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

Tower and Town

No. 7 *MARCH* 1961

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,

This month, except for two days, our churches are going to be in battle-dress. During Lent there will be no flowers in the churches, the colours will be sombre, and there will be a note of discipline and penitence in the services.

At first sight this may seem plain silly — with the daylight lengthening, the March winds blowing and everything stirring to the impulse of Spring ; or even something worse than silly—hypocrisy or play-acting. But it isn't. We would dodge it if we could ; but we can't.

" We preach Christ crucified," said St. Paul. And he went on to say that to the Jews it would be a stumbling block and to the Greeks it would be foolishness : but Christians would find in it both the power of God and the wisdom of God. It really works. It really is through His cross and passion that we are brought to the glory of His resurrection.

The power of the cross to carry to resurrection those who carry it to Calvary is both the mystery (a discoverable secret) and the glory of our faith. Individually, but in the Church, we received the cross on our foreheads at baptism ; and individually, but in the Church, we have the thrill of discovering its virtue.

So it will be battle-dress — *except for two days.* One of them is Lady Day, March 25th, which we keep in honour of the Blessed Virgin Mary, to whom our church is dedicated. And the other is Maundy Thursday, about which I have something to say to you on another page.

Your friend and Rector,

Francis Browne

DIARY FOR MARCH

SUNDAY SERVICES. *Until further notice*: **Holy Communion at 8 a.m. will always be in St. Peter's. All the other services — 9 a.m. Holy Communion, Matins, Family Service at 3 p.m. on 3rd Sundays, and Evensong — will always be in St. Mary's**

1st Wednesday. Holy Communion 7.30 a.m. Lent Evensong and Address 7 p.m. (*Those preparing for Marriage*)

3rd Friday. Holy Communion 10.30 a.m. (St. Peter's). (*S.P.G.*)

5th THIRD SUNDAY IN LENT. Parish Communion 9 a.m. (Beaumont setting). The Litany will be sung in Procession at Evensong. (*The Parish, especially the Officers of the P.C.C*)

7th Tuesday. Annual Parish Meeting 8 p.m. in St. Mary's Schoolroom.

8th Wednesday. Holy Communion 7.30 a.m. Lent Evensong and Address 7 p.m. (*Members of the Rural-decanal Conference*)

10th Friday. Holy Communion 10.30 a.m. (St. Peter's). (*C.M.S.*)

12th FOURTH SUNDAY IN LENT. **Mothering Sunday.** Family Service with Blessing of Flowers 3 p.m. (*The Parish, especially our Homes*)

15th Wednesday. Holy Communion 7.30 a.m. Lent Evensong and Address 7 p.m. (*Moral Welfare Associations*)

17th Friday. Holy Communion 10.30 a.m. (St. Peter's). (*U.M.C.A.*)

19th PASSION SUNDAY. Parish Communion 9 a.m. (Beaumont setting). The Litany will be sung at Matins. (*The Parish and Christian Witness*)

22nd Wednesday. Holy Communion 7.30 a.m. Calne Players in *Christ Crucified* 8 p.m. in St. Mary's. (*Religious Drama*)

24th Friday. Holy Communion 10.30 a.m. (St. Peter's) (*Family Life*)

25th Saturday. **The Annunciation of the Blessed Virgin Mary.** Holy Communion 7.30 a.m. (*Family Life*)

HOLY WEEK AND EASTER

26th PALM SUNDAY. Blessing and Distribution of Palms before Sung Eucharist 9 a.m. Preacher at Matins: The Rt. Rev. Dr. F. A. Cockin. (*The Parish, especially the Clergy*)

On Monday, Tuesday, Wednesday and Thursday in Holy Week there will be Evensong with a Short Address at 7 p.m. Preacher: The Rt. Rev. Dr. F. A. Cockin.

27th Monday. Holy Communion 7.30 a.m. (*Lapsed communicants*)

28th Tuesday. Holy Communion 7.30 a.m. (*The unconfirmed*)

29th Wednesday. Holy Communion 7.30 a.m. (*Missions to Islam and to the Jews*)

30th MAUNDY THURSDAY. Holy Communion 7.30 a.m. (*Thanksgiving for the Institution of the Holy Communion*)

31st GOOD FRIDAY
8 a.m. Matins
10 a.m. Family Service
12 noon The Three Hours Devotion. Conductor: The Rector
6.15 p.m. Evening Prayer (said)
7 p.m. Choral Service of the Passion: *God So loved the World*

April 1st EASTER EVE. Matins and Ante-Communion 8 a.m. Evensong and Preparation 7 p.m.

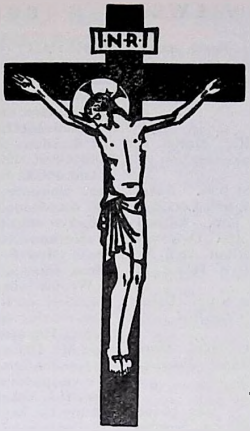
2nd EASTER DAY
Holy Communion 6.30 a.m., 8 a.m. (St. Peter's), 9 a.m. (Sung), 12.25 p.m.
Choral Mattins 11.15 a.m.
Festal Evensong 6.30 p.m.
(*Thanksgiving for Easter Victory*)

3rd **Easter Monday.** Holy Communion 8.30 a.m. (*Thanksgiving for the Risen Life*)

4th **Easter Tuesday.** Holy Communion 11 a.m. (St. Peter's). Transport can be arranged on request. (*Thanksgiving for the Hope of Glory*)

Special Intentions at Holy Communion are printed in italics

HOLY WEEK
DAY BY DAY



PALM SUNDAY

Christ's royal entry into Jerusalem. He weeps over the city. A short visit to the temple; He retires to Bethany.

MONDAY He goes into the temple and cleanses it — "My house shall be called the house of prayer". His enemies seek how they may destroy Him. In the evening He returns again to Bethany.

TUESDAY He goes again to the temple; the Chief Priests ask "By what authority doest Thou these things?" and "Is it lawful to give tribute to Caesar?". The widow's mite. On the Mount of Olives He talks to the disciples about the Last Things and returns to Bethany.

WEDNESDAY In seclusion at Bethany preparing for the great trial. The Chief Priests consult how they may kill Him. Judas goes to the priests.

MAUNDY THURSDAY *The Day of Unleavened Bread when the Passover must be killed.* "Go and prepare us the Passover". The washing of the disciples' feet.

The Institution of the Lord's Supper. For the Paschal Lamb the unleavened bread is substituted, broken and given to the disciples with the Cup of Blessing — "This is My Body — My Blood — Do this".

Gethsemane. They go out into the garden at the foot of the Mount of Olives: the Agony — the Betrayal — the arrest and Peter's denial.

GOOD FRIDAY "He was crucified also for us . . . . He suffered and was buried".

EASTER EVE The Sabbath. A watch is set over the sepulchre.

EASTER DAY "The Lord is risen indeed"

GOOD FRIDAY
HOUR BY HOUR

6.30 a.m. The sentence of Pilate. "Behold your King."

7 a.m. The scarlet robe; the crown of thorns — a caricature of the laurel-wreath of the Emperor; the reed to represent a sceptre.

7.30 a.m. The carrying of the Cross. Hung round His neck was the white plate on which His crime was indicated. The cross was usually nine feet high.

8 a.m. Simon the Cyrenian forced to carry the Cross.

9 a.m. *The Crucifixion.* The refusal of drugged wine, in order that He might have the full use of His faculties at the crisis of redemption. The nailing to the Cross-piece.

9.30 a.m. The soldiers watch and gamble. The garments of the criminal were the property of the four soldiers who guarded the Cross; they cast lots for the seamless white under-garment.

10 a.m. "Father, forgive them, for they know not what they do."

11 a.m. "Verily I say unto thee, today shalt thou be with Me in Paradise.

12 noon "Woman, behold thy son. Son, behold thy mother."

12-3 p.m. The Darkness, not an eclipse, since it was the time of the Paschal full moon.

"My God, my God, why hast Thou forsaken me?"

"I thirst."

The vinegar on a sponge, common wine brought for the use of the guard, into which a sponge was dipped.

"It is finished."

"Father, into Thy hands I commend my spirit."

NEWS :: VIEWS :: COMING EVENTS

WARNING ! *Please don't throw away* the box which holds your Stewardship envelopes. New envelopes, for the year beginning Sunday Mar. 12th, will be sent to you very shortly.

DATES TO REMEMBER. March is full of important dates. Make sure you've got these down :

Thursday Mar. 9th at 7.30 p.m. *Ruridecanal Conference.* Church Cottage.

Tuesday Mar. 14th at 3 p.m. Annual General Meeting of the Diocesan Moral Welfare Association Area X. Speaker : Miss Evelyn Home of *Woman.* Town Hall.

Wednesday Mar. 22nd at 8 p.m. Calne Players in *Christ Crucified.* St. Mary's.

Tuesday Mar. 28th at 2.15 p.m. *Marlborough Grammar School Passiontide Service.* St. Mary's.

JOINING TOGETHER — our parish and Marlborough College on Sunday Mar. 5th in celebrations of the Holy Communion at 8 a.m. and 9 a.m. The 9 a.m. service will be sung to the Beaumont setting. Afterwards there will be a Parish Breakfast in the Court Room of the Town Hall. This will be primarily for our young people and the College, but if there is room there will be a few tickets for those of riper years.

A FAMILY DAY. *Mothering Sunday.* Last year after the Family Service and Blessing of Flowers, for the first time, we had a Parish Tea Party for the children and their parents. This was a great success, so we are doing it again this year, but with a slight difference. The sit-down tea will be for children only : for parents there will be a buffet, so that they will be free to move about and talk together. We hope all parents with children will come to the service and to the Tea Party in the Town Hall afterwards. M.B.

TOTAL POPULATION — that is, every man, woman, child and infant-in-arms —of our Parish at the 1951 Census : 2251. Number of subscribers to *Tower and Town* at the beginning of February : 750 ; number of copies sold in February just over 800. Six months ago we thought 600 copies per month would be a pretty good circulation : now we don't know what to think — thanks to our Grade A, 1st Class Distributors.

THE P.C.C. — WHAT IT IS AND WHAT IT DOES. There is one important difference between a " board of directors " and a P.C.C. A P.C.C. has no absolute authority. It is a case of the Council offering counsel to the Rector. All decisions and the resulting responsibility rest with him.

Our P.C.C. has eighteen ordinary members who are elected for three years ; the six seniors only retire each year, to preserve continuity, and are eligible for re-election. Retiring members this year are : Mrs. Field, Miss Hilliard, Messrs. Fleet, Gartside, Harling and Hope.

We are allowed to co-opt up to five members each year for one year only. The retiring co-opted members are Mesdames Hayman and Venters, Miss Barnes and Mr. Dancey.

Nominations for candidates for the six vacancies must be given to the Hon. Sec. (Lt. Col. W. F. Harling) *in writing,* before the beginning of the meeting, with the names of proposers and seconders. Nominees must be twenty-one or over and must be communicants.

Once again : Please come to the Annual Church Meeting on Tuesday, Mar. 7th at 8 p.m. in St. Mary's School-room.

" P.R.O."

PARENTS, GUARDIANS and GODPARENTS will be glad to know in good time that the *Confirmation Service* will be on Trinity Sunday, May 28th. It will be taken by the Bishop of Sherborne.

WHAT DOES IT MEAN ? *The Sign of the Cross.* The early Christians used it as " the sign of the Lord ", sanctifying every action in daily life from getting up in the morning to lying down to sleep at night, as an encouragement in temptation and trial, and also as a means of mutual recognition in times of persecution. When the Sign of the Cross is made on the child's brow at Baptism, by the priest at the altar, or if we make it when we pray, it also brings right home to us, in a very simple but very real way, that we should not be using it if Jesus had not lived in history, a man in Palestine, dying on a cross ; and it links us through every one of nearly 2,000 years with all the people who have believed that He was God and who are part with us of an uncountable army of believers calling themselves Christians.

"THE THREEFOLD DAY OF THAT TRIUMPHANT PASSION"

Sin is like that — we have got to face it. Human nature is like that, and we must face it. But God is like this." That is the theme of Holy Week.

We call it the most solemn week of the Christian Year. Solemn means sacred and splendid — not gloomy. The solemnity is a paradox of grief and joy, defeat and victory, penitence and forgiveness, death and life: the victim of Good Friday is the victor of Easter Day; the despised criminal on the cross is the world's creator, redeemer and king.

Palm Sunday

So on Palm Sunday we sing the famous hymn — "Sing my tongue the glorious battle — tell how Christ the world's redeemer as a victim won the day." The palms we receive, and take home with us, are palms of victory.

Maundy Thursday

The day is named after the Mandate, or new command, given by Our Lord at the last supper when He instituted the Holy Communion. The Eucharist of this day has always had a character of its own. White vestments and flowers are used for this service, after which the altars are bare until Easter.

Good Friday

The four services of Good Friday give ample opportunity for everyone to bear witness, one way or another, on this most solemn day of the year. For those who profess and call themselves Christians there is no escape from the challenge to keep it as Holy Day and not merely as holiday. The service at 10 a.m. is a family service designed for parents and children. It has always been understood that not everyone can, or should come to the whole of the Three Hours Devotion. Some coming and going is usual and is not admitted as a distraction by others.

Easter Eve

We shall decorate the churches in the morning: Easter weddings start in St. Mary's at 12.30 p.m. Evensong is a joyful preparation in anticipation of the Easter Communion. It is obligatory on all full members of the Church to communicate on Easter Day "with due preparation."

F.B.R.B.

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PERSONAL POSER

What sort of a boy must Christ have been? I don't think he can have been much fun: and if He was an ordinary boy He must have sinned, mustn't He?

Our Lord was as fully a boy and man as you are, or were, or will be. He grew up just as you did. He "increased in wisdom and stature and in favour with God and man". He also shared the weakness of our mortal nature. He needed, and we know He prayed for, the grace of God at least as much as we do. "For we have no super-human High Priest to whom our weaknesses are unintelligible — He Himself has shared fully in all our experience of temptation, except that He never sinned" — that was written about Him when many who had known Him were still alive. (Heb. 4 v. 15 in J. B. Phillips' translation).

Sin is not the same as being tempted. Sin is an action of thought, word or deed contrary to the known will of God. The bodily appetites, including the natural instincts and affections implanted by God, are not in themselves sinful. Someone has said "You can't stop the birds flying round your head; you can stop them making nests in your hair".

I think Our Lord had a sense of humour. Can't you see the last hairy leg disappearing down the throat of the Pharisee who strained at a gnat — and swallowed a camel? People certainly did ask Him to parties. After all, He did come that we might have life more abundantly. If you had been at school with Him, He would proably have been your first choice for a camping holiday.

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.

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PARISH PRAYERS No. 6

O Lord, Thou knowest how busy I must be this day: if I forget Thee, do not Thou forget me. *Amen.*

Sir Jacob Astley's Prayer before the Battle of Edgehill, 1642.

GEELONG

T. R. GARNETT, M.A.

IN JULY of this year I and my family are due to sail for Australia, where I am to take up an appointment as Headmaster of Geelong Church of England Grammar School. In August I flew out to look and be looked at. The journey by Comet takes thirty-five hours —that is, by stomach and sleeptime it takes thirty-five hours, but by the calendar, two days out and one day back.



We are very grateful to Mr. T. R. Garnett for sparing time in his last busy term to write this article for *Tower and Town*. Although it is his first, we hope it won't be his last: news from the other side of the world will be of great interest to us all.

12,485 Miles from London

The trouble is that a Comet goes so fast that each hop lasts only about five hours, so that sleep is difficult. On the way out we landed at Frankfurt, Beirut, Karachi, Calcutta, Bangkok, Singapore, Darwin, Sydney and Melbourne: and on the way back we flew to Colombo from Singapore, then to Bombay and Bahrein. The most memorable moments were leaving Darwin at dusk as flights of parrots flew in to roost in the palm trees, and crossing the Aegean at 35,000 feet in bright sunlight, so that the whole of Crete and all the isles of Greece could be compassed in a glance.

Grammar Schools and Colleges

Each Australian State is responsible for its own educational policy. In the State of Victoria the Independent Schools are all Church Schools: if they are Church of England they are called Grammar Schools, if Presbyterian or Methodist, Colleges.

Geelong (accent on the second syllable) is about fifty miles south of Melbourne (accent on the first syllable), has 100,000 inhabitants and is an important port and manufacturing centre. The school, which was founded in 1858, moved out of the town before the First World War to the village of Corio (accent on the middle syllable) which lay then in flat country beside an arm of the great bay which leads up to Melbourne. But now the city has almost caught up with the school.

Two Hundred Miles Apart

I have spoken about "the school", but in fact there is a covey of schools. There is the main school at Corio (which includes a Francis Brown House, as well as a Junior Department), but there is one Prep School in Melbourne, fifty miles away, another Prep School in Geelong, seven miles away, and 200 miles away, on the edge of the Australian Alps, is Timbertop.

School in the Trees

This is a branch of the school to which all boys go for a year when they are about fifteen: there they play no organised games but live in units of fourteen in huts among the gum trees. They do ordinary lessons and are cooked for centrally, but otherwise they look after themselves entirely—for instance, they have as much hot water as they care to make for themselves by collecting wood from the nearby forest. This branch of the school is called after a mountain of the same name and lies on the edge of a large area of mountains with no roads in it and quite considerable snowfalls in winter. It was brilliantly fine the day I was there and hotter than any day I remembered last summer in England: next day it snowed quite heavily.

"Mossy Football"

Geelong is very nearly the only school in Australia which draws boys from across the State boundaries and from further afield: it has, for instance, a close connection with Thailand. It has a strong rowing tradition but the most popular game there, as apparently in all Victoria, is *mossy football*, which is played on a big oval ground with eighteen a side and a rugger ball. Most boys are boarders, but there is a small day boy house.

Getting a Water Supply

The school buildings of red brick extend in a wide arc with the Chapel in the middle and look across the lagoon to a property called Avalon, where everyone

Continued on page 7

Continued from page 6

but the owners believes that the first rabbits in Australia were released.

When the school first moved out of Geelong, its only water supply was what it collected from the roofs which were therefore of corrugated iron, as are those of most houses in Australia. Mimosa (wattle) trees were just coming into flower when I was there, and in what will be our garden there was a lemon tree covered with fruit.

Humming with Life

Melbourne itself is a huge city and I believe it is nearly as far across from one side to the other as London is, largely because the great majority of the population live in bungalows with gardens. As you drive through the suburbs of Melbourne or Sydney you cry out — or at least I did — for a two-storied house.

I brought back an impression of a country that was humming with life and a most attractive one. But there is no doubt that there will be times when we shall be homesick for the green lawns running down to the Kennel, the deciduous trees of Wiltshire, and the people of Marlborough.

T. R. GARNETT

TOO LATE

When it was realised that old Mrs. X had not been invited to the Vicarage Garden Party, the curate was despatched to fetch her. "It's too late to invite me now, young man," she said. "I've already prayed for rain."

From the *Old Howe Record*

Continued from right-hand column

Why

And reading about Our Lord in today's language, it will be easier to think of Him as dwelling among us today, our contemporary — just as reading about Him in out-of-date language may lead us to think of Him as out-of-date too.

So don't dismiss this new translation by saying "the Authorised Version is good enough for me". The Authorised Version will always be there, our treasured possession. But if we come with open minds to this new version, translated into the language of our own day, we shall find new treasure. *Truth is great and will prevail.*

HOW NEW IS NEW?

DO YOU sometimes find yourself practically believing that Jesus spoke in English? But in the English of the days of James I, often rather difficult to understand? Do you believe that *thee* and *thou* are special "religious" words? That not a sentence of our English Bible should be changed because everyone was dictated by God?

No: no sensible person really thinks like that. For now-a-days everybody knows that Jesus spoke in Aramaic; and that the Bible is a collection of books in Hebrew and Greek by different authors written over a period of 1,000 years which have been translated into nearly every known language of the world.

Then

The Authorised Version of the English Bible is a translation of the Hebrew and Greek made by the best scholars and the best literary advisers of the seventeenth century. Because that was truly a golden age of English literature, it is a translation which will probably never be surpassed for the poetry, the mystery, the passion and the power of its language. It has influenced all English literature since, and has permeated our daily speech to a degree we hardly realise. On Sunday March 12th there is to be a great thanksgiving service in Westminster Abbey to celebrate the 350th anniversary of its publication.

Now

Two days later there will be another great event: the publication of the first part, the New Testament, of the New English Bible. Again the best scholars and the best literary advisers have been at work, and in much the same way. This time, probably, the language will not be as "heavenly" as that of the earlier translators, for this is not a poetic age. This new translation will have different merits: it is the result of new research into biblical documents and new knowledge about the Hebrew and Greek languages. It will be plainer — but it will be more accurate. It will be easier to understand, for those who know the Bible as well as for the thousands who have not been brought up to know it.

Continued in left-hand column



FAMILIAR FACE No. 7

TREVOR GARTSIDE

Have you ever stopped to think that a parish our size is pretty lucky to have an Organist and Choirmaster with all those letters after his name? We shouldn't be in this enviable position if we weren't able to share Trevor Gartside with the College. Appointed in 1954, after Cambridge and the Royal College of Music, he is a member of the P.C.C., was a Stewardship Visitor—he spoke at the Dinner, serves on the Diocesan Church Music Committee. At the College he teaches organ, piano, theory of music and musical appreciation. The singing of our Choir reflects his expertise, his high standards, his verve and enthusiasm —so does our ready acceptance of the Beaumont Folk Mass and the way the Special 9 a.m. Choir is getting down to the job. In fact, our church music is the pride and joy of us all. By the way —we still need tenors!

NOTHING EVER HAPPENS IN A QUIET COUNTRY TOWN

OR DOES IT? Perhaps there aren't so many smash-and-grab raids or robberies with violence, not so many delinquent children, not much gang warfare. But broken homes, illegitimate babies, marriages on the rocks, emotional tangles? These happen everywhere—even around Marlborough . . . Pewsey . . . Upavon . . .

That is why Miss Elizabeth Nicholls, Diocesan Moral Welfare worker for this area has travelled 2,089 miles in the four months since she was appointed, has given or made 163 interviews and visits, written 132 letters.

Moral Welfare? Some people think the name sounds odd, a bit patronising and censorious. May be. But the work is not, and neither are the workers. The work is the Church of England organising itself in the service of the family; and the workers are churchwomen who are trained to carry it out, and to do so in partnership with the parochial clergy and the social workers employed by other authorities—children's officers, probation officers, hospital almoners, health visitors.

The worker's concern is with people in their family life, building it up, mending it, helping it to a fresh start. Unmarried mothers, estranged husbands and wives, parents at loggerheads with children, adoptions: all these come within her province. Her job is to give help both as a friend and as a person with knowledge and skill, in the name of the Church.

How all this works out in practice you will be able to find out if you go to the meeting in the Town Hall on Tuesday, March 14th, at 3 p.m., when Miss Nicholls will give the Annual Report for her area (the Deaneries of Marlborough, Pewsey and North Avon), and Miss Evelyn Home of *Woman* will speak about the kind of problems with which Moral Welfare workers have to deal.

Diocesan Moral Welfare Worker: Miss E. Nicholls, 116 *High Street* (*Tel.* 478).

CONGREGATIONALIST CHURCH. All good wishes for his work here to the new Minister, the Rev. W. C. Gribble, who is due to take up his post on March 14th. He comes from Chumleigh in North Devon, which is quite a bit smaller than Marlborough, and is also set in the midst of lovely country, though of a very different kind.

TOPICS OF THE TOWN

SAVERNAKE HOSPITAL NEWS. At last the foundations of our new Training School have been laid: this, we understand, takes a great deal longer than setting up the building. The School, which will be between the Nurses' Home and the Tennis Court, is to have the most modern equipment possible. It is scheduled to be finished by March 31st. Many new recruits are signing on at the Hospital with a view to entering our first P.T.S. in the new School.

On Jan. 23rd Matron gave the Nurses a delicious dinner accompanied by hot punch! This was followed by a game of Tombola, which proved very popular with us all.

In September last year we had our first exam. of the hospital: five Nurses entered and five passed. They were Nurses Bassett, Cowley, Fribbins, Harben and West. Three more are taking it in March—we hope with the same result.

Matron has asked the Art Mistress at Marlborough Grammar School to design a badge for us: up to now we have not had one.

Our Recreation Hall funds are mounting up and the Nurses are hoping that the Hall will be ready by the autumn, when Matron and the Staff hope to hold a prizegiving—each Nurse being given her Certificate and Hospital Badge.

"A Nurse"

WHAT'S COOKING?

A Sandwich Spread

Easy but different—

Take 4 hard-boiled eggs, sieve the yolks, chop the whites finely and mix; skin 1 tomato (or use tinned tomatoes, but not too much juice), chop and add; add Lea and Perrins Worcester Sauce, salt, pepper and garlic salt to *taste* (don't be niggardly), and finally 1 oz. melted butter. Mix altogether. Will keep for some days in a fridge.

Marlborough Secondary Modern School

Our Christmas term ended happily with the Fourth Year party. We came back from the holiday to face our Half-Yearly Examinations in which the 4a pupils hope to gain their Leaving Certificates.

Once again we congratulate Dewick, who ran in the International Cross-Country Race on Jan. 2nd, being placed 43rd. Hockey and football matches took place against Southbroom School, Devizes. We enjoyed the matches, although Southbroom won in each case.

This Easter Mr. Lindsley hopes to take a small party climbing in Wales.

Sylvia Head

St. Mary's Girls' School

We are very glad we have room to print the whole of this splendid packet of news sent in by five young writers. Ed.

Miss Lewis comes as Meals Supervisor to help with the dinner children. Between seventy and eighty children usually have School meals. We have taken the last part of the Exam. on Jan. 18th and 19th. That is a weight off our minds!

Jane Lansley

We are following up the Queen's Tour of India. The Country Dancing teams are being picked for when we go to Devizes on Mar. 24th. About twenty-four to twenty-eight people can compete.

Susan Marsh

We are having the half-term holiday soon; we shall have four days counting the week-end. Jeannette Newby

On Jan. 24th Squadron-Leader Yates came from the R.S.P.C.A. and gave us a very interesting and pleasant lecture on how to look after our pets. He afterwards answered the questions we asked him. Caroline Nossent

As I expect some of you know we have been keeping a little leper girl. Now she is cured and is able to live as other children. So now we are helping another girl in Nigeria. We send £10 every year: but this year we were able to send more.

R. Sheppard

St. Peter's Boys' School

Mr. Yates of the R.S.P.C.A. came to us. He told us about all kinds of animals and how to keep them. If we asked questions on our difficulties on keeping our pets, he would try and answer them.

The Mayor is coming to the school on Feb. 23rd to show us some films about his visit to Marlborough in the United States of America. He will show us what the town is like and what he saw there.

Mrs. Newman has been appointed to the Headship of Wootton Rivers School and will be leaving at the end of the term.

M. Bench

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MARCH

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

1st Sunday: Barnfield
2nd Sunday: Elmswood Terrace
3rd Sunday: St. Martin's
4th Sunday: "The street I live in"

"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. Penny
2 Mrs. Spackman
3 Miss Barnes (West end)
Mrs. Bedbrook (East end)

HOLY BAPTISM

Jan. 15th Christopher Albert Harwood
Jan. 21st Michael William Bright

HOLY MATRIMONY

Feb. 11th Michael Broadway to Josephine Elizabeth Goffe

R. I. P.

Feb. 10th Ada Maud Williams formerly of Cherry Orchard
Feb. 16th Mary Evelyn Hope Hughes of 35 Kingsbury Street

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Bell-ringers: Practices—Fridays 8 p.m., Beginners 7 p.m., St. Mary's Tower. Captain: Mr. J. Fuller, Jasmar, Elcot Lane.
Missionary Societies: C.M.S. — Mr. G. Chilton; S.P.G. — Mrs. R. H. Lane, 15 George Lane; U.M.C.A. — Mrs. D. M. Field, 64 High Street.
Bible Reading Fellowship: Miss Mabel Pearce, 36 St. Martin's.
Diocesan Moral Welfare Association: Worker — Miss E. Nicholls, 116 High Street (Tel. 478).

FAMILY NEWS

Congratulations to the *Rev. John Montague* and his wife on the birth of a daughter —Charlotte Catherine Mary — on Feb. 8th. John Montague was curate of Marlborough from 1947-50 and is now Assistant Principal of Bishops' College, Cheshunt.

* * *

The Treasurer of the Marlborough branch of the *Church of England Children's Society* acknowledges with gratitude the donation of £10 raised by the recent whist drive ably organised by *Miss M. E. N. Pearce.* Incidentally, if you are looking out for a Good Cause for your Lent almsgiving, the Society has collecting boxes available. There are some on the table by the door in St. Mary's and they may be taken from there.

* * *

Christopher and Mary Hughes. Many tributes have been paid to the memory of Christopher Hughes. We add one personal to *Tower and Town*; it was he who drew the Tower designs which we use on our cover. When St. Mary's was bare, desolate and waterlogged during the restoration, it was Mary Hughes who cheered us by putting a vase of spring flowers on the bare altar. This was typical of her many acts of self-effacing kindness to the Over-Sixties and many others. We miss them both.

* * *

Tower and Town is non-political but likes to acknowledge good enterprise even when it is connected with a political party. *Peter Morgan* (Chairman), *Tim Williams, Ian Reeve* and *David Hancock* are members of the Marlborough Young Conservatives who produce a lively monthly magazine called Phoenix. Tim Williams is the Editor. Any good ideas they have to spare will be given the fullest consideration by the Editor of their church magazine.

* * *

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OVERHEARD

Place: Outside St. Mary's Church. Time: After the 9 a.m. Parish Communion.

"Good morning, Betty and Richard! Coming to join us at the parish Breakfast?"

"We can't this morning. Sorry—another week perhaps!" And off they go. If they had stopped to give a reason why they couldn't join the breakfasters, they would probably have said either "We're too old. Only kids go!" Or "We enjoy our bacon and eggs on Sunday —only day we have time for a proper breakfast." Or even "Anyhow, what's the point?"

Let's try to find the answers.

We're too old. Only kids go. The Parish Breakfast was instituted for the Young People of the parish. (At what age does one stop being called young? Somewhere around twenty-five?) It is an opportunity to share in the fellowship of the Church, and true fellowship needs all ages and abilities. Those thinking of Confirmation need the help and assurance of those who have been Communicants for some time. Those who give their time to the work of the Church, servers, bell-ringers, choir-boys past and present, can all help those who are still unsure what "belonging to the Church" means. We know that many Sunday School teachers can only come on the 3rd Sunday, but how nice it would be to see them then and to share our experiences together.

We enjoy our Sunday breakfast. Of course we do, but couldn't we sometimes do without it? Do you remember the Breakfast by the Lake? The food must have been rough and ready—but the fellowship so satisfying.

What's the point, anyhow? The point is that having shared in the Lord's own service, we should also have a chance to talk to and share our companionship with those trying to follow in the Master's footsteps. It isn't a kid's game—and it's much too difficult for the kids to play without help.

M.H.

Junior Sunday School

WE ALL LIKED HELPING. On Fridays with Miss Lewis at Children's Corner we do all sorts of things. Last Friday three girls went to help her. When we got there we helped to polish the silver and brass, and one of us did the cross. Then we helped with the furniture, chairs, tables and the pulpit. Next came the arranging of the flowers, all very pretty. And then we had to clear up. But we all liked helping.

SUSAN MARSH

PARISH ROUND-UP

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

BACK TO SCHOOL? There was a good attendance, including ten new members of the Guild, at our meeting on February 9th to hear Mr. A. R. Stedman on *Our Two Marlborough Churches*. His talk and answers to questions, and the discussion which followed, were all greatly enjoyed. Mr. Stedman promised that as soon as it was possible, probably early next year, we should be among the first to be taken on a personally conducted tour of the new Grammar School.

Money was collected to send fruit and flowers to Mrs. Cahan, the victim of a bad road accident, now in Savernake Hospital far from family and friends.

First announcement of an important forthcoming event: A Fete in aid of the Pestalozzi Children's Village, Saturday, July 8th, in the Rectory Garden. *Next meeting Feb. 23rd:* A visit to Pelham Puppets.

M.B.

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

CAUGHT NOT TAUGHT. What happened between the Middle Ages, when the Church was the centre of each community, and our own day, when the average man feels that the Gospel is irrelevant and turns in a spirit of frustration to the cinema, the telly and the dogs? The Rector's talk at our meeting on Feb. 3rd *The Gospel in Modern Society*, illustrated by a film-strip, gave us the answer—the Industrial Revolution, the nineteenth century quarrel between Science and Religion, the false belief that new scholarship had revealed weaknesses in the Bible, the increasing attractiveness of the externals of life, and the Church's preoccupation with its own affairs blinding it to the needs of a new world growing up all around it.

Parish Round-up: continued on page 15

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Parish Round-up: continued from page 13

Can anything be done? The remedy is in our hands: the Church must return to the people, and like the Franciscans, spread the Gospel by its life—and we are the Church. Religion is caught not taught: the plain man is not asked to preach Christianity but to be a Christian.

We are very grateful to the Rector for preparing this talk at short notice, as the promised film *Christianity and Politics* failed to turn up. *Thursday, Mar. 2nd:* Mr. David Jones, formerly Reuter's Correspondent in Moscow, on *Living behind the Iron Curtain.* G.C.

Mothers' Union with St. Mary's Guild: Enrolling Member: Mrs. F. B. R. Browne. COMING EVENTS. We hope that by now every member will have a printed programme of the events and outings arranged for 1961, but if you haven't been at the earlier meetings this year, you may like to know of the following: *Mar. 23rd. Lady Day Festival at Chiseldon Church.* Preacher: the Rev. Frank Smedley, Vicar of Overton. 'Bus will leave the Parade at 2.15 p.m. If you wish to go, inform Mrs. L. Stevens (hon. Sec.), 40 George Lane. *Lady Day Corporate Communion:* Friday, Mar. 24th, at 10.30 a.m. in St. Peter's *or* on Lady Day, Saturday, Mar. 25th, at 7.30 a.m., in St. Mary's. For our March meeting we are going to attend the Diocesan Moral Welfare meeting on March 14th in the Town Hall, at 3 p.m., when Miss Evelyn Home of *Woman* will be the speaker.

M.B.

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

OTHER LANDS. We started Brownies on Jan. 11th. A fortnight later Jane Lansley flew up to Guides and Christine Olroyd went up. We congratulate Olwyn Butler who gained her Golden Bar last week. On Feb. 8th Miss M. Abbott, a Commissioner from Tasmania, Australia, came to our meeting. She told us about Brownies of her country and brought flags and emblems to show us. Also she showed us a toy platypus.

THE LITTLE PEOPLE

Alison Wheeler would like to thank the anonymous Brownie who remembered her after her accident last month. She was delighted with the way the flowers were arranged.

The District Commissioner has asked me to say that the 3rd Marlborough Brownie Pack is *not* a closed Pack especially attached to St. Mary's Church, nor is the 1st Pack attached especially to the Methodist Church; but *both* Packs are open to Brownies of any denomination. BROWN OWL

CHOIR NOTES

Miracles Do Happen. We have always felt the need for a regular choir to help with the 9 a.m. service on Sunday, and we can now say that we have one! This is due to the generous help of ex-choristers and members of the Youth Club. This Special Choir sings on Sundays other than the 3rd in the month.

New Altos. Dorinda Brown and Geraldine Hodge have volunteered to sing Alto in the Full Choir. It is a great pleasure to welcome them and to report that they make good progress.

New Probationers. We also welcome Stephen Hart and William Swinfield: we hope that they will be admitted as choristers at Evensong on Palm Sunday.

Folk Mass. We shall be using the Beaumont setting twice this month—on the 1st Sunday, when the College joins us, and, as usual, on the 3rd Sunday. This involves some alteration in Choir attendances, so keep this list by you:

Mar. 5th—Lent 3. 9 a.m. Folk Mass: Full Choir. 11.15 a.m.: No Choir. 6.30 p.m. Litany: Full Choir.
Mar. 12th—Lent 4. 9 a.m. Merbecke: Special Choir. 11.15 a.m.: Full Choir. 3 p.m. Flower Service: Boys only. 6.30 p.m.: Adults only.
Mar. 19th—Passion Sunday. 9 a.m.: Folk Mass: Full Choir. 11.15 a.m. Litany: Adults only. 6.30 p.m.: Boys only.
Mar. 26th—Palm Sunday. 9 a.m. Merbecke: Special Choir. 11.15 a.m.: Full Choir. 6.30 p.m. Admission of Choristers: Full Choir.

"**God So Loved the World**" is the title of the Passiontide Devotion which we shall sing on Good Friday evening at 7 p.m. The service lasts under the hour and all present will be able to take an active part, as a special words edition will be available. There are seven sections, each consisting of a reading followed alternately by an anthem or a hymn. TREVOR GARTSIDE

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