
TOWER AND TOWN



Marlborough College Edition

APRIL 2022

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TOWER^{AND}TOWN

THE MAGAZINE OF MARLBOROUGH'S COMMUNITY AND CHURCHES

NUMBER 724 APRIL 2022



Editorial

Dear Readers,

Inspired by the focus on sharing 'big ideas' in TED talks (technology, entertainment, design presentations accessible on smart phones and home computers), pupils from the Marlborough College Shell (Year 9) have produced articles persuading the reader to engage with a topic that they consider to be dangerous or powerful. Ranging from dictators to deforestation, their interest in the world beyond their own lives offers hope for the impact that this generation will have on the future.

Isabel Marks (Head of Form)



**The College
circa 1924**

Marlborough College and town

The Power of Words

by MS

Words can do anything. They can bring comfort to an old friend, bring joy in the form of good news. They can bring sadness and anger in the form of bad news. Words have power. Words are power. Words can change someone's mindset. They can alter someone's belief. A simple choice of words can make all the difference. Say you have something very meaningful to say, but it comes out in the wrong tone. It's all gone.

The average man speaks about 3000 words a day, and the average woman speaks about 5000 words a day, according to a study by *The Guardian* newspaper. This makes one thing clear. We cannot escape them. They are always around us.

Imagine if on one summer day every type of speaking suddenly stopped. The world would very quickly fall into chaos. Airplanes will fall out of the sky. Medical operations would go very wrong. Construction projects would suddenly fail. Basically, the world would be doomed.

The world functions with words and therefore we need words. And if the world functions with words, they become something extremely powerful. Words can change the views of entire countries and make governments topple like dominoes.

The power of well-chosen words is undeniable. Educating, informing, and influence are just some things they can do. Words can evoke rich images of inner and outer emotions through different ways of communication. Words power can be expressed emotionally through poems, stories and speeches to name just a few. Words express our feelings and emotions. Words influence us so much they can make us feel happy, sad and can and will change lives. Words have the power to change the lives of millions: people who take a stand speak for others and fight for what they want. Words have the power to provoke action, calm negative emotions and can inspire change. Simply, they can do anything. Anything at all.

An example of a time where words changed the world was the rise of Adolf Hitler. His government rose to control not just but Germany 40% of Europe. We know that Hitler was not a good man - he was a terrible man. But, he did manage to increase the membership of the Nazi party from 60 members to 8.5 million. Yes, he used a lot of brute force, but the main way he grew his party was from his speeches.

One thing you can say is he was earnest and passionate in his views, and even more so in his speeches. One of his most famous speeches, which he gave at the Reichstag, contained extremely radical views that many people would be astounded by. However, he delivered this speech with such passion and force that the audience felt that they were almost obliged to believe and support him, and that

seeing as he spoke with that much passion that he seemed to be right. He convinced others to commit atrocious acts of violence. He activated peoples' fear with the words out of his mouth. He made people believe that they were fighting for hope and to make Germany a better place to live. But, in fact, they were fighting for nothing. They were fighting from Hitler's words. He made people believe that war was the way out of misery. He once said: "If you tell a big enough lie and tell it frequently enough, it will be believed". Frankly, he understood the power of words, and it was his biggest weapon.

Eighty five million deaths in World War 2. Eighty five million, caused by the words of one man.

Another speech that changed the world was Nelson Mandela's "I am prepared to die" speech. It was delivered on the 20th of April 1964. He made the speech at the Rivonia Trial in South Africa. It was there that ten leaders of the African National Congress were tried for 221 acts of sabotage designed to overthrow the apartheid system (a system where policies were upheld that segregated black people from white people). Instead of testifying, Mandela made this speech. It lasted for four hours, and, for all those hours, the court was completely spellbound. The speeches mainly focused on the struggle that black people had during apartheid; and it contained some attempts at exposing hidden strategies for domination.

With all the evidence in hand, it is only too clear how powerful words are, and in turn, they must be used with the utmost amount of care.

The Danger of Convenience

by TDS

Let's say that you are in the gym. There's a puddle of sweat below you on the floor. You feel thirsty, so you take a break, and look for some water. However, the only thing you can find is a vending machine selling plastic bottles of water for a ridiculous price. You end up buying the water and continue to work out. This right here is an example of convenience. And it is way more dangerous than you'd expect.

I'm sure that you've heard of a convenience store - there are 47,000 stores here in England. However, little did you know that they are the work of the devil. They exploit their location to sell needed everyday items such as coffee, vegetables, fruit, and more for prices that are more expensive than your average supermarket. However, very few people take notice of this, and instead appreciate the shop solely because it happens to be close to them.

The same thing also applies to vending machines. This is because they are in almost every public centre everywhere, and they exploit their location to sell

overpriced sweets, snacks, and drinks. A well-placed vending machine can take in up to £100 per week, so the profit margins can be huge.

Convenience also removes us from growing and making our own food, baking bread, sewing clothes, so we are more inclined to waste. The rise of convenience foods has led to poor nutrition and failing health. Because sometimes we cannot be bothered to do simple things, we have slowly become lazier and less bothered because we no longer must make food from scratch, and there is now far less incentive to do so now.

Now, this all begins through temptation, it lures us in. For example, even though you can get way better value at a cheaper shop, we simply cannot be asked to do these tasks that take a bit longer. This is a prime example of sloth. This is how we fall for one of the most devious traps on the planet. Ever since the first convenience store opened in Dallas, Texas in 1927, it's been downhill from there for our slothful habits.

Convenience is about minimizing the mental resources, the mental exertion, required to choose among the options that express ourselves. Convenience is one-click, one-stop shopping, the seamless experience of "plug and play." The ideal is personal preference with no effort.

We fall into the trap of convenience because it offers some measure of relief from the business of work, commuting, and other obligations. So, when the time comes to fulfil wants, convenience becomes even more prized. We don't want to "work" at something in our free time. Shopping and e-commerce should be fast and easy.

This whole problem was first commonly available convenience foods were canned goods, which were developed in the 19th century for military purposes. The first modernised vending machine was invented in 1883 by Percival Everett to sell postcards in France. The little tins made it easy to store, transport and prepare food on the battlefield. And ever since then, it has all been a slippery slope.

Please remember the danger of convenience.

The Danger of Dictatorships

by OB

Imagine. Imagine if our country's leaders ruled without contention. Imagine if the fabric of our society was destroyed. Imagine if the act of free speech was deemed a crime. Whilst we can only imagine this as people who live in a free democracy – this is the harsh reality for the citizens of Russia. I can talk about dictatorships from a privileged position. I am currently 14 years old: I am encouraged to express my views on politics; I am encouraged to challenge and

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stand up for what I think is right and, in 4 years time, I will be allowed to vote in elections - ones that won't be rigged to suit the current person in power. I am afforded these luxuries by the system of government in this country and for many years I was ignorant of the true value of this. To me, it was just normal. However, during Covid, although it was under unique circumstances, Boris Johnson began passing laws without needing to consult anyone of power. As a UK citizen, this gave me the snapshot of what it feels like to know that significant decisions have been made without any need for consultation from the democratically elected government. This got me thinking about how it truly must feel to be a citizen in countries ruled by dictators, and I came to the swift conclusion: you feel powerless.

For many years Putin and his nefarious collaborators have been doing things without facing sanctions and without challenge. For years, they have been eliminating political opposition. For years, they have oppressed their people. I have studied the horrendous actions of Hitler, and the similarities between him and Putin are deeply harrowing for society. The likeness that Putin demonstrates has cemented one thing in my mind: dictatorships need to be abolished.

In this article I will discuss how Adolf Hitler seized power and the similarities between him and Vladimir Putin. I plan to do this by looking at the symbols, signals and stories these dictators use to sustain their rule.

Symbols

Hitler used symbols such as the Swastika, the SS lightning bolt and the Iron Cross to portray power. He also used these symbols to segregate his *superior* and *inferior* races and begin spreading his propaganda. He scapegoated the Jews for Germany's issues and forced them to wear a yellow Star of David on their clothes. With these symbols at the heart of his actions, he spread propaganda to win the support of millions. An example of this is the Nuremberg rallies in 1933 that spread propaganda, with the symbols embodying his power, that ultimately facilitated war and genocide. He also used military parades to show his power to Europe.

Putin also uses symbols to portray his image as a strong man. He is often seen showing his strength by riding a horse bareback and swimming in the arctic water. Like Hitler, he also loves to be seen at military parades reviewing the troops.

Signals

Hitler used the Nazi (*Sieg Heil*) salute ever since he set up the Brown Shirts movement. He also wanted his followers to be quintessential examples of the blonde and blue-eyed *superior* race. He used propaganda to signal his political ambitions in the wider world. He was the first dictator to have a minister for propaganda called Joseph Goebbels who used film and radio to broadcast and

spread Hitler's speeches, which was unprecedented at the time. Hitler was a charismatic, engaging, and brilliant speaker who could whip up a crowd into a frenzy with ease.

Putin is similar in these respects. He holds marathon press conferences and, most recently when announcing his special operation in Ukraine, he sat above his ministers who looked visibly scared to address him. He also uses threats such as how he announced that Russia's military were ready to use nuclear weapons.

Stories

At the heart of both dictators' narrative is blaming a perceived *inferior* group/race for problems. Hitler blamed the Jews for the collapse of the German economy and the hyper-inflation that wiped out the middle class. He also reignited anti-Semitic attitudes within his communities and used propaganda and his public speaking skills to achieve this. Also, after the Treaty of Versailles, when many Germans were outraged about the punishments imposed on them, Hitler blamed the Jews. This was a crucial factor in his rise to power and popularity as his speeches resonated with the embittered Germans during the Great Depression. He gave them a sense of security and he sold them his great dream; and angry patriots supported him.

In the same way, Putin is blaming NATO and western sanctions for the slow growth of the Russian economy. What he says is factually incorrect, but Putin exploits his power to sell the false message to his people who can't say anything against it. He has also told the Russians that the invasion of Ukraine is to get rid of Nazis in the Ukrainian government. This scapegoating of people can lead to true evil like the final solution in Nazi Germany, and Putin's bombing of civilian infrastructure and killing thousands of innocent people. Hitler and Putin also banned protests to stop rebellion against them. Putin has imprisoned political opponents and Hitler eradicated political opposition in the Night of the Long Knives.

These symbols, signals and stories show how dangerous and evil dictators can be. Dictatorships enable one sole leader to make decisions without having to get permission from other people. Putin and Hitler are potent evidence of the danger this form of government presents. These odious, power-hungry people did and continue to do unthinkable and deplorable things. What's more, the current *operation* is against the will of most of the Russian people as there are anti-war protests in Russia. The majority deserves the right to make the difference. This is a basic principle of government. Was the death of 7 million innocent people insufficient evidence? Clearly not, as thousands more are dying as I write. Dictatorships are inhuman and need to be abolished for the sake of humanity.

The Power of Trees

by ET

Imagine yourself walking through a forest, you can hear the tweeting of a bird and the weather is quite warm. Now, imagine yourself walking through a noisy city with cars honking and absolutely no greenery around. Which one sounds nicer? Now, if I tell you that in about 300 years time all trees will vanish completely, what would you feel? 300 years might seem quite far away, but is it fair that we should just let this happen for the next generations?

You might be wondering why I'm interested in this topic. Well, my family and I travel a lot and I've seen how many different countries with many different landscapes and nature. Recently, I have come across a lot more deforestation than I have ever seen whilst travelling. During my most recent holiday, I took a helicopter to go to the Alps and I had a clear view of the land below me. Sadly, I could see quite clearly the areas with trees and areas where deforestation had taken place. Seeing it with a birds-eye view really helped me realise how bad it was.

After seeing this, I started researching about the importance of trees. This was something that hadn't crossed my mind before and I found some surprising things. For example, trees have been found to enhance mood, improve self-esteem, and lower blood pressure. Research in the Netherlands and Japan indicated that people were more likely to walk or cycle to work if the streets were lined with trees and live longer and feel better as a result.

This proves that trees aren't just there to create oxygen for us to be able to survive, but they also help us mentally. I also found that in terms of anxiety and depression, it has been found that those who walked for 15 minutes in a forest experienced less symptoms compared to those walking in an urban setting, and spending time in a forest has also been shown to increase the ability to recover from stress.

In 2022, deforestation is happening all around the world for urbanisation, illegal logging, mining, paper, livestock ranching and more. The loss of trees and other vegetation can cause climate change, desertification, soil erosion, fewer crops, flooding, increased greenhouse gases in the atmosphere, and a lot of problems for indigenous people. But, most importantly, humans cannot survive without trees. How is this not worrying?

Trees absorb and store carbon dioxide. If forests are cleared, or even disturbed, they release carbon dioxide and other greenhouse gases. Forest loss and damage is the cause of around 10% of global warming. When forests are cut down, much of that stored carbon is released into the atmosphere again as CO₂. This is how deforestation and forest degradation contribute to global warming, so there's

simply no way we can fight the climate crisis if we don't stop deforestation.

Furthermore, trees aren't only useful to us, trees also support the lives of many large organisms. They are used for food, shelter, and sites for reproduction. Many animals also use trees for resting, nesting and for places from which to hunt or capture prey.

Trees are also very important for indigenous people. The isolation of the local and indigenous peoples from the forests is a critical step towards destruction, not only of their cultural identity but also destruction of the forests itself. Indigenous people see forests as their home and have been living there for years.

You might be wondering what would happen if all the world's trees disappeared. Let me offer you some key examples. There would be massive extinctions of all groups of organisms (both locally and globally), large amounts of carbon would run into the oceans causing extreme acidification and killing possibly everything but jellyfish, and agricultural systems would likewise swing wildly out of whack. Shade crops like coffee would drastically decline, as would ones that rely on tree-dwelling pollinators. And way more.

Even if we can live without trees, who would want to?

The Power (and Danger) of Vulnerability ZH

What is vulnerability? Capable of being physically or emotionally wounded or open to attack or damage. It involves a person's willingness to accept the emotional risk that comes from being open and willing to love and be loved. Being seen as vulnerable is usually a sign of weakness. When I was younger, I came back from school just as I did every day and at the dining table was my mum, holding a slice of chocolate cake, my favourite dessert at the time. She never ever made us chocolate cake and always let our dad make it every so often, so you can imagine how confused and vulnerable I felt. As a young child, whenever I was presented with any sweet dessert, I was ready to say anything about anything just to get the dessert. That morning, I had taken my brother's headphones, which I would never usually do, and it wasn't a good reason for me to even have them either, but I really wanted the chocolate cake. The best thing was that my mum hadn't even said a word while I was thinking about this in my head. I didn't even notice, so I prepared myself to spill what happened that morning and, out of nowhere, just as I was walking up to her, she said we were having guests over and she wanted to make a nice dessert for them. I felt so absolutely betrayed; I was ready to tell her everything and the cake wasn't even for me. I felt extremely vulnerable during that.

Why is being vulnerable a good thing? Brene Brown, in a *Forbes* magazine article, writes about how it can build up trust in a relationship or friendship and increases

our self-worth. People tend not to be vulnerable because they overestimate the risks of it and underestimate the benefits. At times, everyone has felt vulnerable. It could have been when sharing personal information about yourself or reconnecting with someone you have fallen out with. A time when I felt very vulnerable was when I talked about any mistakes I made and had a feeling that the person with whom I was sharing this would just completely dismiss what I was saying. That did not happen however, but I felt extremely vulnerable because of it.

A big debate is whether children are more vulnerable than adults. A book by Jonathan Herring explores this idea in detail. Children, of course, are very dependent on adults to satisfy their basic needs. They lack the basic decision-making capacity to fend for themselves. However, an adult's abilities to do things could be over estimated and they are just as incompetent as children and that childhood has been created to disguise the vulnerability of adults.

Vulnerability is one of the first things people look for in each other, most times not even realising it. The cause of this is because when you are vulnerable, you are more open and able to express your feelings. Nevertheless, it is usually the last thing people tend to show about themselves because if they do, it can increase the risk of being hurt and no one wants to take a big risk like that. It can affect us so much. Vulnerability is not the fear of defeat or the confidence of victory, it is being able to understand why we need both and how we can use them.

Many men find it extremely hard to be vulnerable because of the pressure of social masculinity. Because of this, they may hold themselves back from opening up and expressing any emotions due to the fear of being wounded. People have learnt that it is socially unacceptable to show any vulnerability as a man. This affects their daily life, not thinking it's acceptable to ask for help or not being able to cry in front of others or even at all. Not being able to be vulnerable can have very negative impacts on your life such as mental health issues like depression or social anxiety. They can also get addicted to drugs as an escape or distraction from their feelings and emotions.

Women are very used to fighting their way to the top as they have, until recently, been put down by men as incapable. They forget that it is okay to make mistakes and get things wrong. That's vulnerability. When most people think of being vulnerable, it's usually shown as baring your soul, and it's a big sign of weakness. To build up trust with someone, you need vulnerability and to be vulnerable, you need trust and most times it's hard to get that. You must get comfortable with someone and even though there is a risk of getting hurt, that risk can most definitely be taken by men, women and even children.

Although vulnerability can feel like a dangerous state, it can also be very empowering.

Your chance to shape the future of Savernake Forest

Forestry England invites Wiltshire residents and visitors to comment on its proposals for the sustainable management of Savernake Forest. Under the banner 'Our Shared Forest', Forestry England is collaborating with local communities and expert stakeholders to develop an agreed, understood, and supported vision for the future of the Forest.

Ben Robinson, Forestry England planning and environment manager, explained:

“The world, our climate, and our society are changing. They always have. But the pace of change is speeding up, and the impacts on our Forest over the next generation of trees and people will be profound. Together, we have the opportunity to think about what we want the Forest to look like and feel like in 100 years’ time.



“Our Shared Forest is a project to reshape and redirect Forestry England's sustainable management of Savernake Forest. At this stage, we are finalising our shared long-term vision for the forest. The next step will be to create the detailed forest plan that will direct our operational management activities over the next 10 years. This will also be made available for comment in due course because, when we share a unified vision for this special place, we can ensure that our management will fully consider the complexity of the forest and its benefits and value to society.”

Video: Our Shared Forest? <https://youtu.be/55MvqrssFMs>

Savernake Forest is a private forest, leased and managed by Forestry England since 1939. The history of Savernake Forest can be traced back more than 1000 years, although humans have lived in the area for much longer. The use and design of the forest has changed over the centuries to produce Savernake’s mosaic of veteran trees, wood pasture, grassland, and pond habitat, which is bursting with scarce flora and fauna. Most of the forest is designated a Site of Special Scientific Interest (SSSI) because of the concentration of rare habitats, plants, mammals, reptiles, invertebrates, fungi, lichen, and more. Savernake Forest is also home to around 7000 veteran trees, some of them among the oldest trees in Europe.

This survey is open until 5 April 2022. Share your views now at

<https://forestryengland.uk/savernakecoursharedforest>

FROM THE REGISTERS

Departed - *we pray for the families of:*

- | | |
|-------------|--|
| 18 January | Anna Holgate (73), Chiminage Close, Marlborough
<i>St Mary's Marlborough</i> |
| 29 January | Roy Spring (88), St Lawrence Acre, Marlborough
<i>St Mary's Marlborough</i> |
| 2 February | Joyce Gilbert (93), St Margaret’s Mead, Marlborough
<i>Kingsdown Crematorium, Swindon</i> |
| 6 February | Joan Lanfear (80), St Martins, Marlborough
<i>St Mary's Marlborough</i> |
| 10 February | Joyce Penny (89), Preshute Lane, Marlborough
<i>St George’s, Preshute</i> |

UKRAINE

Many of us feel impotent and perhaps **frightened regarding the war in Ukraine, and wish there was something positive we could do to restore peace. One thing we can do is pray.** St Mary’s Church also invites you to call and light a candle for peace.

What's On in April

2nd (Saturday)

7.30pm St Peter's Church. The Marlborough Choral Society, Gala Spring Concert. A light and joyful programme is promised. Tickets (£12/£4) available on the door on the night or from choir members or Sound Knowledge in advance. *See page 25.*

6th (Wednesday)

2pm The Panelled Room, Merchant's House. Queen Victoria's Fashion. In this talk Jo Badger charts the development of women's fashion during Queen Victoria's reign, with an emphasis on the clothing worn by Victoria and her descendants. Tickets (£15/£12) from www.themerchantshouse.co.uk

7th (Thursday)

2pm Mildenhall Village Hall. Marlborough Floral Club. Jennifer Thompson: A Moment in Time. Treat yourselves to an enjoyable afternoon out on the first Thursday of each month. There is a Guest Demonstrator and the arrangements are raffled at the end of the demonstration. For more information, please call Micky Graham 01672 514301.

St John's: Term 4 ends (to Monday 25th)

8th (Friday)

St Mary's: Term 4 ends (to Monday 25th)

15th - 17th (Friday - Sunday)

Easter weekend. *see church services page 27*

18th (Monday)

Easter Monday

19th (Tuesday)

Marlborough College: Summer Term starts (to Friday 1st July)

21st (Thursday)

7.30pm St Peter's Church. Marlborough History Society lecture by Mike Pitts 'How to Build Stonehenge – where the stones came from, sarsens and the Marlborough Downs'. Guests welcome, £5 entry. *See page 20*

24th (Sunday)

3pm The Panelled Room, Merchant's House. Jazz at The Merchant's House. We are delighted to bring the second Jazz performance by three local musicians to our historic Panelled Room. Come and enjoy an afternoon of wonderful Jazz music. Tickets (£15/£12) from www.themerchantshouse.co.uk

24th (Sunday)

7.30pm St Peter's Church. Brilliant International Musicians Concert: Simone Tavoni (piano) plays music by Beethoven, Chopin, Debussy, Mompou and Scriabin. Tickets (£13/£9) on the door on the night or from www.stpetersmarlborough.org in advance. *See below*

25th (Monday)

3.45pm-4.45pm Wesley Hall, Oxford Street. Sparklers, a monthly kids club for school years Reception to Year 2. Games, snacks and Bible stories. For more information, or to join, please email sparklers@emmanuelmarlborough.org

25th (Monday)

St John's and St Mary's: Term 5 starts (to Friday 27th May)
Bushton Manor Plant Fair and Open Garden SN4 7PX

2nd May (Bank Holiday Monday)

11am - 3pm Bushton Manor House, Clyffe Pypard *see below*

Clyffe Pypard Plant Fair - 2nd May

Within the lovely grounds of this 18th century Manor House there will be some 30 stalls with plants, crafts, food and other related products as well as the ever popular bacon butty BBQ and homemade refreshments. A plant crèche enables people to stroll around without having to carry purchases.

For the younger people there will be outside games to keep them occupied.

Entrance £3. Children and car parking free. Dogs on leads are allowed.

Money raised will go towards the St Peter's Church Roof Fund, a Grade 1 listed building in Clyffe Pypard.

St Peter's Trust and Action Through Enterprise

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“Brilliant International Musicians”

St Peter's Church, Sunday 24th April 2022 7.30pm

Simone Tavoni (piano)

Beethoven, Chopin, Debussy, Mompou, Scriabin



I'm sure readers of *Tower and Town* know the work of Charles Causley (*Ballad of the Breadman*, and *Timothy Winters*, to name a couple of his best known poems) but it seems a lot of people have never heard of him, which seems a shame. Patrick Gale's latest novel **Mother's Boy**, is in his own words a 'very loose retelling of the early life of the Cornish poet'. Gale is one of my favourite writers; I've been looking forward to this book and it hasn't disappointed. The novel describes an awkward, fatherless young man, resenting, transcending and finally accepting his gossipy small town background. It's also the story of Causley's mother, widowed early, hard-working, clear-eyed, loving and protective. The author has a lovely elegant, supple writing style and a knack for compelling and psychologically convincing storytelling, never overdoing the detail but managing to draw the reader into a fully realised world. One of Patrick Gale's best.

A couple of months ago I was sent a copy of **Lessons in Chemistry** by Bonnie Garmus, with a promise that I'd absolutely love it. And indeed I do. There are only so many plots to work with, and this is the ever-popular 'woman asserts her autonomy against the patriarchy' theme. It's not simply a tired old re-telling of that old, old story though, it's a debut novel with an strikingly assured individual voice. It made me laugh from the first page, as the uncompromising heroine assures her daughter '*It is not your imagination. Most people are awful*'. It's a generous, not entirely predictable book, a real page-turner, funny, warm and featuring a highly intelligent dog.

Breadsong by Kitty and Al Tait is a combination of cookbook and memoir, telling how the father and daughter business, The Orange Bakery in Watlington, came about. Kitty was a chirpy 14-year-old, funny and friendly, doing averagely well at school, who gradually and for no apparent reason sank into depression and anxiety, becoming ever more withdrawn and unhappy. Baking bread with her Dad gradually helped her regain her equilibrium and enthusiasm for life. Reading between the lines we get some sense of how hard it must have been for Kitty's parents, as it became obvious that her recovery was dependent on permanent change to the family. Al gave up his work as a teacher to open a bakery business, shouldering the adult worries while Kitty experimented with creative bakes. It's a lesson in flexibility, and the power of community (and dough).

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Nature Notes ‘April come she will’ Robin Nelson

April comes just when we need her: sunshine, blue skies, the sounds and smells of spring, longer and warmer days. That’s the idea, but as like as not showers, cold winds and grey skies will contrive to spoil the fun. April’s potential thirty days may reduce to twenty decent ones and natural history enthusiasts begin to panic with so much to see and hear and record. For birdwatchers it is a big month for recording our incoming summer visitors: the warblers, pipits, chats, flycatchers and wagtails, and those iconic aerial feeders the swallows and martins. Will we hear the plaintive call of the cuckoo and the exotic song of the nightingale in the usual spots? Will birds return on the usual dates, or will there be a population “crash” as happened in 1969 with common whitethroats, when two thirds of the British population failed to return. Swallows take about six weeks to make the journey from Africa, covering about 200 miles a day and roosting at night in favoured reed beds. We nervously await their return, but will there be fewer than last year resulting from casualties along the migratory route? Stone curlews will have already arrived in March on traditional downland sites, but subsequent unseasonal weather can spell disaster as they start nesting. Meanwhile it is the breeding season for our much-loved garden birds: the robin, wren, song thrush and blackbird.

I can usually reckon to see red admiral and small tortoiseshell butterflies on sunny mornings, and orange tips and lemon-coloured brimstones complementing the cowslips and emerging king cups. The wild daffodils I see in West Woods in



snake’s head fritillary

March will be fading, and I will need to catch up with the colony of lady’s smocks at the entrance to Savernake Forest and the early purple orchids at my local Nature Reserve: then there are violets and wood anemones peeking out amongst the tangled woodland vegetation.

In the final days of April I have sometimes had a tip-off about badger or fox cubs emerging from their earths, and whatever negatives we can raise about these animals the sight of an undisturbed family playing in the half-light is delightful, and one to be shared with our children and grandchildren. It’s the end of the month and somebody usually reminds me that on the Cricklade Meadows the snake’s head fritillaries have been wonderful, but are now past their prime....alas, alack, April has ended!

Diana Keast

John Osborne writes: Diana Keast, who died aged 99 last November, was one of the most charming and committed citizens of Marlborough. Her husband, Kenneth, taught Modern Languages at Marlborough College and, after his death all too soon after his retirement in 1969, she became dynamically involved in a number of organizations and good causes in the town and the local area. These included the Civic Society, but her work in the inaugural stages of **The Merchant's House** as a co-trustee with Sir John Sykes, Michael Gray and Vic Chinnery, with responsibility for fundraising was particularly noteworthy and effective.

A full appreciation of Diana and her work for **The Merchant's House** will appear shortly in the next edition of its **Journal**.

Trevor Dobie writes: Although we had both lived in Marlborough for over fifty years, I first met Diana on Lundy, the tiny island in the Bristol Channel, when we were attending a Whitsun church service with Roger Royle, of Wogan fame, officiating.

Diana was the last surviving private owner of Lundy following the death of her father and then her brother in the 1960s. (Another brother, John Pennington Harman, had lost his life in the 2nd World War and had been awarded a posthumous VC). Lundy was put up for sale and an appeal set up with backing from local Devon MPs, Jeremy Thorpe and David Owen, the final outstanding amount being donated by the philanthropist Sir Jack Hayward, allowing The National Trust to take over ownership of the island in 1969, with the management in the hands of The Landmark Trust.

Diana had been administering all of the bookings for Lundy holiday lettings from her home above The Merchant's House in Marlborough while her family were the owners but, after the sale, she still kept close ties with Lundy, visiting regularly, often taking friends on stays to various properties.

In 2015 Diana became President of The Lundy Field Society (lundy.org.uk), which had been set up in 1946 by her father, Martin Coles Harman, who had bought the island in 1925. He realised that there was huge potential for study of the flora and fauna with regular numbers of nesting seabirds and migrating birds, with many rare species. I took Diana to Bristol on many occasions to attend committee meetings of the Society and she was always a lively contributor.

Diana moved to The Priory in recent years as her mobility reduced and she spent the last few years of her life in Highfield. Diana's funeral was held at North Wiltshire Crematorium, Royal Wootton Bassett, on 25 November 2021. Her ashes will be laid to rest with her family on Lundy on 18 June 2022

Marlborough History Society presents

“How to Build Stonehenge”

Mike Pitts, FSA, is an English freelance journalist and archaeologist who specialises in the study of British prehistory. He is the author of several books on the subject, and is the editor of *British Archaeology*, the publication of the Council for British Archaeology.

Mike will talk about where the stones came from, which allows him to show the new research into sarsens and the Marlborough Downs.

The only stone on Salisbury Plain seems to be chalk. Where Stonehenge came from was one of its enduring mysteries: proposals ranged from Africa, Ireland and Brittany to Dartmoor and Edinburgh. A key breakthrough occurred in the 1920s, when the smaller megaliths were traced to Wales. A decade of new research has revealed their true origins, and – thanks to a bit of Stonehenge that turned up in Florida – has also identified the source of the much larger, sarsen stones. For the first time, we can seek to track stone journeys with confidence.

Thursday, April 21, 7:30 pm, St Peter’s Church.

Guests are very welcome, £5 entry. (Covid safe provisions are in place)

Emanuel Church, Marlborough

We are grateful to meet for a weekly Sunday service at 4pm at Christchurch, New Road, with crèche and Sunday School groups. All are welcome to stay afterwards for refreshments and a sandwich tea for children. Mid-week we are also delighted to offer a variety of activities including homegroups meeting in Marlborough, Pewsey and Ogbourne St George and community groups as detailed below:

Little Friends Toddler Group, Thursdays, 10-11.30am at the Marlborough Community and Youth Centre. Come and enjoy free play, singing and story time, snacks for children and refreshments for carers.

Explorers, Fridays, 6-7.15pm at the Wesley Hall, Oxford Street, Marlborough. Our kids club for school years 3-6.00. Fun, games, tuck and a short Bible talk (bring 50p for tuck)

Friday Nights Fridays, 7.30-9pm at the Wesley Hall, Oxford Street, Marlborough. Our youth club for school years 7-11. Friends, fun & faith – everyone welcome!

Hope Explored A 3 session short introduction to Christianity, from Luke’s Gospel. All welcome to come and ask any question or just listen! For more details, email office@emmanuelmarlborough.org

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East Wilts Mencap Group

Marlborough has a wonderful community of residents with learning difficulties: this is partly the result of historically there being a 'hospital' in Pewsey housing folk with learning difficulties. Once social care policy changed and institutions were closed, the 'hospital' residents were housed in family units in the community and a number of houses with supported living were set up in Marlborough. Also, a number of individuals live independently with some level of added support. The East Wilts Mencap committee has for years provided social activities: summer and Christmas party; bingo nights; carol service; trips to the pantomime; outings and a weekly craft club was held in the football club. Everything had to close with the pandemic and we are now hoping to restart some of these activities. However, we have lost committee members and need an injection of fresh blood to enable us to provide fun events where folk can meet up. Anyone who has been involved with our parties or carol service will know how rewarding helping with these events is. If you think you could help us or would like to know a bit more what might be involved please get in touch with Rachel Maurice mauricerachel@yahoo.co.uk or Noel Barrett-Morton noelbmorton@btinternet.com

Many images fill our screens at this perilous time. Disturbing and heart-breaking images of leaders, weaponry and fleeing women and children. As we wonder what to think, pray and do, may our hearts and minds be filled with another vision: of our glorious Lord Jesus.

In war, Christians often turn to the Bible book of Revelation. Some read it as detailed contemporary history. Others find in it themes that characterise the AD era. Yet others find it tricky to understand. But the late preacher John Stott wrote about the book of Revelation, that people, *“with their backs to the wall need more than moral exhortation... They must see Christ... A history of the world in cipher is cold comfort in comparison with a vision of the exalted Christ.”*

Above all fighting and fears, hatred and horrors, powers and pandemics, our world needs to see Jesus Christ. Revelation is, above all, a revealing of Jesus Christ: *“the firstborn from the dead and the ruler of the kings of the earth.”* (Rev 1:5a)

As we wonder what is going to happen in the world, so did the elderly apostle John. In Revelation 5, he longs for somebody worthy to unroll the scroll of history. Then he hears...

“Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll.” Rev 5:5

Picture a lion, huge and golden! Feel his mighty mane! Hear his awesome MGM roar! Jesus is the king that God had promised to his ancestor David (2 Sam 7) and to David's ancestor Judah (Gen 49). Jesus triumphed over storms, sickness, Satan and death.

In CS Lewis's Narnia stories, when the children discover that Aslan is a lion, they ask nervously,

“Is he safe?”. Mr Beaver replies,

“Of course he isn't safe – he's a lion! But he is good. He's the King, I tell you.”

As we face the uncertainty and horror of war in Europe, let's be encouraged that there is a higher throne than Moscow or London or Washington. Let us humbly honour Jesus as our Lord and find security at his feet. But maybe we wonder about this lion. He may be big, but is he (like Aslan) good? So we turn with the apostle John to see the mighty mane and the roaring teeth, but what a surprise we find.

“Then I saw a Lamb, looking as if it had been slain, standing at the centre of the throne.” (Rev 5:6a)

We see, not a lion, but a lamb! They are both picture language for Jesus: He sounds like a lion – but he looks like a lamb! Towering over the throne of the universe, with all power everywhere forever, is... a little lamb.

Continued p.25


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Clergy letter continued...

Countries choose big strong animals for their symbols: Lions for England, a bear for Russia, an eagle for the USA. But the Kingdom of God is symbolised by a slaughtered – yet living - lamb. The one on the throne has scars, just as the risen Jesus showed his disciples his nail-torn scars.

Jesus the lamb has the right to roll out history, on the one hand, because he can sympathise with us. An infant refugee; A homeless man, unjustly convicted, tortured and killed, all out of love for us. I don't know why God would allow war – but I can trust that kind of God – that he has the answers.

Jesus can sympathise and, even better, he can redeem. He can deal not only with our sadness but also with our sin. Slain lambs, in the Bible, are sacrifices – dying to pay for the guilt of others. That wrongdoing is there both on the news and also here in my heart. But wonderfully Jesus died to redeem me and all who **turn and** trust him as **Saviour and Lord**.

May we trust in Jesus, and sing with the crowd in John's vision,

“You are worthy... because you were slain, and with your blood you purchased for God persons from [Ukraine and Russia and the UK and] every tribe and language and people and nation.” (Rev 5:9)

May Christ, the lion-lamb, be our vision in this perilous time. Come Lord Jesus!



Marlborough Choral Society

MARLBOROUGH CHORAL SOCIETY – GALA SPRING CONCERT

Saturday 2nd April 7.30pm at St Peter's Church

The programme will be light and joyful – several popular opera choruses, some zany songs about Tequila and Mermaids, and the Folk Song Cycle “Sprig of Thyme” by John Rutter.

It's been a tough time for many of us but we do have a lot to celebrate – the coming of spring, the retreat of Covid and the 20th anniversary of our Musical Director, Gill Mortimer.

We will be welcoming several of our favourite soloists and instrumentalists for an uplifting evening and hope you can be with us.

Tickets available from Sound Knowledge, from choir members or at the door.

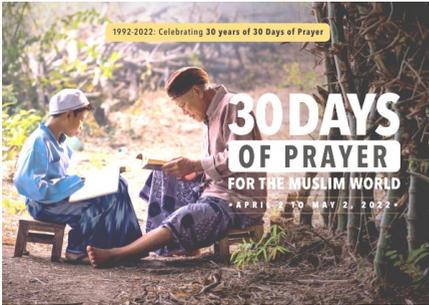
£12 including refreshments, £4 students and children free

News from the Churches

30 Days of Prayer during Ramadan, 2nd April to 2nd May

Available from Mustard Seed or order online.

For 30 years, 30 Days of Prayer for the Muslim World has been producing inspirational, educational prayer guides that help Christians all over the world to pray for Muslims with love and insight during the month of Ramadan. And these last three decades have seen more churches planted in Muslim communities than in the three centuries before!



Learn, pray, and be involved in the movement that is effectively calling on the Holy Spirit to reveal the love of Christ to Muslims around the world. The booklet is

available from Mustard Seed.

Marlborough Churches Together Fraternal

The next Fraternal will be held on **Wednesday 6th April**, 12.30pm at the Rectory.



Women's Fellowship

meets on **Tuesdays 12th & 26th April** at Christchurch, New Road at 2.45pm for tea, coffee and chat.

Quakers

are hosting an Open Meeting at the Friends Meeting House on **Monday 25th April at 5pm**. The topic is Peace, Militarism and the Climate Crisis. We will look at the significant influence of militarism on the climate crisis which was ignored at COP26. We will relay part of a webinar which will be followed by discussion. For more information contact Rachel : rachelrosed1@gmail.com.



Marlborough Area Poverty Action Group (MAPAG)

The next open meeting will be held in May. More details from rachelrosed1@gmail.com.



Celebrating Lent

Marlborough Churches Together will be concluding the study course in home groups "Another story must begin" written by Jonathan Meyer based on Les Miserables (by Victor Hugo). The sessions comprise an extract from the film, bible readings questions and discussion. Details are on the churches' websites.

Holy Week:

Normal Sunday services for Palm Sunday

Monday 11th – Wednesday 13th

Mass at 10am in St Thomas More

Compline at 8pm in the Anglican team churches.

Maundy Thursday: 14th April

Christchurch are hosting a **Maundy Service** simple meal and service around a table at 7.30pm. There will be a '*sign up list*' for numbers but all are welcome.

This will be followed by a vigil at St Mary's from 9pm – midnight.

St Thomas More - Evening Mass of The Lord's Supper at 7.30pm.

The Church will remain open to 9.00pm

Good Friday: 15th April

10.30am Informal service (St. Mary's)

12.30pm Stations of The Cross (St Thomas More)

2.00pm Service (St. George's)

3.00pm The Celebration of The Lord's Passion (St Thomas More)

Saturday 16th April

9.00 pm Easter Vigil Mass (St Thomas More)

Easter Day: 17th April

A sunrise service, organised by Pewsey Churches Together will be held at 5.45 am on Martinsell. Meet at the car park at 5.30am

Easter Day Services

5.45am Sunrise Service at Martinsell Hill

8.00am Holy Communion (St Mary's)

8.00am Holy Communion (St George's)

9.00am Family Communion (St John the Baptist)

10.30am Family Communion (St Mary's)

10.30am Family Communion (St George's)

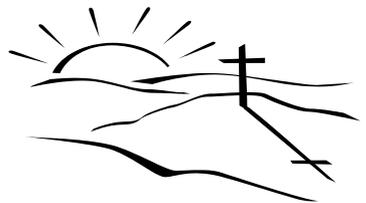
10.30am Morning Worship (Christchurch)

10.30am Quaker Meeting for Worship

11.00am Easter Sunday Mass (St Thomas More)

4.00 pm Easter Service (Emmanuel at Christchurch)

6.00pm Meditative Service on the supper at Emmaus with Holy Communion (Christchurch)



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