

ST. NICHOLAS CHURCH

MARSTON NEWS

NOVEMBER, 1965



We may know our own parish church and parson. But how does the Church of England run as the National Church? *Photo: C.I.O.*

No. 93

Price 6d.

ST NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfeld 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. (said)	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 : Confirmation School 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.

Bellringers : Practice Night : Friday — 7.30 p.m.

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,

Firstly may I thank all those who have sent messages to myself and my family on the death of my father. A beautiful wreath of red roses from the "Churchwardens and members of the St. Nicholas' P.C.C." lay among the many floral tributes that came from far and near. We cannot but feel grateful that my father passed to his rest the day after he retired, having been Rector of Ulverston for 48 years.

During his time at Oxford he read history under Sir Ernest Barker, sharing his tutorial with one T. E. Lawrence, who made his name in another sphere. My father at that time frequently conducted the open-air evangelistic service near the Martyrs Memorial, and has often referred to Lawrence's remark to him: "I can't sing and I can't preach—but at least I can carry the organ!"

At Ulverston he had served as Chairman on most of the local societies and all the local schools, and, during his time as Chairman of the Council, was instrumental in bringing the Glaxo laboratories to the town. He included amongst his hobbies photography, and printing, and saved the parish a great deal of expense by printing everything except the parish magazine.

The memorial service conducted by the Bishops of Carlisle and Penrith, and assisted by the Rural Dean, was attended by some 50 clergy and over a thousand people from all walks of life.

I am sure that the prayers of so many friends helped to make his passing peaceful, and filled the service with an additional note of triumph.

Thank you all so very much,

Your sincere friend and Vicar,



PERSONAL

The Parish extends its sympathy to our Vicar at this time on the death of his father the Rev. Canon J. Stuart Rimmer, and would like to assure him and his family of our thoughts and prayers at such a time.

THE NEW CHAPEL :

The Archdeacon of Oxford, the Ven. C. H. Witton Davies dedicated the completed Chapel in the South Aisle at Evensong on the Eve of St. Luke's Day, October 17th. It was a particularly appropriate day as it is hoped that the Chapel will be used as a centre for praying for the sick and distressed, and "Divine Healing" was the theme of the Archdeacon's most interesting sermon. Many have spoken of the wonderful atmosphere that was experienced both during Evensong and also at the first celebration, early in the morning of St. Luke's Day, when special intercessions were also offered for those engaged in Cancer Research.

The Chapel is simple in design with a large contemporary cross in ebony and gold fixed to the wall above the Holy Table. The Table itself is covered with a draped frontal of heavy crimson and gold material. Two tall taper candles on contemporary ebony and gold candlesticks, stand on the Table, and the whole surmounts a plinth of light Cotswold-type stone, surrounded by oak communion rails, which tone with the rest of the

church woodwork. One unusual yet appropriate feature is the "tester," or canopy which hangs over the whole altar. This is covered with the same rich material as the frontal and picked out with a wooden edging of black and gold.

The cost of the restored Chapel has been entirely met through the generosity of parishioners, who have made their donations either in memory of relations or as thankofferings.

We are grateful for the superb Altar Book, and also the new cruets and wafer box which have been given in memory of loved ones in the nearer presence of Christ.

A small plaque will eventually be placed on the wall of the Chapel with the names of those especially commemorated by this lovely gift. A special word of thanks must be given to Mr. Kenneth Wiltshire, the architect, who conceived the design for the Chapel; to Messrs. Harris and Moulder of Cowley for the superb craftsmanship of the woodwork; to Messrs. Noyes and Green for the furnishings; and to a local team of helpers, led by Mr. Casterton, who laid the stone plinth, and redecorated the South aisle so splendidly.

We hope that if there are any who have not yet seen the Chapel and who read this magazine, they will take the earliest opportunity of paying a visit, and perhaps saying a prayer there for any friends who are sick or in need.

THE BACK ROOM OF THE CHURCH HALL :

Thanks again to our voluntary team of helpers, and recently more particularly Mr. Cardy and Mr. Webb, the back room of the Church Hall has now been completed.

In order to preserve the room in its present attractive state, it will not be available for general use by all and sundry, but may be booked separately through Miss Lodge for special meetings and gatherings which are not of the boisterous category!

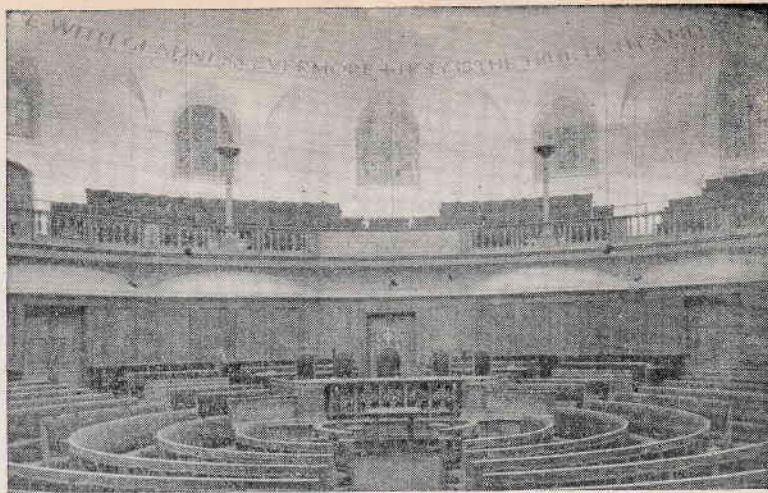
It is hoped in the future to tackle the renovation and redecoration of the Main Hall, but this will depend on what funds are available.

LAST MONTH'S EDITORIAL :

The Parish Magazine — "to be or not to be, that is the question!" It was a pity more people did not voice their opinions, or put pen to paper so that we may know what more people felt about the prospect of a parish leaflet, circulated free to every house. From what few comments were made, it appears that the older and retired members of the congregation are in strong support of maintaining the parish magazine as it is; the younger members, and some distributors are in favour of the leaflet. Perhaps a parish questionnaire on this and other questions such as the desirability or not of a regular Parish Communion might be a good idea. But are people afraid of signing anything which expresses their convictions?

CHURCH RESTORATION BOXES :

St. Nicholas was always thought of as the saint who was generous in secret. A special word of thanks must be paid to those in and outside the parish who for many years have given to the Church's Fabric Fund. It is so easy to take for granted that the Church building will be always available for our christenings, weddings and funerals, but it is only through the quiet freewill offerings of many followers of St. Nicholas that our lovely old church has been preserved down the years. Thank you to all of you, whoever you may be!



Church House, Westminster

Our Church's G.H.Q.

By The Very Rev. J. H. WADDINGTON,

Provost of St. Edmundsbury

THERE ARE TWO LEGISLATIVE authorities running the central affairs of the Church of England, both of them with quite different functions, in the main, but both of them advising Parliament on the measures which the Church of England requires Parliament to pass into the law of the land.

The Convocations of Canterbury and York which normally meet separately, consist entirely of the ordained ministry and confine themselves to dealing with affairs with a theological content such as Canon Law, Prayer Book Revision, Schemes of Reunion, and the like.

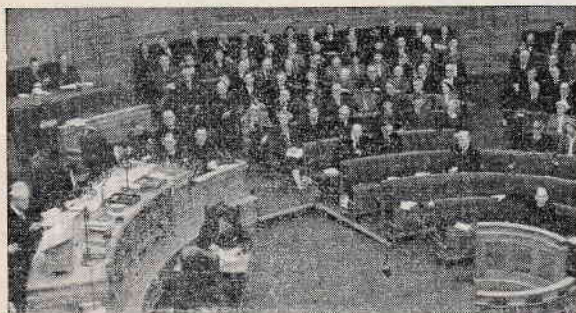
The Church Assembly contains all the Bishops and Clergy who are members of Convocation together with 347 laymen elected by the various dioceses. Their

One of the most important problems to which the Assembly should address itself is that of bridging the gulf that exists between itself and the parishes. I think it is true to say that there is widespread ignorance as to the function, and even the necessity, of the Assembly. So much of the criticism directed at it comes from a lack of understanding.

The members of the Assembly, both clerical and lay, who are representative of all the dioceses in England, should see it as a matter of first importance that they make known in the dioceses the aims and objects of the Assembly and the results of its work.

—The Bishop of Pontefract.

main job is to deal largely with the legal, material and administrative aspects of the Church's affairs; to fix the budget of the Central Board of Finance; to receive and debate the reports of the boards, the councils and the committees, and the Commissions of the Church Assembly; to pass measures concerning such items as



The Assembly in session
A layman is speaking (bottom left hand corner)

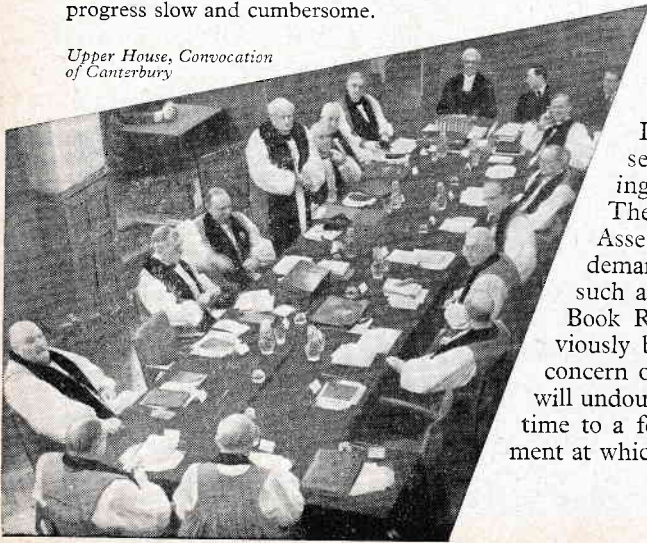
clergy pensions, dilapidations, faculties and ecclesiastical courts. It is the apex of councils in which lay people help to run and govern our Church through the parochial church council, through the ruridecanal conference and diocesan conference.

Convocations

The two Convocations are really part of Parliament and until recently (it has now been changed, and they now continue independently for five years) their houses were (until this year) dissolved and new members elected whenever a General Election took place. Convocation is older than Parliament and is part of the Constitution of the realm. That is one of the reasons why Anglican clergy cannot stand for election as M.P.s; instead they are elected to the Commons Spiritual.

The machinery of Convocation is a little antiquated. They say the Litany in Latin before each day's business. Its members wear academic dress and the Bishops wear scarlet Convocation robes throughout all their sittings and there is a bewigged lawyer present all the time to take the minutes. The House of Bishops often meet separately from the Lower House and all resolutions and decisions have to be agreed by the four Houses in Canterbury and York, which makes progress slow and cumbersome.

Upper House, Convocation of Canterbury



One of the criticisms sometimes made of Convocation is that 129 of the 344 members of the Lower Houses as well as all the Diocesan Bishops have their seats ex-officio and are not elected. The proctors representing the clergy of each diocese are elected by the system of proportional representation and generally there are plenty of candidates for the few seats to which every diocese is entitled.

The candidates usually send round an election manifesto urging the clergy, whom they call their constituents, to vote for them. There used to be a great division between High Church and Low Church proctors in the various debates, but most of the old controversies about such things as vestments are no longer live issues and there is a good deal more tolerance than even a few years ago. Nevertheless when an important matter is on the agenda, such as Reunion with the Methodists, the differences in attitude between the High and Low are still apparent and the cause of division of opinion. That is why, at election time, each party tries to get in as many proctors as possible who share its opinions.

Church Assembly

This consists of all the Bishops and other clergy who are members of both Convocations together with 347 laymen elected by the diocese. It meets three times a year in Church House,

Westminster, generally for four days at a time. The Assembly can be divided into a House of Clergy and a House of Laity and these meet separately for a brief meeting each session.

The laity on the Church Assembly are now rightly demanding more say in matters such as Canon Law and Prayer Book Revision which have previously been regarded as the sole concern of the Convocations. This will undoubtedly lead in a few years' time to a form of synodical government at which all these matters will be

the responsibility of the laity as well as the clergy. When that happens the Convocations will probably survive only as a museum piece. But in the meantime the Church Assembly carries on its important business of dealing with the administrative affairs of the Church of England. It is much more modern and businesslike than Convocation, and not a robe or a bewigged lawyer is to be seen.

The standard of debate is generally high as one would expect with such an assembly of distinguished people from every profession.

The real criticism of the Church Assembly is that its lay members are not truly representative of the ordinary congregation. They are nearly all professional people, generally fairly

elderly, and inevitably sufficiently leisured and well-off to spend four weeks a year in London. There is no youth making its voice heard, and no artisans. There are plenty of retired army and navy officers, and a lot of clergy wives. Another criticism sometimes made is that a distinguished layman rather than the Archbishop of Canterbury should be the Chairman.

All the work that is done by the Church Assembly and its councils would need a much longer article than this to do justice to it. Ordinary church members are far too ignorant of it. It offers a very good subject for a talk by one of the diocesan representatives on the Church Assembly to organisations within a parish looking for speakers and subjects.

They say ...

On the Church at large and the Assembly: All sorts of new ideas are bubbling up in the parishes, and in the Church at large, but they are illegal.

There is a huge ice-block of out-of-date legislation. And the function of the Assembly is not to hatch original ideas, but so to reorganise and unblock, that good ideas may be given free course.

This is a humble role—and I get the impression that we members of the Church Assembly think ourselves very important.

But I don't think we are. The important things are happening elsewhere in the daily life of the Church, and our job is to catch up with them.

Canon Stephen Verney, Coventry.

On the Assembly: The character of the Assembly, so it seems to me, has changed considerably since 1949; it lacks colourful personalities; its debates have declined in quality. Of late there have been debates on subjects which deserved far better speeches than they evoked. The Assembly seems rather to have lost faith in itself—due in part, I would think, to the fact that the House of Laity is very conscious of the accusation that it is not representative of the laity of the Church of England; and, in part, because the members of the House of Clergy are acutely aware of the gulf that exists

between the debates and the decisions of the Assembly and the kinds of situations with which they are dealing in their parishes.

Bishop of Pontefract.

On Convocation: The dinosaur living in the backwater of centuries past has its equivalent in the realm of church organisation today with its lack of initiative.

But there is a sense of expectancy in Convocation. Pray God we may come to understand what the Spirit is saying to the Church today. We need your prayers.

Canon F. B. Hutchinson, Guildford.

An Authority: Unlike Parliament, it is our House of Lords (Bishops) that has authority, not our House of Commons (Clergy and Laity).

If they say "No" then we can do nothing more about it. If they say "Yes" then we are allowed either to agree or disagree with them.

Their authority over us is overwhelming. And the authority of the Archbishop appears to be absolute over us all.

Like other odd British institutions, this one seems to work. Is it because our Bishops are more progressive than our Clergy and are generally urging us on, and because the Archbishop himself is more radical than many of the Bishops?

Canon Stephen Verney, Coventry.

Children Under Attack



Thousands of children spend their early years under constant attack from neglect, unhappiness, mental or physical handicap, deprivation of love and care. Alone these children are defenceless. They need our help and yours. Help us to protect them. Please will you help.

£1 *will help to provide
for one of our family
of over 8,000 children.*

You can help so simply and surely by sending a donation NOW, as much and as regularly as you can manage, please to:

478 Stepney Causeway, London, E.1

DR. BARNARDO'S HOMES

Apart from their financial obligations, the Church Commissioners have to make administrative decisions on the union of benefices, the formation of new parishes, the alteration of parish boundaries, and the disposal of redundant churches. They also have to approve proposals for the provision and sale of parsonage houses and the sale and lease of glebe.

The Commissioners' financial affairs are bound to be of some public interest because the funds which they control make them substantial investors on the Stock Exchange

and large owners of both urban and agricultural property. It ought to be noted, however, that it is the policy of the Commissioners not to invest in amusements, breweries, distilleries, newspapers, or companies primarily engaged in armament production. With regard to their ownership of residential property, it is their policy to manage it as a credit to both tenant and landlord.

Church people ought not only to appreciate the tremendous amount of detailed work that the Commissioners undertake, but also be ready to correct the popular misunderstanding and prejudice about the financial provision of the Church.

PART OF THE ESTABLISHMENT OF THE CHURCH OF England is surely *Crockford*—that large black volume, giving biographies of some 20,000 home and 10,000 overseas clergy, together with details of cathedral and diocesan establishments, parishes, incumbencies, missions and stations and much other useful and detailed information.

Crockford is in no sense an official publication of or by the Church but it is indebted to official sources of information. Its usefulness depends upon material provided by clergy; its value on their co-operation and support. Without it the Church would be generally far less well informed and its administrative and business work greatly hampered. Yet it is the result of independent private enterprise.

First published in 1858 by a Middle Temple Barrister, Edward William Cox, because of his official status (he was Recorder of Falmouth, 1857-68, thereafter of Portsmouth till his death in 1879) he could not give his own name to the Directory but gave instead that of his managing clerk, John Crockford. The first issue took three years to compile, "cost five hundred pounds in postage alone"—and sold for about twelve shillings.

The person who did all the work was a Prebendary John Samuel Sidebotham of Hereford, who with his family of three sons and three daughters slaved in its production, created its reputation for accuracy, initiated the still famous Prefaces—then written by his brother Tom, in racy style, poking fun at irate correspondents and giving friendly help to perplexed persons. The high standard of accuracy was continued by James Wood, who after 40 years as Editor, retired in 1945.

Cox, the barrister, dabbled successfully in other publications. In 1850 he launched the *Law Times*, bought *The Field* from Benjamin Webster for a trifle, and in a few years this publication was producing an income of £20,000 p.a. Later Cox acquired *The Queen*, whose advertisement columns gave birth to the well-known *Exchange and Mart*.

Crockford, for long published annually, was taken over by the Oxford Press in 1921, and with no edition in 1928, nor from 1941 till 1947, has since produced it biannually—as an informed and accurate store of clerical information, while the Prefaces continue—and still excite interest both for what is pungently written in them and who could possibly have written them!

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NEWS-VIEWS



Dr. Marion Turner,

Multi-Racial Service

In the ruins of Coventry's old Cathedral on a recent Sunday 1,000 persons, Christian and non-Christian, of all races, many wearing national costume joined in an act of worship. A Jewish Rabbi read in Hebrew, a Moslem read from the Koran, Sikhs sang one of their own hymns. The Bishop of Coventry preached . . . "I regard this as a significant event in the life of the Church and of the nation. . . We are breaking through the wall of ignorance that Christians can learn nothing from non-Christians. We are breaking out from the prison in which we have believed that God has not revealed himself through other religions, and we are moving to a place where we can learn about God from one another."

Cross and Crescent

"We are all Egyptians . . . Islam recognises Christians as brothers in religion and brothers in God . . . God calls for love, and we will not tolerate any more fanatics who create obstacles and problems to the people in their revolution." So spoke President Nasser to thousands of Coptic Orthodox Christians at the Cornerstone laying of the new Copt Cathedral in Cairo. Himself a devout Moslem, this was the first time in his thirteen years as President that he had appeared at a Christian ceremony.

Night Club

Amid the flashing lights of Soho's clubland and the shady "clip-joints", a new beat night club for teenagers is to be opened early next year by the Salvation Army.

It will be managed jointly with the Methodist Church, and has the backing of the British Council of Churches.

The club was inspired by the success of the night club for young people opened in March by the Salvation Army at Regent Hall, Oxford Circus. Every Saturday night up to 150 young people fill the club.

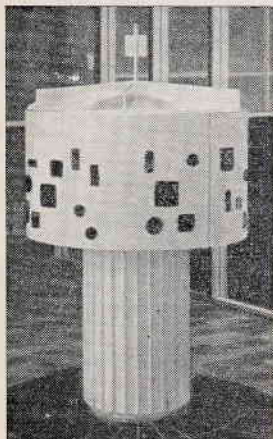
The new youth night club in Bateman Street will be open seven nights a week, and at weekends all night until breakfast time.

A great many people are ready to exploit youth says the *War Cry*. Legislation may help, but the only positive answer "is for respectable and responsible people to start similar and better clubs in decent surroundings."

Uganda Doctor

Dr. Marion Turner, of Sheffield, who is not yet 30 has just taken up a lonely medical post in a Uganda mission hospital near the Congo border. Sharing a small corrugated roofed mud house and with little pay, she says "It isn't always easy, knowing that if one stayed at home one could earn a good salary, run a car and have plenty of nice clothes—but somehow all along I've known that way would be second best.

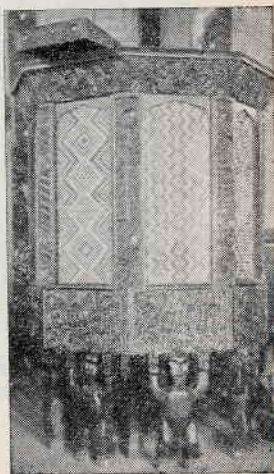
"I know in small and in big ways that this choice is the best, and with David in Psalm 23, I can say, 'The Lord is my Shepherd, I shall lack nothing'."



The New and the Old

A concrete font with pieces of stained-glass inserted in the sides and illuminated from within by neon tubing, the basin and canopy are of stainless steel—recently installed in R.C. Church at Bulverhythe, St. Leonards. The whole is reported as "pleasing".

Old Maori pulpit at Rotorua, New Zealand claimed to be finest carved work in the country and a great tourist attraction. Figures are carved ebony and the carved woodwork is interlaced with polished tortoise shell. Panels are tapestry woven by Maori women.





THE MISSIONS TO SEAMEN

is the only Anglican Society working among seamen on a world-wide scale. As such it looks with confidence for the generous support of the Church of England.

Its purpose is to carry the work and witness of the Church to seafarers throughout the world.

General Secretary:

Rev. Prebendary CYRIL BROWN, O.B.E., M.A.
RADNOR HOUSE, NORBURY, LONDON, S.W.16.

(Please note change of address)

Please God . . . Where is my Mummy?



Throughout history, misfortune, tragedy, crime and sin have robbed children of their rightful inheritance . . . the love of parents and the security of home. The Church of England Children's Society helps nearly five thousand children in need every year. Mending their shattered lives is an immense task and the cost is borne wholly by voluntary contribution. Help if you can—little or much.

HELP DEPRIVED CHILDREN IN BRITAIN

- 1 By cash donation—little or much. Funds are short.
- 2 By a deed of covenant which can nearly double the value of your gift.

CHURCH OF ENGLAND

Children's Society

(Formerly Waifs & Strays)

19 Old Town Hall . Kennington . SE11

IN THE ROYAL NAVY

—by Leslie Hunt



"Divisions"

THE UNIQUE BOND BETWEEN the sailor and the Naval Chaplain is apparent immediately one visits a ship or a shore establishment. Unlike his Army and R.A.F. counterpart—priests of the Chaplain-of-the-Fleet's team do not wear badges of rank—they are senior to none and junior to none. In the words of Queen's Regulations they are "the friends and advisers of all." They join as priests and priests they remain, making their full contribution to the life of their ship but with a variety of experiences which enable them, eventually, to return to "Civvy Street" as vicars of large churches or—as in

the case of the last Chaplain-of-the-Fleet, Archdeacon John Armstrong—as a Bishop (of Bermuda).

From Queen Anne's Mansions, in the heart of Westminster, Archdeacon R. W. Richardson, Q.H.C., M.A. "drafts" his Chaplains to appointments as far apart as Shotley, Suffolk, and Sarawak, via Singapore.

It is possible that the greatest task is at Shotley in H.M.S.

"Ganges," the shore establishment where boys enter the Royal Navy. There are nine intakes a year of 250-300 teen-age lads (15 or 16) and although perhaps up to 200 of each entry will declare that they are regular church-goers, there is still a job for the three Anglican Chaplains, working alongside the other denominations.

Tradition plays a tremendous part in the sailor's life and this is why "Ganges" is commanded by a V.C. holder who looks to his Chaplains to maintain the spiritual strength of his command, without which the training would come to nought.

The most inspiring parade of any sailor's career is the Commissioning Ceremony, a direct descendant of the ancient "hallowing" of medieval vessels. In olden days many ships were named after the Saints, and the majority of figureheads were of religious significance, carved and painted in the brightest of colours.

Sir Francis Drake was himself the son of a seaman who became a Naval Chaplain under Edward VI, and young Francis, when first going to sea, was given a Bible by his father and enjoined to "make much use of it at sea."

In days gone by Chaplains' pay came from a levy of 4d. per man, per month! It was Samuel Pepys, famous diarist who, when Secretary to the Admiralty, drew up better conditions to try and prevent Chaplains from



Chaplain of the Fleet

wangling other appointments ashore so that sometimes they did not accompany their ships, although drawing their levies! It was not until the nineteenth century though that this "racket" was finally stopped and every Chaplain disciplined to be aboard his allotted ship.

Everything possible is done to attract just the right priests into Naval Chaplaincies. Theological students are invited to visit the ships and shore bases to see what the Chaplain does, and to try and decide for themselves if they have the vocation for this exacting commitment.

A typical Chaplain's timetable during his normal week will either be at sea with ships of one of the training squadrons—going from cruiser to destroyer either by "chopper" or bosun's chair or by motor fishing-vessel when the ships are berthed in ports. If ashore he'll be visiting naval families in and around the base, liaising with the Vicar of the Parish Church, taking mid-week R.N. Christian Union meetings, and sitting on various committees with the Captain and other officers.

Sunday has its full round of Services. If he is shore based he usually begins with Holy Communion at 7 a.m. in a ship tied up at the jetty; at 8-15 a.m. Communion in the shore church; then to another ship for Prayers at "Divisions" (parade),



Confirmation at Sea

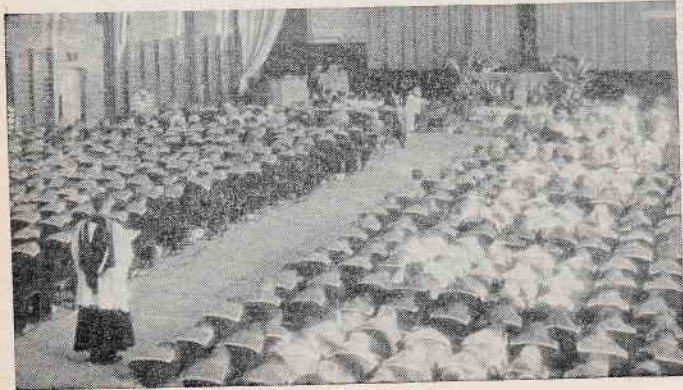
back to the shore church for Matins, then a late celebration of Holy Communion perhaps in a submarine somewhere in the harbour. If he has an assistant he will be taking services in other ships, perhaps joining in the "coffee hour" which brings the families together, a bus having collected them from their scattered habitations. Baptisms follow and then probably as a guest preacher in the nearest civilian church for Evensong.

In the ships too small to have a permanent chapel the Captain's cabin may be used, or service may be in the operations room, surrounded by modern radar.

For the Naval padre life is never dull—he may be out on some exercise, using the boot of his car as an altar—he may be baptizing a baby in the traditional ship's bell.

How many priests can say—as at H.M.S. "Ganges," that they have nearly 2,000 new "parishioners" every year! What a challenge to build up a faith in men in the Navy.

Service at H.M.S. "Ganges"





In the Service of the Lord — The Autobiography of Bishop Otto Dibelius. (Faber 36s.) Bishop Dibelius was a name which became world

known in the tempestuous, bitter, cruel Hitler regime and beyond, under Communism in Eastern Berlin after the war. His was almost an isolated voice who dared speak firmly, plainly, practically and under the circumstances, how very often wisely and courageously.

His career was remarkable, born of a comparatively simple family as long ago as 1880, in 1906 ordained to a country congregation and yet in due course the man for the moment. Having the right abilities, he rose to his place of dominance in the German Evangelical Church.

And this his solid, detailed, wide-ranging incisive-opinioned autobiography shows some if not most of the reasons. His studied, level-headed, clear cut opinions on most issues, his own statesmanship and ability and calmness and courage comes from his pen without pride or showmanship but as a duty to be done, and a faith deeply and firmly held to be wisely and carefully served.

The interests of this considerable book are I think:

1. A full story of religion in Germany over half a century and its struggle and suffering. That will interest the historically minded.
2. Dibelius's own blunt and careful opinions on nearly all of the questions which are much discussed by clergy in England today—be it baptism—or the Ministry and their training and their work, the choice of men for the Ministry, and their task in this day and age; the place of laity in the Church's service, the Christian's view of the state and his responsibility in it, etc., etc. His judgments on all these matters deserve study and consideration.

Some of the background detailed story proves tedious to the English reader.

20th Century Defenders of the Faith Alec Vidler, (S.C.M., 9s. 6d.) Five lectures before the University of Glasgow. And because lectures, they suffer from a great brevity and lack of roundness and fullness

in dealing with these five movements within the Church in the last 75 years or so.

Yet in bringing these five movements together and giving us a quick and clear view of them Dr. Vidler has done a useful service in highlighting the soul searching which goes on all the time about the Gospel of Christ and its validity, meaning and reality.

I wish Dr. Vidler had dared to come down a little more firmly and precisely on what is his own position.



Edith Cavell by A. E. Clark-Kennedy (Faber, 30s.) I do not know whether the name Edith Cavell means anything to younger generations, but to those of us past the 50 mark, the name remains for ever as one of the bright and hallowed names of war history—the English nurse working in occupied Belgium in the First World War who contrived the escape of some two hundred Allied soldiers; was discovered, arrested, swiftly tried and brutally shot as a traitor—a deed which shocked the civilised world. Edith Cavell's name is thus remembered.

But this book is not so much the retelling of this part of her life—though it does, but it seeks also to place and estimate her life's real work—nursing in Belgium—and her part in laying the foundations of modern lay nursing in that country.

New English Bible. New Testament Concordance. (Marshall Morgan and Scott 19s. 6d.) The publishers are to be warmly congratulated for producing this handy reference book of the new words used in the New English New Testament. It would I think have added greatly to its worth—if with each particular word had been given the original Greek word and authorised version translation.

Team and Group Ministry by Arthur C. Smith (C.I.O. 5s.) I am sorry, I found this an almost entirely depressing document—though I had picked it up with high hopes. Team or Group Ministry means almost everywhere clergy organising themselves to organise the laity. The projection

of the present parochial clergy set up on a larger or combined scheme.

The place of dedicated laity as being part of the set-up hardly gets a mention other than they aren't there (P. 20). Rugby is singled out as one place where they are in reasonable power and authority. So in a different way at All Soul's Langham Place—while at Woolwich they are "a most encouraging sign".

The chapter on laity training is really quite puerile—never on this trifling, fiddling basis will the Church ever get laity. A few not over high pressure American clergy should be imported to teach the rudiments of parish planning and parish management!

It seems to the reviewer that unless clergy can really come to grips with dedicated laity, expecting and accepting them to take increasing responsibility—no Team or Group Ministry takes us very far forward at all. And in fact there can be real danger of escaping into the comfort of a small clerical set-up.

This I Believe. Pickering & Inglis (1s. 6d.). The most attractively produced religious pamphlet I have seen for years. Brief testimonies by well-known Christian business and professional men.

New Knowledge: a weekly colour encyclopaedia of the arts and sciences. (Price 2s. 6d. weekly) exquisitely illustrated and with excellent and informed text on current and interesting themes, be it public schools, great artists, great periods in history. Stars, Eskimos, Rights, The idea of Judgment, The Famine in Ireland—gives a sample of the range.

Discovering Art (3s. 6d.), likewise delightful and informed on a particular theme.

And I mention both here, not because the publisher sent me copies (I receive many publications) but because there are sensible, informing religious articles in them. These publications are first class. More power to them.

Encyclopaedia Britannica has just brought out six excellent informative booklets for parents and children. Three for children, classed as Activity Guides:— mathematical puzzles; How do you spell it?; and General Knowledge Quiz. The other three are Advisory Guides for parents; Teaching and Elementary Mathematics; Parents' Guidance for Children's Sex Education, and Your Children's Health.

Published by Encyclopaedia Britannica Ltd., Gresham Press, Unwin Brothers Ltd., Old Woking, Surrey. (2s. 6d. each.)

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young people



I SPENT SEVERAL SPLENDID summer holidays when I was in my 'teens at a delightful place in Northern Ireland. And there I found a Children's Special Service Mission run by an energetic little man.

Though it is now many years ago I remember a short tune and a verse he had written and often played. And one day he told me how he had come to write both words and tune: "I read of a person coming alongside a convalescent soldier painfully proceeding on crutches outside a military hospital. And the man went up and said 'Thank you, thank you for being wounded for me.' The wounded soldier stared! What was he talking about—a complete stranger—and then it dawned. One from home grateful for what he had suffered. His face brightened, his shoulders lifted. Recognition of his suffering by one man made a difference. 'Thank you for thanking me,' he said."

"I went to bed," said W. G. Ovens, "with this story on my mind. 'Thank you for being wounded for me,' I couldn't sleep. I thought of all those who had suffered, been wounded, killed. And Isaiah's words of Jesus came back to me, 'He was wounded for our transgressions, the chastise-

ment of our peace was upon him and with his stripes we are healed'. That night Christ's suffering became real to me—'Wounded for me' and the words of the verse just came, and fearing I might forget them, I got up and wrote them down. A few days later as I sat at the piano the little tune came too."

Christ on the Cross has always meant more to me through the years from that experience and those words and that tune.

Over the years hundreds of thousands of copies have been printed. It is to be found in Mission and children's hymn books all over the world.

And thinking of Remembrance Sunday and all that it means, surely of gratitude and recollection of suffering, back to my mind came this other memory. I hope it may mean something to you too.

*Wounded for me, wounded for me,
There on the cross He was wounded for
me;
Gone my transgressions and now I am
free,
All because Jesus was wounded for me.*

*Yours Affectionately
Lyn Dale,*

By MARY ANDERE

THERE IS AN IDEA ABROAD today that if only the clergy would manfully shoulder their pick-axes, stand staunchly at factory benches, or sally forth nattily attired in bowler, furred umbrella and portentous-looking briefcase, commuting to the City, or directing the management of commerce from lush-seated offices, then at last the Christian gospel would really get over to the people, and the Kingdom of Heaven would come in with a bang! *If only the clergy* were there amongst the people, living with them, working with them, then all the ills of mankind would be over and the patient would sit up and recover . . . !

But would it ?

Oddly enough, God has catered for this need already, by placing a large body of people there which *could, and should be doing exactly this*, if only it was recognised that there is a "vocation to the laity" which is every bit

as valid as the "vocation to the priesthood"; Indeed, some would even say it is covered by the term "the priesthood of all believers".

The Church of God is basically composed of the "laos", the people of God. This is so elementary a statement that it hardly seems worth mentioning.

From out "the laos" God calls some, just as Jesus called men from their fishing and tax-collecting of old, to an especial work for Him; to be "with Him" in a particular relationship. These men, the priesthood, are called to specialise in the study of God's Word, to give "themselves to prayer", to the administering of His Sacraments, to teaching, exhorting, directing their brethren along His ways . . . a full-time job for any man who does it faithfully.

But the others are not just "rejects"! Indeed, it is logical to assume that since He has not called them "out", then they are left "in" because that is



*In the castle of my soul there is a little postern gate
Where, when I enter, I am in the presence of God.
In a moment, in a turning of a thought,
I am where God is.
When I meet God there all life gains a new meaning,
Small things become great, and great things small,
Lowly and despised things are shot through with glory.
My troubles seem but the pebbles on the road,
My joys seem like the everlasting hills,
All my fever is gone in the great peace of God,
And I pass through the door from Time into Eternity.*

(Favourite poem of the Bishop of Huron, who is trying to discover who wrote it).

exactly where He wants them! This means that God has a vast number of people in the world already, in factories, shops, business houses, sewers, road-works, driving trains, stoking ships, nursing, cleaning, just plain "mothering", all of whom *should* be doing the job He intended them for.

It is, in point of fact, an extension of the Incarnation; it is "being God" to the world *just where He wants to reach out and touch that world!* And it is in fulfilling this simple vocation that we draw others to Christ, with that strange, magnetic drawing-power which comes from "Christ-in-us" and not from any of our own generated energy or attraction.

There is, ultimately, only one answer to anyone's need; and that is Christ Himself . . . not "religion", nor "the church", nor even "the Church", in one sense, nor you, nor me, nor any other creature! It is the duty and the joy of *the whole Church* to seek to bring men to Him.

To leave this work to the clergy alone is to fail Him and our fellowmen, and to misunderstand the meaning of Christianity.

Books Worth Reading

"Whoever has a task laid upon him by God sees himself set between two worlds: between the world of God and the world of his neighbour. From God he hears the words: 'If you want my goodness to stay with you, then serve your neighbour, for in him God comes to you himself'; such a man sees in his neighbour the material and spiritual need he is called to meet . . ."

"Possessions are not God's blessing and goodness, but the opportunities of service which he entrusts to us."

No Rusty Swords—Letters and Lectures from the Collected Works of Dietrich Bonhoeffer. (Collins, London, 36s.).

In The HOME



The Austrian pastrycooks in their heyday loved this type of recipe. Rich with black treacle, spice and sultanas, it is topped with glace cherries, and surrounded with browned almonds. It is easy to make. For tea or coffee time or as a dessert, it has a festive look.

Cherry and Almond Cake

Ingredients for cake: 4 oz. butter or margarine, 3 oz. soft brown sugar, 1 tablespoon black treacle, 2 eggs, 6 oz. self raising flour, $\frac{1}{2}$ teaspoon mixed spice, 3 tablespoons milk, 2 oz. sultanas or seeded raisins.

For the Topping: 1-2 oz. flaked browned almonds, 4 tablespoons warmed sieved apricot jam or your favourite conserve, 4 oz. Maraschino or glace cherries.

Method: Cream butter, sugar and treacle together until light. Beat eggs, and add to mixture slowly, so that it remains stiff. Fold in sieved flour and mixed spice, sultanas and finally the milk. Turn into a 7-inch greased and lined cake tin. Bake for approximately 1 hour in a slow oven, 325 deg. F. or Gas Mark 3. Remove from oven, and allow to cool slightly before turning out on wire tray. To decorate, spread side of cake with a little apricot jam. Roll carefully in the nuts. Arrange halved cherries on top of the cake and pour over a glaze of the warmed jam.

To flake the almonds: Blanch in boiling water for a minute, and pop off skins . . . split and fry lightly in butter.

Shropshire Fitchett Pie

We all know how delicious apple sauce is with roast pork. Now try it with bacon cooked together with a flaky pastry crust. They make a light and delicious pie for supper. It's a traditional favourite. Our version comes from Shropshire.

8 oz. flaky pastry.

Filling: 1 oz. lard or pork dripping, 8 oz. streaky bacon, coarsely chopped, 8 oz. onions, peeled and sliced into rings, 1 lb. cooking apples, peeled, cored and sliced, 1 tablespoon West India black treacle, 1 tablespoon hot water, pepper and salt.

Melt fat in a pan, add bacon and onions and saute gently till soft but not crisp. Fill a 1 $\frac{1}{2}$ -pint heatproof dish with alternate layers of apples, fried onions and bacon seasoning each layer with salt and pepper, then add black treacle mixed with hot water. Cover pie with pastry. Brush with beaten egg and bake in the centre of a hot oven, 425 deg. F. or gas Mark 7, for 10 minutes, then in a moderate oven, 375 deg. F. or gas Mark 5, for 40 minutes. Serve hot with French beans.



EDITOR'S TABLE

The Burden of Bishops

In collecting and sorting and preparing material for this issue on the central running and organisation of the Church of England—alas, because of limited space we can only give a very limited selection—the one fact which stands out a mile is the enormous burden of responsibility and ministration and decision which is falling all the time on the Archbishops and Diocesan Bishops. Not only are they overwhelmed in their own dioceses, with appointments, committees, services, preachments, the finding of incumbents, the encouraging of younger men, consultation, advice, large decisions, seeking to give a lead. But in a way very few appreciate are they heavily involved with Convocation and multifarious doctrinal decisions (particularly in these past years); with the general administration of the Church through Church Assembly and its committees; and also as Church Commissioners, with vast and intricate finance. They deserve our sympathy, courtesy and prayers. But as more than one letter and more than one article which unfortunately we have no room to publish, have suggested, if ever there was a major case for a great deal of off-loading—here is the case. As one article says, like the Apostles of old, they should be “set free from the serving of tables”. Perhaps more easily said and written than accomplished!

YOUR LETTERS

Establishment

Sir,
Palmer's Green
Many would deprecate radical changes in the present form of Establishment . . . Humanists and the like are envious . . . should we not look forward to an even greater bond within the State when ecumenical projects reach fruition?

Yours,
R. E. Postans.

Kill Joys?

Dear Canon Rhodes,
Guildford
Your article will not be read by the mods and rockers, but by practising Christians. Are you not encouraging us—

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, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16.

November, 1966

not to enlarge and witness, not to thank God that we are not as other men are?

Yours sincerely,
Philip B. Hunt.

Dear Canon Rhodes,
Durley
The article “A Telephone Conversation” implies Christians are kill joys. This travesty of Christianity is concerned with getting away from all material things. The genius of Christianity, on the other hand, is concerned with the redemption of this life and of material things.

Yours sincerely,
Alfred M. Catley.

Your Magazine in 1966?

There is a very great deal of competition these days over parish magazines, insets or their alternatives. For a time parish newspapers seemed to be gathering momentum. And though they made an initial impact, the need to maintain a large circulation or get badly in the “red”; the difficulty of distribution on the scale demanded; failure to make the parish section effective and to herald the local Church—which was one of main values of the parish magazine—these and other factors have caused a cooling off.

I have no doubt, the most effective monthly publication in the parish is still a parish magazine—*providing* it is kept fresh and attractive. It is both astonishing and appalling that one can still pick up many parish magazines whose appearance would suggest there had been no change or improvement possible since about 1910.

This inset, *Church News*, has over the past number of years helped in the modernisation, in size and style, of the parish magazine. It has increased in circulation not by propaganda, but because clergy and keen lay people saw it filled the bill. If at this time of year when clergy and parishes are considering their needs and plans for the coming year you can recommend *Church News*, I am sure you will be doing them a service.

Remarks by two Clergymen when asked why Remembrance Day was not mentioned in their magazines:

1. “It would encourage outsiders to attend.”
2. “Some people become tearful, which is so embarrassing to the English.”

SUNDAY SCHOOL OUTING TO BATH :

The Sunday School set off at the crack of dawn for its outing to Bath, arriving there before ten o'clock. After a fascinating tour of the Baths during which we learnt that the Romans had pioneered our "modern" hot-air heating, and that 500,000 gallons of hot water come every day from a depth of 6,000 feet to serve the community, we moved on to the Abbey for a conducted tour.

We ate our lunch at St. Luke's Hall, and our eats were augmented by the good ladies of the Church who provided us with hot drinks (how we needed them!) and extra cakes.

The afternoon was spent at the Rode Tropical Bird Sanctuary, where gaily coloured macaws flew freely past the pelicans, sparrows, and mandarin ducks. Tea in the open air, after a search for stray feathers to bring home. (We hope that long feather really did drop out of the pheasant's tail). And home we arrived before six p.m. in ample time to watch Saturday night T.V. by the fire. An excellent day, thanks to the organisation and planning of our ever-intrepid and always thorough parish worker, Miss Lodge.

A FAMILY EMIGRATES :

At the end of the month we say "Farewell" to Mr. and Mrs. Doman, Helen and Robert, who are emigrating to Australia. Mrs. Doman will always be remembered in Marston for her splendid work in building up the Brownie Pack into one of the happiest and most worthwhile packs in the district. Her husband has always given every co-operation in enabling her to carry on this work, and the parish extends to them both our heartfelt thanks for all that they have done for the young, and to all the family our wishes for a wonderfully happy future in another part of the Commonwealth. We shall look forward to hearing from them in the future and perhaps having a description of a Brownie Pack "down under!"

PARISH BOUNDARIES AGAIN :

Oh dear! when will our good friends realise that to be married in Marston necessitates that one or other of the partners lives in the parish or is on the electoral roll. To qualify for the latter it is necessary for one of the partners to have worshipped regularly in the Church over a period of six months, and to have had their names approved by the Annual Church Meeting. These requirements are not local rules but the Law of the Land. It is always embarrassing to have to refuse couples who wish to be married in "the lovely old church," and it is important that all regular worshippers at St. Nicholas, especially those who live outside the parish sign one of the ELECTORAL ROLL FORMS without delay. Anyone who is 17 years and over, and who is a member of the Church of England is entitled to be enrolled.

THE CHURCH'S CHILDREN

Advance Notice : Our St. Nicholas' Day Toy Service will be on Sunday, 5th December at 9.45 a.m. when all parents will be welcomed to Church with their children. This will be INSTEAD OF THE USUAL INSTRUCTION at 11 a.m.

OVER 60's CLUB :

The splendid sum of £31 16s. 2d. was made at this year's Morning Market and very grateful thanks goes to all those who supported this effort.

THE CHURCH OF ENGLAND CHILDREN'S SOCIETY :

The Annual Bring and Buy Sale will be held at The Manor House, Old Marston on Saturday morning the 13th November. Please make a note of this date and do your best to support this effort.

BARN DANCE :

The Scouts will be organising a Barn Dance in the Scout Headquarters on Saturday, 4th December at 7.30 p.m. to 11 p.m.

BROWNIES :

Please do your best to support the BROWNIE SALE on Monday, November 8th, 6.30 to 7.30 p.m., in the Scout Headquarters.

PARISH CALENDAR : NOVEMBER

- Nov. 1. ALL SAINTS DAY. Monday. 7.15 a.m. Holy Communion.
 " 2. Tuesday. 8 p.m. P.C.C. Meeting — Back Room of Church Hall.
 " 3. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives "At Home."
 " 7. TRINITY XXI. Services as for the 1st Sunday in the month with Holy Communion at 11 a.m.
 " 10. Wednesday. 7.15 a.m. Holy Communion.
 " 14. TRINITY XXII. REMEMBRANCE DAY
 8.00 a.m. Holy Communion.
 10.55 a.m. Mattins (British Legion will attend).
 3.00 p.m. Holy Baptism.
 6.30 p.m. Evensong.
 " 17. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives in Church Hall.
 " 19. Friday. Holy Communion with "laying on of hands."
 " 21. TRINITY XXIII. Services as for the 3rd Sunday in the month with FAMILY COMMUNION at 9.30 a.m.
 6.30 p.m. Evensong when all young people are invited. Church Parade for Scouts, Guides, Cubs and Brownies.
 " 24. Wednesday. 7.15 a.m. Holy Communion.
 " 28. ADVENT SUNDAY. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
 " 30. Tuesday. ST. ANDREW'S DAY. 7.15 a.m. Holy Communion.
 11.0 a.m. Intercessions for World Mission of the Christian Church.

HOLY BAPTISM

- "We receive this child into the congregation of Christ's Flock"
 Sept. 25. Steven Leslie Ellis, 32 Ewin Close, Cherwell Drive.
 Caroline Jane Moore, 61 Cherwell Drive.
 Elaine Margaret Reading, 16 Colterne Close, Headington.
 Anna Charlotte Whetham, 20 Haynes Road.
 Oct. 10. Darren Jon Timms, 80 Oxford Road.

HOLY MATRIMONY

- Sept. 25. Eric Charles Stephen Booth and Rosalind Elizabeth Jenkins.
 Bernard George Haynes and Elizabeth Slingsby.
 Oct. 2. James Michael Winter and Pearl Alison Carter.
 " 9. Michael Lionel Weaver and Jennifer Kathleen Warner.

IN MEMORIAM

- Oct. 22. Albert Edward Carlisle — Aged 88 years.
 " 23. Nellie Collex — Aged 63 years.

ALTAR FLOWER ROTA

- Nov. 7. Mrs. Vernède.
 " 14. The Misses Warburton.
 " 21.
 " 28. Mrs. Barnsley.
 ST. NICHOLAS' TIDE. Mrs. Harlow.

COLLECTIONS AND COMMUNICANTS

		£	s.	d.	Communicants
Sept. 5.	TRINITY XII	...	...	...	111
" 12.	TRINITY XIII	...	...	...	30
" 19.	TRINITY XIV	...	...	...	73
" 26.	TRINITY XV	...	...	...	41
Oct. 3.	TRINITY XVI	...	...	...	98
Total number of week-day communicants —					44.

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," Boult's 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.
Young Wives Group : Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. J. Sparrowhawk, 23 Ashlong Road.
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, Boult's Lodge, Boult's 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. 61568
- 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