

ST. NICHOLAS CHURCH

MARSTON

NEWS

FEBRUARY, 1965



Many criticisms are hurled at television broadcasting. Are they justified?

Photo: A.B.C.

No. 84

Price 6d.

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. (said)	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 :

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 : Wednesday at 6.30 p.m. in Scout Headquarters.

Girl Guides : Tuesday at 7.0 p.m. in Scout Headquarters.

Cubs : Thursday at 6.15 p.m. in Scout Headquarters.

Scouts : Friday at 7.15 p.m. in Scout Headquarters.

St. Nicholas Art Group : Thursday at 7.0 p.m. in Church 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). Summer Time 7.0 p.m.

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.

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 .

Its a phrase we connect more with L.P. records than with religion.

Yet in these days of short-term marriage contracts, cheap sex, and religion by Radio the Church members of a community are called to live out "High Fi" Christianity. High Fidelity doesn't happen overnight. It must be cultivated by dogged determination to pray and ponder the Bible daily, to worship regularly, to love one's neighbour, and to be loyal to one's Lord and His Church. For the uninstructed or inexperienced the Church's liturgical worship is just dull and monotonous. But for the faithful who have ears to hear, and eyes to see, it speaks of "One who abideth faithful, with whom is no variableness or shadow of turning."

VICAR'S LETTER

My Dear Friends,

When my wife and I and a number of friends joined in submitting a memorandum from Oxford Parents to the Franks Commission, we had no idea that it would hit the national press—and sometimes with rather startling headlines!

Nevertheless it was a sincere plea for Oxford University to maintain and live up to its motto: "Dominus Illuminatio Mea"—the Lord is my Light. Amongst other things it urged that character potential, and not merely mental agility should be taken into account in the selection of undergraduates for places in the university.

One of the incidental results of the letter has been the enthusiastic response from a number of leading members of the University, and civic life who recognize the truth of Sir Richard Livingstone's words that: "The improvement of men is the necessary prelude to the improvement of society."

May I finish this letter by commending a Pelican Original entitled: "Personal Values in the Modern World" by Professor M. V. C. Jeffreys, Director of the Institute of Education in the University of Birmingham. And if you haven't read Stephen Verney's paperback: "Fire in Coventry" (Hodder and Stoughton: 3/6) this is a MUST for you.

With all good wishes.

Your sincere friend and Vicar,



CHRISTMAS AT ST. NICHOLAS'

How wonderful the Church looked this Christmas! — thanks to the team who prepared the candle holders, augmented this year by six enthusiastic boys from the Primary School. Mr. Maund provided us with a beautifully shaped tree, and once again Mrs. Reynolds' Christmas roses were out in time to decorate the Crib. Somehow we managed to fit all the ticket holders into our two carol services. The carol service on Christmas Eve was original in that the Vicar illustrated some of his talk with slides on Bethlehem, ending with a recording of the city's famous bells.

The numbers of communicants was well up on last year, although one did notice the absence from their Christmas Communion of some whom we were sorry not to have with us.

On the Monday before Christmas the bellringers were invited to ring their handbells at Bradlands Flats, and on the Tuesday about 150 of us gathered for Carol Singing outside the Village Hall near the Christmas tree. Special thanks to Mr. Casterton for erecting, and Mr. Gomm for lighting the tree. Never have coffee and mincepies tasted so good as those provided by the Village Hall Committee who entertained the "frozen" singers after the carols.

THE OVER 60's CLUB

The Over 60's Club Christmas Party is always a high spot in the Village. Mrs. Tomlinson, who organized the tea and gifts, excelled herself in the wonderful spread that was provided. Entertainment was provided by the Scouts, a party from Headington, and Mrs. Bentall. A special word of congratulations must be offered to the Over 60's Choir, which had trained (in secret!) under Mrs. Miles. This club is one of the liveliest of clubs, and it is hoped that local talent will be encouraged.

A.Y.P.A.

In case you've forgotten, this stands for the Anglican Young People's Association, and in our parish we invite all young communicants to join our local branch. On January 7th we held a "Chaser Supper" i.e. we had soup at one house, and then had to "chase" the next course at another home. Our thanks to our various hosts: Mr. and Mrs. Oliver, Mr. and Mrs. Smith, Mr. and Mrs. Casterton, and the Vicar and Mrs. Rimmer. After Evensong on the 17th January we had an evening of "Open Questions" and comments. Mr. and Mrs. Reynolds of Willowbrook were our kind hosts for the evening, and the topics ranged from Holidays at Butlins, T.V. Advertising, Do clothes reveal personality, Predestination, and How do we know that there is a God.

A special word of thanks to Moira Thomas for practical help in clearing the church guttering. This is "Christianity with its sleeves rolled up." We need more of it!

RETURN TO THE U.S.A.

After a comparatively short stay in England, Mr. and Mrs. Howe, Margie, Arthur and Tom, have left for New York, where Mr. Howe will take up his new post as Director of the American Field Service. Those who attended the Harvest Home Supper will remember the way in which they sang to us most delightfully, and entered into the life of our village. We shall miss them all greatly, and believe that for them Old Marston will have a special place of affection in their hearts.

MR. WILLIAM BLEAY

We are glad to report that Mr. Bleay of the "Bricklayers Arms" is making good headway after his serious fall which resulted with a long spell in hospital. We wish him well in the days ahead.

CHOIR OUTING

This year we went to the Playhouse for our choir outing. The original and lively production of the "Three Musketeers" made up for the wet and windy evening. It is hoped that we can arrange an outing later on in the year, perhaps a joint one with the bellringers.

We shall be glad to hear of new prospective members of the choir. An alto voice would be particularly welcome.

TRAINING OUR CHILDREN

With over 200 children on our books the responsibility for their spiritual training lies heavy upon us: It is the policy of this church to train children in the worshipping life and faith of the Church of England. Hence our syllabus is rooted in the Bible and the Book of Common Prayer, and a number of children join us at the morning service every Sunday. Adults with a concern for the children of the Church are asked to contact Miss Lodge if they can help in any way. If you cannot teach, your help will be valuable in a supervisory capacity. Members of the congregation who find young people sitting near them are asked to help them in finding the place in their prayer books. After all a Parish Church is the place where all members—young and old—should feel at home.

"ITS SUCH A NICE OLD CHURCH"

We certainly agree—but unfortunately it is insufficient reason for people to ask to be married at St. Nicholas' or to have their babies christened there, when they have no connection with the parish.

Once again, may we point out that to be married at St. Nicholas' Church, one or other of the parties must either live in the parish, or be on the Parochial Electoral Roll. This is a stipulation of the 1949 Marriage Act. In the case of christenings, parents living outside the parish should have the approval of the parish priest in the area where they live.

RINGERS NOTES

For some years the St. Nicholas' Society has been one of the leading Doubles Bands in the country. Unlike other bands, which consist of Ringers from more than one tower, the Society relies entirely upon the "Sunday Service Band," in order to maintain this high standard. Unless four or more young people who have Friday night free come forward to train as ringers, it will not be possible to maintain this high standard. Do not wait for invitation, just come to the Church. If you would like more information before making up your mind, then come along one Friday evening and discover for yourself!

At the A.G.M. of the Oxford City Branch of the Guild, Mr. Alec Gammon was elected Vice-Chairman and Martin Bolton and Graham Webster were elected to the Guild. Quarter-peals have been rung at Northleigh; Beckley; Stanton; St. Thomas, Oxford and Marston during Christmas-tide. In addition, the bells were rung on Christmas Eve and also welcomed in the New Year. Handbell ringing took place around the Christmas tree in the village, at the Rivermead Hospital and at The Flats in Mill Lane.

Our congratulations go to Lindsay Dunkley for an excellent article on "Bellringing" recently published in the Milham Ford School Mag.

R.J.

BROWNIES

The Brownies divided their £17 sale proceeds into three. After buying a children's slide for a nursery school at the Slade, they made a donation to the Church, and with the remainder purchased a new toadstool. Two Brownies attended the Christmas Party at the Nursery School, and three others were invited to the carols and plays produced at the Abbey House, Sutton Courtenay, by boys and girls of the Ockenden Venture. The Brownies and their Leaders wish all readers a Happy New Year.

IN MEMORIAM

- Dec. 17. Christopher Arnett.
 „ 29. Daisy Maycock,

HOLY BAPTISM

- Dec. 27. Daniel Peter Gray, 71 Cherwell Drive.
 Simon Timothy Haines, 56 Salisbury Crescent, Summertown.
 Jan. 10. Daryl John Carter, 24 Old Marston Road.

ALTAR FLOWER ROTA

- Feb. 7. Mothers' Union.
 „ 14. Mrs. Rimmer.
 „ 21. Mrs. Washington.
 „ 28.
LENT BEGINS
 Apr. 18. Easter Day. Mrs. Walker.

FEBRUARY CALENDAR

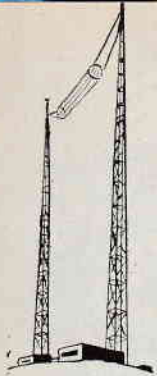
- Feb. 2. Tuesday. Festival of the Visitation of Christ in the Temple.
 7.15 a.m. Holy Communion.
 „ 3. Wednesday. Holy Communion, 7.15 a.m.
 7.45 p.m. Young Wives meet in Church Hall. "Role Plays."
 „ 7. EPIPHANY V. Services as for the first Sunday in the month with
PARISH COMMUNION, 11 a.m.
 „ 10. Wednesday. Holy Communion, 7.15 a.m.
 2.45 p.m. M.U. Quiet half-hour at 60 Oxford Road.
 „ 14. SEPTUAGESIMA. Services as for the second Sunday in the month.
 Holy Baptism, 3 p.m.
 Mothers' Union Enrolment at Evensong
 „ 17. Wednesday. 7.15 a.m. Holy Communion.
 7.45 p.m. Young Wives meet in Church Hall. Talk on "Holidays"
 by three members.
 „ 19. Friday. 10.30 a.m. Holy Communion with "laying on of hands."
 „ 21. SEXAGESIMA. Services as for the third Sunday in the month with
FAMILY COMMUNION, 9.30 a.m.
 „ 24. ST. MATTHIAS, Apostle and Martyr.
 7.15 a.m. Holy Communion.
 7.45 p.m. Mothers' Union. "The work of the Watch Department."
 Speaker: Mrs. Greenfield.
 „ 28. QUINQUAGESIMA. Services as for the fourth Sunday in the month
 with **HOLY BAPTISM** at 3 p.m.

ASH WEDNESDAY, March 3rd

Holy Communion 7.15 a.m. and 10.30 a.m.
 7.45 p.m. Service in Church. Canon R. P. Garrity. (Film on the
 Melaneson Mission).

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Advent III. 13th December	25	7	4	19
Advent IV. 20th December	44	8	4	54
Christmas Eve	22	4	10	170
Christmas Day	15	14	2	88
St. John's Day. 27th December	31	7	4	11
Total No. of weekday communicants — 31.				



RADIO — and all its works

CANON CECIL RHODES

SOME PEOPLE HAVE BEEN shouting their heads off about the rottenness of radio. Others have been shouting back "Hands off, no censorious censorship, let it be FREE!" B.B.C.

Brass stands aloof. They refuse to be interviewed or badgered. Are they public servants or not? And their personal comments are rather muffled noises which take a lot of mulling through to know what is in their great minds—even then one may interpret wrongly!

At least be rid of the nonsense that they ought not to be badgered. If one bitterly disagrees, of course, badger. The country has put this fantastic power into the hands of a tiny group of people. This small box creeps into our secret chamber and into the depths of our lives, hinting, cajoling, protesting, suggesting, persuading, brain-washing. This genial juggernaut, overwhelming not the few strong and independent minded, but the large numbers of unsure, and immature, and the young.

Thank goodness there are those public spirited people who watch critically and, disagreeing, protest

loudly. I say this without necessarily knowing or agreeing with any particular protest.

The dangerous boys are those who hint or say protesting is indecent. As though radio and its minions were God and his Angels. Vigorous criticism is a right and noble thing—the very essence of a good society. And more specially so when dealing with so absolute an influence, apparently in general accountable to no one but themselves. The indecent and ignoble position is to have no judgment, no personal point of view, to be content to accept all. That surely marks an utterly decayed, moral, spiritual and social outlook.

Let the said persons who protest against criticism walk down the road with their clothes off and they will soon find that there are all sorts of censorship around, public and private. It is these pressures which in part mould and form our pattern and way of life.

Having said this as a parson with some knowledge of and involvement in the functioning of a large corporation—the Church of England—then I gaze with envy and awe and no little



Sowing good seed?

New censorship trend condemned

A MODERN trend in censorship, by members of the public who claim to "speak for the body" of ordinary decent people, is condemned by Prof. Richard Hoggart, director of the Censorship Commission.

I AM sick of hearing these old billy goats ranting on about the naughty doings of "Amity B.B.C."

Some people have been protected too long from the harsh

Censorship and the BBC

SIR,—respondents are carried off by fits of apoplexy over this business of censorship, it might be as well to pause and think about the matter without resort to hysterical outbursts.

would-be censors and dictators who wish to act as our moral custodians. To be blunt, I object to "Authority" telling us what we should or should not read, see, or hear.

Sir, it is bad enough that a policeman or a magistrate can tell us what we may or may not read. It is much worse that private citizens should take upon themselves the task of moral custodian and set out to impose their own beliefs upon the public by censorship.

Picture above—"The Sower" by Hans Koch, Canberra Bible House, Australia.

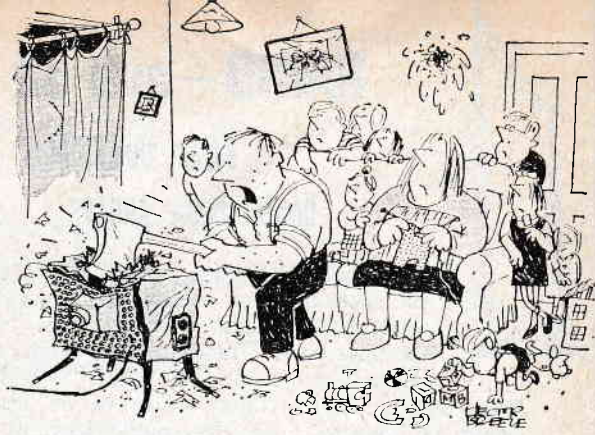
embarrassment at these other corporations affecting our corporate life. For there is versatility, there is vigour, variety, enthusiasm, excitement, a vast and competent and intensive know-how, a burning and effective desire to get "through" to people, an ever out-reaching search for means and modes.

I am aware that in comparison the Church is deadpan and dead, lacking vitality and vigour. Content and rutted in the pattern of ages, speaking a concern, but showing little enthusiasm or imagination in reaching out.

And therefore any words from one of this corporation—the Anglican Church—about these corporations are alas lightly discarded. Our brethren of the Roman Church are apparently awakening to the fact this is the twentieth century, so our Church needs to arouse herself to a bit of thorough self-criticism and learn from these alive and enterprising means of communication—their vigours, their thrust and endless efforts at making an appeal and "getting across". I for one sit at their feet in wonder and admiration—and am frightened.

Frightened because the Government of our land has seen fit, rightly or wrongly, to allow an absolute monopoly to these two organisations of this massive and powerful and all-pervading means of communication. They have become the Bible, the way of life, the brain-washer, the setter-up of trends and fashions and behaviour.

This is a fearful and tremendous and terrifying responsibility. I've seen top headmasters and headmistresses quake over their responsibility and power in moulding the lives of 600 or 800 boys or girls. Yet here is this machine everywhere—speaking, showing, impressing patterns, moods, ideas, attitudes—morning, noon, and night on the countless absorbing throng of our nation. No other voice or face is allowed in their domain to gainsay or protest, or approve. A great deal of stuff put over shows this awareness, but



"I've had enough of it! Nothing but sex and violence."

Courtesy of "Punch".

there is some which shows little awareness of their power and penetration. It is this small bit which people complain about.

Now if there were a hundred stations or more, as in the United States—the power and authority would be divided and diminished. It is this dualistic concentration of "this is life" which is so fearful. These vigorous outbursting enterprises, and more peculiarly the B.B.C. because of its unique position, are too authoritative.

Much of their output is magnificent and splendid, interesting, valuable and informative, yet there have been, and are, offered programmes which if those responsible really appreciated the vast outreach and the frightening authority which the box carries for so many, one would have hoped, would have refrained from or modified. For these are the programmes which have helped to present an image of life and living which lacks concern for the great and splendid things of life; an image trivial and shallow and rotten, which makes weak people weaker and the strong minded turn off and go without.

Our exclusive TV has done many good things and some bad things. But I believe he would be a brave man who would maintain that it is giving the fullest lead to help us be a more responsible, serious minded, positive, noble, industrious people. Its high privilege and power and opportunity is in part too lightly taken and too lightly used. I am not surprised there is concern and there are protests. One can only hope that those few to whom so much is entrusted will be sensitive and sensible to what responsible people are trying to say.



I.T.V. televise a Morning Service. But does this sort of thing make any real impact?

THE ROLE OF RELIGIOUS BROADCASTING

BY
KENNETH LAMB
*B.B.C. Head of
Religious Broadcasting*

SPEAKING TO THE BRITISH Association a few weeks ago, the B.B.C.'s Director of Television, Mr. Kenneth Adam, attempted an "identikit" of the average British listener and viewer.

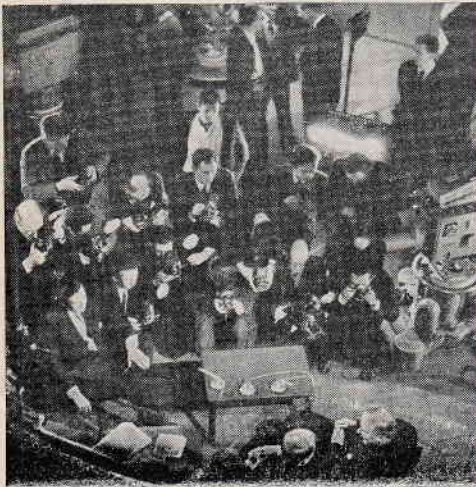
We know, he said, that this average man spends about 2½ hours a day with his radio and TV set. On the whole he enjoys his broadcasting, it is relaxing; it is also invigorating, though less often. He finds plenty in the programmes to talk about. By and large he enjoys the familiar; he enjoys, for example, the vague well-being which good hymn-singing brings him. But he is very severe about switching off those serious programmes

which do not catch his interest early.

Any Christian thinking about broadcasting has to take into account just such basic facts. Effective communication must be a two-way affair. In broadcasting, it requires the willing involvement of the listener and viewer. If it fails to win this involvement, any programme must be accounted a failure. If it does win it, the real work of religious broadcasting can begin.

You cannot compel anyone to switch on; still less can you compel him not to switch off. Which is why the letter I most cherish from a listener was one written by a perplexed mother seeking help. Her son, she said, was determined not to miss even one instalment of David Kossoff's remarkable serial adaptations of Old Testament stories, which are so popular a Light Programme feature from time to time at FIVE TO TEN. But often he was at school when they were broadcast. So she was trying to take them down for him in shorthand. But her shorthand was very rusty, so she was always falling behind. Could I please help by sending her the scripts?

But let me go back to what Mr. Adam said. He also quoted some wise words from Mrs. Aline Saarinen, an American writer little known over here. "I do not think that television should be expected to function as a



A Religious TV occasion which made an impact. The Archbishop of York and Adam Faith meet in discussion.

parent, teacher, minister, disciplinarian, guardian, social worker, arbiter of taste in society . . . I think the role of television and radio is to communicate, to share . . . ”

What then, in religious broadcasting, are we setting out to communicate, to share? And with whom?

I believe our primary task is to try to show the relevance of the Christian faith to everyone in Britain in 1965. And that is not as impracticable an aim as it may seem. For we know that already two out of every three people in this country see or hear religious broadcasts at one time or another. And the great variety of our output is designed to meet as many of their differing needs and interests as we can.

We try to cater for Christians who cannot get to church—in the Daily Service, for example, each week-day morning. We try to show how the

Christian faith relates to every part of life—through such programmes as Viewpoint, which reflects the thinking of Christian leaders past and present. We try to demonstrate what Christianity involves in action, and how its insights bear on the ultimate concerns of every one of us, in such a series as Meeting Point.

As my predecessor, Canon Roy McKay, once put it, we have, all the time, to respect both the autonomy of the Gospel and of the media through which we seek to communicate it. And none of us, I believe, can play an effective part, as Christians, in the person-to-person communication that is needed to carry through and follow up the work of religious broadcasting unless we approach it in the spirit of some fine words of Cromwell's: "To be a seeker is to be of the best sect next to a finder, and such an one shall every faithful seeker be in the end."

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"Freedom, it seems to me, lies not so much in objectivity, which is largely beyond human realisation, as in variety . . . Those who appear regularly [on] B.B.C. . . must be prepared to blow their trumpets or sound their cymbals or scratch their violins in accordance with the Corporation's baton . . . Whether the music is good or bad, there is one orchestra with one conductor, following one score, and this state of affairs . . . is both unhealthy and dangerous.

"Does anyone suppose that if the Elizabethan theatre . . . had been under public control it would have produced Shakespeare? . . . In sombre moments I seem to see the stage being set for that servile state whose coming to pass Hilaire Belloc prophesied . . ."

—*Malcolm Muggeridge during the struggle to establish one Commercial Company (I.T.V.).*

"If there is a case for the extension of sound broadcasting on a regional or city basis it should be entrusted either to the B.B.C. (which has already undertaken some necessary experimentation in the field) or to some other responsible public corporation."

—*The Bishop of Sheffield in his Diocesan Review.*

[*But should it not be as free as newspaper, magazine and book publishing?—Ed.*]

"As the B.B.C. is a public corporation quite as much as the nationalised industries, it should be possible for the listening and viewing public to have something to say about what they have to watch and listen to."

—*Councillor R. W. Pepper of Birmingham.*

The Significant Fact

"The (TV) screen is no longer a mirror reflecting society, nor even a window opening on to Dimbleby's world. By its pervasiveness, its magnetism and its sheer magnitude it is altering the landscape before our very eyes. Change is part of civilised life and is to be expected, but television is becoming the wind of change itself and by the currency it gives to new ideas is already influencing the direction society takes. Television is the most powerful environmental catalyst in the world today.

"This is the significant fact which has to be reckoned with."

—*Mary Adams, Chairman of TV Viewers' Council and sometime Head of B.B.C. Television Talks, in "Punch".*

have you heard . . .

Threefold Aim

"A national TV service should have a threefold aim, of providing information and culture as well as entertainment. In all three aspects an essential condition should be the presentation of the best standards so as to help raise the general level of taste."

—*T. J. M. Sheehy in "The Word".*

I.T.V. Religion

The heart of the fight for new Christians must lie in the commercial channels, because more people watch these who are untouched by official Christianity. And one cannot help thinking that its planners have a shrewder idea of how to reach and interest people. They avoid that dreary medium, the studio discussion . . . Their approach removes that heavy ecclesiasticism that so often alienates. A testimony from a layman is somehow more telling than one from a bishop or a vicar.

—*Church of England Newspaper.*

Plea to Churches

"If religion is going to use the means of communication effectively its representatives must be able to propose programmes which will stand up against secular programmes on entertainment standards alone. Little TV Religion gets near this at present. Yet it can be done."

Churches must present programme writing, scripting and producing as a vocation at the heart of the mission of the church. "It means money, big money—and a recognition by the churches of its importance."

A similar attitude must be adopted towards the journalistic, fiction writing and newspaper publishing field.

The Church must produce TV dramatists. "If the playwright's craft is shunned and discouraged by the Church, how then can it blame those who work for the devil if they do nothing to make it possible for the playwright to dedicate his gifts to God."—*British Weekly.*

Nothing Capable of Replacing . . .

"It is not necessary to be a Christian to say that in the western world there is not even a discernible sign of anything that is capable of replacing Christianity in the mind of the populace as the provider of the moral force vital for the maintenance of good order."

—*Lord Devlin, in a lecture to the British Psycho-Analytical Society.*

Children Under Attack



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of over 8,000 children.*

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DR. BARNARDO'S HOMES



“MAN SHALL NOT LIVE BY bread alone.” That is the basis and the inspiration of the “Feed the Minds” campaign which was launched in the autumn of 1964, with the support of the Churches, the Bible Societies and the Christian literature organisations.

Much has been done in recent years by religious and secular bodies, by official and voluntary effort, to raise the standard of material living of the peoples of the world, to promote better health and to provide education at all levels. All this is good: but its implications are terrifying.

Consider these facts:

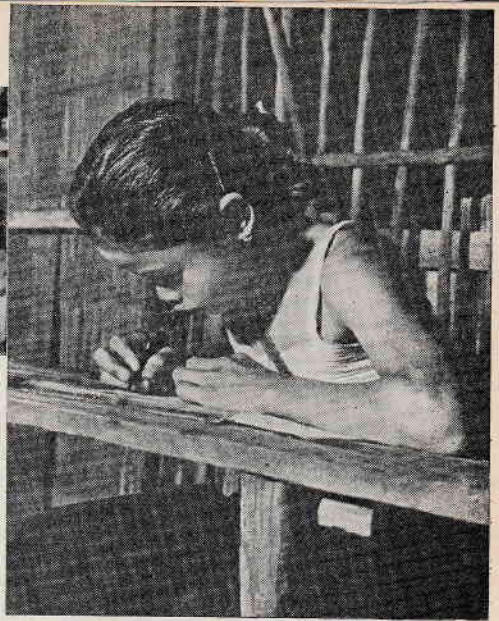
The present population of the world is about three thousand million.

It is increasing by over sixty million every year.

By the year 2000 A.D. it will have doubled.

There are at present about seven hundred million who cannot read or write.

Under the auspices of the United



Nations, plans for teaching three hundred and thirty million adults to read and write are already in hand.

In addition, millions of literate young people are pouring every year out of an ever-increasing host of schools.

This constitutes the greatest social and political revolution in the history of mankind. Its results—for good or for evil—will depend on what the men, women and children of this generation read. For this will determine the way in which they build their societies, make their laws, conduct their internal and external relations.

What is there for them to read ?

There is a vast quantity of political propaganda, much of it constructive, but much also destructive and aimed at encouraging hatred and violence. There is a vast quantity of commercial propaganda ; again much of it is useful but much is aimed at encouraging materialism,



The Archbishop of York and Marius Goring consort with Ray Kinsey of Livingston Recordings in the production of a film for “Feed the Minds” Campaign.

★ 2/5ths of the world's population over 15 years old—700 million—cannot read or write
 90% in Africa
 85% in Pakistan
 67% in India
 are illiterate—
 But millions are thirsty to know how

and its sole purpose is to bring monetary gain to the promoters. There is a vast quantity of literature which nakedly appeals to sensuality and immorality.

Christians cannot be content to stand aside and let the minds of millions be fed with such stuff. We must throw into the field our message of the Fatherhood of God, the saving power of Jesus Christ, the truth of the Gospel, the law of love and life. And it must go forth in the languages of the peoples themselves if they are to receive it.

For years the Bible Societies and the Christian literature organisations have been publishing, translating, distributing to the limit of their means. Today the area of opportunity has widened beyond all scope of existing resources. Heroic measures are demanded if the tide is not to be missed and the chance lost, perhaps for ever.

Two world movements have been set on foot: the Bible Societies of the world have been called upon to treble in three years the production and distribution of the Scriptures in all languages; and the World Council of Churches has inaugurated a new Christian literature fund of three million dollars.



What does this mean for our own Church and country?

The British response is the "Feed the Minds" campaign.

It has a double objective:—

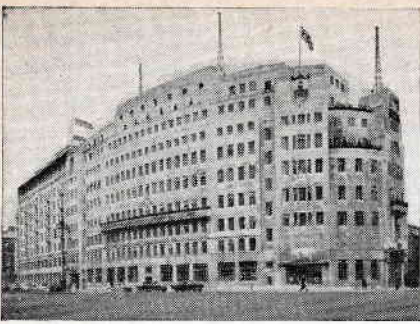
First, to help the British and Foreign Bible Society and the National Bible Society of Scotland respectively to increase their incomes by £500,000 and £50,000 a year, so that their output of Scriptures in all languages may be raised from its present fifteen million to forty-five million a year.

Second, to create a British fund, known as the Archbishop of York's Fund, of one million pounds. One-quarter of this will provide the British contribution to the World Council of Churches' fund; the balance will be used to finance projects put forward by our own Christian literature organisations, such as the United Society for Christian Literature, the Society for Promoting Christian Knowledge and the Bible Societies themselves.

These two appeals constitute the "Feed the Minds" campaign. People are asked to subscribe to either or both, or, if they prefer, to send their gifts to a "Feed the Minds" Fund, which will be divided between the Bible Societies and the Archbishop of York's Fund.

The campaign was inaugurated at St. James's Palace on October 29th, in the presence of Queen Elizabeth the Queen Mother. Civic heads and Church authorities all over the United Kingdom are now organising local committees to press forward the campaign by all available means. March 27th—April 4th will be observed as a national "Feed the Minds Week".

None can afford to ignore the claim of the Bible Societies and the Christian literature organisations to the utmost support in their mammoth task. "In this crisis of history," says the Very Rev. James S. Stewart, D.D., "they must not fail. We must not fail them."



"This Temple of the Arts and Muses is dedicated to Almighty God by the first Governors of Broadcasting in the year 1931, Sir John Reith being Director-General. It is their prayer that good seed sown may bring forth a good harvest, that all things hostile to peace and purity may be banished from this house, and that the people, inclining their ear to whatsoever things are beautiful and honest and of good report, may tread the path of wisdom and uprightness."

—English Translation of the large Inscription (in Latin), the Main Entrance Hall, B.B.C. Headquarters, Langham Place.

Irritation and Agitation

The protest against certain programmes on the B.B.C. continue. The number of responsible people who probably unwillingly but for conscience' sake have expressed deep concern, will we hope be given something better than a brush-off. In the meantime some will not be very happy about the attitude to his work which Mr. Kenneth Adam, the B.B.C. Director of TV, adopts—that the human situation contains the sordid and the good, as well as everything in between, and that their task is to portray life as it is faithfully, and that as a number of "serious and creative writers" find their inspiration rather on the negative and seamy side they should be accepted and encouraged.

Recently Princess Alexandra said of Universities, they "should be the guardians of the finest that civilisation has produced". That seems to me the right approach and in line with the inscription at B.B.C. Headquarters. Noble minds know that the only things worth preserving and presenting are the things which are positive and noble and splendid. The words of Socrates at his trial are not without their point—"The difficulty, my friends, is not to avoid death, but to avoid unrighteousness, for that runs faster than death."

NEWS—VIEWS

National Disaster

One really wonders what is happening to the morals of our country. The president of the Students' Union of Keele University announced that there was no reason why contraceptives should not be sold in the Union Shop. The Vice-Chancellor intervened. Later the president—a twenty-year-old student—stated his intervention was wholly unreasonable and unacceptable.

Dr. Leslie Weatherhead has recently reported of eighteen girls going up to university a year ago. Within three months thirteen had lost their virginity. One university girl had told him, "you are asked to come to a cocktail party, but you know that means 'sleep with me afterwards'. Men use us as they use the lavatory". Dr. Weatherhead also spoke of a class of fourteen-year-olds, of which 25 per cent. of the girls admitted sexual intercourse with more than one person. We are, he said with regard to sexual intercourse, "verging on a national disaster."

Not a Court of Morals

Ronald Riley (32) murdered his wife and two children and then committed suicide "while the balance of his mind was disturbed". Really? His wife had run off with another man and in spite of his repeated pleas refused to return home—so admitted the seducer. Droned the Coroner "this is not a court of morals, it is not for this court to pass any comment in regard to whatever you may think of the attitude of Mr. Filer" (who had tempted the wife away). Really? Well it's about time someone did.

In another court the magistrates were told that a man who advertised obscene photographs for sale received £11,000 in two days from men aged 22 to 76, sending from £2 to £60. The prosecution said the case was brought to try and reduce the traffic in obscene photographs. Not a Court of Morals?

Mr. Wilson

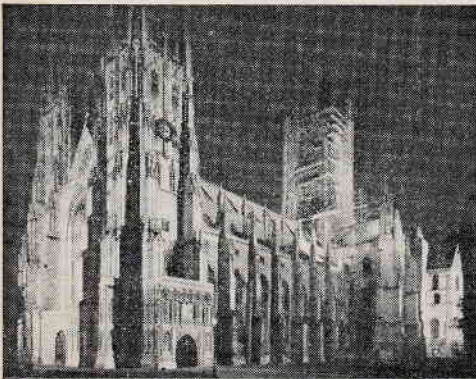
In the House of Commons the Prime Minister over war materials to South Africa: "Let me say categorically that the principle of the lowest common multiple in international morality will not be the basis for this Government's actions."—Maybe not expedient but certainly refreshing.



This small class is of autistic "withdrawn into oneself" children. Autistic children are unable to communicate unless they are given specialised remedial education. They can be so withdrawn that they have to be taught how to recognise their parents, for instance. It is reckoned 5,000 autistic children in England need this vital remedial education or they may be lost to the community for ever and remain "withdrawn" all their lives. An appeal was launched in London in November, 1964, to raise £100,000 to build two prototype schools, one in outer London and the other in East Anglia. Devoted women like Mrs. Elgar of St. John's Wood, London, school, shown here with her seven autistic pupils, carry on their long, patient teaching, knowing that most autistic children can be positively helped. Some have developed important hidden talents for music or mathematics. Another strange fact is that autistic children are often unusually beautiful.

Open Ended Campaign

The Archbishop of York, Dr. Donald Coggan, appears to have launched a down to earth, unemotional, but gradually expanding and involving campaign in his Diocese. He has over these past months been visiting every Rural Deanery, quietly involving clergy and laity alike in a concern for Christian outreach and depth. The Campaign, it is hoped, will gradually work out and out, gathering momentum over the next three years—and then where and



what? It has rightly and wisely not been decided.

Canterbury

The Cathedral has during this past winter been floodlighted and this careful illumination has revealed a new splendour and beauty in this ancient and glorious building.

Older Women

Southwark Diocese has inaugurated a scheme for training women over 40 as Church workers. Nine women have completed their course and a further nine have joined. Among the students are several married women whose children are now at school. A similar course has been planned in the Diocese of Chelmsford. Salisbury Diocese has appointed a Woman Deanery Worker who will help to train voluntary workers.

Women Servers

Four women are now amongst the servers regularly helping at services in Derby Cathedral.

Christian Radio

Two years ago Radio Voice of the Gospel was first heard across Africa, the Middle East and Asia. Two high powered transmitters give a daily sixteen-hour programme, religious, cultural, educational. The Churches throughout Africa are co-operating, so that programmes transmitted to their area meet local needs. Local Christians write their own scripts on tape and post them to Addis Ababa. This is a forward-looking enterprise which in time will take the Gospel Message into the heart of every family in the remotest village. It is also reckoned that countless millions in Communist countries listen in to Christian radio stations beamed into their countries.

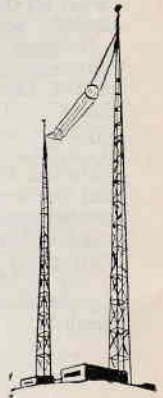
Hours of Broadcasting

Moscow transmits 2,000 hours a week to other countries; America 800 hours, Peking 750 hours, B.B.C. 600 hours, Egypt 500 hours, West Germany 500 hours.

In Japan

There are about 14½ million TV sets in use in Japan—one for every six or seven persons. After a recent series of three fifteen-minute Christian programmes there were over a thousand requests for literature.

Canterbury
floodlighted



Coventry Conference

by MARGARET STONEMAN
Editor of "Shire and Spire"

FOUR HUNDRED PEOPLE from the Coventry Diocese—200 clergy and an equal number of laity—went to Butlin's Holiday Camp at Bognor for a four-day Conference from September 21st to 25th, 1964.

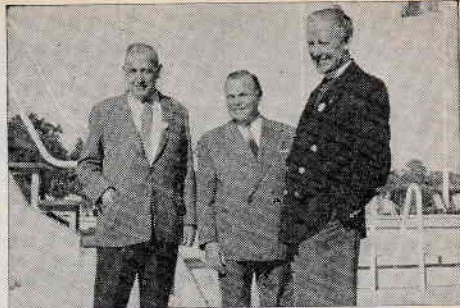
This was an entirely new sort of Conference. First, members of the laity, personally selected by the Bishop, attended, not as observers, *but on a completely equal footing and in equal numbers with the entire parochial clergy of the Diocese.*

Second, we were not there to listen to addresses and lectures from eminent people, but to work, study and pray together. There were only three full sessions—addressed by the Bishop, Dean Patey of Liverpool and Sir John Maud, Master of University College, Oxford.

The rest of the time was spent in small groups of ten (five clergy and five laity)—each with a group leader. There were 40 groups with 20 leaders chosen from the laity and 20 from the clergy.

Before going to Bognor each member of the Conference had been asked to read two books: Stephen Verney's *Fire in Coventry* and *God's Frozen People* by Mark Gibb and Ralph Morton.

The groups studied a set of notes—brilliantly compiled by Dean Patey—entitled *The Listening and Serving Church*. They posed such questions as "Is the parson the officer in God's army and the layman the private?" "Is the present age for Confirmation too young?" "What about post-Confirmation training?" "How much



The Bishop, Sir Billy Butlin and Ass. Bishop



A Group in deep discussion



At the close of a session



Fun making by Diocesan Leaders

of worship, teaching and activity of the parish is geared to helping the laity to fulfil their Christian responsibility in their place of work?"

And all this took place—not in the secluded atmosphere of an Oxford college, but bang in the middle of the world—surrounded by holidaymakers in shorts and swimsuits, shouting children and the clash and clatter of Dodgems, bumper cars and roller coasters. Far from detracting from serious discussion the place seemed to heighten the delegates' awareness of the problems that face us all.

After a faintly suspicious start everybody began to relax and by getting to know each other in frank discussion began to appreciate and understand each other's problems. A co-operation and sympathy between clergy and laity sprang up spontaneously. Something new was born in people's attitudes to each other.

By the end of the Conference—at the final unforgettable Communion Service—a wave of co-operation and common purpose reminding one in a manner of the driving force behind the early Christians—swept over the entire 400 people there.

The findings of the Conference—the product of 400 minds—were reduced to a succinct memorandum now to be debated in the parishes and rural deaneries.

That much constructive action will spring from Bognor in the months and years to come is obvious—a clearer look at Baptism and Confirmation was recommended; a streamlining of the diocesan administration; the need for Christians to play a much more active part in the world, in business and industry, politics and social welfare. Small groups have been set up in each parish as a result of these deliberations.

It is far too early to assess where the ripples will end—but for me the thing which stood out: not what we discussed, nor the conclusions reached, nor the shock of seeing fellow-Christians enjoying themselves without feeling guilty—but the spirit of fellowship, of 400 people of widely different backgrounds and experiences welded together by a deep desire to translate their faith into action.

And the Church and the world needs this sort of vision and dedication.

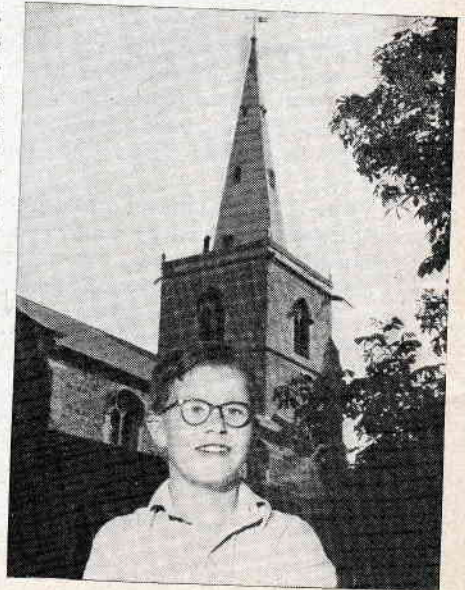
IF YOU ARE YOUNG . . .

A GREAT DEAL IN THIS ISSUE OF "CHURCH NEWS" IS GIVEN up to what other people are doing and saying and thinking. That is a necessary pre-occupation. We learn from others how to do things—and how not to do things. But it is always so much more exciting and adventuresome to try and do something for one's self—and even more exciting and satisfying when we can do some good deed for someone else.

I've recently read of what eleven-year-old Robert Field—one of 30 adopted children of Mr. Paul Field, founder of the Children's Family Trust, has been 'doing. Robert learned that his village church was badly in need of £500 for repairs and redecoration. The village is small and there was not much hope of getting it. So Robert thought of all the important people he had ever heard of and wrote them letters—to Sir Billy Butlin, and the Bishop of Lincoln, and the Mayor of Hull—"Please help our Church. Please help us collect as much money as we can," accompanied by a drawing of some member of the family. A number have replied and he has been able to hand over a considerable sum to the vicar. A very good effort.

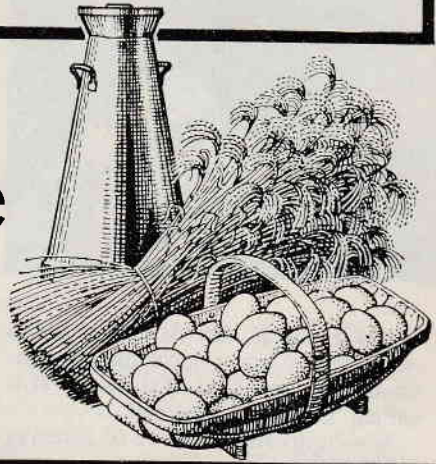
Yours affectionately, LYN DALE

*Robert and his Church.
Fox Photo.*



Delicious OVALTINE

You can't have
too much of
a good thing



IT'S BETTER TO GO ABROAD FOR A FORTNIGHT WITH PEOPLE
YOU LIKE THAN ON A WORLD TOUR WITH PEOPLE YOU DON'T
AND IT'S ON A

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Woman's Page

by MARY ANDERE

RECENTLY, IN A MAGAZINE called "Women Speaking", I learned about a new kind of therapy. It is called "Creative Listening".

No—it doesn't mean we sit listening to music and using our creative faculties at the same time. Nothing so simple as that, since it affects us at a far deeper and more personal level. Indeed, in some ways—and in some people—it involves a strongly disciplined sense of self-denial.

Its originator is Dr. Rachel Pinney, who first thought out its implications through her attendance at Quaker meetings for worship. She says that the only person on whom it will have no effect at all is the person who has a closed mind.

The aim is to listen to people holding diametrically opposite views to our own on any given subject. In so doing one is enabled to see those views in a new light, and at the same time keep one's own faith pruned of error and misconception. Thinking through the thoughts of another, one is enabled to gain a better and truer perspective.

The method is to seek a person with opposing views—religious, political,

or any other subject. The listener gives his own views briefly, maybe as short as fifteen seconds, and then asks the speaker to explain his views and his reasons for holding them. At the same time the listener promises that he will neither refer to his own views again nor criticise the speaker's views. The promise is "I will listen to you and not ask you to listen to me" and even if the speaker asks him to state his opinions he waits till the end or arranges another occasion. But it is *not* "I will listen to you today if you will listen to me tomorrow".

The "listening" is not done in silence, which can be unnerving, or hostile. The listener asks questions, recaps, and makes it clear in every way that he is listening intelligently. It is claimed that an entirely new form of psychophysiology happens to both speaker and listener as a result.

Since the urge to interrupt, either mentally or verbally, no longer operates in the listener, he is freed from having to think up arguments or point out flaws. This means that for the first time in his life, perhaps, he really "listens", not simply to the words, but to the real thoughts behind the words, and, perhaps most important of all, to the actual *person* of the person speaking.

The effect on the one who is being "listened to" is also remarkable. As he realises that for once he is really being fully received, and need fear no hostile come-back, he gradually relaxes. Aggressiveness disappears, together with his fears and diffidences. Dr. Pinney says the voice often drops

two notes, and for the first time perhaps a new and deeper level of communication is reached with a human being who has completely opposing views and yet with whom he now senses a feeling of comradeship.

In a world jittering with tensions, with frustrations and the deep bitternesses of unavailing protests, the therapeutic value of this method cannot be over-estimated.

Creative Listening is something we could all very well practise—not only to deepen our own understanding of the views of others, but also to enable us to keep our own opinions and beliefs well-examined and “un-fossilised”.

Dr. Pinney operates from 443 Fulham Road, S.W.10, FLA7008, and is always ready to speak to small groups who are interested in the idea.

A Thought on Quinquagesima

Though my voice like silver sound,
And my mind with knowledge found,

Though I have the gift of speech,
And with wisdom, heights can reach,

Though my wealth I nobly give
That those in need may better live;
And my body do not spare,
Others' burdens gladly share,
Lest with charity they're wove
Void of value they shall prove.

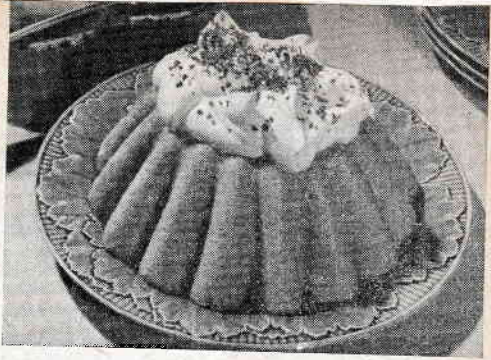
Based on 1 Corinthians 13.

BOOK WORTH READING:

“Praying While you Work”—by Dom Hubert van Zeller

“... The only thing that really matters in life is doing the Will of God. Once you are doing the Will of God, then everything matters. But apart from the accepted Will of God, nothing has any lasting reality...”

“... The whole business of serving God becomes simply a matter of adjusting yourself to the pressure of existing conditions. This is the particular sanctification for you.”



Coffee Cloud Dessert

IN THE HOME

TAKE SOME COFFEE
and make

COFFEE CLOUD DESSERT:

$\frac{1}{2}$ oz. gelatine; 2 tablespoons cold water; 4 tablespoons boiling water; 3 level dessertspoons granulated sugar; 2 tablespoons Camp coffee essence; $\frac{1}{2}$ pint cold milk; 2 egg whites. For decorations: whipped cream and grated chocolate.

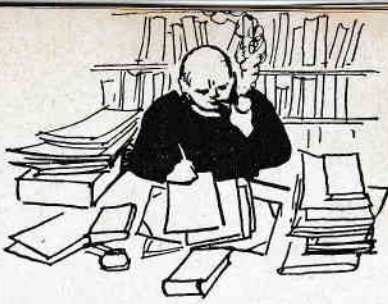
Soften gelatine for 5 minutes in cold water. Add boiling water and sugar and stir until dissolved. Pour in coffee essence and milk, then leave mixture in a cold place until *just* beginning to thicken. Whisk until frothy; then slowly whisk in egg whites, previously beaten until stiff and peaky. When mixture is smooth, pour into a $1\frac{1}{2}$ -2 pint fancy mould, having first rinsed it with cold water. Chill overnight. Turn out and top with whipped cream and grated chocolate.

TONILLE AUX PECHES (enough for eight persons).

$4\frac{1}{2}$ oz. plain flour; $2\frac{1}{2}$ oz. caster sugar; 3 oz. hazel nuts (Health stores if unobtainable at local grocers); $3\frac{1}{4}$ oz. butter.

Blanch the nuts by warming in the oven and rubbing in cloth to remove the brown skin. Put them through a grater. Put all ingredients in a bowl and mix by hand for a few moments. Then mould into 8-inch sandwich tins which have been well-greased.

Bake at 375° for 15 minutes or until nice and brown. Loosen with a palette knife, and leave until cool, marked into slices. Fill with cream and sliced peaches.



Advertisements Provided

One of the needs to sustain a good parish magazine is good advertisements and a fair revenue from them. And from my knowledge, now strongly supported by an advertising expert, very few parishes get anything like the revenue they should and can, and often the layout of adverts fails in appearance and appeal. Now a firm with agents in all parts of the country are offering (a) to find your advertisements, (b) to see there is a proper revenue from them, (c) to see they are properly laid out, or even to print the pages ready for insertion, (d) to offer payment for them. Thus a large parish with strong shopping area appeal may possibly get eight, twelve or sixteen pages of well laid-out adverts, ready printed for insertion—to be paid for at the beginning of the year, a greater sum than they have been receiving—without having to stir a finger. I commend this enterprising effort. Write to Corbett and Dixon Ltd., 27 Chapel Place, Ramsgate, Kent, sending a parish magazine, details of circulation and current advertisement rates. This service is available throughout the country, though small rural parishes with few businesses, I fear, must be reckoned “out”.

New Books

★ *The Christians from Siberia*—

an investigation into the state of religion in Russia, by J. C. Pollock (Hodder and Stoughton 18s.). This I found one of the most useful, most factual, most human and therefore moving books about the past and present religious situation in Russia—in terms not of the Orthodox Church but of the Baptist and Evangelical groups. It gives clear evidence of the constant pressure by the State and its departments to stamp out the Christian Faith and to promote atheism—providing University departments for this very thing, touring lectures, films, subtle propaganda, broadcasts, museums. Secondly, how severe is the limitation imposed on religious groups

EDITOR'S TABLE

—no propaganda, classes, Sunday Schools, even women's meetings; pressure and encouragement to give up religious belief and practice. Thirdly, in spite of this situation, how a fervent religious faith persists, often silently and without show, passing from person to person—and, along with it, a very great deal of failure of much anti-religious pressure and propaganda.

It gives also a background of how the Orthodox Church in the past in alliance with the Czarist State carried out brutal persecution and repression of these Evangelical Christians and how under Communist power the Orthodox Church received fearful retribution for its past.

I have found this the most useful book on understanding some part of the religious situation in Russia that I have yet read—and most readable. I warmly commend it.

★ *Layman's Church* by the Bishop of Woolwich and others (Lutterworth, 5s.). This is undoubtedly a book that every enlightened and concerned layman should read. It is really quite astonishing that in this educated 20th century competent and dedicated laypeople are still kept and seem content to be kept in the pew listening and giving an altogether unnecessary and unwise deference to clergy. And there can never be a revival of real and worthwhile religion while this unnatural state continues. The people are the Church—and we all need to see it and work for it. Bishops, priests and deacons undoubtedly have a particular office within the Church, but it is more than high time that the People of God awoke and assumed their rightful place.

New Record

★ *Hymns from the New Anglican Hymn Book*, London Recital Group. Livingston Recordings Ltd. are to be warmly congratulated on this record—as are also the participants. If one thing kills church services it is dreary singing. Here we have a number of fine hymns sung as they should be sung, with vigour, versatility and vitality. It would well pay clergy, organists and choirs and congregations to buy and find new inspiration and hope as well as technique in hymn singing.

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CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies. Brown Owl : Mrs. M. Doman, 26 Cavendish Drive.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs. Leader : Mr. E. Morse, 58 Wilton Street, Oxford.
Girl Guides. Captain : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine. Sec. : Mrs. & Miss Finch, "Stanmore," Boults Lane.
Mothers' Union. Secretary : Mrs. R. Vernede, The Manor House, Old Marston.
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House, Oxford Road.
Scouts. Scout Master : Mr. C. McCartney, 20 Sands Way, Benson, Oxon.
G.S.M. : Mr. A. Smith, 4 Windsor Crescent.
St. Nicholas' Fellowship. Sec. : Miss E. Warburton, Cross Cottage, Old Marston.

LOCAL

- St. Nicholas' Art Group.** Sec. : Mr. P. Sheppard, 4 Raymond Road.
Allotment Association. Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. S. Gregory, 6 Hardings Close, Littlemore.
The Marston Players. Mrs. Yates, Boults Lodge, Boults Lane, Old Marston.
Parish Council. Chairman : Mr. Rumbold, 8 Beechey Avenue.
Refugee Committee. Miss E. Warburton, Cross Cottage, Elsfield Road.
Teacher-Parent Association. St. Nicholas County Primary School.
Mr. J. Sparrowhawk, 23 Ashlong Road.
Teacher-Parent Association. Old Marston S/M School.
Mr. F. Maund, 4 Ashlong Road.
Over 60's Club. Sec. : Mrs. J. Harley, The Orchard, Oxford Road.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Women's Institute. Mrs. M. Harlow, Fir Tree House, Oxford Road.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Adults Tuesday, 3 to 5 p.m. ; 5.30 to 7.30 p.m.
 Thursday, 3 to 5 p.m. ; 5.30 to 7.0 p.m.
 Friday, 3 to 6.30 p.m.
Children : Monday, 3 to 5.15 p.m. ; Wednesday, 3 to 5.15 p.m.
Over 60's Club. St. Nicholas Church Hall, Mondays at 2.45 p.m.
Registrar of Births, Marriages and Deaths : St. Nicholas' Church Hall, Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Earl, 112 Oxford Road, Old Marston.
St. Nicholas Church Hall. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :—The Village Hall during school hours.

DIRECTORY

We hope all readers will patronise the shops advertised in this
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- Baby Linen, General Drapery and Shoe Repairs :**
 "Mac's," Cherwell Drive, Marston..... Tel. 61423
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 "Joyce's," 18 Cherwell Drive, Marston..... Tel. 63846
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- Dairy :**
 Job's—The Family Dairy—Pony Road, Horspath
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 83 Botley Road, Oxford..... Tel. 42529
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Delivery Service :
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 L. E. H. Hayle, Oxford Road, Old Marston..... Tel. 49668
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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
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 Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford..... Tel. 42123
 and 22 Cherwell Drive.
 G. C. Green, 13 Salford Road, Old Marston..... Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**
 S. Kushmar, 47 Ferry Road, Marston..... Tel. 47189
- 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