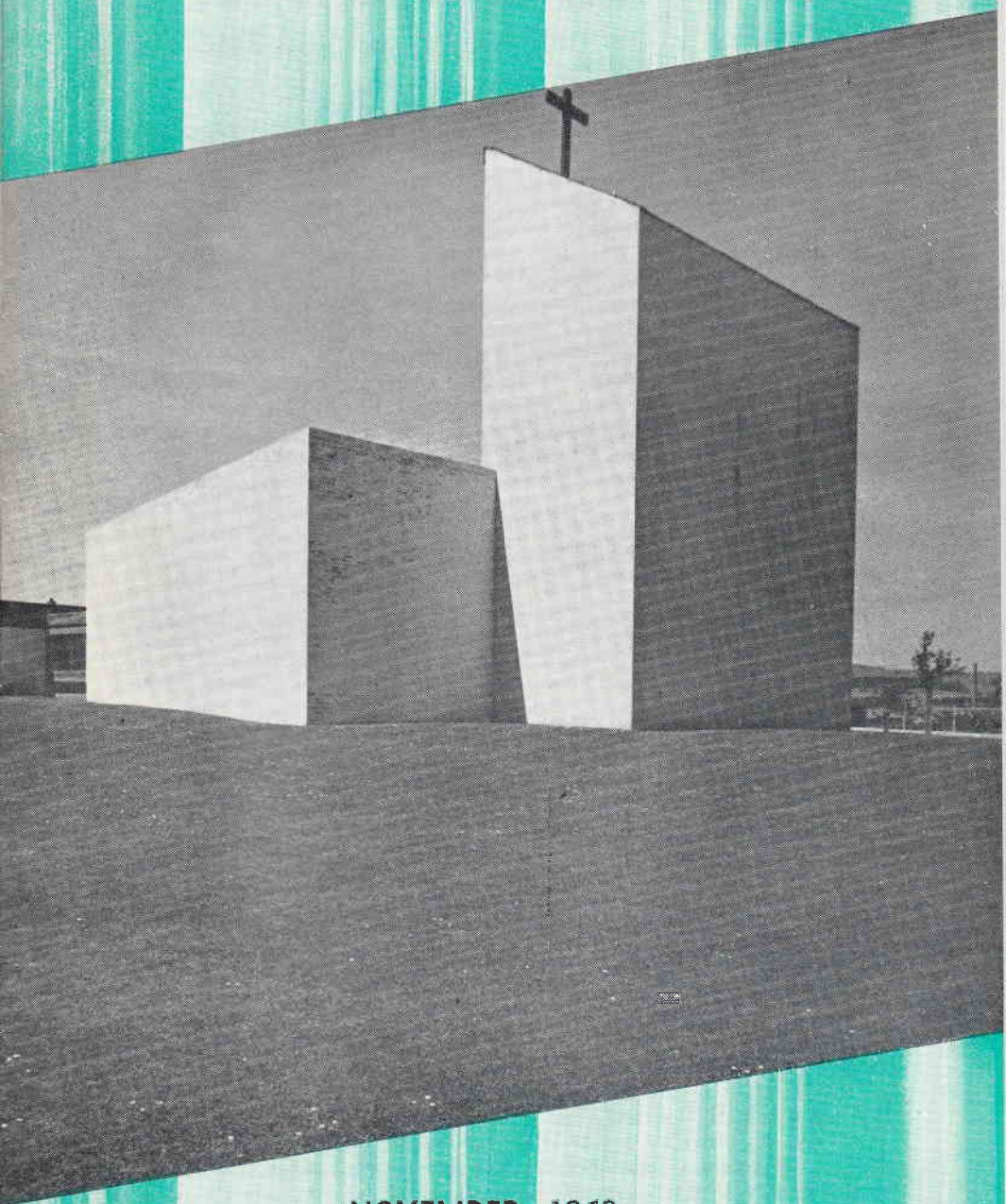


ST. NICHOLAS CHURCH

# MARSTON NEWS



No. 129

NOVEMBER, 1968

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.  
Tel. : Oxford 47956.

**Vicar's Warden** : Mr. Clifford Dunkley, 4 Hadow Road, New Marston,  
Oxford. Tel. : Oxford 44239.

**People's Warden** : Mr. V. C. Cardy, 110 Staunton Road, Headington, Oxford.  
Tel. : 61116.

**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. : Oxford 41888.

### SUNDAY SERVICES

Holy Communion : 8 a.m. (Series I).

Parish Communion : 10 a.m. (Series II) followed by Coffee in Church Hall  
on 2nd and 4th Sundays.

Morning Prayer and Sermon : 11.15 a.m. : 1st and 3rd Sundays.

Evening Prayer 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).**

The Daily Services of Morning and Evening Prayer are usually said each day  
at 7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evening  
Prayer is at 5.15 p.m. Wednesday : Morning Prayer is at 9.15 a.m.  
but it is **advisable to consult the notice board in the Church Porch.**

### CHURCH ORGANISATIONS AND MEETINGS :

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

K.G. and Juniors : Sundays, 11.15 a.m.

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

**Mothers' Union** : 4th Wednesday.

**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** : Monday, 7.30 p.m. in Scout Headquarters.

**Cubs** : Tuesday, 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).

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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,

I was amazed the other day when someone said to me recently that so-and-so was a "parishioner," meaning, not that she lived in the parish but rather that she had lived in the parish for a number of years. How dreadful it would be if this was the case!

I want to make it quite clear that everyone who lives in the parish is "a parishioner" whether he or she has moved in three days ago, or has lived here for years. This is the wonderful thing about the Church of England that wherever one lives one belongs to a parish and is entitled to the ministrations of the incumbent. Naturally with the greater mobility of people these days, and with differing heights in churchmanship (high or low) some people prefer to worship in a neighbouring church. One of the handicaps with which a suburban Vicar has to cope is the appeal of the central city churches with their star preachers and high-powered organisation. However, as long as people go to church, and hear the gospel surely that is the main thing.

The Electoral Roll (as distinct from the Electors List) also makes it possible for people who live outside the parish to be considered as "parishioners," if this is the church where they habitually worship. I hope that there is no one in this parish who considers those outside the parish as "second-class parishioners." Such an attitude is not only un-Christian and short-sighted, but loses sight of the fact that we, in St. Nicholas Church, owe a debt of gratitude to those "parishioners" who live outside the parish but who serve as Church Officers, work in the churchyard, and who form integral members of the church.

However, there is a great need for a meeting when all parishioners can pool their ideas, offer constructive criticism and suggestions, and—if need be—let off steam about our life and worship at St. Nicholas. For this purpose the St. Nicholas Fellowship will be meeting in the Church Hall from 8 p.m. to 10 p.m. on November 21st. The first half of the meeting will be an opportunity for formal discussion, and the second part will enable us to relax socially, and get to know each other better. Any one with a keen and vital concern for their church is invited, and if there are any people in the parish who are not as yet members of St. Nicholas Fellowship, this is the time and place where you can enrol.

Diaries become crowded at these times, but please try and make a special effort to keep this evening free. For remember "the thing you might have said but didn't" is what we want to hear!

Yours sincerely,



### REMEMBRANCE DAY, NOVEMBER 10th, 1968

There will be a Service for Remembrance and a Dedication to the cause of Peace on Sunday, November 10th at 10.55 a.m. The service has been specially drawn up by the heads of the Church of England, the R.C. Church and the Free Churches.

The 10 a.m. Family Communion will take place as usual, but will be in a slightly shorter form, and it is hoped that many will be able to stay on for the Remembrance Day Service.

Representatives of the British Legion will be attending the 11 a.m. Service which will be preceded by the Two Minutes Silence, and reading of the Roll of Honour at the War Memorial.

### **SONGS OF PRAISE, SUNDAY, NOVEMBER 10th**

In view of the B.B.C. T.V. Programme, Songs of Praise, which is being televised from the University Church of St. Mary the Virgin, Oxford on Sunday, November 10th, at 6.50 p.m., and in which our choir joined with 600 other local choristers, Evening Prayer will be said at 6 p.m. instead of 6.30 p.m. The service will only last half an hour. This will enable people to return home in time to watch the programme.

### **IN MEMORIAM**

We offer our sympathies to all who have been bereaved recently. Both Mr. Richard Gurden and Mrs. Catherine Ward suffered for a number of years and were heroic to the end. The mystery of suffering is hard to bear, and we can only be grateful that those near and dear to these good friends were so faithful. To Mrs. Gurden and Mr. Percy Ward we offer our sincere sympathies in their loss.

### **PARISH QUIZ**

1. What is the date of the Church Hall, formerly the St. Nicholas Primary School? (This can be found by taking a close look at the exterior).
2. Why is New Marston such a musical area?
3. What was the "squint" or hagioscope used for in Marston Church?
4. Where was the Treaty of Oxford signed in 1645?
5. In what year was the gallery restored in Marston Church?

(Answers elsewhere in Magazine).

### **"WHO IS TIMOTHY MOUSE?"**

Ask any child at the Primary School and they will tell you the answer. He is the mouse who lives with his cousins in the Church Vestry, and who features each year in the special Harvest story told to the K.G. by the Vicar at their School service. This year the story was about "Pertwee the Mouse who was NEVER there!" and how he (surprisingly enough) went to the Harvest Thanksgiving in someone's basket of apples!

### **"FAITH ALERT"**

"What has the Lambeth Conference to say to me?" If you want an interesting answer to that question read "Faith Alert," the popular report published by the S.P.C.K. on the results of the discussions of the Bishops from all over the world at the 1968 Lambeth Conference. At 2/6 it is an interesting piece of reading matter.

### **DR. BARNADO'S HOUSE TO HOUSE COLLECTION**

Mrs. Bangs wishes to thank all collectors and donors for their help which raised the grand sum of £26.

### **"ABOUT BELLS AND BELL-RINGING"**

This is the title of a small booklet written by Mr. Roy H. Jones, who has served St. Nicholas Tower for a great number of years, and who took part in the famous World Record peal. "Mention bellringing to a member of the public" writes Mr. Jones in the Introduction "and it is possible he will think of old men in dark rooms in towers pulling on ropes or somebody going upwards on the end of a rope." If you think this way, you couldn't do better than spend half a crown on this booklet, the profits of which Mr. Jones is donating to the fund which the bellringers have organised to provide an extra bell for the tower.

# PEOPLE and CITIES

BRIAN G. COOPER

"THE BIBLE BEGINS IN A garden and ends in a city," an eminent theologian once remarked. The Christian life has been likened to a pilgrimage towards the heavenly city—yet in this world, cities are far from being heavenly places!

Traffic, noise, overcrowding, slums, neurosis in high flats, town hall red tape, commuting, loneliness in the suburbs, smog—the problems of modern city life are endless.

Away from Britain, in the under-developed countries, they are magnified beyond our ordinary notions. Mass poverty, children dying on the pavements of Calcutta or coughing with tuberculosis in the shantytowns of Rio de Janeiro or Johannesburg, horrific contrasts between rich and poor, inadequate employment and low wages, make the teeming cities of Asia, Africa and Latin America a terrific issue for Christian attention.

How can the Church respond to tasks and opportunities of man's life in modern cities?

This was the theme of Coventry Cathedral's international, ecumenical conference on "People and Cities," held June 25—July 1 as part of the "Coventry '68" celebrations of the fiftieth anniversary of the re-founding of the diocese. It was a very "unchurchy" gathering: architects, town-planners, sociologists and many other experts on urban questions joined Christian leaders and congregational delegates from all over the world to make a unique two hundred-strong meeting.

"By the year 2050, even with birth control, cities will be ten times more populous and forty times larger than today. All today's cities are increasingly inter-dependent and

inter-connected. We are being led to the Universal City of Man, to the Ecumenopolis. Undoubtedly it is a dangerous prospect, for present problems will be multiplied. Yet we are moving from civilisation to ecumenisation."

This remarkable vision of the coming city was given by Dr. C. A. Doxiadis of Athens, one of the world's leading experts on town-planning. Dr. Doxiadis founded the science of "ekistics"—the study of the inter-relationship of man with his environment.

Yet the present reality is far from that vision. In Calcutta seven million people live in a city which straggles fifty-five miles, and at least a million live in slums. In Latin America and Africa, peasants drift from the hardship and oppression of rural areas to seek a better life in the teeming cities and find disappointment and different hardships. In Britain, re-housing slum-dwellers in new concrete blocks of flats destroys the sense of community even if it gives decent living conditions. Problems seem too great for the planners. And planners seem remote from the people.

And the Church itself often, alas, remote from problems, people and planners.

The "People and Cities" conference gave many insights of how the Church could more effectively engage with people in cities. From Los Angeles, the Rev. John Wagner, asserted—

"the Church must stress participation by forgotten people in the decisions about their community life; the silent disenfranchised people must be helped to have a part in decisions made for them, not with them, and the Church

must be involved, helping people to see city life as a whole and not in pieces."

From India the Rev. Harry Daniel, Urban and Industrial Mission East Asian Christian Council urged—

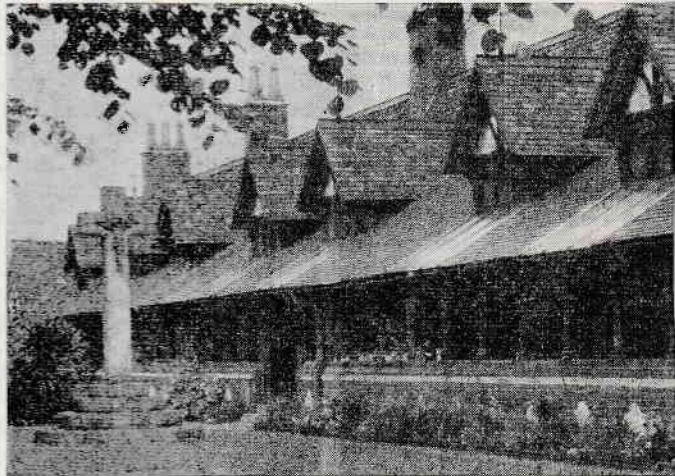
"the Church's approaches in the city should be contact with those outside the Church. We shall live in continual crisis; the Church must look beyond itself, to help those who suffer and are rejected. We are very much at the beginning of discovering the most relevant ways of Church involvement in the life of the cities."

Some conferences believe they have the answer to the Church's problems. "People and Cities" was too realistic, and therefore too humble, to make that mistake. Sharing concerns and experiments was its keynote. Urban mission, industrial evangelism, downtown churches, community development, new towns, city-centre ministries—these were but a few of the many aspects of a highly memorable occasion.

## SAD SAD STORY

ST. RAPHAEL'S  
ALMSHOUSES  
BRISTOL

Story & Pictures  
by Nick Allen



**S**T. RAPHAEL'S ALMSHOUSES AND CHAPEL, BRISTOL, WERE completed in 1859. The Chapel was intended as a place of worship for seamen, while the Almshouses accommodated six widows of seafaring men.

The congregations were large and the Warden, Arthur Hawkins Ward, conducted no less than 800 Services during one year (with Holy Communion celebrated 437 times within the same period), but the Chapel did not appeal to the men for whom it had been provided. Many of the city's wealthier worshippers were attracted by the type of the Services conducted by Mr. Ward.

Just before Christmas, 1877, the Bishop of Gloucester wrote to the Warden, mentioning "certain illegal ceremonies" brought to his notice by

three anonymous parishioners.

Mr. Ward was instructed to discontinue the wearing of vestments, the use of lighted candles, and to cease the practice of mixing water and wine during celebration of Holy Communion. Paintings, depicting the Stations of The Cross, were to be removed, also a carved Crucifix.

Considerable correspondence followed between the Warden and the Bishop. All Mr. Ward's arguments, on points of Faith and personal conviction concerning his conduct of

## Past and Present

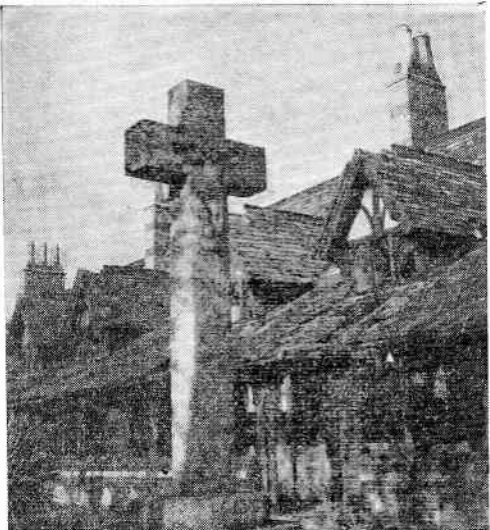
the Services, failed to impress the Bishop. Eventually the Warden conceded to all save three demands:-

The wearing of vestments, the retention of two lighted candles on the Altar, the mixed chalice. On these points his conscience would not allow him to waver. On March 28, 1878, the licence of Arthur Hawkins Ward was revoked, and the Chapel closed.

The Chapel, having been for a long time a warehouse, was demolished after the second World War. The Almshouses, re-named Perrott's Almshouses after a more recent benefactor, continued to be occupied by elderly people, and administered by Bristol City Charities, until the summer of 1967.

Now they are doomed too and a new set of dwellings for old people is to be erected on the site.

This fine old terrace, with its timbered "cloister" frontage of the



High Gothic Revival, has become the target of vandals.

The two pictures, taken within six months of one another, show the deterioration of these Almshouses once they had been denied the care of people to whom they had been home.

## **Borrowed prayer**

The Psalms are the private and public prayers of men, known and unknown, in ancient Israel. In borrowing their prayers we share their experience of God; employ their attitudes of mind; and affirm their belief. Each Psalm has been selected by the Church for use at Evensong on one Sunday of the year and deserves our prayerful study during the whole week.

**Nov. 3** A Prayer after A Recovery. Psalm 116.

**Wait upon God** and take stock of God's mercy in healing and restoring to health and strength.

**Adore God** who is concerned with our physical and mental welfare.

**Ask God** for the opportunity of witnessing to the people of our neighbourhood of his power and care for men.

**Say** the Gloria.

**Nov. 10** Hallowed be thy Name. Psalm 113.

**Wait upon God** the Holy Trinity, fully revealed to the Christian but only partly known to this Psalmist.

**Adore God** who made known his Name to

the Israelites so that they might serve him and profit from his presence.

**Ask God** to fill us with the sense of responsibility to present his claims to the world at large.

**Say** the Gloria.

**Nov. 17** Thanksgiving for a Second Chance. Psalm 32.

**Wait upon God** who makes use of sickness to bring us to a true sense of values but does not send sickness as a punishment.

**Adore God** who has raised up saints through sickness and pain to be as examples for us ordinary Christians.

**Ask God** to give us the courage to make necessary changes in our life so as not to waste our time, chances and opportunities.

**Say** the Gloria.

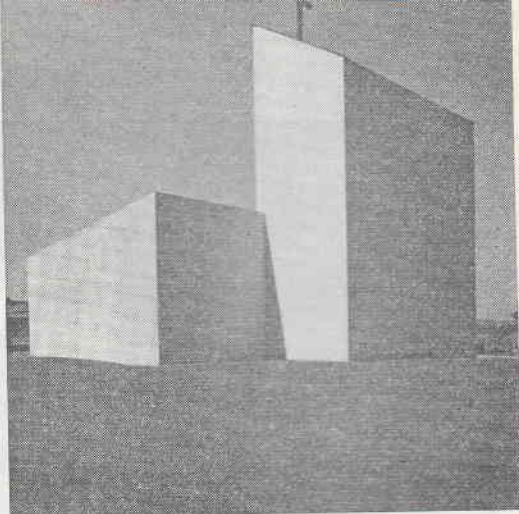
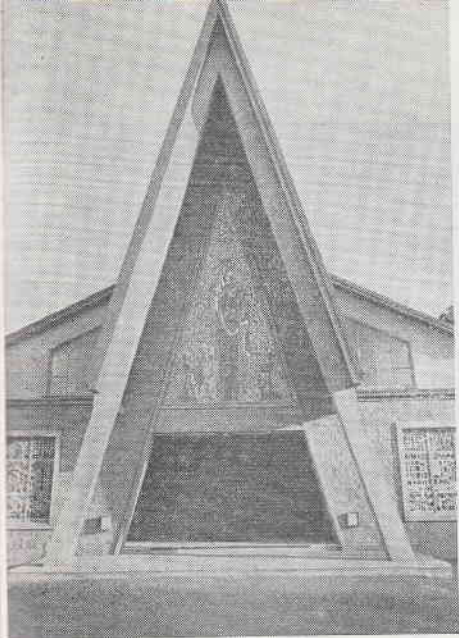
**Nov. 24** A Prayer for Salvation. Psalm 106: 39-46.

**Wait upon God** who is the judge before whom everyone must make an account of himself.

**Adore God** who has given salvation to people who are not able to save themselves from a past of sin and guilt.

**Ask God** that all men and women may avail themselves of God's free gift of forgiveness leading to eternal life.

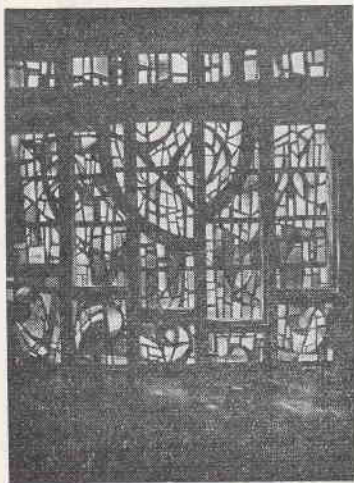
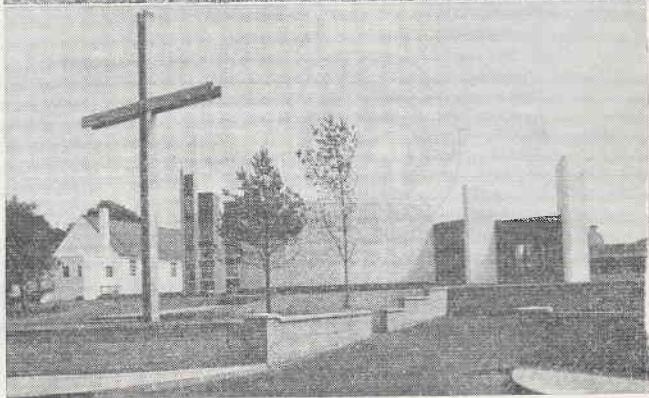
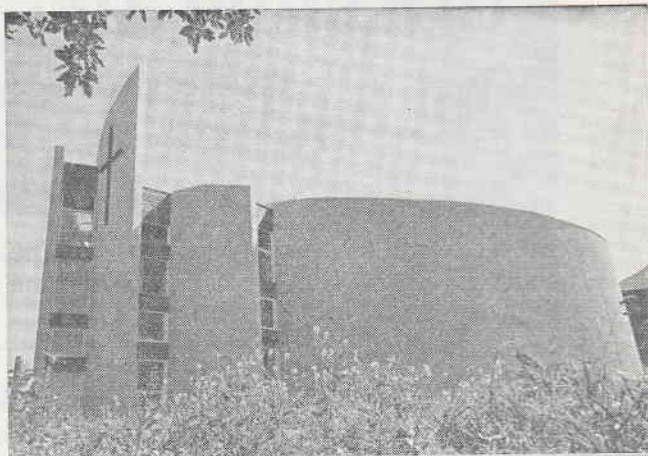
**Say** the Gloria.



Top Left: *Broomhill*. Above: *St. Paul's, Glenrothes*.  
Below: *St. Gabriel's (R.C.), Prestonpans—two views*.  
Below Left: *Stained Glass, St. Gabriel's*.

Photos: Courtesy "Scotland" Magazine.

Yet these new churches in Scotland, chiefly built in new housing areas, show how at limited cost where there is ability and artistry and awareness, exciting and inspired churches can be built which surely have worth in serving Christian people in worship as well as being a witness in themselves. These buildings cost about £40,000 each.





**'Give a little love  
to a child and you  
get a great deal back'**

*John Ruskin*

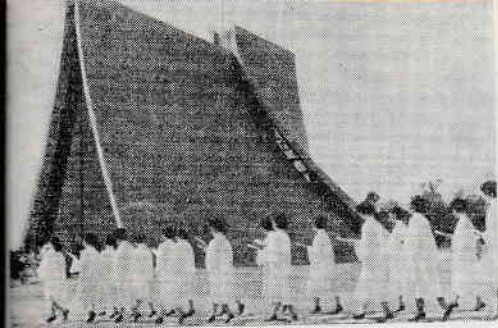
Love... care... a happy family life. These are all important to a child. Please help us give our children the love and care they need to grow into useful Christian citizens.

*Send your donation today!*  
 To: Dr. Barnardo's 478 R  
 Stepney Causeway, London E.1.  
*I enclose a donation for the work Dr. Barnardo's  
 are doing for children.*

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_



**BARNARDO'S**



Luce Chapel, Taiwan.

**churches in 1970s**

Austin Winkley, leading Church architect and member of the new Churches Research Group, was questioned recently whether we are justified in building Churches when so many people are starving and poor. His answer: *Yes, providing the new church building has a depth of meaning and providing it binds the parish into a community which is caring and giving.*

He urged that the idea of "multipurpose space"—using the building for many purposes—should be abandoned, and holds that the Church in the Round with altars in the centre should also go, because clergy and people found them confusing and embarrassing.

**exquisite chapel**

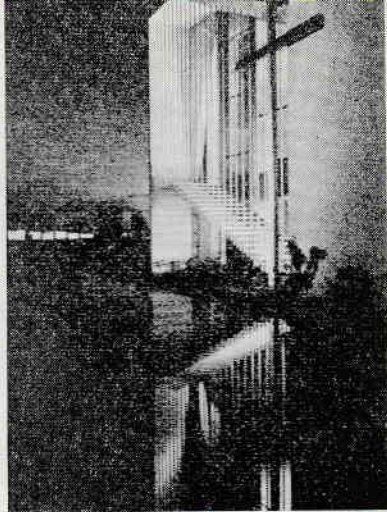
Miramar Chapel, California, for U.S. Navy airmen, is, I am told, quite tremendous in its atmosphere. Huge simple cross, hanging illuminated staircase outside, reflecting in quiet water below, gives a great sense of spiritual ascent. At the top of the stairs all that separates the interior is a large glass screen—no uninviting solid wall—only this un hiding glass screen to invite you into itself. Within, the perspective effect leads the eye and mind towards the altar as the centre and meaning of the building.

**tunghai christian university**

Said to be one of the most glorious panoramic views in Formosa—the setting for this Christian University, where young Formosans study and where there is a very vigorous Christian witness. The striking Luce Chapel, built a few years ago on the University campus, has greatly increased the number of visitors from all over Taiwan (Formosa).

**remembrance day service**

The new form of Service for Remembrance Sunday, now produced and com-



Miramar Chapel, California.

mended by the Archbishops, Cardinal Heenan and the Free Church Moderator—ecumenical indeed!—and less nationalistic and retrospective naturally than the old form. It is a very neat production (4d. a copy S.P.C.K.). There are in it pious ambiguities—"those who died in his (Christ's) service and in the service of others". Why not bluntly—"who died because nation could not be reconciled with nation"—or even more sharply: "Who died because of the wickedness and blindness of men and of nations". Again p. 4—"Let us confess the sins and shortcomings of the world; its pride, its selfishness, its greed" etc. etc.—if it had been "the world of men; their pride" etc. it would have registered—I simply saw the globe cavorting in pride and selfishness. As *The Times* correspondent remarked "Is it any better than the old? If you are using it I hope you will improve upon it!"

**encyclical**

Mrs. W. Campbell, Cambridge, Mass., U.S.A., and former President of that State's Planned Parenthood League, commented on the Pope's Encyclical: "Why, in a subject that concerns marriage and family, is this addressed to 'Venerable Brothers and Beloved Sons'? Where do the women come in?"

**stark sex sums**

The Director of Family Planning, Caspar Brook, has recently produced a startling figures picture of sexual relationships in England. We may call it a sordid matter and refuse to consider it—or we may face it and seek humbly for the proper

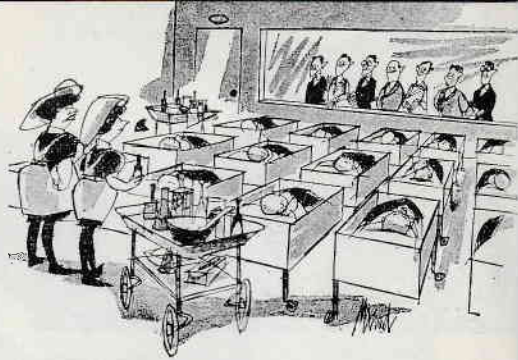
and right answer. For instance, Christians may rightly demur against contraceptive advice to young girls. At the Mersey Centre it was discovered only 2 per cent. who came hadn't already had sexual intercourse. Should they be left to their foolishness—and the wilfulness of the men with whom they go—or what? One in eleven (100,000) pregnant women each year have an abortion. Do we know the agony and misery of that? Another 150,000 babies are born illegitimate or unwanted. These cost tax and rate payers £33 million a year. Another £32½ million a year is spent on children-in-care. Of these, 5 per cent—12,500 per year—grow up anti-social, delinquents, deviants, etc. They are tragic in themselves and an enormous burden in every way on the community. The total financial cost to the nation for unwanted children is now reckoned at £100 million per year. This is considered a gross underestimate. How should Christians react? Press on with teaching, preaching, morality and purity; helping those in trouble?—yes. But haven't we been trying to do this all through the years? Wipe our hands and minds of this growing problem? Well, Pilate did just that. Should we not back such organisations like Family Planning in all its aspects to diminish the vast tragedy all this is? A million babies are born each year happily and wanted within marriage.

### *babies for sale*

Here is a brief extract from Sister Lilian Tooke of St. Francis' Hospital, Manoharpur, Diocese of Chota Nagpur: "Those engaged in hospital work have battled all this year with poverty and malnutrition . . . I have lost count now of the young couples who have been to beseech us to buy their babies, or even just to take them, as they had no food with which to feed them and they thought without the addition of a young baby they themselves could find work." U.S.P.G. Notes

"Birth control is the morally right thing. The responsibility is now upon those who disagree with it, or oppose it, to show what is morally right in casual and indiscriminate procreation—in bringing into the world numbers of children whose needs one cannot satisfy, and for whom one cannot responsibly and adequately care."

Prof. Ronald Fletcher, at the F.P.A. National Conference



"They just don't seem to care about the population explosion" Courtesy of Punch

### *on the pope*

"You are a servant of servants, and more than all other men you are in a most miserable and dangerous position. Be not deceived by those who pretend that you are lord of the world. They err who exalt you above a council, and the church universal."

Martin Luther.

### *thoughtless sin*

"Most of the difficulties of the Catholic Church lie in the fact that most Catholics have been firmly persuaded that it is sinful to think. It is sinful NOT to think."

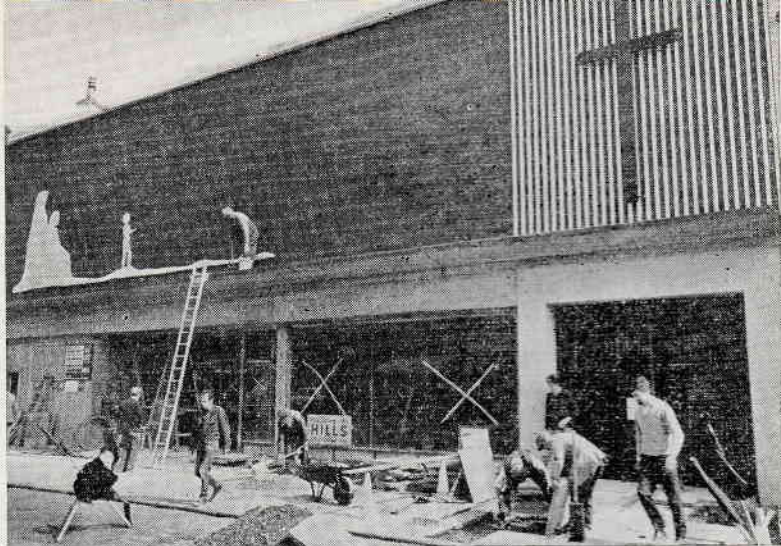
Archbishop Thomas Roberts

### *your help?*

Dowager Lady Chapman and Sir Robin Chapman have given their family home "Undercliffe", in the Diocese of Durham, to be used as a Home of Healing. Accommodating some 20 patients at a time, it is for those whose ailments need more than medicine. The Home has the backing of Clergy and doctors, and needs some £30,000 to equip and establish. You may care to become a "Friend", to be interested in, to pray, to give, to interest others. Write to: The Rev. H. P. Johnston, All Saints Vicarage, Sunderland.



# DARING TO REBUILD



by Cyril Morton  
Minister

*The new Congregational Church, Newmarket, nearing completion. Church above—entry right; shops below.*

**T**HE MINISTER and deacons of the Newmarket Congregational Church stood back and took a long cool look at their buildings and at the future.

The centenary celebrations were being prepared for. It seemed right and proper to celebrate 100 years of continuous work and service in the existing buildings. It was also pretty clear that unless they displayed the foresight and energy as their grandfathers had done, the next 100 years would tell a very different story.

The old church, typical of many of its period, accommodated 700 Victorian souls. It was costing a small fortune to heat on Coal Board prices. Woodworm and rot had produced a financial liability of £26,000.

What was to be done with these worn out buildings?

The congregation was quite prepared to fight for its existence. An appeal to the town? But £40,000 would be needed and that might take a very long time to raise.

A chartered surveyor with specialist knowledge of church re-development problems, said the Church was sitting on its greatest asset, the site itself, which was valuable and an attractive one commercially.

Several property companies expressed interest in developing the site. But where was the church to go? Sites in the centre of the town were scarce and expensive. To sell the site to purchase a new one, the church would still have to find money to build a new church.

The answer dawned: combine the church building with property which will help to sustain the cause in the years to come.

After the initial shock, the idea did not seem too bad. The minister observed that there was good precedent for worship in an upper room.

We built a church over shops. Just as our predecessors provided church buildings for the proclamation of the Gospel and the many activities that build up the family of Christ's people, so we seek to make this twentieth century construction, of concrete and steel and plate glass, adequate for this wonderful age of challenge and opportunity.

Building a new church has been an interesting and thrilling experience. It is a first floor building. We follow our Lord's example in worshipping in an upper room. There are two entrances. The main one is in The High Street, where you enter the church by stairs or lift. The rear access gives us a car park as well as a pram park, and a stairway. The building has a seating capacity of 320, and consists of the main church, a church hall and stage, a vestry, two other rooms, toilets, kitchen and foyer.

It is hoped by God's grace that this modern church will become an ecumenical centre that can be used by all churches, while keeping to their denominations for worship on Sundays.

The interior is simple in design. It is warm. It is comfortable. It is our belief that many churches will follow what we have done.

# Get the OUTlook!

**C M S OUTlook** is for people who care, in a world not much given to caring for others.

**OUTlook** spotlights people who couldn't care more—and **why** they care—in action situations in Africa and Asia, where needs are great and helpers few.

Your **C M S OUTlook** will come to you for only 6d. a month, 6s. a year, from your local missionary secretary or magazine distributor, or from

**The Manager, Publishing Department  
CHURCH MISSIONARY SOCIETY  
157 Waterloo Road, London, S.E.1**



## IS YOUR PARSON ILL?

If so, he may be benefiting, not only from the splendid treatment provided by this Nursing Home, but by the absence of a long wait before admission. This service, which is exclusively for the needs of sick Clergy and their families, is given free. It depends entirely on voluntary contributions.

**PLEASE SEND A DONATION NOW**  
and remember the Nursing Home in your Will.

All gifts will be gratefully acknowledged. Further details about the work and admissions, gladly supplied by the Secretary.

**ST. LUKE'S NURSING HOME FOR THE CLERGY**

*(formerly the Hostel of St. Luke)*

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# THE WIDER FELLOWSHIP

Notes, news, reports, opinion from Roman & Free Churches

This Month: The Rev. Kenneth Slack, Minister of the City Temple, writes on:  
**THE TASK OF CHURCH UNITY**

"By the early 1970s"—that's a phrase that evokes cynical laughter in many motorists as they edge along in the queues across the Midlands between M1 and M6. By then we are supposed to have a thousand miles of motorways: you begin to wonder what the precise meaning of "early" is.

It may turn out to be that way about church unity here in England, but there are at least signs that rapid changes will be in prospect, if not achieved, by then. The bridges are being built and the giant yellow caterpillars are beginning to move the earth!

## Present Discussions

The union about which I wrote a little in my last article—that between the Congregational Church in England and Wales and the Presbyterian Church of England—is scheduled for 1971. Even if it is delayed a little by the incredibly complex legal questions to do with trusts, funds and property it should happen (if the will to do it remains firm) by "the early 1970s".

But one of those two churches, the Presbyterian, is engaged in conversations with the Church of England with the aim of achieving inter-communion rather than organic union. These conversations are at quite an early stage; but behind them lie many years in which those two churches and their sister-churches north of the Border, the (Presbyterian) Church of Scotland and the Episcopal Church in Scotland, have been trying to hammer out a way forward. Now it seems wiser to proceed on the basis of the separate countries with a liaison committee to keep in touch across the Tweed.

## Exciting Possibility

And, as all readers will know, the proposals for establishing full intercommunion between the Church of England and the Methodist Church are now coming up for actual decision. If these go forward—and they are seen deliberately as a first stage towards full union of the two churches—a most interesting situation could emerge. By those "early 1970s" you could have a United Church (Congregational-Presby-

terian) in conversation with a Church of England in full communion with the Methodist Church and moving towards union with it. This would indeed be a new shape of church for mission to England.

What about the Baptists? They are not involved in these conversations at any point formally, but it is interesting to note that a significant group of Baptist ministers (largely in the younger age-bracket) have published a vigorous pamphlet *Baptists and Unity* pleading for a new look at participation. They are following up their pamphlet with a good deal of activity.

## Free Church Leadership

The English Free Churches have moved to a surprising degree of leadership in the World Council of Churches for the period following the Uppsala Assembly last July. There Dr. Ernest Payne, the Baptist, was elected one of the six Presidents of the Council. He succeeds the Archbishop of Canterbury as the British President.

Much more surprising was the choice of another member of an English Free Church to succeed him in the very important office of one of the vice-chairmen of the central committee, the policy-making body that meets every year in a different part of the world. The member moreover is a laywoman, Miss Pauline Webb, a former Vice-President of the Methodist Church and now Director of its Lay Training Department. Miss Webb is 41.

## Wesley's Chapel

Wesley's Chapel, City Road, London, is to have very dynamic leadership from September next year. Colin Morris of Zambia is to be the next minister. His book *Include Me Out!* has had large sales. Its plea for the churches to take human need with a new seriousness was backed up by his friend Merfyn Temple (also a Methodist serving in Zambia) whose fast in Westminster Abbey secured wide publicity.

The eastern side of London will gain in him and Trevor Huddleston, the new Bishop of Stepney, two of the best known and most articulate Christian prophets of an emergent Africa.

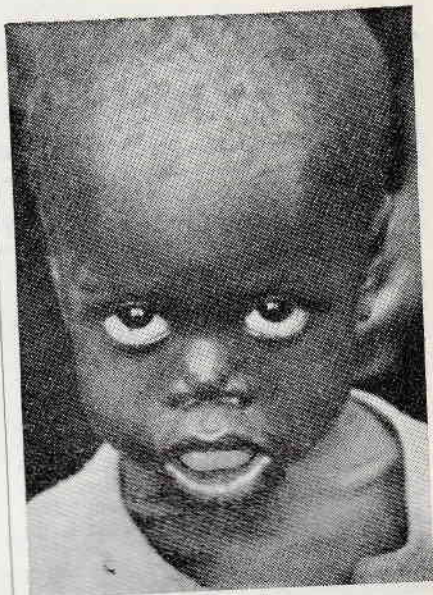


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# OVALTINE

helps put back  
what the day takes out

P227B



## If only it was just Biafra . . .

Shock pictures of Biafran and Nigerian children on TV and in the Press have opened the eyes of the British public to the horrors of this war-torn, hungry land.

Away from the gaze of the TV cameras—in other parts of the developing world—more hungry people suffer. Forgotten and helpless. Many of them desperately need basic things like food, clean water and shelter. All of them need only a chance to break away from the stranglehold of hunger—to create a new future for themselves. Oxfam can help by sending tools, seeds, fertilisers and the know-how to use them properly.

Whether they are in the headlines or not, hungry people need your help.

Please don't let them down.

### OXFAM

Room 35  
c/o Barclays Bank Ltd  
Oxford

# PUBLIC SCHOOLS

**David Attfield**



*Boys of Rugby School cheer on their side.*

**SHALL I SEND MY CHILD TO A Public School?** If you were a parent now, what would you do? If you are at a Public School, would you want it for your boy or girl? If you went, or at present go, to another type of secondary school, would you prefer to be at a famous boarding school with a household name?

Or should all children go to the same type of school?

The famous British Public Schools give a first-rate education and therefore are the surest road to Oxford and Cambridge and after that to the best posts in commerce, industry and public life. So why any doubts about the old school tie?

If you can spare £500 a year for each child, why not? Most rich people with children do this. What is the objection?

Is it fair? What of those sons and daughters whose fathers cannot afford the fees; what of those without fathers? And, of course, if funds were offered so that all who wished could go, there would be too few places.

Then is Public School education really so good? Away from the opposite sex, away from the sons and daughters of working-class homes? If you separate a child from most human beings of his own age, from the age of 13 or even 8, will he ever understand, sympathise with, be able to have concern for other people? No doubt the Public School man makes a good officer or leader on a pedestal, but does he really get on with those who do not wear the old school tie?

Naturally segregation at 13 makes no difference to maths and science, to "A" Levels and Oxbridge entry; but is this all there is to education? How does a person learn to live with others not of his own sort, if in childhood he boards and works in a school entirely made up of his own sort? Moreover good teachers and small classes for the few give a fine training to the mind. Yet social seclusion is a strange recipe for

social understanding and religious growth. Do these matter?

Some Public Schools today are changing. Grammar School boys, even a few girls, are joining a Sixth Form for a term or a year. "Co-ed" boarding houses are in the wind. But to open the gates of our famous schools to the masses would surely mean not reform and gradual change but revolution!

Yet what about your freedom as a parent? If you have the money, who should have the right to stop you sending your child to Public School? It is agreed that independent schools are well-run—why not leave well alone?

Is the snag that this is freedom for the few? That they do not rub shoulders with the whole neighbourhood? And that therefore the majority of children are the poorer.

The Public Schools are very good. Christianity looms large in their values—Chapel and Confirmation and the godly tradition of an ancient foundation. Yet the whole social set-up of the school questions these values. For the God of the Public School is still the God of love. And what is love if it does not mean sharing with all God's children the equal chance, and to meet each other in a good school?

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## HOLIDAY IN SPAIN, May, 1969

May 3—17, flying to Alicante, Charming Mediterranean Seaport; visiting and staying at Madrid (2 nights), Toledo, Cordoba, Seville, Granada, ending with 4 days at Marbella, seaside resort.

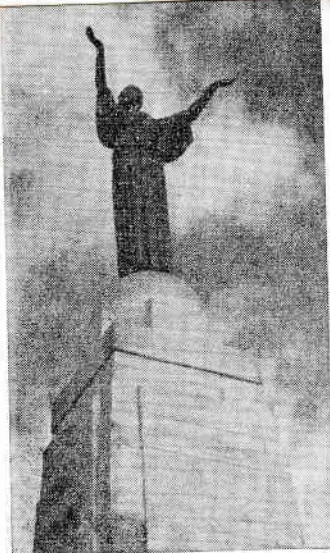
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Bury St. Edmunds.

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## RELEVANT, RADICAL, RESPONSIBLE NEW CHRISTIAN

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War Memorial  
St. Anne's-on-Sea

# Names to Remember

**IT IS APPROPRIATE THAT THE FIRST DAY OF NOVEMBER** should be observed by the Christian Church as the feast of

All Saints, for during the month no less than sixteen saints are remembered for their allegiance to Christianity, and in addition we now keep our Day of Remembrance for those who, in two World Wars, gave their lives for their country.

Incidents in the lives, as well as the deaths, of one or two of these saints are recorded in some interesting ways.

The village of Hilderswell in Yorkshire may be familiar to some. The origin of the place-name is of interest. The Abbess, Saint Hilda, whose martyrdom we remember on November 17th, founded a famous convent for monks as well as nuns near Whitby. Within the grounds of this convent grew up a village which appropriately adopted the name of Hilderswell.

November 5th may not be the feast of any saint or martyr, but we all remember the plot of Guy Fawkes, and

by the lighting of bonfires and fireworks we celebrate his failure to destroy James I and Parliament. As the Catherine wheels are lit and spin round, I wonder how many people know that they are so-called after Saint Catherine who, in 1380, died by torture on the wheel. The feast of St. Catherine is on November 25th.

Bury St. Edmunds is perhaps a town that many have visited; but perhaps few have discovered how it got its name. Saint Edmund was a king of East Anglia from 865 to 870. Whether he was killed in battle against the Danes or whether he was martyred cannot be verified, but around his shrine a monastery and later a town, grew up; and the town still retains the name of Bury St. Edmunds. November 20th marks Saint Edmund's Day on the Church Calendar.

Saint Cecilia, the Patron Saint of all music, but especially of Church music, is celebrated in the Roman Catholic Church on November 22nd; but during the past few years the day has become more widely recognised in this country and marked by special musical performances. Saint Cecilia is reputed to be the inventor of the organ, and is now represented as holding an organ,

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## VICTIMS

A child cries in the street,  
Between the rows of marching feet.  
'Child, o child, where is your mother?'  
'Shot down, sir, by a brother.'

A mother cries in the street,  
Near the rows of marching feet.  
'Mother, o mother, where are your sons?'  
'Out there, sir, throwing bombs.'

A girl cries in the street,  
Beside the rows of marching feet.  
'Girl, o girl, where is your lover?'  
'Murdered, sir, by a brother.'

A man cries in the street,  
Passed by rows of marching feet.  
'Man, o man, where is your home?'  
'Torn apart, sir, by a bomb.'

Soldiers die in the street,  
That knew the sound of marching feet.  
Mothers, fathers, sons and lovers,  
Join them in their quest for brothers.

Brian Garnon.

her eyes turned heavenwards. Many famous painters, including Raphael and Rubens, have depicted her, she is the subject of one of Chaucer's Canterbury Tales, and both Dryden and Pope have also sung in her honour.

It is fitting that in such a memorable month as November, John Sebastian Bach should have written one of his most well-known church cantatas, "Sleepers Wake."

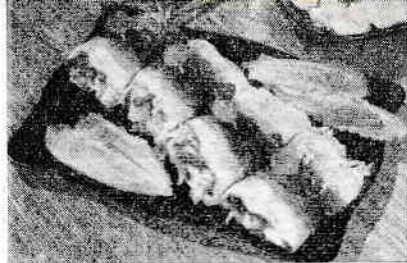
When we hear modern performances of this and other cantatas, it is difficult to imagine their original setting in the great church of Saint Thomas in Leipzig. The cantatas were sung as part of a service which lasted for at least three or four hours. The choir numbered twelve only—six men and six boys—though for very special occasions some of the choir were borrowed from the neighbouring church of Saint Nicholas. There was an orchestra of thirteen players, who with the choir were seated up in the gallery of the church.

November begins with All Saints' Day and ends with Saint Andrew's Day. Why Saint Andrew was adopted as the Patron Saint of Scotland no one really knows, but legend attributes the fact to the miraculous appearance of a cross in the sky before the defeat of Athelstane by the Picts and Scots. This cross was of the particular form which now bears his name—the shape of the cross on which he was crucified at Patrae after a life of spreading the truth of Christ's Resurrection over Asia Minor and Scythia.

"Worthy deeds they wrought and wonders,  
Worthy of the name they bore;  
We with the meekest praise and sweetest,  
Honour them for evermore."

## In the Home

**A**T this time of the year herrings are really extra good. And they are so nutritional, packed full of protein and vitamins. Here are two recipes which are easy to prepare and make a fine choice for



lunch or supper dishes, with a hot soup first if the weather is really cold.

### COLESLAW ROLLUPS

4 oz. white cabbage; 1 small carrot; 1 pimento; about 4 tablespoons good mayonnaise; 1 teasp. lemon juice; salt and pepper; 4 rollmops; 4 white cocktail onions; 4 red cocktail onions; 1 cos lettuce heart.

Shred cabbage finely and grate the carrot. Cut the pimento into thin strips. Mix with mayonnaise and lemon juice. Season well. Lay the rollmops out flat, skin side underneath. Divide coleslaw between them. Roll up, tucking the tail underneath. Arrange on serving dish. Put a white cocktail onion and a red cocktail onion on 4 cocktail sticks and pierce rollmops. Garnish with cos lettuce heart and serve with potato salad, or with crisps.

### HOME MADE ROLLMOPS

6 boned and cleaned herrings; brine, made from 2 oz. salt and 1 pint water; spiced vinegar, made from 1 pint white vinegar and 1 tablespoonful mixed pickling spice; 4 medium sized onions, sliced into rings; 1 chilli; 1 bayleaf.

Soak herrings in brine for 2 hours. Meanwhile prepare spiced vinegar by slowly bringing to the boil white vinegar and mixed pickling spice. Remove from heat and leave to infuse for half an hour. Strain and cool. Roll up each herring, skin side outside, including a few shredded raw onion rings with each herring. Pack into a wide-necked jar. Add chilli and bayleaf. Cover with spiced vinegar. Cover and leave for 5-6 days.

**KIPPER MORAG** Excellent for tele-viewers and informal suppers! Serve with a squeeze of lemon and fingers of hot buttered toast. A crisp salad or fruit for dessert completes a simple and delicious meal.

6-8 oz. kipper fillets; 1 egg yolk; 1 tablespoon capers; Sauce: 1 oz. butter; 1 oz. plain flour;  $\frac{1}{2}$  pint milk; 1 teaspoon made mustard; 2 oz. grated Cheddar cheese; pepper. 1 oz. grated Cheddar cheese for topping.

To make sauce, melt butter in pan. Add flour and cook, stirring, for a minute without browning. Remove from heat and gradually add milk. Return to the heat and bring to boil stirring well for 2 minutes. Add made mustard, cheese and pepper to taste, and heat *very gently* to melt cheese. Cook kipper fillets and flake them. Then mix with sauce, egg yolk and the finely chopped capers. Turn into shallow 1 pint dish or 2 individual dishes. Sprinkle with cheese and brown under the grill.



## YOUR INTERESTING LETTERS . . .

### The Roman Catholic Priesthood

Birmingham 5.  
Dear Sir,  
To picture the spectacle of a Catholic Priest being "suspended" from duty is to feel stunned by the knowledge that the Priesthood is brought down to the level of common disciplinary measures usually associated with trade unionism. Such conduct will not endear religion to the populace but render it speechless in the context as to the real meaning of the episcopal message of the Church.  
The Pope has need to relent and to repent his error of judgment, and should in all conscience resign.

Yours faithfully,  
Francis B. Willmott.

### Hare Coursing

Warwick.  
Dear Canon Rhodes,  
I was pleased to see in July "Church News" the letter on Live Hare Coursing.  
The Church's silence when, earlier in the year, Mr. Eric Helfer tried unsuccessfully to get a Bill through Parliament to make this cruelty illegal, I had assumed that Church people did not mind it. Now I feel that at least some members of the Church are willing to protest against evil when they see it. I hope next time a similar Bill comes before Parliament, Church groups will bombard their M.P.s with letters in its favour.

Yours sincerely,  
(Mrs.) G. E. Martin.

### Africa Expectant

Ipswich.  
Dear Canon Rhodes,  
If Canon Kingsnorth has been recently in Tanzania, one is entitled to wonder how his enthusiasm for one party States and military dictatorship ties up with Human Rights year (whatever that may mean!). Tanzania (Tanganyika and Zanzibar) still holds the legal government of Zanzibar in prison without trial after years — those who survive. President Nyerere promised bases in Tanzania for Communist trained and armed terrorists. Tanzania radio beams subversive matter to Rhodesia.  
Not only Tanzania but other African States whose so-called birth-pangs have meant the death of thousands of innocent Africans.  
The Churches never produce in writing the facts about peaceful Rhodesia.

Why?  
Yours,  
Alan Rudd.

### Africa Independent

London, W.10.  
Dear Canon Rhodes,  
I found your Church Situation article extremely interesting although disquieting, for I have seen a little of this proliferation in South Wales in the 20's.  
I wonder, are the Africans doing unconsciously what Canon Taylor of C.M.S. suggested should be done with Parishes when he said they should be broken down into smaller units? Or what Charles Davies seems to suggest as the alternative to the organised Church? In both cases the question of keeping up costly buildings would disappear as Canon Taylor thinks should happen. This breaking up of Christian congregations into smaller groups of sincere believers in Jesus Christ is a sad thing, for they all break away using as a justification for doing so the "need of greater freedom" or having "received a more perfect revelation."  
Yours sincerely,  
(The Rev.) H. Aneuryn Lewis.

This inset, entitled "Church News", incorporating the inset "Outlook", is edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk, and published by Home Words Printing and Publishing Co. Ltd., 11 Ludgate Square, E.C.4. Printed in Great Britain by The Trafford Press Ltd., Manchester M16 9HP.  
November 1968.

### Intercommunion

Ringmer, Sussex.  
Dear Canon Rhodes,  
From time to time you have articles in your excellent Magazine on Church Unity, and have encouraged members of the Church of England to attend the services of other denominations and vice versa. Would you be prepared to extend your encouragement to attendance and actual participation in other denominations' Communion Services, or Mass or whatever they like to call it?  
Would such participation be infringing any ecclesiastical laws or regulations either on the part of the Celebrant or the Communicants?  
For many like myself Christian Unity is already an accomplished fact — who feel in harmony with Baptists, Methodists, Congregationalists and Catholics, as with fellow C. of E. members.  
It seems wrong if participation in the one great unifying act of worship is forbidden or delayed indefinitely, because the theologians and intellectuals cannot agree.  
May it not be that the time has come for humbler folk to demonstrate their belief in unity by practising inter-communion now?

Yours sincerely,  
Clarence E. Tritton.

It is reported, The Archbishop of Canterbury at the Lambeth Conference declared himself in favour of inter-communion "as a help towards that fuller union we all seek". The draft report of the Conference recommends "Communicant members of other Churches should be permitted, under direction of the Bishop, to receive Holy Communion. Free Churches generally welcome sincere Christians, even though not members, to sincere Christians, I believe if one holds in deep conscience one should communicate in other Churches, as a sign of hope, faith, charity, unity, one should. — Ed

### Commendation

At this time of the year many clergy are considering the future of their magazine—and many clergy who do not have "Church News" in their parishes read it from other parishes! May I, in the hope of encouraging you to go forward with a Parish Magazine, quote letters received from clergy in the last week or two.

"We enjoy 'Church News' in our parish magazine—indeed I have used it over many years."

"I have so many times expressed appreciation of your 'Church News', one feels proud to have it . . . our circulation is over a 1,000 a month."

"We are very pleased with 'Church News'."

Can you as a reader introduce "Church News" to one new parish for 1969? I would be glad to send all details.

(Canon) Cecil Rhodes, Editor

## NEW KNEELER FOR CHAPEL

We have been promised a most beautiful handworked kneeler for the Communion rails of the Chapel by Mrs. Denise Leach who has embroidered it, and had her work specially mounted. It is hoped to dedicate it in the near future, and we are more than grateful to Mrs. Leach for this gift which will be a most worthy addition to the Church.

## BROWNIES

Saturday, 9th November, MOTIMER HALL, 2 to 4 p.m. AUTUMN SALE.

## BELLRINGERS

On sale in Church on Sundays or from 118 Oxford Road. "About Bells and Bellringing" by R. H. Jones. Proceeds to St. Nicholas' Church Bell Fund. Contains a precis of the Author's articles and lectures on bells, and bellringing, early history, bell manufacture, learning to ring, organisation and bell founders. Also—Daffodil and Tulip bulbs, 2/6 a dozen. Obtainable from Mr. A. Gammon, 50 Oxford Road.

## TO ALL MAGAZINE DISTRIBUTORS

We are most grateful to all magazine distributors who have kindly distributed magazines during the past year and to Mr. & Mrs. Finch for preparing them for distribution. If there should be any outstanding amounts, it would be a great help if these could be handed to Mr. Finch at "Stanmore," Boults Close, Boults Lane as soon as possible in order that the accounts may be completed before the end of the year.

When in July 1966 Mr. Ian Howell was licensed to serve as a Lay Reader, we had the pleasure of welcoming him to St. Nicholas' Church and since that time he has helped at many of the services. During this period, we have been able to congratulate him on receiving his Doctorate and now we have the pleasure of expressing our good wishes to him on his marriage last month to Miss Ann Macfarlane. To Dr. Ian Howell and his wife we send our love and every blessing on their future life together.

## ALTAR FLOWER ROTA

Nov. 3rd—Mr. John Day. Nov. 10th—Remembrance Sunday—Mrs. Silk.  
Nov. 17th—Miss J. Finch. Nov. 24th—Mrs. King.  
Dec. 1st—Advent Sunday & Patronal Festival—Mrs. H. Harlow.

## COFFEE ROTA

Nov. 10th—No Coffee. Nov. 27th—Mrs. Seid and Family.

## HOLY BAPTISM

Sept. 22. Nicola Jayne Bristow, 37 Beechey Avenue.  
John Ian Kiefer, 17 Holloway Road, Cowley.  
Anthea Caroline Rose Bridgman, 110 Oxford Road.  
„ 29. (By special arrangement). Sandra Joy Vaughan,  
1239 Kingsmead Crescent, Oakville, Ontario.  
Samantra Page, 53 Austin Place, Abingdon.  
Oct. 6. Timothy George Tasker, 17 Highthorpe Crescent, Cleethorpes.  
„ 13. Carlton Mark Carver, 2 Lynn Close, Marston Road.  
Stephen Paul Cartlidge, 16 Lewell Avenue.  
Anita Jane Wakefield, 50 Elms Drive.  
Tracy Anne Slater, 457 Marston Road.

## Correction :

Sept. 8. Michaela Boyce, 36 Hilary Way, Wheatley, Oxon.

## HOLY MATRIMONY

Sept. 21. Raymond Boulger and Lana Dixon.  
„ 28. David Holfiott Powell and Janet Crossin.  
Oct. 5. Ian Howell and Anne MacFarlane.

## IN MEMORIAM

- Sept. 26. Edith Emsden.  
Oct. 3. Richard Gurden.  
" 13. Catherine Kate Ward.

### PARISH CALENDAR : NOVEMBER

- Nov. 1. Friday. ALL SAINTS' DAY. Holy Communion, 10.30 a.m.  
" 3. TRINITY XXI. Services as for the 1st Sunday in the month with Morning Prayer at 11.15 a.m.  
" 6. Wednesday. 7.15 a.m. Holy Communion.  
7.45 p.m. Young Wives. The Work of the Women Police.  
" 7. Thursday. Prayer Group in Church, 8 p.m. to 8.30 p.m.  
" 10. TRINITY XXII. REMEMBRANCE SUNDAY. 8 a.m. Holy Communion. 10 a.m. PARISH COMMUNION. 10.55 a.m. Morning Prayer. Two minutes silence will be observed. The British Legion will attend as is their usual custom. Holy Baptism, 3.0 p.m. N.B. EVEN-SONG (Said) 6 p.m. 6.30 p.m. Songs of Praise on B.B.C. T.V. from St. Mary the Virgin, Oxford.  
" 13. Wednesday. 7.15 a.m. Holy Communion.  
" 14. Thursday. Mothers' Union Quiet Half-hour.  
" 15. Friday. 10.30 a.m. Holy Communion with "Laying on of Hands for the sick."  
" 17. TRINITY XXIII. Services as for the 3rd Sunday in the month with Morning Prayer at 11.15 a.m.  
" 20. Wednesday. 7.15 a.m. Holy Communion.  
7.45 p.m. Young Wives. Local Folk-lore. Speaker: Miss Stanley-Smith, County Librarian.  
" 21. Thursday. 8 p.m. St. Nicholas Fellowship Parish Meeting in Church Hall.  
" 23. Saturday. Shantin Children's Home Jumble Sale, 2.30 p.m., Church Hall.  
" 24. SUNDAY NEXT BEFORE ADVENT. Services as for the 4th Sunday in the month with Children's Instruction at 11.15 a.m. Coffee in the Hall following the 10 a.m. Parish Communion. Holy Baptism, 3 p.m.  
" 27. Wednesday. 7.15 a.m. Holy Communion.  
" 28. Thursday. 7.45 p.m. Church Hall: Mothers' Union Meeting.  
7.30 p.m. Ruri-Decanal Conference at St. Mary & St. John Church Hall.  
" 29. Friday. Day of Intercession for the work of the Church Overseas.  
" 30. Saturday. FESTIVAL OF ST. ANDREW, Apostle and Martyr.  
Holy Communion at 7.15 a.m.
- Dec. 1. ADVENT SUNDAY & PATRONAL FESTIVAL  
10 a.m. Parish Communion followed by Coffee in Church Hall afterwards.  
N.B. Please note there will be no coffee in the Church Hall after the 10 a.m. Parish Communion on 10th November in view of the Remembrance Day Service following at 10.55 a.m.

### ANSWERS TO PARISH QUIZ

1. The first School in Marston was built in 1851 on the site of the cherry orchard.
2. Many of the streets were named after famous musicians, e.g. Stainer Place, Hugh Allen Crescent.
3. This was not as many people suppose for the use of leers, but was inserted in the wall to enable worshipers in the South aisle to see the "Elevation of the Host" at Mass. As this was thought to be the central act of the service many would come in from the fields, see this, and then depart. It has been said that if the priest did not elevate it high enough, members would call out: "Raise it higher, Friar John!"
4. In the Manor House behind the Church. Some carvings on the garden wall said to be carved by prisoners stationed there during the Napoleonic Wars.
5. In December 1962, in memory of the late Professor Vincent Harlow, who was Vicar's Warden for many years. An architect's report in 1831 recommended that the former gallery be removed as it was unsafe. It is probable that the Psalms were accompanied by wind and string instruments from the former gallery.

## CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

### CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.  
**Brownies.** Brownie Guider : Mrs. N. Edmonds, 10 Ashlong Road.  
**Choir.** Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.  
**Cubs.** Cub Scout Leader :  
**Girl Guides.** Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.  
**Parish Magazine :** Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.  
**Mothers' Union.** Enrolling Member : Mrs. R. Vernede, The Manor House, Old Marston.  
**Parochial Church Council.** Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.  
**Scouts.** Scout Leader : Mr. N. Lankford, 55 Crotch Crescent, New Marston.  
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.  
**St. Nicholas' Fellowship.** Sec. : Miss E. Warburton, Cross Cottage, Old Marston.  
**Young Wives Group.** Group Leader : Mrs. B. Sleightholm, 72 Oxford Road. Secretary : Mrs. R. B. Wells, 14 Raymund Road.

### LOCAL

- St. Nicholas' Art Group.** Sec. : Mrs. North, 5 Salford Road.  
**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.  
**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, Children's and Ladies' Wear, Wool, Slippers :**  
"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...Tel. 43177
- Caterers — Buffets & Wedding Receptions :**  
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- 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 Road,  
Cowley .....Tel. 77341/2  
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
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**  
W. S. & M. G. Robbins, 66 Botley Road.....Tel. 43535
- Funeral Director :**  
C. Pain, 10 Newton Road, Oxford.....Tel. 48817
- 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 :  
"Karenlee," 9 Salford Road.....Tel. 41632  
(late night : Friday until 7.30 p.m.)  
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