

ST. NICHOLAS CHURCH

MARSTON NEWS

JULY, 1965



Holidays are here again. What are
your plans?

No. 89

Price 6d.

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 Straws Lane, Oxford.
Tel. : Oxford 47997.

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

SERVICES :

SUNDAYS IN THE MONTH

	Holy Communion	Mattins	Evensong
1st.	8.0 a.m. and 11.0 a.m. Parish Communion.	10.30 a.m. (saiü)	6.30 p.m.
2nd.	8.0 a.m.	11.0 a.m.	6.30 p.m.
3rd.	8.0 a.m. and 9.30 a.m. Family Communion.	11.0 a.m.	6.30 p.m.
4th.	8.0 a.m.	11.0 a.m.	6.30 p.m.

Saints' Days : Holy Communion — 7.15 a.m.

Holy Baptism : Second and Fourth Sundays of the month at 3 p.m. unless otherwise announced. Notice must be given.

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

CHURCH ORGANISATIONS AND MEETINGS :

Children's Instruction : Senior Catechism and Crossbearers : 10 a.m. in Church Hall.

Kindergarten and Junior : Sundays 11 a.m. in Church Hall.

Nursery : Sundays 11 a.m. in the Village Hall.

Mothers' Union : Every fourth Wednesday of the month at 7.45 p.m. in the Church Hall (see separate notice).

Young Wives Group : 1st and 3rd Wednesday at 7.45 p.m. in Church Hall.

Brownies : Wednesday at 6.30 p.m. in Scout Headquarters.

Girl Guides : Tuesday at 7.0 p.m. in Scout Headquarters.

Cubs : Thursday at 6.15 p.m. in Scout Headquarters.

Scouts : Friday at 7.15 p.m. in Scout Headquarters.

St. Nicholas Art Group : Thursday at 7.0 p.m. in Church Hall.

Youth Fellowship : See Notice Board in Church Porch.

WEEKDAY SERVICES :

Mattins—7.15 a.m. (daily except Saturdays). 9 a.m. when there is a 7.15 a.m. Service of Holy Communion.

Evensong — 5.30 p.m. (daily except Saturdays). Summer Time 7.0 p.m.

Holy Communion — Wednesdays and Saints Days at 7.15 a.m.

Friday at 10.30 a.m. on every third Friday of month with Laying on of Hands for Sick.

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 .

VICAR'S LETTER

My Dear Friends,

I have never been given to philosophising. Perhaps this is due to the fact that I was born in a lakeland town, surrounded by the fells, and grew up amongst farming folk, and men who worked in the shipyards and steelworks.

Nevertheless I have come more and more to the conclusion that all life must be lived in a state of tension. This tension we quite naturally resist. We want life to be an "either" or an "or." We tend to say: "I like a 'low' Church," or "I like a Church where they use vestments, and have incense." We tend to believe that the man who admires the Cowley Fathers, will have no time for Billy Graham. Or, on the other hand one finds people divided into two groups: "We like Mattins as it has always been," and the others who say: "Let's have a Family Communion every week—everybody's doing it!" There are, in the realms of theology, those who regard the Bishop of Woolwich as a servant of the Devil, and others who think of him as the Prophet of the New Reformation.

But must we come down on one side or the other? Can we not see that without this necessary tension, our Christianity will tend to be a monochrome affair, our "fellowship" (such a misused word!) simply a gathering of those who think as we do on everything, our Churchmanship a barren kind of conservatism (or radicalism!) that commends charity in theory but not in attitude. We need the evangelistic zeal, and the stress on conversion of the Evangelical. We need too the sense of mystery, worship, and love of colour of the High Churchman. We need the dual presentation of the Cowley Fathers, and of Billy Graham, with their respective stresses on sanctification and justification by faith. We need the Sermon, canticles, and solemn reading from both Testaments, that is characteristic of Matins—just as we need the dramatic acts of Offertory, Breaking of Bread, and of participation at Holy Communion.

We need to face the questions that the Bishop of Woolwich is asking, just as we need the personal holiness that prevents liberalism developing into licence.

Beware of the "Either—Or" schools of thought! Our Lord said: "I am the Way, the Truth, and the Life," and if we follow Him, we shall find that His Truth will link us to other disciples in a fellowship that is a rich, and real, as it is adventurous and exciting.

Your sincere friend and vicar,



VICAR'S WARDEN :

We send wishes from the parish to Dr. and Mrs. C. W. Carter, on Dr. Carter's forthcoming retirement. As Senior Fellow of the Queen's College, Dr. Carter has given a life-time of service to the cause of medical science, and in particular to the bio-chemistry department of the University. Countless undergraduates have enjoyed the warmth of their hospitality in their home, and they will be greatly missed in so many spheres of student life in which they have given so many years of loyal Christian service.

SCHOOLS NEWS :

Sheepdog trials, a military band, hosts of sideshows and stalls helped to make a splendid success again for the United Schools Fete on May 29th. Despite a somewhat cold day, everyone entered into the spirit of the event, and even Professor Dodd was tempted to take a look at the parish from the helicopter hired for the day.

Mrs. M. M. Woodward, who came to St. Nicholas County Primary School in October 1944, will be retiring at the end of this term. We do send to her our wishes for the future. Any old scholars who would like to show their appreciation of Mrs. Woodward's services are asked to send their donations to the Headmaster, St. Nicholas' County Primary School.

CORRECTION :

Readers were not slow to point out a mistake in last month's magazine, in that we stated that Lindsay Harley instead of Lindsay Dunkley had won the Duke of Edinburgh award! Whilst we are sure that, for her work as Secretary of the Over 60's Club, Miss Harley is entitled to the award, we offer to her our apologies, and to Lindsay Dunkley our congratulations.

We are pleased to say that Mrs. Joan Yates has agreed to take on the Secretaryship of the Over 60's Club, and send her our best wishes.

ROLLED UP SLEEVES :

The men of the parish have been doing some excellent work on the back room of the Church Hall, the site of the new side chapel, and the churchyard. A special word of thanks to Mr. R. Bradbury and his colleague, who laid the new floor of the back room, and made such a fine job of it.

MAY DAY AT SCHOOL

Wonderful weather helped to make this year's May Day Festivals at the Primary School the best ever. Angela Godin as May Queen, and Tamsin Heatley as the May Princess performed their duties with delicate charm, as did their various attendants. A special word of congratulations to the teachers, especially Miss Richards on the dancing, and to the parents for taking such trouble with the colours of their children's dresses. Anyone making a documentary colour film on English traditions would have done well to have visited Marston this year for material.

FORTHCOMING PREACHERS :

In connection with the "Feed the Minds" Campaign, our preacher at Holy Communion on July 4th (11 a.m.) will be the Rev. A. Harrison Lee, M.A., B.D., Metropolitan Secretary for the United Society for Christian Literature. Mr. Lee is a priest of the American Church and served formerly in the Church in Africa.

On July 11th, the preacher at Matins will be the Rev. J. Cocke, Vicar of All Saints, Highfield, and at present the Chairman of the Oxford Council of Churches.

We welcome back to our pulpit on July 18th, both at the Family Communion (9 30 a.m.) and also at Matins, Mr. John Wright, the Area Secretary of Dr. Barnado Homes. Those who heard Mr. Wright last time will remember how much his visit was appreciated, and will not be surprised to hear that Mr. Wright will soon be going forward to train for ordination.

TWO WEDDINGS IN THE FAMILY :

It is not often that two members of a family are married within weeks of each other. However this is the case with two of the sons of Mr. and Mrs. H. Starmer Smith.

Jonathan who is a member of the P.C.C. and a Sidesman was married to Anne Gunson Clarke on June 5th at St. Nicholas' Church, and Julian now serving in the Regular Army is to be married at St. Edward's Church, Egguckland on July 17th. We send them our very best wishes for the years ahead.

Journey to Iona

B. E. LEFROY

IONA IS A HOLY ISLE. When St. Columba landed there more than 1,400 years ago, he was the first of many Celtic saints to tread the green paths of this small Hebridean island lying at the tip of the Isle of Mull.

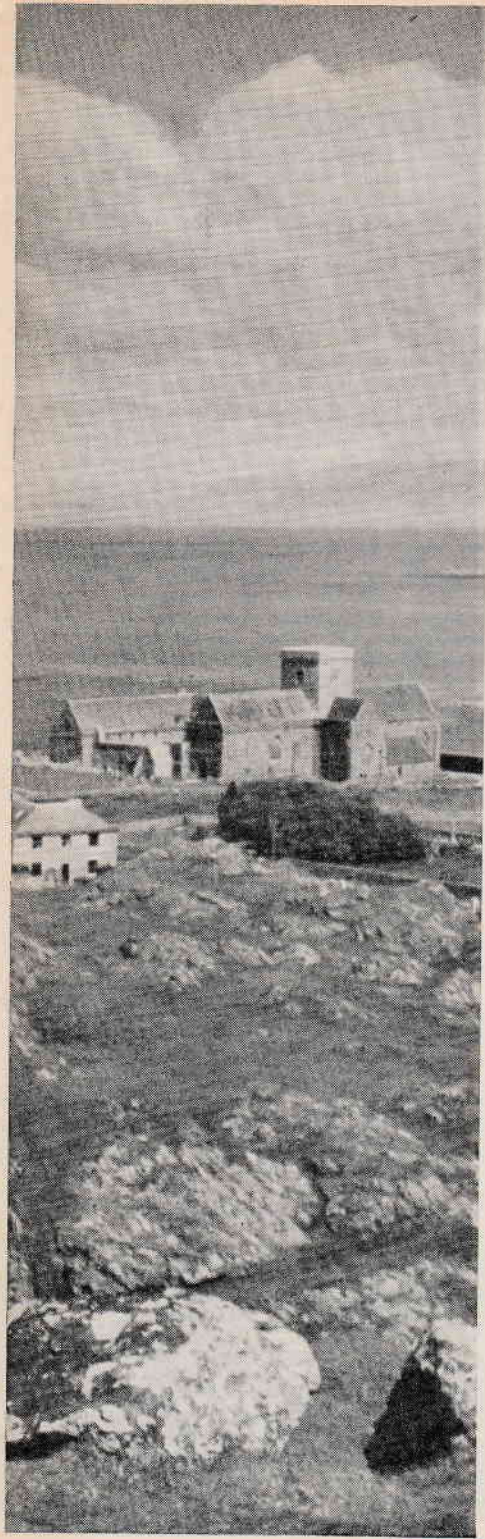
From Iona, monks set forth to spread the word of God to the peoples of the North many years before St. Augustine landed in Canterbury. And back to Iona have come the countless pilgrims.

TODAY'S STARTING POINT is the busy, bright West Highland town of Oban.

I wended my way down to the bustling Oban quay-side and waited while some two hundred sheep were unloaded from the bows of the little red-funnelled steamer. Then my car was slung aboard and neatly tucked away on the foredeck. It had, I was glad to see, been well hosed down! I climbed aboard and my pilgrimage had begun.

If the cargo varied from sheep to cars, the passengers were equally assorted. It had been market day at Oban and the bulk of the passengers were returning shepherds and their neat, intelligent dogs. A few kilts were in evidence but only among the holidaymakers. A good many drams had been consumed over much bargaining and everyone was cheerful. We sailed down the Sound of Mull, gradually dropping our odd assortment of people and cargo at remote jetties on islands and the lovely coast of Morven. I looked back up Loch Linnhe where the great hills rose, grape-coloured, to the massive bulk of Ben Nevis, monarch of them all. It was a perfect West Highland day.

On our left on the Mull shore, rose the stark outline of Castle Duart, black against the sky. I learnt that this grim castle is the



setting of a very modern fairy tale. It is only a little over a hundred years since a small boy of seven, heir to the chiefdom of the great Clan Maclean, stood gazing at the ruins of the home of his ancestors. He vowed then that he would restore it and live there when Chief. He was an old man of seventy-seven when his dream finally came true. He lived to enjoy his heritage though, and only died in 1937 at the good old age of a hundred and three.

Down the wide Sound we sailed until we reached the lonely pier at Salen, the last port of call before Tobermory, the capital of the island and scene of many a treasure hunt. A Spanish galleon full of gold is reputed to have sunk in the bay after the Armada, but no one has succeeded in finding it yet. At Salen my car was tenderly unloaded to soft-voiced commands in Gaelic and I drove ashore to the pretty village with the great hills of Mull rising above it.

There is a saying "Go to Iona in the sunshine, if you wait a week". I was lucky. After a night in the comfortable Highland hotel at Salen, I woke to a beautiful Hebridean day, soft and misty.

I drove down Telford's little rough road from the village with Loch na Keal a calm blue mirror below me, and Ben More towering up on my right. The narrow road meandered past many a derelict shieling, for Mull was the scene of violent times during the great Highland clearances.

Hundreds of people were evicted from their homes and a few miles away to the West lay the pretty bay of Calgary, where only a few cottages remain of a once thriving township. Few Canadians from the great city of Calgary know that this is where their town began.

The car climbed up over the high pass and along lonely miles of heather-clad moors, till the road dropped down to lovely Loch Scridain. Herons were fishing off the rocks and gentle Highland cattle stood browsing knee-deep in the cool water. I came to the little fishing port of Bunessan, the first village I had seen that morning.

There is a small hotel in the township and the fishermen can sometimes be persuaded to take you out to Staffa. This famed island with its Fingal's Cave is only a few miles off the coast of Mull but the Atlantic swell is so great that it is rarely the fishermen can land you there.

From Bunessan, the road winds down the long Ross of Mull to the cluster of cottages at Fionnphort. It is here that generations of ferrymen have carried

pilgrims across the narrow Sound to Iona. Although an almost windless day, the spray was salt on my lips as we crossed the current-ridden restless water to the small green island ahead.

I stepped ashore on the tiny stone jetty and was immediately enchanted by the feast of colour. Iona in the sunshine is perfect—pink and green rocks, white sand and blue water, so clear that every strand of coloured weed is faithfully reflected.

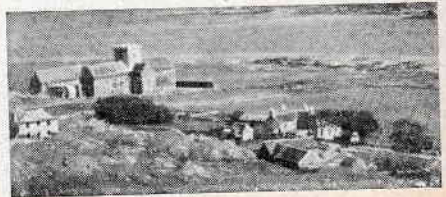
I walked slowly up the Street of the Dead, along which so many Kings of Scotland and Ireland have been borne to their last resting-place. Here in the small graveyard near the ancient Chapel of St. Oran, lie Duncan and his murderer Macbeth, together at rest. Lovely Celtic crosses, exquisitely carved, line the old road to the sturdy, compact Cathedral, lovingly restored under the inspired leadership of the Rev. George Macleod.

The Iona Community are a band of Church of Scotland brothers, lay and ministers. The latter vow to serve two years in the Home Mission field, helping their lay brothers in the summer months to restore the many ruins in this tiny island.

I walked round the small, neat nave and peeped into the bare, white-washed refectory where the men of the Community have their meals. Tomato ketchup and O.K. sauce provided a homely touch in the rather austere surroundings. In the tiny green cloister garth I found a very modern and beautiful sculpture of the Spirit of God descending upon the Virgin Mary, carved by a Jew, and placed only recently in this quiet lovely place.

I walked out into the warm sunshine and climbed the little hill behind. There was a patter of feet on the gravel and a dozen or so black-faced sheep came down the drive and browsed among the ancient stones.

There are only a few people living on the island now. There is no cinema, no pub or bingo hall, and no cars. But they have a peace and serenity almost forgotten in our modern world. I walked slowly back to the jetty. We pattered across the water to Mull and some of the calm of Iona came with me. I, like countless others, had fallen under the spell of this little green island on the edge of the Western Sea.



ST. DAVIDS

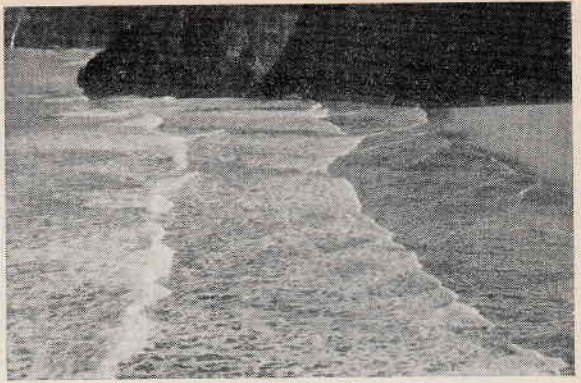
P. WHALEY

ST. DAVIDS — THE lovely gem of South West Wales; a joy for its rugged coastal scene, for its little town, for its Cathedral, for its religious history. This is a land as beautiful as any in Wales, though it may not possess the grandeur of Snowdonia, the wildness of the Wye river gorges, or the bleak beauty of the Black Mountains. But it contains some of the loveliest coastal stretches in the British Isles.

Beyond the tiny town the treeless green fields and uplands end in steep, dark cliffs and wild, fanged headlands, at the foot of which the Atlantic breaks endlessly. There are many coves and beaches of fine sand, some of which scarcely see a visitor even in high summer, so inaccessible are they.

St. Davids is a quiet little town of less than 2,000 population, with a picturesque main street, and some quaint houses. The Cathedral, and the imposing ruins of the bishop's palace, lie at the foot of a deep hollow to the north of the town.

In fact, the position of St. Davids' Cathedral must be unique. To reach



The wild coast of Pembrokeshire

it one *descends* a long flight of stone steps to the floor of this steep little valley, through which runs the river Alan.

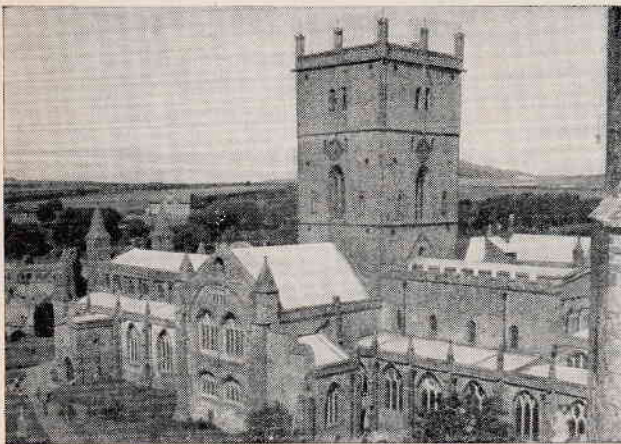
The present Cathedral, a glorious building with a fascinating interior, is probably the fourth on the site; the others having been destroyed in raids in ancient time on the Pembrokeshire coast.

The ground on which the Cathedral is built is marshy, and is really quite unsuitable for such a massive building. The whole nave slopes up towards the east, and the pillars on either side lean outwards and sideways owing to the soft, swampy foundations and the thrust of the roof.

The ruins of the once fine bishop's palace lie just behind the Cathedral's north face.

The relics of the patron saint of Wales, the great St. David, are enclosed in a carved casket — or reliquary — with a large iron lock, which stands in an arched recess opposite the altar of the Chapel of the Holy Trinity.

Here, in this locality, St. David himself was probably born, about 495 A.D. Though St. David was undoubtedly the greatest of the Welsh saints, very



One of the great pilgrimage centres of the Middle Ages

little is known of him. Legend says he was a great biblical scholar. He certainly founded a monastery on, or near, the site on which the present cathedral now stands.

As abbot he imposed severe discipline upon his monks. They lived a life of extreme asceticism and hard labour, according to the rules of the Celtic Church of the sixth century A.D.

It is reported that the saint was so anxious to protect his monks against the temptations of idleness, that he ordered them to be yoked to the plough instead of oxen!

St. David, like many of his countrymen past and present, was also reputed to be a great orator. In fact, tradition says that, at a council held to debate and refute the Pelagian heresy, he made such an impression with the power of his oratory, that the then Archbishop of Wales, Dubricius, resigned his see

in favour of the saint, who was appointed Archbishop in his place.

Like St. Patrick, St. David seems to have possessed physical and mental powers above the average. After being appointed Archbishop of Wales, he appears to have led a strenuous life of preaching and missionary work that must have taxed him to the utmost. He travelled all over the country making converts and establishing new churches.

He transferred his see from the Roman town of Caerleon-on-Usk to St. Davids. Here, in his monastic settlement on the wild, remote coast of Pembrokeshire, he could find the peace needed for quiet contemplation.



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THE HOLIDAY

J. C. B. PALMER

"TELL ME, SIR," said Rudolph, immediately the Missionary had finished his introductory talk, "what turned you from a youthful agnostic into a priest?"

Father Fletcher moved uneasily in his chair.

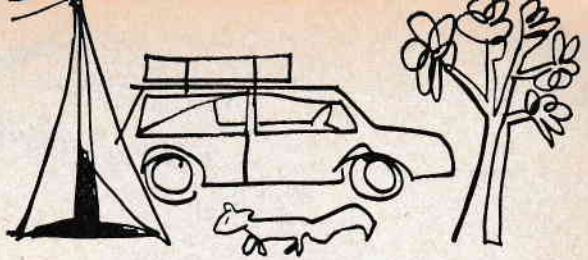
"Perhaps you would prefer to answer some other questions" . . . intercepted the Chaplain helpfully, frowning a little as though we should not have embarrassed our visitor.

"No, I will take this one," the Missionary replied, as he lit his pipe. "It was an unusual case. It was not a matter of vocation. I had never dreamt of taking Holy Orders before I left Cambridge. Nor was it a matter of sudden insight or revelation, as it is with many. It was a matter of simple experience."

"What do you mean by that?"

"When I was up at the University I was a confirmed atheist and as near a Communist as makes no difference. When I came down in the late twenties I really had no idea what I was going to do, so I went home to my guardian's place in Lincolnshire and told him so. He was a retired Army man who had roamed the world in campaigns from South Africa to India."

"I know the answer to your problem, young man," he told me, "I will give you an allowance of three hundred pounds to travel as long as you can with it."



"So I took the money, bought a small car with it, and set off with a friend for the continent. We had no special target in mind, and must have wasted seventy pounds or more travelling about Europe. We saw most of France and Northern Spain, even went as far as Madrid together. It was as we stood looking at the facade of Madrid Cathedral that our ways parted."

"I have had enough of this," he told me, "I am going back to England to get a job."

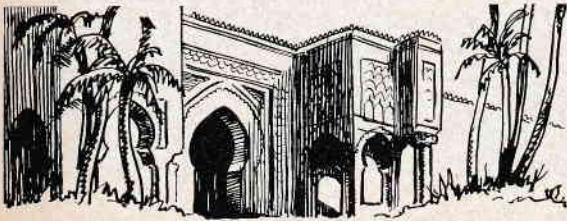
"I shall go on, then, to Gibraltar, to North Africa and across the desert to Nigeria. I was true to my word and in less than a week I was in the desert."

At this point the Missionary stopped talking, and puffing hard at his pipe, looked out through the window beside him on to the quadrangle.

"Have you ever been really frightened?" the Missionary suddenly asked us in a strange voice. "Have you known moments of real terror when it seemed as though you were at the very gates of hell, and your whole soul was frozen with the horror of the infernal regions that lay beyond you?"

"That is what happened to me in the desert when I was twenty-two. I had journeyed for two weeks perhaps, stopping the night at oases, hospitably entertained by Arabs, and refuelled by them with food and water.

"At the end of a fortnight, I came to a rougher, more mountainous part of the desert than before. The sandy mountains rose up around me in never ceasing chains, the track became rougher, less clearly defined,



steeper. In the daytime the hills kept the heat in between them so that the valleys were like hot ovens. At night the wind blew across the hill tops, whipping up clouds of golden dust, that obscured the moonlight. I spent the nights at smaller stations which nestled on the hillsides in the shelter of a shoulder of sand.

"After three days I came out into what one might describe as the foothills of this land. They warned me that I had far to go before I came to the next oasis. I must have been nearing the end of the mountains when my engine went and the car was stuck in its tracks.

"I got out to walk, taking my water bottle with me and putting on my topi. It was a fearful moment. I was completely alone in those strange foothills with not a person nor an animal in sight, and rocks rising up all around me. I tried to keep as calm as possible, but terror overtook me and I began to run as I had never run before, until I came out on a prominence overlooking the flat land. It stretched in front of me for forty miles I knew, although I could not see more than a dozen, shimmering a pale yellow under the burning sun, and full of quicksands.

"I could not lie down for long, for the ground was too hot, so I got up again and began to walk. Every now



and then I looked behind me at the long line of my footprints. I took a mouthful of water, then unwisely drank the water bottle until it was empty. I knew I could not go on much longer. I was walking more and more slowly and then, quite suddenly, I collapsed.

"It was at that moment that the drum roll began, steady, continuous and insistent. The Arabs say that it can be heard at the moment when death is certain, when there is no hope of survival; that it is the very summons of hell, for there can be no physical explanation of it at all. I knew at that moment that there lay before me hours of burning in the daytime and freezing at night, of thirst and starvation, and in a matter of days, death—but that was not the worst thing. That drum roll, which went on and on in my ears, terrified me as nothing had done before. I lay prostrate, with the sand scorching my skin.

"About dusk, I looked up, and saw not twenty yards away from me, an Arab who surveyed me warily. I was too weak to stand, so he came over to me, and lifted me up on to his camel behind him, and carried me in the cool twilight to the nearest oasis. It was night when we arrived. That man saved my life."

A strange light lit up the Missionary's face.

"That was how I became a Christian. How could I not believe in God, then, when I had been carried to the very gates of hell, and been saved by a guardian angel?"





1



2

HOLIDAY IN EUROPE? —some famed places

- 1 Pisa, Leaning Tower
- 2 Rome, St. Peter's Square
- 3 Assisi, Church of St. Francis
- 4 Paris, Notre Dame



3

5 Cologne, the Cathedral



4

5

6 Salzburg, famed Music Centre



6



Photos 1, 3, 4, 5, 6: Bernard Croft

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9.6.64. Epsom, Surrey.
"Before taking your treatment I had great difficulty in dressing myself now it is really grand to be able to do my housework with ease and my general health has greatly improved since taking your tablets and using the ointment."
(Mrs.) F. T.

28.5.64. Hyde, Cheshire.
"My family was run off their feet trying to do the work and cook meals: then one night my son brought a paper home and I saw your advert. I sent for it and in a week I felt a difference; now after 6 weeks I am back to normal and carrying on with everything."
(Mrs.) E. S.

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NEWS — VIEWS

A Point

"Instead of asking yourself whether you believe or not, ask yourself whether you have this day done one thing because He said, 'do it', or once abstained because He said, 'do not do it . . .'"

—George Macdonald.

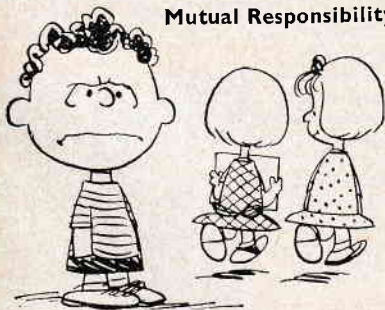
Film Festival

Some 25 Churches, including the Salvation Army, Methodist, Baptist, Assemblies of God and the Anglican Churches, grouped together earlier this year to take over and run for a fortnight in Bromley at the Astor Cinema, a film festival. This ran solidly from Sunday to the following Saturday week. On Sundays, evening performances beginning at eight were free; there was children's cinema on Saturday mornings at ten o'clock and during the week a varied and carefully selected lot of films. There were school parties on two days. Altogether a first-class outgoing effort showing great adventure and courage. This is the type of effort which surely Churches should make rather than just showing the odd occasional religious film. One will look forward to receiving a report in due course.

Moslems use R.C. Church

Cardinal Alfrink of the Netherlands has given permission to Turkish migrant labourers in the country to hold a Moslem prayer service in a Roman Catholic Church in the Netherlands. This is the second time in history, so far as is known, that a Roman Catholic Church has been used for a Moslem service, the previous being at Cologne Cathedral. Cardinal Alfrink said permission was given as "Moslems and Christians essentially adore the same God, only the approach is different".

Mutual Responsibility



"Just when I was getting strong enough to be able to defend myself, they start telling me about sharing"
from book by Charles M. Schulz,
creator of "Peanuts" people.



Implementing Paul

A commission of eighteen has been set up under the chairmanship of the Vicar of Leeds, Canon Fenton Morley, to deal with issues raised in Church Assembly during debates on the Paul Report, concerning appointment of Clergy; the provision of an adequate clergy roll for the benefit of those who have to make appointments; the question of how long an incumbent should hold a benefice, and what is the right age of retirement. It is reckoned it will be the middle of 1966 before they issue their report.

Woman Deacon

A great stir was caused when the Bishop of California (The Rt. Rev. James Pike) announced his intention of ordaining a deaconess in his diocese. It is now stated that he has agreed to delay the ordination until the subject can be further discussed by the House of Bishops of the Episcopal Church in the U.S.A.

The Bishop's decision to postpone the ordination came two days after a statement by a member of the Vatican Secretariat for Christian Unity, Fr. Charles Boyer, SJ, that such an ordination would be an "insurmountable obstacle" to unity.

Sunday

Soon after Queen Victoria bought Balmoral Castle on Scotland's River Dee, she spent one Sunday afternoon being rowed on the river. A woman who believed in the strict observance of the Sabbath said to her minister, "Isn't it dreadful!"

"What's dreadful?" asked the minister. "The Queen's rowing on the river on the Sabbath", said the irate woman.

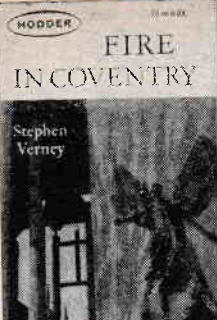
The minister reminded her that Jesus was on the Sea of Galilee on the Sabbath. "Two wrongs", said the woman, "don't make a right."

Zurich Anglican Review.

A Thought

"I certainly wouldn't have a single friend if I treated people the way I treated God."

—Sarah Patton Boyle.



NEW BOOKS

Fire in Coventry by Stephen Verney (Hodder 3s. 6d.). Anyone who cares for the Kingdom of God and the usefulness of the Church of England could not do other than commend this slight and readable book. It is the story effectively told of how the people of the Diocese of Coventry prepared themselves over three years for the Consecration of that now famed Cathedral. Beginning with one small Clergy Chapter, regularly meeting and praying together, the difference it brought to them and in them; spreading out to other Clergy Chapters; on to the Balliol Conference and Dr. Kathleen Bliss's paper on the Laity; the willingness and humility to listen to laity on what they felt and thought; the need for open and honest discussion with them; the growing sense of God's Spirit; the awareness of laity as front line soldiers of Christ; the sense of prayer; the splendour of group discussions in the parishes openly discussing the worth of everything Christian and Church; the thought of a Bishop's mission prior to the Consecration of the Cathedral; the visit by the Bishop to each Rural Deanery; the effect of the Mission at Leamington which about 20,000 attended over ten days; the Cross of Nails round the Diocese; a consecrated people for a Consecrated Cathedral; Clergy reaffirming their ordination vows and laity their baptismal vows—no wonder the vitality and splendour of the Consecration and the vitality which marks the work of the Cathedral since.

Part two seeks to draw out what the power is and how it was found and worked out. The utterly honest attempt to accept our Lord's command to love as He loved, practically, utterly—and that

applying to clergy and to laity.

Years ago there was an excellent and full report on "The Conversion of England". Now we are maybe not so confident, ambitious, or courageous. But this little book points the way

and surely could well be applied in any diocese. "It could happen anywhere." Indeed it could, if there is the heartache, desire and will, faith and hope.

The New Reformation? by John A. T. Robinson, Bishop of Woolwich (S.C.M. paper back, 6s.). One thing the Bishop of Woolwich is gifted to do is to write in such a way that many intelligent people within and outside the Church sit up and take notice and many find help and hope from what he has to say—even if there are others who are either provoked or frightened by it.

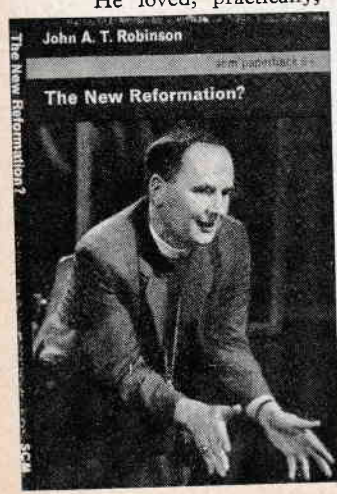
In this new book, anyone restless with our present religious situation, be they believer or unbeliever, will find at least an attempt to speak vigorously and incisively. He starts off tersely, remarking of a recent meeting with another radical, Cardinal Bea, Head of the Vatican Secretariat for Christian Unity, who said to him "The Counter Reformation is over"—i.e. the attempt by Rome to destroy the Reformation. That in itself as Dr. Robinson comments in another connection is "the ground moving under our feet". The one thing we can't do is stand still. Do we accept it or retreat to some embattled stronghold to save ourselves?

Hence this book—Dogmatism rings no bells; orthodoxy is lifeless to eyes and ears which find reality only in experiment and evidence. We must start where people are; not from where we think they should be. Packaged religion is out.

Two important chapters—"Towards a genuinely lay theology"—which needs taking to heart and mind, as offering a significant change mentally and physically in Church life and order. While "Living in the Overlap" is practical and radical—how the new reformation can be worked out in doctrine, liturgy and worship. He pleads for exploratory work of Christians within the secular world. We are or should be servants—and "the first characteristic of a servant is that he lives in someone else's house, not his own"—a disturbing thought to those of us content to live within the ecclesiastical framework.

His appendix "Can a truly contemporary person not be an atheist?" has caused a stir and condemnation in some quarters, yet to this reviewer it is vigorous and to the point. The all so commonly conceived God is dead—we need to move on to a new grasp of faith—and there God "is found disturbingly alive".

A good book for an intelligent and aware study group.



ST. MARY'S HOUSE

IN THE SOUTH OF THE ISLE OF Wight, high above the Ventnor Undercliff, is a guest-house which is also a house of prayer. The neighbourhood has long been a centre of religious tradition. In the Middle Ages sufferers came as pilgrims to seek healing in the water of the holy well from which the village of Whitwell derives its name.

Here the church is dedicated both to St. Mary and to a little-known saint, St. Radegund, a German princess who in the sixth century gave up the life at court to become a nun to devote herself to the sick and poor.

During the strains and anxieties of the First World War three cottages were converted and on St. Mary Magdalen's Day, 1915, it was blessed and opened as a house of prayer. A strict rule of silence was kept, and visitors who sought peace came to find it at St. Mary's even after the war had ended.

The Second World War brought financial difficulties and it seemed that the house would have to be sold. But there were those, who were convinced after personal experience of the House's atmosphere, that it fulfilled a very real need.

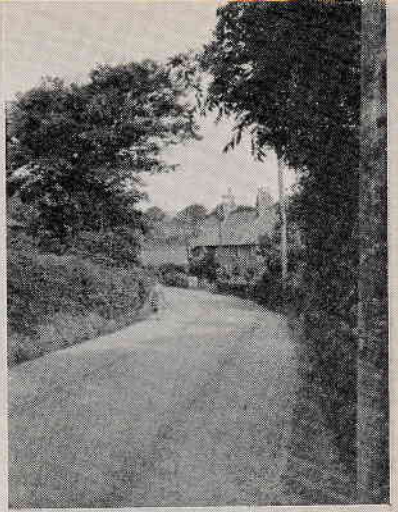
No longer is there a rule of silence. Yet it is a place for meditation and prayer. There is a small oratory, where guests may, if they wish, begin and end the day with prayer; and only five minutes' walk away, at the Parish Church of St. Mary and St. Radegund, Holy Communion is celebrated every day. Though the house is not really suitable for children, young people as well as their elders, men and women alike, seek its hospitality; some simply to enjoy a country holiday in an atmosphere of peace, others to relax when jaded from exacting social duties, others to work, students to read, and authors to write.

Four miles from Ventnor Railway Station, St. Mary's is near a bus-stop. It has an acre of garden and around is the countryside with a choice of walks, down to the Undercliff and the seashore or along St. Catherine's Downs. There is much to appeal to the naturalist and the area presents special features of geological interest. Life in the house is informal and by no means impersonal, and the visitors feel that they are not boarders at an hotel but guests in a Christian home; here there is not only hospitality but an atmosphere of peace.

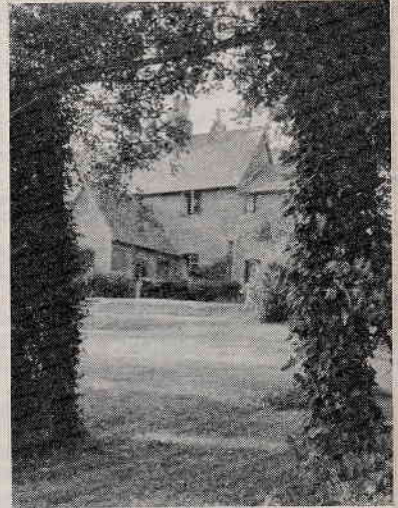
(Further information may be obtained from the Warden, St. Mary's House, Whitwell, near Ventnor, Isle of Wight.)



*In the Small
Room of Prayer*



From the quiet lane



From the garden



Swiss, Persian, German and English volunteers decorating Kingsley Hall, East London Social Settlement

London, N.W.1. and The Secretary, Quaker Work Camps Committee, Friends House, Euston Road, London, N.W.1.

I have chosen these two because they do a lot of social work, whereas others organise fruit picking and there is less emphasis on social service.

The IVS (International Voluntary Service) organise three sorts of camps.

Long Term Service: Minimum age 21 years: minimum service 1 year. You are expected to have considerable work camp experience or to have specialist qualifications — nursing, teaching, etc. Where? — under-developed countries throughout the world.

Short Term Service: Minimum age in some camps 15, in others 17 years: minimum service two weeks.

YOUTH HOLIDAY

HOLIDAYS ARE A TIME OF rest. But working on the basis that a change is as good as a rest—how about working your holiday this year?

No, I don't mean stick at your usual job and bank the extra cash. I mean work for Christ in a work camp.

Here are a couple of addresses from which you can obtain more information: The Secretary, International Voluntary Service, 72 Oakley Square,



THE NEW HOMES BUILDING SOCIETY

(Chairman: Anthony Marlowe, M.P.)

(Vice-Chairman: Sir Howard Roberts, C.B.E., D.L., J.P.)

Founded to assist owner occupiers only, and devoted solely to this purpose.

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Further details of our investment facilities will be sent on request

To:—Dept. C/N, The New Homes Building Society
342 Richmond Road, Twickenham

Telephone No. POPesgrove 7402

Please send further details of Investments to:—

Name

Address

.....

photo sets

Sets of mounted photographs 14" x 15", for table or pegboard display, on a range of subjects and countries of Africa and Asia. Eight or nine captioned pictures in each, with an introductory statement and sometimes a map, and background notes which are sent in advance.

For list and loan arrangements apply Miss M. Quirk, Central Operations,
CHURCH MISSIONARY SOCIETY
6 Salisbury Square London E.C.4

First-timers can apply to join camps in Western Europe. Camps in North Africa and Southern Europe are only open to experienced campers.

Volunteers are expected to work hard. They receive no pay, but food, accommodation and tools are provided. Tough clothing is essential. You are insured against accident, but must find your own way there and back.

There are a few week-end camps.

The Quaker Work Camps are an excellent mixing-ground and help clear up denominational mis-under-

standings—to say nothing of furthering Church Unity.

Anyone can attend. Separate camps are organised for those between 16 and 18, and for those over 19 years old.

Campers help run holiday camps for handicapped children, re-decorating and other work. There is an eight-hour day 5½ day week. British campers are asked to pay 35s. a week towards the cost of food, but accommodation is provided free. No wages or pocket money are paid.

Time is set aside for discussion and excursions and entertainments are arranged by the campers themselves.

Yours Affectionately
Lyn Salt,



*Constructing car park for
Pembury Hospital, Kent*

Woman's Page

By MARY ANDERE

THE PARTICULAR DISTINGUISHING mark in the early Church was the love of its members one for another. It was not ordinary love, but a new kind; an added dimension to life, operating on a deeper level. Sex, age, colour, standing, none of these mattered or affected it.

The "agape" of the early Church was a new phenomenon: the activity of God operating in, and transcending human relationships to a degree unknown before. It was so new a revelation that the world was mystified. "Lo, how these Christians love one another!" was their amazed comment. In an age when self-love and self-interest were at their zenith, the beauty and selflessness of "agape" shone dazzlingly.

More than any one thing, it is the loss of "agape" which is responsible for the indifference with which the world today regards the churches. All too frequently they bear no authentic hall-marks of divinity, no recognisable features of kinship with Christ, so far as the world can see!

You may protest: look at the good works the churches do, the activities within their ranks to fight prejudice and want and disease! Surely these are proofs of their divine origin?

Not at all. These are proofs of their humanity,—that humanity we all share, and in which good works are done by active trades unionists, town councillors, doctors, social workers, who would hotly repudiate any affiliation with Christianity!

It is right and proper that these things should be done, and done by



Milton Abbas, Dorset

request

All I ask is a quiet street
Where the race of man goes by
A path that is worn by the many feet
Of a people such as I.

All I ask is a wind that cries
And a song for my heart to sing;
The peace of night when the long day dies
Like the fold of a blackbird's wing.

All I ask is a heart that's true
And a love that is always mine,
Like evening stars in the quiet blue,
Constant and deep and fine.

And all I ask for a resting place
Is a pillow of earth's green sod,
And that I may go with a quiet grace
And my soul in the hands of God.

Violet Emslie Madsen

Christians as well as others! But of themselves, they will never succeed in drawing men and women to Christ. For, progressively, they make Christianity appear like just one more organisation, one more group banded together for a common purpose. It lacks deep divinity!

The "agape" which made the world enquire about Christianity is greater than human virtue, greater than humaneness. A love of God, stemming from God Himself, recognises in another that same love, and rises to meet it and be united in joy.

It is Christ in His children holding out His Hands, each to each, for strength and comfort in the pilgrimage. It is above and beyond sex (if we truly

are "a new creation in Christ") and men and women can meet and talk together in depth; spirit meeting with spirit, discerning, recognising in each the well-beloved face of Christ.

Age matters not; for here is ground where young and old meet in fellowship, since Christ is ageless. It is above all prejudice of colour, class, nationality; for it is at the level of new being that its heights are known. Earthly things and values have as little importance here as the behaviour of nursery days to a mature adult!

In such "agape" there is no jealousy, petty criticism, suspicion, gossip, or rivalry, such as often mar church-life today, scandalising the world!

It is not so much in good works and friendliness to those *outside* that the church displays its divine origin to the world. It is far more *within* itself, when its own house is set in order and its family united, then the world understands the implications of the divine society in its midst.

"To dwell above with saints in love,

Ah, that will be all glory

To dwell below with saints we know . . .

Well—that's a different story!"

Only "agape" can rectify this cruel quip.



IN THE HOME

ICE-CREAM IS always popular—especially in those hot July days we

hope are going to be upon us soon. Give the family a treat and serve them temptingly arranged in your prettiest glasses or sundaes dishes.

Cherry Almond Parfaits: Fill medium-sized glasses with scoops of strawberry and vanilla ice-cream, halved Italian cherries (tinned) and marshmallows. Pour over Cherry Topping and sprinkle with toasted almonds. To make the Cherry Topping you will need 1 small can cherries, 1 tablespoon water, 2 oz. (10) pink marshmallows, a few almonds split and toasted. Drain the cherries and place the fruit syrup and water in a saucepan. Cut up the marshmallows with wet scissors and add to the liquid. Melt over a gentle heat. Bring to the boil and simmer gently for five minutes. Remove from heat and add the fruit and nuts. Allow to cool before using.

Coffee Mallow Sundaes: One family brick of chocolate carnival ice-cream; 1-2 oz. finely chopped walnuts. For the Coffee Mallow Sauce take 4 oz. (20) marshmallows, 2 tablespoons cold milk, 2 oz. butter, 2 oz. soft brown sugar, 2 dessertspoons liquid coffee essence. Place all the ingredients into top of double saucepan. Cook over gently boiling water until marshmallows have melted and the mixture is well-blended and smooth. Arrange scoops of chocolate carnival ice-cream in 4 individual sundaes dishes. Coat with hot sauce, then sprinkle with the walnuts.

Orange Mallow Drinks: Juice of 3 large oranges, 2 level teaspoons finely grated orange rind, 8 oz. (40) marshmallows, soda water, vanilla and/or strawberry ice-cream.

Gently melt the marshmallows in the orange juice, add rind and cool. Half-fill tall glasses with the mixture, top up with soda water, then add a large dessertspoon of ice-cream. Decorate each glass with a whole marshmallow. This will make about 4-5 glasses.

Sandwich Fillings:

Pork luncheon meat mixed with drained and chopped pineapple.

Hard boiled egg, seasoned and mashed with mayonnaise and a little curry powder.

Mashed corned beef mixed with shredded lettuce and salad cream.

Chopped stoned dates mixed with ginger marmalade.

Cream cheese seasoned lightly and mixed with finely chopped pear.

Chocolate spread mixed with washed, chopped and dried seedless raisins or with chopped and stoned dates.

This inset, entitled "Church News," is published by Home Words Printing and Publishing Co. Ltd., 11, Ludgate Square, E.C.4, and edited by the Rev. Canon Cecil Rhodes, Cathedral Office, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16. July, 1965

THE EDITOR'S TABLE

Mrs. Barbara Mackenzie in a pertinent letter to this column, May, 1965, wrote—"Where are all the women agitating to be ordained? In W.V.S., W.I., J.P.'s etc . . . because the church wouldn't have them."

I have in hand a report of W.V.S. I wonder how many appreciate how far-reaching both territorially and in service this organisation has become in its 25 years? It is now the hand of service to 2,000 local authorities across Britain; Auxiliary to Civil Defence; care of young and elderly who need help; clothing schemes, holiday schemes, for deprived; and not in some large camp but often in the private home of some other W.V.S. in the country or at the seaside—offering personal affection and care for those who sorely need it. Darby and Joan clubs are well known. So are Meals on Wheels for sick and elderly. But remember often these meals are individually cooked by some W.V.S. member. And now luncheon clubs in larger villages for the elderly, where they can eat and meet. Then a very great deal of valuable work is given in hospital service; running out-patients canteens, trolley shops, help in clinics, distribution of welfare goods and all done with great good kindness and friendship and self giving—which is no doubt part of the secret of W.V.S. success. They are now also developing Mother and Baby clubs to welcome young wives on new housing estates.

Is there any wonder at the sharp criticism, within and without, of the Church's inability to visualize and use the splendid service so many Christian women would offer? And isn't it time M.U. became known for something other than the defence of one particular rule?

REGISTRATION OF CHARITIES

A letter from the Home Office asks me to give publicity to new legislation in force from January, 1965.

Church of England charities for the advancement of religion are now required by law to register in the Central Register of Charities unless in the 'excepted classes'. Trustees of charities should apply to the Charity Commissioners (Registration Division), 10-11, Babmaes Street, Piccadilly, London, S.W.1., for registration.

The Incumbents and Churchwardens (Trusts) Measure, 1964, also came into operation on January 1, 1965. Under this Measure diocesan authorities are required to vest in themselves as custodian trustees certain lands and funds held on charitable trusts for ecclesiastical purposes of the Church of England of which the trustees are, generally speaking, the local incumbents and churchwardens.

The purpose of the Measure is primarily to provide a means of safeguarding the capital assets of the affected trusts by vesting them in permanent bodies having perpetual succession; and any charity to which the Measure is applied will then be excepted from registration under these new Regulations.



Day at the Sea



Clothes Service



Meals on Wheels



Escort Service

RURI-DECANAL CONFERENCE :

At the last R.D.C. Conference Mr. C. Dunkley, one of our representatives, introduced a report on M.R.I. in the Deanery. It was clear from what was said that the Holy Spirit is leading Christians into a fresh awareness of the need for a deeper prayer life, and fresh involvement in the local situation, rather than a withdrawal into so-called "Church activities." One clergy speaker chided his brother good humouredly : " Let him that hath two curates give to him that hath none ! "

HOLIDAY NOTES :

This year I shall be taking a semi-working holiday during August, and doing duty in the North of England, and later leading the Lee Abbey House Party at Pantycelyn, North Wales (August 14th—28th). I shall however be here on the first Sunday in August, and parents wishing to have their children christened during this month are asked to make arrangements for this day, and not on the usual 2nd and 4th Sundays. The services on the 14th, 21st and 28th will be taken by the Rev. T. G. Cousins, Vicar of the Church of the Ascension, Chelmsford, who will be staying at the Vicarage with his family. I would be grateful if all matters, except urgent parochial ones, could be held over until my return. Miss Lodge, The Flat, 15 Mill Lane, will be available whenever needed.

ART SUCCESSES :

Old Marston children had considerable success in the Oxford Children's Art Show. A first prize was awarded to David Hitchman, and Diplomas to David Sheppard and Peter Fraser. In the Group Entry a Diploma was awarded to Keith Timms, Robert Woodley, Sandy Brown and Christopher Nash. The young people were under the instruction of Mr. David Gregory a teacher at the St. Nicholas County Primary School.

THE CHURCH'S CHILDREN

Our Classes of instruction held at 11 a.m. in the Church Hall, Scout Headquarters and in the Village Hall will close for a period during the holiday months. Our **LAST SUNDAY will be on Sunday, 25th July** and we shall hope to return on **SUNDAY, 19th September.**

During the time in between these dates, the children will be encouraged to come to Church for worship with the rest of God's Family each Sunday. We know we can depend on the parents' co-operation in this and we shall of course be delighted to see parents worshipping with their children during this holiday season and any visitors too. Any who wish may leave the Church before the sermon which would be about 11.30 a.m.

We are delighted to welcome Mrs. Price who has kindly come to join us and to help to staff the Junior department which is growing rapidly. She together with Mrs. Monger and Mrs. Sargent are a tremendous help with this age group. We are particularly grateful to them as we realise it means a great deal of arranging as they all have young families to cope with too.

THE OUTING will be an Autumn one again this year. We hope to arrange something in the near future for a date in early Autumn as we feel this will be something for the children to look forward to when the holidays are over. We shall be notifying the children about our plans later.

BOOKS FOR OVERSEAS :

As a result of enquiries made by Mrs. Barnsley after our discussions in Lent C.M.S. have informed us that there is a great demand for religious books in West Africa. Books by such authors as C. S. Lewis, J. B. Phillips, and William Temple will be most welcome. They can be sent in open-ended parcels to : Mr. R. Burke, Egbu, Box 31, Owerri, E. Nigeria, West Africa.

PARISH CALENDAR : JULY

- July 4. **TRINITY III**
 Services as for the 1st Sunday in the month with **PARISH COM-
 MUNION** at 11 a.m. Preacher: The Rev. A. Harrison Lee.
- „ 7. **Wednesday.** Holy Communion, 7.15 a.m.
 Annual General Meeting and Social Evening — Young Wives.
- „ 11. **TRINITY IV**
 Services as for the 2nd Sunday in the month with Holy Baptism at
 3 p.m. Preacher at 11 a.m.: The Rev. J. Cocke.
- „ 14. **Wednesday.** Holy Communion, 7.15 a.m.
- „ 16. **Friday.** Holy Communion, 10.30 a.m
- „ 18. **TRINITY V**
 Services as for the 3rd Sunday in the month with Family Communion
 at 9.30 a.m. Preacher at 9.30 and 11 a.m.: Mr. John Wright for Dr.
 Barnado Homes.
- „ 21. **Wednesday.** Holy Communion, 7.15 a.m.
- „ 22. **Thursday.** Festival of St. Mary Magdalene.
 Holy Communion, 7.15 a.m.
- „ 25. **TRINITY VI**
Festival of St. James : Apostle and Martyr.
 Services as for the 4th Sunday in the month with Holy Baptism at
 3 p.m.

HOLY BAPTISM

- May 22. David Andrew Holliday, 75 Cherwell Drive.
- June 6. Sarah Linnard, 17 Cherwell Drive.
- June 13. John Darren Holcombe, 66 Cherwell Drive.
 Katrina Marie Ray, 50 Marsh Lane
- Received into the Church : Martin Watkins, 11 St. Nicholas Park.

HOLY MATRIMONY

- June 5. Jonathan Richard Harry Starmer-Smith and Judith Elisabeth Anne
 Gunson Clarke.

COLLECTIONS AND COMMUNICANTS

				£	s.	d.	Communicants
May 23.	Rogation Sunday	...	...	30	16	7	31
May 30.	... ..	...	...	30	11	0	32
June 6.	Whitsunday	...	...	36	19	2	132
June 13.	Trinity Sunday	...	...	32	5	9	35
	Number of week-day communicants — 59.						

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies. Brown Owl : Mrs. M. Doman, 26 Cavendish Drive.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Leader : Mr. E. Morse, 58 William Street, Oxford.
Girl Guides. Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. A. Smith, 4 Windsor Crescent. Secretary : Mrs. R. Vernede, The Manor House, Old Marston
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Master : Mr. C. McCartney, 20 Sands Way, Benson. Oxon.
G.S.M. : Mr. A. Smith, 4 Windsor Crescent.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.
Youth Fellowship. Secretary : Miss Lindsay Dunkley, 4 Hadow Road, New Marston.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. P. Sheppard, 4 Raymund Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. S. Gregory, 6 Hardings Close, Littlemore.
The Marston Players. Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfield Road.
Teacher-Parent Association. St. Nicholas County Primary School. Mr. J. Sparrowhawk, 23 Ashlong Road.
Teacher-Parent Association. Old Marston S/M School. Mr. G. Ballsdon, 15 Cromwell Close.
Over 60's Club. Sec. : Mrs. J. Harley, The Orchard, Oxford Road. Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.
Thursday, 3 to 5 p.m. : 5.30 to 7.0 p.m.
Friday, 3 to 6.30 p.m.
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall, Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Rumbold, 8 Beechey Avenue, Old Marston.
St. Nicholas Church Hall. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :—The Village Hall during school hours.

DIRECTORY

We hope all readers will patronise the shops advertised in this
Directory where excellent service is assured :

- Baby Linen, General Drapery and Shoe Repairs :**
 "Mac's," Cherwell Drive, Marston..... Tel. 61423
- Baby Linen, "Tots to Teens" and Ladies Wear, Wool :**
 "Joyce's," 18 Cherwell Drive, Marston..... Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
 North, 5 Salford Road, Old Marston..... Tel. 41451
- Butcher (High Class) :**
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston... Te. 43177
- Chemist :**
 B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston... Tel. 43824
- Christian Book Centre :**
 57A St. Clement's Street, Oxford..... Tel. 47567
- Coal Distributor :**
 Dunlops, L.M.S. Wharf, Oxford..... Tel. 42421
- Dairy :**
 Job's—The Family Dairy—Pony Road, Horspath
 Industrial Estate Cowley..... Tel. 77341
- Fish and Poultry, Greengrocery and Frozen Foods :**
 G. R. Porter, 19 Salford Road, Old Marston..... Tel. 42757
- Funeral Director :**
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's..... Tel. 42529
 83 Botley Road, Oxford..... Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King Kole"**
- Delivery Service :**
 Simpson, 7 Salford Road Old Marston..... Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
 L. E. H. Hayle, Oxford Road, Old Marston..... Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
 S. T. Greenaway, 402 Marston Road, Oxford..... Tel. 48726
- Ladies' & Children's :**
 Marjorie Organ, 9 Salford Road, Old Marston..... Tel. 41632
 Michael, Hair Fashions, 16 Cherwell Drive, Marston..... Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**
 L. C. Boiteux, 8 Cherwell Drive, Marston..... Tel. 61668
- Men's, Youths and Juvenile Wear, Alterations and Repairs :**
 Percy's, 11 Salford Road, Old Marston..... Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**
 Michael Berg and John Bleay..... Tel. 44322
 14 Fairfax Avenue, Old Marston..... Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford..... Tel. 42123
 and 22 Cherwell Drive.
 G. C. Green, 13 Salford Road, Old Marston..... Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**
 S. Kushmar, 47 Ferry Road, Marston..... Tel. 47189
- Plumber, Sanitary Engineer and Decorator :**
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston. Tel. 47107
- Radio and Televisions, Rental, Sales or Service :**
 W. R. Hammond, 404 Marston Road, Oxford..... Tel. 47706
- Taxi — Car Hire (Long or Short Journeys) :**
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,
 Old Marston..... Tel. 47197
- Wavy Line Grocer :**
 Harwood, Salford Stores, 15 Salford Road, Old Marston.... Tel. 43174