

“JESUS CHRIST, THE SAME YESTERDAY, TODAY,  
AND FOR EVER”

No. 41

JULY, 1961

Price 4d.



*THE MAGAZINE OF —  
St. Nicholas Church, Marston*

# ST. NICHOLAS CHURCH — OLD MARSTON

**Vicar :** Rev. Paul N. Rimmer, M.A., 11 Elsfeld Road, Old Marston.  
Tel. : 47034.

**Churchwardens :** Prof. V. T. Harlow, C.M.G., M.A., D.Litt., Fir Tree House, Old Marston.  
Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.

**Vergers :**

**Organist :** Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.

## SERVICES :

**Sundays :** Holy Communion 8.0 a.m.

Also on First Sunday of the month, 12 noon.

**FAMILY COMMUNION :** 9.30 a.m. on 3rd Sunday of month.

Children's Church : 11 a.m. in Hall.

Morning Prayer : 11 a.m.

Pathfinder Bible Class : 10.15 a.m., Sunday. (Hall).

Evensong : 6.30 p.m.

**Saints' Days :** Holy Communion as announced.

**Holy Baptism :** Fourth Sunday of the month at 3.0 p.m. unless otherwise announced. Notice must be given.

**Holy Matrimony :** Banns to be given in at the Vicarage.

## CHURCH ORGANISATIONS AND MEETINGS :

(As the covers are printed in advance you are advised to consult the Notice Board in the Church Porch, in case of alteration of times).

**Prayer Group :** Thursdays at 7.30 p.m. in Church.

**Mothers' Union :** Alternate Wednesday afternoons (2.45 p.m.), and Evenings (7.45 p.m.).

**Young Wives' Group :** Alternate Wednesdays in Church Hall, at 7.45 p.m.

**Men's Forum :** Monthly on Wednesdays at 8 p.m., as announced.

**Youth Fellowship :** First Sunday, Holy Communion and Breakfast, also Third Sunday after Evensong, and as announced.

**Pathfinders :** (Boys and Girls, 11—13 years), 10.15 a.m., Sundays.

**Brownies :** Fridays, 5.30 p.m. in Hall.

**Cubs :** Mondays, 6.15 p.m. in Hall.

**Scouts :** Thursdays, 7.15 p.m. in Hall.

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THE COVER PICTURE depicts the Marston Chalice, reflecting on its bowl the spires of the University, the factory chimneys of Cowley, and homes with T.V. Masts—all symbolic of the life of our village. The design is by Mr. Brian Cairns.

MARSTON VICARAGE,  
OXFORD.

My Dear Friends,

"Prayer—the Mightiest Force in the World!" That's the title of Frank Laubach's little book (2/- Lutterworth Press).

We need that reminder. I was particularly grateful for the opportunity recently of taking part in the Lee Abbey School of Prayer. For Prayer is the Mightiest Force in the World.

Some years ago a few of us gathered for a day of prayer and fasting for a young Indian industrialist who had become an alcoholic. Often he would leave his wife and family for weeks at a time. His industries had fallen into the hands of wrong people, and he had lost lakhs of rupees and faced possible penury. At the time at which we were praying he needed a fairly large sum to straighten out his affairs, and not one of us who had gathered to pray could produce the money. We put the whole affair into God's hands. Perhaps poverty was His will for this young man? We lifted him and his family to God, and prayed for His will to be done, whatever it was. The following morning a telegram from Madras informed his wife that the exact amount he needed had reached him from a source that he had never thought of. The money arrived with hours to spare! But this was not the end of the story. The young man returned home and became willing to enter a Danish hospital for treatment for his alcoholism. The treatment would have been quite impossible without his willingness to co-operate. Today he is completely cured and living a happy family life.

God is longing to work miracles like that in people's lives today in this parish. He will only be able to do so if you and I are prepared to pray—privately; in small groups in our homes; regularly as we gather in our church—especially at the Lord's Table.

For over 800 years faithful Christians have poured out a volume of prayer in our ancient village church. They could never have foreseen the homes that would be built about its doors. And you and I are called to continue and fulfil those prayers—that lives may be remade, homes built on Christian foundations, and that the happiness and joy which Christ offers to those who put their lives in His hands may be the experience of all in this parish.

To all of you who are going on holiday this month, may I wish you a wonderful time. Take the greetings of St. Nicholas' Church, to the churches where you will be worshipping, and wherever you are, take some time to be quiet for a few moments each day to lift your hearts to God, the giver of all good things.

Yours sincerely,



P.S. Some topics will be included each month to help you with your prayers. Some of you may like to cut them out and use them each day, and whilst sitting in church, or waiting for others to communicate. P.N.R.

### Thanksgiving :

For all God's goodness to us ; for the happy spirit of co-operation in the efforts of the past month ; for His blessing on our parish activities during the previous months.

**Pray**—that we may be guided as a Parish by the Holy Spirit in our thinking about Christian Stewardship : in the planning of our programmes for the Autumn and Winter.

—for the supply of a Parish Worker to assist the Vicar ; for a Christian Guider to form a Guide Company with the Brownies who are awaiting to join ; for a Leader for our Pathfinders, for others who will offer themselves to help in our various youth activities.

—for all in our parish who work in Industry, and for any who are hard-pressed through short time in the factories.

—for all whose homes are insecure through the closure of caravan sites, that other suitable accommodation may be found for them.

—for all who will be on holiday this month ; that they may have a time of real recreation in body, mind and soul.

—for the sick, and the recently bereaved in the parish.

(Use this prayer paper in your quiet times, and when you come to church).

“Prayer is the Christian's vital breath

The Christian's native air.”

J. Montgomery.

### THE OLDE TYME FAYRE — June 17th, 1961

Thank you—all of you who helped to make the day such a wonderful success. Together with the Barbecue at night we hope to have raised over £285. There was such a happy spirit of co-operation about the whole day, and the Clerk of the Weather kept his promise and held back the rain for us once again. What a joy it was to welcome Mrs. Savage back to the parish to open the Fayre, which she did, as ever, so graciously.

Congratulations too to all who were game enough to dress up for the day, even if someone did remark that the Vicar looked like Abraham Lincoln, and his Warden like someone who had departed hurriedly from the Congo ! Thank you to all of you who ran the sideshows and stalls, and to two ladies who managed to serve ice-creams from a mobile kiosk—despite their Edwardian dresses !

A special word of thanks must go to the Caledonian Dancers for their exquisite display of Scottish Dancing, and to the Bicester Garrison who ran the barbecue at night.

In the excitement of the day one is apt to forget those who wash-up behind the scenes, and the men who chopped their way through the nettles and discovered that the Vicarage had a wall around it !

When one thinks nowadays of a Fete in Old Marston one connects it with the name of Mr. Cattermole. Perhaps he will write a book someday on “Fetes I have known”—and if he does, we shall all know that it will be written by one who is not a theorist but a worker.

#### Awards at the Olde Tyme Fayre :

**BABY SHOW.** 1—6 months : Tina Howlett. 6—12 months : Clive Garner. 12—18 months : Sharon Brains.

#### Period Costume Award :

Prize I. Miss Jones. Prize II. (Children) Jacqueline Williams.

#### Photographic Competition :

Prize I. Malcolm Cardy. Prize II. Miss Doreen Wright.

“Christ takes hold of a man in the centre of his life.”

Dietrich Bonhoeffer.

## HOLIDAY AWARD

Congratulations to one of our parish babies, Janine Baum, on winning 1st prize in a Baby Show at Billy Butlin's Holiday Camp at Pwhelli, at which there were a 100 entrants.

## OXFORD DIOCESAN MISSIONARY FESTIVAL

at Henley-on-Thames on Wednesday, July 12th, 1961

I do hope that some members of the Parish will be able to go over to the Diocesan Missionary Council on July 12th.

If you are able to go part of the day's programme, or are able to help in any way with transport, will you please sign the list in the Church Porch, or contact me right away.

It should easily be possible for a number of us from the parish to make up a party for the Evening Session at 8 p.m., in St. Mary's Church.

P.N.R.

### 10.30 a.m. Sung Eucharist in St. Mary's Church

Celebrant: The Rt. Rev. the Lord Bishop of Oxford.

### 12 noon. Festival Service

Preacher: The Rev. R. Neil Russell (U.M.C.A.)

Priest in Charge of Tanga, Tanganyika.

### 3.00 p.m. Public Meeting in the Town Hall

Chairman: The Rt. Rev. the Lord Bishop of Oxford.

Speakers: The Rt. Rev. the Lord Bishop of Borneo  
(Dr. N. E. Cornwall).

### 4.45 p.m. Organ Recital in St. Mary's Church

Organist: E. Allwright, F.R.C.O., A.Mus.T.C.L.

### 5.30 p.m. Evensong in St. Mary's Church

Preacher: The Rev. P. R. Lapage, M.C. (C.M.S.)

Northern Nigeria.

### 8.00 p.m. Mission Service in St. Mary's Church

Sound and Colour Film "Impressions of Japan"

Introduced by a Deputation from C.M.S.

## Information

Refreshments in the Town Hall. 1.15. Tea, Coffee and Soft Drinks (bring own sandwiches). 4.15. Teas at moderate prices.

Books: all in the Town Hall from 1.0 to 6.0.

Exhibition in the Church arranged by S.P.C.K.

Rest Room in the Chantry available all day. The Rectory Garden will also be open to visitors.

Cars may be parked all day in the Station Yard Car Park or in the Field on Wargrave Road east of the Bridge.

Collections will be taken at all Services and the Meeting.

For any other information please write to Miss Smith, 81 Reading Road, Henley, enclosing a stamped addressed envelope.

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"Our unity in Christ consists not in being alike but acting together"

A remark made by Bishop Stephen Bayne,

Executive Office of the Anglican Communion.

## BRITISH LEGION:

The British Legion will be joining us at the Evening Service on July 9th for the re-dedication of their standards. This year marks the 40th Anniversary of the founding of the British Legion, which has done so much to help those who have served in the past wars, and to benefit the relations of war casualties.

Congratulations to Messrs. Frank Smith, James Buck, Herbert Ward, Thomas Haynes, Albert Slaymaker, and Frederick Chaulk who are to be presented with their cards of membership and scrolls on Saturday, July 8th. They will each be given a Gold Badge of Membership later in the year.

Messrs. Smith, Buck, Ward, and Chaulk also severally complete their 40 years of membership of the Legion—a worth record of achievement!

**You'd never have thought it!**

“An Epistle is the wife of an Apostle”

Comment of a Sunday School Scholar (not at Marston).

### SUNDAY SCHOOL NOTES:

A special word of thanks to all those who have been helping with the Sunday School under anything but ideal conditions. We are most grateful to Miss Clare Adams, the Sunday School Organiser, and to Miss Torrance for all their help and advice.

### SCOUT NEWS:

The Scouts and Cubs attended an Open-air Drumhead Service at the Wingfield on Sunday, June 18th, taken by the Vicar of Highfield, the Rev. J. Cocks. The address was given by the Bishop of Oxford.

A number of Scouts attended the 25th District Camp at Youlbury on the 25th June.

The Troop will go for its Summer Camp to Turville again, during the first two weeks in August.

Congratulations to Robert Taylor on reaching his 2nd Class.

During this month the Scouts will be losing their Scoutmaster, Mr. G. Selby. During his short time with us Mr. Selby has done wonders with the Troop, bringing with him experience as a Scoutmaster in other parts. Anyone who visited the Scouts at Camp last summer, or who witnessed them having a pillow fight on a pole, fitted to square legs erected by themselves on the Vicarage lawn, could see that this Troop well deserved its award of the County Commissioner's Pennant, and a major amount of credit for this must go to Mr. Selby. We shall miss you, Gerry, more than we can say, and we thank you for all you have done for us and wish you well in your new post at Newcastle-under-Lyne.

### RINGERS NOTES FOR JULY

**Peals.** Whitsun proved to be a very busy time for the ringers. Towers visited were Somerton and Middleton Stoney on Saturday and Long Wittenham, Brightwell cum Sotwell on Monday. From these four towers they recorded three peals. Meanwhile we were pleased to entertain a party of ringers from Tunbridge, Kent; and Northampton.

**Congratulations** this month go to Elizabeth Miller and Helen Williams on ringing their first peals “inside”, to Andrew Dunkley on ringing his first peal on a working bell and to Elizabeth Miller on ringing 3 peals over Whitsun. Other achievements this month include a peal at St. Thomas and half peals at Marston and Little Milton.

**Miscellaneous.** On Saturday, 3rd June, a party of ringers went to Garsington to attend the half-yearly meeting of the Guild. On Saturday, 4th June the ringers photograph was taken by Mr. Ralph Porter.

JOHN S. WALKER.

# WORLD VIEW

NO. 3

1961



# “SET ON A HILL”

## Bishop Tucker Memorial College, Uganda

### Roused by drums

With the sound of drumbeats vibrating on the early morning air the little community on the hillside at Mukono comes to life for another day. Staff and students of Bishop Tucker Theological College are wakened every morning by the College's four drums, named after the four archangels of God.

Mukono Hill is a pleasant site, gently sloping and well-wooded, commanding a fine view of the surrounding country. It lies a few miles north of Lake Victoria, and about ten miles east of Kampala.

There in 1913 Uganda's first theological college was built. Not only ordinands but lay-readers are trained at Mukono for the future leadership of the Church of Uganda.

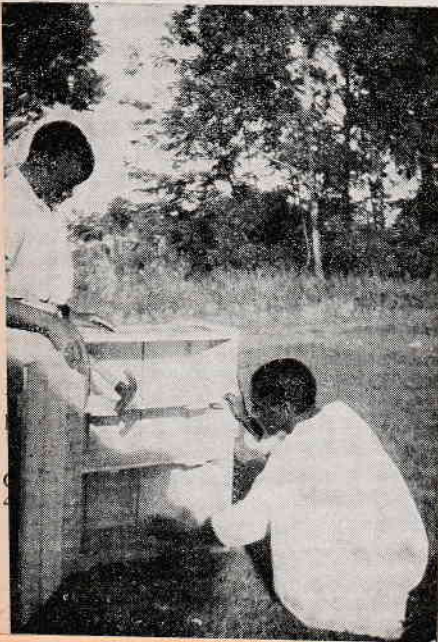
There are at present about sixty students in the College, drawn from many different tribes. Their training is practical rather than academic. In addition to their class work they have to spend time regularly cultivating the vegetable plots, and they do carpentry and other manual work. They learn to live the life of the Gospel in the humdrum everyday activities they will have to carry out later on.

The College is a centre of pastoral and evangelistic work. Every Sunday the students go out on their bicycles to the neighbouring villages to conduct services, Sunday schools and youth groups. During the week they make house-to-house visits and come to grips with the daily problems of the African pastor.

A very important part of the College's life is the Ordinand's Settlement, where married ordination candidates live during their two-year training course with their wives and small children.



*Students at Mukono making a cupboard*





*Ordinands' children at  
Mukono*



Living in their little village of brick-built houses, the wives have a practical training in running a home and bringing up a family. They learn how to make and mend, how to look after a garden and how to keep the family accounts. But more than that, they catch a vision of the contribution each can make as her husband's partner in the service of the Church.

#### Literature Centre

"In the faith of Jesus Christ we lay this stone, in the Name of the Father, and of the Son, and of the Holy Ghost."

With these words, on April 15 this year, the day before he inaugurated the new Province of Uganda, the Archbishop of Canterbury laid the foundation-stone of a new Literature Centre at Mukono.

The new centre will produce Christian literature for Uganda. It will be an integral part of Bishop Tucker College. The students of the College will be able to share in writing projects and to take part in discussions which will provide material for writing.

In this way ordinands will have practical experience of the problems of getting fresh, straightforward and well-produced books to Christians in Uganda.

Another aspect of the Centre's work will be the training of translators. During a course at Mukono men and women who show an aptitude will work together in teams, and so increase the output of books for the press.

#### Broadcasting

Among the facilities of the new Centre will be a recording studio

in which tape-recordings will be made for broadcasting. Money for equipping the studio has been provided by an American society which is interested in the use of radio by the Church. With the help of the new unit the variety and standard of religious broadcasting in Uganda can be greatly improved.

These new undertakings at Mukono represent a step forward for the Church of Uganda. They are the result of co-operation by a number of societies in England, Canada and America which have contributed the funds to make the new Centre possible.

#### Unworthy

The main building of Bishop Tucker College is very beautiful, and blends into its fine setting most attractively. But many of the other buildings date from the College's

early days during the First World War and have remained substantially unaltered since. Being built of temporary materials they are now in such a wretched condition that it is an embarrassment to ask students to live in them.

The Diocese of Uganda, already burdened with the cost of re-organization as part of a new Province, cannot meet the whole cost itself. As part of its Opportunity Plan C.M.S. is trying to finance the building and furnishing of two new dormitories and new staff houses and the construction of a library.

In their Lent Project this year the children in Discoverers' Groups and Sunday schools who support C.M.S. raised £2,117 for building the dormitories. It is a magnificent achievement. But more is needed. The total cost will be over £17,000.



*Bishop Tucker College has a splendid contribution to make to the life of the Church of Uganda. But to make that contribution fully, staff and students must be properly housed. The Opportunity Plan is our opportunity to show these young African Christians that we care about their living conditions. Don't let it slip.*

CHURCH MISSIONARY SOCIETY : 6 SALISBURY SQUARE : LONDON E.C.4

WHO WILL GO FOR US? WHOM SHALL WE SEND?

## The World and The Church To-day



By The Revd. DEWI MORGAN

*Editorial Secretary S.P.G.*

LAST month we had an impression of the whole Christian scene. The lights and shades of that picture made strong contrast. Those contrasts could be illustrated from almost any continent.

Take Africa. It is a great land mass so varied that almost any statement made is true of one part and not of another. But one thing can—and must—be said about every inch of it. Its people are awake and clamant. And it may well be the arena where much of the world's future is to be blue-printed.

There are four Anglican provinces there and soon to be a fifth. Much of the leadership of those provinces is in African hands and they have long since proved their skill and dedication.

On the other hand we cannot forget the grim spectre of South Africa where Africans are given little chance of proving anything. The Anglican Church has lit a great beacon in this respect and has won the admiration of every man who can conceive of a black man as a brother.

Alongside South Africa there goes the picture of West Africa, an area where Africans are now firmly in the saddle. There, too, the Church is playing its part as new nations come to be born and grow to maturity. In Central Africa the Church is at its task of reconciliation as black and white strive to find some common

ground making neighbourliness possible.

And the context in which this part of the People of God work out their story is one of poverty and wealth, twentieth century skills and primeval ignorances, shining hopes and heart-chilling frustrations. So much of what Livingstone laboured for has been accomplished, so much remains to be done.

Then there is India. A land where four million people can expect to die before they are thirty-five years old. Where vast efforts have been made to raise the standard of living with the result that the *average annual income* per head is now about £25 a year—less than 9/- a week. And that is an average! Some Indians have to live on less than £4 a year.

There are some 400,000,000 Indians, but less than ten per cent. of them are Christians of any sort. And if every Indian Christian converted one more in the next twelve months there would still be more non-Christians than there are now. For the annual birth rate is greater than the total number of Christians in India.

Yet in this unhappy background, the Church grows. More than half its bishops are now Indians, and very outstanding men they are, as anyone who has had the pleasure of meeting them knows. They are alert to all the possibilities of Christian development.



Children, Providence, British Guiana

Photo: S.P.G.

There is, of course, one aspect in which the Church in India has already provided a talking point for Christendom—the Church of South India. And this is likely to be followed in the not too distant future by the Church of North India. No Christian can forget India, if only for the laboratory specimen it provides of what Christian unity can mean.

Further east what can one say? There is the Silent Church in China, the Struggling Church in Japan, a country with raging examples of nearly every conceivable social malady and a minute body of Christians trying to show forth the Divine Healer in the midst of it all.

There is the Church in Hong Kong and Borneo, in Burma and Pakistan, in Malay and Singapore, in the

Philippines and New Guinea. The Church spread, sometimes so thinly, across South-East Asia with all its potentials for human hope or despair. As elsewhere, it is a Church where missionary and local-born work together in harmony; a Church which shows forth Christ's love for men's bodies and minds as well as for their souls. A Church confronted by formidable obstacles. But a Church which is more and more contributing of its spiritual riches to the whole body of the World Church.

And what about the western hemisphere? There, too, a story of light and shade. A story which the startling emergence of Fidel Castro has brought to life in a new way.

The Caribbean, for so long a

*(Continued on page 110)*

★  
 A CHRISTIAN'S  
 CALENDAR—  
 JULY  
 ★

**J**ULY is "breaking-up" month. Let us hope that breaking-up at school will not be followed by too much breaking up of the happy home!

Breaking up may remind us of death. "But human beings don't die," you may say; "they are immortal; they live for ever."

Without realising it, many Christians believe much more firmly in the pagan doctrine of mere survival than in the Christian doctrine of Resurrection. Many an educated pagan believed that the soul survived death, either to be born again into this world in a different form, or to escape from the imprisonment of matter into a disembodied existence in some spirit-life. In effect, he said to God: "I am immortal; no matter what I am or do, you cannot destroy me; I shall live for ever."

In contrast, the Christian says to God: "THOU ONLY art immortal, the Creator and Maker of man; and we are mortal, formed of the earth, and unto earth shall we return."\*

The Christian, and all that is his, must die; for so his Lord died before him, and "the servant is not greater than his Master." But, as his Lord rose before him, the Christian, and all that is his, shall rise again. For the promise of the New Testament is not that the soul shall survive to some shadowy immortality, but that "eternal life is a gift of God through Jesus Christ our Lord."

The Christian life, then, is a "dying life." He who tries to hold on to his

\* *Russian Contakion for the Departed.*

life—to survive—shall lose it; only as he is prepared to surrender it for Christ's sake shall he truly realise all its possibilities. And this applies to everything we are and have—our talents and capabilities, our habits and virtues and vices, our natural affections, our closest and most dearly loved relatives and friends, our most prized possessions, and even our physical bodies; in every case, the Christian rule is not survival (clinging on), but surrender (letting go), leading to fulfilment (resurrection to fuller life).

The dying life begins with baptism; but it goes on as a daily, if not an hourly process, to be continually renewed by the surrender of all that we hold most precious.

The process does not end with death: "as dying, and behold we live." For "if we die with Christ, we believe that we shall also live with him." So, one of the great messages of Christianity is the call to "let go"; to give to God all that we most long to keep for ourselves; and we may be sure that He who gathered up the fragments of bread that nothing be lost will not allow any of our offering to be wasted. Then, as we enter into the joy of our Lord, we may well, with Francis Thompson, hear Him say:

"All which I took from thee I did but take,

Not for thy harms,

But just that thou might'st seek it in My arms.

All which thy child's mistake

Fancies as lost, I have stored for thee at home:

Rise, clasp My hand, and come!"\*

PATRICIA SPENCER, S.Th.

\* *The Hound of Heaven.*

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## Church Notes and Views

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### *Durham Cathedral Bells*

THE letter from Dorothy Johnson, of Liverpool, in the April 1960 issue of *Home Words* concerning the bells of Durham Cathedral, was most interesting.

I do not know, of course, whether her great grandfather worked for any of the bell founders who cast the present ring of eight bells (the largest, or tenor, of which weighs approximately 30½ cwt.), but the details of the present bells, as described in Ernest Morris's "Towers and Bells of Britain," are as follows: The original bells hanging in the central tower of the Cathedral were recast into a ring of eight in 1693 by Christopher Hodson of London. Three of the bells have since been recast, the treble (smallest bell) in 1780 by Pack and Chapman of London, the third in 1781 by Chapman, and the fourth in 1896 by Mears and Stainbank. The founders of the treble and third were the predecessors of the firm of Mears and Stainbank, who have occupied the Whitechapel Bell Foundry for the past four hundred years.—PETER N. BOND.

### *Brington Tower*

MAY I please make a correction concerning the paragraph in the Parish Magazine for January entitled "The Tower that Stands Alone." This tower in fact stands at Little Brington which is some mile-and-a-half from its sister village. As a child I often went to the old church. My mother's parents and other relatives are buried at Great Brington, which is also a church of interest to visitors, where one can see sculptured figures on the tombs and where the Spencer family of Althorpe Park are buried.—ROSE E. BAILEY (GUILDFORD).

### *The Church above the Gate*

ST. SWITHUN upon Kingsgate, Winchester, is one of very few churches above gates that have survived from the Middle Ages. It is still in use as a Parish Church and traffic passes through the gate.

In 1632, the records stated that "the church was down" and all services had to be held in St. Michael's.

Petitions of the Royalist party to the House of Lords in 1660 alleged that the Porter of Kingsgate had lived in the east end of the church, that his children had been born there and also that "at all ye ende of that Chapell his wyfe did and doth keep swyne."

The church was restored after this and the fabric occasionally repaired with stones from nearby Wolvesey Castle (the Bishop's residence).—MRS. J. BOOTH (QUARNDON).



### *Thatched West Country Church*

I AM sending a photograph I took a few weeks ago of the thatched church in the village of Sandy Lane, a few miles from our parish of Lacock and Bowden Hill. Sandy Lane is in Lord Landsdowne's estate of Bowood, and services are held in this church every second Sunday.

The church is built entirely of wood, with wooden buttresses supporting the weight of the thatch down both sides. It is said to have been built about sixty years ago, and in the porch is a framed painting of a huge key, with directions as to where visitors may call in the village to borrow the key of the church.

Do you think there are any other thatched churches in the West Country? —LESLEY JACKSON (LACOCK).



### *The Great Stone of Stretford*

WHERE the Chester Road crosses the River Mersey at Stretford, used to be the Roman ford called Streteford.

In times of flood a considerable part of this area was covered with shallow water. To mark the actual roadway across this stretch of water, boulders with holes cut into the top of them were placed both sides of the road. Into these holes were inserted wooden crosses, which stood out well above the waters. One of these boulders failed to reach its destination and was found alongside the Roman Road at Gorse Hill.

During the plague epidemic of 1645, holy water was poured into the hole made to receive the cross. Into this water the infected people of Manchester left their money to pay the inhabitants of Stretford for food which the latter left alongside the stone.

This stone may still be seen at the entrance to Gorse Hill Park.—J. BONSER (MANCHESTER).



### *St. John's Hospital, Malmesbury*

MALMESBURY is famous for its great abbey, but there are some other medieval buildings surviving there, well worth seeing; notably the Hospital of St. John of Jerusalem, at the corner of High St. and St. John St. and close to St. John's bridge.

Under the arch was the main entrance, now walled up; this dates from the 13th century. In the blocked window above it is a tablet in a Renaissance frame bearing a long inscription, partly illegible. This tells how King Athelstan gave to the poor of Malmesbury ten pounds; and goes on to record the conversion of this place in the 17th century into almshouses. It ends with a gift to the local Minister to preach a special sermon on a day in July, beginning in the year 1694, which is presumably when the inscription was put up.—M.W. (HEREFORD).



### 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.

## Children's Corner

Compiled by P. J. HUNT

### *The Story of Thomas Wilson*

**T**HOMAS WILSON was born at Burton in Cheshire, and became Bishop of Sodor and Man in 1697. This meant that he was the bishop of the Isle of Man.

He went on a tour of this island and was horrified at the state of the religious life of the people and the poor state of the churches. Immediately he ordered church buildings to be repaired and services to be held regularly. But he was most concerned for the people themselves, for he knew he was their shepherd.

So Bishop Wilson called together all the clergy and reminded them to visit and care for their people. He also insisted that people sent their children to catechism, and would not allow people to be godparents unless they had been confirmed and received Holy Communion.

He set up a library in every parish and wrote several books himself. He found that there was no doctor on the island, so he sent to England for medicines and decided to look after the sick himself, in addition to all his other duties. It is said that he gave medicines free to the poor, and collected a supply of spectacles so that he could give them to old people who could not see very well.

Bishop Wilson was much loved by the people on the island and he lived to be ninety-three years old.

### *Is Your Name Ann(e)?*

**S**PELT with or without the "e", this name steadily retains its popularity. It is a form of the old Bible name "Hannah," and means "grace." One of the highest compliments we can pay a woman is to call her a gracious lady, conjuring up a picture of charm, kindness and dignity. Anna, Annie, Annette, Anita, Nanette and Nancy are all forms of Ann, and bear the same lovely meaning.

St. Anne was the mother of the Blessed Virgin Mary, and her special day is July 26th. Then, in the Old Testament we have Hannah, the mother of Samuel, who grew up to be a prophet and judge in Israel.

Many queens and princesses have since been called Ann, or Anne. The Queens of Richard II and Richard III were Annes, and so were two of the six Queens of Henry VIII, Anne Boleyn and Ann of Cleves. From 1702 to 1714 England was ruled by Queen Anne. France, Denmark and Russia have all had Queens of this name.

Annie Laurie, the heroine of the famous song, was a real person, and William Douglas, who wrote the song, was very much in love with her.

At one time the name Ann was given to both boys and girls, and in the 7th century there was a king of East Anglia called Anna!

REV. G. E. DIGGLE



St. Margaret's Church, Golden Valley, Herefordshire

Photo: Eric L. King

## Looking at —Pews

Nowadays, many churches have chairs for people to sit on, but there are also many which have pews. Pews are long, bench-like seats and have been in use in England since some time before the Reformation. The older ones are usually high and the woodwork is often panelled or carved. You may find them with doors, desks or cushions. For many years, it was the custom for the men to sit in the pews on one side of the church and the women on the other. Sometimes the married women were separated from the unmarried ones. Later family pews became the fashion, where all the members of one family sat together in one pew. These family pews were kept locked when not in use, and Samuel Pepys says in his Diary that one Christmas morning when he went to church, he had to wait awhile outside his pew,

because the sexton had not unlocked the door.

## Bible Puzzle

Can you fill in the missing words in the following phrases from the Parable of the Sower. Each dash represents one letter.

"And when he sowed, some seeds fell by the w — — — — —.

"Some fell upon s — — — — —  
p — — — — —.

"And some fell a — — — — —  
t — — — — —.

"But other fell into g — — — — —  
g — — — — —.

You will find the answers in Matthew ch. 13, v. 3-8.

Do you know which sorts of persons are represented in this parable? The answers are in verses 18-23.

# Weekday Pages for Women

CONDUCTED BY  
MARION HURST

## Monday—Washing

Here is a suggestion for those who habitually wear rubber gloves to protect their hands in water. When a pair becomes no longer waterproof, do not discard them, but cut off the cuffs (about 4 inches in length) and slip these over the gloves you are wearing, giving them an extra length. This will be an advantage in deeper water, which I find is liable to seep over the top of the standard length of gloves.—MISS NIX (BRIDG-NORTH).

## Tuesday—Sewing

I find wearing an apron made of terry cloth, when I am sewing a slippery fabric, will prevent it sliding off as I work.—MRS. MARJORIE DUDDEN (WIL-LESDEN, N.W.10).

## Wednesday—Cooking

*Cheese and Potato Casserole.* Ingredients: 1 lb. cooked potatoes, 2 cooked onions, 3 oz. grated cheese, a few drops of seasoning, 1 pint of milk or stock.

Slice the onions and potatoes and place in layers with the cheese, finishing with potatoes and cheese. Pour over the milk with a dash of the seasoning and cover with greased paper. Cook slowly for one-and-three-quarter hours until the top is browned. This serves three or four persons.—JOHN BEATTIE (BELFAST 7, N.I.).

## Thursday—Nursing

I find a basket so very useful for carrying patient's requirements up or down stairs—it saves so many unnecessary journeys.—MISS M. PLOWMAN (MALVERN).

## Friday—Household

Money is a handy substitute for rules

and weights. A half-crown piece is one inch and a quarter in diameter, while a halfpenny equals one inch. To measure three quarters of an inch, take the diameter of a sixpence. As weights, three pennies equal one ounce. A shilling plus four half-crowns equal two ounces; while a sixpence and a two-shilling piece together weigh half-an-ounce.—MRS. K. SINGER (SHIPLEY).

## Saturday—Children

Grapefruit for children (or invalids) is made much easier if peeled, all skin removed, and the sections broken up into two or three pieces. Add two or more dessertspoonfuls of castor sugar to each fruit, add boiling water, stir well and allow to stand overnight or until cold. One fruit will often make three portions, an economy when fruit is expensive.—MISS S. M. COOPER (PAIGNTON).

## Moggy Cakes—

### *an old Yorkshire Recipe*

Twelve ounces of plain flour, 1½ tea-spoons of baking powder, a pinch of salt, three ounces of lard, three ounces of margarine, four ounces of sugar, four ounces of golden syrup, cold milk to mix.

Sift into a bowl the flour and the baking powder and salt. Rub in the lard and the margarine. Stir in the sugar and the syrup. Mix well together with the cold milk to make a stiff dough. Roll out to half-inch thickness on to a floured board. Place on a greased baking sheet and bake in a moderate oven for about twenty-five minutes until golden brown in colour. Cut while it is still warm into squares and cool on a wire rack. This is delicious for tea.

## Thank You

So beautiful this summer day has been—  
Golden with sun and buttercup's array,  
Verdant with leafy bough and meadows  
green,  
Fragrant with scent of flowers and new-  
mown hay.

We offer now our thanks to God in prayer  
For every lovely thing that we have seen,  
For all the treasures that He let us share—  
So beautiful this summer day has been.

Eileen B. Edge

## While The Sun Shines— make, mend and renovate!

Why not take advantage of the warm sunshine and clean up any cane seats of chairs which have become grubby. A cane seat which has begun to sag in the middle will tighten if scrubbed with warm soapy water, rinse well, and allow to dry in the open air—preferably in the sun.

Net curtains which have small holes in them may be repaired by starching and ironing a patch of the same material on to them whilst still wet.

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

Iron on the patch until it adheres firmly and is quite dry.

If your skirt has 'seated' try covering the stretched part with a damp cloth and iron with a moderately warm iron. Iron the part until the cloth is dry. This slightly shrinks the material and the stretched part will then match up with the rest of the skirt.

Knitted sweaters and jumpers are best if pressed on the wrong side, under a slightly damped cloth. NEVER iron woollies—this stretches them out of shape. A light pressure with the iron is all that is needed, and one should remember NEVER to press welts or ribbed parts.—M.H.

"Helping Dad"

Photo: John A. Long



*The Derby Diocesan Adviser on Christian Stewardship  
writes on*

## Revolution In The Church

The first of three Articles

by BRIAN RICE

**H**AVE you ever been caught up in a revolution? Well, you may be any day now because the Church of England is gripped by probably the biggest upheaval since the Reformation.

A movement is sweeping through our land revolutionising parish life. Already it has claimed a thousand parishes. What has happened to them? They have done something about money. They have had planned-giving campaigns, usually lasting several weeks, and these have frequently trebled parish incomes. If the momentum of the past six years continues, the Church of England could soon be richer by £10 million a year.

What has come over the Church? People want to know, and the answers are making headlines, not only in parish magazines and local papers, but also on TV and the national press. Fresh activity has burst forth at every level of Church life and in every type of neighbourhood. Often hundreds of people are devoting time, talents and money to well-organised campaigns. Women of the parish act as hostesses at a Parish Supper, to which every Church family is invited, when Christian Giving is explained by leading members of the congregation. Then each family has a call from a trained visitor and encouraged to promise a weekly sum, usually for three years.

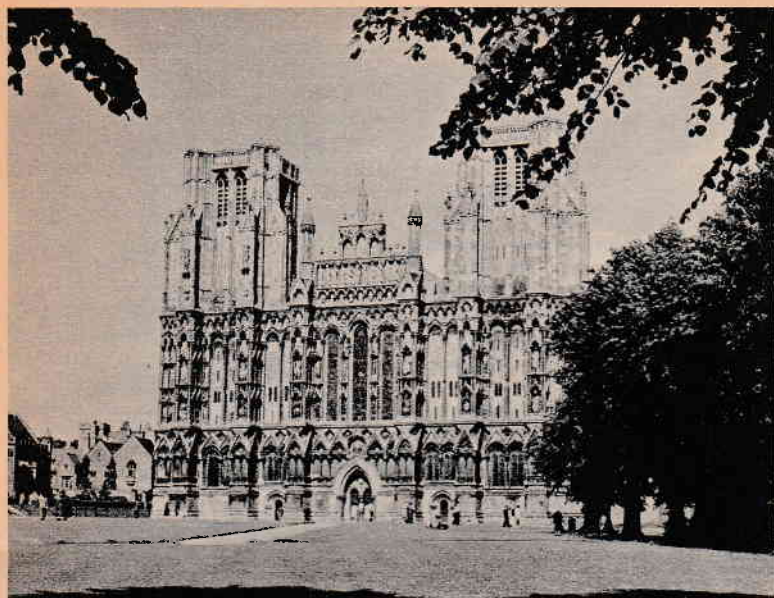
Such activity is taking place in almost a hundred towns, suburbs

and villages this very week. These campaigns have been held in every type of parish with populations varying from 50 to 50,000. Nor is it limited to the Church of England, or even to Britain. The results in Africa and South-East Asia, for example, are just as inspiring as those here. We are caught up together in a Church-wide, world-wide movement in which God is at work visibly renewing His people.

There is something of a pattern in all this, but it is more of a spiral than a straight line. Certainly we have found no magic formula or easy steps to painless Christianity. There is plenty to encourage, but no room for complacency. So far, only about one parish in fifteen has faced the challenge—well under 10 per cent—and there remain over 10,000 which would rather pass a resolution than join a revolution, even a Christian one!

In 1955 the professional fundraisers came to Britain. We owe them a great debt for prodding us into action. It is difficult to keep track of all the firms which have shot up from the original Wells Organisation. Apparently anyone can now set up in this business, without any theological training or authority, and proceed to sell the Christian Faith to clergy and people.

These companies—there are now six competing with each other—conduct target-raising campaigns through a single director operating



Wells Cathedral, West Front

Photo: Eric L. King

in the parish, for fees and expenses averaging over £300 weekly, or £3 per family visited. Usually they provide a guarantee to raise the money and now have an impressive list of satisfied clients. Sometimes there are spiritual benefits and by-products, but 57 per cent of the parishes report that the general effects on Church life have been slight or not observable.

Recently the companies have been making efforts to underline the spiritual aspects of their profession, and thus seek to avoid criticism and suspicion, which seem, however, remarkably penetrating and persistent. This is a target-raising movement, the language and method of commerce at its best. So the talk is of markets, clients, regions, fees, targets and so on.

But there is another movement which speaks about people and parishes, and about bringing Christ

into daily life. This movement for Christian Stewardship is growing faster and deeper, though much of the impetus probably springs from the existence of the companies. More than half the campaigns in this country have been run without commercial consultants. Nearly every Diocese has a full-time adviser and many have departments for Christian Stewardship. Often the Diocese can serve parishes by directing campaigns or providing comprehensive supervision and advice.

Sometimes the Diocesan system is the most efficient because it concentrates on its own parishes rather than the whole country. In this way the Church is running its own efforts to bring the Gospel into daily life rather than pay someone to promote what should be known already; and here real Christian teaching and Church progress is linked with spiri-

(Continued on page 110)

◆  
LESLIE KING

Tells the Story of

## The Bromholm Rood

◆  
**T**HE little Norfolk coastal village of Bacton might conveniently be summed-up as "bungalows and Bromholm Priory," at first sight a seemingly odd combination of new and old. Yet the former are today doing precisely what the latter did seven hundred years ago—providing accommodation for visitors. The difference, of course, is that Bacton now welcomes an influx of holiday-makers each summer, whereas in olden times its visitors were pilgrims seeking Bromholm Priory. Just why this rather isolated little establishment became renowned as a centre of medieval pilgrimage makes an interesting, if legendary story.

Bromholm Priory, situated in the former hamlet of that name, was founded in 1113 by William de Glanville, Lord of Bacton, for monks of the Cluniac Order. It was a cruciform building of flint, dedicated to St. Andrew, and though later achieving independence was originally intended to serve as a cell to Castle Acre Priory in central Norfolk.

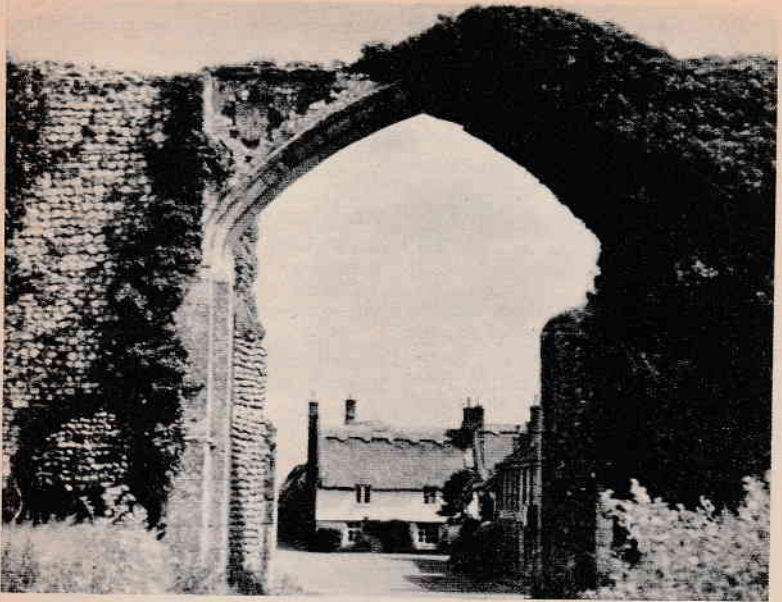
For a hundred years or so its history was comparatively uneventful and its financial position precarious. Then, early in the thirteenth century, there came to Bromholm the former chaplain of Baldwin, Emperor of Constantinople, who had fled to England on his master's death, bringing with him several articles in his charge which he hoped to sell at some personal profit. One item, a small rood fashioned from what was reputed to be a fragment of the true Cross, was proving difficult to dispose

of, the more wealthy abbots to whom it had been offered remaining sceptical. But the prior of Bromholm had no such doubts and promptly received the relic into his safe keeping.

Almost immediately, so tradition tells us, miracles were performed with the aid of this cross, no fewer than thirty-nine people being raised from the dead and many others permanently cured of their ailments. These wonders lifted Bromholm Priory right out of its earlier obscurity and attracted countless pilgrimages from far and wide—which soon brought to this little community a prosperity such as the prior and his monks could hardly have dared to envisage previously.

With the Dissolution of the Monasteries two centuries later, the history of Bromholm Priory came to an abrupt end. Its famous cross, like many other relics, seems to have been destroyed, although the theory was once advanced that it may have passed into the possession of the neighbouring Paston family. This suggestion is not without some foundation as the Pastons, well-remembered today through the publication of their interesting letters, were patrons of Bromholm for many years.

Little is now left of the Priory itself, although we may still pass through the ivy-clad arch of its gateway and discover a few time-worn fragments of the church and conventual buildings. Known locally as Bacton Abbey, the site has for many years been occupied by a farm—a supposed prophecy of the sixteenth century Mother Shipton—and the ruins stand rather incongruously amid the general disorder of its farmyard. But though these remains must gradually succumb to the ravages of time the story of the Holy Rood will long continue to be told, thus assuring Bromholm of an honoured place in the annals of our history.



Bromholm Priory Gateway: Bacton, Norfolk

Photo: Leslie W. King

## RANDOM REFLECTIONS The Abuses of Advertisement

A RECENT correspondent to *The Guardian* newspaper has called attention to the appalling moral and physical harm which is being done to the youth of this country, the next generation of Britain, by the conscienceless, calculated misuse of the powerful medium of advertising. By means of magazines, newspapers, posters on hoardings, cinemas, television and a dozen less obvious, but no less effective methods, the young are indoctrinated from the time they enter their teens with the idea that human happiness is only to be had by the immoderate and indiscriminate use of tobacco, alcohol, flashy clothes of foreign design, rowdy gramophone records, porno-

graphic literature, 'murderously' speedy motor-cycles and uninhibited sex.

It is little wonder that with this soul-destroying propaganda directed at them from every angle, our Borstals, Approved Schools and Remand Homes are full to overflowing. The real wonder is that in the face of it so many of our young people still contrive to preserve their sense of decency and self-respect.

The late Earl Baldwin described the House of Commons after 1918 as "full of hard-faced men who looked as though they had done very well out of the War." Britain to-day is full of hard-faced men who are doing very nicely out of the souls and bodies of British youth. Unless the consciences of Christian people can be brought to bear against this corruption in our midst, who else will slay the dragon of unprincipled greed?

BOOK REVIEW

## The Splendour of God

S.P.C.K. 4s. 6d.

This is the seventh edition of a little book of prayers and devotions for private and public use. It was first published in 1928, largely under the inspiration of the late Dr. Edward Woods, bishop first of Croydon and then of Lichfield.

Herein may be found many familiar prayers from a wide variety of sources ranging from the Gelasian Sacramentary (5th century A.D.) to John Oxenham's "Te Deum of the Commonplace" (20th century A.D.). There are also prayers perhaps less well-known, which many who are seeking to deepen and enrich their personal prayer-life or to lead others towards that end will be glad to have made available to them.

Several of the longer forms of devotion are in litany form and so highly suitable for corporate use for small or larger groups. In this new edition, which is well-printed and attractively produced, the various scriptural quotations are from the American Revised Standard Version of the Bible. H. A. L. R.

### Revolution in the Church

(Continued from page 107)

tual development. Men and women are being helped to *live* as well as to *give*.

Put briefly, the motive for fund-raising is the inadequate parish budget: let us give to maintain and improve our own facilities. The motive for Christian Giving is thanksgiving to God: let us put God first, rededicating our daily activities and possessions to the Lord and Giver of Life. "Thy Kingdom come, Thy Will be done *on earth*," we pray. Do we mean it?

This is a pioneering venture of faith. Congregations working on true

Christian principles are being richly blessed in their work to extend God's Kingdom. But pioneering is a long pull. There are well over 10,000 parishes still to face the challenge in any active way. There are big problems of promotion, especially in new housing areas and small villages. Six years pioneering has raised the proportion of overseas missionary giving to 3·4 per cent of parish budgets. So we are still mean and parish-centred, but we are learning.

Thus the Church goes forward in the sixties with God-given opportunities to help Christians bring their faith into daily life and to present the Gospel in a mature and relevant way. No longer need we raise money to keep the Church open and keep the Church open to raise money. Christian Stewardship is revitalising congregations by the hundred and gripping the outsider with the real message of the Church. People are being helped: folk are finding God in daily life.

### The World and the Church Today

(Continued from page 98)

somnolent partner, has stalked on to the world stage. And the Church in the West Indies is not as strong as it might be to meet the challenge. Perhaps there is no part of this worldwide family more in need of the helping hand of a stronger brother. There are priests in the West Indies whose hearts break because of opportunities seen but perforce neglected.

But that is a story too widely true. S.P.G., to mention only one of England's missionary organisations, has never before been so concerned about new resources, especially those resources of human beings who will say 'Here I am, send me.'

We cannot all go. But we can all serve. In fact, we who have been baptised *must* serve.

For it is our Lord who gives the command.



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Mrs. A. Smith, 4 Windsor Crescent.  
**Teacher-Parent Association.** Old Marston S/M School.  
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