

marston news

parish church of st. nicholas

No. 169

Price 5p.

MARCH



ST. NICHOLAS CHURCH — OLD MARSTON

Vicar and Rural Dean of Cowley : Rev. Paul N. Rimmer, M.A.
11 Elsfield Road, Old Marston. Tel. : 47034.

Reader : Mr. W. H. Saumarez Smith, O.B.E., M.A., Bishop's Wood End,
Cuddesdon.

Parish Worker : Miss O. J. Lodge, 5 Elsfield Road, Old Marston.
Tel. : Oxford 47956.

Vicar's Warden : Mr. V. C. Cardy, 110 Staunton Road, Headington, Oxford.
Tel. : 61116.

People's Warden : Mr. A. W. Sidebottom, Melandra, Old Road, Shotover,
Oxford. Tel. : Oxford 62654.

Secretary of the P.C.C. : Mrs. M. Harlow, Fir Tree House, Old Marston.

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

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion : 10 a.m. New Communion Service (followed by Coffee
in Church Hall).

Evening Prayer and Sermon : 6.30 p.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.

WEEKDAY SERVICES

Holy Communion : Wednesdays at 7.15 a.m.

3rd Friday at 10.30 a.m. with Laying on of Hands for sick.

And at other times, as announced. (See Notice Board).

The Daily Services of Morning and Evening Prayer are usually said each day
at 7.15 a.m. and 5.15 p.m. (except on Saturdays). Wednesday :
Morning Prayer is at 9.15 a.m. but it is **advisable to consult the
notice board in the Church Porch.**

CHURCH ORGANISATIONS AND MEETINGS :

Children's Instruction : Confirmation School and Crossbearers, 10 a.m. in
Church Hall. 1st Sunday in month - Parish Communion.

K.G. and Juniors : Sundays, 11.15 a.m.

Nursery : Sundays, 11.15 a.m. in Mortimer Hall.

Mother's Union : As announced, 7.45 p.m. at the Vicarage.

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

Bellringers : Practice Night — Friday nights, 7.45 p.m.

Brownies : Monday, 6 p.m. in Scout Headquarters.

Girl Guides : Monday, 7.30 p.m. in Scout Headquarters.

Cubs : Tuesday & Thursday, 6.15 p.m. in Scout Headquarters.

43rd St. Nicholas' Scout Troop : Friday, 7.15 p.m. in Scout Headquarters.

**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.**

CALENDAR FOR MARCH, 1972

- Mar. 1. Wednesday. 7.15 a.m. Holy Communion.
3. Friday. **WOMEN'S WORLD DAY OF PRAYER**
7.30 p.m. Special Service at St. Michael & All Angels, New Marston.
5. **LENT III**
8.00 a.m. Holy Communion (said).
10.0 a.m. **Parish Communion** and Inaugural Service for Christian Stewardship Campaign.
6.30 p.m. Evensong and Sermon.
8. Wednesday. 7.15 a.m. Holy Communion.
12. **LENT IV. Mothering and Refreshment Sunday**
8.00 a.m. Holy Communion (said).
10.0 a.m. **The Parish Communion.**
11.15 a.m. Special Service for Parents and Children.
6.30 p.m. Evensong and Sermon.
15. Wednesday. 7.15 a.m. Holy Communion.
17. Friday. 10.30 a.m. Holy Communion with Laying on of Hands for the Sick.
18. Saturday. Diocesan Synod meets at Oxford Polytechnic.
19. **PASSION SUNDAY**
8.00 a.m. Holy Communion (said).
10.0 a.m. **Parish Communion.** Commissioning of Visitors.
6.30 p.m. Evensong and Sermon.
22. Wednesday. 7.15 a.m. Holy Communion.
24. Friday. 8 p.m. **STEWARDSHIP WINE AND CHEESE GATHERING AT ST. NICHOLAS COUNTY PRIMARY SCHOOL.**
25. Saturday. Annunciation of B.V.M. 9.30 a.m. Holy Communion.
26. **PALM SUNDAY**
8.00 a.m. Holy Communion.
10.0 a.m. **Parish Communion.** Visit of Miss Joan Mallalieu of C.M.S. to the Parish.
4.30 p.m. Tea Gathering at Vicarage to meet Miss Mallalieu.
6.30 p.m. Evensong and Music from Handel's "Messiah."
27. Monday before Easter. 7.15 a.m. Holy Communion.
28. Tuesday before Easter. 7.15 a.m. Holy Communion.
29. Wednesday before Easter. 7.15 a.m. Holy Communion.
30. **MAUNDY THURSDAY. 7 p.m. THE LORD'S SUPPER.**
31. **GOOD FRIDAY. 8 a.m. Ante-Communion.**
10.0 a.m. Special Children's Service.
11.0 a.m. United Service at St. Nicholas Church.

- Apr. 1. Easter Even. Decoration of Church for Easter Festival.
2. **EASTER DAY**
8.00 a.m. Holy Communion.
10.0 a.m. **The Parish Communion.**
6.30 p.m. Evensong and Sermon.

N.B. Holy Baptism takes place on the 2nd and 4th Sundays at 3 p.m. after prior arrangement with the Vicar.

HOLY MATRIMONY

- Feb. 12. Charles Edward Morman and Michal Sharon Huthart.

EASTER FLOWERS

Miss Lodge will be pleased to receive any donations towards Flowers for the Easter Festival.

VICAR'S LETTER

My Dear Friends,

March is Stewardship Month for the Parish.

On March 5th we shall be holding the Inaugural Stewardship Service at 10 a.m. and I hope that you are going to be there in full strength.

On March 19th at 10 a.m. our visitors will be commissioned.

On March 24th we shall be holding a Wine and Cheese Party at St. Nicholas School at 8 p.m. to which all Church of England members of the parish are invited. (If you have not received an invitation by that date and would like to come, please ask for one at Church).

Stewardship is a "loaded word" in some quarters. It shouldn't be. It is in the New Testament, and refers to the "running of one's house." There are good stewards and bad stewards. You and I are stewards of the House of God, and it is important that we run the affairs of our Church effectively, as good stewards.

At present we don't receive enough money from members to do just this. Some people think that the Church is paid for by the state, when in reality it receives not a penny from that source.

We are fortunate enough to have some endowments, but they won't keep the Church door open, and enable us to give to the Church overseas, as we ought to do.

A Christian Stewardship Campaign enables Church members to take an honest look at themselves, to compare priorities in expenditure, to change from being passive onlookers to active participants in the life of the Church.

These campaigns have taken place in about 4,000 churches in England. Our own Bishop has commended the idea to us. Your Parochial Church Council has voted for it. Now it is up to us make it effective.

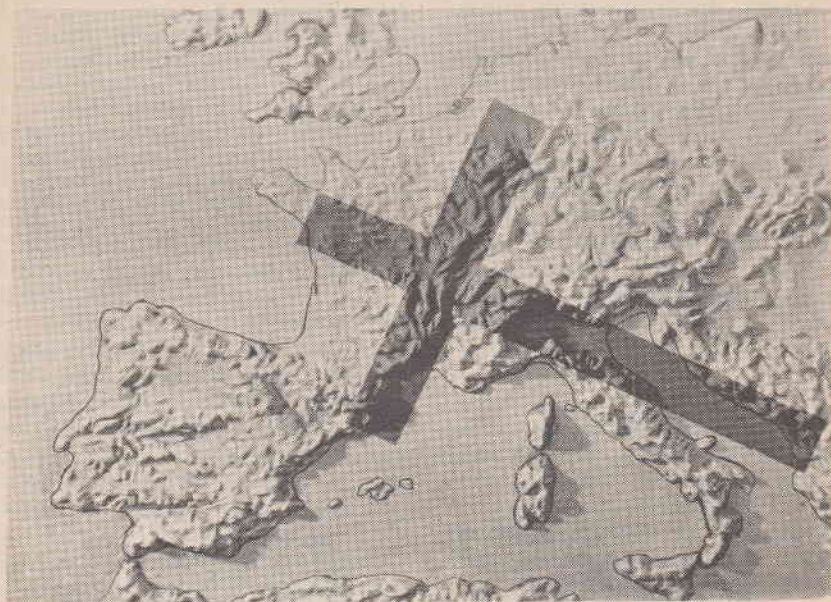
A Stewardship Campaign is concerned with money, but it is concerned with so much more—the putting of God at the centre of our lives. And when this happens, miracles can happen. Lives are changed, young and old enter into a new experience of faith, money falls into its proper perspective and we begin to spend more time in thanking God than in writing appeals.

So throw yourself into this campaign with all your heart, so that the Church may become a much more effective centre of prayer, worship and witness, and that we as a congregation may discover a new joy and sense of fellowship as we work together for the Kingdom of God.

Yours sincerely,



Vicar & Rural Dean.



Courtesy of Clarendon Press

The day draws nearer when Britain will become a full member of the European Economic Community. Here BRIAN COOPER looks at the role the Christian churches will have to fulfil in the new set-up.

Conscience of the Common Market

THE DEBATE about Britain and Europe continues unabated.

Last October's historic vote in Parliament ended one debate—to join or not to join?—and began another: what does it mean for Britain to become European?

Already change is in the air. Going decimal, centigrade and metric is

helping align trans-Channel shopping and science. Our Civil Servants are being 'Europeanised' by top-level conferences with French, German or Dutch counterparts. Industrial link-ups between British companies and continental firms are under way.

Some trade unionists are consulting with Common Market labour leaders

about future bargaining for higher wages and longer holidays, Europe-wide.

Of course, no one expects our way of life to dramatically alter overnight, and some things will never change. Cricket will be forever English, lager and wurst show no signs of ousting fish and chips, and Yorkshire pudding is standing firm against the challenge of spaghetti Bolognaise!

Yet change there certainly will be, and the cost will initially be high, but "the great European adventure" has undoubtedly been launched. In the perspective of the centuries, our national life has begun to alter course—and 2000 A.D. could see the United States of Europe.

Prophetic Voice

The emerging unity of Europe is a decisive challenge to the Christian Church in our time. It is too big an issue to be left to politicians and economists: the voice of the prophet and the service of the priest are vital, if the vision of European unity is not to degenerate into sordid commercial squabbling over who can sell most refrigerators across the Rhine.

Europe's challenge to the churches is many-sided. For the most part, it is still to be worked out. Yet the main guidelines are clear enough. Europe needs the Church, and the churches of Europe need each other.

As Europe's nations and governments move steadily closer, the churches in each country, and above all the churches across the continent together, will need to speak out loud and clear on the major issues of this decade and the decades to come. On pollution and environmental protection, family welfare and morality, concern for the under-privileged, poor and outcast, alcoholism and drug addiction, and many other problems of contemporary society, the Church

THE WINDOW

For the past five years *The Window* inset has been closely associated with *The Sign*. In the face of rising costs of production a point has now been reached where it is no longer possible to justify the extra cost of publishing two separate, but similar, insets. The publishers have therefore decided, with some reluctance, that it is necessary to amalgamate *The Window* with *The Sign*. Characteristic features of both insets will be preserved, and the new combined inset will appear for the first time next month.

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in Europe must increasingly speak with one voice and serve with united hands. For today's problems span national frontiers, and Christian action and witness cannot abruptly stop at boundaries now withering as commerce and culture move Europe-wide.

Inter-European ecumenism is a must, to uphold an effective Christian witness in a future united Europe.

Centuries ago, out of the Dark Ages the first United Europe was formed through Christian liturgy and learning. Subsequently, religious conflicts divided our continent: the time to come together again is long overdue. No one denomination has a monopoly of God's truth. The streams of British Anglicanism and Free Churchmanship, continental Lutheran and Reformed traditions, witness of Catholic and Orthodox, must flow to nurture a common European Christianity. This is not to call for uniformity, but mutual enrichment.

We Christians in Britain can trace the common heritage of Gregory and Augustine; Benedict and St. Francis; Wycliff, Huss and Luther; Catholic piety and Protestant biblical zeal; Wesley's debt to the Moravians; and,

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PETER CATTERICK, in the second of two articles on *The Samaritans*, poses, and sets out to answer, the question

Who is my Neighbour?

THE IDEA that *The Samaritans* is an organisation catering exclusively for potential suicide cases is a commonly held misapprehension.

True, such cases are among those which come under the umbrella of Samaritan activities. But they form only a handful of the problems the movement is helping people tackle at all hours of the day and night seven days a week, fifty-two weeks each year.

Among the headlines under which cases tackled last year by one Samaritan branch were slotted are: alcoholism, relation difficulties with . . . parents, children, neighbours and people at work; financial; unwanted pregnancies; homosexuality; bereave-

ment; unemployment and—the section involving by far the largest number of cases—marital and extra-marital problems.

When the telephone rings in a Samaritan centre the duty Samaritan will answer it. He or she is trained to listen and to encourage the caller to talk. And that's all most Samaritan "clients"—as they are known—wish to do . . . talk.

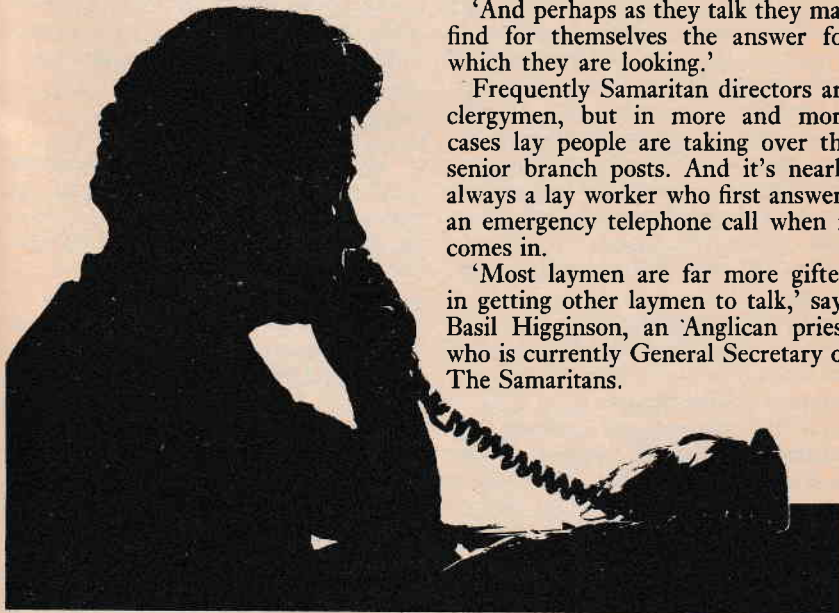
As one Samaritan director put it when I spoke with him: 'People in distress just want you to listen to them.'

'They don't want advice. They don't want to be told to pull themselves together or to be told that the other person knows just how they feel. They don't want converting. They just want you to listen.'

'And perhaps as they talk they may find for themselves the answer for which they are looking.'

Frequently Samaritan directors are clergymen, but in more and more cases lay people are taking over the senior branch posts. And it's nearly always a lay worker who first answers an emergency telephone call when it comes in.

'Most laymen are far more gifted in getting other laymen to talk,' says Basil Higginson, an Anglican priest who is currently General Secretary of *The Samaritans*.



If a 'client' accepts an invitation to visit the Samaritan centre and it is felt he or she would benefit from professional advice, then the matter is referred to a Samaritan consultant—medical, psychiatric, financial or spiritual—but only after the express consent of the client has been obtained.

Only reason

The Samaritans offer absolute confidentiality. This is the only reason why some of their most desperate cases dare to telephone them.

'They often come again because they know we will never attempt to constrain or pressurise them, not even from suicide. We respect them as persons,' says Basil Higginson.

A perhaps surprising discovery is that an increasing number of those who call on The Samaritans for help are men.

One typical branch dealt with a total of 267 clients in 1969 and 336 in 1970—the last year for which figures are currently available. While the number of female clients rose by only one (from 144 to 145) the number of male clients shot up from 123 to 191.

Another interesting fact is that while the age group producing the least number of clients was the over 60's—possibly due to the lack of easy access to a telephone—the age group into which the largest number of callers fell was that extending from 25–40.

The Samaritans was formed in 1953 after the Rev. Chad Varah conducted the funeral of an 18-year-old girl who had committed suicide.

At the inquest the coroner had suggested her death might not have occurred if there had been some person ready to listen to her and to befriend her.

This set Chad Varah thinking, and when he was appointed to the Church of St Stephen Walbrook, in the City

of London, he decided to advertise an emergency telephone number and to use the premises as a place which might be contacted by the suicidal and despairing at any hour of the day or night.

Now, 19 years later, there are over 126 Samaritan branches in the United Kingdom with a total of more than 12,000 volunteer helpers caring for nearly 70,000 clients annually. Altogether, since 1953, the movement has helped no fewer than a quarter of a million clients.

There is also an international Samaritan-type network with branches in many corners of the world. The "Priests' Night Service" in Sweden . . . the "Telephone Friends" of Milan, and the Turkish "Comrades of the Spirit" are just a few of them.

But what sort of person is a Samaritan . . . a superhuman?

No, he is Mr, Mrs or Miss Average. He or she represents every age group and every background . . . though The Samaritans regret a tendency for fewer folk to offer themselves from among what might be described as the lower, or upper social classes.

'Unshockable'

He, or she, represents all religions and none, and is a person who has been chosen for his or her human qualities, particularly their "unshockability".

'Our discipline is stricter than in almost any other voluntary enterprise except perhaps for the most austere religious Orders,' says Basil Higginson.

'You may not be accepted as a Samaritan when you volunteer; you will never be thanked; you will have to take orders, although you will also be left alone and trusted.

'Sometimes in a real emergency you will have to take unexplained

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COLIN MORRIS, Minister of Wesley's Chapel, London, comments on

TRIUMPHING OVER ADVERSITY

THE DEATH this week of a friend, who, in spite of a grievous physical handicap, made a real dent on life, set me thinking about the problem of triumphant living against great odds.

The most dramatic examples, of course, are those who rate an entry in the dictionaries of biography—Louis Pasteur, paralysed at forty; Sir Henry Stanley, who rests in Westminster Abbey, but whose life was a bitter struggle against the stigma of illegitimacy; the blind Milton, the deaf Beethoven.

But in fact this problem takes in nearly all of us, eminent and ordinary alike.

If it isn't some physical defect we have to struggle to overcome, then it may be an emotional scar or a psychological inadequacy—there's the person of driving ambition who never quite makes the grade; someone robbed of their heart's desire by chance or accident or death; one deprived of love or fortune or happiness; another beating hopelessly upon some door that will never open.

There aren't many people who at some time or other couldn't echo Paul's cry that he had been sent by Satan a thorn in the flesh to torment him.

In some ways, simple recognition of the universality of this problem puts it into some kind of perspective.

How many ever really get their first choices in this life? Most of us have to make what we can of second best.

And it is a moving testimony to the



Not everyone can win but each can do his best.
Photo: H. McMurray

strength of the human spirit that so many people manage to do their bleeding secretly and their agonising in private. Paganini, the violin-virtuoso, was once invited to give a recital in Paris, upon which much depended in terms of his growing reputation.

Half-way through his culminating piece the A-string on his violin snapped and he had to finish on three strings. That's what life is about in the last resort—making some kind of music on a far from perfect instrument.

Part of our problem is the tendency to make false comparisons with more fortunate people. We say: if only we had the flying start of X; the abilities of Y; the lucky breaks of Z—what might we not have done with our lives?

But here we have no alternative but to learn self-acceptance. We may not

be much, but we are all we've got. And it is our peculiar combination of strengths and weaknesses which enables us, somewhere, somehow, to make a unique contribution to the business of living.

There are many things we do that others can do better; but there is invariably one thing that if we won't do it, it won't get done at all. In the final summing-up of things, the distance we have travelled along the road to achievement will not count half as much as the point from which we started.

Not effortless

If you think of someone you would truly call great, the chances are that his life has not been one of effortless and unimpeded success. It is these who, through sweat and blood and agony, transcend some crippling limitation, who demonstrate just what the human spirit is capable of.

You don't have to possess a trained ear for poetry to sense some of the grandeur of *Paradise Lost*—just think of Milton, blind, struggling to create it. The happy, wealthy, well-blessed Mendelssohn gave the world some beautiful music; but it lacks the profundity of the later composition of a Beethoven who, stone-deaf, never heard it played.

The strong, beautiful and talented, smiting life mightily with the sword of shining fortune, may command our admiration, but we are truly awed when we come across someone who has lost his sword and yet, mortally wounded, fights on with the empty scabbard.

Few of us are so lucky or so gifted that we can emulate Apollo, the glowing charioteer of the Sun, soaring effortlessly upwards.

Most of us are better able to identify with the crippled, dying Jesus, who changed the course of

history, not by merely enduring his fate with the dumb acceptance of the ox, but by choosing to do willingly, almost gaily, what was inevitable anyway.

WHO IS MY NEIGHBOUR? from page 36

orders and indeed you can be suspended or dismissed at any time without explanation. Yet we find the stricter the discipline of a branch the more volunteers it gets.

So the work of The Samaritans continues, and increases, as more branches are established and as more people come to hear of its services.

Perhaps you are a person who would make an excellent Samaritan helper? Perhaps you have a much needed quality that you yourself don't recognise?

If you feel you might be of help in any way then look in the telephone directory to see if there is a Samaritan branch in your area. If there is, why not get in touch with its secretary (using the office telephone number, and not the emergency number if possible) and offer your services.

Or are you like those two other travellers in the parable on which the idea of The Samaritans is based? If you came across someone in trouble would you too choose to 'pass by on the other side'?

Solution to Crossword No. 12

Across: 1, Camp. 7, Hermogenes. 8, Hill. 9, Eshtemoa. 12, Means. 15, Dodo. 16, Omri. 17, Isaac. 18, Emmanuel. 21, East. 22, Storehouse. 23, Dine. *Down:* 2, Appii forum. 3, Philemon. 4, Amos. 5, Mene. 6, Asia. 10, Hosea. 11, Oppression. 13, Abihu. 14, Jochebed. 18, Else. 19, Acre. 20, Edom.

The winners of Prize Crossword No. 8 were: Mrs A. W. Potts, 38 Beech Grove, Whitley Bay, Northumberland; Mr A. W. Cook, 4 Laburnum Avenue, Gainsborough, Lincs; and Mrs M. Henneage, Shiremoor House, Merriott, Somerset. Each will be sent a Book Token.

Son of a Russian diplomat; doctor and Orthodox prelate—AIDAN WHITTINGTON talks to

Archbishop Anthony Bloom

ONE OF the most popular churchmen appearing on your television screens represents a denomination with less than two thousand adherents in the British Isles. To the vast majority of viewers, whether Christian or not, his tradition of churchmanship is mysterious and remote.

Most of his life he has spent outside Britain. He learned English quite late in life. He is backed by no high-pressure salesmanship or evangelistic organisation.

Yet when he speaks, on radio or TV, many among the vast non-churchgoing public stop and listen. He speaks simply, yet with enormous depth at once recognised by his audience.

His obvious holiness of life and closeness to God come across to hundreds of thousands who never enter a church door. His writings on prayer are read by Christians of every denomination and shade of churchmanship.

I am referring to Archbishop Anthony Bloom, Metropolitan of the Orthodox Church in Western Europe, a rank which includes pastoral oversight for the fifteen hundred Russian Orthodox Christians scattered throughout the British Isles.

Certainly Anthony Bloom is one of the most remarkable people I know. Indeed, almost everything about him is remarkable—his early life, his conversion, how he came to England, his tireless travelling, and the sheer fact that he packs so much into a day yet never seems rushed.

Born into a high-ranking diplomatic family of Czarist Russia three years before the Revolution, he spent



Photo: Richard Bowlby

his childhood years wandering with his parents from their homeland, across Persia and India, and thence back to Europe, before finally settling in Paris.

There he qualified as a doctor, a calling he followed, as physician and surgeon in Paris, in the French Army and wartime resistance, until becoming a priest early in 1949.

I use the word 'calling' deliberately, for Anthony Bloom's decision to be a physician resulted directly from his remarkable conversion to the Living Christ.

Until his mid-teens, his contact with religion was minimal. After very unwillingly sitting through a talk on Christianity by an Orthodox priest, he went home to check what he had heard with the shortest Gospel, St. Mark's.

A few moments changed the whole course of his life.

'I met Christ as a person at a moment when I needed him in order to live, and at a moment when I was not in search of him, I was found; I did not find him. While reading the Gospel I became aware of a presence.

'I saw nothing. I heard nothing. It was no hallucination. It was a simple certainty that the Lord was standing there and that I was in the presence of him whose life I had begun to read with such revulsion and ill-will.

'From then I knew that Christ did exist, that he was the Risen Christ. The impossible event of the Resurrection was to me more certain than any event of history.

'When I discovered what the Gospel meant, I decided life could not be lived apart from that, and I would become a physician, serve among the poor, and eventually be ordained.'

With firm purpose the young Anthony Bloom kept to his resolve, yet hardly expected to leave his adopted country, France. God had other plans.

Lecture engagements for the Fellowship of St. Alban and St. Sergius, the body devoted to promoting contacts between Anglicans and Orthodox, led to a surprise invitation to cross the Channel and become Orthodox Chaplain to the Fellowship.

Over the years, the Russian Orthodox Church gave him more and more responsibilities, in 1966 raising him to the rank of Metropolitan.

I asked him what exactly his work involved—and learned that its scope would daunt the most able jet-set executive!

'I am diocesan bishop of all Orthodox Christians throughout Britain and Ireland, and must supervise their needs. All our clergy do a paid secular job. So I must travel a lot, meeting priests and believers as individuals or in small groups. And lecturing occu-

pies a great deal of my time: to theological colleges, schools, universities, conferences. Orthodoxy has come on the religious map in recent years; students particularly want to know its message. I must help to meet their spiritual search.'

Archbishop Bloom once remarked to me that his ikon was his passport!

As representative of the Moscow Patriarch in Western Europe, he must keep in constant touch with clergy from Brussels to Stockholm, Amsterdam to Portuguese Morocco. Responsibility for ecumenical contacts means regular visits to Rome and Geneva.

A fortnight each year is spent at the Moscow and Leningrad theological academies.

No wonder Archbishop Anthony is a familiar figure to officials at most of the airports of Europe!

His ecumenical zeal is not confined to top-level contacts. He has made Orthodoxy's traditions and insights, once shrouded in obscurity, familiar to many Anglicans and Free Churchmen.

Wide following

Particularly has this been so in the realm of prayer. His 'Schools for Prayer' draw a wide following, especially among the young. He may spend up to ten hours in a single day giving spiritual counsel to those who seek his guidance for their devotional lives.

A prayerful attitude, rather than some rigid technique of spiritual exercises, is what he emphasises.

'Christian action should be defined as an action of God mediated through a person, and there is no such Christianity without a sustained contemplative attitude. A sense of rapport with God is the proper criterion of a prayerful attitude.'

'Is that what it means to be in the mind of Christ?', I asked. to page 45

ANNE ARNOTT writes, with women in mind . . .

TIME OF RENEWAL

MARCH is a turbulent month. The old saying is apt. It "comes in like a lion, but goes out like a lamb".

The varied moods of early spring match the restlessness and eagerness in our hearts as we emerge from the dark winter days.

A hundred years ago, the poet William Dean Howells beautifully expressed this, and he still speaks for us to-day:

Tossing his mane of snows in wildest eddies and tangles

Lion-like March cometh in, hoarse, with tempestuous breath, . . .

But in my heart I feel the life of the wood and the meadow

Thrilling the pulses that own kindred with fibres that lift

Bud and blade to the sunward, within the inscrutable shadow . . .

Yes. It is the month of hope and expectancy and new life. We watch the birds building their nests, and hear them restlessly calling.

And, as if with an answering response, we stir ourselves, look round our homes, and whether we live in town or country, we have the same desire to clean, refurbish, turn out or replace.

For in all of us there is, at this time of year the insatiable natural urge to create and renew; or to make love, to travel, to look at far horizons. For now the spirit of man leaps up even as the sap rises in the trees.

We all have special memories that sum up this essential spirit of spring. I recall a small sturdy stone farmhouse, tucked into a fold of the Pennines.

Outside a great gale was roaring down the dale, lashing against the



Photo: Dennis Mansell

windows, howling around the house and buffeting the doors. But inside, in the large warm kitchen, the fire crackled cosily, as the flames leaped up the windy chimney, and there was a sense of comfort and security.

In a basket by the fire lay a tiny newborn lamb. It was sucking greedily at a bottle that the farmer's wife held to its mouth, and its tail was twitching with eagerness as it gulped the warm sweet milk. On the deep window-sill, set in the two foot thick wall, was a brown earthenware jar, full of the first daffodils.

A large batch of new bread was rising in an enamel bowl on the hearth, covered by a white cloth. The smell was delicious, evocative.

Outside the sun suddenly burst through the racing clouds, and in the

brilliant glow the room was irradiated. From far away, above the sound of the wind, came thin and clear the distant cry of sheep out on the rough hill pastures. I felt as if I was in a home where man's basic needs were met.

For here, for all who came, were food, warmth, care and love. There was the same concern for the smallest animal, and each birth on that farm was a longed-for and memorable event.

Here the new cycle of life each spring was important, even symbolic, and life was to be savoured, lived to the full, not rushed through heedlessly and in frantic haste.

IN YOUR HOME

When you are spring-cleaning, an economical polish and cleanser can be made by mixing equal parts of vinegar, linseed oil and turpentine. Shake together thoroughly before applying. This polish is useful for freshening the insides of drawers and cupboards, as well as bringing up the outer surfaces.

WELL I NEVER

A Catholic newspaper reported on the most comprehensive investigation into the Catholic priesthood ever conducted.

And this was how the paper started its story: 'A majority of Catholic priests in the United States would like to have the choice of giving up their celibacy, though most would have no intention of marrying.'

Advertisement

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SOUND NEWS, 18 Blenheim Road,
Chiswick, London, W.4.
Tel: 01-995 1661

Special recipe for Sunday lunch in March

BACON WITH CIDER

You will need a piece of boiling bacon, 2-3½ lbs. according to size of family. Bring to the boil, pour off water and add fresh. Add one onion and a small packet or teaspoonful of mixed herbs. Simmer slowly, allowing 20 minutes to the pound. Add ½-¾ pint cider about half way through cooking time. When just cooked, cool, then rub in Barbados or Demerara sugar and stud with a few cloves. Bake in oven, 400-450°, until brown and crisp on outside. Serve with buttered carrots, jacket potatoes and parsley sauce, or with gravy from the stock.

APRICOT DELIGHT

Soak overnight and stew ¼-½ lb. dried apricots. Melt a lemon jelly with the juice from them, but add no water. Whip up one large tin evaporated milk until twice the size, with rotary whisk or electric mixer. Fold into jelly and add chopped apricots. Set until cold, then decorate with whipped cream and finely chopped walnuts. Sugar can be added, if wished, while apricots are stewing.

A good way for increasing the amount of whipped cream for parties or special occasions, is to beat together one carton of *single* with the double cream. This doubles the quantity, making a good bowlful of whipped cream.

WHICH ARE YOU?

A notice put outside a church by a vicar:

'I have two types of worshipper at this church. The pillars without whom the church would fall, and the caterpillars who don't do anything much except get in the way. However the Lord loves them all, so I have to do likewise.'

DEWI MORGAN looks at the role of the magnificent church of which he is rector—St Bride's, Fleet Street

Too rich a history?

THESE WORDS are being written in my study, a room which is several hundred years old. My house is attached to a church which goes back to the sixth century—with other visible features still older.

One cannot help having a rich sense of history here. Could it be too rich?

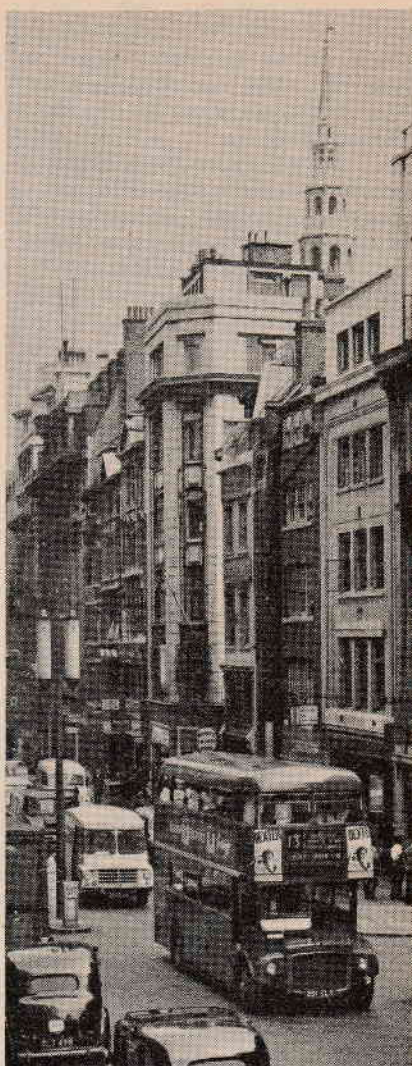
When after the war the present St. Bride's church was built, it was deliberately decided to reproduce the Wren building which Hitler had destroyed. That decision was brilliantly executed with the result that the present church fulfils more of Wren's ideas than the one he himself was allowed to build here.

One cannot help rejoicing in the sheer beauty of a building like this. But does such sensuous delight lead to intoxication? Does it inhibit clear thought?

If the newspaper proprietors of Fleet Street were still using machinery which was functioning efficiently three hundred years ago they would soon not be newspaper proprietors in Fleet Street. True, St. Bride's has been 'modernised' since Wren's day. For example, we have had electric light installed!

But can a church dreamed into existence when Newton was making exciting discoveries about gravity be the right building for its purpose in this post-Einstein age?

What exactly is this building saying to Fleet Street and to the millions of passers-by from every corner of the globe? Is it proclaiming a message so clamantly (even though silently) that it drowns any word I try to use?



St. Bride's spire rising above Fleet Street
Photo: Press Association

There is no question at all that nearly all the large numbers of people who come into this church enjoy it as an artistic experience. Does that mean its purpose is merely to be a sort of

appendage of the National Gallery or the Tate?

Perhaps it is this very matter of the *permanence* of any church building which is the problem. There are those, of course, who advocate plastic tents which can come in any shape and any colour.

No doubt they are cheap and easily available. Perhaps one could have a purple one for Lent, a green one for Sundays after Trinity, and so on.

But would it be a *church*?

What is a church anyway? A place designed to house a congregation? If that is the case, Salisbury Cathedral was never planned as a church, for while it can hold a couple of thousand people, the total population near it when it was built was only a couple of hundred.

And if a church is a place to house a congregation, why can't it be used every day of the week for the purposes of that congregation—as a community centre, a children's play-school and so on?

If a community centre can help to

build a community it is surely fulfilling a religious function. If a weekday play-school can keep a child from running the roads and getting killed or from fraying its mother's nerves, it is surely making life more abundant.

But what about worship? Yes, indeed, what? Is worship a concentrating on a remote transcendent God away in the dim religious light of a distant east end? Or is it concerned with a Father God who is immanent and therefore must have his altar in the midst of his people?

If the former, St. Bride's is ideally designed. If the latter, it is singularly inflexible. If the latter is indeed the truth do we have to abandon all this loveliness?

I must come clean. I am capable only of *asking* these questions. I constantly find they obtrude themselves into my mind. But I do not know the answers.

What I do know is that if the answer does involve leaving St. Bride's a derelict, I shall hate it. And I believe God would too.



For the purpose of instruction we will refer to this one as 'ding' and that one as 'dong' . . .

Bill Bowden

Teach in on Prayer

by Preceptor

No. 3 SOME DON'TS FROM JESUS

JESUS CHRIST is the supreme teacher about prayer. He not only gives us all the important "dos": he also warns us about some "don'ts". Three of these are specially important.

Firstly—we are not to think that our prayers put us in the position of being God's favourites. In the Palestine of two thousand years ago many of the people called Pharisees made that mistake.

Jesus told the story of one of them who was so sure that his prayers put him right with God that he forgot all about being humble, and thanked God that he was better than other people.

The fact that we pray does not give us an excuse to show off. Jesus was not impressed by those who made an exhibition of themselves by praying at the street corners where many would see them and praise their piety. God loves all alike, and our act of praying does not draw a special award of merit to ourselves. Our prayer simply rises from our desperate need as sinners—not from our status as saints.

Secondly—Jesus tells us not to think that God measures the value of our prayers by their length. Sometimes children who want something badly try to get their parents' consent by battering them with words. God—who is our Father—is neither impressed nor moved by this kind of thing.

In any case, he knows our needs before we ask; and the only purpose of asking must be to express our

dependence on God, and our willingness to submit to his loving wisdom.

Some people put so many words in their prayers that the prayers themselves get between them and God.

Thirdly—Jesus warns us that prayer is not to be treated as something kept in a separate department of our lives.

If we let our praying become unrelated to our way of living we are soon going to turn into hypocrites.

We need sincerity when we pray, and the willingness to do what God wants us to do.

The most pointed reminder of this comes when Jesus tells us that it's no good asking God to forgive us our sins unless we are prepared to forgive those who have harmed us.

Praying and living must march in step; and, when we pray, it is not only our tongues that are to be busy but, even more, our wills and consciences.

ARCHBISHOP ANTHONY BLOOM
from page 40

'Of course. Prayer is relationship to God. No one can teach you to pray any more than you can be taught to relate to someone. Stand in God's presence, simple, open, and ready to work with him—that's the way of prayer.'

The doorbell announced another visitor's arrival. Our interview at the Archbishop's West London home, in a sitting-room memorable for ikons and prints of old Russia, drew fittingly to its close with a short prayer by Archbishop Anthony.

Devoted to the way of contemplation amid a life of relentless activity, and proving that we can 'be still and know God' while living a 24-hour day to the full, Archbishop Anthony Bloom is certainly a most remarkable man.

Kevan Tailby reviews another publication for the thinking Christian
THE DEVELOPMENT DEBATE.

Charles Elliott, SCM Press 90p.

SOME readers will have noticed that the subject of aid and development, and reviews of books on the subject, appear regularly in this column.

That is only right and proper, and the debate should go on, particularly with books of quality and usefulness.

The church in the past, for example, has encouraged and provided education and medical facilities, and quite rightly.

Now we Christians have to do what we ought in the field of aid and development

What ought we to be doing? Read this book. Much is packed into its 128 pages. So much that many parts have to be read three or four times to understand what Dr Elliott is saying.

In Part I Dr Elliott shows how we must not define development of the newer, younger, less developed nations only in terms of growth in income, progress towards social goals, change in economic and social structure, liberation and humanisation.

Christians must look for higher motives. And in Parts II and III the author asks 'Why Theology?', gives some theological starting points and adds a chapter on ideology and theology.

But it would be a mistake to think this book is a package of theology or ideas for the churches. The clue is in the title "development debate".

Dr Elliott is obviously concerned that we make the right approach to development and he has put his thoughts down as part of the continuing debate.

The whole book is valuable, very valuable, but I think the central and



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A PILGRIMAGE to the HOLY LAND for Readers of The Window

In response to many requests we are arranging a rather longer pilgrimage this year, from 16th to 25th September.

10 days

£114

For details please write to:

The Sign Pilgrimage Secretary,
The Alden Press, Osney Mead,
Oxford, OX2 0EG, enclosing a 2½p
stamp.

most valuable part is the chapters in Parts II and III, where he develops thought on ideology and theology.

Quoting out of context is always a hazard, but here is one quote from his last chapters.

"Therefore, it is rich countries which . . . need conscientizing. If their awareness of what they were doing to the poor could be enhanced, surely they would see the folly of their ways and renounce the present injustices practised in their name. With such an appeal to the sweet reasonableness of human nature—or at least the confidence that Christians at least would be concerned if they knew the facts—the conviction is growing that a

significant contribution that the churches can make to development at large is not the transfer of funds to projects in the developing countries so much as the radicalization of opinion in the developed world at large."

He means by radicalization, education, encouraging people to respond effectively to the facts of the situation, and the organisation of an effective political force. Yes, involving the Church in politics. "Theologically that is exactly what we should both expect and welcome."

A book for the *thinking* Christian, contributing to "The Development Debate".

CONSCIENCE OF THE COMMON MARKET *from page 34*

in more recent times, the witness unto death of Dietrich Bonhoeffer and the majestic humility of Pope John XXIII. We can draw inspiration for tomorrow by recalling today such a noble line of godly witness.

European ecumenism can start at local parish level. Congregations in this country can be "twinned" with churches across the Channel. Letters, prayer links, visits and united study programmes make such contacts come alive.

At top denominational levels, inter-European consultations on clergy training, youth work and other common concerns will obviously be beneficial.

The Church does not live for itself. Closer contacts between Christians in Europe must aim to develop the conscience within the Common Market. European unity is being built via economic integration.

Yet mere economics is materialism. Preoccupation with finance and investment, prices and salaries, to the exclusion of any higher idealism, is the way of mammon.

The danger that Europe could turn inward, forgetful of the needs of the poor of Africa, Asia and Latin America, and unmindful of its responsibilities to feed their hungry and clothe their naked, is real.

A common clarion of Christian conscience, from Anglesey to the Alps, must constantly call Europe to the service of the wider world.

In Britain too the Churches have a European task, particularly to heal the wounds of national enmities still festering after two world wars.

For those whose loved ones were slain on remote foreign fields, the way of reconciliation and forgiveness is not always easy—yet it is the only Christian way.

Our church life can learn much from contact with continental churches and common Christian witness throughout Europe can guard its soul from the fateful temptation of selfish materialism.

The European Churches must be the conscience of the Common Market.

A selection of titles published by Mowbrays

HANDBOOK FOR CHURCHWARDENS AND PAROCHIAL CHURCH COUNCILLORS

Kenneth MacMorran and Kenneth Elphinstone

An indispensable guide to clergy and laity concerned with church administration at all levels through synodical government.

Paper, 80p

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Edward Patey

An Ideal Book for Parish Study Groups. The Dean of Liverpool tackles many of today's most contentious subjects—such as war, race, money and sex. It is hoped that this book will help to provide a lifebelt for ordinary Christians in the troubled waters of the 1970s.

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'Good tempered writing laced with humour makes good reading.'

MAX WARREN *C of E Newspaper* hardback, £1.75

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Edwyn Young

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JOHN TREVISICK *Church Times* hardback, illustrated, £1.75

JOHN GROSER—EAST LONDON PRIEST

**Kenneth Brill (Editor). Foreword by Archbishop Lord
Fisher of Lambeth**

The story of a turbulent priest who, from obscurity and poverty, made a mark on his time. The book offers a vivid picture of the struggles of the 1920's and 1930's, London during the blitz, and the early years after the war. Groser's ministry was essentially personal and eccentric within a Church which was institutionally centred and living in the shadow of a past era.

hardback, illustrated, £2.50

*Available from your local bookseller, or by post from
Mowbrays Bookshop, 28 Margaret St, London, W1N 7LB.*

A LETTER FROM MISS LODGE, OUR PARISH WORKER

May I through the Parish Magazine first of all thank the Vicar so very much for the good wishes he kindly put in the February issue, and to everyone who wrote to me or sent messages.

I know that it is the thoughts and prayers of so many friends that have carried me through the past weeks and I am so very grateful for them. I have felt very near to you all in spirit and I hope it will not be very long before I am back in Marston once again. This, for me, cannot be a moment too soon.

Olive J. Lodge.

(We look forward to having Miss Lodge back in our midst in the near future, and send her our very best wishes. It will be necessary for her to take things easily for a while, and we hope that she will be spared unnecessary work. Editor).

ELECTORAL ROLL

Although there has been considerable publicity about the TOTAL REVISION of the Church's Electoral Roll, there are a great number of St. Nicholas Church members who have not made out fresh application forms. It is most important that they should make one out without delay. The closing date is March 26th, after which the New Roll will be hung in the Church Porch. This is the only reliable record we have of our Church members. It is particularly important that worshippers who live outside the parish should sign a form, otherwise they may find that they are unable to be married, or have their babies christened at St. Nicholas Church.

Electoral Roll forms are available in Church and should be sent, when completed, to Mrs. H. Starmer-Smith, Barn Walls, Old Marston.

IN MEMORIAM

The news of the death of Leslie John Fowler in a road accident was a great shock to the parish, especially after his mother's recent passing away. We extend our deepest sympathies to Mr. Fowler and the family on this double blow, and pray that they may be given courage at this time.

Richard ("Dickie") Smith our faithful milkman in the village for 45 years died at his home, where he had only very recently moved to in William Street. We extend to his widow and all the family our prayers and compassion at this time. We are grateful for his loyal service to the community.

WOMEN'S WORLD DAY OF PRAYER

The Annual Service this year will be on Friday, March 3rd at 7.30 p.m. in St. Michael and All Angels Church, New Marston. It will be conducted by Mrs. C. W. Carter, and the speaker will be Mrs. C. North.

CONFIRMATION SESSIONS

These have already started and young people of 13 or so meet at the Vicarage after the 10 a.m. service. The Confirmation will be on Thursday, May 18th at 7.30 p.m., which will be the first official visit of our Bishop to the parish. Please make a note of the date now.

Any adults who wish to be prepared for Confirmation should contact the Vicar personally.

MOTHERING SUNDAY

There will be a special service for Parents and Children at 11.15 a.m. on Mothering Sunday, March 12th, and all families in the parish are most cordially invited to attend.

VISIT OF MISS JOAN MALLALIEU

All regular churchgoers know what Miss Mallalieu looks like, for they have passed her photograph in the Church porch every Sunday. The children of the Sunday School certainly know where she works, for they made her school — The Gell Memorial School for Girls — their special project last Lent, and spoke about it at the Mothering Sunday Service. They also raised a handsome sum of money to help with the work of this school which works amongst many tribal children in South India.

Joan Mallalieu, our C.M.S. Link Missionary, will be speaking at the Parish Communion on Palm Sunday (March 26th) and also to the children at their Instruction afterwards. We invite all who wish to meet Miss Mallalieu to tea on Palm Sunday at the Vicarage at 4.30 p.m.

HANDEL'S MESSIAH ON PALM SUNDAY

The Choir will be singing extracts from Handel's Messiah at Evensong on Palm Sunday, March 26th.

LADIES

Your local TOWNSWOMENS' GUILD holds its meetings at THE MORTIMER HALL, OLD MARSTON on the Second Monday of each month at 7.30 p.m.

If you or your friends are interested, come along and find out all about us. We have a lot to offer you, such as Education, Travel, Day Schools Drama, Festivals, Conferences, Exhibitions, Arts and Crafts, Courses, Music, Social Studies, International, etc., etc. We have an interesting Speaker each month.

DISTURBER OF THE PEACE

A poster at a psychedelic youth show has a drawing of the traditional head of Christ, with these words: **REWARD** for information leading to the apprehension of Jesus Christ. **WANTED** for sedition, criminal anarchy, vagrancy, and conspiring to overthrow the established government. Dresses poorly. Said to be a carpenter by trade. Ill nourished. Has visionary ideas. Associates with common working people, the unemployed bums. Alias: "Prince of Peace," "Son of Man," "Light of the World." Professional agitator. Marks on hands and feet the result of injuries inflicted by an angry mob led by respectable citizens and legal authorities.

RINGERS NOTES

We require **ONE** or **TWO ADULTS** who are willing to learn to ring.

Congratulations to Christina Collier on ringing her first quarter, and to Alison Brough and Janet Gomm on ringing their first quarters "inside."

Over Christmas the handbells were rung in the village. The Church bells were rung for the Carol Services, the Christmas Eve and Christmas Day Services and on New Year's Eve.

We were pleased to welcome Jack Keyte, a sprightly 82 year ringer from Freeland, one Sunday evening. Jack joined in our ringing with obvious pleasure.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies : Brownie Guider : Miss I. Read, 6 Cotswold Crescent -
Tel. 47370
Cub Scout Leader : Mr. A. J. Roberts, 54 Cherwell Drive. Tel. 40879.
Girl Guides :
Parish Magazine : Miss O. Lodge, 5 Elsfield Road. Tel. 47956.
Mothers' Union. Enrolling Member :
Parochial Church Council. Sec. : Mrs. M. Harlow, Fir Tree House,
Oxford Road.
Scouts. Scout Leader : Mr. N. Lankford, 55 Crotch Crescent, New
Marston.
Group Scout Leader : Mr. W. Furber, 42 Cherwell Drive.
Stewardship Recorder : Miss E. Warburton, Cross Cottage, Old Marston.
St. Nicholas, Marston Wives :
Group Leader : Mrs. R. B. Wells, 14 Raymund Road.
Secretary : Mrs. M. A. Brinkhurst, 7 Cotswold Crescent.

LOCAL

- Ailment Association.** Sec. : Mr. R. Bowen, 135 Oxford Road.
British Legion. Marston & District Sec. : Mr. F. Thompson, 5 Temple
Street, Oxford.
Marston Players :
Marston Residents' Association : Secretary : Mr. G. A. Hine,
21 Raymund Road. Tel. 40482.
Over 60's Club : Secretary : Mrs. W. Tomlinson, 35 Oxford Road.
Treasurer : Mrs. Weeks, "The Jack Russell," Salford Road.
Parish Council. Chairman : Mr. A. Gammon, 50 Oxford Road.
Parent-Teacher Association
St. Nicholas : Mr. Norman C. Jones, 52 Elms Drive.
Harlow School : Mrs. J. Hodgkins, 31 Elms Drive.
Women's Institute : Mrs. M. Harlow, Fir Tree House, Old Marston.

USEFUL INFORMATION

- District Nurses, 6 Broughton's Close, Old Marston. Tel. Oxford 44417.
Health Visitor : Miss E. McDermott. Phone KIDLINGTON 3502.
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Monday and Wednesday — Closed.
Tuesday — 2 p.m. to 5 p.m. 5.30 to 7.30 p.m.
Thursday — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.
Friday — 10 a.m. to 12.30 p.m. 2 p.m. to 5 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. Tasker, 35 Mill Lane, Old Marston.
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss
O. J. Lodge, 5 Elsfield Road, Old Marston. (47956).
Nursery School. All enquiries to.— The Village Hall during school
hours.

DIRECTORY

We hope all readers will patronise the shops advertised
in this Directory where excellent service is assured :

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**
"Joyce's, 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
Price, 5 Salford Road Tel. 42126
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston ...Tel. 43177
- Caterers — Buffets & Wedding Receptions :**
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- Chemist :**
B. G. Oliver (Oxford) Ltd., 11 Old Marston Rd., Marston...Tel. 43824
- Christian Book Shop :**
57A St. Clement's Street, Oxford.....Tel. 47567
- Coal Distributor :**
Dunlops, L.M.S. Wharf, Oxford Tel. 42421
- Dairy :**
J. Smith, Church Lane, Old Marston Tel. 48813
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Cooper & Mills, 60 Marsh Lane Tel. 61320
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Joseph Austin. Specialist in wedding bouquets, wreaths and
all floral designs. Cut flowers, plants. World-wide
Inter-Flora, 51 George Street, Oxford.....Tel. 42383
- Funeral Directors :**
Reeves & Pain, 288 Abingdon Road, Oxford Tel. 42529
48817
- Gardening Requisites :**
Smith's Hardware Stores — China & Glassware, Pet Foods,
Pink Paraffin — 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 :
"Karenlee," 9 Salford Road (under new management)...Tel. 41632
(late night : Friday until 7.30 p.m.).
Michael, Hair Fashions, 16 Cherwell Drive, Marston.....Tel. 63842
- Hardware Stores and Paraffin Delivery Service :**
Marston Hardware, 8 Cherwell Drive, Marston Tel. 61668
- Men's, Youths & Juvenile Wear, Alterations & Repairs & Dry Cleaning :**
Percy's, 11 Salford Road, Old Marston.....Tel. 43212
- Newsagents, Tobacconists, Confectioners and Stationers :**
Baxters (Oxford) Ltd., 7 Old Marston Road, Oxford.....Tel. 42123
and 22 Cherwell Drive.....Tel. 48932
B. J. Norton, 13 Salford Road Tel. 48932
- Painter & Decorator, Plumbing & General Repairs :**
S. Kushmar, 47 Ferry Road, Marston.....Tel. 47189
- Radio and Television, Rental, Sales and Service :**
W. R. Hammond & Son Ltd., 404 Marston Road, Oxford...Tel. 47706
- Taxi — Car Hire (Long or Short Journeys) :**
Marston Taxi Service, Mr. & Mrs. Leach,
5 Oxford Road, Old Marston.....Tel. 47197
- Wavy Line Groceries, Provision and Frozen Foods :**
W. & A. G. Foote, Salford Stores, 15 Salford Road.....Tel. 43174

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