

"CHRIST IS RISEN! ALLELUIA!"

No. 38

APRIL, 1961

Price 4d.



*THE MAGAZINE OF —
St. Nicholas Church, Marston*

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar : Rev. Paul N. Rimmer, M.A., 11 Elsfield Road, Old Marston.
Tel. : 47034.

Churchwardens : Prof. V. T. Harlow, C.M.G., M.A., D.Litt., Fir Tree House, Old Marston.
Mr. B. G. Oliver, 13 Jack Straw's Lane, Oxford.

Verger :

Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.

SERVICES :

Sundays : Holy Communion 8.0 a.m.

Also on First Sunday of the month, 12 noon.

FAMILY COMMUNION : 9.30 a.m. on 3rd Sunday of month.

Children's Church : 11 a.m. in Hall.

Morning Prayer : 11 a.m.

Pathfinder Bible Class : 10.15 a.m., Sunday. (Hall).

Evensong : 6.30 p.m.

Saints' Days : Holy Communion as announced.

Holy Baptism : Fourth Sunday of the month at 4 p.m. unless otherwise announced. Notice must be given.

Holy Matrimony : Banns to be given in at the Vicarage.

CHURCH ORGANISATIONS AND MEETINGS :

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

Intercessions : Thursdays at 7.30 p.m. in Church.

Mothers' Union : Alternate Wednesday afternoons (2.45 p.m.), and Evenings (7.45 p.m.).

Young Wives' Group : Alternate Wednesdays in Church Hall, at 7.45 p.m.

Men's Forum : Monthly on Wednesdays at 8 p.m., as announced.

Youth Fellowship : First Sunday, Holy Communion and Breakfast, also Third Sunday after Evensong, and as announced.

Pathfinders : (Boys and Girls, 11—13 years), 10.15 a.m., Sundays.

Brownies : Fridays, 5.30 p.m. in Hall.

Cubs : Mondays, 6.15 p.m. in Hall.

Scouts : Thursdays, 7.15 p.m. in Hall.

THE COVER PICTURE depicts the Marston Chalice, reflecting on its bowl the spires of the University, the factory chimneys of Cowley, and homes with T.V. Masts—all symbolic of the life of our village. The design is by Mr. Brian Cairns.

MARSTON VICARAGE,
OXFORD.

My Dear Friends,

A Happy and Glorious Eastertide to you all!

The Apostles were chosen because they were "witnesses of the Resurrection." The early Church made headway because it proclaimed a Risen Christ, able to triumph over all the evil in the world, over pain, and suffering, and poverty. The Risen Christ, they said, can change your life, and make you into a new person. You can be risen with Him, and be filled with a new joy in your heart, set free from the chain of your sins and habits.

The faith has been proclaimed long enough in this church. Now we must go out and share it with others.

MISSION must be the operative word for every parish activity from now on! Our Christian Stewardship Campaign must begin from a sense of mission. We mustn't give just to keep the church standing. We must give to set the church on the move—moving out into the homes and lives of the parish. We must reach out to the Church Overseas. Every parish activity should include something of missionary interest in its programme—in fact should be **doing** something for the church abroad.

Our financial commitments demand a revolution in our thinking. Read the letter from the Vicar's Warden with care and prayer. But don't stop there! Put it all in the context of MISSION. We need the money—we need all that he asks for—to make us more effective in our witness to the Risen Christ, and to the Power of the Resurrection:

Teach us good Lord,
To serve Thee as Thou deservest
To give and not to count the cost
To fight and not to heed the wounds
To toil and not to seek for rest,
To labour and to ask for no reward, save that of knowing
that we do Thy Will. Amen.

May God Bless and strengthen you!



A Letter from your Treasurer:

The Finances of our Church demand prayer and serious thought. A deficit of some £200 was only averted through the Vicar and Mrs. Rimmer, assisted by Sister M. Torrance of the Church Army, sharing work which ought to have been the responsibility of a Lady Worker.

There are also three more items of expenditure which must claim priority in our financial outlay:

1. The Organ Appeal (at present only half-completed).
2. An Extra Vestry.
3. An Extension of the Church Hall to meet the ever-increasing number of Sunday School Children.

Stability of Finance can only be achieved by regular giving. Why not join the Weekly Offering Envelope System NOW? I will gladly explain this scheme to anyone, any time, any day.

The Church is our responsibility every day, and not just when we require it for Baptisms, Weddings, and Funerals.

BERNARD G. OLIVER,
People's Warden, and Hon. Treasurer,
St. Nicholas' Church, Marston.

PARISH CALENDAR FOR APRIL

- Apr. 1. Easter Even. Decoration of the Church for Easter.
Apr. 2. EASTER DAY.
7 a.m., 8 a.m. and Noon, Holy Communion (Y.F. Breakfast).
11.0 a.m. Matins.
3.0 p.m. Children's Service with Baptisms.
6.30 p.m. Festival of Easter Lessons and Carols.
There will be no services in Easter Week.
- Apr. 9. (Low Sunday). 1st Sunday after Easter.
8.0 a.m. Holy Communion.
11.0 a.m. Matins.
6.30 p.m. Evensong.
- Apr. 12. M.U. Meeting (7.45 p.m. in Hall), Mrs. Vernade—Slides on recent visit to India.
- Apr. 16. 2nd Sunday after Easter.
8.0 a.m. Holy Communion.
9.30 a.m. FAMILY COMMUNION (Parents with small children welcome).
11.0 a.m. Matins.
6.30 p.m. Evensong.
Visiting Preacher from Commonwealth & Continental Church Society.
(Y.F. Discussion after Evensong).
- Apr. 19. 7.45 p.m. Church Hall. Young Wives Group. Webbers Fashion Display.
- Apr. 22. Saturday. Scouts Garden Day and Coffee Morning.
- Apr. 23. 3rd Sunday after Easter.
8.0 a.m. Holy Communion.
11.0 a.m. Matins.
4.0 p.m. Baptism Service.
6.30 p.m. Evensong. Preacher: Sister Mary Torrance of the Church Army.
- Apr. 25. St. Mark, Evangelist and Martyr.
8.0 p.m. Commemoration Meeting of the Authorised Version of the Bible, sponsored by the Oxford Council of Churches.
(Details later).
- Apr. 30. 4th Sunday after Easter.
8.0 a.m. Holy Communion.
11.0 a.m. Matins.
6.30 p.m. Evensong.

RINGERS NOTES :

A peal of 5,040 Southrepps Pleasure Bob Doubles was rung at Marston on Saturday, March 4th, in memory of Albert Wesley Priestley.

Treble : Edward Venn. 2. Noel Deam. 3. John Walker. 4. Rev. Jones.
5. Alec Gammon (cond.).

Noel Deam is now the 3rd local ringer to "circle" the tower. Margaret Cozier rang her first peal of Doubles at Lower Heyford, and Julia Chandler and Sheenagh Gammon have both rung their first quarter peals on inside bells.

Ringers Jumble Sale on April 8th, at 2.30 p.m. Please support this!

SCOUT NOTES AND NEWS:

Congratulations to A.S.M. John Baker who rendered first aid and put on a triangular bandage when a young cyclist broke his arm just outside the Vicarage! This demonstrates the usefulness of Scout training in times of emergency.

Congratulations too to all Scouts and Cubs, as well as the grand Parents Committee who arranged the Barbecue and Sing-Song on March 18th at the Vicarage Garden. It was a great success, and the campfire was greatly appreciated on a rather cold and drizzly evening.

SCHOOL FOR CHRISTIANS:

Between 50—60 people have turned out each Wednesday evening to hear Patrick Hamilton, Geoffrey Rogers, Andrew Elphinstone, Howard Rose, and John Taylor speak on vital topics of the Christian faith. It is hard to say which has been most appreciated—the talk or the questions afterwards. Certainly we've had plenty to think about—and act on.

YOUTH FELLOWSHIP:

"Astounding!" was the comment made by someone who heard that over a dozen teenagers have been meeting through Lent at 7.15 A.M. for a Pre-Breakfast Bible Study.

With a Sidesman of their own, Jonathan Starmer Smith, the Youth Fellowship will be bringing up the Offertory—bread, wine, and alms—at the 8 a.m. H.C. service on the first Sunday of the month.

Y.F. Members please note: Y.F. Breakfast after 8 a.m. Service on Easter Day.

OLD TIME FAYRE AND DANCE, June 17th.

This year the Fete will take on a new, or rather an "old look." It will be in the form of an Olde Tyme Fayre. Stallholders will be wearing Edwardian clothes, and prizes will be offered for the best costume worn by either stallholder or purchaser at the Fayre. There will be a Dance on the Vicarage lawn at 7.30 p.m., including Old Tyme, Scottish, Rock 'n Roll, and what-have-you. Hamburgers will be served. **MAKE A NOTE OF THE DATE NOW!**

VILLAGE LORE: What do you know?

Do you know where the Marston Village pump used to be?

Where the cottages and pond used to be in Mill Lane?

What the crosses on the South East Churchyard wall mean?

Where the Smithy used to be in Marston?

Which houses in Marston were built from stone out of Carfax Church?

If you know any item of local lore, which you think might interest others, please write it down and send it to the Editor of the Marston News. The best will be published, and they will be collected for posterity.

WANTED—A GUIDER!

We urgently need a Guider in order to form a local Guide Company. A number of people have offered to serve as Lieutenants, and there will be others who will co-operate in other ways.

There are enough Brownies and older girls to form a Company NOW. Will any keen Christian Guider, or would-be Guider willing to take on this wonderfully worthwhile work, please contact the Vicar without delay.

CHOIR NOTES :

The new setting for the Benedicite has been well received, and an anthem is being prepared for Easter. No prospective altos have come forward yet. We shall be glad to hear of them.

CAMERA ENTHUSIASTS :

A Photographic Competition will be held in connection with the Olde Tyme Fayre in June. It is primarily intended for the family snapshot fraternity rather than the serious photographer. Prizes will be awarded including a Kodak Camera with flash attachments. No entry form is required. Prints must be trade processed, not larger than 5 x 4 inches, and should bear the name, address, and class of the sender on the back.

Class I : Entrants under 15 years of age.

Class II : Entrants over 15 years of age.

All entries to Mr. Porter, 95 Copse Lane, Headington.

Entry fee 1/- a snap shot. Take your camera with you this Easter !

HOLY BAPTISM

“We receive this child into the congregation of Christ's flock.”

- Jan. 22. Peter Robert, son of Vincent John and Nancy Patricia Edmunds.
Barry John, son of Michael James and Joan Shirley Freeman.
- Feb. 5. Clive Malcolm, son of Leroy Murray and Elizabeth Mary Garner.
- Feb. 26. Adrian John, son of Edward Charles Raymund and Gillian Ann Bradbury.
Simon, son of Roland and Shirley Taberner Bustany.
Adrian Dennis, son of Dennis and Joyce Gorvett.
Dean Martin, son of Kenneth Edward and Rosemary Ann Hayes.
- Mar. 5. Annmarie Louise and Marianne Christine, twin daughters of Albert James and Christine Booker.
Susan Elizabeth, daughter of William John and Joyce Lilian Hiles.
- Mar. 19. Angela Mary, daughter of Kenneth Theodore and Rita Muriel Head.
Kevin Michael, son of Michael Anthony and Angela Mavis Perry.

HOLY MATRIMONY

- Feb. 11. Glynne Rhedynog Howells and Frances Gabrielle Hilditch.
- Feb. 25. Trevor Sidney Parsons and Doreen Rosina Simmonds.
- Mar. 11. Michael Anthony Harvey Clare and Judith Laura Brotton.

IN MEMORIAM

- Mar. 20. Raymund Albert Haynes, aged 72 years.

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
January 1st.	13	6	6	30
January 8th	25	11	11	52
January 15th	21	13	3	55
January 22nd	11	10	0	22
January 29th	14	2	8	15
February 5th.	17	1	6	64
February 12th	23	1	8	22
February 19th	17	16	3	65
February 26th	17	12	7	30

WORLD VIEW

NO. 2

1961

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“ISFAHAN IS HALF THE WORLD”

Convert Ordained

The church is crowded with an enthusiastic congregation. The hymns they sing were written by Irani Christians; the familiar Prayer-book prayers are said in Persian.

Silence falls as a young man in white stands before the Bishop to answer his questions—the questions that are always put to Ordination candidates. The answers are given quietly but firmly. Then the young man kneels, and the Bishop and all the clergy present crowd round to lay their hands on his head. Iraj Motahideh, a convert from Judaism, has become a priest of the Episcopal Church of Iran.

Now he serves as curate in the church where he was ordained—St. Luke's, Isfahan.

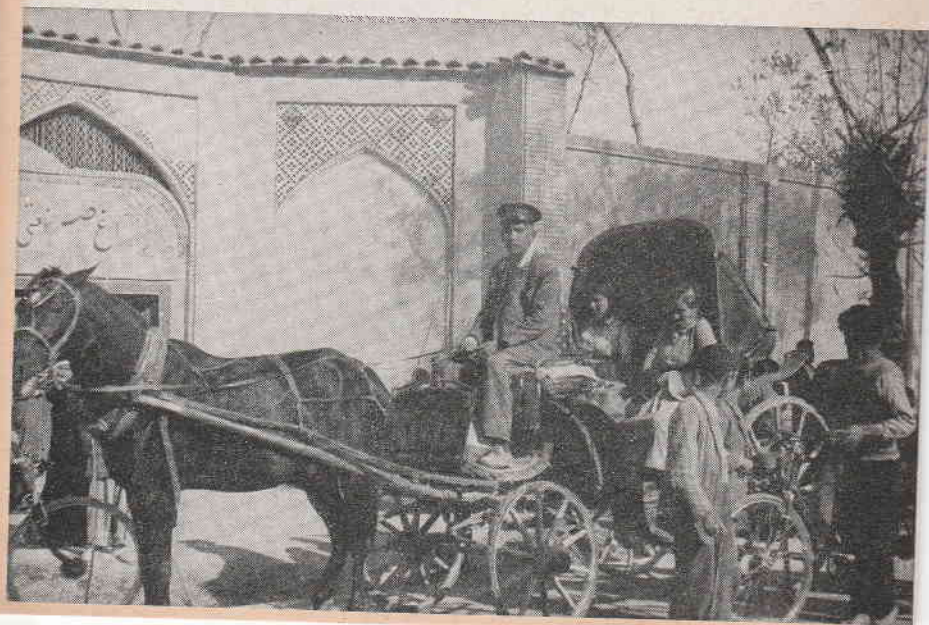
Minarets and Roses

Isfahan—romantic name for a romantic city in the heart of Persia. No-one who has seen it can forget the glistening turquoise domes of the mosques bulging against the radiant sky, the ancient tree-lined avenues, the shady gardens contrasting with the arid gauntness of the surrounding mountains.

But against this background—the splendid buildings, the tilework and the roses—is another picture less romantic. For many in the narrow back alleys life is a struggle against poverty and disease. The water for washing runs in open channels through the streets. There is no sewerage system.

Life is not all roses in Isfahan.

An afternoon's outing in Isfahan.





Reading, in both Farsi (Persian) and English, widens the horizons of these Irani girls.



Rebuilding

In 1879 the Church Missionary Society founded the first hospital in the area. A new site was later acquired for a larger centre which was begun in 1903.

Built of sun-dried brick, which crumbles comparatively quickly, it is in process of being rebuilt, unit by unit, as funds become available—first the outpatients' and general ward blocks, then the theatre, labour and maternity wards, the kitchen and laundry, and so on.

The gift of some fine stained glass windows has helped to transform the old theatre into an attractive hospital chapel.

The patients' friends and relatives camp on the veranda, squatting over the charcoal stoves they bring from home to cook on.

A small library of Christian books in Persian, Armenian and English is taken round the wards on a trolley and proves very popular.

Nur Ayin

It's playtime, and the high-spirited youngsters are playing in the sand-pit and taking turns on the swing and the see-saw, or swarming over the climbing-frame. Up they scramble confidently, never watching where they're putting their feet. For the children at Nur Ayin are blind.

Nur Ayin means "The Way of Light". It is a school for blind children in Isfahan, administered by the diocese with help from C.M.S. The standard of education is equal to that in Persian state schools, and the pupils are prepared for public examinations. Into a very crowded timetable they have to fit the making of their own textbooks in Braille from dictation.

In addition to normal school subjects they learn carpentry and brush-making, cookery and country-dancing, hygiene and child-care. The older ones do the washing and cleaning themselves, and look after the small children.

Some of the oldest girls have taken up fair-isle knitting from patterns in Braille. They can tell by feeling the wool which colour is which.

One of the former pupils, Kokab Khanum, a born teacher who worked on the staff for years, has recently won a scholarship to America. She is in Illinois, studying for a degree, and doing as well as the sighted students.

The Shah's sister, H.R.H. Princess Ashraff, who for years has taken a personal interest in the school, has made a generous donation toward the enlarging of Nur Ayin, expressing the wish that it should become a centre for training Irani students for work with the blind. Future developments are expected to include vocational training and homes for old people. To cover this wider field the school's name has been changed to "The Nur Ayin Organization for the Blind".

Busy Diocese

With two hostels, one for boys and one for girls, a primary school, and Christian literature work including a bookshop and Bible correspondence courses, in addition to the hospital and the Organization for the Blind, the Church in Isfahan has plenty to do.

Very active, yes—but very small. The whole of the Episcopal Church of Iran has fewer than a thousand members.

The total number of ordained men is only nine—five Iranians, three English and one Australian. For its

size, the Church contrives to do an astonishing amount of social and evangelistic work, not only in Isfahan but in other centres as well.

A very important step in the development of the Anglican Church in Iran has been the appointment of an Irani, the Rev. Hassan Dehqani-Tafti, as its Bishop. This slim, dark, bespectacled young man with the engaging smile is popular with both clergy and laity.

URGENT

It is essential for the stability of the Episcopal Church of Iran that its leaders should be Iranian nationals. With Dehqani's appointment this has been achieved. But a diocese of fewer than a thousand members, many of them poor, cannot bear the whole cost of the bishopric expenses.

At the same time, in the uncertainties of the Middle East, it is most important that the Bishop should not depend for his support on funds from abroad. Accordingly, C.M.S. has allocated £10,000 from money for the Opportunity Plan Fund, as a grant to the diocese towards its Bishopric Endowment Fund, so that the new Bishop and his successors will in future be independent of outside help.

The matter was urgent, and C.M.S. acted. It was an act of faith—faith that friends in this country would rise to the challenge of such a commitment. The Opportunity Plan Budget relies on your support. Will you help?

CHURCH MISSIONARY SOCIETY: 6 SALISBURY SQUARE: LONDON E.C.4

The Archdeacon of Newark writes on

The Country Parish To-day



The first of two articles
by THE VEN. FRANK WEST

IT is not an easy task to write an article about the country parish today because the pattern of village life is changing very rapidly, in some parts more rapidly than in others. Village communities are no longer self-contained. Goods which were once produced within the boundaries of the parish are now imported, ready-made or ready-tinned, from outside. Entertainment comes in over the air by means of T.V. or else is found in the towns, and so is shared by townsmen and countrymen alike. Children are carried off to a central school. Modern means of transport now make it possible for people to work in the cities and sleep in the villages. Industry is being scattered more widely over the countryside. Only in the exclusively agricultural areas is the population decreasing—not because agriculture is in decline (it is not), but because modern mechanical methods have reduced the number of farm workers.

It is not surprising that all these changes are having a marked effect upon the life of the village church. Some people think its days are numbered. I am not one of them, though I know from experience how daunting and discouraging some modern social trends can be for the country priest and his congregation. But there are also new opportunities presenting themselves: and if we are going to take them, we shall need, first

of all, a new attitude to the church in the countryside on the part of everyone—from bishops down to churchwardens! That is what this first article is about.

After the agricultural depression of the eighteen-seventies, which was followed by mass immigration to the towns and the break-up of the old village community, people began to think of the countryside as a backwater where everything stood still. Visitors on holidays from the towns expected to see ivy clinging to the church wall and the tower becoming the haunt of owls, bats and jackdaws. They even expected the parson to be in character and look a bit dilapidated too! At any rate that is how he was generally depicted in the novels and caricatures of the period. The authorities, I fear, were rather too ready to use a country benefice as a place of retreat for elderly and infirm clergymen who had spent their best days in the towns. The clergy suffered from a sense of isolation and neglect. The country parishes seemed to be out of the main stream of church life.

So in some of them (there were, of course, notable exceptions) the people got in the habit of thinking that anything would do and someone (perhaps it was the Devil himself) invented the expression, "That sort of thing will never work here," when anyone suggested an improvement. And, because elderly people could remem-



ber better times when dear Canon So-and-So was rector, there was much wringing of hands and lamenting a vanished and glorious past.

The first thing village people have got to do is to get the inferiority complex out of their system. The country parish—the parish in which the parish priest can still know every man, woman and child (and dog) by name—where the church can still influence the whole community—should make a vital contribution to the whole Anglican Communion.

There are, of course, fewer clergy in the rural areas than once there were. But I am a heretic; because I think that there used to be too many parsons in the country; with the result that church people got into the habit of leaving everything to the incumbent and his wife and began to regard the church as “The Vicar’s Show.” Of course, before the days of the Welfare State when there were many poor, needy, illiterate people in every parish, a parson was called upon to do many things which others do, or which don’t need doing at all,

today. But now a parson can visit two or even three small villages quite easily. Sunday is his difficulty; but more about that in the next article. Of course, parishioners in the village where the parson doesn’t live always feel that they have been deprived of part of their birthright. It is a good thing they do. But why don’t they offer the Vicar hospitality one day a week so that he can stay with them all day, from the ringing of the bell before a celebration in the morning till evensong at the end of the day? He would then be with them as one of themselves, and not always come in as a visitor in a hurry from outside.

The reduction in the number of clergy in the countryside should not be regarded as an occasion for despair, but as a challenge to the laity to play their rightful part in the life of the Church. There are many signs today that they are beginning to respond to the challenge.

Above: Oare Church, Exmoor, where Lorna Doone married “Girt Jan Ridd”. See note on page 52

"A certain man went down from Jerusalem . . ."

The Jericho Road

by MARY COLLIER

THE Jericho Road runs down from Jerusalem, 2600 ft. above sea level, to the Jordan Valley 1400ft. below, through the Wilderness of Judea.

This is a strange, a unique region. Fold upon fold of brown hills it lies, like an aerial view of the Sahara desert, silent and desolate. Some people find it terrifying. Others, fascinated by its apparent emptiness and solitude, see in it a strange beauty. Either way it becomes etched unforgettably upon the memory. Here, in these wild and lonely fastnesses, Christ wandered for forty days and nights. Here, from the perils of the Jericho Road, He drew the parable of the Good Samaritan.

Leaving Jerusalem at the Damascus Gate, and skirting the Mount of Olives in a wide sweep, the road gradually descends to Bethany, an untidy huddle of Arab houses on the hillside. The ruins of a watch-tower are here, and the remains of a large convent, with demolished cloisters and arched windows. About a hundred yards to the east is the blue dome of a Greek monastery. Arab chronicles relate that during the siege of Jerusalem in the 12th century, Saladin came to this spot to meet his son, who had brought up reinforcements from the Jordan Valley.

Somewhere on this hillside was the house where Martha and Mary lived with their brother Lazarus, but the

exact spot has not been determined.

Now the road drops steadily down in a long series of serpentine bends, bounded first by low hills and then by precipitous overhanging cliffs, worn smooth where the winter torrents have poured over them. There are no trees anywhere. Only in the brief Spring is there a thin veil of a shrub called Christ thorn, the "burning bush" of the Bible. It is a typical desert plant, which supplies the Bedouin of the Jordan Valley with a natural variety of barbed wire, and fuel for the limekilns. The Arabic name for it is "billan," meaning "scratcher," and according to tradition Christ's crown was woven of its thorny branches. This, with occasional tufts of coarse, withered grass, is the only form of vegetation.

The white road twists and turns, the sheer cliffs closing in and trapping the stifling tropical heat. Here is a narrow gorge, here the mountainsides are split by deep ravines. On the left, where the road levels out for a while, stands the Inn of the Good Samaritan, an old khan built four-square about a vast courtyard, where men and beasts once passed the night on their journeyings between Jerusalem and Jericho. The rock water cisterns below it prove that it has been there since Roman times at least, and it is almost certainly the inn of Christ's parable. Now it is utterly

(Continued on page 62)

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Church Notes and Views

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Lorna Doone's Church

ALL who have read R. D. Blackmore's classic romance, "Lorna Doone," will recall that the climax of the story is the wedding and shooting of Lorna Doone at the altar of Oare Church. The Doones were no figment of Blackmore's imagination, nor was Oare Church, for this lovely Exmoor house of prayer is to be found about five miles from Lynmouth, just off the main Countisbury-Porlock road. Since the days of "the girl Jan Ridd," who was a churchwarden at Oare Church, the building has been considerably enlarged by the addition of a new chancel, but on the south wall can be seen the "Lorna Doone Window," which is the only one in the whole building through which a couple standing at the altar could be covered by a marksman outside. There is also a memorial tablet to Blackmore (1825-1900) within the church which he did so much to make famous.—CYRIL R. ROWSON (LIVERPOOL).

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Rest in Peace

A TOMBSTONE dated 1797, which threatens vengeance on anyone who moves it, is to be left undisturbed at Old Brampton Parish Church, Chesterfield, even though extensive repairs have been taking place there. The base of the new church will be laid over it.

The tombstone marks the resting-place of William Martin. It bears an inscription asking that his remains may never be disturbed; "may vengeance take him in the act," it begs, if anyone does so. The stone was discovered by the foreman in charge of repairs.—A. G. SMITH (OXFORD).

The Outcasts Come to Church

FEW visitors to Perivale Church, Middlesex, realise the significance of a small window, placed on a lower level than the others, on the south side of the chancel. This is a lepers' window and is so placed that it looks on to the spot where the altar stood before the chancel was redesigned. Here the lepers, forbidden by law to enter churches, were able to gaze at the priest as he prayed at the altar. In this way they could take at least some part in the service.

Leprosy, which most writers say was introduced into England at the time of the Crusades, must have been commonplace when the church was built. It is known to have disappeared at the end of



the 15th century. Edward III gave a command—"that all leprous persons should leave their homes within 15 days, and no man suffer any such person to abide within his house." The lepers were moved into the country and it is believed that there may have been a small settlement of them near Perivale.

Today leprosy is under effective control. A special committee convened by the World Health Organisation found that a definite susceptibility to leprosy exists. Indeed it is less contagious than tuberculosis and to contract the disease this special susceptibility is necessary in healthy individuals. The W.H.O. recommends that it should be dealt with as an ordinary public health problem in the same way as other communicable diseases.—D. C. ENTWISTLE (LONDON).



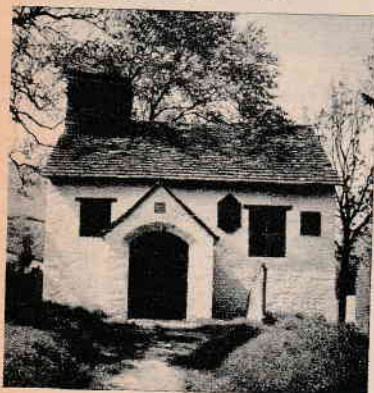
An Outside Bell

THE bell in the photograph is on top of the tower roof of the parish church at Coleford, near Bath. It dates from 1843, and is used for striking the hour on the clock. The only reason I can think of for its being outside is that it was not loud enough in the belfry. There are other bells in the belfry.—DAVID H. DAWSON (TEMPLE CLOUD).



The Crophorne Cross

SOME years ago the head of a finely carved cross was found built into the wall of Crophorne church, on the Avon in Worcestershire. It now forms one of the chief treasures of an interesting church. An expert has recently described this as "one of the highest achievements of southern Anglo-Saxon sculptural art of the 9th century." It is possible that the stem of the cross may still be buried somewhere in the walls of the building. This neighbourhood was important in Saxon times. King Ethelred gave the neighbouring parish of Fladbury to the Bishop of Worcester in 631 and in the following century, King Offa visited it and gave the Bishop fifty farms and his royal mill at Crophorne.—MISS M. WIGHT (HEREFORD).



Capel-y-ffin

DEEP in the Black Mountains in the Vale of Ewyas where the narrow road rises to almost 1000 ft. stands the little box-like Church of England chapel from which the hamlet takes its name—CAPEL-Y-FFIN (The Chapel on the Border).

This point marks the boundary betwixt Monmouthshire and Brecknock (Breconshire) and it was here in 1870 that the notorious Father Ignatius (the Rev. Joseph Leycester Lyne) founded an Anglican mixed community. The church he started to build here was never completed, and he died at Capel-y-ffin in 1908. What remains of the domestic quarters of the "Abbey" now serve the purposes of a Youth Hostel.

The road which passes the secluded little chapel rises to 1780 ft. at the head of the Gospel Pass, before dropping down to Hay in the valley of the river Wye.—ERIC L. KING (WORCESTER).

Children's Corner

PAGES FOR YOUNG READERS

COMPILED BY P. J. HUNT

Sir Christopher Wren—the great

YOU probably know that Sir Christopher Wren designed St. Paul's Cathedral in London. But do you know that he also built or repaired many of the other churches in the City of London after the Great Fire of 1666? If you live in or near London, or have visited it, you will have seen many of his graceful spires and impressive domes, for he believed that the view of the City should be as beautiful as he could possibly make it. He built St. Bride's Church and St. Clement Danes, the halls of thirty-six City companies and the Monument.

He was not only particular about the outsides of churches; he knew that the insides are important, too, if people are to give of their best to God. He liked his churches to be of a simple shape inside so that everyone could easily see and hear the clergyman who was taking the service.

When Wren built St. Paul's, he tried to place it so that, from the end of each street leading up to it, people would have a clear view of the Cathedral, thus reminding them of God. It was to be a building where everyone—kings and queens, important people and ordinary people—could leave the bustle of the busy streets and come in and find peace and quiet and God.

Knowing Your Prayer Book

Do you know who your godparents are? Do you know how many godparents a boy should have? And a girl?

Look at the beginning of the service called "The Ministration of The Public Baptism of Infants" in your Prayer Book, and in the second paragraph written in italics (slanting writing) you will see that it says, "And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers."

These paragraphs giving directions in the Prayer Book are called *Rubrics*.

Find out the date of your Baptism, which is the date on which you became a member of the Church, and therefore an important date for you to remember. Your parents will no doubt have a Baptismal Certificate, or, if you are living in the same town where you were baptized, you may find that there is a Baptismal Roll in the church with your name on it.

The Catechism says that your Godfathers and Godmothers gave you your name (i.e. your Christian name or names) at your Baptism, wherein you were made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." This is something which, as a Christian, you should learn by heart, if you do not already know it.

Easter Gardens

On the 2nd of this month we shall enjoy the Church's great festival of Easter. Is there an Easter Garden in your church?

An Easter garden is a small model garden, usually with real flowers, plants and rocks, into which is put a rock tomb with the round stone in front of it rolled away, just as it was on the first Easter morning. Inside the tomb you may see the graveclothes, folded as they would have been at the



Reading the Bible Together

This month's passage to be read aloud together is a famous story told by Jesus, into which you can put a great deal of drama. It is best read by six voices, but if there are not six of you in the family, then a smaller number can manage by reading the parts for a few voices softly and getting louder as more voices are

first Easter when Jesus rose from the dead and passed through them. There may also be figures in the garden, perhaps of Mary and the other women, or of the disciples.

If you have an Easter Garden in your church, you can help by taking flowers for it so that it may look as beautiful as possible. You may also like to take flowers to decorate the other parts of your church, because the point of such decorations in the church at Easter is to show our joy and praise at this wonderful time.

SOME little time ago we published a short article on lecterns which some of you may remember. We also printed a photograph of a very fine modern lectern made from wood. Here is a lectern which is about 250 years old and still has the original, hand-wrought chains which were fitted to prevent people from removing the Bible in days when printed books were rare and very costly.

The Bible seen on it is a "Vinegar Bible" of 1717, open at the page in St. Luke's Gospel which contains the misprint "The Parable of the Vinegar" (instead of "Vineyard") at the top left hand corner.

This Bible and lectern are in the parish church of St. Mary Bourne, near Andover, Hampshire, whose Vicar, the Rev. N. T. Brewster, has very kindly sent us the photograph.

added. Find St. Matthew, ch. 7.

Verse 24—read by one voice.

25—"and the rain descended"

—2 voices

"and the floods came"

3 voices

"and the winds blew"

—4 voices

"and beat upon that house"—5 voices

rest of verse—6 voices

26—One voice

27—As verse 25.

Weekday Pages for Women

CONDUCTED BY
MARION HURST

Monday—Washing

Most people invariably hang socks on the line by the toes. This, I consider, is one of their weakest spots, so try hanging them by the tops or clip a pair together and throw them over the line. I find this method more satisfactory.—MRS. I. E. HOWARD (FRAMLINGHAM, SUFFOLK).

Tuesday—Sewing

Unbreakable loops. The loops on boys' jackets and coats have to withstand a terrific strain. Here is an idea for a loop which will outlast the garment. Cover a sturdy piece of string with a finger from an old kid glove. Sew the edges of the leather neatly together with thread, and fasten the loop securely to the garment.—MRS. S. R. MAYNE (ILFORD, ESSEX).

Wednesday—Nursing

When having to take bitter pills, try taking them in half a spoon of marmalade. The marmalade is bitter in any case, and you won't notice the pill if you are quick about it.—MISS C. HOWES (ARMAITHWAITE-ON-EDEN, NR. CARLISLE).

Thursday—Cooking

Somerset Apple Cake. Half a pound of flour, quarter of a pound of margarine, quarter of a pound of mixed dried fruit, quarter of a pound of sugar, one large or two small eggs, half a teaspoon of ground cinnamon, half a pound of apples (when cored and sliced). Rub the fat into the flour and add the dry ingredients and the apples. Make a stiff dough with the egg. Bake for one hour at 400 degrees. Use up those fallen apples and try this cake for schoolchildren—they love it. So do the hungry fathers!—MRS. I. H. BIRKETT (WEDMORE, SOMERSET).

Friday—Household

A good way of cleaning silver is to use a cloth prepared in this way. Soak a piece of towelling in a mixture of half a pint of boiling water, one tablespoonful of ammonia and one dessertspoonful of plate powder. Hang out to dry without squeezing. Cleaned in this way, the silver is beautifully polished, and the cloth will last for weeks before it needs re-treating.—MRS. N. SHEEHAN (WYMONDHAM, NORFOLK).

Home-made Stain. Dissolve 4 oz. vandyke brown, 1 oz. bichromate of soda and 2 oz. liquid ammonia in one quart of water. Bring to the boil and stir well. When cool the stain is ready for use.

Home-made furniture cream. 3 oz. beeswax, 1 oz. white wax, one pint turpentine substitute, 1 tablespoonful synthetic detergent powder, one pint of hot water. Shred the waxes and melt in a basin placed in a pan of hot water. Take the basin away from any naked flame and gradually stir in the turpentine. Dissolve the synthetic detergent in hot water and add to the mixture, stirring well all the time. Allow to cool, giving an occasional stir. Store the thick cream this makes in a screw-top jar.

Saturday—Children

An excellent storage rack for children's toys may be made by painting a wire vegetable bin to match the room. Screw two large cup hooks in the kitchen or bathroom door, and fit a broomstick across. Make a miniature roller towel and keep it specially for the young children.—MRS. PARKIN (NOTTINGHAM).

Safety Hint—for on the road, at work, or anywhere:

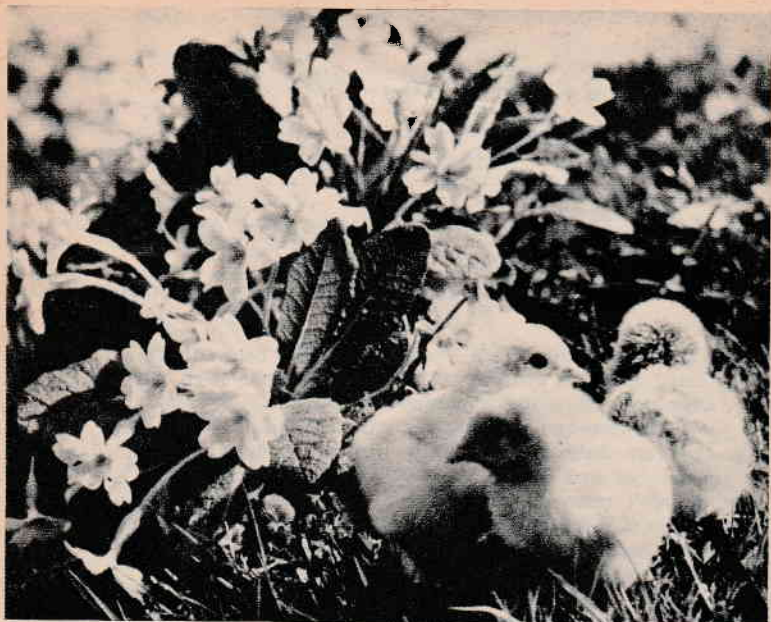
He looked,

She didn't.

He is,

She isn't.

*** If you know of a good hint for our household pages, send it to the Editor, 11, Ludgate Square, London, E.C.4. We offer six 5s. prizes every month.



"Easter Emblems"

Photo : N. W. Kieffer

Spring Cleaning— Don't forget the Bookcase

SOMETIMES, books which are kept in a bookcase with closed doors tend to smell slightly musty. The main reason is that they are simply not getting enough air!

The best remedy is to place the bookcase a little away from the wall so that there is a current of air at the back, and NEVER pack the books in tightly—this is another cause of the "mustiness."

A good "spring clean" will soon rid the woodwork of any smell. First, remove all the books and wash the woodwork well with a soft cloth and warm soapy water. Wipe well afterwards with a soft cloth wrung out in warm clear water, and dry with a piece

of old towelling. Leave to dry thoroughly—preferably in a current of air.

When the woodwork is thoroughly dry, rub the inside of the shelves with a clean piece of rag well sprinkled with linseed oil. Rub hard into the grain of the wood, and polish with a dry, soft cloth. Leave for a short time, and finally replace the books. M.H.

More Spring Cleaning Helps

To clean shabby varnish. Dissolve two tablespoonfuls of borax in boiling water. Add three pints of cold water. Rub over the woodwork with this liquid and when dry polish with linseed oil.

"I'm afraid we can't offer you very much for this ring."

The young man had come back. On the outstretched palm of his hand lay the ring as if imploring to be taken back by Bridget.

Tears came to her eyes but with an effort she suppressed them. "How much can you give me?" Her voice quavered slightly, and she avoided looking at the ring. She felt she was being false to an old friend.

"Two pounds, madam."

"Two pounds." She repeated the words dully, and then suddenly a feeling of anger seized her. "It's a beautiful ring, and you offer me two pounds for it."

"I'm sorry, madam, but it's very old-fashioned and it's a pity that there are initials engraved on the ring."

"A pity that there are initials." She choked and then, without another word, she picked up the ring, snatching it away from the assistant's hand as if his touch contaminated it and, as fast as her rheumatism would let her, walked out of the shop.

She had walked perhaps a hundred yards from the shop when her emotion overcame her. She leant against the window of a shop, feeling very weak and devoid of all energy. Something seemed to be hurting her right hand. Puzzled, she unclenched her hand and there was the ring. She had forgotten that the ring was there and, breathing quickly and jerkily, she placed the ring in her handbag.

"However shall I manage?" She muttered to herself. "I must get some money but I wasn't going to let that, that . . ." She couldn't say any more, she felt too overcome.

Two or three minutes later she moved on, her black straw hat slightly askew and a few faint tears slowly coursing down her cheeks. The feeling of dampness on her face caused her to bring out a large and rather grimy handkerchief from her handbag and

with this she tried to dry the tears.

A minute later she stopped. She suddenly felt she must put the ring back on her hand. Perhaps then good fortune would come back to her. She opened her handbag and felt for the ring but she couldn't make contact with it. She peered down into her handbag; surely it must have rolled into some recess but she could not see it. A moment later, the truth came to her. It was not there. She had lost her ring.

Her head seemed to be going round in circles. She could not think properly. For a moment or two everything seemed blurred and then she realised that when she took her handkerchief out, the ring must have dropped out too. Gropingly, she retraced her steps. She remembered where she had stopped to wipe away her tears but, when she got there, she was crying so much that she couldn't see properly. Desperately she peered down at the pavement, trying to see the ring.

"Can I help you?"

She looked up and saw, smiling at her, a young couple. The young man fair, tall and slim with an open, good-natured face, the girl dark and small with big brown eyes.

"I've . . .," she could hardly speak. "I've dropped my ring somewhere."

Both the man and girl bent down and, a moment later, the girl caught hold of something and with a smiling, "Is this it?" held up the ring.

Bridget felt unutterably happy. The ring had come back to her. "Thank you, my dear, You are Irish too, I can tell by your voice."

"Yes, indeed I am and now, after finding your ring again, you must have some coffee with us."

Two minutes later Bridget was seated in a café with her two new friends, and found herself telling them about the ring and what it

meant to her.

As she spoke about her visit to the jeweller's, she saw the couple exchange glances. The girl smiled at her, "My dear, I am very glad you did not sell your ring. It is far too precious," and then, smiling at the young man, she added, "We too are B. A.'s, my fiancée's name is Alan and I am called Brenda. You must come to our wedding. Your ring, with its joined initials B. A., is a wonderful message to us. I am so glad I found it for I am sure it means that I have found true love."

The young man smiled. "Brenda is quite right. This ring is a symbol of the happiness Brenda and I have found and now would you lend me the ring for a minute?"

Bridget handed him the ring and he gently placed it on his fiancée's hand. It fitted perfectly.

"Would you do us a great favour? Would you allow Brenda to wear this ring on her wedding day?"

The old lady was too overcome to

speak but she smiled back.

The young man took the ring off his fiancée's hand, held it for a moment and then handed it back to Bridget and with it were five pound notes. "This," he said, "is a small payment in advance for the loan of the ring."

And so Bridget returned again to Ireland for the wedding of another B. A.

What is the Power?

What is the Power

That from the earth awakes the little seed
To risen flower?

What is the Power

That vibrates in the earth, long after
Death

Has kissed the flower?

God is the Power,

Who made the Lips of Death the gate of
life;

God is the Power.

IRENE H. LEWIS

Photo: Eric L. King

The Shropshire Plain from Wenlock Edge



◇

A CHRISTIAN'S CALENDAR—APRIL

◇

*"March winds and April showers
Bring forth spring flowers."*

ONE of the few certainties of our capricious climate is that we shall indeed get winds at some time in March, followed by many local showers in April. The winds of March lead us to a most fruitful Biblical thought, for in the Bible "wind" is frequently a synonym for "spirit." The "wind" or "breath" of man symbolises his life, and the "spirit" of man symbolises his humanity, which only he possesses. All animal life has breath; only man has spirit.

In Ezekiel's famous vision of the valley of the dry bones, though the bones come together and are covered with sinews and flesh and skin, there is no life in them until God tells Ezekiel to prophesy to the wind: "Come from the four winds, O breath, and breathe upon these slain, that they may live." When the prophet obeys, the bones "live, and stand upon their feet . . ." Breath gave them human life, but the spirit of God must give them spiritual life; He Himself, He tells the prophet, will put His spirit into the house of Israel, that like the bones they may rise from their (spiritual) desolation and live. At Pentecost, again, the Spirit or Life of God comes as "the rushing of a mighty wind."

One of the great gifts which the Spirit brings, and one which distinguishes man from the animals, is the quality of mercy. The light refreshing

April showers remind us of this, for like them,

"The quality of mercy is not strained,

It droppeth as the gentle dew from heaven."

The "gentle dew" of April brings growth; so does the quality of mercy. We are warned not to exercise judgment on our fellows: this is reserved for God. The quality asked of each one of us is mercy. "Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?" Challenged for eating with the despised publicans and sinners, Jesus rebukes his virtuous critics: "Go and learn what this means: 'I desire mercy and not sacrifice'." He Himself not only understood but positively embodied the meaning; no-one ever cried to Him in vain, "Have mercy on us, thou Son of David." A supreme illustration of His mercy to the individual is to be found in the story of the woman taken in adultery, in the eighth chapter of St. John. After His gentle "Neither do I condemn thee: go thy way; from henceforth sin no more," it is inconceivable that she could have gone back to her old ways.

Few qualities are more creative, or more truly "of the spirit," than this quality of mercy. For condemnation closes up a person's soul, causing resentment and rebellion and preventing growth; but mercy encourages the soul to unfold, like a flower in the warmth of the spring sunshine, opening the way for growth.

March winds bring in their train April showers, which in turn bring forth spring flowers. So the wind of the Spirit brings to the soul the gentle dew of mercy, encouraging the flowering of Christian qualities not only in ourselves, but in all whom we may meet.

PATRICIA SPENCER, S.Th.



Christ of St. John of the Cross
by *Salvador Dalí* by permission of the
Glasgow Art Gallery and Museum

THE JERICHO ROAD—*Continued*
deserted. Apart from a modern
Police Post it is the only building on
this lonely road.

On Boxing Day 1938 a Mr. le
Bouvier was kidnapped by brigands
on this road and held for ransom. The
Palestine Police offered £500 reward
for information leading to his recovery
and release. This was claimed, and
he returned unharmed three days later,
riding into Jericho on a donkey and
reporting to a detachment of the
Black Watch that was stationed there
at the time. He had been held in the
area of the Mount of Temptation, over-
looking the Dead Sea, and had passed
much of the time playing a form of
draughts with the bandits, using goat-
droppings for counters.

Although there is little vegetation in
the Wilderness, it is by no means as
empty as it appears. The hills are
alive with lizards, snakes live in the
rock crevices, and beneath the boulders
are scorpions and giant centipedes.
At night, jackals and hyenas roam
unchecked, and bandicoots and sand-
rats haunt the many caves.

Failure

Lord, in thy tender mercy, have compassion
On all earth's little failures day by day;
The things we started, and could never fashion,
And, losing heart, unfinished, threw away.
Have mercy on the millions who have never
On earth accomplished any perfect thing;
The very nearly good, the almost-clever,
Who learnt the song, but had no voice to sing.
Thy failure on the Cross, O Christ, how splendid,
Easter redeemed. Our little crosses stand
To mark where the unfinished journeys ended:
Pages of human history traced in sand.
Lord, by thy failure, by thy grief and passion,
Gather in one the broken things of earth,
And, by the triumph of thine Easter, fashion
From human failures works of perfect worth.

A. G. MCL. PEARCE HIGGINS

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