

No. 77

JULY, 1964

Price 4d.

UNITY BEGINS WITH YOU



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.

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.

Churchwardens : Dr. C. W. Carter, Eaglesfield, Jack Straws Lane, Oxford.
Tel. : Oxford 41167.
Mr. B. G. Oliver, 13 Jack Straws Lane, Oxford.
Tel. : Oxford 47997.

Organist : Mrs. E. A. Garner, "Barn Gates," 31 Oxford Rd., Old Marston.
Tel. : 41888.

SERVICES :

SUNDAYS IN THE MONTH

| | Holy Communion | Mattins | Evensong |
|------|---|-------------------|-----------|
| 1st. | 8.0 a.m. and 11.0 a.m. Parish Communion. | 10.30 a.m. (saiú) | 6.30 p.m. |
| 2nd. | 8.0 a.m. | 11.0 a.m. | 6.30 p.m. |
| 3rd. | 8.0 a.m. and 9.30 a.m. Family Communion. | 11.0 a.m. | 6.30 p.m. |
| 4th. | 8.0 a.m. | 11.0 a.m. | 6.30 p.m. |

Saints' Days : Holy Communion — 7.15 a.m.

Holy Baptism : Second and Fourth Sundays of the month at 3 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).

Children's Instruction : Senior Catechism and Crossbearers : 10 a.m. in Church Hall.

Kindergarten and Junior : Sundays 11 a.m. in Church Hall.

Nursery : Sundays 11 a.m. in the Village Hall.

Mothers' Union : Every fourth Wednesday of the month at 7.45 p.m. in the Church Hall (see separate notice).

Brownies : Wednesdays at 5.30 p.m. in Scout Hall.

Girl Guides : Tuesdays at 7.0 p.m. in Scout Hall.

Cubs : Mondays at 6.15 p.m. in Scout Hall.

Scouts : Fridays at 7.15 p.m. in Scout Hall.

St. Nicholas Art Group : Thursdays at 7 p.m. in Scout Hall.

CHURCH PARADE : Once a quarter at Evensong.

WEEKDAY SERVICES :

Mattins—7.15 a.m. (daily except Saturdays). 9 a.m. when there is a 7.15 a.m. Service of Holy Communion.

Evensong — 5.30 p.m. (daily except Saturdays).

Holy Communion — Wednesdays and Saints Days at 7.15 a.m.

Friday at 10.30 a.m. on every third Friday of month with Laying on of Hands for Sick.

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 parish. The design is by Mr. Brian Cairns.

"Every family worth the name will have troubles until time shall cease ;
But every family worth the name knows the highroad to honest peace."

* * *

Does yours? Whats it like in your home when your friends and neighbours arent around? Here are two questions worth asking yourself:

1. Do you know how to make up a quarrel—or do you just wait until things "blow over or simmer down." Forgiveness that faces the worst, is prepared to admit one's own fault is therapeutic. It brings a breath of fresh air into a home. New homes are the herald of a new world.

2. Do you treat God rather like the fire-brigade, and only call Him in when things get too hot and you cant cope ony our own?

Think about these words of Bonhoeffer: "We must not wait until we are at the end of our tether; He must be found at the centre of life: in life not only in death; in health not only in suffering; in activity, and not only in sin." Make the experiment of offering all that you know of yourself to all that you know of God. Put Him at the centre of your life and thinking, and refer everything to Him. Then every day will become a new adventure for you.

THE VICAR'S LETTER

My dear Friends,

To those of you going on holiday, have a wonderful time together! Take this magazine with you and give it with our wishes to the Church where you attend whilst on holiday.

Already I have been receiving some fascinating magazines from the Churches in which people have worshipped. I particularly liked this comment from the Vicar's letter in the parish magazine of St. Giles with St. Nicholas, Sidmouth. Referring to his recent trip to America with the Bishop of Crediton he says: "The vigour of the social life of the Church in America impressed us greatly. Members of each congregation were on Christ'ian name terms with one another and most of them took an active part in the church's work, e.g. many of the leading professional and business men were not only members of the P.C.C. but also Sunday School teachers."

This makes one think. In England we have so often left the most important job of Children's work to youngsters who have been keen, but ill-equipped for the task. To help our children to find a living faith we need the best people, and this surely means adult, Christians of mature calibre. Our children will soon be going on holiday, but I throw out a challenge to you: "Is there any reason why you should not be helping the children of the Church's family to discover the reality of God in their worship and daily life?"

With all good wishes.

Your sincere friend and Vicar,



CHURCH ENVELOPES AND CHURCH FAMILY GIFT BOXES:

Many readers of the Marston News will have received in their magazine or through one of the Church organisations a postcard which really speaks for itself. It says: "In this age of rising costs, an additional £10 per week is needed to meet our financial commitments at home and overseas."

If 200 people gave even 1/- per week we would meet our current needs. "WILL YOU PLEASE HELP?" for we know you have a love for the Parish Church and all that it stands for.

Envelopes or a Church Family Gift Box can be supplied by applying to B. G. Oliver, Chemist, Hon. Treasurer of the Church, 11 Old Marston Rd.

PERSONALIA :

Congratulations to Mr. and Mrs. Chaulk of 36 Mill Lane who celebrate their Golden Wedding on July 11th. The Parish wishes them health and every happiness in the days ahead.

Congratulations to Mr. P. Hield, Bowness Avenue, on being appointed Deputy Head of the South Croydon Grammar School. Oxford's loss means the gain for Croydon of a master of keen Christian insight. We send our wishes to Mr. and Mrs. Hield and their family as they move to this fresh work.

Mr. Hammond, senior, will be moving from Oxford Road to the premises formerly occupied by the Marston Pet Shop. In case the magazine cover is not changed in time, please note their new address. We are delighted that they are still in the neighbourhood, and hope readers will soon visit the new shop.

Congratulations to Ian Ray, a member of our choir on breaking so many records in this year's Littlemore Sports. Top athletes have commented on his astonishing success for a boy of twelve years old.

FETES ACCOMPLIES :

The Garden Party and Barbecue was a rousing success this year, and the weather was wonderfully kind—£112 being divided between ourselves and the Marston Road Congregational Church for work at home and overseas.

"We look forward to other joint efforts together" writes the Rev. Charles Attridge, "and to sharing fellowship on other occasions." We reciprocate this feeling. It is great to be able to work together with our fellow-Christians for the cause of Christ and His Church at home and abroad. Congratulations to Mr. Cardy and his committee!

The Schools' Mammoth Fete was dogged by bad weather, but the enthusiasm of the helpers knew no limit, and the wonderful sum of over £500 was raised towards the cost of the new swimming pool—a splendid effort!

CUB WARRANTS :

Mr. Ivor Brough and Mrs. Pat Morse have received their Warrants as Cubmasters. Our wishes and thanks to them for their good work.

THE MORTIMER HALL

The Village Hall Management Committee will be holding a Market Stall, Bring and Buy Sale, and Coffee Morning at the Mortimer Hall, Oxford Road on Saturday, July 4th from 10 a.m. to 12 noon.

INTER CHURCH AID :

Thank you to all who took part in the Inter-Church Aid Week Collection from May 25th—31st, and particularly to Mrs. Mary Smith who organised the Appeal. £50 was raised from the door-to-door collection. The money has gone towards the amount promised by Oxford to rehabilitate the homeless who have been squatting in squalor at the station of Calcutta. We have already heard that through this collection it has been possible to deal with the problem.

KEEP THE FLAG FLYING :

Two anonymous donors have already responded to our request for donors of a new St. George's flag and a Union Jack for the Church tower. We are most grateful. The flags will be made of a wool/nylon mixture, and the St. George's flag will bear the Diocesan coat of arms.

We have not heard so far from anyone who has a bookcase (24" wide) which will be suitable for placing in Church as a lending library. Anyone who can oblige is asked to contact the Vicar.

GRASS ROOT CHRISTIANITY :

Even the moles have been worried in the Churchyard with the activity going on overhead! A goodly team of men got to work on God's Acrea recently and the results are most creditable. Why, oh why do the judges of the Tidiest Village Competition always anticipate our efforts by arriving a few days before we start! Anyway here's a hand for the muscular Christians of our Church for their good work!

NEWS FROM THE BELFRY :

Noel Deam has done it again, and we join the ringers in congratulating him on conducting his first quarter of Bob Minor, and calling a peal in 22 methods at Marston. Leonard Porter and Gordon Belcher have done well in ringing their first quarter of Minor, and quarter peals have been rung by members of the tower at Headington, Woodeaton, Otmoor and Marston.

At the half-yearly meeting of the Oxford Diocesan Guild on June 13th at Horspath, Lindsay Dunkley was elected a member. It was a pity that lack of transport prevented members from attending the Peterborough Diocesan Guild Festival at Northampton—the area visited earlier in the year by the ringers on their outing.

(Editor's Note : Readers wishing to know what the term "Bob Minor" means should contact the Tower Captain, Mr. Roy Jones, who is the most regular contributor of news to this magazine).

BAPTISMS DURING JULY AND AUGUST :

In view of holiday arrangements there will be baptisms on every Sunday of July at 3 p.m. Forms should be completed and sent to the Vicar at least ONE week before the desired date of baptism.

N.B. During August the service of Baptism will be held on Sunday, August 2nd only and not on the usual 2nd and 4th Sundays of the month.

APOLOGIES TO NEW MEMBERS OF THE FAMILY :

(a) To Karen Jane Sleightholm of 72 Oxford Road who was baptised during the Service of Mattins on Sunday, 26th April and whose name was omitted from the list last month.

(b) To Deborah Jane Sherman of 3 Salford Road whose surname appeared incorrectly.

THE CHURCH'S CHILDREN

1. We are delighted to be able to tell you that in the Diocesan Competition this year ELIZABETH GUNSTONE of the Crossbearers won 4th prize. Well done ! Elizabeth. You have been able to keep up our reputation. They all work extremely carefully and this is a further encouragement to them within the Family of God's Church

2. Our classes of instruction held at 11 a.m. in the Church Hall and in the Village Hall will close for a period during the holiday months. Our LAST Sunday will be on Sunday, 26th July and we shall return on SUNDAY, 20th September.

All the children will be encouraged to come to Church for worship with the rest of God's Family each Sunday during that period. Any who wish may leave the Church before the sermon. We shall be delighted to see parents with their children during that holiday time. Remember "The family that prays together stays together !"

3. Our OUTING will be on Saturday, 3rd OCTOBER this year. We feel this will be something for the children to look forward to when the holidays are over. We shall hope to go to Bristol Zoo with a possible visit to St. Mary Redcliffe and the Cathedral and tea with one of the Bristol parishes. Approximate cost for the children 10/6. Adults very approximately £1.

We shall be notifying the children about this later.

CALENDAR FOR JULY

- July 1. Wednesday. 7.15 a.m. Holy Communion.
6.45 p.m. Mothers' Union outing to Charney Bassett.
- " 5. TRINITY VI.
8.00 a.m. Holy Communion.
10.30 a.m. Matins (said).
11.0 a.m. PARISH COMMUNION.
6.30 p.m. Evensong.
- " 8. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. St. Nicholas' Young Wives.
Social evening and election of committee.
- " 9. Thursday. Sports Day. St. Nicholas' Infant School.
- " 12. TRINITY VII.
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
Preacher: Rev. W. Twydell (High Wycombe).
- " 15. Wednesday. 7.15 a.m. Holy Communion.
- " 17. Friday. 10.30 a.m. Holy Communion.
- " 18. 10.0 a.m. MARSTON MARKET.
- " 19. TRINITY VIII.
8.00 a.m. Holy Communion.
9.30 a.m. FAMILY COMMUNION.
Corporate Communion for all young people.
11.0 a.m. Matins.
6.30 p.m. Evensong.
- " 22. Wednesday. Festival of St. Mary Magdalene.
7.15 a.m. Holy Communion
- " 25. Saturday. Festival of St. James, Apostle and Martyr.
7.15 a.m. Holy Communion.
- " 26. TRINITY IX.
8.00 a.m. Holy Communion.
11.0 a.m. Matins.
3.00 p.m. Holy Baptism.
6.0 p.m. Evensong.
- " 27. Monday. Over 60's Garden Party in the Vicarage.
- " 29. Wednesday. 7.15 a.m. Holy Communion.

HOLY BAPTISM

- May 31. Ann Sutton, 7 Cromwell Close.
- June 14. Michael John Pollard, Apple Tree House, Boults Lane.
Harvey Steven Stewart, 52 Pauling Road, Headington.

HOLY MATRIMONY

- June 20. Thomas Malcolm Kitching and Cynthia Yvonne Buckett.

ALTAR FLOWER ROTA

- July 5.
- " 12.
- " 19. Mrs. Chrich.
- " 26. Mrs. Green.

COLLECTION AND COMMUNICANTS

| | £ | s. | d. | Communicants |
|--|----|----|----|--------------|
| May 10th, Sunday after Ascension Day | 38 | 5 | 1 | 40 |
| May 18th, Whit-Sunday | 33 | 10 | 9 | 140 |
| May 24th, Trinity Sunday | 19 | 16 | 7 | 36 |
| Total number of week-day Communicants -- 57. | | | | |



Facts and comments from and about some of the 60 dioceses in Asia and Africa served by C.M.S.

- ★ The Diocese of the Sudan is about a million and three-quarter square miles in area, three times the size of the whole of the United Kingdom.
- ★ There are about half a million Christians of all denominations in the Sudan, of whom over 100,000 are members of the Episcopal Church of the diocese.
- ★ There are 597 tribes in the whole of the Sudan. One of the Sudan government's main problems since Independence has been to unify the Northern two-thirds of the country (predominantly Arab and Muslim) with the Southern one-third (which belongs geographically and culturally with the rest of tropical Africa).
- ★ Since the army took over control of the Republic in November, 1958 an attempt has been made to unify the country through the promotion of Islam and the Arabic language. In these circumstances the Church and its missionaries have inevitably been suspect.
- ★ Earlier this year 13 missionaries of the C.M.S. were affected by the decision of the Sudan Government to deport 300 missionaries from the Southern Province of the country.
- ★ "We are dismayed, grieved and not a little bewildered," said the General Secretary of C.M.S. on receiving this news. "C.M.S. and its missionaries in the South had disassociated themselves entirely from the use of violence, and the Bishop in the Sudan had made a statement to that effect on behalf of the Church there."
- ★ One effect of the withdrawal of all missionaries has been to deprive the theological college of its tutorial staff, with grave consequences for the life of the Church in the Sudan.

The devoted master

I find it very hard on me to take up the pen and write this word about one of my best friends in this part of our country. Sayed Ezibon J. Dalaka came into my life as a friend when I first set foot in Mundri. He was the Headmaster of Lunjini Girls' Elementary School. The first impressions I had of him were those of zeal, goodwill and enthusiasm towards his work. These characteristics of his, enabled him to lead successful life not only in school but also in society. I do remember now when he was transferred nearly two years ago to Palotaka, the weeping schoolgirls and mistresses and the sad faces of his friends as if they were able to foresee the tragic end of Ezibon.

At the end of last year we met for a short time and he spoke his heart. Despite the difficulties that faced him in Palotaka, he exhibited a good show of understanding to these difficulties and a firm belief in his duty towards his fellow countrymen wherever he found himself in the Sudan. The brigands who killed him in cold blood, lack of course his courage, will and understanding. If they had got the sense of a fly, they shouldn't have killed Ezibon, the man who was only armed with a piece of chalk in a sacred battle against ignorance, poverty and backwardness, the man whose ultimate aim was the progress and development of his country towards a better living fit for the twentieth century world.

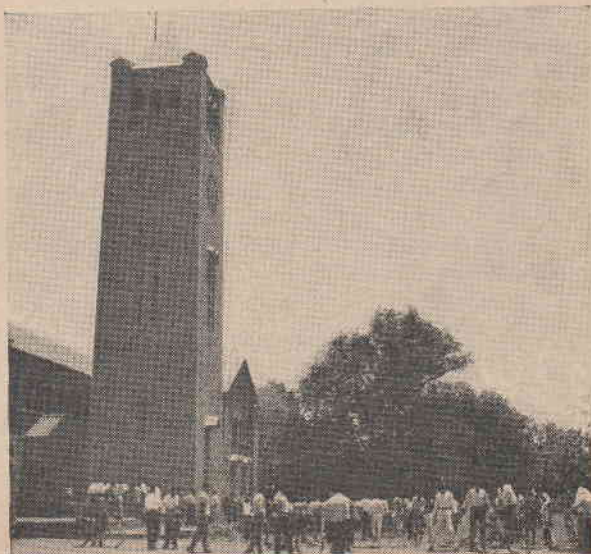
Now that we have lost Ezibon, I think we must shape our grief and sorrow into a big land-mark in the road of education in the backward areas of our country, a land-mark which fills us with unselfishness and love and inspires us in our struggle with a doubled effort and hope for a Sudan free from savagery, malice and wicked devices.

(The above is a tribute paid by a Sudanese Muslim headmaster to the memory of Ezibon Dalaka, a Christian teacher and outstanding member of our Church, who because of his refusal to aid Southern Sudanese terrorists was recently most savagely murdered.)



The Church in the Sudan is under pressure—greater pressure probably than any other country outside China and some of Russia's satellite states.

The congregation at worship and leaving Omdurman Cathedral must stand for all Christian congregations throughout the Sudan. They need our prayers.



““ The Church in the Sudan, like Jesus, was born and grew up in the villages.

One of the places where we like to take our visitors for a walk in the cooler part of the evening is a group of houses about a quarter of a mile away in the forest. There under a tree is a special clearing where the people of those houses have their prayers. It is worth seeing. But even better to hear.

This is where the Gospel has caught on, where the people will be walking in thousands along forest paths in the burning sun to attend Christian services, where the traditional village life of Africa is being purified and transformed by the preaching of Christ. Jesus has been born in the villages.

But after Bethlehem and Nazareth came Jerusalem. Jesus left the quiet fields and lakeside of Galilee and set his face to go up to the city. There, in the centre of affairs, he involved himself with the ruthless business world, the ambitions of the powerful, the fickle rabble, the religious controversies and political tensions of city life.

This, then, is the problem that faces the Church in Africa today, to go from the villages into the towns and cities. Here there is no spectacular success to report. In these places the traditional life of Africa is indeed transformed, but not by the Gospel—transformed by the materialist outlook which modern Europe has exported to every part of the globe. Will the Church be better able to meet that enemy in the rapidly growing towns and cities of Africa than it has been in Europe?

If you were to visit the cities of Africa, you would say, “ Take me away from here; I have seen this kind of thing before. Take me away from the crowds and endless traffic, shops and offices and industries, radios and cinemas. Take me to the real Africa, forest and grass huts and beating drums”. There you would have the thrill of finding the Gospel successful.

But which is the real Africa? There can be no doubt that the real Africa of the future is the Africa of the cities. The thought may be repulsive, but it is inescapable. ””

X

C.M.S. will be pleased to suggest aids to prayer on behalf of the Church in the Sudan. Write in the first instance to the Home Secretary, Church Missionary Society, 6 Salisbury Square, London, E.C.4.

THE PATTERN OF PARTNERSHIP

4. Will it be—

THE Anglican Congress at Toronto was a picture in miniature of the Anglican Communion as it is to-day. We saw and met there representatives of many nations and races and heard many languages spoken.

Nearly all the delegates were able to speak in English, though some found it difficult. There were a few who had no English and everything had to be interpreted to them; most of us would have cut a very poor figure if we had tried to speak other than English.

It was obvious that in our Anglican churches overseas—and particularly in countries which have newly won their independence—a new spirit was abroad. They wanted, as far as possible, to stand on their own feet; they did not want to be dependent on the richer provinces of the West.

If their circumstances were such that they had to be helped, then it was plainly essential that this help would have to be given without



The BISHOP of LLANDAFF



the Rt. Rev. GLYN SIMON DD

EXIT C of E?

any conditions or strings attached to it, and without the faintest touch of condescension, however kindly.

It was also plain that however much help they might have to be given, Christians—say, in India or in Nigeria—wanted to solve their problems themselves and, if necessary, to make their own mistakes.

The Christian Church in such countries must be free of any suggestion that it is an English Church.

The turn of history has made 'English' a suspect word in many parts of the world, carrying with it memories of foreign domination, of Viceroys and Governors-General, and a ruling class.

All these sentiments, or rather convictions, came to a head when the question of Christian

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The Church must be freed from any suggestion that it is merely English



The pedestal of this Lyonn sundial is typical of those found in churchyards.

Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward.—(Isaiah, 38, 8).

THAT brief description was written about 700 B.C., and it is the earliest knowledge we have that a sundial was in existence so long ago.

Man's intelligence and requirements before that time were not developed enough for him to need the duration of daylight to be divided into more than two periods—from sunrise to midday; and from midday to sunset.

The next sundial, invented by the Egyptians, was in the form of a letter L. Then followed a sundial in the shape of a hollow hemisphere, invented by Berosus, the Chaldean astronomer, in 300 B.C.

The hemisphere was positioned with its rim precisely horizontal, and a wooden style or peg projected upward from the centre. Striking the style, the sun's rays threw a shadow in the form of an arc on to the inside surface of the hemisphere.

Marking the path and dividing it into twelve equal parts produced twelve equal periods of time for that day.

TIME



*before
it*

These periods are known as Temporary Hours, because of the varying length of daylight for each day.

The Berosus sundial and its principle were applied for many centuries. Of course, both the Greeks and Romans invented many other types; but the Greeks, with their superior knowledge of astronomy and geometry, became the acknowledged masters of sundial construction.

Although the mechanical clock was invented in the early part of the 14th century, sundials remained in use until the 18th century.

Then, in the cities, the clock began to supersede the sundial; only in the countryside did the Temporary Hours remain in use.

The primary advantage of the clock was that the hours were all equal and could be measured by daylight and darkness, irrespective of the sun



At Cheadle, Cheshire, parish church, the style is held in position by a supporting strap to prevent it from becoming detached from the dial.

'It will be Home Words always with me'

I would thank you for the excellence of your goods, for your prompt attention to our needs, and above all for the *Home Words* inset which we have used in our parish magazine here for the past 40 years.

So long as I am here we shall not give up the parish magazine for the (in my opinion) sensational and vulgar newspaper idea which has recently crept into the Church. It will be *Home Words* always with me, and I congratulate you on the way you are keeping your end up.
St. Michael, (Rev.) J. H. CHAMBERLAIN
Smethwick.

Hobby

My hobby is collecting parish magazines. At the moment I have 56. This year I hope to go into theological college, but before I do would like to increase my collection. If readers will send me their parish magazine, I in return will send them ours.

6 Gloucester Court, RICHARD LINDSAY
Eastbourne. (aged 17)

Unity

SOME years ago in the Protestant cemetery in Lisbon, Portugal, I came across a disused 200-year-old building with the inscription *Ecclesia Britannorum et Batavorum*. I was told that at one time British and Dutch people joined in services there.

It seems that in some measure Church unity existed even in those far-off days!
Leeds 6. W. G. SHOLES

G. STEWART



Points From LETTERS

Choristers

At our parish church of St. James, Moss Side—which I joined at 15 and where at 60 I am still an active member—we have a grand mixed choir. Our oldest chorister, Mr. D. H. Farwell, has sung with us for over 40 years.
Manchester 16. MARY BANKS

ANSWERS

To Young People's Page Puzzle.
1. Christmas, Easter, Ascension; 2. Whitsun, and certain Saints' Days; 3. Advent, Lent; 4. Epiphany, Trinity.

From across the world

Cover design of an attractively-produced 16-page parish magazine just launched by St. James's Church, Lower Hutt, Wellington, New Zealand. (Archdeacon W. A. Scott).

The editor-treasurer D. R. Christie, writes: "I wish to thank you for the inspiration *Home Words* has been to me in the designing of St. James's."





The

Envelope

FOR NEW READERS

An anonymous gift of £1,000 has caused much controversy in the parish. It is suggested it is stolen money, and the relatives of old Martha Blount, who dies, think it is the money which she should have left them.

Eric Jones, a young server, comes to the Vicar, the Rev. John Farris, and says he caught Fred Daniels, an ex-prisoner, red-handed with the money. It is not until Fred has been killed in a road accident that Eric dare come forward with this information. Mrs. Browne has left the church, fearing her brother might be connected with the theft.

The money is in the bank, but Mr. Hoskins, the bank manager, suddenly telephones the Vicar to say the money has been discovered to be counterfeit.

CHAPTER 10

Enter the police

BEFORE the Vicar had time to digest the information that the money was forged, he had another visitor in the shape of Mrs. Browne.

"I hear the money's sorted out and that it belongs to the Blounts after all," she began. "So I've come to tell you I can now come back to the church, as I said."

"Good," said the Vicar, deciding not to say anything for the moment about the money being counterfeit in any case. "I only wish you hadn't felt it necessary to leave us. May I ask why you did?"

"Certainly. I can tell you now. You see, one evening when I was in the church vestry, cleaning some brasses, I happened to overhear two men talking in the nave. One of them exclaimed: 'You've stolen it!', and then there was a hushed and rather angry-sounding conversation I couldn't follow. But it upset me because

I thought one of the voices was my brother, Jim. You know he had a bad patch once and had to go to prison for stealing?"

"Yes, I do know that; but I understood it was all over?"

"Well, yes, it is; but what bothered me was that he might have started stealing again. I panicked—it was silly of me—and rushed out of the vestry, without first going in to the nave to see if it was Jim. Then I couldn't bring myself to ask Jim when I saw him, because he's never been the sort of man you could talk to easily."

"So I thought the best thing to do would be to try and put a stop to it as soon as possible. That's why I suggested you went to the police. Then when everyone started to make remarks about the money being stolen, I couldn't bear it; so I decided to leave the church until it was all solved. I couldn't have borne people pointing me out at meetings and things and resurrecting all the trouble about Jim."

"I'm very glad to know Jim isn't involved and that you're feeling happier," said the Vicar as he showed Mrs. Browne out. "And I'm very pleased you're back."

He had no sooner returned to his study than his wife showed in two more visitors—a police sergeant and Mr. Hoskins, the bank manager.

"I was just coming to see you in response to your telephone call, Mr. Hoskins," the Vicar said. "But I had a visitor, which rather delayed things."

"Yes, so I gather," said Mr. Hoskins suavely. "But the sergeant here has some important information for you, and we thought we'd better come round with it immediately."

"It's like this, you see," began the sergeant, settling himself in the study armchair. "As soon as it was discovered that the money was forged, we had a check at old Daniels' house, because we knew he had been involved."

"He's supposed to have stolen the money from old Mrs. Blount and then, in a fit of conscience, given it to me," said the Vicar.



"Well, he certainly stole the money from Mrs. Blount, because we found the notes—their numbers checking with a list the old lady kept—at his house."

"At his house?" ejaculated the Vicar. "But the money's been at the bank for about ten days!"

"So we all thought. But it appears Daniels was caught, with the stolen money on him, by young Jones, whom we've already questioned. This upset Daniels' plans. So he said he was giving the money to the church. Apparently he had no intention of doing any such thing, but so that Jones would think he had, he reverted to his old 'trade' of forgery and had counterfeit notes made to send to you."

"Well, I'm blest!" exclaimed the Vicar. "How did he manage that?"

"You remember he was involved in some forgeries at one time? It seems he was still in touch with some of his old cronies and they worked it for him. We've got the men concerned."

"Good. But that doesn't alter the

basic situation, does it? The real money will still have to go back to the Blounts."

"And Daniels isn't here to stand his trial for forgery," put in Mr. Hoskins.

"Or for theft," added the sergeant.

"No," agreed the Vicar. "And the only relief that comes out of it from my point of view is that the church council won't have to decide who's to have the money—because there won't be any to have! A pity, though . . ." he sighed.

And there, he thought, was an end of the matter.

But a few days later, he opened the morning paper and read, "VICAR'S GIFT WAS STOLEN GOODS." Some zealous local reporter had heard of the case and had reported the facts to the nation, sparing no details.

There was a photo of Eric, and an interview with him, which made him sound old beyond his seventeen years, and there were sundry comments by the Blount relatives—very colourful in the case of Joe—and half the parish too. He was glad the reporter hadn't been to the vicarage. He seemed to have gleaned all the facts he needed without!

Three days later, the mail brought a letter from a stranger in London who had seen the report. In a fine, clear hand he wrote:—

I was most disturbed to read of your case in the paper. It is a pity your church should have to return a gift for which you had, no doubt, made great plans. Your P.C.C. will doubtless be disappointed at the turn events have taken.

May a Christian layman, well-blessed in this world's goods, help to overcome their frustration? Please accept, as a true gift, the enclosed cheque.

With a silent prayer, the Vicar opened it. It was for £1,000 . . .

THE END

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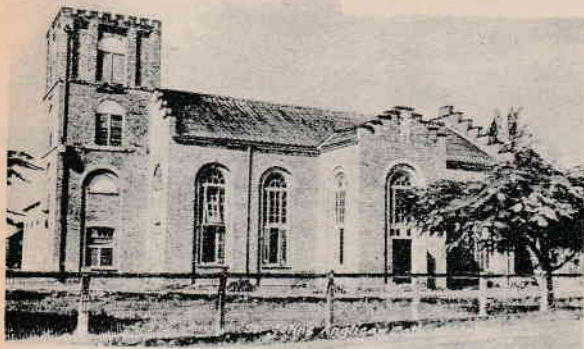
A new serial specially
written for
HOME WORDS



By **PATRICIA HUNT**

Illustrations:
DON ROBERTS

Resurrection



of a cathedral

NEARLY eight years after the Great Fire of London of 1666, Christopher Wren picked up among the ruins of St. Paul's a stone inscribed *Resurgam* ('I will rise again'). This so fired the imagination of the great architect that he made it the first of his new cathedral.

No such stone was found amid the devastation caused to the Cathedral of St. John the Baptist, Belize, British Honduras, by Hurricane Hattie in 1961; but, by a tremendous effort, the cathedral has been made to rise again, restored and much improved.

The roof had been damaged beyond repair. A new one has been provided. A new High Altar now stands under the former sanctuary arch. The old Sanctuary, small and inadequate, has been transformed into an Eastern Chapel.

There are new Communion rails of native mahogany, and fine new pews replace the old 'box pews', which survived from a former age.

All Saints Chapel, to the north of the nave, has been enlarged and refurbished in memory of Archbishop Dunn who was laid to rest in 1955 beneath the east window. Besides holding the Primacy of the

West Indies, he had been Bishop of British Honduras for many years.

Belize Cathedral is no larger than a moderate English parish church. It is brick-built and cruciform, dating from early in the nineteenth century.

Nevertheless, it has unique claims to distinction. No other church in

the Commonwealth, apart from Westminster Abbey, has been the scene of coronations.

St. John's has witnessed such a ceremony on at least three occasions. It was there that the Kings of the Mosquito Indians came for their crowning in the 1840s.

Records show that the services followed in all essential details the pattern of that used for the coronations of English kings and queens. At these events, we are told, British Marines formed a royal guard of

**By the Rev.
F. G. HARRISON**
(former Dean of Belize)

honour, and coronation banquets were served in Government House.

Slavery was part of the accepted way of life in the Cathedral's early days. An English woman gave a silver bowl as a font for the baptism of slave children and it is still in use. The oldest of the Baptism registers contained columns for entering the names of owners of the slaves baptised.

Happily, St. John's Cathedral has seen the passing of slavery as well as many other evil things.

IF you asked the average man in the pew why we have music in worship you would get a variety of answers. "Because people like to sing" or "It brightens up the service" would be two.

Neither is the real reason. All worship is an offering of something to God. In one of our prayers we ask Him *mercifully to accept this our sacrifice of praise and thanksgiving.*

This, then, should be our aim in worship, and it is obvious that the music we sing or play must fit in with it. Music has to be a sacrifice, and this involves the taking of trouble—first to ensure that the music itself is the best we can produce; and, secondly, that we render it with all the skill at our command.

What is good church music? Obviously, the words are of paramount importance. They must be made more full of meaning than they would be if they were read. Good music properly rendered does this.

But a good rendering of bad music will merely succeed in making the music appear of greater importance than the words. A bad rendering of good music will bring both words and music into contempt.

Think for a moment of the hymns you sang in church last Sunday. Can you remember what they were? Perhaps you will recall the tunes and a few odd lines of the words. The music has achieved priority over the words.

There is something wrong about this. The words must matter most,

THE LORD'S PRAIER

ROBERT STO
(born 1816)

Transcribed by
E. J. Storer.

Smoothly, at a moderate movement

GENIUS

SOLO

TENOR

TRIO

BASS

What is good Church music?

Think about how you sang the

for in them and through them we are addressing Almighty God.

Have we, as clergy, tried to do something about this? Often we deplore the fact that we can't get the right type of boy in the choir, either boys or men.

Sometimes it is better if there are no boys—or no choir at all: then you can turn to the congregation and instruct them. For not only the clergy, organist and the choir, but the congregation, too, have a responsibility to see that worship is as good as it can be made.

Now for the second test of good church music: Are the *words sung naturally and without distortion*? Think again of the hymns you sang last Sunday. Did you, as so many choirs and congregations do, sing the words with an accent on every syllable, making all of equal importance?

If you did you were doing your best to *obscure the fullest possible meaning of the words*—and were also being unmusical, for music dislikes too many accents.

In a waltz, for instance, there is

**By the Rev.
T. H. CRONCHEY**

DMus, FRCO

but one strong beat in three, and if the band were to play with three equal stresses in every bar, we would soon decide we couldn't dance to it. But in Church we tolerate this, and all the time think that we do God service.

Having been at one time a Cathedral organist, and associated with choirs and 'places where they sing' all my life, I have heard a good many services. In some it was obvious that all concerned—parson, organist and choirmaster, choir and congregation—have learned or are learning the art of public worship.

On the other hand, it has been

Hymns last Sunday . .

my misfortune to go to churches where there has been slovenliness both on the part of the organist and choir.

Gone are the days when parish churches tried to imitate Cathedral musical settings. The results were wretched, although often those who produced them were quite unaware of it. Those responsible for services have more and more realised that where singing is concerned, it must be within the capacity of the singers.

Musical intelligence has grown enormously in the past generation, and radio and television have helped in this.

The Royal School of Church Music, founded by the late Sir Sidney Nicholson in 1927, has done incalculably good work to bring this about, and set a higher critical standard.

It trains men and women as organists and choirmasters: it instructs the clergy before or after ordination in the discharge of their musical responsibilities: it organizes training

to page 14

**WHERE IS
THIS ?**

*The Editor,
Home Words.*

MANY years ago I was given a black and white photograph of an English church.

The picture "held" me for years, until I decided I must do a painting of it—in my own colours of course—and this is a snap of the painting I made:



I have never been able to find out the name and locality of this church, and I thought one of your readers might be able to identify it, and perhaps give me a little of its history.

Kallista, (Miss) ELVA HALLIFAX
Victoria,
Australia.

Who can solve the mystery?
The Editor invites the help of readers, whose letters should be addressed to *Home Words*, 11 Ludgate Square, E.C.4 and will be forwarded to Miss Hallifax.



Ringers' board

THE old parish church of Fowey, like some other churches in Cornwall, has an old bell-ringers' board, which serves as a contemporary record of old-time dress.

Bell-ringers will note that all the bells are in the "up" position preparatory to ringing.

Underneath the board part of the hooks for holding the top hats of previous generations are still to be found—(REV.) W. J. COE (VICAR OF FOWEY).

[Editor's note: The wording on the board is somewhat similar to that at St. Endellion, Redruth, given in column two.]



Church Notes . . .

6d. for a curse

THESE verses were found by one of my parishioners in the belfry of St. Endellion's Church, Treleigh, Redruth, Cornwall:

We sing the Quick to Church and dead to grave

*Good is our use—such usage let us have;
Who here therefore doth dam, curse, or swear,*

*or strike in quarrel tho' no blood appear,
Who wears a hat or spur or o'er turns a bell*

*or by unskillful handling spoils a peal,
Shall sixpence pay for every single crime
'Twill make him careful against another time.*

Let's all in love and friendship hither come

Whilst the shrill treble calls to thundering Tom

*and since bells are for modest recreation,
Let's use, and ring, and fall to admiration.*

—(REV.) H. F. HAWKINS (PURLEY, READING).

***Contributions are invited for this page and are paid for upon publication—with an extra rate for photographs used. They should be addressed to *Home Words*, 11 Ludgate Square, London EC4 (with s.a.e. for return if unsuitable).

Saint's home

THIS tiny chapel, only 8 ft. by 11 ft., dedicated to Saint Trillo, is right on the shore at Rhos-on-Sea, Denbighshire.

In the sixth century (when it is believed to have been built) Saint Trillo is said to have lived within its four walls

most of his life. It stands over St. Trillo's Well, whose water was formerly carried to the parish church for baptisms.

The chapel has now been restored to use as a shrine of prayer, and Holy Communion is celebrated there every Friday.—JOAN PENTON (HARROW).

... and Views



Pilgrim link

I WONDER how many of your readers have seen the memorial to the Pilgrim Fathers?

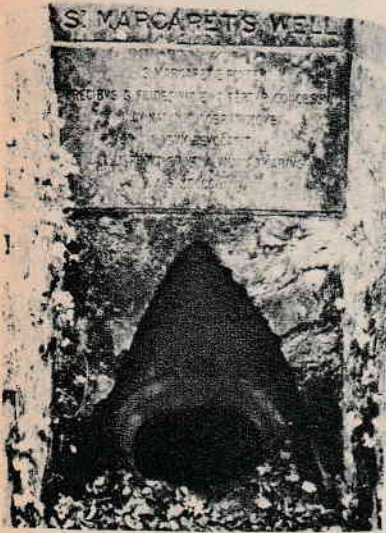
It stands alone on the bleak marshes just outside Boston, Lincs., on the spot from which the Pilgrim Fathers set out on their journey to America and takes the form of an obelisk set in a rock-like base, depicting, I think, the few going out from the masses to spread the 'Kingdom of God'.

My brother-in-law, then Vicar of the parish, took part in the unveiling.—(Mrs.) M. MUXLOW (RUSKINGTON).

Ice-age relic

A HUGE ice-age boulder once covered a Saxon well in Radford, Coventry.

It was removed to the churchyard of St. Nicholas Church about forty years ago, but during the great air raid on the city on November 14, 1940, when the church was destroyed, the boulder was also badly damaged. Only parts of it still remain.—W. J. GLOVER (COVENTRY).



Henry nods

ST. MARY STEPS, Exeter, flanks Stepcoote Hill, which was the mediaeval cobbled approach to the river and where once stood the West Gate.

The church is of Saxon foundation and still shows Norman work including a fine font; but to the casual passer-by its unique 16th century clock may be the chief interest.

Dressed in Tudor fashion two javelin men hammer the quarters, and at each hour Henry VIII, seated in the centre, nods his head the appropriate number of times—according to the hour shown on the dial of the clock underneath.—ELSIE H. MORRIS (WORTHING).

Saint's well

OUTSIDE the small church at Binsey, Oxfordshire, is this old well. Legend says its waters gushed forth in answer to the prayers of St. Frideswide who founded an oratory in A.D. 730 on the site of the present church.

The well was credited with great healing powers, pilgrims coming from great distances, but over the years it fell into disuse and was completely overgrown for a long time.

Thomas Prout, a former vicar of the church, rediscovered the well, restored it in 1874 and also had a tablet erected giving a brief outline of its history.—MICHAEL A. CAPON (OXFORD).

PUFFIN and the BIG FISH

IT was a wet Saturday afternoon, and Puffin, the Vicarage cat, was prowling round the church—partly to keep dry, and partly to see if he could find anything interesting.

The door of the vestry was open and he walked in. What should he see hanging on the wall but a huge drawing of a fish—a fish about ten times as large as Puffin himself!

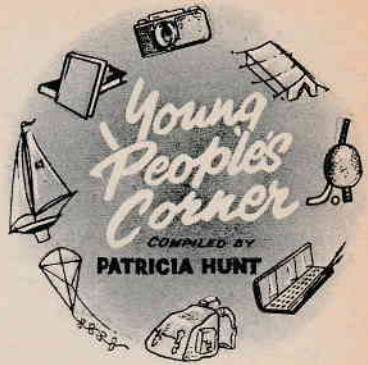
Now, if there was one food above all others which Puffin loved, it was fish! He licked his whiskers hungrily. If only this fish were real! *What* a meal he'd have! He went to tell the Gold Angel about it.

"Yes, I know," said the Angel, from the top of the altar riddel-post. "I saw your master carry it in this morning. I heard him tell someone he's going to use it at the Family Service tomorrow, to show the children."

"Whatever for?" asked Puffin. "Surely he won't be telling *them* what a good meal fish is?"

"No," laughed the Angel. "He has more to do than preach about food. I expect he'll be telling them that the early Christians used the fish as a special secret sign."

"Wish I'd been alive then," said Puffin. (If the early Christians were interested



in fish, there must be more to them than he thought.) "Why did they use the fish as a sign?"

"Well, the Greek word for 'fish' is *Ichthus*, and if you take each of those five letters (CH and TH count as one letter each in Greek), you have the initial letter of a phrase in Greek, *Jesus Christ, Son of God, Saviour*."

"So they used to draw the fish as a sign of the faith. It was really a little summary of what they believed; and when they were driven underground by their enemies, they drew this sign on the walls of the underground passages called catacombs."

"And they're nothing to do with cats, I suppose?" asked Puffin.

"No," smiled the Angel.

"Now every time I see a fish, it will remind me of my faith in God," said Puffin.

What is Worship?

The Catechism, which you will find in the Prayer Book, is a summary of the

Puzzle

In many churches, the hangings on the altar (frontal etc.), the pulpit fall (the cloth which hangs from the desk), the stole worn by clergy round their necks, all change according to season of the Church's year. Do you know what season it would be if the colour was 1. White (or Gold); 2. Red; 3. Violet; 4. Green?

Answers, Page 4.

things a Christian must know before he is confirmed.

A new version, called 'The Revised Catechism', tells us about worship, and says:—"To worship God is to respond to His love, first by joining in the Church's offering of praise, thanksgiving and prayer and by hearing His holy Word; secondly by acknowledging Him as the Lord of my life, and by doing my work for His honour and glory. We keep Sunday as the chief day of public worship because it was on the first day of the week that our Lord Jesus Christ rose from the dead."

It would be a very good thing if all Christians knew this by heart. See how quickly you can learn it!

MONDAY—Cleaning

Save the foil tops from your milk bottles. They are useful for cleaning tarnished forks, spoons, etc. Simply place a few of the tops in a jar of warm water. Leave your forks and spoons in the jar for a short time and they will come up shiny and leave no trace of tarnish. This is a very effective way of restoring spoons which have been discoloured with egg.—MRS. J. GREENER (WEST HUNTPILL, SOMERSET.)

TUESDAY—Sewing

For making draught-proof heavy curtains, place a sheet of polythene between the material and the lining. This will have added effect and the wide polythene is quite cheap.—MRS. M. KIHLE (ALDEBURGH).

WEDNESDAY—First Aid

An effective 'soother' when you have a bad cold is to drink a blackcurrant tea before going to bed at night. Make it in the following manner and drink it very hot: Simmer together for a few minutes a good tablespoonful of blackcurrant jam, and the juice and thin rind of half a lemon with about three-quarters of a pint of water.—MRS. F. DANIEL (EXETER).

THURSDAY—Cooking

Cheese and Tomato Savoury. Take one large (grated) onion, three ounces grated cheese, three ounces of margarine, tomato sauce, four chopped tomatoes, two eggs, half a cupful of breadcrumbs. Simmer the onion in a little water. Add



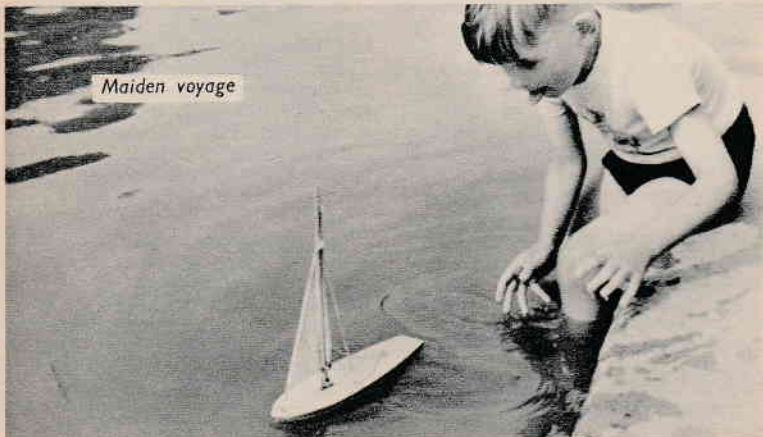
the margarine and chopped tomatoes and simmer until tender. Take the pan from the heat and allow to cool. Add the grated cheese and stir well. Beat the eggs and when the mixture is thoroughly cool add the eggs, sauce and breadcrumbs. Stir over a low heat until the mixture thickens. Grease a pie dish and place the mixture in it. Place in a moderate oven and leave until the top is slightly browned. Serve hot with buttered brown bread and this is delicious for supper with hot coffee!—MRS. E. HOLLAND (BIRKENHEAD).

FRIDAY—Household

Instead of throwing away laddered nylon (or woollen) stockings save them until you have four or five. Folded and rolled up together they make an excellent polisher for shoes.—MISS B. PALMER (TUNBRIDGE WELLS).

SATURDAY—Children

An interesting change from the usual candles on a child's birthday cake is to make a 'clock face' in different coloured icing, pointing the fingers (iced in a different colour) to the child's age.—MISS ASLETT (THORNTON HEATH).



Maiden voyage

Bible Crossword competition

Puzzle No. 18. By 'Duplex'

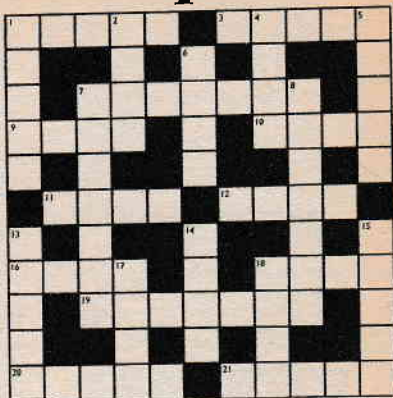
Entries should be addressed to *Home Words*, 11 Ludgate Square, London, EC4 (marked clearly 'Crossword No. 18' on the envelope). A prize of £1 ls. will go to the first correct solution opened.

CLUES ACROSS

1. "— to do evil" (5).
3. "Being forty days tempted of the —" (5).
7. A Book of Moses (7).
9. A Gospel (4).
10. "Who is a —?" (4).
11. "Ye that love the Lord, — evil" (4).
12. "What — I yet?" (4).
16. Born to Naomi (4).
18. A great Anakim (4).
19. "— me of my persecutors" (7).
20. "I — thy voice in the garden" (5).
21. "What is —?" (5).

CLUES DOWN

1. Father of Achan (5).
2. "—, and ye shall find" (4).
4. "Why, what — hath he done?" (4).
5. "This only would I — of you" (5).
6. "And Jacob — his clothes" (4).
7. "God is — than our heart" (7).
8. "... desire the — milk of the word" (7).



13. Old Testament Book (5).
14. Suitable ending! (4).
15. Where Elkanah and Hannah lived (5).
17. Was Ephraim such a son? (4).
18. He spake unto Ithiel (4).

Music from page 9

for choir members, publishes suitable music for choirs and congregations—in short, tries to encourage all who are trying to make their offering more worthy of Him to Whom it is offered.

I wonder sometimes whether clergy and congregations feel as grateful as they ought for the work done by their organists, choirmasters, and choirs. We are apt to forget the leisure the latter give up to help us.

Let us help them. One of the ways in which we can help them is by expecting much of them, and giving of our best ourselves.

As things are, we are often too ready to make excuses for the state of the music in our churches: we complain that the building is difficult for sound, that the parson cannot sing in tune, that the organ gives trouble, that the choir do not attend regularly...

We have to try to make full use of the material we've got. Many churches are not doing this, and we who represent the RSCM are always ready and willing to help and advise.

It is worth taking trouble, for music

is a gift God has given us. In our worship it gives words a clearer and more powerful expression than speech by itself can ever convey.

According to Bede we owe our church music largely to the encouragement of two great men, Wilfred and Theodore of Tarsus (7th cent.). The earliest great composer in England was John Dunstable (1400 c.), a contemporary of King Henry VI.

In the sixteenth century it was unsurpassed even by the Flemings and the Italians. From Fayrfax and Taverner to Byrd and Gibbons a line of composers of genius. We have now over 500 works by Byrd; Tallis nearly reached that number. During the 17th century excellence was maintained until it came to a second climax in Purcell.

Even through the 18th and early 19th centuries, when quality was at a low ebb, there was still a slender thread of life. From Greene to Battishill, from Battishill to the elder Wesley and to the younger Wesley.

What a rich heritage we have of music in Christian worship! Let us see our church music is worthy of this great tradition.

The BISHOP of LLANDAFF

— from page 1



unity was concerned. This is still for too many of us at home a somewhat academic question. But in the many countries where Christians are in a small minority, divided amongst themselves, it is most urgent.

Many at the Congress were conscious of this, and conscious, too, of the injury done to the Christian cause by schisms, not native to so many 'new' countries but brought in by the missionaries of the West.

It was plain that in several places this problem of disunity was so strongly felt that local schemes of union would be pursued and carried out with as little delay as possible.

This could, and probably would, mean that dioceses or

went on.

The Anglican Communion is not just a Protestant denomination but consciously, and from the beginning, a part of the One Holy Catholic and Apostolic Church with the Bible, the Sacraments, the Creeds, and the Ministry of that One Church.

The only sense in which it can disappear, unless the wisdom of God should otherwise order it, is by absorption into the unity of this One Church. And this would be not disappearance but fulfilment.

What must disappear is anything like an insular attitude, any suggestion that the Church of England pattern of worship and way of life are something superior to anything else.

What must disappear, too, is an unimaginative failure to grasp what other countries and races have to offer, with too rigid and unyielding an approach to attempts in other

What must disappear is an unimaginative failure to grasp what other countries and races have to offer . . .

even provinces, hitherto described as 'Anglican,' would be caught up in this movement and cease to have that title and appear as simply part of "The Church of such and such a country or countries."

It was in this connection that before the Congress and during it people used such phrases as "It is the vocation of the Anglican Communion to disappear", or "The Anglican Communion must be ready to die" and so on.

But it was plain that despite the heroic sound that such phrases seemed to have they did not commend themselves generally, and we heard steadily less of them as the Congress

parts of the world to solve the problem of disunity.

Even when provinces and dioceses have to go out from the Anglican Communion in some other part of the world they will take with them their special Anglican and Catholic heritage and must continue to have our help and our prayers while they try to find the way in which the Holy Spirit will bring them and their re-united brethren into full communion with us once again.

There are signs that in circumstances like these, which increase rather than decrease, the Anglican Communion may well evolve into something like the Orthodox Church. That will be not a disappearance, but a new appearance, of new riches and new gifts of the One Spirit.

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 "Joyce's," 18 Cherwell Drive, Marston..... Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
 North, 5 Salford Road, Old Marston Tel. 41451
- Butcher (High Class) :**
 V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston.. Tel. 43177
- Chemist :**
 B. G. Olive: (Oxford) Ltd. 11 Old Marston Rd., Marston.. Tel. 43824
- Christian Book Centre :**
 57A St. Clement's Street, Oxford..... Tel. 47567
- Coal Distributor :**
 Dunlops, L.M.S. Wharf, Oxford..... Tel. 42421
- Dairy :**
 Job's—The Family Dairy—Pony Road, Horspath
 Industrial Estate Cowley Tel. 77341
- Fish and Poultry, Greengrocery and Frozen Foods :**
 G. R. Porter, 19 Salford Road, Old Marston..... Tel. 42757
- Funeral Director :**
 W. Reeves & Son, 10 Cambridge Terrace, St. Ebbe's..... Tel. 42529
 83 Botley Road, Oxford..... Tel. 42529
- General Household, Wallpaper and Paints, Paraffin and "King Kole"**
- Delivery Service :**
 Simpson, 7 Salford Road Old Marston Tel. 42776
- Grocery Provisions and Old Marston Post Office :**
 L. E. H. Hayle, Oxford Road, Old Marston..... Tel. 49668
- Hairdressing :**
Ladies' & Gent's :
 S. T. Greenaway, 402 Marston Road, Oxford..... Tel. 48726
- Ladies' & Children's :**
 Marjorie Organ, 9 Salford Road. Old Marston..... Tel. 41632
- Michael, Hair Fashions, 16 Cherwell Drive, Marston..... Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**
 L. C. Boiteux, 8 Cherwell Drive, Marston..... Tel. 61668
- Men's, Youths and Juvenile Wear, Alterations and Repairs :**
 Percy's, 11 Salford Road, Old Marston..... Tel. 43212
- Music for Parties and Wedding Receptions, Tape Recordings :**
 Michael Berg and John Bleay Tel. 44322
 14 Fairfax Avenue, Old Marston..... Tel. 43785
- Newsagents, Tobacconists, Confectioners and Stationers :**
 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford..... Tel. 42123
 and 22 Cherwell Drive.
 G. C. Green, 13 Salford Road, Old Marston..... Tel. 48932
- Plumber, Sanitary Engineer and Decorator :**
 A. J. Walton, A.M.Inst.B.E., 1 Beechey Ave., Old Marston.. Tel. 47107
- Radio and Televisions, Rental, Sales or Service :**
 W. R. Hammond, 404 Marston Road, Oxford..... Tel. 47706
- Taxi — Car Hire (Long or Short Journeys) :**
 Marston Taxi Service, Mr. & Mrs. Leach, 2 Cavendish Drive,
 Old Marston..... Tel. 47197
- Wavy Line Grocer :**
 Harwood. Salford Stores, 15 Salford Road, Old Marston.... Tel. 43174

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