

GETTING TO KNOW YOU - 4

More thoughts from the Parish Quiet Day and Later Discussions

The union between God and ourselves which God initiates and sustains is meant to grow ever deeper and stronger and more mature as the years go by. We are told that this happened with Jesus. As he grew physically, so he also grew mentally and spiritually, and in favour with God and men. We are not told very much about this process of growth towards maturity, but there is a great deal that we can infer. Jesus would learn about God within the devout family circle of the home in Nazareth, and this knowledge would be vastly expanded by the systematic course of religious teaching which every Jewish boy began at the age of six. The windows of his mind would be opened to great areas of truth; his spirit would be stirred within him; he would seek opportunities to be quiet and alone, to meditate and pray about what he had learnt. Mind, heart, spirit would all be involved, and the God whom he learnt about and thought about would more and more become the present God whom he could know in a direct and first-hand way. When he was twelve, we see him in the Temple at Jerusalem, learning all he could from the finest teachers and most lively minds of the day, and also experiencing a strong sense of God's presence and reality, powerfully focused in that place hallowed by many prayers. Knowledge about God and direct knowledge of God would develop in him together as he grew to manhood. When he began his ministry we can see how he had come to organise his life. A definite pattern: withdrawal, proclamation, deeds of power. Deep prayer and contemplation overflowing in preaching and teaching, in inspiring words and mighty acts of love and compassion. We are concerned now mainly with the first: withdrawal. For instance, Luke tells us of one occasion, undoubtedly typical of many, when Jesus went out into the hills to pray and 'passed the night in the prayer *of* God' (Chapter 6, verse 12). This is the literal translation of the Greek: most of our English versions weakly translate 'prayer *to* God', perhaps because the translators did not know what 'the prayer *of* God' might mean. But Jesus knew, and wanted us to know and experience it too. This is prayer initiated by God, inspiring our adoring and receptive response. Prayer that is mainly God's work and act, not ours. Prayer that is God's praying within us. Prayer at its deepest is a divine, not a human, work: the Holy Spirit incites, inspires, initiates, prays within us: we respond and cooperate, or sometimes are completely passive under God's act. We hope to be able to think more of this later.

Years before he began his ministry Jesus must have come to realise that prayer is the chief means by which people come to know God and develop a first-hand relationship with him. But how did he find time and opportunity for prayer in his own busy life as the local village builder? And how can we find room for prayer in our own hard-working lives today? We are given teaching which must have sprung from his own experience of ordinary everyday human life in Matthew, chapter 6, verses 5 to 15. This passage shows the existence of a scale of values different in many respects from that which prevails in our modern Western world. In that time and country, as in many parts of the East still today, prayer was not something regarded as odd or exceptional, but as a very important part of normal human life. Those who spent a large part of their time in its exercise were looked up to with admiration and held in high esteem.

Our heroes today are many and varied: pop singers, athletes, footballers, film-stars, men of action; theirs were men of prayer. There was an obvious danger here, and Jesus puts his finger on it: it was only too easy to win a reputation as a man of prayer spuriously. If we saw someone standing outside Barclay's Bank in the High Street for hour after hour, or in church for an hour before and after every service, we would most likely think that here was someone needing the attention of a psychiatrist: but not so then. He would win great acclaim as a holy man — and the murmurs of admiration from the passers-by would be music in the ears of one seemingly wrapt in prayer. This was hypocrisy, play-acting: but it is no temptation to us, as no kudos attaches to prayer today. But the positive teaching of Jesus still holds good: 'when you pray, go into a room by yourself, and *shut the door* . . .' In the small Jewish houses which Jesus knew, the only room in which you could ensure privacy by closing the door was, we are told, the larder. We might think this a strange place in which to pray, surrounded by meal-tubs and vegetables and carcasses of sheep. But we sometimes have a similar difficulty in our modern homes. Some people tell us that the only place in which they feel fairly certain of being left undisturbed is the lavatory. We all have to do the best we can in our situation, as Jesus did in his. When his ministry began, even the larder was not enough to safeguard solitude; the thronging crowds were outside and inside the house — he had to slip away to the wilderness, the hills, the lonely spot in the country . . .

So we have to contrive and plan with determination to get the solitude we need so that we can concentrate with undivided attention upon God, with as little to distract or disturb us as possible. There was the housemaid 'below stairs' in the servants' hall who said: 'I sit and throw my apron over my head, and then the others know I want to withdraw, and they let me be.' There is the commuter behind his newspaper, and the other with eyes closed who seems to be having a nap: but the one is not reading and the other is not asleep — they are in deep communion with God. There is the head of a big firm who works hard in his office for an hour, and then at 10.00 secludes himself in his office, instructs his secretary to pass no calls on to him for half-an-hour — 'I am busy with God', I know practitioners of TM who meditate for an hour in the morning and an hour in the evening who have an attractive printed card which they hang outside their door — 'Meditating — please do not disturb'. Where there is the will a way can usually be found, though some situations make it very difficult.

For years I have been fascinated with the phrase the Scots use — 'far ben with God'. When applied to some of the characters in the Drumtochty novels which I read during the war it seemed an attractive description of these delightful people with their spiritual maturity, wisdom and kindliness. But for a long time I did not know the real origin or meaning of the phrase till I came across an explanation in a book by the Scottish philosopher Geddes Macgregor. In Scotland a peasant's cottage is traditionally called a 'but and ben'. The but is the living-room in the front, the ben the sleeping quarters at the back. To be invited 'ben' is a privilege accorded only to friends of long-standing — or those whom you want to become such — and so to be 'far ben' with anyone is to be on the most intimate terms with him. So many saintly humble men and women in Scotland became 'far ben' with God through going into the ben as often as possible in the midst of their hard work to be alone in deep fellowship with him.

Time for God, a closed door for God: let us now in quietness before him consider how we in our own situation and circumstances may make the best use of these, that we may daily increase in the knowledge and love of God.

(to be continued)

THE FAMILY WHICH WELCOMES SEAMEN ASHORE

Family background does a great deal to determine people's outlook on life and contributes to the stability of their lives and that of society as a whole.

Seamen leave this secure background at an early age and have to find their way alone. In the UK young boys leave home at the age of 16 to start their training as ratings at the National Sea Training College at Gravesend in Kent, or one of the other pre-sea training colleges. In some other parts of the world boys start going to sea even younger.

Once at sea they are exposed to a wealth of new experiences — new jobs, new opinions, new personalities, new places and new temptations. Because they live and work in one place, these new experiences crowd in on them all day and every day. Unlike people ashore they cannot return to the security of the family environment at the end of each day, be it the small family of mother and father, or the larger family of the local Church or the local community.

Until a few years ago a seaman would spend a long time at sea and his shipmates would become his family, but today's frequent leaves and shorter periods at sea have changed even this on many ships.

So The Missions to Seamen has a more important part to play than ever in providing a sense of stability for seamen. Its centres around the world provide a point of reference where seamen know that certain moral and spiritual standards are always maintained. The Missions to Seamen is the wider family of the Anglican Church and as in any good family everyone is welcome and all problems are listened to.

In the UK the boys who go to train at Gravesend first experience the stability and standards of the family of the Church at The Missions to Seamen club close by the college. Most of them are away from home for the first time and after a hard day they appreciate the welcome they receive there, and the chance to relax in friendly surroundings away from the discipline of the college.

During their careers at sea they will experience this welcome and stability many times over as they visit different ports around the world, as will seafarers of all nationalities. In most mission centres the facilities are good, but more often than not seafarers visit them for the human contact and the family atmosphere. The chance to talk and be understood in a country where this can be difficult, to telephone home, to buy stamps and post letters, and for some to join in the Christian family meal of Holy Communion, can mean a great deal.

An extra dimension has been added to the family of The Missions to Seamen in recent years as it has started to work with Christian societies of different denominations, in many cases from the same building. Their ability to live and work together demonstrates to seamen far more than any words can do, the reality of the unity of Christ's family on earth.

A MEDITATION

Christ said "Struggle to get in through the narrow door". He had been asked if all men were to be saved, but he immediately turned the thought of his listeners from the theoretical to the personal. Are they just listening and watching as they might do any other event of interest so that if asked if they knew Jesus they would say "Oh yes, he was the man who taught in our streets, he even sat down to eat with us, we watched him die". But Jesus points out that just as a performer on a stage may be "known" to a vast audience, they are

not known to him unless they take the trouble to come round and seek him out and then strive to get to know him.

The image of the stage does not seem a good one at first but if people regard Jesus as an interesting spectacle, if they know his name just as they might know the name of a great actor, his life of no more interest than a passing impression, how can they be surprised when he says to them that he knows them not? They made no effort to get to know the real man; they heard him speaking, they witnessed his actions but they made no response.

The presence of Jesus demands from the individual a response, a conscious choice. "Do I really want his words to take me over, to make me over, to change me, to challenge me? Do I want to risk sacrificing myself for love of my fellows as he sacrificed himself? Do I want to give up belief in myself as being the master of my destiny? Do I want to watch with Jesus or am I content merely to watch him and walk away?"

Will I be saved, Lord? Or when I come shall I find the door of the kingdom shut and hear the words "I know you not because you never really bothered to know me at all; you had ears but you did not really hear, you were given eyes but you never really saw — you called me Lord, but in your heart you yourself were lord."

Lord Jesus Christ, son of God, be merciful to me, a sinner. Amen.

Margery Orton

THE REV. CHARLES ROBERT JOB — VICAR OF ST. JAMES'S 1893 — 1914

I have often wondered sitting in the chancel looking at the little window to C.R. Job, and afterwards seeing his photo in the vestry, if one of my wife's friends, Ann Bally nee Job, was a relative of his. I discovered he was her grandfather! — and when we stayed with her after Easter I was able to take his photo down to show her and some of her children.

Charles Job had four sons and only the youngest, a twin, Cyril Dyon Job, became a vicar like his father. He was vicar of Walton-on-Thames when my wife went to stay at the vicarage for a few weeks in September 1943 on going to teach there. It was there she met his younger daughter Ann. He left Walton at the end of 1943 and his last parish was Pydeltrenthide, Dorset.

Charles Robert Job's second son was killed in the 1914-18 war and four of his grandchildren in the 1939-45 one.

Ann his granddaughter was widowed some fifteen years ago and has brought up her six lovely children, three of each sex. They live in a fine house at Talybont on Usk at the foot of the Brecons and with splendid views of the Black Main Veins, which form the boundary between Wales and Herefordshire.

I have been talking about them to Eila Severn and it turns out Ann's first cousin Rosemary Job, now living in Exeter, went to the same dancing class as Eila.

It is a small world and I am sure Charles Job would have been amused at this connection to his old church some 65 years after he retired from St. James's.

Alwyne Loyd.

VIEW FROM THE PEW

Why don't you stop a while in your pew after the service and listen to the organ. It is played very beautifully. Of course the closing music is not meant as a recital; it is rather played as an act of worship, in praise of God. But if the church were quiet it would sound even better, and we could all enjoy it.

3rd HAMPTON HILL SCOUT GROUP LEADER'S REPORT MAY 1980

State of Sections: Regular meetings have taken place throughout the year for the Cub packs and the Scout troop and in the first part of the year the Venture Unit was going strong. During the year the Group saw the birth of a second pack — Brown pack — who meet regularly on Monday evenings. Our Group numbers increased by 10 this year mainly due to the new pack. The group had 59 members in Cubs, 24 in Scouts and 7 Ventures at annual census time and these numbers may now have slightly increased. Our capitation levy which mainly goes to the National Headquarters was this year £265.50p. and our numbers show us to be the fourth largest group in the Twickenham district.

There has been quite a turn round of leaders this year. The troop is now run by a team of five scouters and myself; Bob Mackett, Greg Martin, Roger Bucknell, Tony Flint and Andrew Self; of these Bob already has a warrant and Greg applied and qualified for his during the year. Phil Carter had to give up the Cub Pack last July and after running it for the Autumn term I eventually persuaded John Neilson to take on the rank of Cub Scout Leader (Akela). He has his wife Kim, Nicky Cruickshank and Min Horton, who obtained her warrant during this year, as helpers, and they have been able to keep up a very satisfactory standard of achievement and involvement with the Gold Pack, as it is now known.

Brown Pack started last June and the original 9 boys have quickly expanded to a pack of over 20. My wife, Yvonne, has been Akela and her team of assistants have been Bagheera — Leslie Mackett; Kaa — Keith Burgen; and Chil — Prill Smith — the later two of the team have also obtained their warrants during the year. Bob Mackett has been Venture Unit Leader during the year and in the first part of it the Unit was quite strong. However, at the moment they are in decline and Bob is looking for new life both in terms of membership and leadership. I would like to thank all my leaders for their efforts during the last year and wish them every success and enjoyment for the coming year.

Property: This year saw the erection of the Group's new headquarters, the "George Stanley Hall" on the triangle and we were able to make an official opening at the Bonfire Party in November. Our Cabin and new H.Q. have both had windows broken during the year and we are still without a good fence along the river side of the land. But we do have a smart new sign thanks to Mr. Hider and several new trees and a re-erected gate thanks to Mr. Hucklesby. I would like to thank Miss Sutton who continues to allow us storage space in her garage in Chelsea Close and to thank the Vicar and P.C.C. who found the time in the busy programme of Hall lettings for both our Packs and the Scout Troop. The van has been well used during the year and although an expensive item to run and maintain it is well appreciated by all members who use it.

Fund Raising: The Group Executive Committee and the parents and supporters' Committee have done well during the year as you can see from the accounts. Two Jumble Sales, a Bonfire Party, A Fete (even if the rain made us adjourn to the Church Hall), a good bazaar, manure selling, and Hampton and Hampton Hill Carnival, all made valuable additions to the Group Funds. The Bingo which has been running for many years came to an end in December since we found it was no longer possible to run it at any profit. I would like to give my thanks and the thanks of all the boys in the Group to all the people, Executive Committee and their helpers, who made all these functions possible and I am sure that the

new committee will take up the cudgels with equal vigour and see that the Group progresses even further next year. I would also like to thank Dr. B. Kibble and Mr. T. Stewart, who have resigned from the Committee, for their work.

At this point I would like to say how sorry we all were at the sudden death in February of our excellent friend, Skipper George Casey, ex-Scout Leader, ex-Group Leader, Founder member of the Group and member of the executive committee. I feel sure that our kind thoughts go out to Dorothy, his widow.

Church Parades have continued throughout the year and the group has also taken part in a few special services at the Church such as the Christingle Service at Christmas. I am pleased to report this increased contact between members of the Group and St. James's Church who are sponsors of the Group.

Michael Childs.

MASTERMIND

Do you know what a salmiped is? Can you remember in ten seconds what UNESCO stands for? If the day before Friday was three days ago, what is the day after tomorrow? And who, long ago, owned a donkey that could talk? If you had come to our Mastermind Quiz – postponed from May 27 to June 3 – the answers to these questions and many more would have been revealed.

There were two teams: Connie Brunt, Lesley Mortimer, Mandy Kingston and Ruth Taylor on one side, against David Nunn, Tony Lawrance, and two of our Scouts, David Osborne and Samson Low. David Taylor was the master, while Elizabeth Sharman kept the score. Elizabeth had also done the research and compiled a diverse and very interesting set of questions. Rupert had originally been asked to be a member of the men's team, but when the date was changed he had to attend the special meeting called to assess the recent Deanery Course of Christian Studies.

The proceedings started with a vehement protest by Connie, who thought that she had been coaxed there by false representations, and under the Trades Description Act this was just not the thing! She was clearly anticipating a quick game of 'It's A Knock-Out', and found she needed brains rather than brawn. Actually the Quiz was based on the TV programme 'Ask the Family'.

Then the game got under way with wonderful sets of questions: there must have been more than a couple of dozen of different topics, and the intrepid teams tackled the lot. There was a little help now and then from the audience, and it was astounding what extraordinary knowledge came to light. Understandably maths. was the chief stumbling-block, and we all remained doubtful whether two small bundles of asparagus were more or less than one large one.

At first the scores were fairly even, but soon the ladies' team was in the lead. During the interval for very acceptable refreshments the men reviewed their tactics, but it was of no avail. In spite of their very determined efforts, the ladies maintained their lead, and finished with a decisive victory of 107 points to 88.

Congratulations to two very sporting teams, and thanks to those who prepared such an enjoyable evening for us all.

Kath Brooks.

CHRISTIAN AID WEEK 12 – 17 MAY, 1980

St. James's collectors raised £426 during the week compared with £350 in 1979, an increase of a little over 20%. The final grand total for all the parishes in the Hampton Council of Churches was £1777, an increase of about 10% over the previous year.

The amounts collected by each Church during the week might be of interest. All Saints £398, Methodist £289, St. Francis £45, St. James £426, St. Mary's £444, St. Theodore £36 and United Reformed £81.

My grateful thanks to all our collectors whose efforts during the week raised our total to over £400, to Mrs. Pat Scowen and her husband Roger, who organise the collection throughout all the Hampton Churches, and to Hannah Stanton, who ran a very happy party in her house for all collectors who could come on Saturday evening 7 June.

I would like to list all our collectors as a token of my thanks as without their efforts with what is really quite a chore we would not have been able to help Christian Aid.

Mr. & Mrs. Taylor, Mr. & Mrs. Rawlins, Mrs. Walker, Mrs. French, Mrs. Mulberry, Mr. & Mrs. Lawrance, Mrs. Lloyd, Mr. & Mrs. Atkinson, Mr. Hendley, Mr. & Mrs. Taylor, Mr. & Mrs. D. Nunn, Peter Nunn, D. Dore, Mr. & Mrs. Bucknell, Mrs. Brooks, Miss Macnamara, Mrs. P. Smith, Mrs. Pearce, Mr. Edwards, Mr. & Mrs. Bridges, Mrs. Elia, Mr. & Mrs. Metcalfe, Mrs. Swatland, Mrs. Moses, Mrs. Drewett, Mrs. Debbie Nunn, Mr. & Mrs. Severn, Gill Gostling, Mr. T. Baldwin, Mr. & Mrs. Hennessy, Mrs. Mortimer, Miss H. Stanton.

Marjory Orton and Jean Western were unable to collect this year due to other commitments.

I hope next year with a few more collectors we may cover a few more roads in the parish and reduce the workload on some of the others, so we meet again in 1981, au revoir!

Alwyne Loyd.

RICHMOND UPON THAMES ARTS COUNCIL

We appreciate your allowing us a few short paragraphs in your magazine. There are two things of interest. Firstly, our new Calendar of Events, which covers the summer, April to July, is now published. Copies (free) are generally available from the Borough Libraries and Information offices, from Richmond Records in Paradise Road, Richmond and from us at 51 Sheen Road, Richmond (904.7217) and we have sent a few to your church.

Secondly, we have published our own magazine "Ambience" price 30p a copy. Issue No. 1 covering May and June, is now out. Retail outlets are being arranged. At present it can be had from Patons in Barnes, Morris in Castelnaud, Chatfield, Hill Top, Houbens, New Edition, Sheen Road Post Office and W.H. Smith in Richmond and Martins, Shaers and the Swan Bookshop in Teddington. It has a good range of articles and interest and is worth its 30p! You can see (but not buy) a copy at the libraries.

There is a fine range of events in store for us this summer

BOX-OPENING EVENING

There will be a Box-opening Evening for all those holding Children's Society Collecting Boxes on July 17 (Thursday) from 7 pm – 10 pm at 68 Park Road, Hampton Hill. Please come along and bring your box, enjoy a cup of tea or coffee and meet your fellow Box-holders. Last year we raised over a hundred pounds, it would be nice if we could do the same this year.

H.T.

THE SEASON OF GARDEN PARTIES AND SUMMER FETES

Days are so long and full in June. After three weeks away I returned to a series of delightful outdoor parties which also had the serious intent of raising money for good causes.

On my first day back I was in Hannah Stanton's peaceful garden, supporting Community Care. My weekend bookings had to be abandoned owing to bad weather and thunderstorms. Then on the Wednesday, when fortunately the weather improved for a short spell, to the surprisingly – to me – large garden of the Vicarage for Bring and Buy, raffles, lovely refreshments, finishing off with wine in the evening – the financial result was £80 for Mental Health. And so to Friday June 20 at the Maddison Clinic, meeting friends and bolstering funds and vainly hoping for one of the splendid prizes in the raffle drawn by Mr. Toby Jessel. Here the large sum of over £200 was raised. On Saturday I had an entrance programme for the Salvation Army Party at Laurel Dene, but did not go as I had elected to visit the Bishop Wand School Fete at Sunbury. I found my way there after a few inquiries, only to discover the car-park full and cars everywhere. It was the first time I had been there, and I was most impressed with the splendid site and the large playing-fields. There seemed to be stalls of every description and all kinds of competitions.

With my heart in my mouth I watched the splendid display by the Police of precision motor-cycle riding: big and powerful 800cc machines under perfect control criss-crossing and weaving round one another. I met many friends from St. James's, which added cheer to my afternoon, but I got no tea as the queue was too long! The weather stayed fine in spite of grey clouds, and everybody was in holiday mood and spending freely. I am told that the School shares the profits with charity.

Alison Thompson.

BIBLE PUZZLE

Break the code and find out from which Gospel our verse is taken. When you know the correct answer please ring 979 3529 (NEB).

Amog nyow uhov eera wntt sobg eret amut sbeo yure
srvn atad nwhe ovej roud lbei frsm tusb tete hwil
lins glae vofl alyz

AROUND THE SPIRE

At the recent 'Bring & Buy' held in aid of the Community Care Group at 63 Park Road, the sum of £163 was raised. The weather proved to be kind, after a very wet day previously and many people partook of the excellent 'Ploughman's Lunch', tea or coffee.

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The number of people attending the neighbourhood gathering for the Yellow Area which covers the Chambery Estate – Bishop's Grove – Rectory Grove section of the parish was disappointingly small, but as usual those who came enjoyed the evening and were very appreciative of all the work such an evening involves. One lady came for a second time, and another who was very keen to come but had no idea where the hall was situated took two buses (111 and 267) to reach us – perhaps we ought to include a map!

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Once again the sun shone for an all day event held at the Vicarage in aid of 'MIND' - the National Association for Mental Health – the stalls were well patronised and the refreshments ably served by hard-working helpers, were very much enjoyed by all the many people who attended. In all the day raised a little over £80.

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Another recent event which took place on the Recreation Ground was organised by the Hampton Hill Association and this was the Children's Sports and Fete at which various people ran stalls in aid of their own particular pet cause. The weather was dry after a very wet morning although the wind was rather strong, and some of the smaller runners looked like being swept along. Much fun was had by all, spectators and participants alike and much thanks is due to all those whose hard work made the afternoon such a success.

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CHEMISTS' ADDITIONAL DUTY ROTA

July

- 13 F.G. Martin, 3 Station Approach, Hampton
- 20 E. & R. Kirby, 53 High Street, Teddington
- 27 Boots, 59 Broad Street, Teddington

August

- 3 D.R. Thomas, 113 Stanley Road, Teddington
- 10 H. Hall, 62 High Street, Hampton Hill
- 17 E. Moss, 14 Broad Street, Teddington

SOME DATES TO NOTE

July

- 13 16.30 Sea Sunday Welcome Service : non-pledged offerings for The Missions to Seamen.
14 10.30 Editorial Board (75 St. James's Avenue)
17 10.30 Young Families' Group : Coach Outing to Kenwood House;
19.15 Holy Communion;
19.00 – 22.00 Box-opening Evening (68 Park Road)
21 SAINT MARY MAGDALEN : 19.15 Holy Communion;
20.00 Parochial Church Council (in vestry)
22 20.00 Prayer Meeting (75 Burton's Road);
Tuesday Club – 'Summer Supper' (W)
23 20.00 Properties' Committee (151 Uxbridge Road)
27 SAINT JAMES'S DAY : PATRONAL FESTIVAL
Morning arrangements as usual. 16.30 Special Welcome Service,
followed by Festive Afternoon Tea on the Church Lawn
31 19.15 Holy Communion

August

- 5 20.00 Prayer Meeting (75 Burton's Road)
6 THE TRANSFIGURATION : 19.15 Holy Communion

N.B. The Sunday School is now closed for its summer break. All departments reopen at Wayside at 9.20 on September 14.

BAPTISMS

June

- 8 James Rayner Iain and Marie Karen Copland, 1A Hanworth Road
Anthony Frederick Knighton Sparkes, 50 Wolsey Road
Christopher Ryan White, 152 Wordsworth Road

CREMATIONS AND BURIAL

May

- 29 Harriet Susan Taylor, 32 Rectory Grove, aged 72 years
(at South-West Middlesex Crematorium)
Henry Edward Edwards, 46 Rectory Grove, aged 71 years
(at Hampton Cemetery)

June

- 13 Arthur Peaker, 78 St. James's Avenue, aged 80 years
(at South-West Middlesex Crematorium)
24 Eliza Isabella Baker, 17 Wordsworth Road, aged 70 years
(at Kingston Crematorium)
26 Charles Lynch Taylor, 106 Uxbridge Road, aged 72 years
(at South-West Middlesex Crematorium)