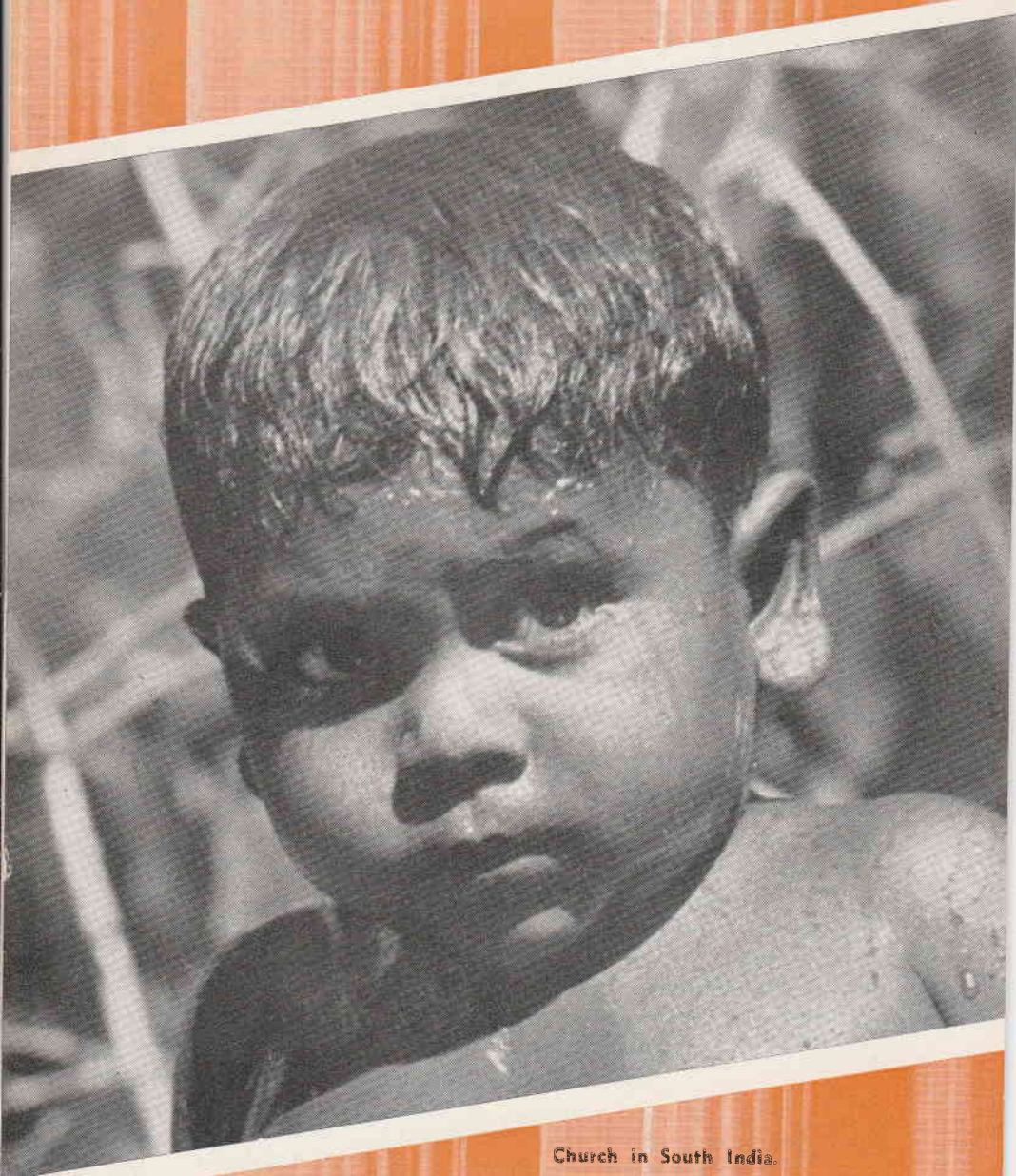


ST. NICHOLAS CHURCH

# MARSTON NEWS



Church in South India.

AUGUST, 1966

No. 102

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.

**Secretary of the P.C.C.** : Mrs. M. Harlow, Fir Tree House, Old Marston.

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

### SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion with Hymns and Address : 1st Sunday at 11 a.m.  
3rd Sunday at 9.30 a.m.

Matins and Sermon every Sunday (except the 1st in the month) at 11 a.m.  
Evensong and Sermon : 6.30 p.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.

### WEEKDAY SERVICES

Holy Communion : Wednesdays and Saints Days at 7.15 a.m.  
3rd Friday at 10.30 a.m. with Laying on of Hands for sick.  
And at other times, as announced. (See Notice Board).

Matins : 7.15 a.m. (except Saturday and when there is a 7.15 a.m. H.C. Service).

Evensong : 5.30 p.m. (except Saturday).

### CHURCH ORGANISATIONS AND MEETINGS :

**Children's Instruction** : Confirmation School and Crossbearers, 10 a.m. in Church Hall.

K.G. and Juniors : Sundays, 11 a.m. in Church Hall.

Nursery : Sundays, 11 a.m. in Mortimer Hall.

**Mothers' Union** : 4th Wednesday, 7.45 p.m. in Church Hall.

**Young Wives Group** : 1st and 3rd Wednesdays, 7.45 p.m. in Church Hall.

**Bellringers** : Practice Night — Friday nights, 7.45 p.m.

**Brownies** : Monday, 6 p.m. in Scout Headquarters.

**Girl Guides** : Tuesday, 7 p.m. in Scout Headquarters.

**Cubs** : Thursday, 6.15 p.m. in Scout Headquarters.

**43rd St. Nicholas' Scout Troop** : Friday, 7.15 p.m. in Scout Headquarters.

**St. Nicholas' Art Group** : Thursday, 7 p.m. in Church Hall (fortnightly).

**Youth Group** : See Notice Board.

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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,

A happy holiday time to all of you. If you can't get away, remember what Baden Powell said — that a change in breakfast time is as good as a holiday!

Drive christianly, and don't forget — you don't cease to be a church member just because you're on holiday. Go to church wherever you are, and give to the Vicar or whoever is at the church door, Christian greetings from us all at St. Nicholas' Church.

During this month our famous Marston chalice will be on show at the Ashmolean Museum, as part of the exhibition organised by the Historic Churches Trust. This should be interesting, so don't miss it.

Its all very well having an ancient chalice, but the unique factor about our chalice is that it is most probably the **OLDEST CHALICE IN USE IN ENGLAND.**

It could be used by a lot more people, if they would only snap out of their apathy and come regularly to Holy Communion. Of course we don't just want "church-attenders." But the significant factor is that so many of those who have a real personal faith, just need that extra "push" to get them to come to church with their fellow-Christians. Yes, we've heard all the stuff about "being able to be a Christian without going to church, and being quite as good as those who go." The simple fact is, that it was our Lord's custom to go to church on the Sabbath. Also its a strange sort of Christian family where the members do not meet regularly together.

It has been great to see so many newcomers recently. Do remember -- we are always glad to see you. St. Nicholas' is **your** parish church, which means that you share in both its privileges and its responsibilities.

Your sincere friend and Vicar,



### LOCUM DURING VICAR'S ABSENCE :

Many of his friends will rejoice to hear that a former Marston resident, the Rev. Donald Sparkes, Christ Church, Sheffield, will be doing duty for the Vicar on the last Sunday of August and the first Sunday of September. He will be staying at the Vicarage during that time.

Prior to ordination Mr. Sparkes served in one of our local shops. We welcome Mr. and Mrs. Sparkes and their four children, and hope that they will have a happy holiday here amongst old friends.

Urgent parochial matters may be taken to the Churchwardens or Miss Lodge. Mr. Sparkes will be preaching on the Sundays mentioned. The Vicar will be away from August 22nd — September 8th.

### **FAITH AT WORK CONFERENCE :**

The first British Faith at Work Conference will be held at the London College of Divinity, Green Lane, Northwood, Middlesex from Friday, September 9th to Sunday, September 11th and Monday, September 12th to Wednesday, September 14th. The Conferences are sponsored by the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, the Rev. Max Warren, Canon of Westminster, and will be concerned with Christian Renewal. It is hoped that many readers of the magazine Faith at Work and any other interested friends will take this opportunity of attending one of these conferences. Will anyone who is interested please contact the Vicar right away.

### **ELSIE SMITH :**

Elsie Smith will be greatly missed from the Marston scene. For a number of years she had been Canteen Supervisor at the County Primary School, where she always saw to it that the children had good wholesome food for their lunches. Although she had taken root in the South, she was a true Northerner and her turn of phrase was an echo of Lakeland. For many years she had been a companion to the late Professor Harlow's mother, and for the last twenty years made Fir Tree House her home. She had sterling qualities, and those who knew her closely, were aware that she combined a directness of approach to life with a sensitive kindness towards her friends.

### **BOB FITCHETT :**

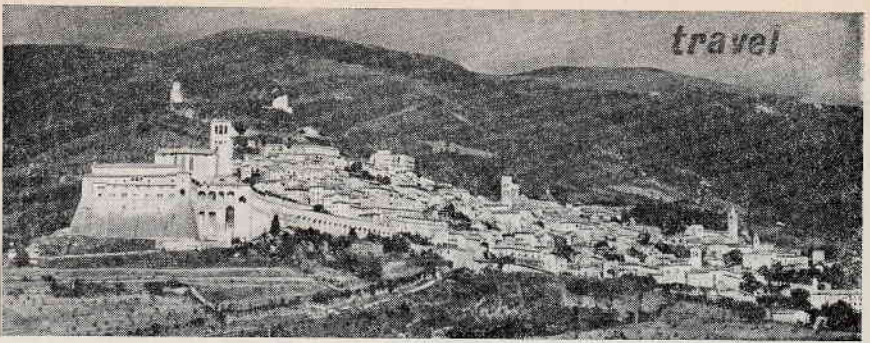
News has just come in of the death of Bob Fitchett after a long and painful illness in hospital. Although the family left Headington for Maidenhead a few years ago, they have often been in our thoughts and prayers. Our prayers go out to Daphne, Bob's wife, on his death at such an early age. Their courage has been a great inspiration to all, and we are sure that God's grace will be sufficient for the family at this time of need.

### **FORTY-YEARS AS LANDLORD AT THE "BRICKLAYERS ARMS"**

One of the oldest landlords in Oxfordshire, if not the oldest starts a new sphere of life. To Mr. William Bleay and his wife, we send our very good wishes in their retirement which they richly deserve after forty-years to the day at "The Bricklayers." It must seem like the passing of an era for them both, so many changes they must have seen in the Parish of Marston. Fortunately they will still be living amongst us and we wish them many happy years of health and happiness.

### **RETURN TO THE VILLAGE :**

We are glad to welcome back Lady Florey to the village, where she has taken up residence again. Lady Florey has always taken a keen interest in village affairs, and recently entertained the Over 60's Group to tea at the Provost's Lodge of Queen's College.

*Assisi on the Slopes of Mt. Subasio*

## — Assisi Today

By Margaret Cardwell

**A**SSISI IS A PLACE OF PILGRIMAGE TODAY. Every year hundreds of thousands of people come to this ancient and peaceful Italian town on the slopes of Mount Subasio to follow in the steps of St. Francis who was born here in 1182.

Happily, here and hereabouts, there are still so many reminders of this simple and much-loved man that it is easy to picture him in his native surroundings despite the passage of time.

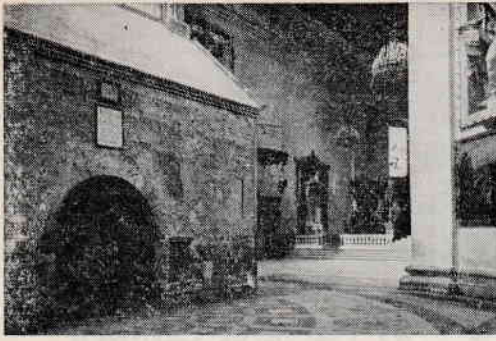
One can, for instance, see the stable in which, according to legend, he was born; also part of his cloth-merchant father's house which Franciscans themselves consider to have been his birthplace, some of this having been preserved when the Chiesa Nuova, or New Church, was built on the site of most of it in 1615.

Then, amid olive groves, half a mile or so south of Assisi there is the tiny oratory of San Damiano whither Francis went to pray when, aged 24, he had misgivings about the carefree life he was then leading. And here is a replica of the crucifix which spoke to him then saying, "Go, Francis, and repair my falling house," a behest which Francis at first understood to mean that he must restore San Damiano itself but which he soon realised had a much wider significance.

Yet two years later he did, in fact, repair San Damiano with his own hands, making a little convent for Sister Clare—founder of the Order of Poor Clares—and her followers, Sister Clare living there for the rest of her life. And it was in her garden that Francis wrote the now-famous Canticle to Brother Sun.

One can also still see the mountainside sanctuary some three miles from Assisi where Francis and his followers frequently retired to pray. Here, in Eremo delle Carceri is his stone bed and a crucifix which he is

*Left: Cloister, San Damiano**Above: Eremo delle Carceri*



*The Porziuncola Chapel within the vast Basilica di Santa Maria*

said to have carried about with him. Here too is the oak tree beneath which, according to tradition, he preached to the birds, and near this is a statue by an Assisi-born sculptor showing Francis receiving two doves from a young man.

About two and a half miles from Assisi the Porziuncola Chapel (in Francis's time it was an isolated woodland sanctuary) is enclosed in the massive Basilica di Santa Maria degli Angeli, built in the sixteenth century to preserve the Porziuncola and the Capella del Transisto, both closely associated with St. Francis.

The Porziuncola was where Francis and his followers met before and after their dangerous journeys to distant lands. Here Francis welcomed Clare fleeing from her wealthy father's home to begin her life of service and poverty. In the Cappella del Transisto, the friars' infirm-

ary, Francis died during the night of 3rd October, 1226.

The most imposing building connected with the saint is the two-level Basilica which bears his name. The first stone of the Lower Church was laid on 17th July, 1228, the day after St. Francis's canonization, and his body was brought here two years later.

The Upper Church was completed towards the middle of the same century and perhaps its most interesting feature is the series of frescoes, painted by famous Italian artists of the time, showing various incidents in the life of the saint.

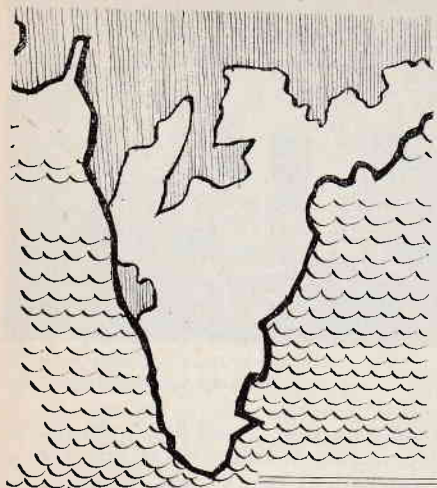
But, without doubt the most revered part is the crypt for it contains St. Francis's tomb. To it Pope John came as a pilgrim in 1962.



*Priests kneel at the tomb of St. Francis*

**For Car Drivers**—An American Minister suggested from his pulpit a list of hymns for car drivers—

- |                     |       |  |
|---------------------|-------|--|
| At 45 miles an hour | ..... | Highways are happy ways.                         |
| At 55 miles an hour | ..... | I am but a stranger here, heaven is my home.     |
| At 65 miles an hour | ..... | Nearer my God to Thee.                           |
| At 75 miles an hour | ..... | When the roll is called up yonder I'll be there. |
| At 85 miles an hour | ..... | Lord, I'm coming home.                           |



## CHURCH OF SOUTH INDIA

By J. S. M. HOOPER,  
D.D., Chairman of  
C.S.I. Council in Gt.  
Britain

**THE CHURCH OF SOUTH INDIA** came into being on September 27th, 1947, after formal discussions that had gone on since 1919.

Prior to that there had been increasing co-operation between several missionary societies in higher education and a number of other fields, and constant consultation on the Christian task in India. The conviction grew that this was not enough, and that the supreme purpose of bringing a gospel of reconciliation to India was being gravely hindered by the perpetuation of church divisions inherited from the West, and largely due to outdated local causes in the West.

A strong appeal was issued to all the Churches to treat this as of urgent importance; the Churches that responded were of Anglican, Presbyterian, Congregational and Methodist origin; other large groups, notably the Lutherans and Baptists, were not able to take part.

The area involved is South India, in which the four great Dravidian

languages are spoken—Tamil, Telugu, Kannada, and Malayalam—embracing the old Madras Presidency and the great States of Mysore, Hyderabad, and Travancore.

### The Problem of Episcopacy

During the long years of negotiation there was early agreement on the place in a united Church of the Scriptures, the historic creeds, and the two sacraments of Baptism and Holy Communion. It was also agreed that for a ministry to be acceptable throughout the Church it should be episcopally ordained; but it was not easy to find a way to secure this without violating the conscience of some on one side or the other of the familiar battleground; is episcopacy of the *esse* of the Church? or is it enough to say that it is of the *plene esse*, or even merely of the *bene esse*—a position hesitantly accepted by some?

As these negotiations were the first serious attempt to unite episcopal and non-episcopal Churches it excited widespread interest, and the Committee received weighty judgments from eminent authorities all over the Christian world.

Agreement was finally reached through the provision that all future ordinands in the C.S.I. should be episcopally ordained, but that all who had been previously ordained in each of the uniting Churches should be accepted as presbyters in the United Church without any rite that could be interpreted as conferring episcopal ordination; all were to be eligible for service in any part of the Church, but none would be imposed on an unwilling congregation. It was fully recognised, for instance, that unflinching respect must be paid to the scruples of any individual with regard to the service of Holy Communion. The Church itself is to decide after a period of thirty years whether there may be any exceptions to the rule of episcopal ordination.

### **Not in Full Communion**

It is happily true that this solution has proved to be satisfactory in South India and on this basis in its external relations the C.S.I. is in full communion with all the non-episcopal Churches represented in its structure. It is deeply regretted, however, that the Anglican Church has not yet felt able to enter into such full communion, largely on the ground that the C.S.I. ministry is not yet fully episcopal, and is in full communion with non-episcopal Churches throughout the world. It is clearly an anomaly inherent in the present stage of the ecumenical movement.

### **Growing Together**

Within the C.S.I. the inauguration of the union was to be the beginning of a closer "growing together" of the diverse elements of the Church. This continues and is still necessary. At the centre old differences seem irrelevant, and in some dioceses the same is true; and "growing together" has sometimes been helped when the Bishop is a man of a tradition



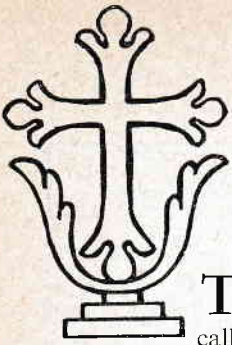
*"The Kiss of Peace"—a special act in the C.S.I. Communion Service*

other than that of his flock. In the dioceses in which almost all the congregations are of one tradition the opportunity for "growing together" is small, but everywhere the wider contacts of the leaders within the Church are having their effect.

### **Since 1947**

Since 1947 there has not been that growth in membership as was hoped might follow the release of spiritual power what the union would bring. Much energy has had to be devoted to problems of organisation.

The Church has not shrunk from rigorous self-examination, and the Synod has suggested lines on which weaknesses that have been exposed may be remedied, so that the Church may more effectively bear its witness and proclaim the Gospel. In any case the Church constantly needs to adjust its witness to the unprecedented changes that are transforming the social and economic life of India. The excellent resolutions of the Synod have to be brought into the local church, and translated into action by the individual Christian. And always, deep in the heart of man, sin remains, to be rooted out by the powerful love of God, so that the whole Church, quick with the Spirit of Christ, may indeed be His Body, doing His work.



## ANCIENT NESTORIAN CROSS IN ASIA

By MARGARET RHODES

**T**HE ST. THOMAS' CROSS, as it is called, an ancient carving of the eighth century, was found on a pillar at Anurahadpura in Ceylon.

Similar crosses of the same date are found at St. Thomas Mount near Madras, and in Kerala, formerly Travancore. They are silent witnesses to the existence and work of the ancient Nestorian Church in Asia, of which the Syrian Church of Malabar is a remnant. They are no longer Nestorian however, and reject that name entirely. To all intents and purposes they are now orthodox and have frequently looked to the Cowley Fathers for help in conferences and retreats.

The design on the Indian Prayer Book cover, being only an outline, gives no idea of the depth of the carving, and in one respect is incomplete. It is interesting to note all the details. The empty Cross speaks of the faith of that early Church in our Lord's Passion and Resurrection. The trefoil terminals and also the three steps at the base signify adherence to the Church Trinitarian.

The Cross itself stands as it were, in a font.

It is disappointing that a most significant detail of the original carving should be omitted, the symbol of the Dove, hovering over the Cross, a complete expression of their Christian faith.

The Nestorian Church did wonderful missionary work in Asia, and as far East as China. In the very middle of China on the West of the Honan river is the province of

Shensi, with its capital, Sian-fu. Before the last war Shensi became an Anglican Diocese, with a Chinese Bishop. Outside Sian-fu was, and we hope still is, a remarkable relic of the ancient Church, the Nestorian monument put up in the seventh and eighth centuries. It was probably buried by the Christians in 841 during a time of persecution, and the Christian community seems to have disappeared. It was discovered and re-erected by Jesuit missionaries in 1625.

When Marco Polo travelled through Asia in the thirteenth century he found Christians and Christian Churches in Shensi and farther north. In India, he found the empty tomb of St. Thomas at Mylapur, now a part of Madras, in charge of a Muslim fakir who kept a lamp burning over it.

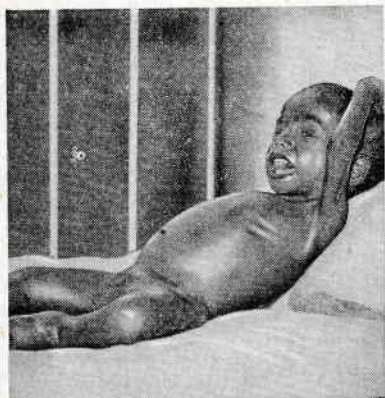
Over the head of the cross at St. Thomas Mount, in a semi-circle, there is an inscription in ancient Persian, which has been translated as follows:

"One who has been forgiven, renewed and saved by the suffering of the Messiah now pleads daily the agony of the Cross".

### A Mother's Advice

"Would you judge the lawfulness or unlawfulness of pleasure, take this rule. Whatever weakens your reason, impairs the tenderness of the conscience, obscures the view of God, or takes the relish off spiritual things, that thing is sin to you, however innocent it may be in itself."—*Susannah Wesley's advice to her son John.*

# THE STATISTICS OF A FOOD SHORTAGE DON'T MATTER...



## ... THIS CHILD DOES

This is little Govindaswamy. He's eighteen months old and a victim of Kwashiorkor—a grim result of prolonged malnutrition. On May 2nd, when this photograph was taken, he weighed 11 lbs. 12 ozs.—less than half the normal weight of an 18-month-old baby. Without the help of the children's ward of Vellore hospital he might well be dead now. And without the help of Oxfam there might well have been no children's ward. Famine or not, there are countless children and families in India now just as desperately in need of help. **Your help.** Through Oxfam.

**OXFAM** Room 35  
c/o Barclays Bank Ltd. Oxford

# photo sets

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Sets of mounted photographs 14" x 15", for table or peg-board 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.

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**CHURCH MISSIONARY  
SOCIETY**

6 Salisbury Square  
London E.C.4.

*God bless India  
Feed her hungry ones  
Heal her sorrows  
And give her Christ*



## NEWS—VIEWS

When we think of India, what fact comes first into our minds? Her leaders, past and present? Her thronging 480 millions? Her soaring population increase of 12 million each year? Her poverty and hunger? The endeavour of Christian missions? Her one or two famed Christian hospitals? All have been world headline news at one time or another. At this very moment the fear of famine there is before the conscience of the world. And governments and voluntary organisations are striving to ward off the worst food shortage in a 100 years.

### Gruelling Poverty

C.M.S. Newsletter, March, 1966, written by the General Secretary, John V. Taylor, discusses some of the overlooked causes for the gruelling poverty of the masses. It is not merely their numbers, but bad laws of inheritance dividing and subdividing up the land, primitive and ignorant farming so that wheat yields one-third per acre to English levels, rice one-third to Japanese levels, milk one-sixteenth to European levels. Agricultural development is the real and urgent need.

### Industrial Development

Over the past 18 years there has been, says John Taylor, a most creditable industrial growth. India now has the second largest cotton textile industry in the world, the largest in jute cloth, a large steel production and growing chemical and engineering industries. But all these absorb but 2 per cent. of the working population.

### Water

Fresh water is becoming an increasing problem throughout the world and not simply in the hot and dry climates. The explosions of population and of tech-

nology have created a world shortage. Recently in Washington was held a world gathering of experts concerned—all pooling their knowledge and information, including the U.S.A. and Russia, on desalting sea water. Desalination, as it is called, is a new and growing industry. Photo shows one of five desalination plants at Kuwait which together produce 64 million gallons of fresh water daily. Soon it is expected nuclear plants will not only generate electricity but produce inexpensively large quantities of fresh water.

### South India Church

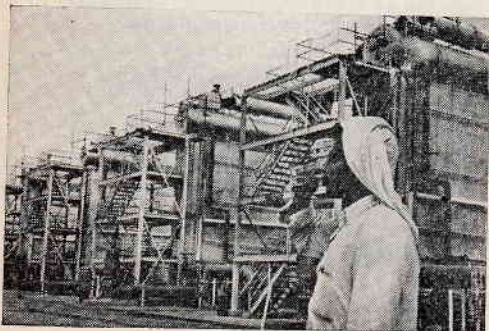
Twenty years ago very much in the news was the then novel plan for the various Churches working in South India to get together and become one Church. There were many people in all the Churches who viewed the idea almost as heresy. But the South India Church came into being—and to our shame is still not fully accepted by the Anglican Church. Now after these two decades, though the United Church has not grown as many hopefully anticipated, yet to her goes the honour of not only desiring unity—discussed ad nauseam elsewhere—but of bringing it to fruition. The tide which now flows throughout the Christian world had its first concrete expression there.

### Commonwealth Day Service

Representatives of the Buddhist, Hindu and Islamic religions joined with Christians at a special Commonwealth Day service arranged by the Joint Commonwealth Societies' Council, held in St. Martin-in-the-Fields, Trafalgar Square, on June 11, in the presence of the Queen and the Duke of Edinburgh.

The service took the form of four basic affirmations of faith in the Eternal Creator, in the dependence of man on God, in the supremacy of love in all human relationships and in the brotherhood of man revealed especially in service and sacrifice. These affirmations were followed by readings from the scriptures and by sacred music of the religions represented.

*Desalination plant, Kuwait.*





Margaret Johns

"Times" Photo

### Film Producer

Miss Margaret Johns has served the needy of the world in a particular and special way. Originally a film actress, she turned to film production and has in recent years produced *The Long March*. It involved a 20,000 mile trip through Korea, Assam, Iran, Algeria to record the plight of those shattered by war, earthquake and revolution. Some of the scenes, unrehearsed and exactly as the team found them, were too horrible for the censors to accept. *Tibetan Story* had a similar theme. Both films were produced for Christian Aid. In this last year she has been in South India, producing a film in the internationally famous hospital Vellore. Married, with two young daughters, she enjoys both home life and living hard on her filming tours.

### Tragic Fact

The Rev. Eric James, Director of Parish and People, speaking earlier this year at a public meeting organised by the Anglican Group for the Ordination of Women, said "It is a tragic fact that there has been no willingness to allow women to intervene in the ordained ministry of the Church, but it could be that necessity will be the mother of that intervention. That necessity is now upon us and I believe it will be increasingly upon us. It is ludicrous to talk about shortage of candidates for the ministry when we debar what could be half of our future ordained ministry from candidature by reason of their sex."

### Women's Demands!

The U.N. Commission on the Status of Women has just unanimously adopted a draft "Declaration of the Elimination of Discrimination Against Women". The draft will be submitted to the U.N. General Assembly in September.

Affirming the principle that "the full and complete development of a country requires the maximum participation of its women", the preamble states: "it is necessary to ensure the universal recognition in law and in



Shirley Becke

fact of the principle of equality of men and women". The eleven articles of the declaration deal with the abolition of discriminatory laws, customs and practices, the education of public opinion to this end, the right to vote and be elected and the right to exercise all public functions, equal conditions of access to education, professional training and careers, the right to equal pay and social security, and the responsibilities of governments in promoting the observance of these principles.

### Head of Police

Chief Superintendent Shirley Becke, one of the most experienced women detectives in the Metropolitan Police, has become head of London's policewomen, with direct responsibility for nearly 500 women police. She has 25 years service, 13 Commissioner's awards and hundreds of arrests to her credit. She is also the wife of a Surrey vicar, whom she met in 1954 when investigating a larceny at offices in London where he was then an accountant.

### Out "Lost Sheep"

In the present mood of rewriting our services I have this proposal for a Confession in place of "erring and straying like lost sheep".

"Forgive me, O God, my personal sins in the home, among my friends, at my work. Forgive me my stupidity, my arrogance, my pride, my selfishness.

"Forgive me my failure as a Christian, my failure in prayer, my failure in faith, my failure in charity, my failure in hope.

"Forgive us our failure as a Church, our unattractiveness, our indifference, our meanness, our narrowness, our timidity.

"Forgive us as a nation in our unfair dealings one with another, in trade, in industry, in the professions, in the situations which make for crime and despair, in our failings in dealing with other nations and peoples. And lead us into the way of righteousness and peace."

# THE MAKING OF THE ANGLICAN LITURGY

by the Rev. H. A. L. RICE

Author of *Thomas Ken; Prayer Book Heritage; The Bridge Builders, etc.*



Archbishop Cranmer

## I. The First Prayer Book

**I**N THESE DAYS OF LITURGICAL REFORM, WHEN MORE than one of the great historic Churches of Christendom is having serious thoughts about its forms of service, Anglicans may perhaps profit from a backward glance or two at the beginnings of their own particular liturgical tradition.

The publication of the first English Prayer Book in 1549 saw the setting of a standard of public worship—reformed, vernacular, yet basically catholic—which has endured with comparatively few major changes right down to our own times.

### From Latin to English

When King Henry VIII, desiring like the recent Vatican Council to encourage worship in the vulgar tongue, looked around for someone to whom to entrust the adaptation of the Latin services into English he found in Thomas Cranmer, Archbishop of Canterbury, the ideal person for the task. Cranmer was a man of scholarly tastes and ability, a reformer of moderation, and the possessor of a superb English prose style.

Henry, though progressive in practical matters, was doctrinally orthodox and conservative and he decided to proceed by easy stages.

In 1544 he invited Cranmer to draw up a Litany in English, to be said in all churches at a time when

there was a serious threat of war on two fronts—against France and in England. The result was the English Litany, based partly upon an ancient Greek model and partly upon the mediaeval Sarum *Processionale*. It was substantially the Litany as we have it in our present Book of Common Prayer.

### Experiments

Henry died in 1547, and immediately great experiments were put in hand. In St. Paul's cathedral "mattens, masse and even-song" were all sung in English, though according to the old forms. Then in 1548 an *Order of Communion*, based on Lutheran models and consisting of Invitation, Confession, Absolution, Comfortable Words and Prayer of Humble Access, was authorised to be interpolated in the Latin Mass immediately after the priest's communion.

Meanwhile, Archbishop Cranmer and other divines were busily engaged, first at Chertsey Abbey and later at Windsor, upon the compiling

of a complete service book in English. The result of their labours was the appearance, early in 1549, of "The booke of the common prayer and administracion of the Sacraments and other rites and ceremonies of the church: after the use of the Church of England".

### Intentions

Cranmer's aims were (i) intelligibility, by ensuring that all said or sung in church should be, not in Latin, as heretofore, but in a tongue "understanded of the people"; (ii) convenience—all that had formerly been spread over four or five different service books was now included between the covers of one; (iii) simplicity, by omission of many of the seasonal variations which in the old Latin services "often made it more difficult to find out what was to be read than to read it when it was found"; (iv) uniformity, by attaching the new book to an Act of Parliament which laid it down that "the whole realm should have one use".

In substance, the services in the Prayer Book of 1549 were of a far more conservative nature than might have been expected. The compilers were clearly concerned to ensure that the worship of the Church of England, while it was to be conducted in the common language of the people and purged of mediaeval corruptions and obscurities, was to continue firmly in the catholic liturgical tradition. Its principal service was still to be "The Supper of the Lorde . . . commonly called the Masse". The celebrating priest was to wear the traditional eucharistic vestments; the ancient ceremonies of exorcism, chrisom and anointing still formed part of the baptismal rite; in the Order of Confirmation the Bishop was directed to sign the

candidates with the sign of the Cross; and in the Burial office prayers for the departed soul were provided.

### How to Please God

Cranmer was only too well aware that the new Book was unlikely to meet with universal approval. As he astringently remarked, in the preface headed "Of Ceremonies," "It was thought expedient, not so much to have respect how to please and satisfy either of these parties (i.e. extremists of Right and Left), as how to please God and to profit them both."

### Reactions

To what extent the Prayer Book of 1549 succeeded in giving effect to this pious aspiration must be ranked among the imponderables. We do know what the extremists thought of it. The conservatives, especially of Devon and Cornwall detested it being foisted upon them by the hated tyrannical Council which governed in the name of the boy-King Edward VI. Their reluctance to use the new Book had to be overcome with the help of German mercenary troops.

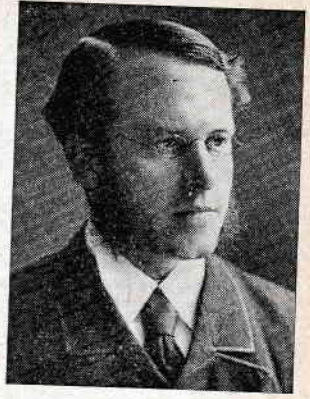
As for the Protestant "left," who had returned from Continental exile full of zeal for everything Lutheran or Calvinistic, the Book to them was little more than a miserable compromise.

To the mass of moderate-minded, middle-of-the-road churchmen, however, the Book seems to have been reasonably acceptable and when it came officially into general use on Whitsunday, 9th June, 1549, little opposition was forthcoming. Graced by Cranmer's liturgical craftsmanship and sonorous prose periods, the Anglican vernacular Prayer Book was launched upon its long and hallowed history.

*To be continued*

# People of God - Thomas John Barnardo, *Father of Nobody's Children*

by EVA M. BESTLEY



The Charter of Dr. Barnardo's, opening the gateway to happiness to London's destitute children, came out of the grief of Thomas Barnardo when "Carrots", a homeless, starving lad, to whom he had promised a vacancy in his Home, was later found dead in the street from exposure and privation. After hearing of it, Barnardo prayed God would help him carry out the Charter, that no destitute child should ever be refused admission to any of his Homes. That was in 1866—a hundred years ago.

**T**HOMAS BARNARDO was born on July 4th, 1845, one of nine children. He was baptised in St. Andrew's Church, Dublin; attended the Sunday School there, and was confirmed by the then Archbishop of Dublin. He left school at the age of sixteen, and secured a business position. The arguments of the agnostics of his day captivated his mind, and he did not hesitate to scoff at organised Christianity. Then at an evangelistic meeting, just before his seventeenth birthday, God spoke to him. From that experience sprang the motive and the force behind all that he did. Later, listening to Hudson Taylor, Founder of the China Inland Mission, Barnardo felt he could best serve his Master by becoming a missionary in China. He set about preparing himself. He entered the London Hospital for medical training.

**W**HILE STUDYING, he preached in the open-air, and engaged in Ragged School work. He opened a small night-school in a dilapidated cottage, previously used as a donkey-shed, which he rented at 2s. 6d. a week. He and several of his fellow students made the place presentable. The school was opened two nights a week, and on Sundays: his scholars were the ragged boys of the neighbourhood. Little did Barnardo realise when he helped Jim Jarvis, that this lad would be the forerunner of the 60,000 children whom he was able to care for during his own lifetime, and that he would be the Founder of this great institution which has ever since borne his name. It was from this boy that Barnardo learnt of the homeless children of London, and of the appalling conditions under which they were living.

**O**NE WINTER'S NIGHT, the lessons over, Jim loitered behind, and begged to be allowed to stay in the room for the night. Conversation brought out that he had no home, and that he slept out in the streets. Were there other boys sleeping out? questioned Barnardo and the little fellow replied: "'eaps of 'em: more'n I could count!" He offered to take Barnardo along. Passing through a maze of alleys, they came upon a large empty shed: scrambling up the wall they reached the roof, and there in the gutter lay boys, in miserable rags, white with cold and hunger, fast asleep.

From that moment for Thomas Barnardo the Chinese mission field was challenged by East London's waifs and strays.

**I**N 1870 HE OPENED his first Home for Boys in Stepney Causeway. Then came the tragedy which resulted in the Charter of the Homes. When selecting five of the most needy from a number of destitute lads, one, a little ragged urchin of eleven, pulled at his coat-tails, and begged to be taken in. He was nick-named by his street pals "Carrots" because of his red hair. Before the day fixed for his admission "Carrots" was found dead in a barrel: he had died from exposure, and lack of food. This incident caused Dr. Barnardo profound grief, and he resolved that never again should a destitute child be refused admission to the Homes: this act of faith on the part of the Founder has, through the years, been honourably observed.

Few men were happier in their family relationships, though fathering "the largest family in the world" deprived him of much time which he would, otherwise, have spent with his own family. On September 19th, 1905, Dr. Barnardo died at the age of sixty. His memory still lives.

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# YOUNG PEOPLE

## Abolish our Churches ?

**LOOK ROUND YOUR TOWN** and see how many kinds of Churches there are. You are probably Church of England, your friends Congregationalists, Methodists or Presbyterians. Why should the Church of Christ be so split up?

Suppose you woke up tomorrow and found on every Church notice board the old name gone and a new name, *The Church of Jesus Christ* shining out in fresh gold paint.

Something like this has been promised for 1980 at a recent Conference in Nottingham. There, delegates of all Protestant denominations, many of them young people, pledged themselves to achieve actual Church union by this date in 14 years' time. As the target approaches you will be able to bring it nearer by your voices and votes.

Many people find it hard to believe the Church will ever be one: we shall never get rid of our denominations. But look at South India and we see what nonsense this is. There in hundreds of tiny villages, Christians have had Church union for nearly 20 years. Indian Christians are way ahead of British Christians in this respect.

Years back, there were denominational Churches in South India, founded by Anglican, Methodist, Congregational and Presbyterian missionaries. In the face of millions of non-Christians, these Christian divisions, separating small groups of Christians one from another seemed more ridiculous than they do here. If a Church of England boy crossed a river, he might enter a Methodist area where he could not receive Holy Communion. So the denominations in Southern India came together for talks, and after long years of discussion a plan was agreed for a united Church. In 1947 the Church of South India was born.

Imagine yourself flying out tonight to an Indian village or town for a holiday. Tomorrow you will no longer be C. of E.

Since January the writer of this page has been the Rev. David Attfield, M.A., B.D., who is a lecturer at All Saints' Teacher Training College Tottenham. I am sure you have enjoyed his articles.



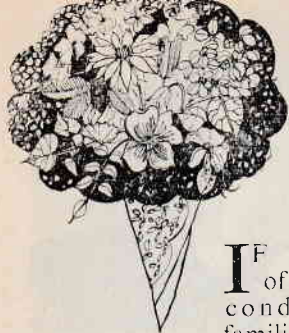
(or whatever kind of denominational Christian you are) but just a Christian in the C.S.I. (The Churches in Britain recognise that their members, when in India, belong to the united Church there and drop old labels.) In your Indian village you might find a prayer-book service like the one at home or a service like that in an English Methodist or Congregational Church. In either case your confirmation would allow you to receive Holy Communion.

If you were lucky on your trip, you would find a new service specially drawn up for the C.S.I. and used since union came. The minister would be called a 'presbyter' or 'elder', the proper New Testament word for the minister who represents the b'shop in each place. In a few towns the service and everything else would be Indian and new—special architecture, Indian songs accompanied by hand-drums, a bishop in surplice and saffron stole, the congregation seated on mats on the floor.

You might be fortunate enough to take part in a Christian Home Festival. In the first four days the Church Committee visits and holds prayers in every home. On Saturday there is a tea party with sports and religious films and competitions for the children. On Sunday, there is Holy Communion in the morning and in the evening a family dedication service. At this everyone, even toddlers, light candles, process with them round the Church and then carry them home so that each Christian house becomes a twinkling light in the darkness of the village.

Even dream holidays come to an end. You return to England from the C.S.I. and become again an Anglican, or Methodist or Congregationalist or Presbyterian Christian. But I think you would be all the keener to abolish denominations here and to catch up with India.

Yours Sincerely  
David Attfield



## womens page

MARY ANDERE

**I**F WE GET OUT of our minds the conditioning through familiarity with the text, and *read* the New Testament as though it were a "Do It Yourself" (which it is!), what do we find?

We perceive that there is what might be called "a preoccupation with God," with His wishes and commands; an insistence on that strange and rather uncomfortable thing, personal holiness, rather than on activity or good works or high-minded crusades! Christ did not talk about "social justice" or "better-

ment of conditions," but He did say a great deal about what might be termed "the personal sins"—cruelty, pride, anger, lust, jealousy, spitefulness, etc. He recommended that we cast out our own beam before we worry about the mote in our brother's eye.

We find that the Gospels are chiefly concerned with man's relationship to God, and the fact that that relationship has been restored for us by the intervention of another, by Christ. This *is* the good news.

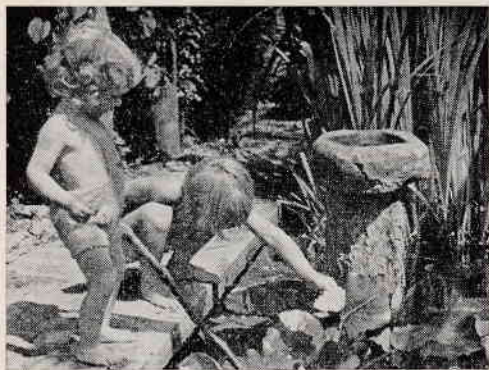
We are commanded to *be* just, to *be* merciful, to love all men, and a great number of other things. But these are to be effected in ourselves and our own actions, not

simply projected on to the other chap whom we think ought to be so much better, so different from what he is.

In fact, social betterment comes out of the acceptance of the Gospel; but it is not the Gospel itself. Social justice is a burning issue for many humanists, atheists, and agnostics, but it does not necessarily make them accept the Gospel, and they would indignantly reject being classed as "Christians".

But social justice for the Christian stems out of our acceptance of the "good news" and the constraining love of God working through us. Then we get the Christian estate agent acting honestly and mercifully because he is a Christian; the Christian doctor working all hours, without pay even if necessary, because the love of Christ is in him; the garage mechanic repairing cars perfectly, patiently, faithfully, because he "works as unto the Lord" and not just to get his pay packet

The present vogue of confusing



### A GARDEN

Hidden behind a high, thick holly hedge,  
A Paradise unseen by common eyes,  
Warm in the drowsy afternoon's gold sun,  
An English garden lies.  
The spreading elm, stout oak, and close-clipped  
box  
Stand sentinel along the gravel walks,  
And by the limpid water-lily pool,  
To marble nymphs the fountain laughs and talks.

An ancient sundial, veiled in tangled green  
Silently chants the song of passing hours;  
Grey stone-flagged paths, with unexpected steps  
Wind through the velvet lawns, and banks of  
flowers.  
And when we linger there in summer's haze,  
Hearing the tinkling stream and fountains play,  
Well may we understand why God Himself  
Walked in the garden, in the cool of day.

Dilys Owen

the Gospel with social justice (and various other things also) stems partly from muddled thinking, partly from ignorance of what the Gospel actually is and partly from the old heresy of desiring to work one's own passage to salvation—like some heavenly examination system

We may, or may not, agree with "the good news"—thousands found it most offensive when our Lord Himself preached it. But at least let's be honest about it and face what it actually *is*.



### BAKE YOUR OWN BREAD!

Recently the unreliability of my baker's roundsman inspired me to be independent and bake my own bread. To my surprise the family applauded! The results have been exciting, and a whole new range of recipes has suddenly opened up before me.

Baking bread is *not* difficult, nor does it take a lot of labour. Although the whole process takes several hours, the actual *working* time is only about 15 minutes. For the rest, you can leave it and get on with your household chores.

I hope to give you several other exciting versions next month—Apricot and Walnut Bread, for instance. For the moment, however—a plain White Loaf:

**You will need:** 3 lbs. plain flour. 1 oz. salt (2 level tablespoons), 1 teaspoon sugar (you can use rather more sugar if you like); 3 tablespoons cooking oil or olive oil; 1 pint water (less three tablespoons) 1 level tablespoon dried yeast.

Warm the water to 110°F. (Not boiling—the sort of temperature you would wash your hands in comfortably. Extreme heat kills the yeast; cold retards its growth but does not destroy it.) Take about  $\frac{1}{2}$  pint of the water and sprinkle the dried yeast on top of it and leave until frothy—about 10-15 minutes. (Give it plenty of room in the jug to expand!) Then take the dry ingredients and mix all together, including the oil and remainder of the warmed water.



When the yeast is risen make a well in the centre of the flour and add in the yeast. "Dough up", working it all to a firm dough, adding a little extra flour if needed, until the dough leaves the bowl clean. Turn out the dough on to a lightly floured board and knead it until it feels firm and elastic—about 10 minutes. (This is the only "work" involved, so to speak!) After a while you will feel the dough develop a sort of springiness. The more it develops this "springiness" the lighter your loaf will be.

Now put it into a clean, warm bowl and stand it in a warm place to "prove". Cover it with either a piece of oiled polythene, or a damp cloth. (Some people oil the top and bottom of the dough also to prevent it sticking). The best temperature is about 80°F. Leave it to prove for about 2 hours.

By this time it will be (or should be!) about twice the size it was originally. Turn it out on to a board again. It will collapse and shrink as you scoop it out. Don't worry. It will rise again and this double rising makes for fine texture. Decide shape and number of loaves you want. This quantity will make four small loaves, or two small loaves and 12 rolls. Divide dough into number required and flatten each piece with the knuckles. Knead firmly and shape according tin or type of loaf. Stand aside again to rise for the second time—about 30-40 minutes, depending on temperature. You can brush the tops with milk, or with salted water, or with beaten egg, if you wish. Make knife cuts along the tops, if you desire to increase the crust area. Use a very sharp knife and do it lightly so as not to "knock out the proof"! (If you are nervous wait until you have made several batches and know the "feel" of dough).

Put into oven of 450°F. (Mark 8) for 30-40 minutes, or until the loaves shrink slightly from tin sides and the crust is a deep golden brown. Turn out of tin and cool on a rack. Rolls need to be cooked at about 500° for 10 minutes.

Unused dough can be kept for 24 hours in a refrigerator, but it *must* return to room temperature before preparing for baking.

# editors desk



## Rhodesia

As Rhodesia is an urgent and topical matter I give the whole Editor's page to one of a number of letters which I have received from Rhodesia.

Salisbury,

Dear Canon Rhodes,

Rhodesia.  
I was distressed to find, in the April number (of *Church News*), two items which reflect the distorted or badly informed view which is almost universally served up in the overseas press these days.

Fr. Huddleston is an idealist, and he is also of course, *not a family man* (which makes a vast difference to one's point of view). He, like so many idealists, particularly overseas, cannot seem to realise the difference between Rhodesia and other Colonial territories. Countries like Tanzania, Zambia, Ghana were ruled from the Colonial Office, and the white administrators were expatriates whose whole aim was to train the native populations to take over their own countries in due course.

The "white settlers" of Rhodesia came, urged by Britain, to make a home for themselves and a future for their children by developing an empty, disease-ridden wilderness and creating peace for the native inhabitants—then numbering less than 300,000 and living in a state of terror induced by the constant raids of Lobengula's bloodthirsty impis. Lobengula was just as much a "settler" as I am—his father Mzilikazi "immigrated" from Zululand and established his rule by murder and pillage. Today—only 75 years after the arrival of the Pioneer Column—the African population numbers 4,000,000, of which number half are children under 17 years of age and 500,000 are immigrant Africans from neighbouring states such as Zambia and Malawi, come here to find work and a better life.

This country does *not* belong to the blacks, who, after all, themselves displaced the Bushmen. By rights, if it belongs to any section, that section are the whites who developed it into the thriving country it is today—in 42 years of self-government, standing on our own feet, paying our own way without massive aid from Britain. We have, in fact, handed over 46 per cent. of the total land surface, as Tribal Trust Areas, to the black population for their sole and exclusive use, we are struggling (from our own resources, over 90 per cent. of which comes from the Europeans) to bring these vast numbers up to our own standards, and there is *no* racial bar to our Voters' Roll. We have a qualitative franchise—surely an elementary precaution where the majority

of the people are entirely primitive, haven't the slightest idea what a vote means, and are subject to unscrupulous intimidation and witchcraft.

The one thing we refuse to do is to lower the standards of the Europeans. This would help no one—surely it is better to raise the standards of the Africans to our own, and this we are striving to do for 20 times our own number! Fr. Huddleston doesn't mention that in every case where a black government has taken over, standards *have* dropped. Even Sir Michael Blundell, who takes, in Kenya, Fr. Huddleston's line that the white men must be prepared to hand over to the blacks, admitted, in an article to the Rhodesia Herald on January 13th.

"We have our problems, however. Stock theft has become a major menace, and there are deportations . . . shrouded in mystery. The capacity of the government machine to do business effectively has declined, but not disastrously . . ."

"Our numbers relative to the African population are so few that Government-maintained education of a high standard, suitable for most European families, has gone by the board. We have to plan to send our children overseas, and this has driven away many of our younger families. The Rhodesians will never accept this." (why on earth should we?)

I am a Rhodesian—born and bred. This is my home, I have no other. We love our country, there is no other like it. Why should I, and other whites who have built up this country from scratch, be forced to hand over our achievements to power-hungry nationalists who are not concerned with the welfare of their own people—they beat them up and murder them if they don't agree with them, or even if they belong to a rival nationalist "Party"? We have always been willing to share with the blacks, but we utterly refuse to abdicate. The nationalists have refused to enrol as voters, and, by force and intimidation, have prevented thousands of Africans from enrolling, or from voting if they have enrolled. Then *they have the nerve to complain* that Africans are not given the vote.

Please try to see our point of view. After all, we are the people on the spot, and we have to live with any solution of our problem. What do the people in Britain who voted Mr. Wilson into power know of any of this (or, quite frankly, care)? For anyone who would like to try and *begin* to understand I recommend reading the very recent "Rhodesia Accuses" by A. J. A. Peck.

Yours very sincerely,  
Dorothy Stebbing.

### **OVER 60's CLUB :**

The Over 60's Club had a splendid outing to Weymouth his year. The weather was just right, and the members were able to sit and enjoy the sunshine and sea air. The South Midland tried out two brand-new coaches, which added to what must be one of the best outings yet, thanks to the organisers.

### **A GOOD JOB OF WORK :**

Many thanks to the 31st Oxford Rover Crew who did a fine job of work one night in the Churchyard. We are grateful to all volunteers who have helped, especially to Mr. Sheppard, and to Mr. Porter who have done stalwart service in keeping the grass down. Curbstones are still a major obstacle in cutting the grass, but the churchyard at present looks better than it has looked for a long time.

### **THE CHURCH ROOF :**

The re-leading of the Nave has been completed and the work on the north aisle will soon be finished. If anyone did not read last month's letter from the Vicar, may we reiterate his plea that all who hold St. Nicholas' Church in their affection, whether churchgoers, parishioners or no, will contribute something to this major repair work.

We are most grateful for some £100 which has been contributed as a result of the letter. Further donations should be sent to Mrs. C. W. Carter, Eaglesfield, Jack Straw's Lane, Headington.

### **THE CHURCH'S CHILDREN :**

By the kind invitation of the Vicar and Mrs. Rimmer we hope to hold the usual Kindergarten and Nursery GARDEN PARTY on the Vicarage Lawn (if wet in the Scout Hall) on

SATURDAY, 20th AUGUST — 3 p.m. to 5 p.m.

The children will have taken letters home to parents about this and we look forward to welcoming as many children as possible from these departments on that day. Please be kind enough to return the form attached to the letter to Miss Lodge as numbers are helpful for catering purposes.

### **JUNIORS : CROSSBEARERS & CATECHISM (if they wish to join us)**

OUTING : Saturday, 8th October. We hope to go to Whipsnade Zoo with a possible visit to Woburn Abbey and Tea at St. Albans and visit to the Abbey there. Details regarding cost and travelling will reach all parents later on.

### **43 OXFORD SCOUTS — HOLIDAY DRAW RESULT :**

- 1st — Williams, 85 Wilkins Road, Cowley.
- 2nd — J. Stillgoe, 27 Maple Road, Bicester.
- 3rd — E. Morse, 58 William Street, New Marston.

## ALTAR FLOWER ROTA :

- Aug. 7. Mrs. Tomlinson.  
 „ 14. Mrs. Silk.  
 „ 21. Miss Lodge.  
 „ 28. Mr. J. Day.

## PARISH CALENDAR : AUGUST

- Aug. 3. Wednesday. Holy Communion, 7.15 a.m.  
 „ 6. Saturday. TRANSFIGURATION OF OUR LORD  
 Holy Communion, 7.15 a.m.  
 „ 7. TRINITY IX. The Holy Name of Jesus.  
 Services as for the 1st Sunday in the month with Parish Communion  
 at 11 a.m. Preacher: The Rev. Ralph Taylor (formerly C.S.I.).  
 „ 10. Wednesday. Holy Communion, 7.15 a.m.  
 „ 14. TRINITY X. Services as for the 2nd Sunday in the month with Holy  
 Baptism at 3 p.m.  
 „ 17. Wednesday. Holy Communion, 7.15 a.m.  
 „ 20. Saturday. Kindergarten and Nursery S.S. Garden Party, Vicarage  
 Garden by kind invitation of the Vicar and Mrs. Rimmer, 3 p.m. to  
 5 p.m.  
 „ 21. TRINITY XI. Services as for the 3rd Sunday in the month with  
 Family Communion at 9.30 a.m.  
 „ 24. Wednesday. Festival of St. Bartholomew.  
 Holy Communion, 7.15 a.m.  
 „ 28. TRINITY XII. Services as for the 4th Sunday in the month with  
 Holy Baptism at 3 p.m.  
 „ 31. Wednesday. Holy Communion, 7.15 a.m.

## HOLY BAPTISM

- June 21. Christopher Paul Hayle, The Flat, 15 Oxford Road.  
 „ 26. Michelle Clair Pollard, 15 Beechey Avenue.  
 Nicholas Matthew Harry Starmer-Smith, The Flat, High Street, Islip.

## HOLY MATRIMONY

- July 11. Alex Edward Ormerod and Lynette Mercia Catley.

## IN MEMORIAM

- June 23. Elsie Smith. Aged 63 years.  
 July 2. Mabel Dorothy Lowe. Aged 75 years.

## COLLECTIONS AND COMMUNICANTS

					£	s.	d.	Communicants
June 19.	Trinity II	...	...	...	26	19	11	85
June 26.	Trinity III	...	...	...	29	4	1	34
July 3.	Trinity IV	...	...	...	38	17	1	107
July 10.	Trinity V	...	...	...	43	12	2	32

Number of week-day communicants — 56.

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

### CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Brownies.** Brown Owl : Mrs. N. Edmonds, 10 Ashlong Road.  
**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. Verne, 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. B. Davis, 56 Elms Drive.  
**Allotment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.  
**British Legion.** Marston & District Sec. : Mr. F. Thompson, 5 Temple Street, Oxford.  
**The Marston Players.** Mrs. Yates, Boult's Lodge, Boult's Lane, Old Marston.  
**Over 60's Club.** Sec. : Mrs. J. Yates, Boult's Lodge, Boult's Lane. Treas. : Mrs. W. Tomlinson, 35 Oxford Road.  
**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.  
**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 and Committee Room. 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  
 R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**  
 "Lionel" School of Motoring, R.A.C. I.A.M.,  
 12 Cotswold Crescent, Old Marston.....Tel. 42126
- 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 Kote" 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 :  
 Colin & Pam Booth, 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 & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**  
 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
- Radio and Television, Rental, Sales and Service :**  
 W. R. Hammond & Son Ltd., 404 Marston Road, Oxford...Tel. 47706
- Sanitary Engineer :**  
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston...Tel. 47107
- Taxi — Car Hire (Long or Short Journeys) :**  
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,  
 Old Marston.....Tel. 47197
- Wavy Line Groceries, Provisions and Frozen Foods :**  
 J. M. & G. M. Tyrrell, Salford Stores, 15 Salford Road.....Tel.43174