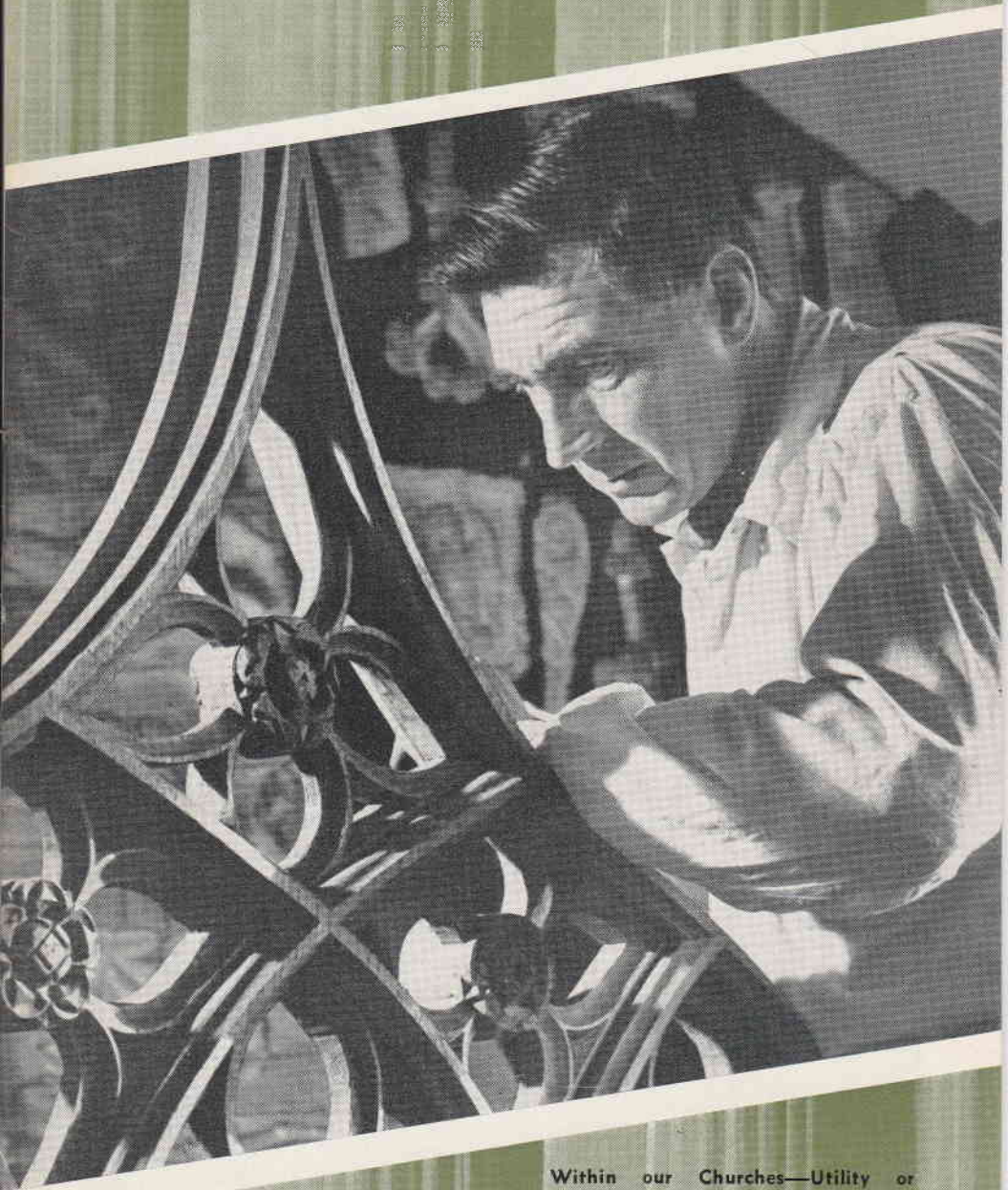


ST. NICHOLAS CHURCH

MARSTON NEWS



Within our Churches—Utility or
Beauty? Craftsman carving Lady
Chapel Screen. *Birmingham Post.*

No. 101

JULY, 1966

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.

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

VICAR'S LETTER

My dear Friends,

I expect that you're familiar with the picture of a country Vicar standing outside his church with a collecting box, from which hangs a card "Please help — Roof and four gargoyles to support."

Well it has not come to this yet, but the situation concerning the roof of the church is serious enough to warrant making a plea that all who live in the village, as well as many who have moved away from it but still hold St. Nicholas' Church in affection, will give something towards the extensive repairs that are being carried out.

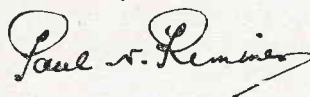
Owing to the combined effect of lead coming into contact with oak, condensation, and the effects of the gas heating system, the lead covering the whole of the nave, as well as the North aisle has deteriorated so much that it must be replaced immediately. The cost of the repairs to the roof will be over £2,000. A Diocesan loan of £800 has been raised which must be repaid, all available sources of income have been tried; the Fabric Fund has been drawn to the limits, and it now remains for all of us who love our old church to do our bit.

We are not launching any definite appeal for money as we believe that the generosity of Marston people, whether they are regular churchgoers or no, will adequately rise to this unforeseen crisis.

If you worship in St. Nicholas, or were christened, married or confirmed there, remember that this privilege was yours through the generosity of congregations in past centuries who maintained this lovely old church. It is up to us to do our part to preserve this our heritage for future generations.

With all good wishes.

Your sincere friend and Vicar,



CHRISTIAN AID WEEK

The total amount received in the Christian Aid Week House to House Collection was over £60. An anonymous donation of £50 was received in addition to this sum, making the sum of over £110 for this great work. We are grateful to all collectors and to those who subscribed.

BILLY GRAHAM RALLY — EARL'S COURT 1966

The party from St. Nicholas' who arrived at Earl's Court on the first Saturday of the London Campaign of Billy Graham, were surprised to find that, with reserved seats and even an hour and a half before the service began, they had to stand in a long but fast-moving queue. Earl's Court, the scene of many Royal Tournaments, is always impressive, and the arc lights bring out the colour of the scene more vividly. The vast choir of 2,000 were being rehearsed when we arrived, and the white dresses of the women members formed a base for the massive pastel-blue backcloth, which bore the text in large capitals: "I am the Way, the Truth, and the Life."

The stewarding was efficient, and the service—the pattern of which could be found in any free church—started promptly. Familiar Evangelical figures, like the Rev. John Stott of All Souls, Langham Place, and Lindsay Clegg, a veteran evangelist who reminded us that “God loves a hilarious giver” were seen on the hydrangea-flanked platform.

Dr. Graham slipped into his place, almost unobtrusively, during the service, but when the time came for him to speak, one knew one was listening to a person who had an inspired gift of speaking to a vast throng, yet with an intimacy and delightful friendliness, which could not fail to draw people by its warmth and sincerity. The topic of his address was “What is a Christian?” (One could not help feeling a little wistful at not being able to hear what would be said on the following week’s topics, which he announced—e.g. “Youth, Sex, and the Bible,” “The Bad News of the Gospel,” “The Christian Home,” etc.).

It was a hot evening—as hot as a day in Texas, said Billy Graham, “where a dog was seen chasing a rabbit, and even they were walking.”

Nevertheless, Dr. Graham, despite his forceful preaching, kept the service at a healthy emotional temperature, and resisted the temptation to influence by tear-jerking methods. After his address, which contained nothing that was either histrionic or unusual, he came to the point of decision. It was not an appeal to everyone to make the same decision. For some it was a definite “decision for Christ,” for others it was the forsaking of some deeprooted sinful attitude, for many it was a time, at his suggestion, to “renew confirmation vows.”

From the aisles they poured in—young and old, well-dressed, leather-jacketed, brisk, sometimes in a wheel chair—a slow moving progression, rather than a procession, to the rostrum. There was no dimming of arc lamps, no organ playing. Perhaps it was this fact that impressed many of us, and cut away the grounds of any possible criticism that the audience was being manipulated.

Dr. Billy Graham will always have his critics—that he doesn’t take Party political lines, that he lives in grand style, that his theology is narrow and conservative. To those who are sincere enough to go and listen to him, they will discover, as many of his helpers of all brands and “heights” of churchmanship, that he is a man who is being used by God, who is utterly Christ-centred in his proclamation of the Gospel, and who is filled with a longing to share the simple truth that he has discovered for himself in Christ.

“My chains fell off,
My heart was free,
I rose, went forth, and followed thee.”

THE CHURCH'S CHILDREN

The Catechism and Crossbearers at 10 a.m. and our classes of instruction held at 11 a.m. in the Church Hall, Scout Hall and in the Village Hall will close for a period during the holiday months. Our LAST SUNDAY will be on SUNDAY, 17th JULY and we shall hope to return on SUNDAY, 4th SEPTEMBER.

During the time in between these dates, the children will be encouraged to come to Church for worship with the rest of God’s Family each Sunday. We know we can depend on the parents’ co-operation in this

WITHIN OUR CHURCHES— BEAUTY OR UTILITY?

By GEORGE G. PACE, M.A., F.S.A., F.R.I.B.A.

IN TIMES WHEN ORGANIC CULTURES FLOURISHED the building of new churches and additions to, and new furnishings for, existing churches was achieved unselfconsciously within the aesthetic discipline of a closed tradition and of a society based on grass roots and handcrafts.

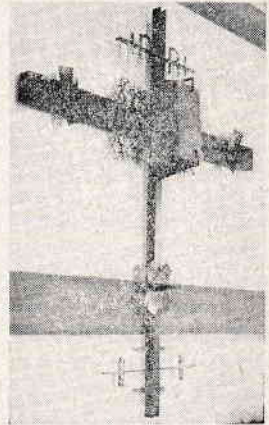
There was nothing esoteric in the process. Additions to and furnishings for existing churches naturally integrated one with another, even though the works might be separated, in date, by centuries.

In most of our ancient cathedrals and churches we may well find fabric and furniture to be an amalgam of works from Saxon times to the end of the eighteenth century. The afterglow of grass rooted and handcraft cultures, especially when reinforced by a strongly held penchant for revived Gothic for churches, meant that much nineteenth century work also integrated with earlier work and incompatibility was not yet too marked.

The effortless capacity for creating unselfconscious beauty which is inherent in the organic societies which brought them into existence, emphasises the difficulties in which we now find ourselves, especially when there is need to extend, re-order and re-furnish our older churches, including the better ones of the nineteenth century. Society no longer has a natural and all-pervading manner of aesthetic expression.

A simple illustration will suffice. Headstones of the seventeenth and eighteenth centuries abound in town and country churchyards. All are natural and unselfconscious pieces of craftsmanship. The material, form, embellishment and especially the lettering, are generally superb. There are differences in skill, but even the most unsophisticated headstone in the most remote rural churchyard achieves a standard which, today, can only be approached by taking special steps through rather special people—the average headstone generally available is aesthetically beneath notice.

During the past 150 years there has been a rapid and continuous change in every department of life and a technically based and largely de-humanised society has emerged. It would appear that the more mass-produced and mass-controlled the material aspects of civilization, the more violently individualistic and chaotic become the activities of architects and artists.



The Cross behind the High Altar at Holy Redeemer, Acomb, York, in wrought iron, incorporating part of a pre-Conquest stone cross stem

Under the changed conditions it is very difficult to design churches which are theological affirmations and acts of worship in their very existence, and even more difficult to re-order and re-furnish old churches, if the new is to be true to its age and yet not to be in violent collision with earlier work. Whilst it is quite clear that integration of twentieth century work with earlier work by organic cultures will not, naturally and inevitably, take place, it is possible to achieve this if an architect having the necessary gifts, scholarship, self-discipline and approach is given the task.

Modern architecture may be deemed to have two observable faces, separated, yet basically springing from the same roots. The Romantic Expression becomes more and more concerned with consciously pursued and contrived excitements and humanising qualities, and is practised by "prima donna" architects. The Functional Expression concerns itself with industrialised building, mass-production of units and de-humanised qualities, and is practised by groups and teams.

Inevitably, the Romantic Expression is in demand for church work. This, too, poses great difficulties, as it encourages in the architect the urge to be "clever" and to "express" himself, thus producing architectural pyrotechnics of a kind which should have no place in a church.

It is very hard under present conditions for an architect when designing a church to efface himself and yet give of his uttermost. Yet the architect must be in this state if twentieth century churches of true and timeless beauty are to be achieved. Otherwise, a new church tends to become a mere fashionable pastiche, which in a generation will be *passé* and old hat.

Re-ordering and new furnishing require even more self-discipline of the architect. Because of the aesthetic chaos which is manifest in a society with no organic culture it is essential that works by artists and craftsmen—stained glass, murals, carvings, silver and the like—should always work through and with the architect. Only thus can every part be integrated with every other part



Font and Cover, Holy Trinity, Christchurch, Newport, seen through a Norman doorway

and the total become a work of art, greater than the mere sum of the parts. We have all seen a window filled with modern glass, which in its *isolated self* is quite good, but in its setting ruins the whole church. Only architects are trained to foresee and control; to conduct an orchestra of artists and craftsmen.

If modern architecture and modern art is so difficult in churches, why not escape into bogus handcrafts and bogus watered down and messed-about revived mediaeval and renaissance design? Not only is such an approach cowardly escapism, but the result is like the church of the Laodiceans and equally deserves to be spued-out as being neither hot nor cold.

There is little difficulty in making sure of utility in our new churches, but it is immensely difficult under present conditions to design beautiful churches and beautiful fittings. It may well be best not to make a desperate and unavailing try, but rather to make sure that the architect, and the artists and craftsmen he brings in as collaborators, are able to give their uttermost and yet efface themselves and to *impose a strict limit on the cost*. Enforced economy is a potent encourager of real and lasting beauty.

THE GLORY OF THE GLORIOUS

By CHARLES CLEALL

*To bow the head
In sackcloth and in ashes,
Or rend the soul:
Such grief is not Lent's goal;
But to be led
To where God's Glory flashes,
His Beauty to come nigh.*

“**W**OULD YOU RATHER BE pretty or clever?” asked Miranda.

“Pretty,” said Gillian, “because most men can see better than they can think.”

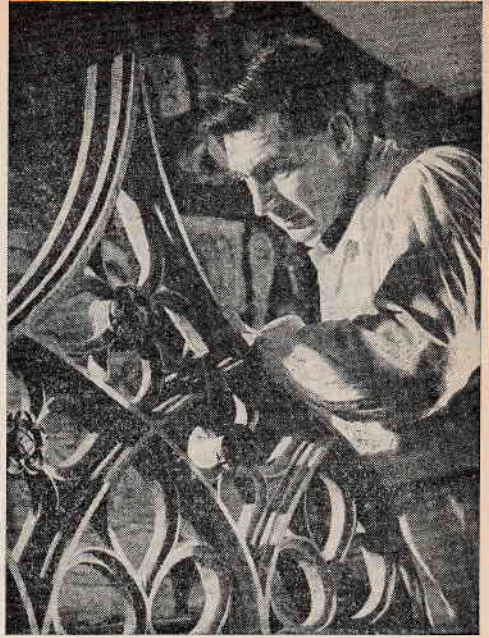
Most people rate beauty rather like prettiness; that it is an end in itself. Yet beauty has a far deeper meaning . . .

Or, we may recognize beauty, concede its particular value; yet deny it supreme worth—and its supreme importance in the Christian life; as does a modern writer:

“All work is inspired which makes us respond to truth, goodness or beauty, and feel the appeal of these ultimates; but there is a great difference in degree (at times, so great that it seems a difference in kind) between the inspiration of a picture, poem or sonata written to win an aesthetic response, and a psalm written to win a moral response, or a prophecy which reveals the character of God.”

Do you see the mistake?

One minute, beauty is an ultimate: the next moment its inspiration is so much less than that of goodness that it has not an ultimate value in itself.



This confusion, this restriction of the Christian Faith to nothing more than conduct—so that beauty and truth are at a perpetual discount compared with goodness—harms the Church.

In the first place, it affects our worship, and our places of worship.

I grew up in Methodism, and I remember vividly the excitement of the building of our new chapel. On the three sides visible from the road, it was built of a splendid red facing-brick; but, at the back, where only God would see, of cheap white brick.

An entire religious philosophy (and not a Christian philosophy, either) is embodied in that building.

*To myself, a heart of steel:
To my fellow-man, a heart of love:
To my God, a heart of flame?*

Say, rather, of unknowingness.

This outlook and attitude affects our evangelism, by restricting its appeal to people without imagination, perception or taste.

Such people sometimes wake up, in later life; and learn to imagine and perceive; and acquire a sense of taste. When that happens, they find that we have supplied them with a religion to grow out of, and not grow into. Beauty, perhaps more than any other quality, gives our souls

wings, lifts and illuminates our vision.

In other words, beauty is not in the least bit neutral morally. If it is beauty, it lifts us to the sublimest reaches, and surely reveals the character of God. Beauty is not *like* prophecy; it is a *form* of prophecy. Prophecy is a going forth of God's Word; and perfect beauty is a going forth of God, revealing His Nature to us.

The fact is, that "the fine arts, by their very nature, are oriented towards the infinite beauty of God, which they attempt in some way to portray. They achieve their purpose in proportion as they are directed the more exclusively to the single aim of raising men's minds devoutly toward the Divine Majesty."

This is what we must bear in mind, if we would retain integrity.

This should guide us, in our choice of buildings, hymns, prayers, litur-

gical services, vestments, tunes, and musical instruments — judge everything in terms of itself; never as a means to something else.

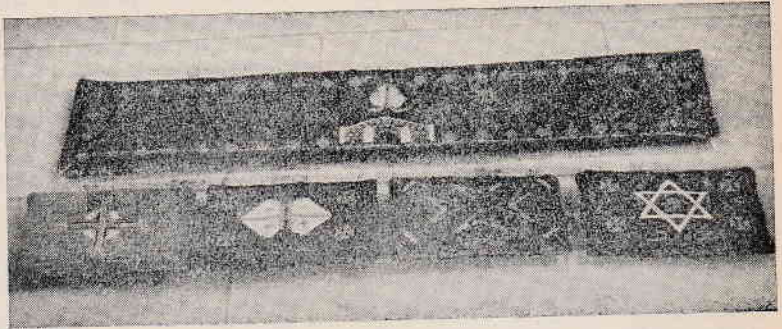
"Let us have nothing, now, which is not its own evidence."

Our tunes, for example, must not gain acceptance as the sugar on a verbal pill. We must ask of the tune, as a tune, "Does it in itself portray the infinite beauty of God? Does it, *in itself*, raise men's minds toward the Divine Majesty?"

The result will not infrequently annoy us, by bringing home to us that too many of the things we want in church are there on the cheap, or to please *us*; and that, instead of *revealing* the character of God, they positively hide it.

Even so, we shall learn this most wonderful and happy lesson: that God is adorable; and that the only beauty worth the name is Godlike.

HASSOCKS



WHEN A CHURCH IS visited for the first time, there is always the thrill of discovering unique details of history or architecture. Many churches today have an added excitement, entirely modern. Among ancient pillars and stone carvings there is the gleam of colour from cushions and hassocks lovingly worked by members and friends of the congregation. Churches were

By MYRA G. CARPENTER

not always so comfortable. Early worshippers either stood or kneeled at their devotions, usually in unheated buildings. For the old or infirm, a few stone seats round the pillars, or against the wall. This is the origin of the saying: "The weakest to the wall."

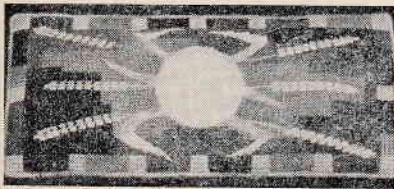
Those who led the services found the long hours of standing decidedly wearisome. To help them, hinged seats were made. On the underside was a wooden angle piece, so that even when the seats

were up, the clergy could support themselves. Their elbows would rest on the arms of the stall. These seats are known as "misericords" from the Latin word for "pity".

In old cathedrals like Winchester can be found underneath the choir seats these beautifully carved misericords. Those hinged seats today are not only down, but covered with exquisitely worked cushions.

Wooden benches were also introduced, for the laity to use, but did not become general until the sixteenth century. Benches gradually became bigger and more attractive. As the standard of living improved, so church-goers came to expect more comfort as they gathered in the House of God.

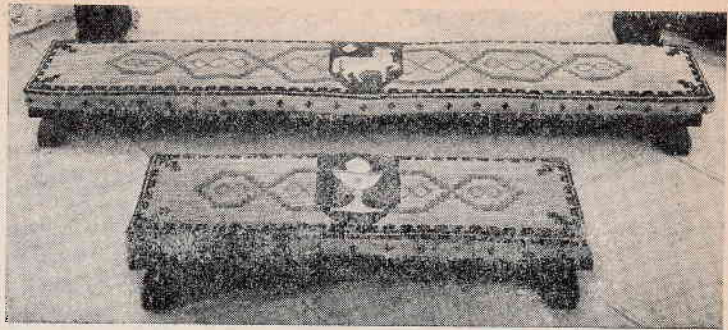
Most worshippers, both clergy and laity, not only sit during a large part of the service, but do it in luxury.



The one who has done most to create the present interest in embroidery in churches not only in this country but in other parts of the world was Miss Louisa Pesel. She was born in Yorkshire, but eventually moved south, and finally settled in Winchester. Through her inspiration and leadership the cushions and kneelers in the Cathedral choir were designed and worked.

The fame of these embroideries has spread not only to other cathedrals, but many smaller, even village churches up and down the land are gaining a "new look" through these colourful hassocks.

Canvas work is a fascinating way of bringing out the historical features of a building. Winchester, an ancient capital of England, is, of course, rich in history of all kinds, national and local. This forms the subjects for the medallions on the stall cushions. They begin with the early history of the city, as, for instance, King Arthur, and the Saxon bishops and kings, and continue the story right up to modern days.



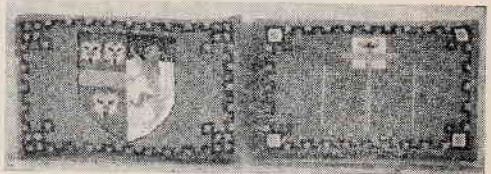
The village of Lacock is well known to members of the National Trust and its hassocks are famous. Many of the designs represent saints, ranging from the twelve apostles, to such British leaders as St. Aidan and St. Cuthbert. The varied designs all have the same blue background, so that the hassocks form a harmonious part of the church.

Special details of architecture, local history, or the church's dedication, can be reproduced in the hassocks. At Chirton, in Wiltshire, where both the Vicar and his wife are enthusiastic designers and workers on canvas, the Norman moulding in the chancel is used as a border for all the hassocks, so as to give unity to the scheme.

The new cathedral at Guildford has made history by using the road sign for a steep hill as the basis for every one of its five hundred kneelers. On the left side is a dark blue triangle to represent Stag Hill, on which the cathedral stands, and the upper half is white to indicate the clouds in the sky. On this background designs include all the craftsmen who had taken any part in the building, and the tools they had used, together with much else that reflects the history of our own time.

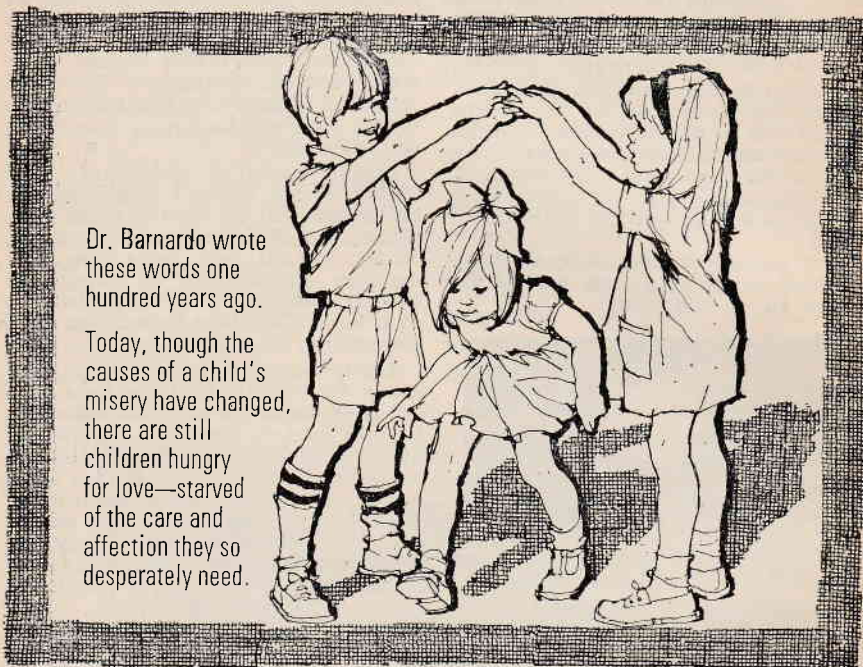
The thought given to planning a unifying scheme in Guildford Cathedral draws attention to the fact that background is as important as design. Colour too, is vital, and what is chosen will depend largely on the building itself.

Has **your** church got its "new look" yet? There is a society, the Embroiderers' Guild, 73 Wimpole Street, London W.1, which is always ready to help in any scheme for church needlework, and it also publishes a choice periodical.



“Fill your hearts with love
for little children and
you will never grow old”

THOMAS JOHN BARNARDO



Dr. Barnardo wrote
these words one
hundred years ago.

Today, though the
causes of a child's
misery have changed,
there are still
children hungry
for love—starved
of the care and
affection they so
desperately need.

... please

HELP BARNARDO'S HELP A CHILD

Every donation small or large will
be gratefully acknowledged

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Beauty or Utility?

Can there be any other answer than that we must seek and strive for beauty in everything—in buildings, in services, in people? Our age may have a great deal of the utilitarian and the drab about it—so has every age—but never before has there been such a search for and appreciation of the beautiful, in music, in art, in homes and gardens, as in our time. The more sensitive and thoughtful and therefore most important part of the community are spending more and more time searching for the things which are lovely, in art galleries and countryside, in concerts and ancient cathedrals and churches, in England and overseas. And the Church which constantly in the past loved beauty, created beauty, sponsored beauty, has constantly in these last decades accepted utility and drabness, in buildings, furnishings, services. All this causes part of the real slump in religion, for whoever was or continued to be inspired in the drab and dull and ugly—save only to resentment?

New Roman Church

At Easter there was an interesting B.B.C. TV programme on some unusual modern stations of the Cross in a new R.C. church in Leyland, Lancs. Sufficiently interested I wrote for photos and I received also colour pictures of the church. It looks fascinating and beautiful. Circular, with a wide ambulatory just inside the main wall, the building contains a great deal of brightly coloured stained glass, and has excellent and well kept grounds. I shall look forward to seeing it one of these days.

Expensive to Eradicate!

Choosing an architect (for a university) is just as important as choosing a professor.

The former's mistakes will last longer and are more expensive to eradicate.—
Sir Hugh Casson.



Different Design

Sir Basil Spence, architect of Coventry Cathedral, said recently, if he had to design it again, he would do it differently.

"I cannot help feeling that I might have done better.

"If a thing is more simple, it has more point and speaks with greater eloquence and unity. The total effect would be simpler and broader. I do not mean I think it too fussy now; but I would smooth out some of the detail.

"My tendency now is to have a more central altar. At the time my theological advisers—my masters—insisted that the altar should be where it is. I would like to bring the altar forward."

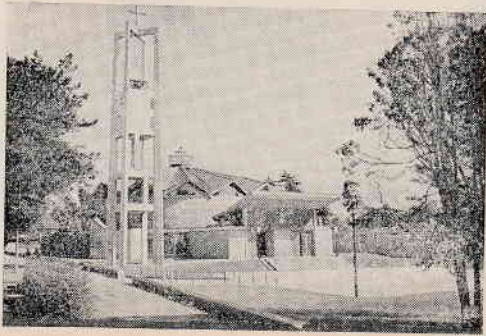
Delphi

King Constantine laid at Delphi earlier this year the foundation-stone of the European cultural centre, an institution aspiring to convert the site of the ancient oracle into a spiritual capital of Europe.

The site has an overpowering grandeur. It is set some 2,000 ft. up on the sheer mountain slope which rises, behind it, for another 6,000 ft. Below, a sea of olive trees spreads out for miles to the Gulf of Corinth.

The promoter of this Delphic revival is Greek delegate to the cultural commission of Europe, Professor Constantine Kitsikis, who is also the architect of the centre. He says the new building complex would be modern, simple and, above all, inconspicuous, thanks to the terraced site. The low, split-level structures would include administrative offices, conference rooms, a 230-seat assembly hall, exhibition areas, library and reading rooms.

The centre, to be completed by summer 1967, is costing £107,000.



*Arthur Dooley,
—and the church
at Leyland*



The Winners

Nearly 100 songs were entered for Christian Aid's Folk or Beat Music competition this year. Entries came from individuals as well as large and small groups all over the country; some attached to churches, some not.

The Persuaders, a young Salvation Army group from Stockport, Cheshire, submitted "What's the Use?" which the judges (Sydney Carter, Nadia Cattouse, Karl Dallas, Julie Felix and T. S. Ferguson) voted number one unanimously.

Bishop for Limited Period?

The Archbishop of Sydney, Dr. Hugh Gough, said that one of the questions the Anglican Church ought to face was the possibility of their bishops being appointed to their sees for a fixed period of time. "After too long a period it requires a man of quite exceptional ability to keep fresh and alert to the challenges of the ever-quickening tempo of modern life."

Pleasure to be There

"It is a pleasure to be either inside or outside this building, and that is a rare experience these days," commented the judges in announcing a Civic Trust award to the new buildings at Ripon Hall Theological College, Oxford. The architects were Miles and Deirdre Dove, of Dartmouth Hill, London, S.E.10.

The comment accompanying the award also included the observation: "The

problem of adding on to an existing building which has a strong character of the past whether good or bad is always a challenge. This extension does not attempt to copy the existing building, and yet by the skilful use of sympathetic materials has resulted in a calm, workmanlike solution which is not only a pleasant building in its own right but has created some interesting spaces between it and the old buildings."

The cost for this extension which consists of library, lecture room, two staff maisonettes and seven students rooms was remarkably low.

Burma

All foreign missionaries have been expelled from Burma by the government. About 20 Anglicans and 180 Roman Catholics, clergy, doctors, nurses, teachers, many of whom had served for a number of years, have been affected.

Nazi Revival?

Jewish leaders have recently expressed anxiety at the revival of Nazism especially in Bavaria — torchlight processions in Nuremberg, scene of many of Hitler's rallies, youth organisations with Nazi tendencies and the spread of their influence to France, Sweden, Italy and Austria.

They also urge the great powers to stem the flow of arms to the Middle East and to start peace talks between Arab States and Israel.

Church-going Increases

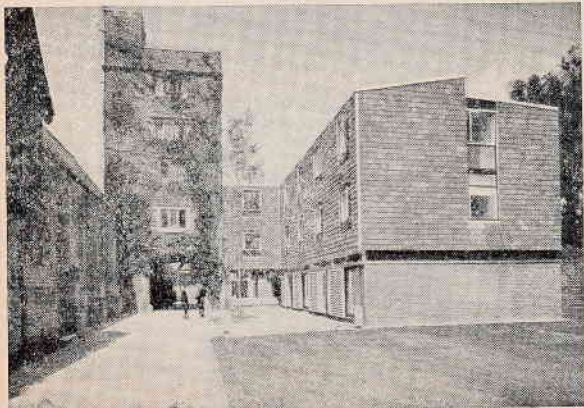
Britain's church-going habits are changing (writes Cecil Northcott). Someone who goes at least twice a month is now regarded as a regular churchgoer by the British Council of Churches. On this basis Britain has a 15 per cent. churchgoing population compared with 10 per cent. in the 1950s.

At least six in 10 claim a link with the Church of England, two in 10 with the Church of Scotland and the Free Churches, and one in 10 Roman Catholic. But regular church attenders are only one in 10 of the Church of England as against the Roman Catholic record of one in two.

Attendances at Easter Communion in the Church of England possibly reached the three million mark.

Last word: "One should always be discontented. One then goes on to better things."—Sir Basil Spence.

Ripon Hall Extension





Queen Anne

The Bounty of a Queen

By EVE BARRON



Sarah Churchill

EVERYONE KNOWS ONE THING about Queen Anne; she's dead. But did you ever know of this unhappy lady's life? She was born just over three hundred years ago.

James, Duke of York, and his wife already had one daughter, Mary, when Anne was born at St. James' Palace on February 6th, 1665, the year of the Plague of London.

From the beginning she was involved in trouble for, though her father belonged to the Roman Catholic Church, the child was brought up as a member of the Church of England. When she was six years old, her mother died; two years later, her father married a second wife, Mary of Modena.

Four years later, Anne became still more lonely when her only sister Mary left for Holland to marry William of Orange.

SHE WAS NOT A VERY attractive girl, she was never robust, and her intellectual powers were limited. She was obstinate, too, and had little interest in art, literature or drama. Her redeeming features seem to have been her kindness and an interest in religion. Lonely, she came to rely

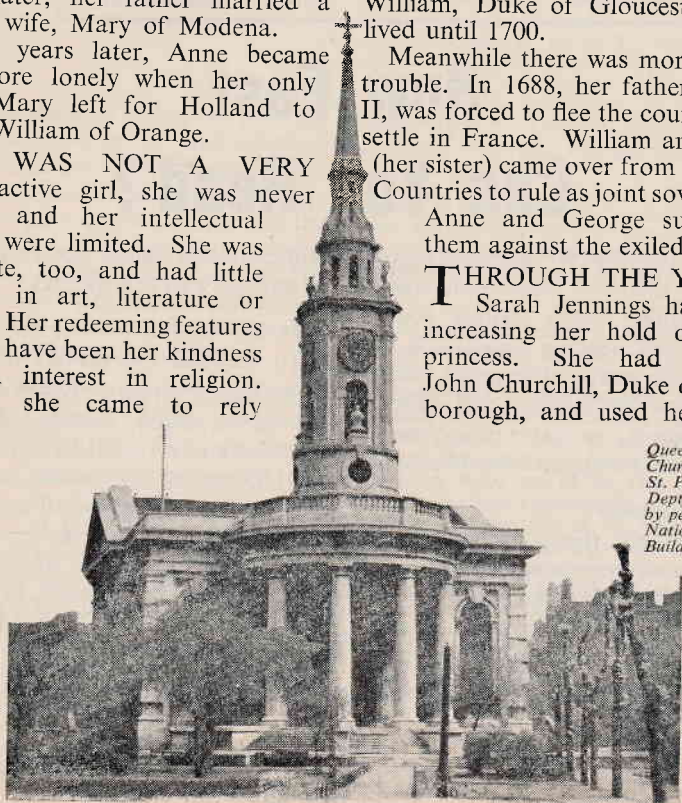
more and more on her childhood friend, Sarah Jennings, five years her senior.

On July 28th, 1683, Anne appeared to have a prospect of happiness when she married good-natured, lazy Prince George of Denmark. But her health grew even worse, and although she became pregnant seventeen times, most of her children were either born dead or lived for only a few hours. The only one to survive was William, Duke of Gloucester, who lived until 1700.

Meanwhile there was more family trouble. In 1688, her father, James II, was forced to flee the country and settle in France. William and Mary (her sister) came over from the Low Countries to rule as joint sovereigns.

Anne and George supported them against the exiled king.

THROUGH THE YEARS, Sarah Jennings had been increasing her hold over the princess. She had married John Churchill, Duke of Marlborough, and used her influ-



Queen Anne Church—
St. Paul's,
Deptford—
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ential position as Lady of the Bedchamber to help her husband.

Anne started to intrigue with the Churchills for the return of her father or the accession of her half-brother. But it all came to nothing. Shortly before Mary died of small-pox in December, 1694, the sisters were reconciled, and Anne remained friendly with her brother-in-law. He died in 1702, after a riding accident.

So Anne, unhappy Anne, became Queen of England. Her troubles were not over. The Churchills were so powerful that it was said that "King John" was the real ruler of England. Sarah introduced many relatives to the Queen, and secured appointments for them. Among them was Abigail Masham, who became Anne's closest friend when she finally grew tired of Sarah's overbearing ways.

In 1708 her husband died. Her only child was dead; her friendship with Sarah was over. Her sole remaining interest was in religion.

IT IS PERHAPS THE CHURCH that has the most reason to remember her. Before the Reformation the clergy had paid tenths and first-fruits to the Pope, but in 1534 these were taken by the Crown. In 1704, Anne granted all this money to the Church to form a fund known as Queen Anne's Bounty, to help poor parishes. Then, in 1711, she recommended the passing of an act to build fifty London churches.

At the end of July, 1714, the unhappy queen suffered an apoplectic fit, and died two days later. Even as she lay dying, some were plotting for the return of her Stuart half-brother and pestered her with their intrigues. Their plans were fruitless. When she died on August 1st, she was succeeded by the Hanoverian, George the First.

She lies buried in Henry the Seventh's Chapel at Westminster.

Advertisement

How Fast Can You Read?

A WELL-KNOWN publisher reports that there is a simple technique of rapid reading which enables you to double your reading speed and yet retain much more. Most people do not realise how much they could increase their pleasure, success and income by reading faster and more accurately.

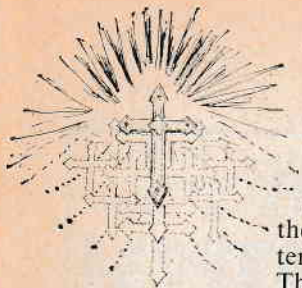
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According to this publisher, anyone, regardless of his present reading skill, can use this simple technique to improve his reading ability to a remarkable degree. Whether reading stories, books, or technical matter, you can read

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Free

To acquaint the readers of *Church News* with the easy-to-follow rules for developing rapid reading skill, the publishers have printed full details of their interesting self-training method in a new book, *Adventures in Reading Improvement*. It will be sent free to anyone who requests it. No obligation. Simply send your request to: Rapid Reading Programme (Dept. CN/BR4), Marple, Cheshire. Enclose 6d. for postage.



MANY strands are woven into the Biblical pattern of service. The fabric is rich in colour and texture.

We began with four threads: choice, responsibility, work and obedience. Blended with work and obedience is the thread of suffering for others to bring them back to God. The unknown figure of Isaiah 53 threw this aspect into sharp relief.

We observed the pattern take on new depth and brilliance in the life and death of Our Lord. A definitive shape was formed. The pattern was then seen to apply to the whole Church's ministry, and to the particular ministry of the ordained. In this final article another strand must be added—we may call it

"Exaltation".

Biblical writers are in no doubt about the cost of being the Servant of the Lord, either for individual or for community. Obedience to God leads to some measure of hardship. But there is no doubt either about the final outcome of faithful service. God has promised to exalt His servants, and has shown, by raising Jesus from death, that He has the power to keep His promise.

That service leads to exaltation is shown clearly in chapter 2 of St. Paul's letter to the Philippians. A section of this chapter (vv. 5-11) is probably an early Christian hymn in praise of Christ which St. Paul has incorporated into his letter. Our hymn "At the name of Jesus every knee shall bow" is based upon it.

Though it does not appear on the surface, there is a contrast in these verses between Adam and Christ. The divine

SERVANT OF THE LORD

The Rev. Owen Everson concludes his Bible Study on Service. VII.

"The Pattern of Service"

nature belonged to Christ from the start (v. 6, NEB); Adam too had been made in the image of God. But Christ did not (like Adam) snatch at equality with God. Instead He took the nature of a slave or servant. Adam was proud; Christ was humble. Adam was disobedient; Christ was obedient to the point of death. In this passage we find gathered the features of the Bible's teaching about service which we have studied. And this hymn takes us further. Because of His service ("therefore" v. 9) Christ was exalted and given the name "Lord"—the name above every name. Service ends in exaltation.

Past and Future

Even this thread in the pattern was not new. The prophet had written of the Lord's Servant in Isaiah 53: "Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul to death" (v. 12). The resurrection of Jesus was the fulfilment of this part of the pattern of service.

And as Jesus fulfilled the pattern of the past, He set the pattern for the future. The Church is to share in the suffering of Christ, in order also to share in His glory (Romans 8, 17).

The fabric of service is woven from the threads of human decisions. This or that obedient choice; this or that responsibility accepted; this or that hardship carried for the sake of Christ; this or that word spoken or left unsaid. There is no blueprint for service. But there is a pattern, fashioned by the Lord Jesus out of the Old Testament inheritance, and reproduced—no doubt imperfectly—in the life of the Church in all ages. God's choice brings Man's responsibility. The work God needs done calls for Man's obedience. To care for others, and to be through Christ the agent of reconciliation, is the ministry which the whole Church should exercise. In all this the Servant of the Lord will be unable to avoid suffering in some form. But the end is exaltation.



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R.D.B.

16.3.65 Ashby-de-la-Zouch, Leics.

"I am writing to tell you how wonderful your treatment is. I feel on top of the world and can get about so well without pain at all now. Thank you so much." (Mrs.) H.

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NAME

ADDRESS

YOUNG PEOPLE DO YOU LIKE WASHING up? No-one does and yet who likes heaps of greasy, dirty dishes lying all over the kitchen!

Today, much more than years ago, fathers as well as mothers, boys as well as girls, help in the house. We all do things that are useful, like washing and dusting and getting in the coal, vacuuming rooms, polishing furniture, mending fuses, putting up shelves and making beds. Without all these life would be uncomfortable, unsafe and nasty.

But don't we also like our homes to be beautiful? Many older and younger people these days do their own decorating. It would be too expensive to have the bedroom repainted or repapered by a professional decorator—but the wainscoting is scratched and chipped, the colour a dismal chocolate-brown and the paper so old-fashioned! Thus we beautify our rooms by fresh, clean paintwork in bright colours and by gay exciting wallpaper.

Apart from decorating, we make our homes attractive by having flowers on the table, by sprays of leaves on the sideboard, by prints of old masters and modern artists on the walls. Carpets, stylish chairs, carvings, lampshades, rich and full curtains and many other objects decorate our homes. We could live without all these but how much duller and drabber our lives would be—too drab to invite our friends home. To make our homes beautiful involves all kinds of work *beyond what is useful and necessary.*

Have you ever thought that the church is like a home? That church-home needs much doing to it that is useful and much that makes it beautiful. In the approaching holidays, can you help? The verger or cleaners may be away for a week or two. Could you sweep or dust or polish? What about a spring-clean? Can you climb a ladder and wipe the lampshades? Or does the notice-board need repainting and re-lettering? There is a job here for someone at art school!



Do you help or sit around?

Can we improve our church and make it beautiful? A boy maybe could wire up a light in the porch over the bookstall or over the missionary notice board. Girls can do the flowers for a change instead of their mothers. Can someone in the workshop at school make a cross or candlestick? This is an ambitious, difficult idea, but why not bring together your Vicar and your craft-teacher to plan something exciting?

So often our churches are dull and their furniture and fittings old-fashioned. Why must a chair, even today, in a new church be an imitation of a Victorian imitation of what was up-to-date in the Middle Ages? Young people complain the Church is stiff and starchy, forbidding and not "with it". We should not want our home to be like that and there is no reason why the home of God's people should be dirty and dreary. If we used our imagination and offered our help to do for our church what is useful and still more if we try to make it beautiful, maybe our friends would want to join us when we ask them to come with us to worship God.

*Yours Affectionately,
Lyn Dale*

woman's world

MARY ANDERE

"Say not that Beauty is an idle thing,
And gathered lightly as a wayside
flower . . .
. . . For 'tis not so; through dedica-
ted days
And foiled adventure of deliberate
nights,
We lose, and find, and stumble on
the ways
Which lead to the far confluence of
delights . . .
Till, kneeling breathless in the holy
place,
We know immortal Beauty face to
face."

SO WROTE THE POET, AND, as a craftsman in words, he knew the toil and care and love which must go into any creative work, however humble. The joy of the Creator when He looked on His work and 'saw that it was good' is the joy still available to every man who brings order out of chaos, beauty out of nothingness, in any form, in any sphere.

Within itself beauty always contains some measure of order, of unrelated things being brought out of chaos, or separatedness, into a unifying relationship wherein they all blend harmoniously. Beauty and holiness are close kin, just as beauty and truth are one. For all creativity is simply a channel through which God reveals Himself to His world.

It is never meant to be primarily 'a means of expressing the individuality,' although, by reason of the nature of God's generosity, it will also happen that it does in fact do this.

Too much art today is bogus simply because psychological terms have been misunderstood and misapplied. To paint 'from the collective unconscious' is a very different thing from painting from the individual subconscious. The one has a



Llandaff Cathedral, restored by Mr. George Pace

message to convey to the world from out the total collective of universal truth; the other is to force upon the world the complex, often disordered, and always fragmentary, images arising from personal heredity and individual background. As such, they are of diagnostic interest regarding the individual concerned, but add nothing to the total sum of universal wisdom which comes through to the world via creativity. Rather, they blur and confuse the image.

It is the unhappy confusion of the two terms which has led to so much poor art being churned out today—sadly, in many of our churches also!

Not always is it a question of the quality of workmanship, but far more of the design which it seeks to interpret—which is why unskilled craftsmen with integrity of mind often turn out work which is more effective and far-reaching than the trained artist. For there must, in all beauty, be essential truth somewhere present.

It is impossible for perversion of truth, or confusion of it, to dwell with beauty. Thus all creative work involves discipline, hard work in mental activity, and courage to face depths unperceived by those who skate glibly over the surface of life, or seek only the narcissus-image in the dark pools of reality.

Beauty within the structure of a church is the expression of that order and comeliness which come from the influence of the Holy Spirit at work, and, to be true beauty, it needs also to be not merely pictorial design, but *Truth conveyed by the media used*, whether it be carving, engraving, painting, embroidery, working in metals or glass.

There will also be a different *quality* about work done with prayer, from that of work tossed off commercially (however technically perfect) where there has been no deep thought about the truth being depicted.

It is this quality which is so frequently lacking in our churches today, and from which stems so much of the false theology and lack of spiritual insight which befalls Christian belief. The devil knows better than many churchmen that perverted art can undermine and corrupt Christian truth in a way which no outright lie or persecution could ever do!

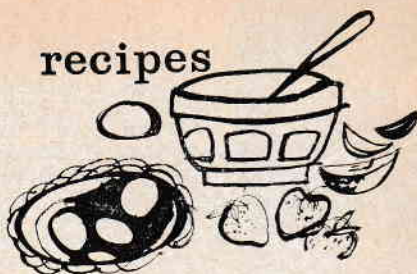
We need to be very careful, when choosing things for our churches, to ensure that they may not only be 'with it' in the context of modern art forms, but that they express doctrinal truths and are not merely an individual interpretation of those truths lacking a full understanding.

Less nervousness about being thought 'old-fashioned' and more honesty where art is concerned would prevent much of the gimmicky and often shoddy work which finds its way into our churches and cathedrals today. We need to examine exactly what message is being conveyed by any given work of art, and then see whether this is, in fact, in line with revealed truth, before we accept much that is foisted upon the patient public which compose most congregations!

To learn to live the best was my desire
 To fill my cup of beauty to the brim
 To know great splendour through great suffering
 To lose myself, and in the darkness gain
 The hidden truth. So willingly I trod
 My path. Till finding you I knew that all my life
 Was but the frame wherein the Master hand
 Had hidden you. I know that you are true
 And beautiful. And drawing nearer you
 Myself am drawn a little nearer God.

HAROLD BURDEKIN.

recipes



French Apple Tart

Make a crust from: 4 oz flour. $\frac{1}{2}$ teaspoon salt. 1 dessertspoon sugar. 3 oz. butter. 1 egg yolk. 1 dessertspoon water. $1\frac{1}{2}$ dessertspoons lemon juice.

Sift flour, salt and sugar into bowl. Cut in butter in usual way. Beat yolk, water, and lemon juice together and stir into flour mixture. Pat together and chill. Roll $\frac{1}{4}$ inch thick and fit into large square, oblong or round shallow tin. If there is no time to chill, simply pat it into shape in the ungreased tin and do not attempt to roll.

Make the filling from apple sauce and $1\frac{1}{2}$ lbs. dessert apples (Jonathans and Sturmer Pippins are both good) peeled, cored and cut into quarters or eighths, depending on size.

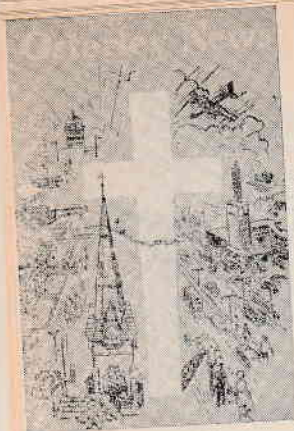
Half fill the uncooked pastry shell with apple sauce and top with the apple quarters arranged in neat overlapping rows (on horseback, as the French call it). Sprinkle with granulated sugar and a little grated lemon rind. Dot with butter and bake in a moderately hot oven (425° F.) for 25 minutes until pastry is done and apples tender. Apples can be glazed if liked by brushing after coming out of the oven with red-currant jelly that has been warmed and thinned with a little water or sugar syrup. Serve cold—just as it is, or with whipped cream. It's delicious and looks marvellously professional.

Rose Foam

2 egg yolks. 2 oz. caster sugar. 2 teaspoons lemon juice. 1 dessertspoon rose hip syrup. Pinch nutmeg. 2 egg whites.

Put egg yolks and sugar into basin standing over a pan of hot water and whisk until thick and light in colour. Stir in lemon juice, rose hip syrup and nutmeg. Beat egg whites until stiff, then gradually fold in the egg yolk mixture with a metal spoon. Transfer to 4 wine glasses and serve while still warm with crisp, sweet biscuits.

Or use as a foam sauce over sliced bananas, baked apples, or lightly stewed pears.



Cover of Osterley News

Recently I criticised the *Church of England Newspaper* for its destructive attitude towards parish magazines. Recently I have noted a change. It gave a large photo and details of an exhibition on the production of parish magazines at St. Mary's, Isleworth, with its excellent *Osterley News*. This parish magazine, which since it was re-designed several years ago has had *Church News* as its inset and is a most attractive publication, has a circulation of 1,700 and sells at 6d.

More recently brief details have been given of the *St. Paul's, Boughton, Chester, Magazine*, which has a circulation of 1,300 and sells at 4d., and of *Darfield, Barnsley, Magazine* with a 1,150 circulation and sells at 5d. I am delighted and encouraged that both have *Church News* as their inset—and make a profit.

Hymn Book and Prayer Book bindings never seem to last as long as they should. Yet tattered books are both ugly and the worst possible advertisement. On the other hand neatly repaired bindings have their own particular credit. I came across a Fablon product, called Coverlon, an excellent plastic self-adhesive for making such repairs and it is quite inexpensive.

The Leprosy Mission want to provide a 16 mm. projector for their Leprosy Home at Bankkura, West Bengal. And they are trying to do it by collecting sufficient Green Shield Trading Stamps—Can you help?—to The Rev. Q. Snook, The Leprosy Mission, 7 Bloomsbury Square, London, W.C.1.

YOUR LETTERS . . .

St. John's College,
York.

The Resurrection Comes Alive
Dear Sir,

Thank you so much for publishing the article by the Bishop of Coventry, "Where the Resurrection comes alive".

It is so good to read of a leader of our Church who is not seeking for a "way around" the resurrection, but facing it as fact.

More, please, of this "de-demythologising" which contains the kind of common sense which the ordinary Christian can understand.

Thank you again.

Yours faithfully,
Peter A. Teale
(Diocesan Reader).

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.

EDITOR'S TABLE

Pocklington,
York.

William Wilberforce
Dear Sir,

The author states that Wilberforce attended Hull Grammar School. Wilberforce attended Pocklington School (which at that time was a Free Grammar School) between the years 1771 and 1776, incidentally his mother paid the school £300 a year to secure certain privileges for him, e.g. his own room. It was while at Pocklington School that Wilberforce showed signs of his great loathing for slavery when he wrote to the local press denouncing slavery as "that odious traffic in human flesh."

Those who would like to read further, I would refer to Coupland, *Life of Wilberforce*, and Sands & Howarth, *A History of Pocklington School*, pp. 65-66.

Yours sincerely,
Peter R. Sawyer.

Crowthorne,
Berkshire.

Let Me Grow Lovely
Dear Sir,

The author of *Let Me Grow Lovely Growing Old* is Karle Wilson Baker. The second line has the word FINE instead of old. As given, there is little sense in the lines: Old things cannot grow old, they are already old.

Let me grow lovely, growing old,
So many fine things do;
Lace, and ivory, and gold,
And silks need not be new. Etc.

Yours,
Roy King.

Forward Works,
Birmingham 5.

Sheffield Industrial Mission

How unwise and indiscreet can the Church be when it chooses to dismiss an industrial chaplain because of being too "matey" or unconventional with employees.

Was not the chaplain setting an example to directors and management alike, to encourage a more intimate humane relationship, which is badly needed in many of the large factories today?

Francis B. Willmott.

London, S.W.5.

An R.C. Reader

Dear Canon Rhodes,

May I write to tell you with what interest and pleasure I read the excellent *Church News* each month. I always find such good articles on interesting and vitally important subjects—a great contribution to the Ecumenical movement. I say this with especial feeling, I am myself a life-long Roman Catholic.

I would just like to add a word of special praise for Mary Andere; and for the most interesting article on the Orthodox Church in the recent issue. And all my best thanks to you as Editor.

Yours sincerely,
Victoria Durham.

Of Confirmation Manuals there are no end. I suppose the reason why so many have been produced is this feeling that those available are not quite adequate, and another is attempted. There has come into my hands the re-issue of the Rev. H. A. L. Rice's "To Be A Pilgrim" (Abbey Press, Abingdon, 4s. 6d.) which I reckon one of the best I have yet come across.

and we shall of course be delighted to see parents worshipping with their children during this holiday season and any visitors too. Any who wish may leave the Church before the sermon which would be about 11.30 a.m.

Our gratitude goes to all the teachers who have given of their devoted time and service during the past year in this most important ministry of the Church to her children here in this Parish.

"THE PEOPLE NEXT DOOR"

Remember this phrase. You're going to hear a lot more about it in coming months. Its the title of a programme of study and action that is being sponsored by the British Council of Churches and Conference of British Missionary Societies. The plan is that small groups of not more than ten people each shall meet for discussion. The groups should be fully inter-denominational, and will be lay-led. Material for study will be provided but the main aim will be to "consider the mission of God's people in today's world." Leaders will attend training sessions and the programme is to be launched just before Lent in 1967. However it is not too early to be thinking about it, and already our neighbouring church members are keen to join with us in this project.

SCOUT NEWS

The new plans for Scouting sound most interesting from what one hears, although all the official handbooks about the special commission's work were soon sold out. It will be interesting to see if anything is said about sponsored Groups. Senior and Rover Scouts will now give place to Adventure Scouts. What a pity the Rover Scout Vigil is to go! This is a meaningful act for mature young men as they ponder the implications of Service to God and the world. Recently our local Rover Crew observed the Vigil in Church. It is always pleasing to know that groups want to make use of their parish church for such functions.

HOLIDAYS

Many will be going on holiday this month. We send them our wishes for good weather and a happy time. Don't forget to join in worship with your fellow-Christians when you're on holiday, and take greetings from your home parish to those with whom you stay.

C.M.S. NOTICE BOARD

Our thanks to Mrs. Mary Williams for preparing some information boards for the Church porch on the work of the Church overseas. Please take time to read them when you next come to church.

RINGERS NOTES

Ringers from Marston attended the very enjoyable half-yearly meeting of the Oxford City Branch of the Diocesan Guild which was held at Stanton St. John on Saturday, 11th June. For the first time for some years ringers were not elected to the Guild from this tower.

On Trinity Sunday a quarter-peal in 30 methods was rung by ; Martin Bolton, Leonard Porter, Roy Jones (Conductor), Noel Deam, and Alec Gammon at Marston. This was the first quarter in 30 methods on the bells and for the band.

Vacancies occur for anyone wishing to learn the "Art of Change-ringing." Practice night is Friday at 7.45 p.m. Visit the Tower and discover an interesting hobby.

Roy H. Jones, Captain of St. Nicholas' Tower.

JULY CALENDAR

- July 3. TRINITY IV. Services as for the 1st Sunday in the month with Parish Communion at 11 a.m.
 „ 6. Wednesday. Holy Communion, 7.15 a.m.
 Young Wives Supper outing.
 „ 10. TRINITY V. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
 Preacher at Evensong : Rev. Jonathan Young, S.S.J.E.
 „ 12. Wednesday. Holy Communion, 7.15 a.m.
 „ 15. Friday. Holy Communion, 10.30 a.m.
 „ 17. TRINITY VI. Services as for the 3rd Sunday in the month with Family Communion at 9.30 a.m.
 „ 20. Wednesday. Holy Communion, 7.15 a.m.
 „ 22. Friday. St. Mary Magdalen. Holy Communion, 7.15 a.m.
 „ 24. TRINITY VII. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
 „ 25. Monday. FESTIVAL OF ST. JAMES, Apostle & Martyr.
 Holy Communion, 7.15 a.m.
 Over 60's last session before holidays.
 „ 27. Wednesday. Holy Communion, 7.15 a.m.
 „ 30. Saturday. Barbecue in Vicarage Garden, 7.30 p.m.
 (In aid of Church Overseas).
 „ 31. TRINITY VIII. Services as for the 4th Sunday in the month.
 No Holy Baptism.

IN MEMORIAM

- June 7. Charles Albert Hugh Brown, aged 53 years.

HOLY MATRIMONY

- June 11. Terry William Crick and Carol Ann Edmunds.

HOLY BAPTISM

- May 22. Samantha Jane Simmonds, 90 Cherwell Drive.
 Stephen David Evans, 3 Courtney Drive, Kingston, Jamaica.
 Andrew Bryan Evans, 3 Courtney Drive, Kingston, Jamaica.
 Graham John Howse, 19 Cherwell Drive.

WHITSUNDAY

- May 29. Esther Louise Haynes, Butts Farm, Old Marston.
 Jeanette Elizabeth Loomes, 116 Halton Road, Sutton Coldfield.
 Jane Merry, 52 Marsh Lane.
 June 12. Gareth David Collacott, 40 Beechey Avenue.
 Anne Margaret Davis, 17 Marsh Lane.
 Gary Alan Robert Richardson, 13 Hilltop Road, Oxford.
 Marie Elizabeth Scraggs, 19 Simpson's Way, Kennington.
 Susan Jane Masters, 19 Raymund Road.
 June 19. David Manaud Vernède, The Manor House.

COLLECTIONS AND COMMUNICANTS

					£	s.	d.	
May 22.	...	...	...	...	28	2	4	Communicants
„ 29.	...	...	...	...	38	11	3	
June 5.	...	...	...	...	29	17	10	
„ 12.	...	...	...	...	35	13	6	
„ 19.	...	...	...	...	26	19	11	

Number of week-day communicants — 46

DEPARTURE FOR U.S.A.

We send our wishes to Dr. and Mrs. Cowan who have left for the U.S.A., where Dr. Cowan will carry on his research work. Mrs. Cowan was the original organiser of the Village Day Nursery. We have appreciated their warmth of Christian fellowship.

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," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. A. Smith, 4 Windsor Crescent. Secretary : Mrs. R. Vernede, The Manor House, Old Marston
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Master : Mr. C. McCartney, 20 Sands Way, Benson.
Oxon.
G.S.M. : Mr. A. Smith, 4 Windsor Crescent.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.
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, Boults Lodge, Boults Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boults Lodge, Boults 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 :**
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 Dunlops, L.M.S. Wharf, Oxford.....Tel. 42421
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 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 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 :**
 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
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- 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 :**
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