer Term is always a very full one. For the Seniors there is the County Test of Achievement—an outside Examination leading to G.C.E. or other courses, or providing a hall-mark recognised by Oxfordshire employers. For the Juniors Annual Exams. decide whether the individual is correctly placed.

In Sport, there are Standards (average levels of attainment) in all aspects of athletic activity leading up to Sports Day. Tennis and Cricket will also claim its fair share of recognition with the New Wicket in evidence.

The new Stage will be publicly tested on 18th June with an hour's entertainment to raise money to further its equipment. One hopes that in the future an Old Marston Dramatic Society might arise to both use and provide further stage furnishing.

Visits for selected parties are being arranged to the Royal Show, the County Dairies, and the Oxford University Press.

Collection for the Blind.

Mrs. Holmes would like to thank all those who so kindly helped for the above collection, when the sum of £17 11s. 2d. was received.

CALENDAR FOR MAY

- May 1. SS. Philip & James, A.A. & M.M.
10.30 a.m. Holy Communion.
- May 3. **Rogation Sunday.** (Special Prayers for Blessing of our gardens and crops).
8.15 a.m. and 12 noon. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.
- May 7. **Ascension Day.**
10.30 a.m. Holy Communion.
7.30 p.m. Ascension Day Service.
- May 10. **Sunday after Ascension Day.** Commonwealth Youth Sunday.
8.15 a.m. Holy Communion.
11 a.m. Annual Commonwealth Youth Service. (All Youth Organisations invited).
6.30 p.m. Evening Prayer followed by Holy Communion.

- May 17. **Whit Sunday.** (Festival of the Holy Spirit).
8.15 a.m. and 12 noon. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.
- May 19. Tuesday, 2.30 p.m., Whitsun Farthings Children's Service in the Cathedral.
- May 24. **Trinity Sunday.**
8.15 a.m. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.
- May 31. **1st Sunday after Trinity.**
8.15 a.m. Holy Communion.
11.0 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.

* * * *

This beautiful poem by Robert Browning brings with it a reminder of the faithfulness of our Creator.

Oh, to be in England now that April's there,
And whoever wakes in England sees, some, morning, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England—now !
And after April, when May follows,
And the whitethroat builds, and all the swallows !
Hark, where my blossomed pear-tree in the hedge
Leans to the field and scatters on the clover
Blossoms and dewdrops—at the bent spray's edge—
That's the wise thrush ; he sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture !
And though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The buttercups, the little children's dower
—Far brighter than this gaudy melon-flower !

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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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