

# THE WHITE ROSE

*The Parish Newsletter of Old Saint Paul's Church*

*September 2011.*

## 9/11 Remembered

Where were you on 9/11? On 11th September 2001 I was going into Old S. Paul's to collect something from the Vestry when I realised that there were more people in the building than usual on a Tuesday afternoon. I soon found out why they were there. They were American visitors to Edinburgh, who had found a church to pray in as the terrifying events in New York city and Washington DC were unfolding in all their horror. Ten years later, the world is hardly less traumatized by the violence and fear unleashed on that day.

The attacks brought home to Westerners what people in other parts of the world knew as a daily reality: fear of the arbitrary violence of bomb and bullet. From 9/11 to the shootings in Norway this summer, we have learned what it is to be vulnerable.

Thousands of religious leaders released a statement in the days after 9/11 entitled: "Deny Them Their Victory: A Religious Response to Terrorism." It said:

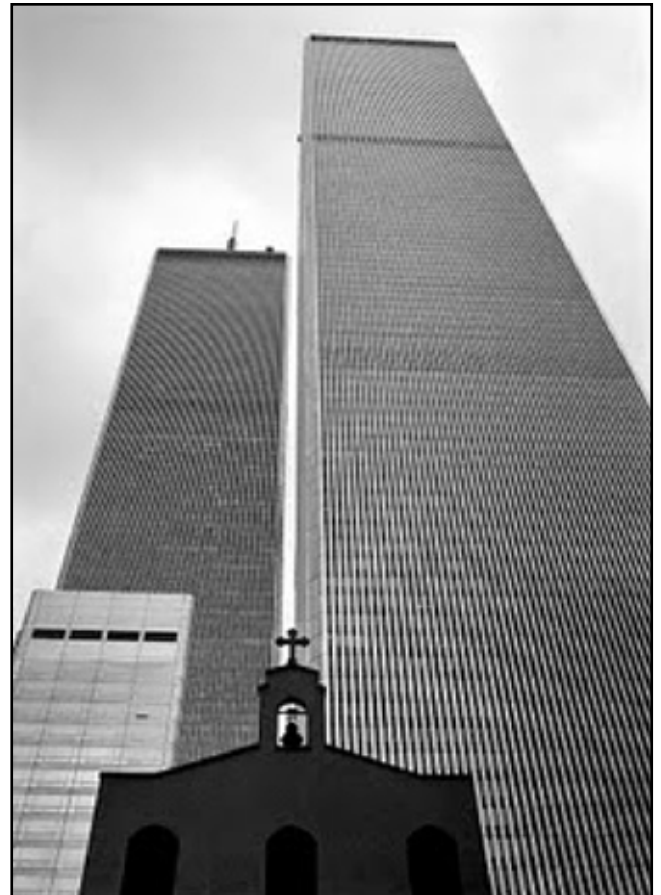
"The terrorists have offered a stark view of the world they would create, where the remedy to every human grievance and injustice is a resort to the random and cowardly violence of revenge - even against the most innocent. Having taken thousands of lives, disrupted work and families, and struck fear into the hearts of children, the terrorists must feel victorious. But we can deny them their victory by refusing to submit to a world created in their image. Terrorism inflicts not only death and destruction but also emotional oppression to further its aims. We must not allow this terror to drive us away from being the people God has called us to be. We assert the vision of community, tolerance, compassion,

justice, and the sacredness of human life, which lies at the heart of all our religious traditions. The world must become a safe place for all its peoples in all their diversity."

As we know, Governments did not listen to that plea. America and Britain, with others, launched the 'war against terror', beginning with war in Afghanistan. Ten years later this war continues, at the cost of the suffering of innocent Afghan civilians as well as the lives of British,

American and other soldiers. But there was more, as our governments used 9/11 as a reason to invade Iraq. This war also continues as that country struggles to achieve stability and security. The world does not feel more stable as a result of all this, but rather more unstable. Many people believe that our governments have allowed violence to breed violence. It is as Gandhi said, 'An eye for an eye makes the whole world blind.' It begs the question, did the terrorists win their victory on 9/11 after all?

Jesus taught his disciples, "You have heard that it was said, 'You shall love your neighbour and hate your enemy. But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous."



On Sunday 11 September a Walk for Peace will take place in the afternoon between 1.30 and 4.30. The starting place will be the Hindu Mandir, St Andrew's Place in Leith. The route will go past the Annandale Street Mosque, the Baha'i Centre, St Mary's RC Cathedral and St. John's Scottish Episcopal Church at the West End of Princes Street. I hope that you will think of joining all of part of the Walk as a prayerful act of remembrance. On the tenth anniversary of the atrocities in New York and Washington, we should remember 9/11 and all that has happened in the last ten years as a result of that terrible day. We should pray that the people of Afghanistan and Iraq will achieve peace and stability. And that Western governments like our own will turn, in the words of one of our intercessors, to 'wiser ways than war.'

*Fr Ian*

## Wedding Bells

It was a day to cherish! Thursday, 28 July 2011 at Old Saint Paul's Church in Edinburgh, Andrew and Miriam decided to tie the knot in the presence of God, their relatives their friends and well-wishers.

It was an event relatively natural, comprehensible and personal, which yet retained the dignity and formality of the ritual. It was a perfect setting, glorious and serene.

Hilary and Charles wish to thank sincerely, The Reverend Mother Carrie Upton for officiating at the Service, and for her thoughtful adaptation of the Marriage Liturgy. It was indeed a beautiful and moving Service. To Father Ian, for his helpful contribution in the structure of the ceremony, and the readings.

Also thanks to Calum Robertson and his Choristers for their part in providing some of the musical aspects of the day, and to the Harpist for her splendid performance throughout the Service. Also to Ginger Franklin and her willing and able team for the beautiful arrangement of Summer blossoms provided to bless the occasion. The team of cleaners and the many, many others who attended, for their help, support and contribution in making the event so memorable.

Please pray for Andrew and Miriam for the love to keep their vows, and the strength and courage and desire to share their love with others, as their love continues to grow day by day for each other.

*Hilary & Charles Davies-Cole*

## Creative Day

On Saturday 5 November, there will be a Creative Day in the church hall to raise funds for a trainee nurse in rural Ghana and OSP's R & R fund.

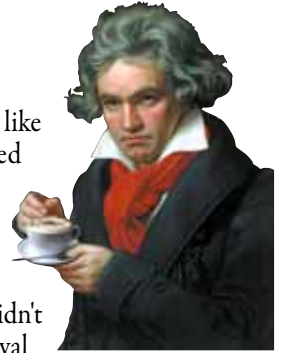
Can you help? Could any volunteer facilitators with ideas for creative workshops please contact Tina Wood on 662 4317.

## Hot Chocolate 2011

Hot Chocolate at 10 took place again this year with a new line of excellent performances, with Su-a Lee and Calton Consort making a return to the OSP stage, with a new and well-enjoyed Pure Brass - I had no idea the tuba could be so versatile! We even had a special concert with Jack Davis (Jean Keltie's son) playing trumpet, Hannah Brock (Sheila Brock's granddaughter) playing the guzheng (a form of Chinese harp) and our very own talented baritone, Nick Uglow. A well received concert by all who attended, it was nice to see the audience interacting with the performers after the show, many being interested in the guzheng specifically. It is quite an interesting instrument which she plays with great skill. We are also quite proud of our other talented home-grown performers which included John Kitchen (organ and harpsichord), the OSP Choir, Sang Scule, the Chocolatiers and our highly acclaimed clarinettist, Calum Robertson.

This year the Vestry supplied Hot Chocolate at 10 with a brand new stage - one that is easier to assemble, disassemble, and move around to suit. Volunteers were in abundance; box office, set up and hot chocolate ran smoothly (well, mostly). All was set up and ready to go in time for a quick hot chocolate together before opening the doors. Tom Clement worked tirelessly every night out on the Royal

Mile, leafletting like mad in his red cassock, rain or cloud, joined by his various volunteer crew. The weather didn't favour the festival this year but it never dampened our spirit like it soaked our dedicated leafleters.



Financially we almost reached the budget set for the series this year. Footfall and tickets sales were down a little overall but the weather wasn't on our side, however we still had a whopping 148 people in for Su-a Lee's concert. Thank goodness for her Facebook Fan Page! Overall earnings towards our Restoration and Renewal project (phase 2) for this year is a little under £2k, which is a little lower than we would have liked, but we are still growing and making a name for ourselves and we did have some people who returned to enjoy our concerts again this year. Talks are back on for next year's concert series and, all things going well, we will soon be a house name for Fringe concerts. A great big thanks to all the helpful volunteers, the performers, and the OSP members and other guests that attended the concerts, we hope to see you all again next year.

*Kim Moore Ede*

## An Antidote to Light Holiday Reading?

The next Meeting of the Book Group is on Tuesday, 13 September at 7pm at 10 Melville Terrace (near the Meadows) The book to be discussed is *"The Private Memoirs and Confessions of a Justified Sinner"* by James Hogg (1824)

Until recently this has been a neglected Scottish classic which happily is being rediscovered. If you read it be prepared for murder and mayhem, a street riot, a Brocken spectre and doppelganger, the supernatural and things that go more than bump in the night - also a smattering of comical episodes. It raises the perennial questions of predestination/freewill, nurture/nature, sibling rivalry and irresponsible parenthood. It can be read as a "tragical-comical-historical-pastoral" and a satiric take on the extremes to which an unbalanced theology can go.

If you are reading it, think of the following points:

- are the opening pages comical or tragic?
- are the two "father figures" so extreme as to be ludicrous?
- is Gil-Martin "real"? - find evidence for and against.
- how important are the female characters in furthering the plot?
- is Robert's stalking of George a sign of suppressed (perverted?) love or sheer hatred?
- should we feel sympathy for Robert?

Do not expect it to be an "easy" read, but a worthwhile one; and, be warned, it may haunt you and cause you to reread it many times.

*Margot Alexander.*



# A Time of Great Taking: A Global Saqueo

*Peter Millar is a writer & campaigner & a minister of the Church of Scotland. He is a former Warden of the Iona Community & with his late wife Dorothy worked for many years in the Church of South India.*



In recent days we have heard of comparisons between the recent riots in UK cities and riots elsewhere. Window-smashing in Athens. Car bonfires in Paris. There are parallels: a spark set off by police violence, a generation that feels forgotten and marginalised. There have been other much greater lootings in recent years. In the aftermath of the US invasion, Baghdad witnessed a frenzy of arson and looting that almost emptied the libraries and museums. In Iraq, ordinary people having for years watched Saddam Hussein and his family take whatever and whomever they wanted, felt they had earned the right to take a few things for themselves.

In 2001, when the Argentinian economy was in free-fall, thousands of people living in poor neighbourhoods stormed foreign-owned superstores. They came out pushing shopping carts overflowing with goods they could no longer afford - meat, clothes, electronics. This mass looting in Argentina was termed "*el saqueo*", the sacking. That was politically significant because it was the very same word used to describe what Argentina's elites had done by selling off the country's national assets in flagrantly corrupt privatisation deals, hiding money offshore, then passing on the bill to the people with a brutal austerity package.

There was a direct connection between the saqueo in the shopping malls and the much greater looting by the elite. The reality was that the real criminals were the powerful and those in charge. The smaller saqueo would not have happened without the much larger one involving the elite.

In our country we are being told by politicians that the recent riots were not "political." In a sense that is true. But let us not see them in isolation, as if the massive bank bailouts never happened, followed by what has rightly been described as "the

defiant record bonuses." And as in other countries, our government continues, in response to all of this, to force sacrifices on the most vulnerable, while the elites continue to pursue their often insane life-styles.

Whether we accept it or not, in spiritual terms this is a time of "great taking" - one could call it a "global sacking" - fuelled by a pathological sense of entitlement. It is as one commentator said, "a looting at all levels of society with the lights on as if there was nothing to hide." Of course I am not defending those who destroyed, through arson and looting, a life-time's work of a small shop-keeper. Of many small shop-keepers. But we are also failing to examine and to reflect upon these wider lootings which are endemic in our time. Absurd bonuses are just one marker of this now deep-seated belief that we are entitled to as much as we can grab.

In such an atmosphere of global looting, it is important that people within the great faith traditions remind society of an alternative narrative. A narrative with which we must re-connect if society is to remain even relatively healthy. That narrative reminds us of certain basic elements needed to retain our essential humanity. It tells us that human beings who live only with a sense of "entitlement" - or grabbing all for themselves in their life on earth - are in fact spiritually impoverished. Or to put it another way: they are not "fully human" despite the seemingly outward richness of their lives.

The present belief in grabbing all that we can for ourselves raises many questions. Is it possible in our modern technological societies to re-connect with a culture of giving, of meaningful sharing? To move away from this blind belief in entitlement? To ask seriously of society and of one another - what actually are our rights, responsibilities and privileges? Or as the

old slogan put it succinctly: "To live more simply that others may simply live."

These are political questions, but they are also questions for people of faith. Even within our secular society, many still believe in God and feel something of the sacredness of our small planet. Many also believe (and this is true of many young people) that we are in a fundamental way actually accountable to each other, and that we are stewards of the earth in all of its diversity, beauty and wonder.

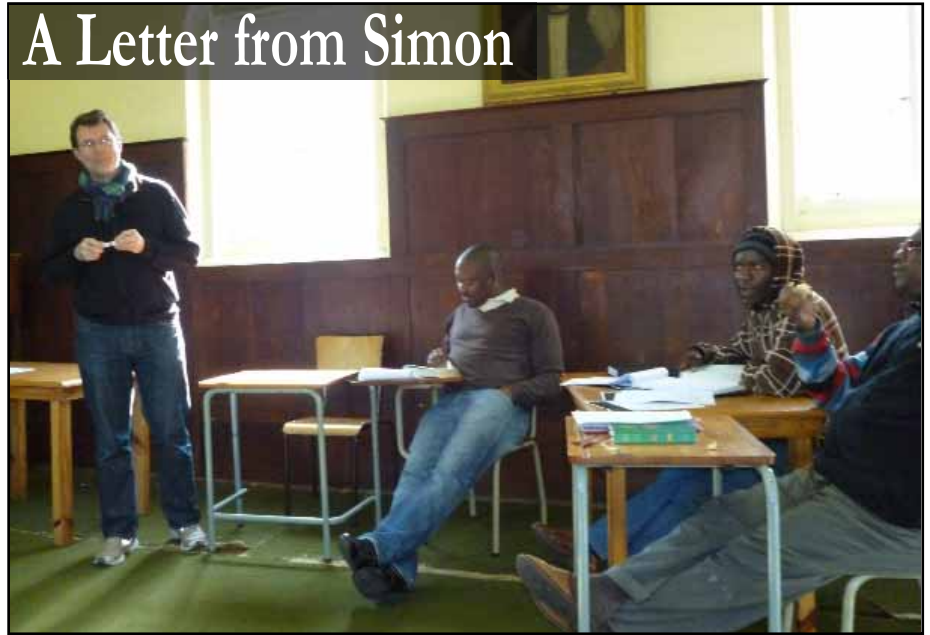
It is also true that our daily living can reflect an alternative narrative. Through our elected representatives and other channels we can all question this culture of greed. We need not be silent on an issue which is so deeply affecting the soul of the human family. We can all do something, often in quiet actions, to express another "way of living." And in this country, if not in every nation, our voices can be raised in the public square without fear of persecution.

Gandhi's words are not new, but they are relevant in the modern struggle for truth. They relate to us today as we seek to reconfigure how human beings should inter-act with one another. If we become, as a society, imprisoned in a culture of looting, our human future is surely bleak. We are all being called, in our own situations, to new paradigms of integrity and of sharing.

*"To recognise evil and not to oppose it is to surrender your humanity: to recognise evil and to oppose it with the weapons of the evildoer is to enter into your humanity: to recognise evil and to oppose it with the weapons of God is to enter into your divinity."* Mahatma Gandhi of India.

*For details of Peter's Monthly Reflections email him at: [ionacottage@hotmail.com](mailto:ionacottage@hotmail.com)*

## A Letter from Simon



*Fr Simon has now started his new job as a tutor at the theological college in Grahamstown, South Africa. He has written to tell us a bit about it ...*

### Coffee after Mass

Quite a few of the worshippers at 10.30 on a Sunday morning prefer not to come down to the hall for coffee. When enquiries are made, it is clear that for newcomers, and even people who are not so new, going into the hall (particularly if you're on your own) is a daunting prospect. The place can seem full of people all talking to each other, like the worst sort of drinks party where everyone seems to know each other. Because of this, the vestry decided to have coffee at the back of the church on the first Sunday of the month from April up to the Festival Sundays. It was suggested this would make staying for coffee less daunting for newcomers and people on their own.

Soon, you will be invited to give your views on this in a questionnaire: shall we continue at the back of the church? Or shall we revert to the hall for coffee? Of course, various changes would be necessary if coffee upstairs became a regular thing: more space for preparing it; china cups rather than disposable ones; possibly pushing the last two rows of chairs back to give more space.

Several people have already expressed their views: some have commented on how they enjoy chatting in the place where we have just been worshipping, rather than having to move into a 'new' atmosphere; whereas others observed that we are rather cramped at the back of the church. The vestry looks forward to hearing the views of the congregation.

### Fair Trade Stall

There will be a Fair Trade stall on Sunday 18 September after Mass. Thereafter they will be on the third Sunday of the month. Lynne Niven is looking for volunteers to help her man the stall, if you are interested in helping, please speak to her after Mass.

### Next Issue Deadline

The deadline for the October issue of the *White Rose* is **Monday 26 September**. Please email any contributions to: [media@osp.org.uk](mailto:media@osp.org.uk)

Now that I'm settled in my new post, I wanted to write and thank the congregation for my two and a half eventful, rich and rewarding years at Old Saint Paul's, and especially to say thankyou for the very generous parting gift which you gave me on the 26th June.

I'm enjoying my new life, and as I try to find my feet, really feeling the benefit of life in community, and the strong rhythm of the corporate liturgical life (beginning with half an hour's compulsory silent meditation at 6.45 each weekday - come back 8 o'clock morning prayer, all is forgiven!). The job itself is a challenge - I have been out of full time study for a while, and don't have much knowledge of early Christian history, one of the courses I teach (the Biblical Studies teaching comes a bit more easily). The huge range of backgrounds and abilities is also very difficult - classes typically include people who've done some kind of professional training, or even a degree, alongside people who didn't finish High School. It's been hard to plunge in half way through the semester (my arrival was quite delayed while I was waiting for my visa). So although I'm managing with the routine load of lectures, marking and other college obligations, I really need to get ahead and do some planning, so that I'm not just running to stand still. Mercifully, we have a two week break in September, so that

should be my chance to read ahead a bit and get more on top of things.

My colleagues are a good bunch, and the students are lovely. Some very inspiring people among them, and some very holy people, and some very good fun ones. There's a lot of energy, passion and warmth about the place, and as is the case with theological colleges, also a certain amount of pain and anxiety - issues of faith and identity, issues of academic pressure, and here particularly, issues of race, tribe and language. All in all, it's an inspiring situation to be in as the church struggles to find its role in post-Apartheid South Africa and work out what will be needed from the next generation of clergy.

Grahamstown itself is what Scots would call a *douce wee* place; a university town, with a colonial and 'English' feel that is very pleasant - wide streets, stone buildings, very little traffic, coffee shops, book shops etc; but overlooked from the hillsides on the outskirts by an African township of almost equal size, a reminder of South Africa's dark past, and the challenges of the present in a society with such a gulf between rich and poor, and where the wounds of the past are still felt so keenly. A student from Mozambique told me that this is the most striking thing for him coming in as an outsider - he grew up during a civil war, and his family were



**Left:** Fr Simon teaching;  
**Above:** Some of the accommodation;  
**Right:** The location of Grahamstown.

severely affected by it - but Mozambiquans, he says, don't dwell on the past the way South Africans do. People don't seem to talk about race much, but racial feeling somehow seems to govern every aspect of life in a place like this. Much to learn.

On a more personal level, I'm quite well set up. I'm occupying the house vacated by the man whose sabbatical I'm covering - it has large rooms that are cold in the wintry weather we've been having (mercifully coming to an end) but will be cool in summer. It's very bare, but will be nice once I've introduced a few personal touches, which I'm starting to do. There's a nice garden I can sit out in. Being a university town, Grahamstown has a bit of European culture - concerts put on by the Music Department, for example (I've already been to one - Schumann's piano quintet; just the ticket at the end of my first week here). I'm also down to do some organ playing at the Cathedral, which should be good - a generous foreign donor provides music scholarships for 30 children from government schools - 29 black and 1 white - to train as choristers under an excellent English ex-pat Music Director; the results are impressive. But as she sings but doesn't play, and her husband, who is an organist, is working abroad, there's a gap I can fill. I need to make some friends outside college, and am hopeful that the Cathedral might



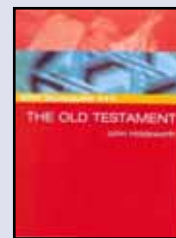
offer some opportunities to get to know different people. I was certainly welcomed very warmly by the Dean and his wife - he's an inspiring guy, one of very few white priests to minister in a black township and also live there during the Apartheid era - in defiance of the Group Areas Act, which restricted blacks to black areas and white to white ones; his wife's also a priest, and also lovely. I'm hoping also to do some hiking with a local group, and in due course, to see more of the country, and visit ancestral locations like Johannesburg, where my mum grew up, and Swaziland, where my parents worked in the 60s, and where my parents were born.

So there's a glimpse of what I'm up to. I'm very glad of contacts at home, but of course it's hard to get round everyone one by one. Best wishes to you all

*Fr Simon*

## Christian Study Course

The next module in the Christian Studies course, facilitated by Jean Keltie and Julia Snyder, is based on the SCM Study-guide to The Old Testament by John Holdsworth.



This adult learning course has been hugely popular in the past few years and is an excellent way of studying the Christian faith at university level. This autumn participants will use the SCM undergraduate textbook, The Old Testament, which covers all the core topics provided on a typical level one course. No assignments are required for this non-certificated course, which is open to all.

The course will be held in the Diocesan Centre, 21a Grosvenor Crescent, EH12 5EL, from 7.30 - 9.30 Tuesdays 20 September, 4, 18 October, 1, 15, 29 November, 13 December. Please book in advance, see Jean for details of how to do so, the cost is £15 plus textbook.

## Seeing & Believing

This is a short course considering works of art in their cultural and theological contexts with Rev Canon Anne Dyer. It will



consider how we 'look' at paintings and consider the questions and experiences that result for us: personal, philosophical and theological.

Time will be given to developing our ability to read pictures theologically, using them as a starting point for reflection and prayer. The course, which includes visits to the National Gallery, runs on Thursday 6 October, 20 October, 3 November, 17 November 2-4.30pm in the Royal Overseas Club, 100 Princes Street, and costs £20.

## A Coffee with ... Mary Johnstone

*Mary Johnstone, a familiar figure in Old Saint Paul's, has reached that desirable stage in life when she can afford to boast about her age.*

*Born the year after the War - the First World War that is - in 1919 she has lived through seismic changes in the world and the church.*



'My earliest memory is of a café in Selsey on the Sussex coast where I had my first ice cream sitting at a marble-top table. My father was 15 years older than my mother so that he retired in 1926 when I was still at school. My first ambition was to be a doctor but there wasn't enough money for the lengthy training involved. My mother wanted me to be a secretary but I was determined to be a nurse and fortunately my father supported me. So I started training at St Thomas' Hospital in London in 1939 just before the outbreak of the Second World War.'

Almost immediately, to safeguard the patients, the hospital was evacuated to a hutted complex in Basingstoke. This was supposed to be a 'temporary' measure but it lasted for 29 years!

'I loved it there - despite difficulties such as transport. In fact I think that the rigorous training and the lack of extras was an important foundation for life. Anyway, I had gone into nursing because that was what I wanted to do and it was also companionable, I like people and I felt that I was doing something useful. I qualified in 1943, then became a Theatre Sister and after a break when I got married and had children, I went back in that capacity to work part-time at the Simpson Maternity Hospital in Edinburgh.'

'I met my husband, David, at a friend's wedding. He was a Quaker and as a conscientious objector had worked in various hospitals in an administrative capacity. Eventually this brought us, and our three children, to Edinburgh. I was a life-long Anglican, so we all went to St Columba's by the Castle where David

became the Rector's warden. Sixteen years ago I came to Old Saint Paul's where I was also Rector's warden in the time of Alan Moses.'

'As far as entertainment is concerned, I am part of a generation which had to learn to make do with what there was and what we could afford. There were occasional visits to the cinema and games of bridge, which I still play regularly. I was lucky though because I was, 'born with a needle in my hand', which meant there was always something to do.' (The evidence of her abilities as a needlewoman are everywhere in Mary's home). 'Because I was a widow at 55, I had to make ends meet and I made up my mind that I would do ' whatever anybody asked me to do' and to 'manage with whatever I had'. I am sometimes astonished at the inability of younger people to 'save up for something' or just to do without altogether.

Still I do wish that I had learned how to use a computer - not because I think all these electronic gadgets make people happier - but because it is so irritating when somebody on either the radio or the TV, says 'and for further information go to www.....'and I can't do that!'

'I worry about the fact that children don't seem to come to church and that there is not as much religious education in schools either. I know that there is strong competition from sports and so on but, looking back, I feel that it was because the Rector of the church I went to gave me something to do that I became involved and committed to the church - and have remained so throughout my life. I wasn't in favour of women priests to begin with but

I've changed my mind. I am not sure about women bishops though.

I enjoy music and reading. At the moment I am reading a PD James. For 32 years I went to the RSNO concerts and still go whenever I can to hear John Kitchen - and I came to four of the Hot Chocolate concerts in August. I particularly love choral music of all kinds - provided it is melodious which rules out certain contemporary composers such as Kenneth Leighton and James Macmillan!'

I cannot stand inactivity when something can be done. It makes me mad when people park illegally in disabled parking spaces. And there is no point in moaning about something unless you are prepared to do something about it and go to the 'person at the top'.

An imaginary dinner party? 'If I were to have a dinner party for three people, living or departed, I would have Ross Bell because he is amusing, has incredible knowledge about all sorts of things and a real understanding of people; my friend Enid, also a nurse, who died some years ago and whom I still miss; and David Cameron, because he would be interesting.'

I think the secret of my long life has a lot to do with my genes. But I think it may also be because I have always been constantly occupied.

*Mary Johnston was talking to Sheila Brock*



# Local Tourist: The Surgeons' Hall Museum *Part 2*

*In June, Kim Moore Ede introduced us to some of the dubious pleasures hidden inside the Surgeons' Hall, this month she concludes our tour ...*

How much do you like going to the dentist? I personally don't mind, unless of course a filling is involved: the sound of the drill – well, we all know how it makes us feel. Even hearing something that sounds like a dentist's drill or even thinking about it makes our mouths feel all funny and teeth ache. But if you can handle that sensation, then why not pop down to see the Dental Collection at the Surgeons' Hall Museums?

Just before you enter the main Surgeons' Hall Museum from the Hill Square entrance is a room dedicated to the history of dentistry.

The Dental Collection shows the development of dentistry from its earliest days to modern times. It includes many rare artefacts from world cultures and has especially important domestic instruments and items. The collection includes dental instruments, artefacts, prints, paintings, engravings and models.

The tools of the trade are truly interesting, some haven't changed much at all, others make your teeth hurt just looking at them, holding your mouth in disbelief and grateful that dentistry has advanced. I can't imagine going through some surgeries before the dawn of anaesthetics. 'Ouch' doesn't begin to describe it.

To understand these tools, perhaps it is best to go over some history of dentistry in Edinburgh.

In the middle of the 19th Century the practice of dentistry in Scotland was completely unregulated. For the man in the street it was difficult to know who was a skilled operator and who was not. There were several grades of practitioners, surgeons who practised dentistry as a speciality, rightly named surgeon-dentists and others who greatly outnumbered them, including chemists and druggists,



the mechanically trained and a high percentage of blatant charlatans. Many dentists were mechanically trained but had very little surgical knowledge. They were often proficient craftsmen, experienced in trades indirectly related to dentistry, such as goldsmiths, silversmiths, and watch repairers. They could readily construct appliances and instruments required in the surgery or laboratory.

There was no organised training of dentists in Scotland. Many skilled operators took on apprentices and revealed their secrets and gave instruction on extracting teeth, filling cavities with gold foil and other chairside practices, only on payment of high fees. In 1856 Dr John Smith, a surgeon-dentist and later President of the Royal College of Surgeons of Edinburgh, was the first person in Scotland to conduct a course on dentistry with clinical instruction for medical students at the Royal College.

Dr John Smith, with his friends Francis B. Imlach, Peter Orphoot, and Robert Nasmyth, founded the Edinburgh Dental Dispensary in 1860 to provide for those in need of dental care and to give clinical instruction in dentistry.

Agitation for major reform finally led to the Dentists Act of 1878. Under this Act only those who had undergone recognised training could call themselves 'dentist' or 'dental surgeon' and be admitted to the Register. A deficiency of the Dentists Act

of 1878 was that there was no requirement to register, thus it did not control the practice of dentistry. It was still possible to practice dentistry as long as the titles of 'dentist' or 'dental surgeon' were not used.

It was the 1921 Dentists Act which finally raised the standards by requiring that all those who practised dentistry must be on the Dental Register. Only dentists who had been trained in a dental school could be admitted to the register and only registered dentists were permitted to practice dentistry, for which we are thankful.

This museum is part of the Surgeons' Hall Museums, and the £5 entry fee will cover them all. The public entrance is hidden behind the main Royal College of Surgeons building, in the corner of Hill Square off Hill Place. There are a couple of stories of stairs to climb through this entrance. Anyone wishing wheelchair access or lift support, there is one available by entering through the main building which takes you into the back of the Pathology Museum. There is a seat lift (but not chair lift) from the Pathology museum into the main area of the museum.

Should you have any ideas for local tourist articles, please feel free to email to [media@osp.org.uk](mailto:media@osp.org.uk).

*Kim Moore Ede*

# Calendar & Rotas for September 2011

	10.30am High Mass			6.30pm
Day & Observance	Readings	Readers	Intercessor	Readings & Reader
September 4 Twelfth Sunday after Pentecost	Ezekiel 33.7-11 Psalm 119.33-40 Romans 13.8-14 Matthew 18.15-20	James Campbell  Hilary Campbell	Lynne Niven	Proverbs 22.17-23 Mark 7.24-37  Ginger Franklin
Weekday observances:	<b>Thu 8 - The Birth of Mary, Mother of the Lord</b>			
September 11 Thirteenth Sunday after Pentecost	Genesis 50.15-21 Psalm 103.1-13 Romans 14.1-12 Matthew 18.21-35	David Anderson  Helen Tyrrell	Sheila Brock	Proverbs 1.20-33 Mark 8.27-38  Jean Keltie
Weekday observances:	<b>Tue 13 - Cyprian of Carthage, bishop &amp; martyr, 258; Wed 14 - Holy Cross Day Fri 16 - St Ninian of Whithorn, bishop, c 430; Sat 17 - Hildegard of Bingen, abbess, 1179</b>			
September 18 Fourteenth Sunday after Pentecost	Jonah 3.10-4.11 Psalm 145.1-8 Philippians 1.21-30 Matthew 20.1-16	Trevor Harding  Margaret Aspen		Proverbs 31.10-31 Mark 9.30-37  Nigel Cook
Weekday observances:	<b>Tue 20 - John Coleridge Patteson, bishop &amp; martyr in Melanesia, 1871 Wed, Fri, Sat - Ember days of prayer for the vocation of all God's people Wed 21 - St Matthew, apostle &amp; evangelist; Fri 23 - Adamnan of Iona, abbot, 704</b>			
September 25 Fifteenth Sunday after Pentecost	Ezekiel 18.1-4,25-32 Psalm 25.1-9 Philippians 2.1-13 Matthew 21.23-32	Margot Alexander  Brenda White		Esther 7.1-10 Mark 9.38-50  Niall Franklin
Weekday observances:	<b>Tue 27 - Vincent de Paul, priest, 1660; Thu 29 - St Michael &amp; All Angels Fri 30 - Jerome, priest &amp; teacher, 420; Sat 1 - Gregory the Enlightener, bishop in Armenia, c 332</b>			
October 2 Sixteenth Sunday after Pentecost	Isaiah 5.1-7 Psalm 80.7-15 Philippians 3.4b-14 Matthew 21.33-46	Judith Brearley  Eric Stoddart		Job 1.1; 2.1-10 Mark 10.2-16  Jennie Gardener
Weekday observances:	<b>Tue 4 - Francis of Assisi, deacon &amp; friar, 1226; Sat 8 - Alexander Penrose Forbes, bishop of Brechin, 1875</b>			
October 9 Seventeenth Sunday after Pentecost	Isaiah 25.1-9 Psalm 23 Philippians 4.1-9 Matthew 22.1-14	Andrew Kerr  Susanna Kerr		Job 23.1-9,16-17 Mark 10.17-31  Lynne Niven
Weekday observances:	<b>Tue 11 - Kenneth, abbot in the Western Isles, 600; Wed 12 - Elizabeth Fry, prison reformer, 1845 Sat 15 - Teresa of Avila, teacher, 1582</b>			
October 16 Eighteenth Sunday after Pentecost	Isaiah 45.1-7 Psalm 96.1-13 1 Thess 1.1-10 Matthew 22.15-22	Mhairiad Monelle  Elsbeth Harrison		Job 38.1-7,34-41 Mark 10.35-45  Calum Robertson
Weekday observances:	<b>Mon 17 - Ignatius of Antioch, bishop &amp; martyr, c 115; Tue 18 - St Luke, evangelist Wed 19 - Henry Martyn, priest &amp; missionary to India &amp; Persia, 1812</b>			

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