

ST. NICHOLAS CHURCH

MARSTON NEWS



No. 128

OCTOBER, 1968

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.
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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).

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

VICAR'S LETTER

My Dear Friends,

A recent article by an industrial correspondent in the Guardian intrigued me. It was entitled "Human relations as a monstrous irrelevance." It described the reactions of a visiting consultant, Professor Herzberg from Western Reserve University. He had reacted violently to the pre-occupation in industry with T-Groups, and human relations. "Organisations" he said "are becoming like churches!" His comments sound alarming at first, but what the Professor tried to suggest was that if industries would give their workers a big enough aim and goal then human relations would fall into place. "People work best" he said "when they want to achieve something." He also referred to the two main kinds of people in industry—the Avoiders and the Achievers. There are many people he said for whom life is one long avoidance. And finally he pointed out that all training in industry must be relevant. The best kind of training is to be found in doing the job.

I could not help feeling that here was an instance where "the children of this world are often wiser than the children of light." We become pre-occupied with our reactions to people, and their reactions to us. We take umbrage. We are easily hurt. We worry about what people think. Its about time we focussed more on God and his glory. "Seek ye first the kingdom of God" — Make this rule dominant in every aspect of life. "Thy Kingdom come — Thy will be done — on earth as it is in heaven." There's a big enough aim for anyone.

And are you an Avoider or an Achiever? Heaven—and you—only know, but its worth thinking about.

And what about training? Is our worship, our Bible Study, our prayer life relevant? It should be—the moment we rise from our knees, or close our Bible, or hand in our hymn book at the Church door.

To say "human relations" are an irrelevance is monstrous. But they will only fall into place when our aim is big enough, when we think a good deal less about what 'I feel', and a great deal more about what 'God wills'.

Yours sincerely,



ON THE AIR

A number of people - but not the Vicar himself - heard his letter read out on Listening Post on the subject of Churchyards and the need for voluntary helpers to keep them tidy.

On the 17th and 18th September our choir joined forty other choirs - a total of about 600 singers - at St. Mary's Church for the T.V. Programme 'Songs of Praise' to be televised on Sunday, November 10th at 6.50 p.m. It was a novel experience to be singing under such a blaze of arc lights, and to be able to cast a sidelong glance at the monitor screen and see what the viewer will see, as the cameraman focussed on one's near neighbour! Another T.V. appearance was made by Katey Thomas, from the County Primary School, who was selected by the programme Jackanory because of the delightful story she composed for a competition. Congratulations Katey!

IN MEMORIAM

The village has suffered the loss of a number of its members. Gwyn Davies died, after courageously battling through a long illness. He will be remembered as a kindly man, a keen gardener, and a lover of his native Wales.

Julia Sanders passed peacefully away, after being nursed by her family through a prolonged illness.

Phylis Moss died after a very brief illness, from which she did not recover consciousness.

The death of Herbert Inness was even more sudden, and likewise a great shock to his family and friends.

To these families in our midst who have suffered such tragic loss, the parish extends its deepest sympathy, and assures them all of our prayers at this time.

TASK 6

This is a **MUST** for all the family. The Exhibition will take place in All Saints Church, Highfield from October 4th—10th. It is challenging, provocative, and informative. Admission is by programme (2/-) and meals will also be served there. No-one should miss this excellent display which has packed Liverpool Cathedral and many other centres. It is sponsored by eight of the leading Church societies.

YOUNG WIVES GROUP

Church Hall Curtains. Many thanks to Mrs. Lessiter for a splendid effort in collecting newspapers for sale in aid of the curtains. She will not require any more, but a **COFFEE MORNING** and **BRING & BUY SALE** will be held in the Mortimer Hall on Tuesday, 22nd October, 9.45 a.m.—11.45 a.m. for the remaining amount needed. Any surplus cash will be given to a deserving charity.

MOTHERS' UNION

Our monthly meeting will be held in the Church Hall on Thursday, 24th October when Mrs. Birch will be speaking on the findings of the M.U. World-wide Conference held in July. We welcome any young wives and ladies of the parish who would be interested to learn about the present Constitution of the Mothers' Union and any changes that are likely to take place as a result of the Conference.

SHANTIN CHILDREN'S HOME

Mr. & Mrs. Whettam gave a holiday to three Chinese girls from the above home and a Jumble Sale will be held in the Mortimer Hall on November 23rd at 2.30 p.m. in aid of the work of the Home. All Jumble will be gratefully received. Please contact Mr. Whettam or Mr. P. Sheppard for details of collection.

TOLERANCE

CANON CECIL RHODES

Dr. Anne Jackson holds in her arms a dying Biafran child.



Photo: courtesy "The Sun."

HOW CAN GOD BE BOTH merciful and just was and no doubt is one of those imponderables for many people. At least, in the Anglican Communion Service we have: "whose nature is always to have mercy." And Shakespeare rightly: "Without mercy none should see salvation". Mercy is a more hopeful, healing thing than judgment. And when it comes to our human judgments, knowing how little we know, how wrong-sighted and mistaken we can be. If it is presumptuous to pretend we extend mercy towards those with whom we disagree, then at least our lack of deep and real knowledge urges that we exercise tolerance.

Tolerance has not been and still is not in many places regarded as a virtue. Intolerance to the supposed false, to that which is believed wrong has found higher acceptance among men—and has created untold misery. No one has of course boasted intolerance for intolerance's sake. They are intolerant against seeming or seen evil. The Jews, in the New Testament story, stone the woman because of her adultery—the defence of right and pure living, the maintenance of ancient law. Yet Jesus: "Let him that is without sin cast the first stone". And one by one they put down their stones and go away. And Jesus to the woman: "Go and sin no more". The balm

of care which must tolerate against the brutality and hypocrisy of intolerance. Their attitude spelt cruelty and death, his, spelt a life spared and the possibility of a life renewed and redeemed.

There has recently been published a shattering book—*The War Against the Jew*, by Dr. Dagobert Runes. Writes one reviewer—"The sorry and sordid tale told by Dr. Runes would be incredible were it not so well documented". Racial and religious intolerance for supposed truth's sake worked out in fiendish cruelty. Intolerance has been and is one of the most brutal, sub-human activities that ever enters the human heart.

Yet intolerance is one of the rising attitudes of our time—the old intolerant of the young; the young intolerant of the old; the white intolerant of the black and the black, may well be almost justifiably, intolerant of the white; the left intolerant of the right and the right intolerant of the left. The "haves" intolerant of the "have-nots" and the "have-nots" intolerant of the "haves". Communism, capitalism, socialism, China, Russia, America, Viet Cong, Vietnam, South Africa, Rhodesia, Egypt, Israel, Nigeria, Biafra — what frightening intolerances they hold.

Thank God Protestant-Roman Catholic intolerance has incredibly

diminished over these past few years. And Christians may rightly feel among all the intolerable situations and consequent sufferings they have held out indiscriminately hands of mercy.

Yet religious intolerance? Look how we are now labouring to bring to birth reunion. How many Anglicans, Methodists, Roman Catholics there are still, basically suspicious of and intolerant towards the other. With pious expression and intolerant mind they swear they will be true to their truth, their principles, their Lord—by refusing to show a realistic and humble tolerance which might involve letting go some of their supposed truth and finding a larger truth and a new wholeness.

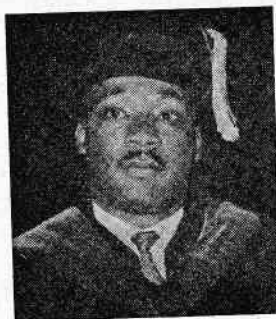
I wonder why Jesus told the parable of the good Samaritan or why he talked about taking the beam out of our own eye, or why he welcome for the prodigal, or why he asked water of the woman at the well who had had five husbands and now living with one not her husband? Compassion? But can you really get compassion before you have toleration?

"Tolerance," I read, "is one thing: compromise is another. Yet tolerance disowns narrowminded bigotry

that splits and divides". Toleration, and then there's chance of reconciliation. "Without mercy none should see salvation". Tolerance like mercy turns a blind eye to the small wrong and foregoes its privileged right that the greater good might win and prevail—the wholeness of a person, of the Church, of race or nation.

Christians have an enormous responsibility at this time. They must demand toleration in high places and low places. They must show mercy and help where intolerance sows bitterness and grief. They must crown it by finding tolerance and togetherness among themselves. The hanging on to little bits of truth and position which most other Christians see as special pleading and a narrow intolerance must be surrendered.

Tolerance—to lay hold of this dangerous yet redeeming grace—utterly different of course from a dead indifference, which cares neither one way nor another—demands both our own inner confidence about God and his purpose, and an openness to the voice and claims of others who see and feel differently. Toleration, compassion and reconciliation are in fact a glorious and powerful and indivisible trinity.



*"I believe that unarmed truth
and unconditional love
will have the final word in reality.
That is why right,
temporarily defeated,
is stronger than evil triumphant."*

MARTIN LUTHER KING, JR.
1929—1968

APART FROM THEM



Utter segregation



Their crime? Trespassing in a "White Area".



Appalling lack of hospital beds and care for "Them".

Ernest Cole, 27-year-old black South African, author of "House of Bondage", travelled through South Africa taking these and many other photographs showing what segregation means. He writes:

IT IS AN EXTRAORDINARY experience to live as though life were a punishment for being black. No day passes without a reminder of your guilt, a rebuke to your condition, and the risk of trouble for transgressing laws devised exclusively for your repression. Some of these are merely petty and mean-spirited, others terrible in their severity and injustice. They deny the small comforts of a park bench and a drinking fountain, they make essential permits subject to the caprice of hard-eyed bureaucrats, and they countenance imprisonment without charges, drumhead justice and political exile.

There is a frightening irony inherent in the role of black nanny. Visible affection flows between a nanny and the white children in her care. But children watch how their parents treat the blacks and soon realise that they can get away with the same conduct. Racism, after all, is incubated at home. Said one woman servant of the girl in her care: "I love this child, though she'll grow up to treat me just like her mother."

In the midst of South Africa's abundant economy, 45 per cent of black families live on incomes below the subsistence level. Food is the most terrifying problem. Most non-whites live in a chronic state of partial starvation. The result is widespread

malnutrition, sickness, deformity, death. One half of all black children die before they are sixteen.

If there is no food, the answer may be petty thievery, shoplifting, stealing. Ironically, the white master must live in an environment surrounded with thieves, where he can trust no one.

The black child attends schools which are outrageous. A new school at Garankuwa was permitted to open with only three teachers for 700 students.

Medical care, like everything else in South Africa, is segregated. In Mamelodi, to cite one example, there are three African doctors to tend more than 90,000 people. Hospitals are crowded.

The races have developed a perverse psychology of opposites. What is right to the black is wrong to the white, what is good is bad, what is true is false. You may escape but you carry your prison smell with you. Where parks are free and benches available, you do not want them. Good food does not impress you. You do not try too hard or expect too much of yourself, for it is still a white man's world and you feel your difficulties are the result of being black.

Photos and Article: courtesy "The Word".

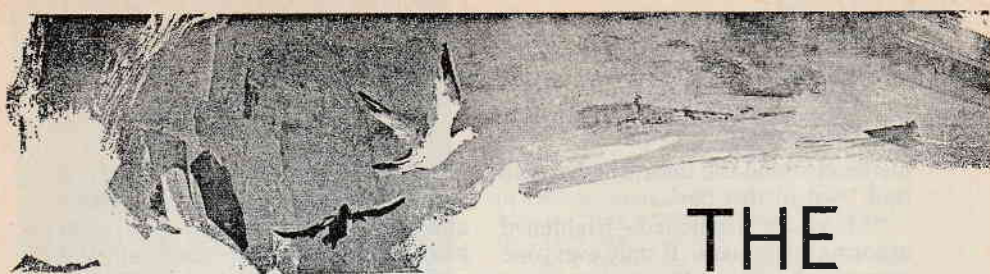


***Our concern
is their comfort
in retirement***

The Church of England Pensions Board has established 11 residential homes and 2 nursing homes and has built or acquired by gift over 200 houses, bungalows and flats for accommodation by retired clergymen and their wives and widows of clergymen and for retired deaconesses and women church workers. Many clergymen anxious to retire cannot do so because they have nowhere to live, but the Board can do no more without increased financial support.

If you can help

Please send your contribution or leave a legacy to The Church of England Pensions Board
53 Tufton Street, London SW1



THE RIGHT TO LIVE

By CAROLYN SCOTT

Drawing from "Faith at Work".

BEFORE HE WAS KILLED, Martin Luther King said: "We are now faced with the fact that tomorrow is today".

Today, in England, a girl from a children's home came away from her first day at secondary modern school. "They called me nigger," she sobbed. "And I don't like it."

Today, in London, a coloured man was walking home from church when two boys and a girl ran at him shouting "Here's one! Why don't you get out?" They attacked him and left him lying in the street until someone called an ambulance to take him to hospital.

"They were all so nice to me," said a West Indian, talking about the church he used to attend. "They made me feel welcome." But when they met him out working on the buses, they ignored him. "I thought if this is Christianity, I don't want it."

"You watch out," a mother shouts after her children. "If you don't, a black man'll get you!"

"It's no good trying to sweep it under the carpet and pretend it's not there," says Baden Prince, a Conciliations Officer with the Race Relations Board. He came to England from Antigua twelve years ago and studied while he worked in a factory. He gained a scholarship to university and now he is a qualified lawyer with several years of social work behind him. He spends his time investigating complaints of racial discrimination.

The committee of the Race Relations Board has on it a magistrate, the wife of a civil servant, a West

Indian mental welfare officer, an Indian storekeeper from London Airport, an official from the Prices and Incomes Board and a Pakistani postman. "They asked me how I would feel if I went to investigate a complaint and a licensee was nasty. Of course, you have to remember that you're a public servant. You use restraint. But sometimes, when they say to me 'you know what these wogs are . . . ' something inside me thinks 'how the devil can he talk to me like this? Can't he see I'm coloured too?'"

The majority of investigations are made after complaints of discrimination in public houses, clubs, hotels—the places which fall within the scope of the Race Relations Act. Every supposed discriminator is different. Some are aggressive and rude. Some are frank, some devious. Some discuss their fears quite openly. "At one place I looked in the public bar, and there were about fifty-fifty white and black. They were all chatting and happy, playing darts together, perfectly integrated. Then I looked into the private bar, and there was just one West Indian and the rest were English people, all better dressed. Last of all, I went into the saloon bar, where the complaint had come from. As I put

my head round the door, the barman said 'Not in this bar'.

"Many are frightened—frightened of losing customers. If only everyone obeyed the law, those customers wouldn't be able to drink anywhere. This is what I try to explain when I ask a proprietor to sign an undertaking not to discriminate again. The majority agree. They realise they are breaking the law.

"It's a vicious circle. As long as you have discrimination in housing, you will have ghettos. And as long as you have ghettos, there will be trouble. It will only take another Mosley or a Hitler and it'll be back to Nazism. The government must tell people firmly: this is the sort of thing we will not tolerate, and people must make up their minds which side of the law they are going to be on."

It's hard for a man to keep his dignity if he has to sit in a tube train and listen to abuse shouted at him from a man he has never seen

before, simply because he is black. Said a Pakistani living with his wife and baby in one room, "If I was having a hundred pounds in this country, I would not feel free."

"Is England what you expected?" Shrugged shoulders and a smile.

"We must educate as well as make laws," says Baden Prince. "We must educate the children. All coloured people don't live 40 to a room. They don't smell. They speak English and many of them are Christian and just as clean as white families—I know, because I've been a probation officer, and I've seen the bad on both sides. If children could learn this, instead of what they hear their parents saying across the breakfast table . . ."

There could be another tomorrow. But today, the girl from the children's home sits in the shade because she doesn't want to burn her skin any blacker. A young Indian woman washes in lemon juice to try to make her skin more white.

"And then I'll be like him," said Blake's little black boy of his English friend, "and he will then love me."



THE NEW HOMES BUILDING SOCIETY

Chairman: Sir Howard Roberts, C.B.E., D.L., J.P.

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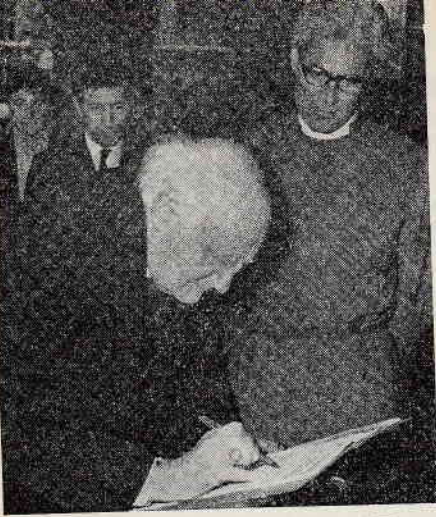


"I know as well as anyone that these things are wrong, and that ultimately they have got to be made impossible to continue to deface God's earth.

"But I know equally well that those who clamour and parade and throw bricks for these causes do not do the same for the injustice which is at our doorsteps.

"So busy vigorously minding other people's racial business, Britain had only just begun to realise it had racial problems which needed to be minded pretty soon."

—Provost of Coventry.



This is International Year of Human Rights. "All human beings are born free in dignity and rights" states the U.N. Declaration. "They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

The Archbishop of Canterbury at St. Martin-in-the-Fields signing the declaration at the height of racial intolerance this year calling on the Government to repudiate racialism and provide aid for immigrants.

Good Record

New Christian, the excellent fortnightly edited by Trevor Beeson and editor of the inset, *Outlook*, until it was joined with *Church News*, holds that the British churches' record regarding Rhodesia is "virtually impeccable"—in regarding the Ian Smith regime as an "unmitigated evil."

At Home

"Mob violence, sit-down strikes, passive resistance to authority, are all denials of democracy.

"Students in particular who have the benefit of education should recognise, and in time, that mob action is the refuge of the unintelligent and that to indulge in it is to put in jeopardy the one guardian of the liberty of future generations."

—Sir Alec Douglas Home.

* * *

"It is time we stayed at home and began demonstrating against ourselves."—

Cardinal Heenan.

* * *

"I get sick of the parrot cries about Vietnam, NATO, nuclear submarines and all the rest of it.

Biafra

Hell

Photo below (the only member of her family to survive) kindly provided by the *Sun* newspaper, taken by one of their camera team in Biafra, reminds us that our present agonies are not only White versus Black, and how a new nation which so short a time ago seemed the most stable, by unleashing hate and casting away tolerance can be cast into the vortex of hell.

Aid

At the time of writing no less than £1 million-worth of food and medical supplies had been made available by agencies of World Council of Churches for Biafra. British Christian Aid so far stands at £33,000.





Epstein's "Ecce Homo"

Jacob Epstein's sculpture "Ecce Homo" is to stand in the ruins of Coventry Cathedral. It was given by the sculptor to the late Canon C. B. Mortlock, and with the warm support of Lady Epstein the trustees of Canon Mortlock's estate have offered the work to the Cathedral. Lady Epstein recalls that Sir Jacob had expressed a wish that it should find a place there.

The statue was carved in 1934-35 out of a block of marble so hard that the tools broke on it. It weighs nine tons and stands eight feet high. Many of the critics, including Laurie Lee and Richard Buckle (Epstein's biographer), consider this to be his most powerful work. They talk of its relentless gaze of pity and prescience and the impression of compassion for generations yet unborn. The statue has been in store recently. At one time the authorities of Selby Abbey had hoped to house it there, but there were some objectors.

At Coventry the statue will be placed on a plinth against the south wall in the Ruins, facing visitors as they climb the steps. Sir Jacob felt that the figure should be gazed up at, and so the plinth will be eight feet high.

Referendum

One persistent heresy we keep trying to get out of people's minds is that the Church is either buildings or just clergy.

Now in this all-important matter of Anglican-Methodist reunion there is to be a referendum of clergy only—thereby strengthening the heresy. However difficult it might be to test thoroughly lay opinion, it should be done, not only from a true realisation of who the Church is, but also to get abroad a deeper and fuller understanding of this tremendously important subject.

Discrimination

The new ruling that Godparents must be baptised and confirmed as against the 1603 Canon 29 "Godparents must have received communion"—is regarded as discriminating against godly non-conformists who have not been episcopally confirmed, but under the old ruling could have received communion in their own churches, and therefore reckoned acceptable.

Fruits of Unity

The Archbishop of Canterbury, Dr. Ramsey, speaking at an informal conference of the Church Assembly on the Anglican-Methodist unity report, said he would make a positive promise that if the scheme came forth it would have a prodigious effect on

the movement for Christian unity in the widest sense—on the Orthodox and the Roman Catholics as well as on Protestants and Anglicans.

Canon Hugh Montefiore, Ely, said we should lift ourselves above ecclesiastical politics to the crisis in the world. The world would not begin to understand their reasons at this critical time if we refused this union.

U. S. A.

Experiments are seriously under way to provide a pill or some special treatment to turn black skins white. There is a demand from negroes, who believe it will improve their social status and opportunity ability.

Mission

Two hundred and eighty Anglican and Methodist laymen from Merseyside after conferring, issued a statement: "Each parochial church council or parish meeting should discuss what sort of action might be taken in their local situation; that laity should be responsible for undertaking this work of Evangelism, and carefully assessing the needs of the local community . . . and that the Church has a responsibility to the community as a whole." How right.

THE POWER OF LAUGHTER

Anne Efemey interviews Ken Dodd



ONE OF THE GREATEST JOYS in life must surely be to see a group of people rocking with happy laughter, and one of the greatest exponents of the art of making laughter is that gifted king of mirth, Ken Dodd.

We live in a world torn by hatred and greed. So much around us seems to spell gloom and misery that at times one wonders if we have not all lost that most worthwhile of gifts, a sense of humour.

I have the privilege of knowing Ken Dodd, and I really do count it a privilege, as my admiration for him is immense. To be able to make so many people forget their troubles and cares at one time and to see the happy smiles on their faces as they leave a theatre where he has been preaching his message of fun is quite an experience.

This kindly, sincere man is well aware of his power, and it has given him a humility that many others in the world of entertainment could do well to follow.



All I can say is that you are an acute parabolic hyperboloid.

As he so often says. "When I'm out there in front of my audience and the band strikes up my song, 'Happiness,' it really means something to me every time, no matter how often I have sung it. Two lines in particular; 'Happiness the greatest gift that I possess' and 'I thank the Lord that I've been blessed with more than my share of happiness'."

Recently Ken lost his mother, after a long and very painful illness. He has always been a most devoted son, but only a week before her death, even though his heart must have been full of sadness, knowing how she was suffering, he insisted on fulfilling a long standing promise to come and perform for me in a charity show, in aid of the restoration funds for his own church in Knotty Ash, Liverpool, and mine, near Birmingham.

Watching him from the side of the stage, as he soon had the large audience doubled up and the laughter echoed to the very rafters of the theatre—few of them knowing of his own personal sorrow—I thought, this is the real meaning of giving, whatever the cost to one's self.

We can't obviously all be Ken Dodds, but most of us have the power to spread some happiness. I believe the world would be a much happier place if we tried.

FIGHT CANCER WITH A WILL!

When drawing up your will, please remember the work of the Imperial Cancer Research Fund. Founded on the initiative of the Royal Colleges of Physicians and Surgeons, the I.C.R.F. is fighting all forms of cancer, including leukaemia, with every weapon of modern science in its own up-to-date laboratories. It has no official grants and is entirely supported by voluntary contributions. Will you please help—now?

How to word your Will

'I hereby bequeath the sum ofpounds free of duty to the Imperial Cancer Research Fund, Lincoln's Inn Fields, WC2 for the purpose of scientific research, and I direct that the receipt of the Honorary Treasurer or Secretary shall be a good discharge for such legacy.'



Patron:
H.M. The Queen

The I.C.R.F.
Laboratories in
Lincoln's Inn Fields



Write for further information to:
A. DICKSON WRIGHT, ESQ., M.S., F.R.C.S.,
IMPERIAL CANCER RESEARCH FUND (Dept. 257),
LINCOLN'S INN FIELDS, LONDON WC2

IMPERIAL CANCER RESEARCH FUND

Borrowed Prayer

Psalms for the Month—

October 6 David's Prayer. Psalm 23.

Wait upon God with the serenity and peace of verses 1 and 2.

Adore God who evokes in us a sense of peace when faced with the problem of death.

Ask God for the sense of satisfaction with our present situation and with what the future holds.

Say the Gloria.

October 13 A Prayer in War. Psalm 74.

Wait upon God in the light of the newspaper headlines speaking of the possibility of war and violence.

Adore God who does not allow the bitterness and stupidity of political machines to frustrate his purposes of love.

Ask God to further the work of the United Nations and the Church in reconciling nations, races and peoples.

Say the Gloria.

October 20 A Prayer for Peace. Psalm 125.

Wait upon God knowing that the Psalmist's solution that the wicked will get their deserts is far from true.

Adore God because he is infinite love, becoming man and dying for us, and not because we desire his blessing.

Ask God to strengthen our faith in him even though we can find no answer to the problem of evil and suffering.

Say the Gloria.

October 27 A Churchgoer's Prayer. Psalm 15.

Wait upon God who demands of his followers clean and honest living, based on love for God and love for others.

Adore God who has given men an unparalleled example of the perfect man—Jesus Christ our Lord.

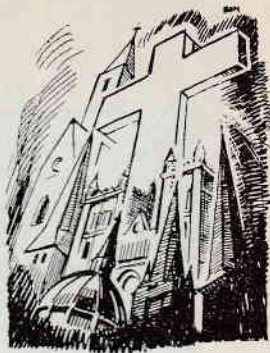
Ask God for his strength given in the Holy Communion to overcome our natural inclinations to serve our own ends.

Say the Gloria.

THE WIDER FELLOWSHIP

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

This Month : The Rev. Brendon O'Reilly, of R.C. Divine Word Missionaries, writes on:



AFTER THE NEW PENTECOST

Was it fool-hardy of the English hierarchy to invite laymen and in some cases women to enter pulpits on Pentecost Sunday? Was this jump from a third-class to a first-class position too abrupt for the laity? Opinions have been many and varied.

Pentecost Sunday was chosen for this revival movement, because Pentecost is the Church's birthday, a memorial of each Christian's adulthood in the faith. Because of their confirmation, the laity ought to be responsible Church members.

Scepticism

For many the programme seemed too business-like to merit the name "New Pentecost". Two million envelopes and 1,750,000 campaign leaflets were printed. On the back of the envelopes was the upsetting commercial, "Your contribution has made New Pentecost a reality". This sounded very like simony in many ears! The money target set was £200,000.

If money is to be linked with this revival movement and obviously it must in some way, then a well prepared budget must be prepared beforehand. The touch of the advertising firms was all too evident. Mass media were employed at considerable expense. Yet in spite of the professional services there were slips. The Liverpool consignment of envelopes and leaflets did not arrive on time. Many pastors there did not regret the delay. A week's respite provided them with valuable experience at the expense of other parts of the country.

The Lay voice

Since the first session of Vatican II an increasingly vocal element has arisen among lay Catholics. The publicity which was given to the council debates, the divergent views expressed by bishops inside the council hall and privately outside encouraged the laity to air their views. A doctrinal basis was laid for them in the Constitution on the Church. The

document quoted from the First Letter of St. John. "But you have not lost the anointing that he gave you, and you do not need anyone to teach you; the anointing he gave teaches you everything; you are anointed with truth, not with a lie, and as it has taught you, so you must stay in him." The "New Pentecost" in England and Wales was to be a symbol of that endowment of the people of God.

Brian Wicker felt that the Pentecost Sunday programme did not sufficiently appreciate this. Lay preachers, he thought, were asked to speak as "agents" for the Church rather than as "sources" speaking their own thoughts.

Praise and Blame

It is very easy to find grounds for criticism of the "New Pentecost". The plan was launched without adequate preparation and consultation. Neither priests nor people were sufficiently primed. A Newcastle priest was quoted in the *Catholic Herald* as saying, "I didn't like the idea and neither did my parishioners." He was not a lone voice. Indeed the planners might well be accused of showing the effects of an over-indulgence in new wine.

It is easy to find fault with any new programme and especially with an experiment of such significance. Positively a wealth of potential has been tapped.

But the pulpit is a rather exceptional field of lay activity. What is wanted is the personal involvement of every Christian in the work of the Church. It is not primarily lay preachers that the Church needs.

Twelve commissions have been set up covering every department of the Church's life. Lay people are heavily represented on these commissions. Given this lay representation at the planning level it is to be expected that next year's plan will meet with a warmer welcome and eliminate many of the weaknesses of the first attempt. However, the real work will not be done from pulpits but in the day to day life of a Christian community.



Only Ovaltine gives you the goodness of malt, eggs and added vitamins. Ovaltine is nourishing, sustaining, energy-building—a cup at bedtime is an invaluable aid to sound, restorative sleep. Have a cup of Ovaltine tonight and you'll wake up rested, refreshed, full of energy tomorrow.

OVALTINE

helps put back
what the day takes out

P227B



Why should children suffer like this?

One little blind child, suffering from kwashiorkor, one of the most common of malnutrition diseases. She comes from Java but it might as easily be Mexico or Mysore or Mali. There are tens of millions of children with kwashiorkor.

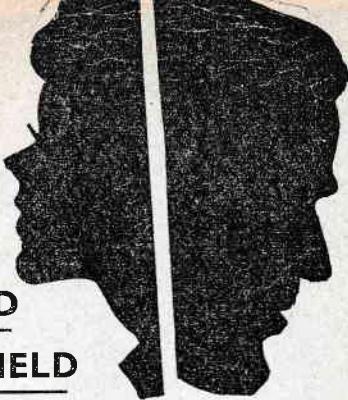
The answer to kwashiorkor isn't good intentions or pity or prayers or even another bowl of rice a day. The answer is more tools, better roads, fairer distribution, nutrition, training, irrigation ditches, boreholes, seeds, spray guns.

Please help Oxfam supply these answers.

OXFAM

Room 35,
c/o Barclays Bank
Limited, Oxford.

YOU WAKE UP BLACK!



DAVID ATTFIELD

IMAGINE YOU WOKE UP ONE morning a "darky". It is not like falling in the coal hole: a bath would cure that. But a slight change in the chemistry of your skin and you will look different and will stay different for good.

Of course, you won't really change. You are still the same person, still a British citizen, born in the same town, educated in the same school . . .

BUT other people will call you "coloured". They are the "whites," however grubby the pink of their skin.

From about seven, your white school friends may begin to drop you. They prefer not to sit by you in the classroom, play with you in the playground or ask you home for tea. They even leave your school if it becomes more and more "coloured".

Your friends' parents move away, as you make the neighbourhood go down. On leaving school you cannot get a good job. You go well-brushed and smart for interview and hear the post is already filled. Five minutes later someone else is given the job. He did not do as well as you at school but he is "white".

You may end up driving a bus or as a conductor. Yet after years of service you will stand little chance of being promoted inspector. If a girl, you can be a nurse but with small hope of ever becoming matron.

At Church, the minister is very friendly, but with other coloureds you find yourself sitting apart from the rest of the congregation. You go off to a chapel of your own, where you will feel welcome. In the youth club you may be cold-shouldered and too many seem suspiciously to turn away as you approach the coffee bar. You're even called "black bastard" or "bloody nigger," sometimes kindly, humorous names like "Sambo". Self-respect is not allowed after your skin-tint has been altered.

On a dark night you may get beaten up in the streets by white youths. A passing policeman somehow does not notice you.

You marry and want a home, but to find a home where you would like it seems quite impossible. On your wages, you cannot afford to buy a nice house in a suburb. Should you try, estate agents and building societies all seem to find difficulties. Many people will not sell to you for the sake of their neighbours.

So you are forced to rent a slum or buy an old house in a bad area. Or after waiting for years, the Council puts you in a house

of this type, not in a new one on a post-war estate.

You love children and have several. Because you live in one room, the babies have to be born in hospital. The neighbours say it is because immigrants, who are born in Britain, still breed like flies. And however clean your house or tidy your garden, everyone thinks you are filthy, since we all know dirt and a dark skin go together.

A bad dream? No. Just your new colour for life. Yet it is still the same "you" with the same feelings inside. Is all this fair and just? Certainly such things commonly happen to many British young people today in this Christian country. You are a Christian and coloured? Then remember, Christ was dark-skinned and a Jew.

CHRISTMAS CARDS

A letter from one of the great Christian Charities asks me to remind readers of the splendid selection of Christmas cards now provided by charities—and how much their organisations benefit financially by their sale. So please remember when you buy!

"HELP"

Did you read of this new private circulation magazine in a previous issue of *Church News*? Its aim is to tell stories of the great needs and problems of our time. You may care to give someone a gift subscription of it for Christmas—or treat yourself to it. Twelve issues £3 3s. to *Help*, Community Publications, 2 Arundel Street, London, W.C.2.

"ONE"

Odd names these new magazines! This *One* published by the Dean and Chapter of Westminster Abbey, twice a year only—June and December. Is an entirely new format, being a series of loose colour leaves, each with an article by some distinguished person, held together in an envelope folder. 6s. per copy from Box No. 1, The Chapter Office, 21 Dean's Yard, London, S.W.1.



*"Silver Sunset"
Photo of the
painting by
Peter Ellenshaw*

MARY ANDERE writes on—

KNIGHTS OF MERTON HOUSE

EVELYN UNDERHILL ONCE SAID THAT HALF-AN-HOUR spent with one of God's needy children is worth more than half-a-million spent on them. How well she understood—the need to be recognised as an individual with both needs and dignity, not merely a name or a number!

I was reminded of her words when I was invited to visit Merton House, Ross-on-Wye, a holiday hotel for handicapped people. To be honest, I anticipated it would be similar to the many "homes" abounding, and, handicapped myself, I often have mental reservations about their value to "the whole man" . . . But Merton House—I was, as C. S. Lewis puts it, "surprised by joy"!

Begun by a group of Rotarians in Birmingham in 1963, they decided what handicapped people really needed more than a "home" was a hotel of their own, run on ordinary hotel lines, yet equipped to deal with the special needs of the physically handicapped. So the lovely Georgian house in Ross was purchased and furnished with care and taste. There are no steps to embarrass occupants of wheelchairs. Lifts and bathrooms are designed to cope with such cases, and handrails abound for the unsteady.

One of its historic attractions is

that Nelson and Lady Hamilton stayed here. Parts of the building are probably XVIth century, and the garden looks out over the wide Herefordshire plain, with the Wye twisting below through the green fields, and the line of the Black Mountains far in the distance.

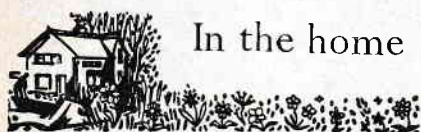
The Order of the Merton Knights, formed to help in the running of the house and the entertaining of guests, could well rank with any of the orders of chivalry of old. What amount of work and thought goes into all their efforts. Two or three times a week members' cars are available to take guests for rides through lovely Hereford and Gloucester countryside; willing helpers are available to push wheelchairs round the steep streets of Ross and its busy shopping centre. Every Friday a coach tour is laid on for any guests who wish to go, and entertainments are regularly provided.

It was not only the kindness these

Splendour in Charity

voluntary Knights exhibit which impressed me, but the way in which the underlying needs of handicapped people are understood and catered for. Each guest can bring a friend or relative—a point frequently overlooked in “holiday homes for disabled”! This means a great deal to the timid, or self-conscious, or those who depend on others for small personal services. And the needs of those who look after the disabled, or the elderly, have also been recognised! In the winter months a holiday here in the centrally heated comfort of the pleasant rooms must indeed seem a foretaste of heaven to many elderly people.

This is a truly ecumenical effort. Roman Catholics and Anglicans are on the staff, and the Merton Knights come from all the different churches in the area. And as one who knows so well the drawbacks and limitations of most hotels, as well as “holiday homes” for the disabled, I came away vividly conscious of the warmth and freedom of the atmosphere. Here truly was Christian charity, the “agape” of the early church—the willingness to accept every man for his own sake, no strings attached, and to serve Christ in him. The motto of the Merton Knights might well be, “I am among you as he that serveth . . .”



In the home

Here are some unusual coffee drinks you might like to try. Serve in gay, attractive mugs.

Swiss Mountain Coffee

1 pint milk; 2 tablespoons Camp coffee essence; sugar to taste; 2 tablespoons double cream, lightly whipped.

Heat milk to just below boiling point. Stir in coffee essence. Pour into mugs or cups, sweeten to taste. Top with lightly whipped cream. (Makes 4 cups).

Mid-morning Coffee

$\frac{1}{2}$ pint water; $\frac{1}{2}$ pint milk; 1 tablespoon honey; 2 tablespoons coffee essence.

Bring water, milk and honey to almost boiling point, stirring to dissolve honey. Add the essence. Pour into cups or mugs.

Coffee Ginger Cream

$\frac{1}{2}$ pint milk; $\frac{1}{2}$ pint water; 2 tablespoons Camp coffee; soft brown sugar to taste; $\frac{1}{4}$ teaspoon ground ginger; 2 tablespoons cream, lightly whipped.

Heat milk and water to just below boiling point, add coffee, brown sugar and ground ginger. Pour into mugs or cups and top



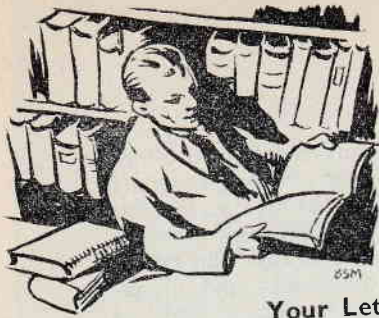
with whipped cream. Sprinkle a little brown sugar on the top.

Spiced Jamaican Coffee

1 pint water; 2 level tablespoons brown sugar; $\frac{1}{2}$ level teaspoon powdered cinnamon; grated rind and juice of 1 orange; 2 tablespoons Camp coffee; single cream or top of the milk.

Bring water, brown sugar, cinnamon, orange juice and grated rind slowly to the boil. Remove from heat, add coffee. Strain into cups. Serve with cream or top of the milk.

Incidentally, it is always as well to have plain coffee and cold milk to hand. Many people prefer it this way—particularly continentals, who say that, just as we would not use hot milk in tea, they find hot milk completely alters the taste of true coffee.



EDITOR'S TABLE

Your Letters

Scargill

Dear Canon Rhodes,

I wonder if the people who flock to this Christian Holiday Centre, so vividly described by Florence Pettit in the July number of Church News, ever give a thought to the family who used to live there?

Their name was Holdsworth, between the wars they enlarged a shooting-box into a hospitable home. The wife and mother died young in 1932. Her second son, Michael, who inherited her sweet, happy nature, became a pilot in the Fleet Air Arm. He took off from Malta in February, 1942, two days after his twenty-first birthday, and was last seen as he was shot down in flames off the coast of Tripoli.

His father followed him a few months later. His elder brother, John, served in the Army throughout the war. He was sent home from Libya, grievously wounded, and with the Military Cross. He recovered in time for the invasion of Europe, but was killed in Germany in the concluding weeks of the war, on the eve of his twenty-fifth birthday.

The third son, William, serving in the R.A.F., survived the war, and returned to Scargill with his Dutch bride, who had been a runner for the Resistance in the German Occupation of Holland. Their five children were born at Scargill. In 1957 William sold the estate for its present purpose.

Scargill was the home of all these people. Whenever there is mention of the name I instantly see John and Michael on one crisp, golden morning in the New Year of 1939, silhouetted against the fellside in the glory of their dawning manhood.

I remember. They were my kinsmen.

Yours sincerely,
(Miss) Rosalie Thomas.

Indifference

Dear Sir,

Most of your readers have been brought up as Christians, and are regular church-goers. Have they ever wondered what it is like to be a new member of the congregation?

The newcomer slips into a side pew, opening her prayer book furtively, the rest of the small assembly know the service and scorn the use of the Book of Common Prayer.

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 16. October 1968.

Redhill.

The place in the book is found, and the newcomer is thrown at the first fence when the Vicar leaves out the first page of the order for Evening Prayer and inserts a quotation of his own choice. She catches up, however, and with her husband's help she manages to keep her place (a whispered "I'm half-way down page 54, where are you up to?").

While considering seriously whether she knows what "The Communion of Saints" means, and whether she should say that she believes in it, the rest of the congregation had no doubts at all, and is now a page ahead and still moving at a spanking pace.

Then comes the sermon. This is one of the few occasions when a public speaker is not cheered, counter-cheered or questioned, and there is no time allowed for discussion.

When the service is over, she smiles politely in response to the vicar's "So pleased you could come!", but the questions about the sermon remain unasked.

The newcomer comes to church each Sunday with her family, and after a while manages to maintain her place in the Prayer Book. Still there is the feeling that the things which are unfamiliar to her are all too familiar to the rest of the congregation.

Then her husband is ill for six weeks — nobody calls. The habit of church-going is lost, but it doesn't matter. Nobody asks why the family are no longer to be seen at church.

Does this have to be conclusion of the story? Disillusion on one side, and indifference on the other?

Yours faithfully,
(Mrs.) K. R.

Redundant Churches

Birmingham 5.

The plight of many ex-prisoners with no home, shelter or work to go to on release, is pitiful and inexplicable in this day and age. Why not convert discarded church buildings to hostels for ex-prisoners?

Francis B. Willmott.

Retreats

Dear Canon Rhodes,

South Croydon.

I was especially interested with the article by Joan Court — "Retreating Forwards". I recently experienced great joy, fellowship and refreshment from a weekend on a "Parish Retreat" — 20 of us.

Yours sincerely,
Peggy C. Cokes (Mrs.)

PARISH PAINTER

Mr. Albert King, self-styled "Parish Painter and Scrivener," celebrated his 71st birthday by holding an Exhibition and Sale of his paintings at Treneere Cottage on September 14th. His picture and a writeup also were included in Anthony Wood's column in the Oxford Mail, and people came from as far as Abingdon and elsewhere to see his drawings. They will form a permanent record of many parts of Marston for years to come. Mr. King sold his sketches and paintings at a little over the cost of the materials and raised over £20 which he is giving to the Ringers of St. Nicholas' Church, to help them to raise money for their coveted new bell. This is a great effort by Mr. King and we congratulate him and Mrs. King for all the work involved, as well as the fine results achieved.

MARSTON RESIDENTS ASSOCIATION

The first meeting of the above association was on September 16th and from all accounts got off to a successful start.

The first Committee elected were as follows :—

Chairman : Dr. E. Brian Smith, M.A., Tutor in Chemistry, St. Catherine's College, 2 Boults Lane.

Hon. Secretary : G. A. Hine, 21 Raymund Road.

Hon. Assistant Secretary : A. T. Jones, 36 Arlington Drive.

Hon. Treasurer : A. C. Tansley, 27 Arlington Drive.

Hon. Assistant Treasurer : Mrs. E. Brian Smith, 2 Boults Lane.

Members : Mrs. W. Hardiman, 29 Rippington Drive.

E. C. Tanner, 12 Arlington Drive.

Mrs. Brown, 54 Marsh Lane.

Mr. Clifford Lubbock, 2 Horseman Close.

Mr. Brayshaw, 12 Jessop's Close.

Mrs. Woodhouse.

R. V. Vernede, The Manor House, Mill Lane.

The Association's immediate object is to fight for an adjustment to the line of the Marston Ferry Link Road where it passes the Schools, to agitate for appropriate measures for flood prevention, and to take an active interest in all planning proposals for the village. Other matters within the aims of the Association are to further the maintenance and improvement of living conditions and amenities in the parish as they arise. The Committee has power to co-opt other persons in order to obtain full representation of the areas and to include people who are able to contribute usefully to the Committee's work.

CONGRATULATIONS

Congratulations to Mr. Colin Monger on his promotion in the Banking world. It is good to know that Mr. Monger will be staying in Oxford for a while with his family so we shall still have the valuable help from his wife in the Sunday School. She is our Kindergarten Superintendent.

BROWNIES

COME AND SUPPORT the 2nd MARSTON BROWNIES' at their AUTUMN FAYRE being held on Saturday, 9th November in the Mortimer Hall from 2 to 4 p.m.

ALTAR FLOWER ROTA

- Oct. 6. Mr. B. G. Oliver by the kindness of Mrs. Casterton.
" 13. Mrs. Boddington.
" 20. Mrs. Hilditch.
" 27. The Misses P. & E. Warburton.

COFFEE ROTA

- Oct. 13. Mrs. Rimmer and Mrs. Sidebottom.
" 27. Mrs. Cardy and Mrs. Webb.

HOLY MATRIMONY

- Aug. 17. Howard Charles Washbrook and Doreen Smith.
" 24. Edward Sutton and Pauline Janet Gentry.
Graham Michael Tuffrey and Valerie Ann Ballard.
" 31. Derek Albert Nutland and Jane Leslie Kemp.
Sept. 7. Clive Peter Walker and Linda Margaret Dyer.
Michael John Page and Jennifer Ann Woodhouse.
Noel David Deam and Avril Jennifer Walton.
" 14. Peter Harlow Davis and Susan Mary Moody.

HOLY BAPTISM

- Sept. 8. Lindsey Bowden, 39 Old Marston Road.
Michael James Vincent, 51 Cherwell Drive.
Michael Boyce, 36 Hilary Way, Wheatley, Oxon.
(Omitted from September magazine with apologies)
July 28. Christine Margaret Woodward, 13 Austin Place, Abingdon.

IN MEMORIAM

- Aug. 31. Julia Sanders.
Sept. 5. Gwyn Davies.
" 19. Phyllis Moss.
" 20. Herbert Inness.

PARISH CALENDAR FOR OCTOBER

- Oct. 1. Tuesday. Tickets for Sunday School Outing. Church Hall from 8 p.m. to 9 p.m.
" 2. Wednesday. Holy Communion, 7.15 a.m.
" 3. Thursday. Prayer Group in Church, 8 p.m. to 8.30 p.m.
" 4-10. TASK 6 EXHIBITION, ALL SAINTS' CHURCH, Lime Walk, Headington. Open Weekdays: 10 a.m. to 9 p.m. Sundays: 2 p.m. to 9 p.m.
" 5. Saturday. Over 60's Club. Morning Market and Coffee Morning.
" 6. Beginning of Week organised by "Shelter" for the relief of the homeless of this country.
TRINITY XVIII. Services as for the 1st Sunday in the month with Morning Prayer at 11.15 a.m.
" 9. Wednesday. Holy Communion, 7.15 a.m.
" 12. Saturday. Sunday School Outing to Hereford.
" 13. TRINITY XVIII. Services as for the 2nd Sunday in the month with Holy Baptism at 3 p.m.
" 16. Wednesday. Holy Communion, 7.15 a.m.
" 18. Friday. FESTIVAL OF ST. LUKE, Evangelist.
" 10.30 a.m. Holy Communion with laying on of hands for the sick.
" 20. TRINITY XIX. Services as for the 3rd Sunday in the month with Morning Prayer at 11.15 a.m.
" 23. Wednesday. Holy Communion, 7.15 a.m.
" 24. Thursday. Mothers' Union, Church Hall, 7.45 p.m.
" 27. TRINITY XX. Services as for the 4th Sunday in the month with Holy Baptism at 3 p.m.
" 28. Monday. FESTIVAL OF S. SIMON & S. JUDE.
Holy Communion, 7.15 a.m.
" 30. Wednesday. Holy Communion, 7.15 a.m.

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, Elsfeld 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, Green Groceries 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 Bley.....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 and 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