

TWO "BOAT PEOPLE" FAMILIES

At a meeting in July of the Social Responsibility Committee of the Hampton Deanery Synod it was suggested that we write to ask the Richmond Borough Authorities what plans they had in mind of offering accommodation to some of the Vietnamese "Boat people" families. We wrote to the Mayor and to the Town Clerk, and in September, Mr. Sharpe, the Housing Manager, wrote that he was pleased to tell us that two units of accommodation were being offered in Whitton. These were fairly near to each other and the families were already staying in the Save the Children Fund Centre in Osterley. An appeal for furniture was made through the churches; there was a generous response, and the two families moved in at the beginning of December. The young Save the Children Fund workers arranged everything beautifully, and in a very friendly way.

One family consists of a father and mother, Mr and Mrs Du, with three small children, two of whom are going to school. The baby has already been in hospital for a month with a heart condition. Mr Du managed his own fishing-boats in Vietnam; he has registered with the labour exchange, but finding a job will be easier when he has a better command of English. In the other family are a granny aged 72, her daughter of 26 who has nursing experience, and her niece and nephew, 13 and 9. Quach Diem, the older lady, is used to having her very large family round her; some members were drowned before her eyes, others are in Holland, others in America and the parents of the two children are still in Vietnam. She weeps when she thinks of how the family is scattered. Both families are used to having communities around them, lots of people, and in a warm country. It is a traumatic experience settling into the complications of life in little suburban houses; solitary units in the middle of a strange neighbourhood, and, in addition, in December. Yvonne Childs has helped with local contacts, and the neighbours are very friendly; also each family is supported by a be-friending group; Quach Diem, however, may feel very lonely when her daughter finds work and the children are at school.

The teachers of English for the two families are from among the volunteers whose names were sent in recently when teachers of English to immigrants were appealed for through the parish magazines.

Hannah Stanton

KESTON COLLEGE: A Window on the Communist World

The Church behind the Iron Curtain is harassed in a number of ways. In some countries it is banned completely, in others, such as Poland, allowed limited freedom. In all the countries more or less crude ways are used to discourage it. Churches are pulled down or converted into secular museums; active Christians are often imprisoned. In some countries the pressure is more subtle, a believer who is not afraid to proclaim his faith has no hope of advancement in his profession.

Yet the number of believers grows. Our speaker, on Wednesday, November 14, declared that the number of Christians was greater than the membership of the communist party. Keston College, the subject of his lecture

and film, provides and verifies such information. The College was founded by Michael Bordeaux after a visit to the USSR in 1963. He was begged by believers to make known their oppression. He set up a team of research workers whose task it was and still is to monitor, sift and cross-check all relevant news from the communist countries, and make known to the world how people and churches were being treated. The accent is on verification. The news must be true to be of value. Our speaker repeatedly used the word "bridge" to describe the work. Communication is two-way. News leaks out from the East by various official and unofficial routes. The official news is likely to be thin and of doubtful verity. The unofficial news needs cross-checking. When the College staff are sure of the truth, they publish it, and they are a source of material for radio world-news programmes. So the news gets back to the communist countries.

Our speaker gave us some challenging thoughts. Here, where churchgoing is open to all, and even mildly approved by authority, we talk of the decline of the church. In Eastern Europe, where the church is persecuted, it is growing stronger. Is this a coincidence? If it is not, what can be learnt from it?

It was a stimulating evening. It left me with other puzzles as well as the "strength through persecution" problem. Keston needs support. Its present budget is about £100,000 per year. How, and how vigorously, should it be supported by individuals or the parish? What other slices of our little cake do we cut thinner if we do help such work? Or should we be making a bigger cake?

R.W. Wilde

EXIT 'THE CROWN AND ANCHOR' – ENTER 'THE VALIANT KNIGHT'

Many local people will have been sorry to bid adieu in July to the sign and name of The Crown and Anchor which has linked our village history for so long to that of the monarchy. It will be remembered that the Duke of Clarence, before he became William IV, was known as "the sailor prince", and the crown and anchor was his insignia. He was for a time Warden of Bushy Park and lived in Bushy House with his Queen Adelaide and numerous of his illegitimate children by his mistress, Mrs. Jordan.

We know that in 1851 one John Cox, Beerhouse Keeper, had an establishment on the site which was described at its sale by auction in 1856 as "a well-built copyhold Beer House, known by the sign of The Crown and Anchor". Many people could not read or write and inns were still recognised by their individual sign boards. We know that it is almost certainly the third oldest hostelry in the village, the oldest being The Duke of Wellington at the foot of Burton's Lane. This was established as The Marquis of Wellington in 1816. The noble marquis was a friend and drinking companion of the Duke of Clarence and a frequent visitor at Bushy House. The second oldest inn is The Duke of Clarence.

In 1856 we know that The Crown and Anchor contained "four bedrooms, two parlours, tap room, kitchen, bar, wash house, cellar, with yard and stabling at the rear, eligibly situated for obtaining a Spirit Licence being at the corner of the roads". It was rebuilt in 1907 at the time of the widening of the High Street to allow the trams to go through as far as the pantile bridge. On June 30, 1924, the property was transferred to Watney, Combe, Reid and Co. Ltd. We cannot help but regret that Watneys did not inquire into the significance of its name to its environment before introducing The Valiant Knight.

In Victorian and Edwardian days The Crown and Anchor, in common with many other local hostelries, ran a slate club and its attendant outings and social functions. The granting of its music-licence and fitting up of a billiards room saw a tradesmen's supper and smoking concert held. When the water-bailiff of the Queen's (Longford) River cut his throat in his room at The Star his inquest was held in the large room at The Crown and Anchor. In 1875 a New Year's Dinner was provided by Mr and Mrs Nobes for The Crown and Anchor Harmonic Society. "There were the usual songs and recitations" and the company "dispersed just as the clock was striking twelve". Late indeed for those unlit days.

For the coronation of Edward VII Mr Wiseman, host, provided an elaborate scheme of illuminated decorations and "great was the pleasure derived by many of the inhabitants by the life-size transparency of the King, surrounded by floral decorations, about two hundred flags and as many lamps, besides ninety yards of festoons of flowers and six flag-poles surmounted with floral decorations". The inn sign-board was also covered on both sides with flags and bore the inscription "God save the King".

So much for The Crown and Anchor, although there are many more descriptions of the part it played in the village's social history. It was sad not to be able to obtain the old sign for our local archives but I arrived too late back from holiday on the very day it was taken down. Many of our local pubs link us with national history and to our local past — The Duke of Wellington, The Duke of Clarence, The Roebuck (after the stag-hunting in Bushy Park), the Jenny Lind (after the famous Swedish singer who made her London debut in 1837), The Windmill (after the flock-mill which stood on the banks of the Longford just opposite), The Jolly Gardeners (after the hundreds of local men who worked on the proliferating nurseries). This article is written for the archives so that The Crown and Anchor may be placed among them.

M. Orton

AROUND THE SPIRE

Such a determined and hard-working work force turned up on December 1, armed with tools and barrows, to clear the massed leaves from the churchyard paths that most of the work was accomplished by lunch time. Many thanks to the sweepers, carters and coffee providers. The exercise was a 'striking example' in the best sense of the word.

The Christmas lights went on again all down Hampton Hill High Street (not Hampton High Street!). There were more than ever Christmas Trees this year and there were literally thousands of people from outlying districts crowding the pavements and following the band and Father Christmas and joining in the carol singing in the brilliantly lit forecourt of Four Winds. The whole village is grateful to the Hampton Hill Traders' Association for this annual joy. Where else in the Borough is there a mile of lights, a band parade and hundreds of balloons for the children? "Not bad" as someone remarked "FOR A PLACE THAT DOESN'T EXIST!"

Congratulations to the Social Committee of the Community Care Group on the success of their ambitious first Dance in the beautifully decorated Hampton Hill Junior School on December 8. It is to be hoped that the profits were considerable so that C.C.G. may be helped substantially in its excellent and wide-reaching social work in the area.

THANKSGIVING FOR THE ARTS

Perhaps because I'm a small-time artist or perhaps it was nostalgia as I slipped back in memory to a past of over half-a-century gone when as a school-girl I had a form-mistress who managed our Charity of "Save the Children Fund" – Russian children then. The ones who cause the world unease now I suspect. As Form-Treasurer I had the job of helping to count the pennies from 500 girls every so often.

Perhaps those were the reasons that I went to the Twickenham Parish Church on Sunday evening November 25 for the Service of Thanksgiving for the Arts with residual offerings after expenses to go to the Save the Children Fund. Also St. Mary's is a lovely church and has woven its way in and out of my life. Anyway I went. As we parked the car the St. Mary's Bellingrings sprang into life and the beautiful chimes floated out from the flood-lit tower.

As we passed through the door I appreciated once again the splendid colouring which seemed to shine by the light of the dazzling candelabra.

We were early and had a choice of seats but very soon the pews filled up and the Mayor and Mayoress arrived and the stage was set for what I suppose one could call partly a religious service and partly a religious concert – so well arranged and directed that it was easy to become absorbed in the orchestral, choral and histrionic items.

The interdenominational service was given to us by Canon John Oates of Richmond, the Rev. John Gann of St. Mary's, the Methodist Ministers for Barnes and Twickenham and the Parish Priest of St. Margaret's.

We sang four well-known hymns accompanied by the very strong organ, the much augmented choir and with the full church we definitely made the rafters ring – it seemed to me a good way to spend a Sunday evening.

I hope that "The Children" benefited.

Alison Thompson

A CHRISTMAS IN THE SUN

A few years back I spent 4½ months (our wintertime) in Las Palmas in Gran Canaria enjoying the sun, warmth and social life. I stayed with a Carnarian family for the third time and struggled again with the language – Spanish being our only means of communication.

On Christmas morning I attended the British church, crowded as on all Sundays during the high season. Each Sunday after Matins we gathered to talk and drink cool drinks in the palm-shaded garden with its poinsettas, bouganvillia and jacaranda. It is an attractive white building with tiled roof following the usual style of the better parts of new Las Palmas. This was my first introduction to Parish Breakfast and I found it most agreeable for meeting people known or to-be known. Usually I walked back the two miles stopping for coffee or a meal on the way but this was Christmas and I saved my appetite for the evening when a party of twelve English acquaintances met together at an English restaurant where a long table was reserved and decorated for us. There we had traditional English fare including balloons and crackers.

New Year's Eve soon came round and I was invited to spend it with Marta and Pepe. We had a meal and Spanish champagne and television from Madrid – the dialogue beyond my comprehension. At midnight the clock from

Madrid struck the hour and pandemonium broke out. Bells and cheers and fireworks and I think every driver in the town put his finger on the horn and kept it there. Then the ship sirens joined in. Since the Suez Canal was closed Las Palmas was the big refuelling port for ships going south or east so there was plenty of noise. Just after midnight we flung wide the window to call greetings to passers-by and grasp neighbours' hands as they strolled about in the warm night-air. Marta asked if it is the same in England. "Not quite because it is cold, but the people feel much the same" – I hope that's what I said in Spanish!

Five days later the air of excitement was intense, the eve of the fiesta of the Kings (Epiphany) when the children receive their presents – not at Christmas as ours do.

At the advertised hour, I went along to the Parque Santa Catalina to watch the procession which was to start at the Port about a mile back and pass through the Puerto region, the new Ciudad Jardin and on through the interesting old City. The procession would not appear good by Hampton Hill standards but the people enjoyed it and I think later in the route when the Wise Men changed from horses to camels to ride through the old Town and people threw confetti and streamers it was possibly more impressive.

I went for supper and about 10 pm took a bus. At the entrance to Triana, the wide shopping centre, all traffic was stopped so I alighted and joined the pedestrians thronging the street which was inches deep in coloured streamers. I wandered around enjoying the happy faces of the children carrying large parcels and escorted by glowing indulgent parents. I think the shops were open until midnight but I was away to bed before then.

The next day was a holiday and I had a wonderful day out with a young English family temporarily living in Las Palmas. The interior of the island is high, extinct volcanic and very exciting. We had a picnic just near the highest spot where, if it is clear enough, one can see the snow cap of Mt. Teide in Teneriffe.

My Christmas 2,000 miles from home was very interesting.

Alison Thompson

STILL ON THE CHRISTMAS THEME

To live in circumstances that mean one is so poor or lonely one will not receive any Christmas presents or special treats of any kind strikes us as very sad. That is why Nationwide's Christmas appeal for instance is successful. We are more willing to give to others, in whatever form, in this season. It is a good thing that the Christian command to love your neighbour is obeyed like this for Christmas at least. And all those who show good will now, even though they deny any allegiance to God, are doing His will.

Those of us who know they are God's children and that Jesus Christ was born for them at Christmas, may also be more aware of a second obligation in this season. True, it is sad to be materially deprived, as we said at the beginning – but surely, to be without the knowledge of Christ's love, is the worst kind of deprivation anyone can suffer. As Christians, we must have the desire to bring other people to know God. The Good News must be spread. Christmas wants to wake us up to this truth!

Of course we have this duty not only now, but all the year round. But we may be more aware of it at this special time.

Which brings me to another thought I had recently in connection with the festive season.

I used to feel very keenly that those who do not worship God, and only have a few, however well-loved, traditions, celebrate a festival without centre. The tinsel hides a great, dark emptiness. They cannot know Christmas joy.

Over the past year I have gradually learnt to see that this is only half the truth. The same deep thrilling — or quiet, peaceful — joy we might feel at Christmas can come to us anytime during the year. Perhaps there are only fleeting moments of it. But we can experience it any time the truth of God's love and Christ's birth and death for us gets through to our heart. The Christmas story appeals to children. Spiritually many of us stay childish. When we grow out of childish things Christmas joy is no longer tied to the December 25. Not only the baby in the manger should set us carolling — this is really only the beginning of the story. If we will let Him, Jesus can come to us at any time during the year.

Hilde Bucknell

SCOUT GROUP NEWS

I expect many of you encountered Snow White and her seven Dwarfs stationed along the High Street one Saturday in November, to say nothing of Father Christmas at the top of Windmill Road, and wondered what it was all about. If curiosity led you to the Parish Hall, what a transformation, numerous stalls displaying every kind of attraction, very Christmassy decorations, and even another Father Christmas for the children.

A record Bazaar, which resulted in £520 towards furnishing our new Headquarters. The winner of the lucky Programme number was Mrs K. Davis of 12 Roy Grove.

Both Cub Packs competed in the District Swimming Gala held on Friday, December 7, and out of 19 Packs taking part, Gold Pack came 4th and Brown 14th.

In this parish there is a great need for people able and willing to work with children, especially teenagers. All Sections of the Group need helpers, more particularly Leaders. If you are interested, please contact Michael Childs, G.S.L. 977-5041.

On the Thursday following the Bazaar the Cubs and Brownies combined and quite spontaneously held a Blue Peter "Bring and Buy Sale". The enthusiasm of the children, who were themselves manning most of the stalls at this event, was tremendous. The result of this very worth-while effort was £110 being sent to The Blue Peter Fund for the people of Kampuchea.

Doris Childs

THE CHURCHYARD

Cannot something be done to make our churchyard a more pleasant place both for the people who put such a lot of time working there, some of our congregation who just go along to tend a grave and even for those who might like to spend a peaceful few minutes there in the summer?

There are plenty of open spaces within a few hundred yards of our church, so surely a Notice on each of the three gates requesting people to refrain from exercising their animals in the churchyard would not come amiss.

M.J.C.

SOME EXTRACTS FROM THE BISHOP OF LONDON'S CHRISTMAS LETTER TO HIS DIOCESE

CHRISTMAS 1979

It is difficult for Christians of the affluent western world to enjoy Christmas with the knowledge of the appalling and widespread misery of the greater part of the human race. A new barbarism is descending upon the affairs of men and bringing with it indescribable deprivation and unhappiness. The suffering inflicted by harsh and cruel governments, the ruthless activity of terrorists, the imposition of the dehumanizing penalties of Koranic law, the insensitivity of men to the demands of the law of love — all these things conspire to make our generation a byword for man's incapacity to practise mercy and pity and an exhibition for all to see of what happens when man deserts or misunderstands the message of the God who is love.

Yet God in Jesus, Our Lord, comes again and again to this evil world, and goes on repeatedly offering himself to us, however much he is spurned. And he comes, not as a grandee or a potentate, but as an ordinary person. The wonder of Christmas is that God empties himself of his glory as the Creator of the universe and enters his sinful, fallen world in the most humble and defenceless of all roles, that of a human baby. There could be no clearer demonstration of God's determination not to desert his world or to give up his children as hopeless and beyond redemption than the manger at Bethlehem. To those who have the vision to see what has happened and what is happening in the birth of Jesus, comes the one firm and reliable foundation for hope and encouragement. Without him I see no ground whatsoever for thinking that this world is other than irrational or evil. With him I find a firm foundation for hope, a light shining in black darkness.

So to you, my fellow Christians, who have found him and been found in him, I wish in all confidence a happy Christmas, knowing that you will respond as best you can to the cries of your fellow humans in their misery, and in your own joy will not forget their needs. To those who have not yet found or been found, I offer the prayer that you may pierce beneath the silliness with which a materialistic world has surrounded the events at Bethlehem, and to understand who it is who is born, and why he came, so that for you Christmas may be a sharing in the power and majesty of God; for without men and women inspired by the love of God in Jesus, there is no hope.

HOMOSEXUALITY

So far I have deliberately declined to say anything in public on this controversial subject for two reasons. First, whatever one says, and however carefully one says it, it seems inevitable that one will be misunderstood; and however dispassionate one tries to be, violent emotions are stirred. Secondly, I was brought up to believe, and I still believe, that sex is sacred, and like all sacred things, should be treated with reverence. It was Archbishop William Temple who observed that the sexual instinct is the most wonderful of all man's endowments, since it is the power by which man co-operates with God in the creation of human beings who possess souls destined for eternal life. The proper use of this gift is therefore of so solemn and far-reaching a nature that it should be treated with the same respect as any other sacrament. We do not, or should not, joke about or misuse, the sacrament of Christ's body and blood. Nor should we treat lightly the sacrament of human creation.

I recognize that this reverence for human sexuality, misplaced, has led to suffering and unhappiness. The Victorian taboos about the purpose and significance of sex led to embarrassment between parents and children and to an ignorance of the "facts of life" which extended to adulthood and even to those who were married. It also led to a good deal of unhappiness on the part of those who, often not knowing why, discovered that they were different from most other people in their sexual responses, and came to the conclusion that there was something wrong with them. The social conventions of the day made it very difficult for such people to find the kindness and sympathy which they desperately needed. They became lonely and unhappy.

The frankness with which we discuss these matters today has undoubtedly brought a great deal of help to troubled people and for that one cannot but be thankful. But with that frankness has come also a carelessness about holy things, and a militancy which only harms the interests of those whom we all want to understand and to help. It is not easy to discuss the issues with the absence of prejudice. Yet, with the publication of the report on Homosexual Relationships, we must now enter into the debate, since it is likely that it will be commended to the Church as (as it claims to be) "A Contribution to Discussion".

In the first place it is important that we get our terminology right, so that we understand exactly what we mean when we use the necessary words. The term

"heterosexual" is used to describe the condition of those who by nature are attracted sexually to the opposite sex. The term "homosexual" is used to describe the condition of those who by nature are attracted sexually to the same sex as their own. The two words thus indicate a state or condition, with no moral implications at all. It is not "good" to be heterosexual or "bad" to be homosexual: people are made that way, and that's that.

In point of fact, few people if any are wholly orientated one way or the other. Most of us have both heterosexual and homosexual tendencies, and often as we grow up and develop, those tendencies change in us. The important thing to recognize from the start is that to be heterosexual or homosexual has no moral or ethical implication.

What does have moral and ethical implication is the use to which we put our God-given instincts. Whatever we are given by God can be used rightly, or misused. What is true of our intellect, our artistic powers, our physical powers, is true also of our sexual powers.

The issues are not as simple as is sometimes suggested, and there are many questions which need to be discussed frankly and charitably. That is why we have a report of ninety-four pages before us, and we ought to read it without preconceived ideas as to the rightness or wrongness of what it advocates. I do not propose to say more on the subject at this stage, except to stress that the Church is under an obligation to offer compassion, understanding and pastoral care to homosexuals, as it is to anyone or group of people who are in need. This is perhaps specially important in the area of sexual relationships which have in the past been the subject of so many taboos and so much secrecy. We understand a great deal more of what is involved than did our forefathers and our increased knowledge should require of us a deeper readiness to help those who are in need. But along with that compassion must go the teaching of the Christian faith that there is value in self-sacrifice and self-discipline, and that chastity is a virtue which we are all called upon to exercise. And it is never easy.

VISIT TO CALIFORNIA

From 14th-23rd June I visited California to take part in the celebration to mark the 400th anniversary of the landing of Francis Drake during his circumnavigation of the globe. His Chaplain, Jonathan Fletcher, kept a careful diary of the voyage, and there is no doubt that, before he left the Americas and set sail westward across the Pacific, Drake landed on the soil of California. The point at issue is where he landed. There are a number of claimants to the privilege. The most likely is Drake's Bay, a few miles north of San Francisco, since, as I shall observe later, Drake approached California from the north rather than from the south, and the first suitable harbourage that he would have encountered would have been Drake's Bay. It is a pleasant spot surrounded by white cliffs, which adds further strength to its claim, since Fletcher observes that the terrain reminded Drake of the white cliffs of England and persuaded him to claim the territory in the name of Nova Albion. The State of California took the celebrations seriously and erected plaques on the competing sites. I dedicated the one at Drake's Bay and preached at a commemorative service in Grace Cathedral, San Francisco.

Drake's accomplishment was truly amazing. Setting out under circumstances of great secrecy from Plymouth Sound in December 1577 in the Pelican (later renamed the Golden Hinde), a ship of only 150 tons, together with the Marigold and the Elizabeth, he sailed down the west coast of Africa to Cape Verde, and thence south-west to strike the South American coast at Port St. Julian in Patagonia, where he hanged his friend Thomas Doughty for mutiny. He rounded Cape Horn and in the process claimed Tierra del Fuego in the name of the Queen. He lost the two companion ships in a storm, and so went on alone up the west coast of Southern and Northern America, capturing a valuable treasure ship on the way. He sailed northwards, hoping to find the north-west passage and so reach England by travelling east around the top of the American Continent. By the time he had reached 48° North, where Vancouver is now, the cold defeated him and he turned south again, and landed on Californian soil. After careening and revictualing his ship and giving his men five weeks ashore, he set off for home. He knew he could not return the way he had come, since the Spaniards would have been lying in wait for him. So he sailed westwards, landed at Java, rounded the Cape of Good Hope, and reached Plymouth Sound again at the end of 1580. A stupendous achievement.

I was able as well to fulfil a long standing ambition to visit again the Huntington Library in Los Angeles. Mr. Huntington, whose vast fortune was made in the railroads, used it to create a library and art gallery which are unequalled anywhere. He was specially fond of the English School of painting, and it is a moving experience to enter the comparatively small main gallery to be confronted with some of the most supreme artistic creations of the English genius. On one side is Gainsborough's Blue Boy; facing him is Lawrence's Pinkie; at one end of the gallery is Reynolds's majestic picture, Mrs. Siddons as the Tragic Muse; at the

other end of the gallery Constable's landscape of the Stour at Dedham.

Truly an experience to gladden the heart of an Englishman!

CHURCH FINANCE

Far too many parishes are having to be subsidized from diocesan giving generally, and quite reasonably the parishes which are giving at a realistic standard are increasingly restive at having to bolster up the giving of parishes which are not pulling their weight. This is a problem for us all. We are determined to ensure that the clergy are properly remunerated. This can no longer be done by reliance on endowments from the past. We must all share in the task, otherwise we shall have to face pastoral re-organisation and reduction of manpower on a scale which we have not yet begun to contemplate.

THE AREA SYSTEM

The Area System is already in operation and it will be fully launched when the Area Synods meet for the first time. I plan to visit each Synod and formally confer on the Area Bishop his responsibilities, and myself deliver a charge.

There will be a big service in St. Paul's on Sunday, 27th January 1980 at 5.00pm when in the presence of representatives of the clergy and laity and the civic dignitaries of the Diocese we shall thank God for what he has done for us in the past, and pray for his blessing on our venture for the future.

A LETTER

I would like to say "Thank you" to all the kind friends who helped me when I was ill. It was indeed kind of you to have given your time to me, and I greatly appreciate it. The Professor at the hospital said I had made a remarkable recovery, but I believe that had I not had such a loving caring family in St. James's church, and the thoughts and prayers for me you offered on my behalf, I would not have got on so well.

V. Clark

REMEMBRANCE SUNDAY

For the Welcome Service on this day we looked again at the Week of Prayer for World Peace leaflet, 1979; to use this seemed appropriate on this day when we remembered the two World Wars, and when we prayed for deliverance from war and for peace in the world. We recollected the plans and hopes for peace involved in the League of Nations; and we thought also about the United Nations Organisation, brought into being after the Second World War, which provides an all-important platform for nations to come together, to discuss and to work together for welfare in the world and for peace.

The Rev. Martin Nathaneal, the curate of All Saints' Church, Hampton, came to preach during the service, and talked briefly on aspects of Hinduism and Buddhism. This inter-faith emphasis is important when we are thinking of prayer for peace in the whole world. Mr. Nathaneal talked of the need for worship and the quest for perfection in each of the two great faiths. As an example of the very distinctive chanting in Hindu worship, he himself chanted in Sanakrit; it was moving and beautiful.

We ended with a Buddhist and a Jewish prayer for peace, and all said together the prayer of St. Francis,

Lord, make me an instrument of Thy peace;

Where there is hatred, let me sow love

During the service we learned a hymn which is not well known to us: "Gather us in". We hope that we may be able to sing it again often.

Hannah Stanton

GETTING TO KNOW YOU

This is the title of a valuable little book on Prayer by Etta Gullick (first published in 1976 by Mayhew-McCrimmon, price 85p), and it will be the theme of our second Parish Quiet Day at Ham Common on Saturday February 16. Prayer touches the whole of us, our individual personalities, our environment, our work, our relationships — and especially our relationship with God. Through Prayer we come to know God in direct experience, not just know about Him. God desires to become increasingly real to us. It is hoped that this Quiet Day will not be just an end in itself, but that it may result in the formation of groups in which people will explore together some of the paths which have been opened up.

The accommodation at the Convent is very good, but not too spacious, so the maximum number of those attending has to be limited to thirty. There is a sheet in church for those who wish to attend to sign. The Sisters kindly serve us with coffee and tea, but we take our own packed lunches. Further details from any members of the Staff.

CHEMISTS' ADDITIONAL DUTY ROTA

January

- 13 G.R. Martin, 28B Priory Road, Hampton.
- 20 D.G. Manley, 122 High Street, Teddington.
- 27 F.G. Martin, 3 Station Approach, Hampton.

February

- 3 E. & R. Kirby, 53 High Street, Teddington.
- 10 Boots, 66 Broad Street, Teddington.
- 17 D.R. Thomas, 113 Stanley Road, Teddington.

SOME DATES TO NOTE

January

- 14 10.30 Editorial Board (Vicarage)
- 15 20.00 Committee of Hampton Council of Churches (All Saints', Hampton); Social Committee (115 Burton's Road); Properties Committee (36 St. James's Road)
- 16 19.15 Holy Communion; 20.00 Discussion on Counselling (63 Park Rd.)
- 18-25 : THE WEEK OF PRAYER FOR CHRISTIAN UNITY
- 20 No Evensong at St. James's : we will be joining in the UNITED SERVICE which begins at 18.45 in All Saints' Church, The Avenue, Hampton.
- 22 20.00 Prayer Meeting (75 Burton's Road)
- 24 THE CONVERSION OF ST. PAUL : 19.15 Holy Communion
- 27 17.00 Three representatives from every parish in the Diocese of London attend the Thanksgiving Service in St. Paul's Cathedral which inaugurates the Area System.
- 29 19.40 for 20.00 The Hampton Deanery Course of Christian Studies — 'Communicating our Vision' — begins in St. Mary's Hall, Church Street, Twickenham.
- 31 (Observed as CANDLEMAS) 19.15 Holy Communion

February

- 1 19.45 Organ Recital and Presentation
- 5 20.00 Prayer Meeting (75 Burton's Road)
- 6 14.30 Mothers' Union Service and Admission to Office of new Enrolling Member : 19.15 Holy Communion : 20.00 Parochial Church Council (W)
- 16 10.30 — 16.00 PARISH QUIET DAY at St. Michael's Convent, Ham Common

BAPTISMS

December

- 9 Emma Ann Catling, 21 The Wilderness
- 30 Lucie Juliet Alice Ormerod, 76 Uxbridge Road (at the Parish Communion)