

No. 52

JUNE, 1962

Price 4d.

"COME HOLY GHOST, OUR SOULS INSPIRE!"



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

# ST. NICHOLAS CHURCH — OLD MARSTON

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

**Parish Worker** : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

**Churchwardens** : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.  
Tel. : Oxford 41167.

Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.  
Tel. : Oxford 47997.

**Organist** : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.  
Tel. : 41888.

## 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.

Senior Catechism : 10.0 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).

**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.

**Senior Catechism** : (Boys and Girls, 11—13 years), 10 a.m., Sundays.

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

**Girl Guides** : To be arranged.

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

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

## WEEKDAY SERVICES :

Matins — 7.15 a.m. (Daily except Saturdays)

Evensong — 5.15 p.m. (Daily except Saturdays)

Holy Communion — Wednesday, 7.15 a.m. (in place of Matins)

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.

THE PARISH CALENDAR — JUNE, 1962

- June 2. Saturday. Diocesan Youth Festival.  
2.30 p.m. Rummage Sale for Church Overseas.
3. SUNDAY AFTER ASCENSION DAY.  
Commonwealth Youth Sunday.  
8 a.m. and Noon. Holy Communion (Y.F. Breakfast).  
New members admitted into the Youth Fellowship.  
11.0 a.m. Matins.  
6.30 p.m. Commonwealth Youth Service.  
All young people especially invited to attend.
6. Wednesday. 7.15 a.m. Holy Communion.  
7.45 p.m. Young Wives. Diocesan Conference.
10. WHIT-SUNDAY  
8.00 a.m. Holy Communion.  
11.0 a.m. Matins.  
3.00 p.m. Holy Baptism.  
6.30 p.m. Evensong.
11. Monday in Whitsun Week.  
Marston Players Coffee Morning, 10.30—12 noon.  
7.15 a.m. Holy Communion.
12. Tuesday in Whitsun Week.  
7.15 a.m. Holy Communion.  
2.30 p.m. Children's Whitsun Gift Service in the Cathedral Church of the Diocese.
13. Wednesday. Holy Communion, 7.15 a.m.  
7.45 p.m. Annual General Meeting of Mothers' Union.
16. OPEN-AIR DANCE & BARBECUE at the Vicarage, 7.30 p.m.  
Tickets 2/-. The Caledonian Scottish Dancers will give a display.
17. TRINITY SUNDAY  
8.00 a.m. Holy Communion.  
9.30 a.m. FAMILY COMMUNION.  
11.0 a.m. Matins.  
6.30 p.m. Evensong.
19. Tuesday. Festival of St. Barnabas.  
7.15 a.m. Holy Communion.
20. Wednesday. No H.C. this Wednesday.  
7.30 p.m. Conducted tour of New College. Young Wives.
26. TRINITY I. Nativity of St. John Baptist.  
8.00 a.m. Holy Communion.  
11.0 a.m. Matins.  
6.30 p.m. Evensong.
27. Wednesday. 7.15 a.m. Holy Communion.  
2.45 p.m. Mothers' Union Service in Church.
29. Friday. Festival of St. Peter.  
7.15 a.m. Holy Communion.  
Ruri-decanal Conference. Principal of Cuddesdon will speak on Vocation to the Ministry.

My Dear Friends,

I would like to thank you all for your gift to me on Easter Day. My wife and I do appreciate your kindness to us, and this gift is a tangible symbol of the many friendships we enjoy, and of the fellowship we are privileged to share in this wonderful parish of Marston.

Your sincere friend and Vicar,

*Paul R. Remington*

## THE WHITSUNTIDE EXPERIMENT

On June 10th, Whit Sunday, we shall be celebrating God's gift of the tremendous potential of the Holy Spirit to the Christian Church. Just think of it—a small group of praying disciples—folk like you and me, became alive to the fact that a new Power was available for them, and in fact possessed their lives on that Sunday morning.

The result was that locked doors couldn't hold them—the market place wasn't large enough to speak from. They were driven with a fire, and an enthusiasm that swept them across the world with glorious news of the Gospel—of freedom, purpose, and direction through the power and presence of the Living Christ.

One day my car broke down near the Pykara Dam, one of India's new hydro-electric schemes. Yet I noticed that at night the homes of the nearby villagers were lit by tiny kerosene lamps, giving scarcely enough light to read by!

How many of us in our homes are like that?

The tremendous resources of God's Power, the illumination the Holy Spirit can cast upon our lives, is available here and now. Yet we creep about in our spiritual life, knocking into each other, and filled with a sense of depression and despair.

How can we receive that power in our lives? Here are a few hints:

1. Take time to be quiet. The best time is early in the morning before the day begins.

2. Read slowly, and ponder over one of these passages: Luke 11, 13, Acts 2, John 14. 15, 16 and 16. 13, Galatians 5. 22—25. Say to yourself: "This is God's promise to me—NOW!"

3. Make an act of complete surrender of your life to God—your fears, and worries, your sins and all that you know of yourself. Accept with gratitude the complete forgiveness Christ offers to you, and open your life to be led from moment to moment by His Spirit. A pencil and notebook will help here. We so often forget and lose the thoughts the Holy Spirit gives us if we don't write them down. A quarter of an hour with your Bible and notebook can be a dynamic experience. In the quietness God tells us of relationships that need to be put right, constructive suggestions for resolving impossible situations, illuminating thoughts which may prevent wasted time and frayed tempers on committees.

If you haven't done so already, make contact with the Holy Spirit this Whitsuntide. The world is sick of theoretical Christians. It longs to see faith at work in the life of the man-next-door. This can be your Whitsuntide experiment in faith.

### CHURCH OVERSEAS JUMBLE SALE: Saturday, June 2nd.

Please let us have all the Jumble you've got for Saturday, June 2nd, when we're having a sale to help the Church Overseas. If you've any jumble to be collected, drop a P.C. to Mrs. Marsh, 23 Elms Drive, Old Marston.

### OPEN AIR DANCE AND BARBECUE, Saturday, June 17th.

In place of the Fete this year we shall be holding a Dance and Barbecue on the Vicarage Lawn from 7.30 p.m.—11 p.m. Tickets 2/6. There will be a gift stall, the Caledonian Dancers will be with us again. **BUY YOUR TICKET NOW!**

### **A DAY APART :**

Everyone needs to get away sometime. Here is a unique opportunity to get apart with God, and in the fellowship of Christian friends. The day is **SATURDAY**, July 7th. The place : Charney Bassett.

The programme will be roughly as follows :

- 9.30 a.m. Holy Communion at St. Nicholas, Old Marston.
- 11.0 a.m. Morning Coffee at Charney Manor.
- 11.30 a.m. Short Devotion in Church.
- 1.00 p.m. Lunch.
- 2.00 p.m.—3.00 p.m. Open Session in Charney Manor.
- 4.00 p.m. Tea.
- 5.30 p.m. Evensong and Closing Address.

Charney Bassett is about 13 miles from Oxford, and offers the facilities of a delightful Manor House, and tiny church. The cost of the day will be about 12/6 and the place has been booked for 25 people.

Please sign the list in the Church porch without delay.

### **SCOUTS :**

We are delighted to see the Hur's progress on the flat besides the Hall. Thank you to Mr. Casterton, and the men of the parish who have been giving up their free time each evening to erect it.

The Easter Camp was held at Youlbury and was a Court of Honour Training Camp. Despite bad weather 11 scouts and the S.M. enjoyed three nights under canvas and some excellent meals.

12 Scouts and 3 Scouters were present at the Annual St. George's Day Parade.

Mr. A. Smith was presented his G.S.M's Warrant by Mr. Cattell on May 17th. We wish him well as he takes on this new position of responsibility.

As this note goes to press, elaborate preparations are being made for the Gala Day on the Recreation Ground on Saturday the 20th. We hope that weather and local support will guarantee the success of this day.

### **GUIDES :**

The Guide Company met on the Vicarage Lawn on Monday, May 7th, under the leadership of Mrs. Clarke, Miss Richards and Miss Wright. A most enthusiastic group of prospective guides were present, and the future augurs well for this new group of young people, who are fortunate in having such capable leaders.

**STOP PRESS :** With wind and rain at Gale Force 5 the Scout Gala Day raised £25. Congratulations for this grand effort.

### **BEST KEPT VILLAGE COMPETITION :**

"If everyone would make a special effort to keep the area in front of their homes litter-free," comments Mrs. Bing, Marston's Anti-Litter Champion, "the we shall have a good chance of winning the Best Kept Village Competition."

A special word to all Hall users : Please don't scatter empty crisp packets or chocolate biscuit wrappers outside the Hall. Someone has to pick them up !

### **ROTA FOR ALTAR FLOWERS :**

- June 3. Mrs. Bellingham.
- June 10. WHITSUNDAY. Mrs. Waiker.
- June 17. The Misses Warburton.
- June 24. Mrs. Rimmer.

### **HOLY BAPTISM**

Baptisms will be held on Whit Sunday, 10th June, and 1st and 8th July. There will be no Baptisms on the 24th June.

## COLLECTIONS AND COMMUNICANTS

|                                | £  | s. | d. | Communicants |
|--------------------------------|----|----|----|--------------|
| April 1st ... ..               | 39 | 2  | 10 | 87           |
| April 8th ... ..               | 40 | 10 | 2  | 34           |
| April 15th. Palm Sunday ... .. | 28 | 8  | 7  | 132          |
| Holy Week ... ..               |    |    |    | 25           |
| April 22nd. EASTER DAY ... ..  | 80 | 0  | 0  | 265          |
| Easter Week ... ..             |    |    |    | 8            |
| April 29th ... ..              | 24 | 14 | 9  | 32           |

### HOLY BAPTISM

#### Easter Day

- Apr. 22. Delia Grace, daughter of Roy and Cicely Batten.  
 Alan Scott, son of Kenneth and Shirley Buckingham.  
 Carol Wendy, daughter of Kenneth and Shirley Buckingham.  
 David Andrew, son of David and Susan Duthie.  
 Elaine Cheryl, daughter of Frederick and Alice Gardner.  
 Alastair Charles, son of Philip and Muriel Hosier.  
 Jeremy, son of Kenneth and June Kidd.  
 Timothy, son of Kenneth and June Kidd.  
 Lynne Suzanne, daughter of Cyril and Grace Lawrence.  
 Andrew, son of Reginald and Pearl Lee.
- May 13. Andrew Michael, son of Michael and Jean Cadle.  
 Deborah Mary, daughter of Michael and Mary Oram.  
 Edward John, son of Edward and Brenda Hitchcox.

### IN MEMORIAM

- Apr. 26. Peter Horne Sutherland. Aged 52 years.



ST. NICHOLAS COUNTY PRIMARY SCHOOL FOOTBALL TEAM  
 Winners of the Minor Cup and the City Junior School Shield.

“PRAY MORE FOR CLERGY: PRAY FOR MORE CLERGY”

*From Trinity Sunday onwards you will be seeing a poster bearing these words on church notice-boards and in other appropriate places, and perhaps you will wonder why you are suddenly being asked to put greater emphasis on the clergy in your daily prayers.*

## The Call to Service

THE appeal for prayer comes, in fact, from the Central Advisory Council for the Ministry, generally known as C.A.C.T.M., the Church of England council which supervises the selection and training of candidates for Holy Orders. This year C.A.C.T.M. is making a special effort to stimulate fresh thinking and action about vocations to the ordained ministry of the Church and to encourage offers of service. The poster is one of the means it is using to achieve these objects.

There are other ways, too, in which the attempt is being made to put the idea of vocation to the Church's ministry more directly before all whom it might concern and to ensure that any boy or man who may be called by Our Lord to take up this great service will not fail to hear the call.

### *Concern for People*

One of the particular aims of this year's special effort is to make people understand what the clergyman's work actually is in this third quarter of the twentieth century; for it may well be that some are failing to hear the call because they do not realise what they are being called to do. In *The Men He Wants*, a booklet published earlier this year and discussed in the Church Assembly, it is emphasised that *Concern for people* is an important ingredient

in the call to the ordained ministry, but there is great variety in the ways in which the clergyman can exercise his human qualities of friendship, compassion and pastoral care. The booklet expresses concisely the wide range of possible activities:

We need (it says) to build up an image in the minds of young people of a virile, active and praying Church, constantly criticising and reforming itself so that it may fulfil its mission more faithfully. We need to show them the many specialised forms of ministry to which some clergy are called, in industry, in schools and universities and colleges, in hospitals, prisons, the armed forces and so forth. We need to show them the forms of ministry which are being exercised overseas in many different settings. And above all we need to show them the parochial ministry. Here is a real man of God, father and servant of the family of God—involvement in humanity and all the human concerns of his neighbourhood and not withdrawn from it; the young at schools and at leisure; marriages and marriage breakdowns; the sick; the bad, and the mad, and the sad; the old people, and the bereaved. With the whole Church in his parish he is at work among them, showing them Christ's concern and compassion; often he provides



The Ordination of a Deacon by the Rt. Rev. Roger Plumpton Wilson, Lord Bishop of Chichester, at Hove Parish Church.  
Photo: Church Information Office

leadership for the leaderless, and draws into Christ's service the talents of the laity.

### ***Diverse Backgrounds***

Who, then, are the men who may be called to these many forms of ordained ministry? As always there will be young men from universities who have heard the call at an early age, but the C.A.C.T.M. records show that ordinands are now coming from a much broader social background than was once customary. There are facilities, too, for training men who have not had the advantages of higher education.

It is among the older ordinands that the greatest diversity of background appears, for any man, whatever trade or profession he may have adopted, may still find that he is one whom Our Lord calls to his service. Among those accepted for training in recent years have been, for example, a clown, a carpenter and a stationmaster, as well as teachers, doctors, engineering and technical workers, policemen, farmers, lawyers, advertising agents, photographers, draughtsmen, appren-

tices, civil servants, and men from the forces and the colonial service. This wide variety of earlier occupations practised by ordinands underlines the need for spreading abroad the idea and meaning of vocation to the ordained ministry, so that all the men He wants may have the opportunity of offering themselves for service.

### ***How The Call Comes***

The call may be heard in many ways and at many different stages of life. One recent candidate for Holy Orders had no idea of becoming ordained until he was invited to help in the running of a Boy Scout troop. He soon found that his work for the Boy Scouts gave him more sense of fulfilment than he was getting from his profession, and within eighteen months he had decided that he was called to service on a broader scale—to the service of the Church. Some hear the call at an early age. "I first considered the possibility of ordination at the age of twelve," writes one candidate; "at seventeen I made up my mind

*(Continued on page 93)*

★  
*Should the P.C.C. spend "Church money" for a "non-Church purpose"? What is "Church money"? What is "the Church"?  
These were some of the questions which arose in connection with the*

## Council Shelter

MARTIN COOPER

★  
**W**E had a most remarkable and exciting Church Council some little time ago. It sometimes happens that an apparently small and fairly simple decision leads on to far greater results than anybody would have expected, and it was rather like this at the meeting in question. We made a decision and it altered all our lives, and gave a new outlook to the people of the parish church. I think it also made the people who didn't concern themselves much with the parish church think about it in a different way.

But I must fill in the background for you a bit. Ours is quite a small village, and so on every committee there is usually someone who sits not only on that committee but on one or more others as well. The Cricket Club, the Women's Institute, the British Legion, the Church, are through their members all mixed up together while retaining their separate identities and, sometimes, prejudices.

Now I come to this particular meeting of the Church Council. At the time the Coronation Committee were known to have just wound up their activities, the chief of which had been to build a Bus Shelter on the Village Green by voluntary labour, and a member of the Council was known to be the Treasurer of this Coronation Committee. Someone asked him how the accounts had closed. "Well," he said, "we've finished up £3 3s. od.

short on the Bus Shelter, but all the other bills are paid." There was a little unofficial (it wasn't on the agenda, after all it was no direct concern of the Church) discussion about this, and then somebody begged leave to propose that the £3 3s. od. should be paid out of Church funds to help the Coronation Committee finish up "all square."

There was an almost shocked silence for a little, the Church in this place having perhaps tended in the past to be a little bit exclusive, to keep itself to itself; even, in its worst moments, looking down on ordinary organisations! It might almost be said that while individual Church Councillors were allowed to support some other village organization, the Church Council itself could not officially recognise the existence of any other body in the parish! Hence the deeply thoughtful silence.

Pay out money to another body in the village—unthought of, unheard of before! And then the discussion began: "Surely we haven't the right to do it?" "The money in our funds is publicly subscribed for the Church." "We receive money, but we can't very well give it away in the village!" "Why not? We give money away in Africa!"

And then the great moment came. A solid and worthy member of the Council got the ear of the meeting:

*(Continued on page 94)*

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# Church Notes and Views

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## *Fisherman's Church*

ST. OSWALD'S, Flamborough, was built before 1100 in honour of a great Christian King of Northumbria. It has many features of great interest, including a Leper Squint, a fine Norman Chancel Arch and Font, and an unusually rare collection of woodwork of the early 15th century. In particular, the magnificently carved Screen presents us with a work of extreme beauty by the Ripon Carvers: the parishioners are justifiably proud of this valuable and almost unique masterpiece. The whole church is rich in an atmosphere of reverence and antiquity.—REVD. E. APPELYARD (FLAMBOROUGH).

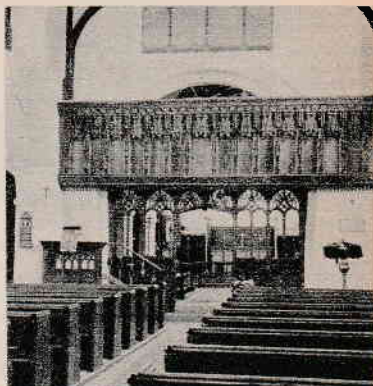
## *"Our Owne Church"*

HOW many of the hundreds of visitors to the Tower of London ever step along nearby Seething Lane to that delightful church, St. Olave's, Hart Street? The dedication is to King Olaf II of Norway, who became a Christian after spending some time in England. Finding it difficult to make his people follow suit, he fled to Russia and was killed in battle, being canonised in 1164.

There are fascinating old monuments, and the Clothworkers' and Ironmongers' Companies made it their official church. The number of Merchant Venturers buried in St. Olave's shows its strongly nautical ties, and indeed, the Master and Brethren of Trinity House annually attend service on Trinity Monday. Its preservation from the Great Fire was due to one of its most endearing parishioners, Samuel Pepys the diarist, who was Secretary to the Navy when the Navy Office was in Crutched Friars. He suggested bringing men from the dockyards to blow up surrounding buildings, and so saved "our owne church."—MRS. G. E. DAWSON (IPSWICH).

## *Pigs in a Cathedral*

HAVE you seen the sixteen little pigs carved round the tomb of John Swinfield? This tomb is in Hereford Cathedral, near the entrance to the Lady Chapel. John Swinfield was Precentor from 1294 to 1311. The monument is said to be one of the finest in the Cathedral. The swine are part of a rebus or pun on his name.—E. H. M. (HEREFORD).



## *"Sermons by Bequest"*

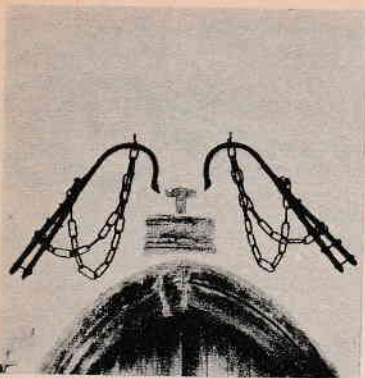
Dear Sir,

With reference to Arthur Gaunt's article, I can add a rather interesting case from this area. In the 18th century, a certain Mr. Brander had a house, still standing, on the site of the Priory buildings at Christchurch. While in London, the horses drawing a carriage in which he was travelling bolted and headed down a turning from the Strand straight for the river. A bystander failed to stop them and it seemed that a tragedy was inevitable, when they suddenly stopped dead on the Thames bank. Mr. Brander, in gratitude for his almost miraculous preservation, not only made a bequest to the poor which is commemorated on a board in the Priory church, but also left money for a sermon to be preached, on the third Sunday in August each year, on the subject of his providential escape, and this is still carried out.

Yours truly,

F. W. ROBINS.

4, Harewood Avenue,  
Bournemouth.



### What Were They For ?

OVER the south door of the parish church at Bere Regis, Dorset, hang two hooks with chains attached to them. One would have to be an exceptionally good guesser to realise what they are without being told. They were made about 1600 to drag the thatch from burning cottages. They must have had wooden handles attached to them originally. What the chains are for needs another guess.—HUGH SMITH (IGHTHAM, KENT).

### Sarnesfield Church, Herefordshire

THE 700-year-old tower of Sarnesfield Church, not far from Leominster in Herefordshire, is one of the very few in England which was at one time the Parson's dove-cot. It had about a hundred nesting holes.

Another of the church's claims to fame is that near the porch it has the table-tomb of John Abel, the 17th century craftsman who earned the title 'King's Carpenter' from King Charles I for building corn mills for the Royalist garrison during the siege of Hereford in 1645. He also built the market halls at Leominster and Ludlow and probably several others as well.

On the top of his tomb is an epitaph said to have been composed by himself, together with an inscription of the tools of his craft, compasses, set-square and rule.—ERIC L. KING (WORCESTER).



### A Fine Old Lych Gate

THE parish church of the little Shropshire town of Clun has a particularly fine 18th century stone-tiled timber lych-gate. "Lych" was the Old English word for a dead body and it was at this gate that the coffin rested while the priest said part of the burial service.

In medieval times only rich people were buried in coffins. The poor were brought to the church in the parish coffin, then buried directly in the ground wrapped in a sheet. An Act of 1678—which was not repealed until 1814—forebade anyone to be buried in other than woollen material. This was as an encouragement to the woollen industry and the penalty for infringement was £5.—ERIC L. KING (WORCESTER).



# YOUNG PEOPLE'S PAGES



ARRANGED BY PATRICIA HUNT

## *A Modern Heroine*

Gladys Aylward is one of the modern heroines of our day. She was a parlourmaid in London, and though not well-educated or rich, she felt sure God was calling her to be a missionary in China. The missionary societies thought it too risky to send a young woman out to China on her own. Gladys only had 2½d., but she felt so sure that God could use her that she began to save up the fare to China herself. It took a long time, but as soon as she could buy a ticket, she set off on her own. It was a very cold and dangerous journey, and the snows of Russia were such that at one point Gladys thought she would freeze to death. As she neared Manchuria, there was a lot of fighting going on because Russia was at war with Japan. Soldiers tried to turn her back, but she won through and went resolutely on. Eventually she reached China and began her missionary work. When the Japanese invaded China, she collected about a hundred orphaned Chinese children and took them to safety over miles of dangerous mountain tracks—despite the fact that she had no money and that they had to beg for food on the way. That journey lasted about a month. Always she carried her Bible and her faith in God remained firm and unmovable. Her story has been told in a recent book called "The Small Woman."



*Gladys Aylward: a photograph taken just before she left China*

*Photo by courtesy of Evans Bros., publishers of "The Small Woman"*

## *Bible Puzzle*

Who are the following people in the Bible? Their names all begin with 'E':

Wife of Adam and first woman.  
(Gen., ch. 3, v. 20.)

A devout scribe who wrote the book following Chronicles.

Brother of Jacob and son of Isaac.  
(Gen., ch. 25, v. 25.)

Prophet who was taken up to Heaven in a chariot of fire.  
(1 Kings, ch. 17, vv. 7 ff.)

## “Hallmarks” of The Church

**Y**OU will no doubt have seen hallmarks used on silver to show that it is genuine. Similarly the Church has four hallmarks by which you tell that it is the true Church. They are:—

The Church is **ONE** . . . because it is the Body of Christ, and we are all His members.

The Church is **HOLY** . . . because it is the Holy Ghost or Holy Spirit (who came on the first Whitsunday) which gives it its life and power.

The Church is **CATHOLIC** . . . because it is for all men everywhere. (This does not mean ‘Roman Catholic’.) We use the word ‘catholic,’ meaning ‘for all’ when we say in the Creed ‘I believe in the Holy Catholic Church.’

The Church is **APOSTOLIC** . . . because it was started by the Apostles. Their work was handed down and has been carried on through the bishops ever since.

Even if we find these things hard to understand properly, they are things which we should know now, and their meanings will become clearer as we grow up into the Church’s adult life.

## Whitsun and Trinity Symbols

There are two very important days in the Church’s life this month: June 10th is Whitsunday, and June 17th is Trinity Sunday. Whitsunday is the birthday of the Church—the day on which the Holy Spirit came to the disciples in the form of tongues of fire and a rushing, mighty wind. Two symbols for the Holy Spirit, which you may perhaps see in carvings or stained glass windows, are the *Dove* and *Tongues of Flame*.

*Trinity Sunday*, one week later, begins the season of Trinity, which lasts for almost half the year. The Trinity is the Three Persons in One God—God the Father, who made us; God the Son, who redeemed us (lived and died for us); and God the Holy Spirit, who sanctifies us and makes us holy. The Trinity is sometimes shown as three interlocking circles, or by a triangle within a circle.

It is also depicted by the trefoil leaf of the shamrock, by which St. Patrick is said to have explained the doctrine of the Holy Trinity (“Three in One”) to the heathen Irish in the 5th century A.D.

### Reading The Bible Together

This is a stirring passage of praise from the Book of Isaiah, and you will be interested to see all the phrases he uses to describe God’s power. Three readers are needed:

*Isaiah*, ch. 40:

v. 12-14 . . . . . read by ‘A’

15-17 . . . . . ” ” ‘B’

|                  |     |     |
|------------------|-----|-----|
| 18 . . . . .     | ” ” | ‘A’ |
| 19, 20 . . . . . | ” ” | ‘C’ |
| 21-23 . . . . .  | ” ” | ‘B’ |
| 24 . . . . .     | ” ” | ‘C’ |
| 25 . . . . .     | ” ” | ‘A’ |
| 26 . . . . .     | ” ” | ‘C’ |
| 27-30 . . . . .  | ” ” | ‘B’ |
| 31 . . . . .     | ” ” | ‘C’ |

# Weekday Pages for Women

CONDUCTED BY  
MARION HURST

## Monday—Washing

*A novel way to dry woollen caps, bonnets, etc.* Wash the cap or bonnet in the usual way and squeeze as much moisture out as possible. Blow up a balloon to the size required and place the damp cap over it. It will soon dry by this method and the shape will be retained.—MISS R. E. FROST (DUDLEY, WORCS.).

## Tuesday—Sewing/Knitting

*When you knit a jumper or a cardigan,* sew matching pieces of nylon inside the sleeves at the elbows. For rough young schoolchildren this saves no end of wear and tear.—MRS. HILL (LIVERPOOL 25).

## Wednesday—Cooking etc.

*When making sandwiches of egg,* I find the following method not only much easier than just boiling the eggs, but also much more economical and very tasty.

Take one or two eggs, depending on the number of slices of bread and butter, half an ounce of butter or margarine, one tablespoonful of cold milk, pepper and salt to taste. Beat the eggs well, add the seasoning and milk and mix all well together. Melt the butter in a saucepan, pour in the egg mixture and stir over a

low heat until the egg is of a smooth creamy consistency. Allow to cool before using, and spread on the buttered slices of bread.—MISS E. A. STEPHENS (PLYMOUTH).

## Thursday—First Aid/Nursing

*For someone who has to stay in bed,* a most useful bedtable may be made by using an old ironing table. Have the woodwork painted, and cover the table with printed material. Meals may be taken from this table, and it will be found useful for holding all sorts of things, which will be much more easily handled by the invalid.—MISS E. M. ONSLOW (DITCHLING, SUSSEX).

## Friday—Household

*Laddered nylon stockings* come in very useful for storing dried bulbs after they have flowered. A stocking holds quite a lot of bulbs and they may easily be hung on a hook in the garden shed. The air will circulate well around them and one may easily see at a glance which are the ones required when the time comes for re-planting.—MRS. CURRY (NEWCASTLE-ON-TYNE).

## Saturday—Children

*Children are thirsty mortals* and they will love the following lemonade drink. Take three pounds of loaf sugar, four large lemons, one ounce of tartaric acid and a quart of cold water. Boil the water. Extract the juice from the lemons, take out the pips, and grate the peel. Place the lemon juice, grated peel and the sugar in a large jug or crock, and pour over the boiling water. Stir well until all the sugar is dissolved. Add the tartaric acid and stir well again. When cold, bottle until ready for use.—MRS. J. G. RENARD (WEST WORTHING).

## Lift Up Thine Eyes

Lift up thine eyes—Look to the hills.  
Help cometh from the sky.  
The God who made thee knows thy need  
Without an uttered cry.

Lift up thine eyes—Thy thoughts will soar  
From earthbound cares and fears,  
Above the mists of gloom and doubt  
To where the Light appears.

Lift up thine eyes—God will look down.  
Nor will ye seek in vain.  
Keep looking up, thy path on earth  
Will daily show more plain.

MADELINE GELDARD.



"Reflections." Tissington Village, Derbyshire

Photo: Frank Rodgers

## Warm Weather Fare

Here is a perfect sweet for lunch on a hot day in summer. It is really a mixed fruit salad, and it contains a number of things which are tasty, nourishing, and satisfying and is a delicious dish to complete a meal. It is not much trouble to make, and the following quantities will be sufficient for four portions:

Two large Jaffa oranges; two ripe bananas; two peaches; six dates (stoned); one ounce of mixed chopped nuts; two dessertspoonsful of strawberry jam.

\*\*\* 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.

Peel the oranges, remove any pips, and cut into quarter-inch-thick slices, and then cut each slice into quarters. Skin the peaches (by dropping into boiling water for one or two seconds, the skin is easily removed), remove the stone and cut the flesh into thin slices. Chop the dates finely. Peel the bananas and slice thinly. Mix all the fruit together lightly in a bowl, and then divide into four and place in grapefruit glasses. Add a drop of warm water to the jam to thin it down, cool, and then pour equal quantities over each dish. Top with the chopped nuts and it is then ready to serve. If you like it chilled, place in the 'fridge' until required.

MARION HURST.

SHORT STORY FOR JUNE

Advice From Nicholas

BY V. C. TUCK

FOR the first time in over twenty years Mr. Felton had come back to Netherbrook.

It was a bright day, yet he shivered, leant heavily on his stick. Why did his rheumatism plague him more when he was miserable?

He walked until he reached the Market Cross in the centre of the town, where he stood speculatively. Everything looked the same. A few multiple shops perhaps, but the traditional aspect still well preserved. No, it was not the unfamiliarity of the town, but of the people, that dismayed him. Two days had passed, and he had not seen a remembered face . . .

Yet here he had been born. Here he had grown up, and had taught for twenty-five years before leaving to become headmaster at Lindale, tucked away in another county.

He huffed out a sigh. It was his own fault; he should have come back before. But he had always been so busy at Lindale, and during holidays there had been other places to explore. Besides, he'd always planned to return to Netherbrook when he retired.

Was it too late? Had he torn up all roots here those many years ago? He thought of the staff of the Netherbrook school he had left. What had happened to them? Probably the war scattered them, but surely some would have returned. And the boys:

hundreds had passed through his hands in the years he had taught here. He had worked hard with some of them. Well, he couldn't enquire; the old school had been pulled down.

Self-pity pervaded him. He was alone, unwanted, forgotten. However, he had done his best. Of course there had been omissions. There must be in everyone's life. But in his small way he had tried to be helpful. Examining his conscience, Mr. Felton thought he could safely say that.

Traffic whirled to and fro, and round the Market Cross. People passing jostled and pushed. Suddenly Mr. Felton became aware of how ridiculous he must look, standing there on the narrow pavement with bowed head and drooping lips.

Sharply he pulled himself up, tilted his chin, lifted his stick, and put on his "acting" face. It resembled his own when happy, but was less mobile, being set in determined geniality. Then with an air of jauntiness he turned into the quiet of Petergate Street. Here a well-kept terrace of eighteenth century houses began to beguile him, and he felt less introspective.

As he moved from the shopping area into the purely residential, Mr. Felton met scarcely anyone. He was the more surprised, therefore, to see, coming towards him from the distance,

the small figure of a school-boy, his satchel bumpity-bump on his back.

When the boy drew nearer Mr. Felton recognised the full, hideous cap in red and yellow of a local preparatory school. He had not seen it since he was last in Netherbrook, and its old ugliness brought a grin to his lips.

But at that moment a stab of pain shot down his leg. Mr. Felton winced, decided in his pessimism that it must be a touch of sciatica, and closed his eyes while he waited for it to pass.

"Hello! Are you ill?"

Mr. Felton opened his eyes to find the small boy regarding him solemnly.

"No," he replied. "Just a touch of sciatica. But that would mean nothing to you, young man."

Mr. Felton looked down at the boy's heavily-lashed eyes now upturned to his own.

"Sky-atica," the boy stumbled, "can be very painful."

Mr. Felton's mouth twitched: "Indeed it can, young—er—what is your name?"

"Nicholas Laurence Browning," the boy rattled off, and returned to the subject that interested him. "Perhaps," he said gravely, "you should insult a doctor."

Mr. Felton's spirits shot up, and he shed a few years. "Don't you mean consult a doctor," he asked, straight-faced.

"Oh, well, *consult* a doctor," the boy answered. He paused for a moment, and then confided eagerly: "My father's a doctor. We live in South Street. He's a good doctor. Everyone says so . . . I shall be a doctor too, when I grow up!"

"Indeed! Then I hope you will be a successful one."

Mr. Felton watched as Nicholas, losing interest, pirouetted round, holding the satchel away from his body with one hand while he did so. Then another thought occurred to him and

he stopped.

"What is your name?" he asked.

Mr. Felton smiled: "The same as one of yours—Laurence."

Pleased, the boy expanded: "I was named after someone called Laurence Felton. He was good to Daddy when he was a boy. You see, Dad was a cripple. He had to keep missing school because of his leg.

"Mr. Felton lived in the town at the time, and when he heard about it he started to visit Dad, to try to help him. And in the end, it was Mr. Felton who found a surgeon who was willing to operate. After that Daddy began to walk again.

"Then, when he was quite well, Mr. Felton coached him, and Dad got a scholarship to Bracknells'."

Here Nicholas stopped, hopped from one foot to the other, before continuing breathlessly: "My name's down for Bracknells' too. It's the best school in the town. But I'll have to work hard to pass the exam., because I'm only bright in spots."

The boy's parrot-fashion delivery indicated an oft-told story. Mr. Felton, affected with a nose full of pins and needles and a choking throat, found it difficult to answer.

At last, gently, he said: "If your father is Peter Browning, I shall certainly consult him, Nicky. Tomorrow. I'll tell him you sent me."

A smile flashed across Nicky's face, displaying the gaps in his teeth. But his eyes looked puzzled. He was about to ask questions when another hideous-capped boy appeared, and his mood changed.

"My friend!" he explained rapidly to Mr. Felton, and with a polite but abrupt "Goodbye," he ran away.

Left alone, Laurence Felton dabbed at his eyes. His spirits had soared, his gratitude was boundless. No need now for his acting face. Mr. Felton lifted his head, forgot the pain in his leg, and went on his way rejoicing.

# Westminster Abbey of Wales—Strata Florida

BY ERIC L. KING

**T**HE ruined abbey of Strata Florida, or to give it its Welsh title, Ystrad Fflur, is some fifteen miles south-east of the Cardiganshire coast resort of Aberystwyth. Ystrad Fflur shares with other Cistercian foundations extreme beauty of setting; the English translation of its name is Vale of Flowers. The ruins lie on the south bank of the River Teifi not far from its source in the hills to the east, and are approached by a narrow road from the village of Pontrhydfendigaid.

The abbey is believed to have been originally founded by Robert Fitzstephen about the year 1164 on a site some two miles to the south of the present remains; a belief supported by the fact that a farm on this earlier site still bears the title Old Abbey. The existing remains date from about 1184, and their builder was most probably Rhys ap Gruffydd since a Charter dated 1184 indicates that he had begun to build at Ystrad Fflur.

## Careful Excavations

Little remains of the abbey itself, but the abbey church has been carefully excavated and the ground plan can be followed. In Transitional Norman style, the church was 213 feet long and followed the usual Cistercian plan. It had three transitional chapels on each side and of these are preserved interesting tiles and monuments. The 16th century antiquary Leland described the church as "large sided, and crosse iled."

The west doorway—the best preserved feature—is unique in this country, and consists of a cluster of

rolls continuous to ground level, tied at intervals by bands which terminate in crozier-like ornaments. It has been suggested that, as the Cistercians were shepherds, the croziers may be intended to represent shepherds' crooks.



The West Doorway

Photo: The Author

Outside the walls of the building, in the angle formed by the chancel and the south transept, are a number of graves with headstones of Celtic design. These are thought to be the graves of Welsh Princes of the House of Dynefor.

## A Poet's Grave?

Many Welsh princes are known to rest within the confines of Ystrad Fflur, the "Westminster Abbey of Wales," and under a yew tree are said to lie the remains of the Principality's greatest poet, Dafydd ap Gwilym, a contemporary of Chaucer. Leland

records that there were "XXIX great hue trees," and as only two now remain it is impossible to be certain that either marks the poet's grave. Nevertheless, in 1951 the Honourable Society of Cymmrodorion placed a commemorative tablet to the 'Welsh Shakespeare' within the Abbey ruins.

Though the present remains are scanty, in the 13th century Strata Florida was the "political, religious and educational centre of Wales." At least a part of the great chronicle of Welsh History, the *Brut y Tywysogion* was written by the monks there. And at harvest-time in 1238 the Welsh ruler Llewellyn the Great summoned a large gathering of Princes to the abbey so that they might swear allegiance to his son Dafydd.

#### *Sacked by the English*

Twice the abbey was severely damaged by the English, first by Edward I and again in the early years of the 15th century by Henry IV during the rebellion of the Welsh under Owain Glyndwr. Before sacking the abbey Henry is reputed to have stabled his horses at the high altar.

Lavishly endowed by the nobility of Wales, the abbey at Ystrad Fflur seems to have survived until the Dissolution in 1536 under Henry VIII.

But its occupants had, like those of other foundations, diminished in number and also apparently in religious fervour. Just prior to the Dissolution a monk was jailed at Carmarthen for coining false money in his cell at Strata Florida.

The ruins of the abbey in the "Vale of Flowers" are now in the care of that somewhat remote and impersonal body the Ministry of Works, but its appointed custodian tends the graves of Princes with loving care.

#### **The Call to Service**

*(Continued from page 82)*

to be a parson." Others become conscious of a sense of vocation, but have to wait and pray for long years before they are confident that their vocation is true. One will say that ordination had been in his mind for some years, another that he is seeking to take Holy Orders because for six or seven years he has been becoming aware of God wanting him for the priesthood.

So many men, so many different ways of hearing the call... If this year's special effort makes more men think and talk—and pray—about vocations to the ordained ministry it should, with God's help, do great and lasting service to the Church of England.

**Pray More for Clergy**

**Pray for More Clergy**



Storrington Old Mill, Sussex

Photo: D. E. Tyler

### COUNCIL SHELTER

*(Continued from page 83)*

"I most strongly oppose this suggestion," he said. "The money in our account is in trust to be used by us for Church causes alone." "May I enquire, then," said the chairman, "how you would define 'Church causes'?" "Well,—er, well," was the reply, "we should only use our money for 'religious' purposes!"

Then the discussion began again, and there was a new atmosphere and a new point of view. "What," we asked ourselves, "is a religious purpose?" "What is religion?" "What is the Church?" "Is it something exclusively to do with a church building and the bread and wine of the Eucharist; or is it something to do with houses and homes and people, and the bread and beer on the table?"

A growing excitement filled the meeting: "Yes," said someone, "it's just as important to put a roof on a 'bus shelter to protect people from the rain and sleet and snow and storms of the winter as it is to keep the church roof in good repair!"

"What about the St. Bernard dogs, with their brandy, or is it rum?" butted in somebody else. "It's just as religious," continued another, "to keep people comfortable on the village green as it is to buy coke to keep them warm in church!"

A vote was hardly necessary, but it was taken, and £3 3s. od. was voted in the end to the Coronation Committee, with acclaim. This decision was important to us in this small corner of England because it was for us the start of a new discovery of the function of the Church and the meaning of religion. The people of God are always in danger of cutting themselves off from the common life; they very easily fall prey to pride and exclusiveness—attitudes they must avoid like the plague. On the other hand, they must merge with and penetrate the common life, thus mirroring the length and breadth and depth and height of the love of Christ.

For ourselves, we look at our Bus Shelter with a proper pride these days, for has not the Church of Christ helped to put it there? And that is a very religious thing.

## The Fire of God

**D**URING the war I had an old copper bowl electric fire. You know the kind. It had a clay core with wire wrapped round it. The wire broke and I had it rewired. The next time I used the fire the wire burned to pieces. The war-time wire that had been used was poor stuff and could not bear such a strong current.

I have often thought of that since. Human beings are rather like that electric fire. The core of man must be pretty sound, because God made him in his own image; but often the wiring is inadequate!

It's true, isn't it? God means each one of us to glow with new life, and we don't. God does his part and provides the electric current of the Holy Ghost, but we can't always take it.

We are told in the Acts of the Apostles how Christ passed on His power and love through the fire of the Holy Ghost descending on the disciples on the first Whitsunday. It is that fire which has given life to the Church for two thousand years, converting millions of men and women to the Christian faith, persuading them to "put on the new man in Christ."

We English folk are rather shy and reticent about our religion. As Addison wrote: "We have in England a particular bashfulness in everything that regards religion." And John Wesley was told: "Sir, enthusiasm is a very horrid thing, a very horrid thing." Yet without it we fail to respond to the love and power of God.

When our wiring is too weak we cannot pass on that love and power to other people. We cannot then become electric fires—functioning properly and glowing hotly with divine power! As the author of the Epistle to the Hebrews wrote:

*Our God is a consuming fire!*

## BOOK REVIEW

### *Adventures in Vocation*

By Joy Burden

(St. Andrew's Press, 5/-)

This book has been written from a Christian standpoint, with the intention of encouraging girls to take up certain worth-while careers — as Nurses, Girl Guide Trainers, Overseas Workers for the Church, Parish Workers, Chaplain's Assistants in the Army and Air Force, or Mothers' Union Overseas Workers.

As the word 'vocation' leads one to expect, the author writes from the premise, all too seldom met with in these days, that, in the choice of a career, "it is God who takes the initiative." This in itself will recommend the book to Christian people, and, further, it meets a real need in that the careers chosen, apart from Nursing, are not those commonly covered in school careers talks.

It is a pity that the publishers have not exercised a little more imagination in the set-up, particularly as the book is presumably intended chiefly for girls of school-leaving age or under. A first glance gives the impression of a dull treatise, whereas this is by no means the case. Essential facts are certainly given, but these are relieved by anecdotes and humorous comments, which appeal to the imagination, so that each career is indeed seen as an adventure, and an adventure in the service of God.

E. J. A.



### **Glastonbury Abbey Pilgrimage**

The 1962 Glastonbury Abbey Pilgrimage will take place on Saturday, June 30. Full details can be obtained from the general secretary, Mr. H. H. Sharpe, 192a Reedley Road, Bristol 9.



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**Senior Catechism.**  
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**Teacher-Parent Association.** St. Nicholas County Primary School.  
Mr. D. G. Balsdon, 15 Cromwell Close.  
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Mr. F. Maund, 4 Ashlong Road.  
**Women's Institute :** Mrs. Standing, Almonds, Oxford Road.  
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- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417  
Infant Welfare Clinic : Church Hall, Thursdays, 2—4 p.m.  
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