ST. MARY THE VIRGIN WITH ST. PETER AND ST. PAUL
MARLBOROUGH

Tower and Town

No. 4 *DECEMBER* 1960

Ring up good bells ! ring up ! ring down !
May Marlborough towers call Marlborough town.
John Betjeman

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FROM THE RECTOR

My Dear Parishioners,

In the Creed which we say at the Holy Communion come the words " and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." That is a tremendous thing to say.

Because this tremendous little phrase can slip off the tongue without the mind registering what it is that the lips are saying, it is usual for celebrant and people to make a tiny pause and to bow or kneel as they say it ; just as a reminder that they are saying something quite tremendous.

The Advent season serves the same purpose as this moment's pause in the Creed. It is a reminder that we are poised between two Advents, or comings, of God into this world of ours and His. We are poised between Christmas Day and a Second Coming when we shall see Him as He is, and He will see us as we are.

It would be a mistake to keep the Advent part of getting ready for Christmas in a self-conscious apartness from all the rest of it—the cards and presents and fun-and-games. Any " apartheid " which keeps our religion apart from our daily life is really a denial of the Day on which God came to dwell among us.

The preparation in Church, the preparation for Holy Communion, and the preparations at home are part of the same thing. As God's children far and wide, even the more reticent, express good will and draw nearer to their neighbours in charity, they are also drawing nearer to God.

That, perhaps, is why the great congregations of Christmas are so reverent. When we come *down* off our high horse of aloofness, we find ourselves *up* on the level of God made man in Bethlehem. So in Advent down we come.

My best wishes to you for all the many joys and blessings of Christmas

Your affectionate Rector,

FRANCIS BROWNE.

NEWS : VIEWS : COMING EVENTS

TOWER AND TOWN FOR JANUARY. If you don't get your January magazine by Dec. 31st don't think that we've forgotten to publish it. Owing to the Christmas holidays the printing can't be finished until Jan. 3rd, but everyone should have their copies by the 6th. All the services up to and including Jan. 6th are shown in the Diary on page 7.

THE NEW LIFE. *Confirmation* is a great day in anyone's life, since it is the day when a fuller Christian life begins. The candidate takes on himself the promises made long ago by his Godparents at his Baptism. When he kneels before the Bishop and the Bishop lays his hands upon him, just as the Apostles laid hands on the first converts to Christianity centuries ago, he receives the power of the Holy Spirit to lead the Christian life and is entitled henceforth to share in the family meal, the Holy Communion.

Regular preparation classes for Confirmation will begin after Christmas, but there are preliminary classes as follows: Girls on Friday, Dec. 2nd, at 7 p.m.. Boys on Friday, Dec. 9th, at 7 p.m.: both in Church Cottage.

If you should wish to be confirmed, or you have a child you wish to have confirmed, please ask one of the Clergy about it now. F.B.R.B.

WERE YOU THERE ON NOV. 16TH? If so, you won't need us to tell you what a good evening it was, from the very first sight of the long white table all candles and flowers and laden with delicious food. (The jellies and the hot sausages were a contribution from the Youth Fellowship). Competitions to heat up our brains, supper to satisfy the terrific appetites given us by all that intellectual exercise, games to relax over —the thirty hostesses, who had worked so hard under their Chairman, Mrs. F. B. R. Browne, to make the evening a success, must have had their reward when they saw how much we all enjoyed it. But we were all taught to say "thank you" after a party, and *Tower and Town* takes great pleasure in saying it now on behalf of all who were there. Of course, if you weren't there and could have gone, you are probably kicking yourself.

SEEN ANY GOOD WEEDS LATELY? Luckily we had a colour film in the camera to take all those bright jeans and stockings, blues and yellows and greens and reds, when the members of the Youth Fellowship with Mrs. Harrison attacked the weeds outside St. Mary's during the half-term holiday. It was a glorious sight from every point of view!

AN EXCITING STORY. An important "date" for all of us is the Dedication of the new kneelers on Dec. 11th at Evensong. Turn to page 15 for the whole exciting story. For the small sum of 15/- (cost of materials) anyone can have a special Memorial kneeler, embroidered with the initials of the person remembered, made by one of the workers: some of these special kneelers are among the 170 finished.

WHY MIDNIGHT? It has been the custom since the fifth century that a Sung Eucharist at midnight should be the first service on Christmas Day. It was chosen to symbolise the tradition that Christ was born at midnight. *When all the world was in profoundest quietness and night was in the midst of her swift course, Thine Almighty Word, O Lord, leaped down from heaven out of Thy royal throne* (*E.H.* 667 *from Wisdom* 18.15-16).

Don't forget that our service begins at 11.45 p.m.



By courtesy of the Ward Gallery

BELOVED IN CHRIST

Let us prepare ourselves to hear again the message of the Angels, to go in heart and mind to Bethlehem, and see the Babe lying in a manger.

Let us read and mark the story of God's loving purposes and of the glorious redemption brought us by this holy child; and let us make this Parish Church, dedicated to His pure and lowly Mother, glad with our songs of praise.

But first let us pray for the needs of His whole world and for peace and goodwill over all the earth. And because this of all things would rejoice His heart, let us remember in His name the poor and the helpless, the cold, the hungry and the oppressed; the sick and those that mourn; the lonely and the unloved; the aged and the little children; all those who know not the Lord Jesus, or who love Him not, or who by sin have grieved His heart of love.

Lastly, let us remember before God all those who rejoice with us, but upon another shore and in a greater light.

These prayers and praises let us humbly offer up to the Throne of Heaven, in the words which Christ Himself has taught us:

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen

The Almighty God bless us with His grace; Christ give us the joys of everlasting life; and unto the fellowship of the citizens above may the King of Angels bring us all.

From the Bidding Prayer used at the Festival of Nine Lessons and Carols.

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FAMILIAR FACES No. 4

GEORGE, MURIEL AND STEPHEN BROWN



Is Stephen Brown — 2 years and 10 months — the youngest regular member of our congregation? His parents bring him every Sunday to our Sung Communion service; he has been taken to the family Eucharist ever since he was five months old. We know George Brown best as the hard-worked Recorder of our Stewardship Giving; he was a Visitor during the Campaign, is on the P.C.C. and Finance Committee, belongs to the Men's Society and is a bellringer. Muriel Brown is also a bellringer (not much hope for Stephen!), is a distributor for *Tower and Town* and a member of the Young Wives' Group. The family came from the parish of St. Michael, Aldershot, when George was moved to the Marlborough branch of Barclay's Bank in 1959, just a year ago.

* *

PERSONAL POSER

I heard you say in a sermon: "Be not anxious for the morrow: everything is all right". How can I believe this when there is so much to dread?

You add to your question four specific instances of extreme pain, poverty, anxiety and loneliness.

The Gospel nowhere says that Christians are going to be comfortable or rich or admired. It merely says they need not worry and that they will be happy. Each Christian has the thrill of finding this out for himself.

The good news is full of apparent absurdities—paradoxes we call them—about people being happy or "blessed" in impossible circumstances; about losing life and finding it, and the way of the Cross (*Ugh! A Cross!*) being the way of life.

St. Paul had had the full treatment—beatings, shipwrecks, prison, wild beasts and perpetual ill-health of some kind. He writes that he is plumb sure that nothing whatever in this life or the next can separate him from the love of God which is in Christ Jesus Our Lord.

My impression is that the instances you give are not your own but that you are worried because they might be. I ask you to draw on your own experience of lesser illness, comparative poverty, loneliness and anxiety. Were you tried above that you were able? Or was the Grace of God sufficient for you? F.B.R.B.

If you have a Personal Poser which you would like answered on this page, send it to the Rector, giving your name and address, which will not be printed.

TWENTIETH CENTURY FOLK MASS

THE REV. GEOFFREY BEAUMONT WRITES TO TREVOR GARTSIDE

It is good to hear that you are going to do the *Twentieth Century Folk Mass* at Marlborough. I cannot help feeling that you must have all the right ideas about it if the P.C.C. has given it a unanimous vote.

Bringing One New Person Each Time

This music was not written as a gimmick to attract young people to church. It is, however, meant to help the new-comer once he has been persuaded to come to church and to the Eucharist. It always seems to me a pity that someone who is struggling to learn the Faith and its relevance both to eternity and to his life here and now, should have immediately to wrestle with music in an unfamiliar idiom. The repetitions may get boring to the regular congregation, but if each member brings one new person each time I think he will realise its importance.

No-One Can Spoil The Music

There is no intrinsic merit in the music itself—so you can tell your congregation, from me if you like, (I always tell mine) that they cannot spoil the music however rancid anyone may think his voice is. On the other hand they can spoil the corporate offering of the Eucharist by not trying to join in.

For Every Day

I hope too that they will find something in the music that reminds them of their everyday lives: It is our everyday lives which we believe God wants offered to Him so that He can cleanse, transform and fortify them, and not always and only some special part of ourselves which we keep for church.

If We "Know Our Stuff"

You may find that it is those who are afraid of compromising themselves by coming to church who will object most strongly on the grounds of irreverence or even blasphemy; but I have frequently found that the older members of the congregation who "know their stuff" appreciate the opportunity of associating the Presence of Our Lord with their likes and dislikes, loves and hates, as well as the places, activities and people which He came to redeem.

Is Anything Worthy?

Of course, the music is not worthy of the worship of God; and part of its value may be that it reminds us that neither are we, nor is any other music we use, nor is the Parish or its homes, its industries, its public services, and it is on behalf of all this and more that we offer the sacrifice of the only Perfection the world has ever known, and ourselves in His wounded side.

Geoffrey Beaumont

October, 1960



DIARY FOR ADVENT AND CHRISTMAS



The Churches are now being used alternately for the Sunday services at 8 a.m., 11.15 a.m. and 6.30 p.m. Sundays Dec. 4th, 18th (except Evensong) and Jan. 1st: St. Peter's; Sundays Dec. 11th and 25th: St. Mary's. All other services in St. Mary's.

PREPARATION IN ADVENT

Dec.

4th ADVENT II. Admission of Choir Boys at Evensong. (*The Parish, especially the Bible Reading Fellowship*).

7th Wednesday. Holy Communion 7.30 a.m. (*Marriage Guidance Councils*).

8th Thursday. **Conception of the Blessed Virgin Mary.** Holy Communion 7.30 a.m. (*Teachers' Training Colleges*).

11th ADVENT III. Dedication of Kneelers at Evensong; also Congregational Practice for the Beaumont Folk Mass. (*Those preparing for Ordination*).

14th Wednesday. **Ember Day.** Holy Communion 7.30 a.m. (*Salisbury Theological College*).

18th ADVENT IV. Parish Communion 9 a.m.: St. Mary's. Congregational Matins 11.15 a.m.: St. Peter's. **Blessing of the Crib 3 p.m.**; Evensong (said) 6.30 p.m.: **Festival of Nine Lessons and Carols 7 p.m.**; all in St. Mary's. (*The Parish: Our Christmas Services and the lapsed*).

19th Monday. Marlborough Grammar School Carol Service 2.15 p.m.: St. Mary's.

21st Wednesday. **St. Thomas A.M.** Holy Communion 7.30 a.m. (*For faith*).

THE TWELVE DAYS OF CHRISTMAS

25th CHRISTMAS DAY
Midnight Holy Communion (sung) 11.45 p.m.: St. Mary's.
Holy Communion 6.30 a.m. (St. Mary's), 8 a.m. (St. Peter's), 9 a.m. (said) (St. Mary's), 12 noon (St. Peter's).
Choral Matins 11 a.m.: St. Peter's (note change of time).
Congregational Evensong with Carols 6.30 p.m.: St. Mary's.
(*Thanksgiving for the Incarnation*).

26th Monday. **St. Stephen M.** Holy Communion 11.0 a.m.: St. Peter's. Transport can be arranged by telling the Clergy. (*Thanksgiving for vigour offered to God*).

27th Tuesday. **St. John A.E.** Holy Communion 8 a.m. St. Mary's. (*Thanksgiving for age and learning offered to God*).

28th Wednesday. **Innocents' Day.** Holy Communion 7.30 a.m. (*Thanksgiving for youth and innocence offered to God*).

Jan.

1st FIRST SUNDAY AFTER CHRISTMAS. **Circumcision of Our Lord.** Festal Evensong 6.30 p.m. (*Thanksgiving for* 1960: *confidence in* 1961).

4th Wednesday. Holy Communion 7.30 a.m. (*Diocese of Salisbury: William our Bishop*).

6th Thursday. **Feast of the Epiphany.** Holy Communion 7.30 a.m. (*Thanksgiving for the wideness of God's mercy*).

Special Intentions at Holy Communion are printed in italics

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HOW OLD-FASHIONED IS CHRISTMAS ?

Old-Fashioned or a new gimmick: what can we make of our stream-lined modern life — supermarket, self-service store, "contemporary" look — trimmed up with Christmas trees, garlands of holly and mechanical carols? In the general uncertainty some people "hate Christmas", others speak as though it were a racket invented by tradesmen to milk their customers.

Here in Marlborough two Christmas trees provided by the Chamber of Trade will flank the Town Hall, and at the Chamber's request many shopkeepers will put up their own trees. A week before Christmas we shall see the fronts of our old houses pin-pointed with lights that lead the eye up to those glittering trees at the end of the High Street where the dark tower of St. Mary's church looms up behind the Town Hall.

Gimmick or not, designed or not to bring trade, to encourage spending on presents and cards and food and drink, these lighted trees — effective even under the sodium arc lamps, enchanting in the late afternoon when the lamps themselves, newly lit, glow like enormous oranges in the dusk — arouse in us subconscious memories of great antiquity.

Lest the Sun should Die

How old-fashioned is all this? It goes back much further in time than the birth of Christ; so far in fact that there are no records of where and when our ancestors began to light bonfires and decorate their houses with evergreen at Midwinter. But we know they believed that the Sun was dying as the hours of daylight grew fewest and that they could keep it alive by imitating its fires on earth; that the life of the dormant seeds could be protected and encouraged by the ritual use of living, ever green branches.

With the coming of Christianity these ancient ecremonies were taken over by the Church: "*the Spring Gods became identified with Christ and the birthday of the Sun with the birthday of the Light of the World*".

The Evergreen Bough

So the evergreen boughs which had adorned the temples and groves of the heathen gods were to be found decorating our churches after the conversion of England in 597, as they still do today. For many centuries evergreen wreaths embellished the outsides of houses — a custom revived lately in the holly garlands tied with scarlet ribbons which we hang on our doors. That essentially English decoration, the Kissing Bough, has also come back into our homes: an evergreen crown or sphere brilliant with candles, glass balls and polished apples, finished off with a bunch of mistletoe — tradition says one kiss for each berry. But the Christmas Tree from Germany, probably of pre-Roman origin, which became popular in England only after the Prince Consort had introduced it at Windsor in 1841, is now our favourite evergreen.

The giving of presents on the birth day of the gods was part of the Saturnalia, the winter festival which the Romans kept at the time when Christ was born.

Even our traditional food goes back a long way: mince pies were eaten in Shakespeare's England; Christmas pudding was so-called by 1670 and had been known as "plum porridge" before that.

Where the Carols came from

The carols came to us from the mystery plays which at first, in the thirteenth century, were acted in church. One of these was the Office of the Shepherds, performed on Christmas Eve, when the shepherds were played by the clergy, carrying crooks and accompanied by real dogs and sheep, and the angelic host by the choir. In another, about the slaughter of the Innocents, the Innocents were unaccountably played by choirboys. Later these plays were acted on a stage or wagon in the market place — in Marlborough

Continued on page 11

TOPICS OF THE TOWN

LANDMARK IN LOCAL HISTORY. *We are greatly indebted to Major R. K. Henderson for this review of Mr. Stedman's book, which was published at the end of last month.*

Marlborough and the Upper Kennet Country: A. R. Stedman

Here is the book that many have waited for through the years — an accurate scholarly history of Marlborough and the surrounding country. Waylen's history of the town is dated 1854, F. E. Hulme's history was published in 1881, while the history of the College is 37 years out-of-date. Scrappy notes occur in various Guides, while Christopher Hughes's delightful story of the Borough whets the appetite for something more solid.

Here are some 400 pages divided into 33 chapters. Start where you like and you will fall under the spell of the narrative if you have the least liking for Marlborough and its country. We have the good fortune to live in an area of great historical interest.

Here you can trace Marlborough from the dawn of history and follow the fortunes of the great families who once controlled the destiny of the inhabitants. Here we have the panorama of life in the middle ages. Later comes a good account, drawn mainly from contemporary sources, of the Great Fire of 1653. We can see the working of the Marlborough Courts and the story of the Grammar School — so ably told by Mr. Stedman in a previous book now out of print. A chapter on village industries, notably those of Aldbourne, is of much interest.

The story of the rise of the College, once spurned as a bankrupt institution and now the dominant factor in the life of the town, is well told, while local educational progress, if slow at times, has changed the outlook of the Kennet valley.

There are as illustrations some unusual drawings and prints and a careful map, drawn by Miss V. Daw.

This, then, is a book of outstanding interest and importance which will not be superseded for many a long day. It is the work, I believe, of over twelve years of fact collection.

R. K. Henderson.

Available from the author at the Grammar School, price 42s. wrapped ready for posting; or from the bookshops.

QUESTIONS ANSWERED. *What is the Chamber of Trade?* The Chamber is an association of traders whose object is to act for the benefit of its members and for the good of the town. Its only funds are the subscriptions paid by the members and from these funds all expenditure whether charitable or otherwise is met. As a town we owe to it, among other things, many outings and parties for the old folk, the production of at least three editions of a Borough Guide (of which a large number of copies are supplied free to the Borough Council every year to send out in response to postal requests from would-be visitors), the provision of the Coronation decorations for the High Street, and — so important that we now take it completely for granted — permission to park without lights in the centre of the High Street, a concession which the Chamber successfully fought for in 1935. Through its affiliation with the National Chamber of Trade, our Chamber is a staunch supporter of the rights of the private trader.

PROPHET WITH HONOUR? When Mr. Maurice Brown, Science Master at Marlborough Grammar School, and world expert on the composer Schubert, lectured at the Nottingham Schubert Festival last month, every seat was sold out in advance. When are we going to have the pleasure of hearing Mr. Brown lecture in Marlborough?

WHAT'S COOKING?

For Christmas night —

Lamb's Wool

1 quart of good nut-brown ale, 1 stick cinnamon, ¼ of a nutmeg grated, ½ teaspoon ground ginger, 1 pint sweet white wine; 3 small baked apples or the equivalent in weight of crab apples, moist brown sugar.

Heat the ale, spices and wine slowly together. Mash the apples and pour the ale over them, first removing the cinnamon. Strain through a sieve or aluminium strainer, pressing well. Reheat, adding sugar to taste.

This is a modified form of a recipe used at the Royal Court in the seventeenth century. The apples used then were crabs; "When roasted crabs hiss in the bowl" wrote Shakespeare of this steaming syrup.

Potent? We don't know yet — we're going to find out!

Infants' School

We are going to have a Christmas concert. I am going to be Joseph. Ann is going to be Mary, and Mummy is coming to the concert. We hope we are going to have it on the last Friday of the term.

STEPHEN BROWN

(We wish our readers could see Stephen's nice handwriting. Ed.)

St. Peter's Boys' School

On Nov. 7th Mr. Hooper of the Church Missionary Society came to the school to give us a talk on his journeys to other lands. He told us about a village in Africa and how they taught the children, and the way of life in the village.

We have just started our carols for the carol festival at the Marlborough College Chapel which will be held on Dec. 13th. Many other schools will be taking part at this occasion.

On Nov. 4th the photographer came and took our photographs. We all were taken and we hope they look all right.

M. BENCH

Marlborough Grammar School

The School Drama Society are very busy at the moment preparing for their production in December. This Society was revived last year, when it put on three one-act plays. This year's production is to be *The Miser*, a translation of Moliere's *L'Avare*, with Howard Weston as Harpagon and Christine Willder as Elise. Those who saw last year's production will remember Weston's performance as the irrepressible clown in *The Invisible Duke*. Two members of St. Mary's parish are in the cast this year: Ian Reeve and Tim Williams. The producer is Mr. Gardner. The play will be performed in the Town Hall on Dec. 7th and 8th.

GRAMMARIAN

BREATHLESS

A temperance reformer was conducting her campaign outside a public house. As a man came out of the door, breathing heerily, she put her hand on his arm and said "Reflect — if you arrive at the gates of Heaven with your breath reeking of liquor, do you think St. Peter will let you in?"

"My good woman", said the man, "when I go to Heaven I expect to leave my breath behind!"

Ack. to *The Pylon*, Plumstead.

YOU'RE RIGHT IN THE GROOVE!

An anonymous tribute from a reader:

We find it here, we find it there,
Marlburians find it everywhere,
In flat and house, upstairs and down,
We read the exclusive TOWER AND TOWN!

With apologies to *The Scarlet Pimpernel.*

Continued from page 9

it may have been on the Green. Comic interludes were interspersed, and we find that the familiar themes of to-day — jokes about the weather, about taxes, about nagging wives — were just as familiar then: no doubt they too are older than Christmas itself.

The Coventry Carol, which we still sing, is from one of the mystery plays which were acted in Coventry. Carols, in fact, were part of Christmas for four centuries, going "underground" when the Puritans abolished them but not quite dying out, and rescued in the nick of time in the mid-nineteenth century by diligent researchers who noted down the singing and oral memories of elderly people.

In the later eighteenth and early nineteenth centuries Christmas music (but not carols) was played in the streets by "waits" — paid bands of musicians drawn from the town watchmen. Later, carols, rediscovered, were sung around the town by both secular and religious choirs, sometimes accompanied by musical instruments or by handbells. They were not sung again in Church until, in 1878, Bishop Benson of Truro created the Festival of Nine Lessons and Carols and invited the townsfolk of Truro to come to the Cathedral and take part in it. That was the start of the service, made famous by the choir of King's College, Cambridge, and now familiar everywhere, which we hold here in our parish church on the Sunday before Christmas.

Even if there are two Christmasses

All that we do in Marlborough at Christmas time as a community, for whatever reason, links us with the Marlboroughs of all the past centuries, and if there are, as someone has said, two Christmasses now-a-days — the believer's and the non-believer's — both are festivals with roots deep as life itself. J.B.

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FAMILY NEWS

** *The Rector* writes: On my way home from Lee Abbey I called to see *Canon Swann* at Combe Florey. It was very good to hear him laugh and say that his top half was very well. He was busy adding a rose to a series of flower portraits which he is making in water-colour. Though very lame on a painful leg, he took me all round their lovely garden. It happened that Mrs. Swann was out, but Canon Swann asked me to convey greetings and good wishes from them both to you all.

** We are always glad to print on this page news of members of our Church Family who have left Marlborough. Send suggestions to Miss J. Barton at the White Horse Bookshop by the 10th of the month for publication in the next month's issue.

** Those who have heard that some weeks ago *Miss Marjorie Pearce* had a purse stolen from her shopping bag in church will be glad to read a contradiction of the story that this occurred during the 9 a.m. Holy Communion service. The money was, in fact, taken on a Saturday morning when Miss Pearce was arranging the church flowers. Acting on her description of two strangers who had been in the church at the time, the police later caught up with the alleged thieves, but were unable to prove a charge against them.

** Perhaps some *Tower and Town* news will interest the many readers who have so kindly expressed their good wishes for its success. At the time of going to press the total number of subscribers is 550: in addition, a further 70 copies of the November issue were sold either in the two churches or in the bookshops. There are now 30 Distributors who are looked after by two Supervisors, *Miss I. Phillips* and *Miss G. Hilliard.*

** It's not too late to give a subscription to *Tower and Town* as a Christmas present (as we suggested in our last issue) starting with the January number. If you have lost the form, a postcard to *Mr. L. T. Smith*, Ashfield, Back Lane, will do instead.

ROUND THE PARISH IN OUR PRAYERS—DECEMBER

This month ask God to bless all who live in these roads, on the Sunday named, and the week following:

1st Sunday	Cherry Orchard	3rd Sunday	Hyde Lane
2nd Sunday	Chimmage Close	4th Sunday	"The road I live in"
	1st Sunday in January	Sebastopol Square	

"*O Heavenly Father, bless our neighbours, that they and we may share Thy Heavenly calling; through Jesus Christ, Our Lord. Amen*".

If you know a family living in one of these roads include their names in this prayer. The Wardens for these streets are: 1 Mrs. Spanswick (Nos. 1–28), Mrs. Westall (Nos. 29–60). 2 Mrs. Bedbrook. 3 Mrs. Neale. 5 Mrs. J. Smart.

HOLY BAPTISM

Oct. 16th Katrina Dawn Heath. Andrew Clements. Debra Kim Ainsley.

R. I. P.

Oct. 15th Eva Hilda Stevens, of Wheatlands, Five Stiles Road.
Oct. 21st Florence Ellen Mills, of 26 St. John's Close.

PARISH PRAYERS No. 4. *An Advent Prayer . . .*

Almight and Eternal God, Who didst send Thine only begotten Son that our eyes might see, our ears hear and our hands handle the Word of Life, the everlasting Christ: That which the Scriptures openly declare, grant us most joyfully to believe; through the same Jesus Christ Our Lord. *Amen.*

Based on 1st Epistle of St. John, Chapter 1

Brownies: 3rd Marlborough (St. Mary's) Brownie Pack, Wednesdays 4 p.m., Toc H Room. Brown Owl: Mrs. J. M. Leach, Windrush, Manton Hollow.

OUR OPEN NIGHT. On Nov. 2nd we had an Open Night to show the parents what we do at Brownies. The Commissioner and Mrs. Browne came too. We acted the Brownie story, had some games and did some activities. The Commissioner enrolled four new Brownies, Marilyn Witts, Catherine Mundy, Lindy Eyles and Lynne Bensley. We gave them a Grand Howl. We ended with our usual prayers and Grace and Brownie Bells. The evening was a great success.

The Brownies wish you all a happy Christmas. THE ELVES

Youth Committee: Mrs. M. Harrison (Chairman), Forest Hill House.

DOWN TO EARTH! Seventeen young people attacked the weeds surrounding St. Mary's during the school half-term, on the only fine morning during that week. The job isn't quite finished yet, but if the weather is kind another attack will be made during the Christmas holidays.

Meetings continue to be held on Mondays in Toc H Room and on Tuesdays in Church Cottage. Keep an eye on the notices. M.H.

C.M.S. Group: Secretary—Mr. G. Chilton, Merle Cottage, Kingsbury Street.

THIRD GENERATION MISSIONARY. Like his father and grandfather before him, Cyril Hooper was a missionary in Kenya, until four years ago he became C.M.S. Youth Secretary. In this capacity he visited Marlborough on Nov. 6th and 7th, preaching at Matins and Evensong, and speaking to St. Mary's and St. Peter's Schools. To a combined meeting of the C.M.S. Group and the Men's Society he showed slides of Kenya, including some of an Approved School which boasts an Old Boys' Association! His interesting and witty talk impressed upon us the need for the outpouring of prayers that more men and more money may become available for the mission field, and for Kenya in particular at this critical time. G.C.

Young Wives' Group: 2nd and 4th Thursdays 7.30 p.m., Toc H Room. Leader: Mrs. F. B. R. Browne, The Rectory.

MAINLY SINGING. We have had two very good meetings this month. The Mayor and Mayoress gave us a talk on their trip to America, illustrated with colour-slides. At our last meeting Mr. Gartside told us about the Beaumont Folk Mass and, after playing us excerpts, recorded our first efforts at singing it, which were far better than we expected. The evening closed with Carol singing, and we arranged to organise a family carol-singing party on Thursday, Dec. 22nd. Our Whist Drive on Nov. 3rd raised £9 10s. for the Pestalozzi Children's Village, bringing our total to £69 10s. M.B.

Men's Society: 1st Thursdays, 7.45 p.m., Toc H Room. Correspondent: Mr. C. Chilton.

1860 AN AGE OF BELIEF — what about 1960? Speaking of today's lack of faith, Bishop Cockin, at our second meeting, said that if we were to make our faith effective for ourselves and others we must know what we believed. From the ensuing discussion three vital questions emerged: How Christian in fact had the past generations been in view of conditions in our large towns a century ago? What is the role of the Church in the Welfare State? What is the meaning of the phrase "religious capital," on which many people live today? Talking it over with the Bishop, one of the important conclusions we reached was that the end of the need to "feed the poor" gave the Church its opportunity to show what it really had to give. Next month: *How Belief Works from Monday to Friday.* It isn't often laymen get the chance of a no-holds barred discussion with a Bishop—don't miss it! D.J.T.

U.M.C.A.: Secretary—Mrs. D. M. Field, 64 High Street.

FROM LIVINGSTONE TO FATHER HUDDLESTON. The Universities Mission to Central Africa, which covers five dioceses, started with Livingstone, and has Fr. Huddleston as its newest Bishop. Nyasaland was being ravaged by the slave trade and tribal wars when, in 1860, Livingstone appealed to the Universities of Oxford and Cambridge to send out a missionary expedition: now its Cathedral, built entirely by African workers, on Likoma island where witches used to be burned, has a congregation of 2,000 each Sunday morning.

OUR OWN CORRESPONDENTS

The diocese of Northern Rhodesia, staffed by twenty-four priests, one doctor, ten laymen and twenty women (teachers, nurses, welfare workers), is roughly the size of France and Spain put together and has about 2,000,000 African and 50,000 European inhabitants.

In the Zanzibar diocese the great aim has been the creation of an African Church, and there are now thirty-seven African priests and six deacons. Zanzibar Cathedral stands on the site of the old slave-market.

The newest diocese, S.W. Tanganyika, lies across the main Cape-to-Cairo road and occupies a strategic place in the future development of Africa. Work among lepers in the Masasi diocese was started by an Englishwoman who was herself a leper. It is as Bishop of Masasi that Fr. Huddleston is soon to be consecrated.

Free leaflets about the work and needs of U.M.C.A. are always in the literature racks in both our churches — also the Mission's lively illustrated magazine, *Central Africa* (3d. monthly) and the children's *African Tidings* (2d. monthly).

One easy way to help — send on your magazines and newspapers to those who go out to serve in the Mission: they often feel isolated and out of touch. The secretary will be glad to arrange for you to be given the name and address of a suitable recipient — and this makes an interesting personal link with missionary work.

D. M. FIELD

CHOIR NOTES

Welcome to Howard Cripps, a new probationer. At Evensong on Dec. 4th four probationers will be admitted as full choristers and will receive their surplices.

Thank you to Nicholas Hinton and Nicholas Maurice of the College for giving us a lead last month with the Beaumont Folk Mass. Hinton was Senior Chorister of Salisbury Cathedral, and Maurice is the son of Dr. T. K. Maurice of our parish.

Carols. The Choir does not visit the homes in the parish to sing carols, but sings its Christmas music in Church, mainly at the Carol Service. We welcome parents of all present choristers, and especially all former members of the choir to that service, for which the choir has been working very hard.

Reminder that Matins on Christmas Day is at 11 a.m., not 11.15, at St. Peter's, so please remember to be in plenty of time.

TREVOR GARTSIDE

EMBROIDERY STORY

The *Young Wives* thought of it; Mrs. F. B. R. Browne met Mrs. Henry Turner in a train; the P.C.C. voted some money; and now we have 170 embroidered kneelers for St. Mary's. That sounds like a game of Consequences — except that it hasn't been a game, but a real imaginative labour of love.

In January ten Young Wives began to learn the stitches. By the end of the month sixty people had signed on, mostly from our own congregation, but a few from Mrs. Turner's classes at Chiseldon and Ludgershall: some of the Chiseldon workers had children who had been confirmed in St. Mary's.

Statistics: 1. The work was organised by Mrs. Browne, Mrs. Turner and Mrs. Gladwin (treasurer). 2. £25 came from a legacy to the Church; £50 was voted by the P.C.C. 3. Nine different designs by Mr. and Mrs. Turner and Miss Fasken, with five different backgrounds, have been used. 4. It took the organisers three-quarters of an hour to prepare each kneeler for working. 5. At the beginning Mrs. Turner, Mrs. Gladwin and Mrs. Webber spent three days a week teaching. 6. Ten people have been busy at the not-so-interessing but vital job of backing, filling and sewing up the completed kneelers. 7. A runner for the altar rails, designed by Mr. Turner, is being worked by Miss Knapton, Mrs. Lane and Mrs. Gladwin: it is in three sections each 5' 10" long. 8. Mr. Guy Barton has designed two special kneelers for use at Confirmations and weddings. 9. The kneelers will be dedicated at Evensong on Dec. 11th.

But — to quote Mrs. Turner — 170 kneelers are only "a drop in the ocean" in St. Mary's: so embroideresses are still needed to finish the job.

J.B.

Other Organisations

Bible Reading Fellowship: Miss Mabel Pearce, 36 St. Martin's.

S.P.G.: Secretary—Mrs. R. H. Lane, 15 George Lane.

Diocesan Moral Welfare Association: Worker — Miss Elizabeth Nicholls, 116 High Street (Tel. 478).

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