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

Tower and Town

No. 14 OCTOBER 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,

It is not so very long since Harvest meant, if not life or death, at least the difference between bare survival and the prospect of a winter with enough to eat. This was the case for so many centuries that the memory of it is still there buried deep in our consciousness. It is not surprising, then, that Harvest Festival brings so many people to church : and that we experience a satisfying uprush of joy and gratitude when we see the harvest gifts and decorations.

But even if we are less aware than we used to be of our dependence on those " fruits of the earth " which we now buy so easily over the shop counter, as Christians we must become ever more aware of the " fruits of the spirit "—which St. Paul lists as love, joy, peace, patience, endurance, kindness, goodness, fidelity, gentleness and self-control. On this harvest depends, at least, the difference between merely being alive and having a life worth living ; at most, the life or death of our civilisation. The ingathering of both harvests is conditional on man's active partnership with God. Nothing good can come from doing nothing.

The refrain " body and soul, body and soul " which runs through our Church services is heard very clearly in our Harvest Thanksgiving. We live by bread—yes, but not by bread alone : and our Lord's prayer for the wage-packet—" give us this day our daily bread "—fits into its proper place after " Thy kingdom come, Thy will be done ".

First plans for the autumn begin in October : preliminary classes in preparation for Confirmation in 1962 ; our one-year-old Men's Society has its opening meeting of the new session on the first Thursday ; and

on the last Sunday there will be the first Festival Service of our five-year-old Young Wives' Group. More about all these will be found on pages 4 and 13.

Your friend and Rector,
FRANCIS BROWNE



DIARY FOR OCTOBER

Our regular Services on Sundays and week-days are listed inside the front cover. Additional Services and changes in time or place are given below. For forthcoming events see the *News* : *Views* : *Coming Events* page.

1st	TRINITY XVIII. **Harvest Festival.** Children's Service 3 p.m. Preacher at Evensong: The Rev. John Goodman, Vicar of Wootton Bassett. (*The Parish and thanksgiving for Harvest*)
4th	Wednesday. **St. Francis of Assisi.** Holy Communion 7.30 a.m. P.C.C. meeting, Church Cottage, 8 p.m. (*The Parish Men's Society*)
8th	TRINITY XIX. (*The Parish, especially Confirmation Candidates*)
11th	Wednesday. Holy Communion 7.30 a.m. (*The Diocesan Conference*)
15th	TRINITY XX. Parish Communion 9 a.m. (*The Parish, especially the Marlborough Auxiliary of the British and Foreign Bible Society*)
17th	Tuesday. Marlborough Deanery Mothers' Union Quiet Afternoon, St. Mary's, 3 p.m. Conductor: The Rev. Colin Perry, Vicar of Aldbourne
18th	Wednesday. **St. Luke, E.** Holy Communion 7.30 a.m. (*Doctors who work in the Parish*)
20th	Friday. Holy Communion 10.30 a.m., St. Peter's. (*The sick of the Parish*)
22nd	TRINITY XXI. (*The Parish, especially those who work in shops and offices*)
25th	Wednesday. Holy Communion 7.30 a.m. (*The United Nations Organisation*)
28th	Saturday. **St. Simon and St. Jude, AA., MM.** Holy Communion 7.30 a.m. (*Prayer Groups in the Parish*)
29th	TRINITY XXII. Young Wives' Group Festival 3 p.m. (*The Parish, especially the Young Wives' Group*)
Nov. 1st	Wednesday. **All Saints' Day.** Holy Communion 7 a.m. St. Mary's; 10.30 a.m. St. Peter's. (*Thanksgiving for the Saints*)
2nd	Thursday. **All Souls' Day.** Holy Communion 7.30 a.m. (*The Faithful Departed*)

Special Intentions at Holy Communion are printed in italics

PARISH PRAYERS No. 12

A prayer for world peace . . . . .

Almighty God, from whom all thoughts of truth and peace proceed: kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity Thy kingdom may go forward, till the earth is filled with the knowledge of Thy love; through Jesus Christ our Lord. *Amen.*

IS IT AN OPTIONAL EXTRA?

Why is it that thousands of people who have been confirmed never come to Holy Communion except at the great Festivals of Easter and Christmas? That thousands of others who own allegiance to our Lord never give it a moment's thought? For vast numbers of Christians it is in fact not an essential part of the Christian Faith but only an optional extra.

Yet at this service we continue to do the thing that our Lord Himself did the night before He died—when He sat with His friends at supper and took bread and wine and blessed it and gave it to them and told them to do this henceforward in remembrance of Him.

And we know that they did just that. The New Testament tells us how they began at once after the Resurrection to carry out our Lord's command.

So this is no ordinary service, devised by man, but one in which the Church continues something which began in our Lord's own time. Throughout the centuries in tiny churches and great cathedrals, all over the world, the Bread and Wine which represent the Body and Blood of Christ, given for us on the Cross, have been offered and the faithful have received them: and so have become one with Him, and have received from Him strength and grace for the business of life.

And because He who told us to come has also told us that we are children of one Father, we do not come alone but as members of a family. It is always God's family gathering together to take part in this service, just as the disciples did with our Lord as their head.

No, far from being an optional extra, the service of Holy Communion is the great essential, our "great service"—the only one that comes from our Lord Himself.

FRANCIS BROWNE

Next month: HOW OFTEN?

THE NEW ENGLISH BIBLE



The New English Bible has now been in our hands for six months and many of us have been using it for our private Bible reading. Convocation has passed a resolution welcoming it and commending it to the clergy and laity for private study and for use from time to time in public worship "without thereby according it any claim to be an authorised or standard version of the Church of England". So we must now make up our minds how we are going to use it in our services.

My own impression is that, generally speaking, something is lost by using it for the Gospel readings in the Sunday lessons: but that its use for the rest of the New Testament—especially for the Epistles—means such a huge gain in clarity that, except in a handful of passages, this far outweighs any advantages of familiarity and dignity in the earlier versions.

For an experimental period our normal practice, then, will be to use the older versions for lessons from the Gospels, and the New English Bible for lessons taken from the rest of the New Testament. At Holy Communion we shall invariably use the Gospels, and normally the Epistles, as printed in the 1928 Prayer Book, which already corrects the Authorised Version in some cases. But when a particularly difficult Epistle is made easier to understand by the new translation we shall use that.

I should like to emphasise here that this new translation of the Bible has not been made so that religion should seem more attractive to teenagers; nor to "bring religion up-to-date". It was undertaken in order to make available to all of us the fuller knowledge previously available only to the few about what the writers actually did mean to convey by what they wrote.

FRANCIS BROWNE

CONFIRMATION CLASSES. We have found it a very useful thing to have two or three preliminary monthly meetings before we start the regular weekly Confirmation Classes after the Christmas holidays. The first of these introductory meetings will be on Tuesday, October 3rd, at 7 p.m. in the Rectory: this will be for boys and girls under 16. Those over 16 who would like to hear about the classes, and any under 16 for whom Tuesday is quite impossible, are invited to come to the Rectory on Friday, October 6th, at 7 p.m. By the way, no-one need be afraid they are "too old". F.B.R.B.

★

YOUNG WIVES' GROUP FESTIVAL. It was in October five years ago that a Young Wives' Group was started in Marlborough. To mark this fifth birthday, and five thoroughly happy years, the Group will hold a Family Festival Service in St. Mary's at 3 p.m. on Sunday, October 29th. As "family" includes not only Fathers but children of all ages (prams are expected) the service will last only about forty-five minutes. We are sure it is not really necessary to say—but we say it, just in case—that *any family* in the parish, whether there is membership of the Y.W.G. or not, will find a welcome at this service. F.B.R.B.

★

YOU CAN GO INTO ANY BOOKSHOP AND BUY A BIBLE—in this country. But there are a whole lot of countries where the Bible can only be obtained through the Bible Society. That is why we must support the *British and Foreign Bible Society* with our prayers, our money, and our presence at its meetings. The next meeting of the Marlborough Auxiliary is on Tuesday, October 17th, in the Congregational Schoolroom at 7.30 p.m. It is the Annual General Meeting with stalls and tea, when a special film in colour and sound will be shown—"The Potter's Wheel"—illustrating how the Bible is taken to the people of India: it gives an interesting glimpse too of Indian village life. Please write the date in your diary, so that you won't be saying the next day, "I did mean to go, but I forgot!"

ALL SAINTS' DAY (November 1st). On this day we give thanks for all the heroes of the Church, known and unknown, throughout the centuries. There will be celebrations of Holy Communion at 7 a.m. in St. Mary's (*not at* 7.30 *a.m.*) and at 10.30 a.m. in St. Peter's. I hope that many of you will want to come to Holy Communion on this important day, and that these times will, between them, cater for both old and young, those who go out to work and those who work at home. On *All Souls' Day* (*November 2nd*) when we remember before God those who have departed this life, there will be Holy Communion at 7.30 a.m. in St. Mary's. F.B.R.B.

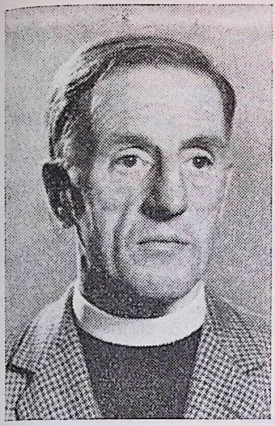
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"HELP THE DISABLED WEEK," October 1st–7th. The Bishop called our attention to this week in his September letter in the *Diocesan News*: its purpose is to work for better understanding between the public and the handicapped. Disabled people from a wide area, roughly from Aldbourne to Ludgershall, meet each Wednesday in Marlborough at the Congregational Schoolroom from 2.30 p.m. to 4.30 p.m. Miss Arney, of the British Red Cross Association, is the Centre Leader; the Secretary is Mrs. Lyndon-Smith; Mrs. Bedbrook and Mrs. George Hunt supervise the handicrafts; Mr. Bernard is Treasurer, and Mrs. Figgins looks after the Tea Roster. Visitors are always welcome and much appreciated and they will be especially so on Wednesday, October 4th. In the nature of things, the handicapped do not find it easy to get to church. We are going to make a special effort to offer transport to the Marlborough disabled for the Harvest Festival Services on October 1st (which is also the Sunday in "Help the Disabled Week"), through Mrs. Lyndon-Smith, who will be O.C. transport for us. F.B.R.B.

★

CHURCH ALPHABET. *B is for* **Benedictus** . . . the short anthem that comes after the Sanctus in the Sung Communion service. It is so called after the first word of the Latin sentence, which we translate and sing as "Blessed is He that cometh in the Name of the Lord. Hosanna in the Highest".

And also for **B.R.F.** . . . . read all about it on page 13.



FAMILIAR FACE No. 14

FRANCIS ARMAND SMITH

Even if he isn't yet a "familiar face" to everyone—for he only became Curate to Marlborough on September 24th—he certainly soon will be. But he is, in fact, already known to a lot of people in the parish, and especially to the children, for he has been helping with the Sunday School ever since he and Mrs. Armand Smith settled into 9 Silverless Street in July. Francis Armand Smith served in the Navy from 1924 to 1945 on Home, Mediterranean and China Stations (we hope to get some stories for *Tower and Town* from him later on); on his retirement he went into business, and then became a schoolmaster, teaching at Gordonstoun, Bryanston and Milton Abbey, until in 1959 he entered Salisbury Theological College. He has two sons, aged 24 and 18. He has asked us if we can find room for the following message: "*To Canon and Mrs. Browne, Members of the P.C.C., and all Parishioners: My wife and I would like to thank you very much indeed for your great kindness to us, and for the welcome you have given to us and our family. It is a joy to be starting my Ministry with you in Marlborough.*"

PERSONAL POSER

I noticed the quotation in your August letter about "when men and mountains meet": isn't this the reason the "blue-domers" give for not going to church?

It is certainly very like it, but I think *excuse*, rather than reason, is the right word: though mind you I have considerable sympathy with the Old Testament folk who built altars on the high places—though not with what they did when they got there.

The fact seems to be that when people go on holidays—and "holidays" can include the weekly holiday of Sunday—they are consciously looking for refreshment for body and mind; and subconsciously too they are hoping for relief from their inner tensions and disquiets. The snag about this is pointed out by Dr. Leslie Weatherhead—"They cry with Job, 'Where shall wisdom be found and where is the place of understanding?' But the deep saith, 'It is not in me', and the sea saith, 'It is not with me'." And the golf course and the mountains say much the same.

There is only one source of inner peace and healing, and only one Name given unto men whereby they must be saved: going to your "mountains" can't make up for not going to your church.

The Psalmist packs the answer to the blue-domers into the opening of Psalm 121: "I will lift up my eyes to the hills. From whence does my help come? My help comes from the Lord . . . ."* F.B.R.B.

* *Revised Standard Version translation*

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.

SUMMER TIME ENDS on Sunday, October 29th, at 2 a.m. Clocks should be put back one hour.

THE FAR-AWAY ISLANDS

GAVIN FARGUS



They have been called *The Islands that Like to be Visited*, for they are said to cast a spell on the visitor, drawing him back over and over again; and there is an old Gaelic belief that the Land of Eternal Youth—*Tir Nan Og*—lies somewhere west of the Hebrides.

These islands that lie off the north west coast of Scotland are peopled by a kindly folk who live simply and have a folk-lore of their own. Their ancestry goes back to a legendary western civilization which had its birth in Ireland, and which has left traces of a highly cultured people who were the first to forsake the old pagan gods for a new faith from the East. The island on which they lived became the centre from which the Christian faith spread to the Scottish mainland to tame the wild tribes who lived there and who had held out against the armed might of Imperial Rome.

This island, whose beaches are of pure white sand made from the shells of myriads of crustaceans pounded by the Atlantic surf, became known as Iona, and has been a centre of pilgrimage for 1500 years. The Book of Kells—the illuminated book of Gospels of unsurpassed beauty and craftsmanship which was on exhibition in London earlier this year—was written in the Abbey which is now the home of the Iona Community, whose founder, the Rev. George Macleod, leads it in its purpose of presenting a still new faith to the world.

The Far Cuillins . . . .

Iona is reached in summer by steamer from Oban, and at other times of the year via the beautiful and mountainous island of Mull. Below lie Colonsay, Juta, Islay and Arran, in waters favoured by yachtsmen and dinghy-sailors, who are careful to avoid the infamous whirlpool in the Straits of Corrievreckan, which is capable of swallowing a ship in a matter of seconds. Fingal's Cave is to be found on Staffa, and to the north west are Tiree and Coll, and the "cocktail islands"—Rhum, Eigg and Muck.

North lies the misty island of Skye, the largest and perhaps the most beautiful of the Inner Hebrides, wild and rugged, its coast-line surrounded by sea-lochs. It possesses the only real mountain-range in the British Isles—the Cuillins, which are the training ground for Himalayan explorers. At Broadford on Skye I have seen the Northern Lights, and at Strathaird lodged close to the habitat of the Golden Eagle.

Island Life

Donald Mackinnon, the Strathaird shepherd, whose family makes me welcome each year, is typical of the kindly, rugged, dependable islanders of Skye. Donald and his wife Mary Anne and their four sons, Ian, Ewen, John and Angus, live in a white and green one-storey cottage by a rocky burn, surrounded by the Cuillin peaks and the moorlands stretching out to the sea-loch. Donald, Ian and John farm the family croft when their day's work on the Estate where they are employed is done, and Ewen is an apprentice-electrician at Kyle on the mainland. Angus and his friends from the three or four surrounding cottages attend the village school at Elgol. In the evening when it is dark and the collies have been fed, the family gathers round the peat and coal fire discussing local news and the events of the day, the shepherd puffing at a strong pipe of twist. In the winter there are ceilidhs (pronounced "caylies") which are family parties from the neighbouring crofts, when Highland songs are accompanied by the accordion, the young people dance to Jimmy Shand or Rock 'n' Roll, and the old folk exchange stories of long ago, the younger children sitting open-mouthed at their feet.

The Shop Closes

Communion Day, once every three months, usually on a week-day, is a great local event when work ceases and the village store is shut. Preparation for

this starts several weeks beforehand, for to attend Communion is the mark of a committed and dedicated life. In outlying districts, where the children cannot attend church, the Church of Scotland sends out a month's instruction by post to each boy and girl enrolled in the scheme, and a lesson is done each Sunday, written answers to questions being returned the following week. The gaps are filled in by the parents and grandparents, and the local school teacher, or "dominie", on weekdays.

For the religion of the isles folk is deeply woven into their way of life and the way in which the two are bound together cannot be better expressed than it is in that old Irish hymn, "St. Patrick's Breastplate"*;

"I bind unto myself today
The virtues of the star-lit heaven,
The glorious sun's life-giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,
The whirling wind's tempituous shocks,
The stable earth, the deep salt sea,
Around the old eternal rocks . . . .
The wisdom of my God to teach,
His hand to guide, His shield to ward;
The word of God to give me speech,
His heavenly host to be my guard."

GAVIN FARGUS

* Eng. Hymnal 212

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continued from right-hand column

Francis was only 44 when he died. He was one of the great men of the Middle ages: Dante said that he rose like a sun and immediately the world was filled with his light. It wasn't really the sermons he and his followers preached that made converts: they themselves were the message, with their gaiety, their joy, their humility and their poverty.

The *Little Flowers of St. Francis* is a collection of legends and traditions about the saint and his companions: how he preached to the birds is one of these. Seeing a great number of birds in some trees he decided to preach to them, and they remained quite still and listened to him. This is part of what he said: "God feeds you and gives you mountains and valleys for your refuge and high trees wherein to build your nests; and because you do not know how to sew or spin, He clothes you and your little ones. Guard yourselves, therefore, my sisters the birds, from the sin of ingratitude and be always mindful to give praise to God."

SAINT OF THE MONTH



ST. FRANCIS OF ASSISI

October 4th

Round the walls of the great church of St. Francis in Assisi are frescoes by Giotto and his pupils depicting scenes from the saint's life. They are gay with heavenly blue, pink and scarlet and gold, green trees, birds and animals and angels. They are very like St. Francis himself: for he was equally full of gaiety not only when he was a beautiful, rich young man, but also when he had only a peasant's rough brown tunic to wear, no shoes, no food except the leftovers he collected in his beggar's bowl.

Born in 1182, the son of a prosperous cloth merchant, after a normal childhood he entered his father's business. Gallant, high-spirited and generous, he was the natural leader of the fashionable young men of Assisi. Then when he was twenty-one he had a serious illness and his whole outlook changed. We would say, baldly, that he was "converted", but it was no sudden switch to a life of "good works". It was a long inner conflict which lasted for several years, during which he gave up his gay, comfortable life, and spent his time ministering to lepers (for whom he had always had an intense aversion), in rebuilding three churches with his own hands, and in preaching. His fellow townsmen derided him, sometimes even threw stones at him; his father disowned him.

But all the time he was growing more certain that this life of poverty, preaching and service to the outcast was his vocation. Then a few of his friends joined him, and in 1209 the great missionary Franciscan Order was founded, with its Rule of poverty, of taking up the Cross, of taking nothing for the way . . . . By 1218 there were 5,000 Franciscans in Umbria. Then the movement spread throughout Italy: it went East with the Crusaders: west to Spain and Morocco; crossed the Alps to Germany and France; and in 1224 four Franciscans landed at Dover. It was a Christian revolution.

continued in previous column

TOPICS OF THE TOWN

MOP FAIR SEVENTY YEARS AGO

We asked Miss C. F. Tanner to tell us about it. Ed.

When I was very young I remember being thrilled at the idea of being taken to the Mop Fair, and looked forward to seeing the swing boats, galloping horses and coconut shies. But when it came to the point, I didn't enjoy it much: there were so many rough men and women about with whining voices, very dirty children, and lots of our dogs and lurchers. But I loved the little bantams that scratched about under the caravans.

Seventy years ago there were none of the lovely caravans fitted out with every luxury which there are today. But every van was gaily painted in many colours and drawn by a horse, generally driven by a woman, with the children looking out of the half-door at the back. Sometimes the chief van was followed by a roofed-in cart driven by a boy or a girl, sometimes a donkey and cart. The men strode along by the side. The big stuff was drawn by a steam engine, which supplied the power to turn the galloping horses or the switchback.

But the Wild Beast Show was always my undoing—the smell was so awful. There were only one or two lions, a bear and a couple of monkeys.

There were side-shows: Strong Men, Fat Women, a Calf with Two Heads (this was most disappointing as it was stuffed with straw !), coconuts, brandy snaps and a theatre—but the play was very poor.

Since in those days the Mop really was a Hiring Fair, the men who sought to change their jobs stood about waiting for someone to come along to hire them. They wore symbols of their trade either in their hats or buttonholes—bits of sheep's wool, a twist of coloured whip-cord, or a few ears of corn-straw.

The fair people were allowed into the town on Friday at twelve o'clock and had to be out on Sunday morning before nine, but on one occasion a van was allowed to stay three or four days because a gypsy's wife had given birth to a baby.

The horses and ponies were turned out in a meadow at the side of Port Hill: they were a rough looking lot, but we always understood that the men treated them well and were kind to them.

I remember one year a young cousin and I were taken round the fair by Dr. Haydon. He had not been in Marlborough long, so it was new to him, and he not only took us on the galloping horses but rode one himself.

C. F. TANNER

MARLBOROUGH TOP AT SWIMMING

Tower and Town offers its best congratulations to the Marlborough Amateur Swimming Club which has been awarded the Buckle Trophy this year by the Wiltshire A.S.A. Also to *John Haines*, Wiltshire junior free-style, breast-stroke and back-stroke champion over 100 yards, who has just been awarded the M.A.S.C. trophy for the outstanding swimmer of the year.

SCHOOL NEWS

Next month we hope to print first reports of the winter term from all five schools. But quite apart from the "official" reports, we are always glad to receive contributions from school boys and girls of any age. We should like to hear of interesting projects outside school in town, country or abroad.

A TEDIOUS HARVEST HOME

The harvest comes late in the hills of Inverness-shire. In the old days before the first war the laird of Corriebrough was accustomed to give a harvest-home supper to the tenants if they got their oats in before he went South towards the end of September. This did not happen very often. One year when it did—and it was a very good harvest—he gave them champagne. Half way through the evening one farmer was heard to say to another, "Mon, when will they be bringing the whiskey? I find these mineral watters verra tedious".

F.B.R.B.

YOUNG MARLBOROUGH No. 2

"BLACKBOARD JUNGLE"

Roderick J. Hunt

Having completed the two year training course for teachers, I took up duties as an assistant English master in a boys' secondary modern school in South London two years ago.

I found myself appointed to a building of the late nineteenth century variety with green tiles and bars, reminiscent of quite another kind of public building. The school itself was reckoned to be a difficult one, though I should not like to say how "tough" it was comparatively. At any rate, I was told on my first morning that by the afternoon break every boy in the senior part of the school would know that I was not qualified to use the cane.

My initiation into the teaching profession began with a double English period with 4e, and in the confusion of shouting, upturned desks, spilt inkwells and paper pellets which ensued while I helplessly tried to bring the class to order, one of the more gentle of 4e's forty members informed me that I was being given the "once-over".

I therefore found the first six months of my career almost intolerably depressing, probably because I had received such a severe smash in my rose-tinted spectacles.

For boys to do what they were told seemed to them a sign of weakness and I was confronted with pupils who were work-shy and often vindictive. College lectures seemed, somehow, to have overlooked the fact that the young teacher might be faced with problems such as these—which, in retrospect, I realise can only be dealt with by experience. In many cases boys who could hardly read or write were following a "watered down" Grammar School curriculum, unsuitable both to their abilities and temperaments. Consequently they would develop a veneer of toughness to hide their feelings of frustration and inadequacy. It was also distressing to me that the attitude of my pupils was a reflection of their environment. There was the boy who had beaten up his father and threatened me with the same treatment if I didn't "watch out"; and to many boys insolence and abusive behaviour were just the normal way of asserting themselves.

I have deliberately painted a black picture because it is true to the impressions of the first few months of my career. As I have grown in experience as a teacher many of my difficulties have resolved themselves. I have found it to be a job which becomes easier and more enjoyable as time goes on.

Of course, not *all* boys are little horrors —but then they say the first ten years are the worst! RODERICK J. HUNT

CORRESPONDENCE

Dear Editor,

I have just turned up the entry under *Marlborough* in the 1950 edition of the A.A. Road Book. It reads ". . . . St. Peter's Church has a fine and lofty late Perp. tower, where the curfew bell rings nightly . . . ." Can any reader tell me when the curfew was last tolled? Yours, etc., BARBARA WATSON

WHAT'S COOKING?

Brussels Sprout Soup

½ lb. Brussels Sprouts; 2 oz. chopped ham; 1 medium-sized chopped onion; 1 oz. butter or margarine; 1½ pts. stock (can be made from bouillon cubes); 1 egg yolk; ½ pt. milk and/or cream; seasoning.

Wash and clean sprouts. Boil rapidly in salted boiling water until nearly tender. Strain off boiling water, rinse in cold water, strain and squeeze out all liquid. Melt ham and onion in butter until soft. Add stock and sprouts; simmer gently for half-an-hour. Pass through fine sieve into clean saucepan and bring to nearly boiling. Beat egg yolk and milk together in a bowl, add a little of the hot liquid and return mixture to the pan and stir until soup thickens but do not allow to boil. Season with salt, pepper and nutmeg to taste. Serve with croutons. *The sooner we get that "touch of frost" the better!*

Contributed by Miss R. Jacques

APOLOGIES PENDING

Vicar giving out notices: "The special preachers for Lent will be found hanging in the porch as you leave the church".

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ROUND THE PARISH IN OUR PRAYERS

OCTOBER

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

1st Sunday : Blowhorn
2nd Sunday : Bridewell Street
3rd Sunday : Five Stiles Road 1—15
4th Sunday : Orchard Road
5th 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 ".

The Wardens for these streets are :

1 Miss Glass (3—10)
Miss Joy (13—15)
2 Mrs. Neale
3 Mrs. Morgan (1—27 and 2—14)
Mrs. Rossiter (29—45, odd nos.)
4 Mrs. Adlam

HOLY BAPTISM

Aug. 20th Brian John Walker
Nicholas John Barnett
Julia Karen Evans

HOLY MATRIMONY

Sep. 2nd Roy James Trim to
Josephine Elizabeth Rodda

R. I. P.

Aug. 30th Ellen Draper (80).
formerly of 9 The Parade

Aug. 30th Albert Edward Cook (80).
of 16 Cherry Orchard

Sep. 6th Frederick Charles Smith (63)
of 5 North View

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continued from previous column

Young Marlborough series. We hope our readers like this new series, through which we shall be able to give an insight into the great diversity of careers taken up by young Marlburians of both sexes.

FAMILY NEWS

More news wanted of school leavers, those who have started careers, or changed their jobs. We see them at church when they come home for week-ends or holidays, but it's very difficult to catch them at the right moment to ask for " the latest ". So, families and friends, please send us the gen.

* * * *

M.G.S. Leavers : *Ian Reeve writes*— " The end of the summer term saw the departure from the School of all but one of the Prefects. No doubt some will wish they had been at School for the opening of part of the new school in September. *Timothy Williams* has started as a sub-editor on the *New Daily* in London ; Also in London will be *Michael Stevens*, at Queen Mary College, London University ; *Josephine Child* starting a trainee-buyer's course at Selfridges ; *Alison Stedman* studying at a commercial college ; and *Sandra Knight* at Trent Park Training College. *Ian Reeve* is working at Lloyds Bank, Marlborough. We wish them all great success in their new ventures and hope that the years spent at the School will always remain as a pleasant memory ".

* * * *

Young Sunday School Teachers. We are very glad to give the names of those who started teaching in our Sunday Schools for the first time when the new term began last month. In the Junior Sunday School : *Glenda Minty* and *Pat Mundy* ; in the Infants' Sunday School : *Rosemary Chandler* and *Margaret Moore.*

* * * *

Fresh woods and pastures new. Everyone who has read *Young Marlborough No. 2* on page 9 will enjoy hearing that *Roderick Hunt* has been appointed and has just taken up his duties as Assistant English Master at a fine new school— Matthew Arnold School, Cumnor, Oxford —where there are even " curtains at the windows and wallpaper on the walls " !

continued in previous column

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PARISH ROUND-UP

MARLBOROUGH PARISH MEN'S SOCIETY

The Men's Society meets in the Toc H Room at 7.45 p.m. on the first Thursday of each month from October to May. All men are very welcome. Any further information may be obtained from the Chairman, G. Chilton, Merle Cottage, Kingsbury Street, or from any member. Our provisional programme, with all details so far received, is as follows:

Oct. 5th	Mr. D. R. W. Silk on the M.C.C. Tour of New Zealand
Nov. 2nd	The Rev. P. F. Chapman, of Marlborough College
Dec. 7th	Mr. A. R. Stedman, Headmaster of M.G.S., on some local historical subject
Jan. 4th	The Rector: Film Strip
Feb. 1st	Mr. S. H. J. Gregory, of M.G.S., on Railways
Mar. 1st	The Rt. Rev. Dr. F. A. Cockin
Apr. 5th	Wing-Commander Jones: By Seaplane from Malta to Khartoum
May 3rd	Mr. Lewis on the Work of the Forestry Commission in Savernake Forest (meeting in Toc H as usual!) G.C.

WE CAN'T GET ON WITHOUT IT—

—For we know that we are making things extra difficult for ourselves as Christians if we don't read the Bible. But it's often hard to know just how to set about it. That's where the **Bible Reading Fellowship** comes in, with its system of Daily Readings with Notes. There are four series of these B.R.F. Notes, issued quarterly (October now ready): A and B series for Adults; (B prints the passages to be read, as well as notes); Y for Youth; C for Children. They cost 6d. a copy, and in addition each number of the Fellowship pays 1d. a year towards running expenses. The Secretary is *Miss Mabel Pearce, 36 St. Martin's.* You have only to let her know you want to belong and she will do the rest.

MOTHERS' UNION WITH ST. MARY'S GUILD AND YOUNG WIVES' GROUP

Programme for October

Oct. 3rd	*Tuesday.* Presiding Members and Young Wives' Representatives from the Archdeaconry meet at Marlborough Rectory, 2.45 p.m., to discuss Winter Programme with Mrs. Brocklebank, our Archdeaconry representative on the Diocesan Committee.
Oct. 12th	*Thursday,* 7.30 *p.m.* Young Wives' Group and St. Mary's Guild: The Art of Handbell Ringing
Oct. 17th	*Tuesday,* 3 *p.m.* Deanery Quiet Afternoon in St. Mary's. Conductor: The Rev. Colin Perry, Vicar of Aldbourne
Oct. 19th	*Thursday,* 2.30 *p.m.* Mothers' Union: Mrs. O'Hanlon and a Calne Forum
Oct. 26th	*Thursday,* 7.30 *p.m.* Young Wives' Group and St. Mary's Guild: Members' Evening and Exhibition
Oct. 29th	*Sunday,* 3 *p.m.* Young Wives' Group Family Festival in St. Mary's. (See *News* : *Views* : *Coming Events*, page 4)

Enrolling Member of M.U. and Leader of Young Wives' Group with St. Mary's Guild: Mrs. F. B. R. Browne, The Rectory. M.B.

CALLING ALL MAGAZINE DISTRIBUTORS!

The second *Tower and Town* Annual Meeting and Tea will be on Thursday, October 5th. The main business of the meeting will be—unashamedly—tea and talk! Tea will be served continuously from 4 p.m. to 5.30 p.m. at 136 High Street (side entrance up Chandler's Lane). Everyone connected with the production and circulation of *Tower and Town* is invited, and it is hoped that everyone will come—even if it makes it a bit of a squash: there will just about be standing room for fifty, if people don't rush about too much. J.B.

WE SAW THE SEA . . . .

On Sunday, September 3rd, twenty-three members of Marlborough Youth Fellowship and Auxiliary Choir went on a day-

Parish Round-up: continued on page 15

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Parish Round-up: continued from page 13

trip to Weymouth. Although the weather when we left Marlborough wasn't at all promising, on arrival at Weymouth we found it warm and sunny. A packed lunch was eaten in the coach, and then the party split up, each group seeking its own pleasure. The beach was crowded, but the water was reasonably warm, and everyone who went swimming thoroughly enjoyed it. Amusement arcades and the Fun Fair were also popular.

At five o'clock we all had a cooked meal together, and then made ourselves respectable to go to church. We went to Weymouth's parish church—St. John's—and we all agreed that it was a good service: we were made very welcome. The coach met us near the church, and we eventually arrived back at Marlborough, everyone tired but well-pleased, at 11 p.m.

On behalf of everyone who went, we should like to thank Mrs. Harrison and Miss Hilliard, and all the others who were involved, for giving us a very successful and enjoyable outing.

S.D. and R.H.

CHOIR NOTES

Leavers: David Bentley has left the Choir to join the special choir for the 9 a.m. service; Gareth Thomas has also "retired" and we hope to see him in the special choir too. Are there any more volunteers to help at the 9 a.m. service?

Welcome to Robin Meays who has recently been posted to the Marlborough Constabulary. Fortunately he is a tenor, and we hope to have him singing with us when he is not on duty. The number of part-time tenors is now up to four—but there is still plenty of room for a permanent one in addition. T.G.

MONEY FOR MISSIONS

We have received acknowledgments and thanks from the C.M.S. and the U.M.C.A. for money sent to them when the missionary collecting boxes were opened in June. These are boxes held by individul members of the church, and the money in additional to the contribution we make to Overseas Missions from our Planned Giving. £8/12/6 was sent to the C.M.S. and £1/19/9 to the U.M.C.A.

DIRECTORY

Bell-ringers: Practices Friday 8 p.m., beginners 7 p.m., St. Mary's Tower. Captain—Mr. J. Fuller, Juamar, Eleot Lane.

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

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

Flower Guild: Miss Mabel Pearce, 38 St. Martin's.

Youth Fellowship: Tuesdays in the Toc H Room. All information from the Youth Committee—Mrs. M. Harrison (Chairman), Forest Hill House.

I'D LIKE TO GO TO CHURCH, BUT—

A is for Aunty who will come to tea,
B is for Bed which won't release me.
C is for Car, "we do need fresh air",
D is for Dinner that Mum must prepare.
E is for Extremes, too "high" or too "low",
F for my feelings—when they're right I go.
G is my Garden, much "nearer God's heart",
H is my Husband who won't play his part.
I for Intruders who sit in my pew,
J for the Jealousy shown by a few.
K all that Kneeling which tries me so much,
L the old Language, it's so out of touch.
M is for Money, they always want more,
N for New Tunes that I've never heard before.
O is for Over-time, double on Sunday,
P the Preparing I must do for Monday,
Q for Queer Noises which come from the choir,
R for the Rector, he ought to retire.
S is for Sermons, as dull as can be,
T for the Telly I really must see.
U for Unfriendliness I always find,
V for the Voice of that woman behind.
W for Weather—too much rain or snow.
X is for Extras, too busy to go.
Y for Young Rowdies who sit at the back,
Z is for Zeal, and that's just what I lack.

Ack. to "Step Ahoy".

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