

For many people January is a month of struggle against weather, health and a general getting back to normal after the excitements and extravagances of December. It is the month when those who are able to afford it plan and book their summer holidays, taking them out of the gloom into the realms of sunshine, and sometimes of pipedreams. These things seem to be a necessary antidote to the depths of winter.

For the Christian January is an exciting month with plenty to think about which is in no way an anti-climax to Christmas. On the 6th of the month comes the Feast of the Epiphany. It is a much older festival than Christmas and started in the East whereas Christmas was celebrated first in the West. Epiphany is now associated with the arrival of the Kings or Wisemen (some think they may have been Astrologers); in the beginning the Festival was connected more with Jesus' Baptism and also with the story of the Wedding at Cana where Jesus turned water into wine. Nowadays the usual thing is to remember the gifts which the Kings brought to Jesus, Gold, Frankincense and Myrrh. Whatever the details of the story it is worth considering the lesson that none of us, however "important" in human terms or however "unimportant" will not gain from bringing what gifts we have to God. The Wise Men or Kings went away rejoicing, we are told, because their offerings were accepted; at the Wedding in Cana ordinary water was turned to wine which more than satisfied the wedding guests. Each one of us, if we offer ourselves humbly to God, can be transformed into a person we would not recognise – just as different as the wine was from the water. This is really what happened to Paul, the great St. Paul who travelled and preached and wrote so much. He was an intellectual giant of his time, yet he learnt to offer himself in all humility to God. The result was astonishing. Each year on 25th January the Church remembers his spectacular Conversion with thanksgiving. In recent years it has become the custom to pray for Christian Unity during the week which ends on 25th January. Here the individually great churches have come together to meet with and pray with their fellow christians often of smaller and less influential groupings. The result has been, in human terms, astonishing. Although various schemes of formal amalgamation have failed through the years, nevertheless we recognise each other in a manner which would have been unthinkable 30 years ago, let alone at the beginning of the century. Locally we invite christians of all denominations to worship together at All Saints' Church, The Avenue, Hampton, on Sunday 23rd January at 6.30 p.m. Bring the spirit of Epiphany with you, offer your gifts to God in humility and let Him work His marvels in you

Nicholas Chubb

## **DEDICATION FESTIVAL – DECEMBER 12**

Listening to the reading of "Mr. and Mrs. Fitz Wygram At Home" was overwhelmed by the amount of thought and work this remarkable couple had put into the building of Hampton Hill. They built schools, and houses for the poor, they started football and cricket clubs, they fought for pure drinking water, good drains and street lighting. They made work for men in hard winters financing all these schemes and others fully or partly themselves. My thanks and congratulations to Margery Orton who wrote the play and\*to all who took part, especially Yvonne Childs and Paul Revis as Mr and Mrs Fitz Wygram. It was a most inspiring Evensong

Kath Brook

## CHRISTIAN DISCIPLINE

When I went home, after being asked to write about this study group, one look at the dining table covered with a mixture of cards, letters, etc., made me realise that my mind was untidy and undisciplined as the table's contents, in fact a "rag bag of random thoughts and ideas", making me wonder if I should ever be able to write a coherent article. Perhaps this shows a need for renewal discipline in many aspects of my life!

A period of recollection took my thoughts to our first meeting when Nicholas introduced us to the theme of our study. We began by thinking and talking about meditation as a medium of prayer; the difficulty of concentrating one's thoughts, even for a short time, on God our Father, with suggestions about the best way to do this – by taking a short passage from the New testament, perhaps from a daily reading, and thinking about it, examining it in one's mind, seeking guidance about its meaning, in its context and also for oneself. All the time the material things of our lives are very evident, so should we close our eyes to shut them out?

Thoughts about a simpler way of life were suggested at another meeting and whether we have too many possessions, too many, though often useful, activities, which come between us and God. Then there were the aspects of guidance and solitude, which Jesus found so necessary. How many times do we read that "he departed into a solitary place"? In this particular meeting we had some minutes of quiet, broken into by traffic noise of various kinds, unnoticed when we are moving about but quite an intrusion when we were hoping for real silence.

It was suggested that we should sometimes attempt to empty our minds, completely, of all thoughts relating to our daily activities, a difficult, and perhaps a dangerous, exercise sometimes. Can we be sure, when our minds are emptied, that we shall let God take possession of them, or will it be the "seven other spirits more wicked than the first" which gain entry? Nicholas reminded us of the "Jesus prayer" – "Lord Jesus Christ – have mercy on me a sinner". I am grateful not to have to call myself a "miserable sinner", as in the Litany in the Book of Common Prayer. Because God, through Jesus Christ, forgives us when we approach Him in true repentance, we can feel thankful instead of miserable. The writer of the book, on which the study was based, linked the prayer to a breathing exercise, we should breath in whilst saying "Lord Jesus Christ have mercy", as if breathing in the spirit of Christ, and breath out whilst saying "'on me a sinner", expelling our sins with the outward breath.

When the final study took place under the heading of "celebration", it was rather puzzling at first; but when all the threads were drawn together, we were shown that, having followed the other lines of discipline, we had arrived at the point where we could celebrate and be joyful. The fact that Holy Communion is the central celebration in our worship, and the climax of our practice of discipline was not touched on by the author, Richard Foster, as he is a Quaker.

I have not found the disciplines easy to accept; but the course has stirred up fresh thoughts and will strengthen my prayer life, I am sure.

Jean Western

Conclusion from the book "Celebration of Discipline – The path to spiritual growth", by Richard Foster

Celebration gives us the strength to live in all the other Disciplines. We have seen how *meditation* heightens our spiritual sensitivity, which in turn leads us

into *prayer*. Very soon we discover that prayer involves *fasting* as an accompanying means. Informed by these three Disciplines we can effectively move into *study* which gives us discernment about ourselves and the world in which we live.

Through *simplicity* we live with others in integrity. *Solitude* allows us to be genuinely present to people when we are with them. Through *submission* we live with others without manipulation, and through *service* we are a blessing to them.

*Confession* frees us from ourselves and releases us to *worship*. Worship opens the door to *guidance*. All the Disciplines freely exercised bring forth the doxology of *celebration*.

## CHURCH OF ENGLAND CHILDREN'S SOCIETY

I would like to thank all who helped in my collection for the Society. Here is an extract from a letter I have just received from Mrs. Rhoddy Wood, B.A., Organiser for the London Area. "I was so pleased to find two more parcels from you with all their amusing bits of coins, keys, jewellery, etc. Please make sure that everyone in St. James's knows how grateful we are. We will make sure we get the full value for everything for the sake of the children.

With Christmas approaching, we especially remember all those children to whom we try to bring love and security when they have known too little. For your help in this task, thank you very much."

Doris Childs

## THE MOTHERS UNION

At their Meeting this month the branch were pleased to welcome Miss Violet Woods who spoke to us of the work of Mother Teresa of Calcutta illustrated with some slides. Miss Woods is a co-worker for the organisation known as The Missionaries of Charity.

In September 1946 Mother Teresa (an Albanian by birth) received a special call of Christ, she left her convent life as one of the sisters of Loreto and put on a sari of the poor Bengali women made of cheap white cotton with a blue border. She received a short intensive nursing course from the American Medical Mission Sisters and in December 1948 she returned to Calcutta. (In 1947 India and Pakistan were divided; consequently refugees from East Pakistan filled the nooks and crannies of the city bringing their agony to an over-crowded city.) Her first work for the poor was a free school, sitting on benches under trees she gathered the half-naked school-less children around her, using the dusty earth for a blackboard and marking the letters with a stick.

In 1950 the Missionaries of Charity was started in Calcutta with permission of the Holy See with 5 rupees from the Bishop, they pledged themselves to whole-hearted free service to the poorest of the poor.

From that time it has branches not only in India but in 32 other countries in the world including London and Liverpool in this country.

We were able to give some 20 vests that our members had made for the 'Dust-bin Babies' of Calcutta and hope to add further to this contribution in the near future

Dorothy Edmonds

**PS.** It was a shocking talk - in a very salutary way - How complacent we are in our comfort! And we don't have to look as far away as India to find "the poorest of the poor" - London has plenty of "outcasts" who crave for love *Ed*

## **A VISIT TO 'ECHO'**

Many of you will have read Margaret Taylor's graphic account of the visit to us by Gideon Mhagama a mission hospital administrator from Tanzania, in last month's issue of 'The Spire'. The fifty bed hospital at Njombe is desperately short of nearly everything and as a result of his visit to us, the P.C.C. felt that our major charitable donation this year should be for this cause. On his departure Mr. Mhagama left a 'shopping list' with Hannah Stanton which ranged over some twenty or so items from catgut to a Land Rover and even included a wooden leg. We quickly realised that the goods fell into two categories — short term easily supplied items and bigger more complicated and expensive items such as motor bikes and refrigerators about which we needed more information and time. That's when we heard about ECHO.

ECHO stands for Equipment to Charity Hospitals Overseas and is the trading symbol of the Joint Hospital Equipment Board Ltd. set up as a Registered Charity in 1966, initially to provide re-conditioned equipment to overseas mission hospitals. This work has gradually expanded and while renovated items are still available, the emphasis has gradually shifted to purchasing at advantageous prices, new items for selling abroad, including drugs and every possible piece of hospital equipment imaginable — and some unimaginable.

Many charities now use ECHO's services to purchase and despatch goods abroad, including Christian Aid, etc. Many lesser known charities also use this facility, people such as the Unevangelised Fields Mission, the Catholic Medical Missionary Society, the Red Sea Mission Team and the Regions Beyond Missionary Union — and many more — a truly interdenominational organisation.

Hannah and I visited ECHO and placed an order for various small items. It will be some two months before these are despatched owing to pressure of work at ECHO as orders are taken in strict rotation. Small packages are sent by air and fully insured — most arrive safely — larger items go by sea and more often disappear than those sent by air for various reasons such as sitting around at the docks waiting to be collected, etc. Nevertheless we were assured that most of the items ordered do eventually arrive at their destination safely. You may wonder why it is necessary to send equipment from this country, why not purchase it on the spot with money sent from the U.K.? The answer is simply that many things are simply not available in many overseas countries even if the money is.

Helen Taylor

## **LADIES AND GENTLEMEN!**

**PREPARE YOURSELVES FOR AN EVENING OF**

**FRIVOLITY, FESTIVITY AND FANTASTIC ENTERTAINMENT**

**The theme of the Parish Party is Victorian/Edwardian**

**so hurry up to your loft and see what Grandma and Grandpa would have worn.**

**The date is 22 January, the time 19.30, the place the Parish Hall.**

**Make a note in your diary now.**

## PEACE

In the course of our Peace Studies earlier this year we concluded it would be a good idea to make some positive contact with Argentinians, and so we decided to send a Christmas card to an Argentinian Parish through the Anglican Bishop in Buenos Aires. Some of you will remember signing this card in November. We were pleased to receive the Bishop's letter of thanks, and if there are any direct reactions from Argentinian parishes we will let you know in due course.

"Dear Father Chubb,

Will you please thank the members of your Church Council for their very kind letter, and promise of a Christmas card for one of our Argentine parishes, as a gesture of peace and in the hope that goodwill may gradually be built up between us again.

I read your letter to my Diocesan Council last week and we decided that, when your card arrives, we shall photocopy it and send a copy to all our Argentine (Spanish-speaking) congregations. They ask me to convey their greetings to you, and their appreciation of your concern.

Last Thursday a big ecumenical service was planned in the centre of Buenos Aires. This was to commemorate the fallen on both sides, and to pray for reconciliation. I was to have been one of the speakers and the service would have been a very big one. It was, however, banned at the last minute and we were not allowed to hold it. There is still much bitterness among the military leaders of our country although the ordinary Argentines are peace-loving and most are very sad that the conflict ever happened. We continue to pray for all those whose lives have been lost, or ruined, by what many of us think of as an unnecessary war which solved nothing at all.

With good wishes from us all here,

Yours sincerely,

Richard S. Cutts."

## HOLY COMMUNION FROM THE RESERVED SACRAMENT

Important pastoral implications attach to the question of what to do in church when there is no priest available to preside over the celebration of the Eucharist. The Bishops have discussed this issue within the wider context of "Extended Distribution of the Holy Communion" as a whole. Although the following words are mine, they represent the mind of all the Bishops of the Diocese.

(a) First, something needs to be said about the theological and historical background. One of the most important aspects of the Reformation was the insistence on congregational communion at every celebration of the Eucharist. In other words, the elements of thanking and eating, of celebration and communion were reintergrated. One can fairly say that this is something which Roman Catholicism has caught up with by way of the liturgical revival of the last thirty years. This rediscovery of the shape and integrity of the eucharistic

celebration as a whole, is not something to be let go of. As far as the Church of England is concerned, three other developments must be mentioned. First, the eucharistic revival of the nineteenth and twentieth centuries, and its fruit in the establishment of the Parish Eucharist (quite rightly) as the central act of every congregation's life. Secondly, the revival of the primitive practice of reserving some of the consecrated species for the sick and the housebound. Thirdly, the decline in the numbers of priests in recent years.

(b) The Bishops reaffirm the propriety of the Reservation of the Blessed Sacrament for sick and housebound. Also, they wish to reaffirm the understanding of Extended Communion as not only an occasion for communion between the individual and the Lord, but as a means whereby those who are physically unable to be present at the Church's corporate celebration of the Eucharist are enabled to participate in its fruits. In other words, the Reservation of the Blessed Sacrament is to be understood as a means of partaking in the corporate celebration of the Eucharist, not as a substitute for it.

(c) For this reason, the Bishops wish to encourage the practice whereby the elements which are to be reserved for the communion of the sick and housebound, are consecrated at the principal weekly Parish Eucharist. Where this is done, those who are subsequently to receive the Blessed Sacrament are helped to remember the corporate character of their communion, while those who are present at the Parish Eucharist are helped to remember that those who are absent are still communicants at the same altar. Intercession for the sick and housebound strengthens the awareness of this bond in one communion. Of course there will always be cases where the Blessed Sacrament needs to be taken, in an emergency, to a sick person. But when we are dealing with "regular" home communicants or with other cases which we can plan for, it is clearly desirable that Holy Communion should be administered as soon as is reasonably possible after the celebration.

(d) The Bishops consider that where the numbers of the sick and housebound people, or other considerations such as distance warrant it, it may be appropriate for laypeople to administer the extended distribution of the Blessed Sacrament. Specific regulations for this will soon be issued by the Bishops of the Diocese. Meanwhile it is important to note that every such person must be specifically authorized by the Area Bishop for this purpose, and that those who administer Holy Communion to the sick and housebound must be carefully prepared for this task.

(e) Sometimes of course it will be right for the parish priest to celebrate a separate Eucharist in the home of a sick or housebound person. Wherever possible, other communicants should be present, in order to give proper expression to the corporate character of the Holy Eucharist. This desideratum is naturally subject to pastoral considerations and to the capacity of the sick or housebound person to share in a corporate act.

(f) Because the Eucharistic action is a complete whole, involving priest and people, thanksgiving and communion, the Bishops cannot approve of the use of Extended Communion as a means whereby a congregation may receive the Blessed Sacrament in church in the absence of a parish priest. There are other forms of liturgical worship available, over which a deacon, deaconess, accredited lay minister or Reader may preside, in which the same Lord is equally present in the midst of his people albeit not in the mode of a sacrament. In times of holiday or interregnum it should be possible for the neighbouring parishes, with

the help if needed of the Area Dean, to share their priests or even their services.

† Mark Kensington

*(Part of the Presidential Address of our Bishop to the Area Synod in November. Since this subject came up for discussion recently in our own parish, this is of particular interest to us.)*

## THE 1604 HAMPTON COURT CONFERENCE

The 1604 Hampton Court Conference although having local historical interest, also brought about indirectly a work which was ultimately to become the World's Number One bestseller.

When Elizabeth I died on 24th March 1603 at Richmond Palace Surrey, the 'Tudor Sunset' revealed a somewhat tarnished 'Gloriana' with the disgrace of Essex's insurrection, a disgruntled Parliament which even her last speech 'ruled by your loves' could not sweeten and the end of a hazardous reign which she survived with 'her answerless answers'. James I was therefore looked forward upon with great anticipation in many circles.

James I's complex personality, a measure of an insecure childhood initially with Catholicism and later at the mercy of his Scottish Presbyterian tutors, had produced definite neurotic traits, but there is controversy of how deep these went. The popular view of King Henry IV of France, 'the wisest fool in christendom' and others of a 'slobbering . . . . uncouth . . . . beggarly Scotsman', are supplemented by Sir Winston Churchill in his "History of the English-Speaking Peoples". 'He came to England with a closed mind and a weakness for lecturing' and 'a scholar with pretensions of being a philosopher'. These differ from those of Dr. Ashley's judgment in "England in the Seventeenth Century", 'a clever and learned man . . . . his defects were vanity and a softness in his nature'. The view that James I disliked violence and did not really contemplate persecution of any kind, are firmly held by some modern historians, but the savage harassment of certain groups and the cold-blooded sacrifice of Sir Walter Raleigh must also be taken into account.

In 1603, the "Millenary Petition" was presented to James by the Puritans with the objectives; the abolition of certain ceremonies in the Church and also the matters of, "Pluralities", non-residence and unpreaching ministers. The "Puritans" were not at this time seeking separation from the Church of England, of which they were members, but they had felt that the Reformation had not gone far enough, whilst the "Episcopalians" wished matters to remain the same as in Elizabeth's reign. "Puritan" was the nickname given to cover many "advance thinking" Protestant groups who wished for a "purer" form of service. The conference, arising out of the points made in the Millenary Petition, was held in 1604 at Hampton Court Palace to settle the differences of the two groups.

Although some historians have stated that James I was not as prejudiced in his support of the Bishops than was once supposed, the accepted view is that he favoured the beliefs of the Episcopalians to those of the four representatives of the Puritan Movement. His famous outburst, 'No Bishops. No King', was aimed at the four accusing them of establishing a Scottish type of Presbytery. (James had had enough of the Kirk). . . . . which agreeth as well with a monarch as God and the Devil'

The conference ended in failure in all its objectives with James ranting would make the Puritans conform or harry them out of the land'. This he did do with the Pilgrim Fathers, but the negative results of the Hampton Court Conference would last much later, through a very troubled century.

It was however, a chance remark of one of the Puritan Delegation, Dr. John Reynolds, who suggested at the end of the conference, that a common version of the Bible should be produced. His idea was enthusiastically adopted by James, (whose interest in the project was purely secular), as a chance to be rid of the extreme religious/political interpretations and propaganda of the Coverdale, Tyndale and Geneva Bibles. One "Authorized" Bible; one religious faith and political belief, James assumed, would ease the turbulent times of the early Seventeenth Century.

Committees were established in Westminster, Oxford and Cambridge, consisting of approximately fifty scholars in each, carefully vetted so that they had no theological or political bias. Each of these committees was given a portion of the text, their work to be thoroughly scrutinized by the other two, before finally revised by a separate committee of twelve scholars. In 1611, the work was completed and "The King James I Authorized Version Of The Bible" was printed – the only positive outcome of the 1604 Hampton Court Conference.

Perhaps much may be forgotten of James I reign, but he will always be remembered for the Authorized Bible of 1611, which has had no doctrinal alterations, any differences to the original text have been of a simplification of the language – purely paraphrasing. In my opinion Sir Winston Churchill crystallises the whole situation with his glorious statement: 'The Scottish Pedant built better than he knew'.

Richard Anthony Harries

## **AROUND THE SPIRE**

Raymond Draper has been appointed Rector of St. Albans, Wickersley, near Rotherham, South Yorkshire, and the Induction will be on December 17th. Both Raymond and Gill are already well known in this area and no doubt the people of Wickersley will be glad to have them among them on a more permanent basis.

Our 'Clerical' news this month included a welcome to the Hampton family of the Rev. David Vanstone, the new Vicar of All Saints, and the Rev. Arnold Clay, the new Methodist Minister. Both these men are coming at a very exciting time for Hampton with all the new development taking place there and no doubt they will find plenty to do among their increasing flocks – we wish them and their families every success and God's Blessing on their efforts.

News of some of our invalids is encouraging: Len Rockliffe is now out of hospital and attending intensive physiotherapy every day at the recently reprieved Teddington Hospital. Despite all his difficulties his spirit is undaunted and his work for the Church undiminished. Helen Corney is also improving steadily after a long and serious illness, we wish her a full and speedy recovery.

Some others recently launched into a new life include Peter Rawlins, now working in Bentalis, and Kate Julia Hennessy who was recently baptised. We wish them a safe journey.



Carols ascended to heaven from three different places in the Hamptons on Wednesday 15 December. Windmill Road School's informal carol singing in the playground was as well attended as the two Carol Services in St. James's and St. Mary's Churches. Rectory School's programme in St. James's featured a band and nine readings – some non-biblical, mostly done by the children, and Bishop Wand School in St. Mary's had brought an orchestra and mixed choir whose presentations were interspersed by bible readings, playlets and a composition for soprano, flute and piano by some 7th year pupils. In both services the congregations were given ample opportunity to add their voices. Three joyous celebrations of our Lord's birth.

The editor wishes to apologise for an error in the signature under the article on the Harvest Festival in the December issue. This was submitted by Mrs. Eva McLean.

**PLEASE NOTE:** The day for Choir Practices has been changed to Friday, 19.30

## CONFIRMATION CANDIDATES

Will all those who hope to be prepared for Confirmation this year please come to the Parish Communion (9.30 a.m.) on Sunday 23rd January. It will then be possible to arrange a suitable day and time for the classes which will start the following week.

## FROM THE REGISTERS

### Baptisms

28th November at the Parish Communion	Harriet Anne Elizabeth Green Kate Julia Hennessy	60 Windmill Road 17 Byron Close
12th December	Candice Patricia Johnson Nicholas Ian Ritchie Stuart Edward Reece	Ashford Common 15 Myrtle Road 23 Byron Close

### Funerals

8th December	William George Weston	aged 65	18A School Road
13th December	Frederick Luffkin	aged 70	38 Deacon's Walk
21st December	Ethel Grace Durham	aged 64	33 Laurel Road

## CHEMISTS ADDITIONAL DUTY ROTA

January	9	Moss E Ltd, 14 Broad Street, Teddington	977 1351
	16	Martin, F G (Chemists) Ltd, 28b Priory Road, Hampton	979 5275
	23	Kirby, E & R, 53 High Street, Teddington	977 5509
	30	Boots the Chemists, 59 Broad Street, Teddington	977 2699
February	6	Thomas, D R, 113 Stanley Road, Teddington	977 2391
	13	Hall, H, 63 High Street, Hampton Hill	977 2539

**January****DATES TO NOTE**

- 9 EPIPHANY 1  
Services as usual
- 11 09.30 Holy Communion  
10.30 Editorial Board, Vicarage  
20.00 Social Committee
- 12 10.00 Liturgical Dancing, Church
- 13 19.15 Holy Communion  
20.00 Koinonia  
20.00 Hall Management Committee, 18 St. James's Road
- 16 EPIPHANY 2  
Services as usual
- 17 14.30 Ladies Choir, Vestry
- 18 09.30 Holy Communion
- 19 10.00 Liturgical Dancing, Church  
20.00 Good News Group, 75 Burtons Road
- 20 19.15 Holy Communion  
20.00 Koinonia
- 22 19.30 Parish Party, Parish Hall
- 23 EPIPHANY 3  
Morning Services as usual  
16.30 Liturgical Dancing Rehearsal [Hampton]  
18.30 United Service for Week of Prayer for Christian Unity, All Saints,  
CYC Three-legged walk in aid of Tanzanian Hospital (see notice board)
- 25 THE CONVERSION OF SAINT PAUL  
09.30 Holy Communion
- 26 10.00 Liturgical Dancing, Church
- 27 19.15 Holy Communion  
20.00 Koinonia
- 28 20.15 Church Uses Committee, 19 St. James's Road
- 30 NINTH SUNDAY BEFORE EASTER  
Services as usual
- 31 14.30 Ladies Choir, Vestry

**February**

- 1 09.30 Holy Communion
- 2 THE PRESENTATION OF CHRIST IN THE TEMPLE, CANDLEMAS  
10.00 Liturgical Dancing, Church  
14.30 Mothers Union, Wayside
- 3 19.15 Holy Communion  
20.00 Koinonia
- 6 EIGHTH SUNDAY BEFORE EASTER  
Morning Services as usual  
16.30 Candlemas Welcome Service
- 8 09.30 Holy Communion  
20.00 PCC, Wayside
- 10 19.15 Holy Communion  
20.00 Koinonia  
20.15 Properties Committee, 19 St. James's Road
- 11 20.15 Liturgical Committee, 63 Park Road
- 13 SEVENTH SUNDAY BEFORE EASTER  
Morning Services as usual  
16.30 Shorter Evensong followed by Open Meeting on
- 14 14.30 Ladies Choir, Vestry [Social Responsibility]
- 15 09.30 Holy Communion  
10.30 Editorial Board, 75 St. James's Avenue