

GETTING TO KNOW YOU

Some Thoughts from the Parish Quiet Day : 1

We are going to try to think together about knowing and loving God. Getting to know Him more and more. Is this possible, and if it is possible, is it for us or only for those who make the business and practice of religion their main concern, the technically 'Religious', the monks and nuns, the specialists, the 'spiritual ones', the mystical elite?

There have been times when any direct knowledge or experience of God has been ruled out of court by theologians under the dominant influence of Aristotle, God could be only inferred, known indirectly and at second-hand as the cause is known through its effects. But these depressing theologies have been both supplemented (because there was some good in them) and challenged by insights more in accord with the Gospel, and by the lives and writings of people all down the centuries whose deep and direct experience of God could not be doubted. But perhaps these latter were specially chosen or gifted ones, far out of our range, and therefore of no help to us? And there have indeed been times when it would have been thought presumptuous for ordinary people like ourselves, living not in seclusion but in the midst of the world's busy life, to do what we are doing today, and intend to continue to do in our Lenten groups and elsewhere: consult together about knowing God. We would have been thought of as second- or third-class Christians, who should willingly accept the limitations of their state and condition and make the best of them.

Putting us ordinary folk in our place

For instance, in the sixteenth and seventeenth centuries, especially in Italy, Spain and France, there was a widespread view that if you wanted to know God you had to embrace the 'religious life' — the life of a monk or nun, of a hermit or a friar — and this was the only way to perfection. If you were in the secular world, the duty and function providentially assigned to you was to be imperfect and to be content to stay that way; to live a good worldly life, not over pious, faithful to the prevailing social code and set on achieving family ambitions. It would have been considered scandalous if laymen had tried to live in any other way: their job was to prosper on earth and out of this prosperity gain merit and a place in heaven by endowing monasteries and similar foundations. That is why the Spanish Inquisition condemned a catechism put out by the Archbishop of Toledo because it seemed to suggest that real sanctity was possible for laymen, and was offering them a way of spirituality that should be reserved for priests and monks. His main accuser was a prominent theologian, Melchior Cano, who deplored any form of religious zeal in layfolk, especially such things as meditation, reading the Bible in the vernacular, and frequent Communion, and considered them to be signs of the coming of the Antichrist

This prejudice against the religious and spiritual aspirations of ordinary people lingered on so powerfully in certain quarters of the Roman Catholic Church that Pope John's Vatican 2 Council had to go out of its way to emphasise the importance of the laity, and that there was no such gulf as had often been imagined between them and priests or monks, because **ALL** Christians depend upon the grace of God through Christ, **ALL** are called to be perfect as God is perfect, **ALL** share in the royal priesthood of Christ. Ordinary people are not to stay such but become *extraordinary*.

So now we get the return to the old stress and the authentic living tradition of Christian spirituality in modern Roman Catholic writings of every kind. Such statements as the following abound: 'the call fo all the baptised to contemplation'; 'the call of all the baptised to the loving experience of God and the things of God'; 'we are all called to a life of direct conscious union with God, to a life for which the only distinctive epithet is mystical'. We are continually reminded that the life of faith is meant to develop and deepen throughout life, through prayer and worship and sacraments, and increasing knowledge of God and the sense of union with Him is its natural outcome. And we find phrases like 'Contemplation in the streets', 'Contemplation on the roads of the world', emphasising the fact that deep prayer and a life of union and fellowship with God is possible and to be expected not only in secluded monasteries and convents, but in the heart of everyday life, amidst the world's commerce and industry, business and politics, and the striving for justice and human rights.

The things which I want to share with you today have come to me mainly from men and women who knew God deeply and loved Him greatly; they have struck a chord in me, helped me to deeper insight, and in some degree have come to be verified in my own experience. They may not strike a chord in you. Do not worry about that. Seize on anything that does strike a chord and ignore the rest.

I find that some things which meant little or nothing to me ten years ago, even put me off, have now become live and meaningful for me. But let it happen. No straining. (The procedure about questions — to be answered privately or in the third session — was then explained).

The Reality of God

One of the wisest and best-loved leaders of religious life and thought in England during the first quarter of this century was Baron Friedrich von Hugel, a man of massive knowledge and equally massive spirituality. His writings still go on bearing rich fruit. I myself feel greatly indebted to him for all that I have learnt from him over the years. Not long before he died, in extreme weakness, but still hoping to be able to complete the text of the Gifford Lectures he had been asked to deliver in Endinburgh beginning in 1924, he dictated to his secretary these words: 'What a happiness it is, what a joy, to be *quite* sure that there is a God, not anything built up by mere human reasoning, no clever or subtle hypothesis, nothing particularly French or German or English, but something as infinitely more real than the air around us, and the pollen of the flowers, and the flight of the birds, and the trials and trouble and the needs of our own little lives stimulated and enriched by the lives of creatures so different from ourselves, touching us all round; and the fundamental assurance is not simply one of variety or even of richness, it is an assurance accompanying and crowning all such sense of variety, of a reality, of the **REALITY**, one and harmonious, strong and self-sufficing, of God'. God the most real of all things and all Beings. *Ens Realissimum*, as the philosophers say. A stupendously rich reality. Such statements must become vividly true for us. God *wants* to become real to us, more and more powerfully, more and more in accordance with His reality and ours, so that we know and rejoice in Him for what He really is, not just what we imagine Him to be.

(To be continued)

LENT

Should Lent be abolished? asked a recent Welcome Service. Did you know that it has not always existed? During the first three centuries Christ's resurrection at Easter stood firmly at the centre of Christian worship. While persecution, physical suffering and death were a real possibility for believers, Christ's victory over death was of paramount importance. It was only in later centuries that Church authorities found it necessary to assist believers in recognising the real significance of Christ's death and resurrection by introducing a long period of preparation for Holy Week.

If we want to recognise Jesus as our Saviour we need to know what he saves us from. We do ourselves a favour if we observe Lent by trying to discover the truth about ourselves and God. This is what Lent is for: making way – again – in our lives for God to take his rightful place. Let God be the centre of your lives. It is like a wheel: the hub needs to be in the middle for it to turn as it should. If the hub is off-centre, you are in all sorts of trouble. If say, physical comfort, financial security, success in the world, take God's place as the hub of that wheel, our lives are not in order.

And that is where fasting or other practical Lenten self-denials come in. It is quite mistaken to think we please God by making ourselves suffer; asceticism implies that enjoyment of life is wrong in itself. God does not want us to deny ourselves because the good things in life are impure. The truth is, however, that such things tend to be more important to us than God. All day long you have been too busy to pray, tonight there is a programme on TV which you just cannot miss; no prayer today. Think about it.

What is it you trust more than God? Use Lent to find out. Don't abolish Lent.
Hilde Bucknell

DIOCESAN AREAS SERVICE AT ST. PAUL'S CATHEDRAL

On Sunday, January 27, Anne Kibble, Lesley Mortimer and I were privileged to attend as the representatives of St. James's the Diocesan Areas Service at St. Paul's Cathedral. The purpose of this service was to celebrate in the Cathedral Church of the Diocese of London the inauguration, with the authority of the General Synod, of the five London Episcopal Areas of London, Stepney, Kensington, Willesden and Edmonton. The basis of this new form of diocesan organisation is two-fold. To give greater and necessary authority to the Area Bishops yet preserving and strengthening the unity of the Diocese of London of which the focus is St. Paul's.

By any standard the service which we attended was of the most splendid form in music and procession. The form of service consisted of three parts. These were entitled, "The gathering of the people to hear the Word of God," "A meditation on the city of God in the Scriptures" and "The sending forth of the people of God". The first part began with processions of the Episcopal Areas' representatives who walked from various assembly points in the Cathedral to seats under the Dome. These processions culminated in prayer which was led by the Bishop of London. The second part of the service was the reading by three people of selected Scripture which began with the story of Babel from Genesis and ended with Peter's call to repentance in the Acts of the Apostles. These readings were interspersed with glorious music by the choir alone and the singing by everyone in the building of "There is a green hill far away", which conveys so much truth in so few and simple words.

After God's Word had been heard the Bishop of London delivered his Charge to begin the third part of the service. Dr. Ellison gave an historical outline of episcopal organisation and its problems from the early sixteenth century to modern times. He stressed the pastoral and evangelistic significance of the present organisational changes and the strong possibility of a Province of London to include the Dioceses of London and Southwark.

The third part of the service continued with the lighting by the Bishop of London of the great candle. This ceremony was the climax of the entire service and proclaimed Jesus Christ as the Light of the world. As taper and candle spread the light of the great candle in the Cathedral so we are called to proclaim and witness to Jesus Christ in our lives.

David Dore

HAMPTON HILL, HAMPTON

Four members of the Hampton Hill Association Executive and myself at their invitation, visited the office of the Twickenham Post Master on Monday 21.1.80. We were most courteously received, introduced to the assistant Post Master who joined us for the discussions and regaled with tea and a most superior selection of chocolate biscuits and thus psychologically prepared for harmonious consultation.

I learned a lot. I have always doggedly headed my letters 30 St. James's Road, Hampton Hill, Middlesex and have not unnaturally received back letters addressed in the same way and complained at the tardiness of the delivery even if first-class stamps were affixed.

It appears that there are several hundred main sorting offices for mail of which Hampton is one and all letters addressed for example 30 St. James's Road, Hampton or 30 St. James's Road, Hampton Hill, Hampton would go there directly whereas letters addressed 30 St. James's Road, Hampton Hill, Middlesex would go first to a general sorting office where the correct area sorting office would be ascertained, then to this office, in our case, Hampton, and then finally to the recipient thus causing delay in delivery and increased costs to the post office.

So — whilst as far as the Post Office is concerned Hampton is the operative word in our address, Hampton Hill, Hampton is reasonable for an area interested in retaining its identity and efficient in that the also correct area sorting-office is also given. As far as postal codes are concerned, it is not

enough for example to give your address as Hampton Hill followed by your postal codes because these codes are not operative yet and not generally known to postal sorters.

The Post Master showed us letters he had written to the local press and to the Borough Officials who had interviewed him "on our behalf". He showed himself sympathetic to our wish to retain our identity and said that we could quote him as saying (and here I took down his remarks in shorthand) that "The Post Office acknowledges that there is a known locality of Hampton Hill, it has a Post Office there, but for postal purposes Hampton Hill is only part of the necessary address and should be followed by the designation, Hampton."

On being asked whether any confusion would result within the Borough itself by letters being addressed to Hampton Hill the Post Master assured us that all local sorters knew perfectly well where Hampton Hill was and delay and confusion would not be likely to obtain locally. In view of this it would seem that the Borough to whom our petition was addressed have not a leg to stand on in refusing to address people living in Hampton Hill as living in Hampton Hill (whilst bowing to the Post Offices's request that the Hampton should be added). So come on Borough, we Hampton Hilliers wish to be addressed as such. Telephone Directories:

Here the situation is more ominous. It was explained to us after we had pointed out that our researches showed that people moving into Hampton Hill following the introduction of the postal codes - i.e. subsequent to 1972 - are likely to find that their addresses are listed merely as Hampton, with the Hill omitted, since according to Post Office planning this *IS* in their view our official address even if it is not ours. If *YOU* have moved into Hampton Hill since 1972 and find yourself listed as living in Hampton you are at liberty, if you care enough, to write to the Telephone Manager, address in the Directory, and say that in the next issue you want your address given as Hampton Hill, after all, it *IS* you who pay the bill! We conceded the logic of the P.O. inserting their view of our official address in the 'phone book but emphasised our logic, as people anxious to retain Hampton Hill's identity, that if the P.O. continues their logical course, in twenty-five years' time there will scarcely be a Hampton Hill address in the directory and the next generation of subscribers will be absorbed into Hampton ***AND THIS IS WHAT WE ARE FIGHTING.***

SIGN BOARDS

Approaching Hampton High Street from Thames Street there is a large clear board on the left saying "High Street, Hampton". A little further on as High Street, Hampton joins Church Street there is a further notice on the right saying very clearly "High Street, Hampton". Immediately opposite the junction of High Street, Hampton with Church Street there is yet another notice. The houses in High Street, Hampton end on the left hand side approaching Hampton Hill, at No. 107 and the right hand side at No. 136. Then there is approximately half-a-mile where there are no houses on either side of the road, the allotment wall is on one side and the trees screening Warwick Close on the other. Therefore there is an effective barrier gap between the two villages on the main road. No. 1 High Street, Hampton Hill is immediately beyond Pantile Bridge and the first building on the east side is the Star Public House. There is not one sign stating "High Street, Hampton Hill" on either side of the road where the Pantile Bridge itself would be an ideal site ***AND WE WANT SIGNS PUT THERE.*** There is no sign denoting High Street, Hampton Hill on entry to Hampton Hill

on its northern boundary with Twickenham and *WE WANT ONE INSTALLED*. If the council can afford prolific signs demarking High Street, Hampton, it is obvious that they can and should afford, out of common fairness, such signs for Hampton Hill. Such clear signs would help immensely in clearing up the existing confusion regarding the two High Streets. Public Transport employees would no longer have any excuse for setting down people several miles from their required destinations and local traders' goods would not so often go astray. It must be remembered that if the two High Streets are not clearly marked numbers up to 107 and 136 are *DUPLICATED*, adding confusion to confusion.

RAILWAY TRANSPORT
At one time a sign on Fulwell Station stated "Fulwell, for Hampton Hill". This has now been removed and we all know that without public transport Hampton Station is a wearisome distance from Hampton Hill for passengers booking or alighting there in error.

THE PRESS AND CONFUSED ADDRESSES

No doubt many of us seeing the 96th birthday of Trudy Ogden celebrated by a large picture on the front of a recent issue of the Richmond and Twickenham Times had our congratulatory feelings to this well-known local lady a little dimmed by reading that she lived in St. James's Avenue, Hampton and worse still that St. James's Church Hall, where the party took place, was also described as being in School Road, Hampton.

Ye gods! Soon we shall be reading that St. James's Church itself is in Hampton. Already the surrounding roads are described as being Hampton. This nonsense must place our Vicar in a quandary as he is licensed to be Parish Priest of a flock in the District of Hampton Hill and soon, like little Bo-Peep, he will have lost — at least in a mist of bureaucratic nonsense — his legal sheep and won't know where to find them!

Margery Orten

A SIGNIFICANT DAY

A cold day, a bright day,
A January the thirteenth day.
A cold church, warming candles,
Warm hearts, many friends
And the Bishop.
He was there to license Seymour
Parish Priest, now of Fulwell.
Hearts rejoicing, full of gladness
That 'our' Seymour has his

wishes

Granted, after many trials.
Bishop spoke about the Magi
About the journey they had
taken;

How a year ago he'd thought
That St. Michael's and St. George's
Nevermore a Priest would have —
But the Lord, in ways mysterious,
Soon had shown him his mistake;
Now he was so very happy
To be here upon this day.
May we join with him in saying
"God be with, Dawn and Seymour
And your growing family".

Let's all remember that cold, bright
day,
The thirteenth of January, nineteen-
eighty.

H.T.

THIS MAN DAFFORNE

I wonder how many of us today remember the problems we had some twenty or more years ago with the organ — it was often a matter of 'sorry, we shall have to manage with the piano, the organ is giving trouble again!' Then we were told that at long last Rupert had managed to find an experienced organist and the PCC heaved a sigh of relief, at last our troubles might be over!

R.J.C. Dafforne joined us at a very exciting time — we had risen from apathy by our "Pledged Giving" efforts, no longer did we rely upon an annual Summer Fete for money to "patch and mend", the roof no longer leaked like a sieve, the interior of the church was bright and cheerful, and there was voluntary effort available in abundance. But the organ often coughed and moaned, particularly in cold weather. Ron settled in and began to ferret things out. It was at first the electrical contacts that controlled the blower-motor that gave trouble, sometimes they made contact — sometimes they didn't. Ron had a go and then invited me to do some magic. We were attempting to correct many years of neglect with very old Victorian equipment. We dismantled the switching gear, cleaned it, repaired it and it worked much better. Now came the blower and its motor, another problem rather beyond our ken. So I persuaded our local village expert Mr. Larter to help us. Next Ron decided the air valves (at that time the organ was completely air-operated) needed some resuscitation. They had gone stiff with age. By this time, so far as I can remember, Ron had been co-opted or coerced on to the Properties Committee, who at my suggestion agreed that we might improve the operation of the valves by sucking warm, humid air from within the church and blowing it through the organ — hitherto the air was taken in from the atmosphere, sometimes very cold and dry, blown through the organ and then into the church. We therefore very quickly lowered the temperature within the church when the organ was played. I borrowed (and it is still on loan!) a suitable length of six-inch diameter flexible metal hose, Jack cut a hole between the blower house and the organ room, the metal hose was fitted and Denis then did a "Smoke Test" — yes it worked and thereafter the organ responded to Ron's touch very much more effectively. Ah! I nearly forgot, we had to get the humidity right with an enamel wash-basin full of water beneath the fan intake — we had fun!! This of course all took time, during which Ron had been sorting out the Choir and the PCC had been wrestling with conscience — whether to spend money on a complete overhaul of the organ or invest in an electronic instrument.

Ron had also been active, as is obvious from a file of correspondence and technical literature he passed to me recently. It starts in June 1968 and after some two hundred sheets — letters, specifications, estimates, illustrations and other matter finishes in March 1973 with a note from me to the effect that I had sent off a cheque to complete the payment to Bishop and Son for the re-building. By this time as one would expect Ron was a very well-established member of the Family of St. James, as of course was his family. I recall him surfacing from the the long grass, during churchyard mass attacks, to the call of "Come and Get it", arguing with Denis or Jack on matters of painting science when redecorating the Vestry and Wayside. How the years have flown; we shall miss the Daffornes when they eventually move away — but we have you "Taped" Ron, and you have sixty two grateful well wishers to send Christmas Cards to — wouldn't it be better to stay with US?

G.I. Robinson

ORGAN RECITAL

An evening of "Musical Delight" was enjoyed I'm sure, by all of us, i.e. the congregation of St. James's who were present on Friday, February 1, when we were entertained by the recital arranged (a charming farewell thought) by our organist, Ron Dafforne, before his retirement.

The resounding notes and chords of the organ, when the well chosen "short and sweet" voluntaries were played, stirred our thoughts and imagination with delight, and the duets and solos much enjoyed, and I for one loved "Bless This House"! Many thanks to our popular organist who is going to be greatly missed by choir and congregation.

I am sure Mr. Dafforne, who had no M.C., must have been weary after all his 'to and fro' announcements and playing, but felt refreshed afterwards, I hope, by the warming coffee and delicious refreshments served to us by our indefatigable hosts and hostesses! Many thanks to them.

May God bless him and his family and all our good wishes too.

Coral McCarthy

RON'S CONCERT

What a pity we had to wait until Ron Dafforne and his family plan to leave us before having such an enjoyable musical evening on February 1. I would like to thank Ron for organising such a well-balanced and varied programme of organ music and singing for us. All was performed to such a high standard.

I am sure all who attended were sad at the reason for the concert but very happy to have been there. Thank you Ron.

E.V.S.

LADIES' CHOIR

We love to sing and still do so on alternate Monday afternoons in the vestry. New singers are welcome to join us in our two or three part songs. Don't be shy, please come along one Monday at 2.30 pm and share our fun.

Eila Severn

HELP

By the time this is printed we will have had our third Neighbourhood Gathering in the Parish Hall and will have covered three-quarters of the parish. We feel the success of these parties depends very largely on our ability to run three a year which is of course rather time-consuming for the small band of willing people who, at present do the organising. I am therefore appealing for help, in particular with the distribution of the invitations. More help such as preparing and clearing the hall and support by chatting to the guests on the night, is also needed.

If you are interested in offering your support for the next, or any future gathering, once a year — or even less — would be most helpful : please 'phone either Alwyn Loyd 977 1823 or Eila Severn 979 1954.

The next neighbourhood Gathering is to be held on Thursday June 12 when the area invited will be the Chambery and Rectory estates and Pigeon Lane. Full details will be in the May issue of The Spire.

E.V.S.

PARISH WEEKEND

It is some years now since we had a Parish Weekend so I have been wondering what sort of support there would be for another one perhaps this autumn. The cost of a weekend at somewhere like Hilderborough Hall would now be too expensive for most people so I envisage more of a D.I.Y. weekend. If we could find somewhere not too far away and do our own catering this would make the weekend cheaper and in many ways more enjoyable.

With a certain amount of pre-preparation and keeping the menu simple and with a rota system to prepare meals, wash-up, etc. it should be possible to have an enjoyable as well as instructive weekend. It would be nice if we could make it a family affair — after all, the Church is a family, and include a special children's and young people's programme so that they help, enjoy themselves and learn a little more about what being a Christian means.

If anyone is interested in this suggestion, perhaps they would have a word with me and then, if there seems to be sufficient support, we can go ahead and book a venue.

Helen Taylor

ANNUAL PAROCHIAL CHURCH MEETING — Wednesday 30 April, 1945 in the Parish Hall. This year the month of April is going to end on a high note. The very last day will see our APGM. A not too serious review of the 70s in St. James's will give you the opportunity to reminisce and smile. And hopefully you will be sent off into the 80s in a thoughtful mood. An APCM to remember. Don't miss it.

CHEMISTS' ADDITIONAL DUTY ROTA

March	16	D.G. Manley, 122 High Street, Teddington
	23	F.G. Martin, 3 Station Approach, Hampton
	30	E. & R. Kirby, 53 High Street, Teddington
April	6	Boots, 66 Broad Street, Teddington
	7	(Bank Holiday) E. & R. Kirby, 53 High Street, Teddington
	13	D.R. Thomas, 113 Stanley Road, Teddington
	20	H. Hall, 62 High Street, Hampton Hill

SOME DATES TO NOTE

March		
11	20.00	Deanery Course : 'Christian Prayer' (Twickenham); Games Evening for all the family, arranged by Social Committee (W)
13	19.15	Holy Communion; 20.00 Koinonia (in church)
15	14.00	Mothers' Union Jumble Sale (Parish Hall, School Road)
16	16.30	Mothering Sunday Welcome Service, followed by refreshments in the south aisle
18	20.00	Prayer Meeting and Study Group (75 Burton's Road); Tuesday Club : Mr. Booth will speak about Biblical Animals (W)
19	08.45	Holy Communion (in St. Anne's Chapel, LEHS); 20.00 Parochial Church Council (W)
20	10.30	Young Families' Group : 'The Terrible Twos and all that' (W) :
	19.15	Holy Communion; 20.00 Koinonia (in church)
21	20.00	Liturgical Committee (19 St. James's Road)

- 23 Until the autumn, the time of Evensong from this Sunday onwards will be 18.30
- 25 THE ANNUNCIATION : 10.30 Holy Communion; 20.00 Deanery Course : 'The Cross' (Twickenham)
- 27 19.15 Holy Communion : 20.00 Koinonia (in church)
- 30 PALM SUNDAY : Distribution of palm-crosses made by African Christians at all services. Morning arrangements as usual. 18.30 Short Act of Worship, followed by Dramatic Readings from the eighth play from 'The Man Born to be King' by Dorothy Sayers : (Royal Progress)
Refreshments in south aisle at 19.35
- 31 19.15 Holy Communion
- April**
- 1 19.15 Holy Communion; 20.00 Prayer Meeting & Study Group (75 Burton's Road); Tuesday Club – Open Evening (W)
- 2 12.00 - 14.00 Austerity Lunch at Wayside : proceeds for Christian Aid ; 19.15 Holy Communion
- 3 MAUNDY THURSDAY : 19.45 Parish Communion, with Dramatic Readings, followed by Agape with hot-cross buns
- 4 GOOD FRIDAY : 10.00 Service led by members of the Sunday School, mainly intended for children, but adults welcomed; 12.00 - 15.00 The Three Hours' Devotion, divided into six half-hour periods : if you are not able to stay for the whole time, please enter the church at hour or half-hour. All offerings on Maundy Thursday and today for Christian Aid.
- 5 EASTER EVE : Quiet Hour of Preparation for Easter, followed by Agape
- 6 EASTER DAY : 08.00 and 12.10 Holy Communion; 09.30 Parish and Family Communion, followed by refreshments as usual; 11.15 Service for children and adults led by members of the Sunday School; 18.30 Easter Evensong, with sequences from the play by Dorothy Sayers entitled 'The Kings comes to His Own'. Refreshments at 19.40
- 9 14.30 Mothers' Union : Open Meeting – Hilde Bucknell speaks on 'The Passion and Resurrection of our Lord in Art and Music' (W)
- 14 10.30 Editorial Board (75 St. James's Avenue)
- 20 09.30 Preacher at the Parish Communion : The Reverend Stephen Bond, Assistant Secretary of the Additional Curates' Society : all nonpledged offerings for the work of the ACS
- 30 ANNUAL PAROCHIAL CHURCH MEETING (in the Parish Hall). If you are entitled to have your name on the Electoral Roll, and it is not there, be sure to fill in an application form – available in church – and return by April 10

BAPTISMS

February

- 10 James William Julian, 52 Wordsworth Road
Miranda Mary Clare Noble, 54 Rivermeads Avenue, Twickenham
Benjamin David Sharman, 50 Clonmel Road, Teddington

CREMATION AT THE SOUTH-WEST MIDDLESEX CREMATORIUM

February

- 22 Ronald Lionel Spencer Saunders, 23 Burton's Road, aged 76 years