

## PAUSE FOR THOUGHT

## The Mustard-Seed versus The Mountain.

What did Jesus mean when he told us that if we had faith as a mustard-seed we could move mountains? It has always worried and puzzled me. Obviously not many of us remove mountains (that we know of!) - our victories usually are in the nature of molehills - so what is lacking! Perhaps we dismiss Christ's saying as an allegory, or perhaps it discourages us "a mustard-seed is so tiny" we think, "and if such a tiny faith can move mountains and I struggle over molehills, I can't really have any faith at all and I may as well give up". Obviously Christ can't have been talking of a tiny faith - a tiny faith does get tiny results but faith individually and collectively has to grow to become a large faith and achieve large results.

To grow? As a mustard-seed grows; not a tiny faith then, but a growing faith. As a mustard-seed. A mustard-seed is a natural germ of growth. Its instinct is to grow, it doesn't think about it, it doesn't even accept it, its nature is to grow and so, wonderfully and naturally, it grows. I believe the mustard seed that Christ was speaking of grew into a tree, from a tiny seed to a tree, putting out branches, flowers and millions of fresh seeds - from seed to harvest - naturally. This is what our faith should ideally be like.

What mountains have been removed already by seeds growing in men's minds - so many it would take much more wisdom than I have, many years of research and many volumes to set it all down in - but just a few leap to mind. Heathenism; a few very ordinary disciples (save that they were imbued with this sort of faith) sent the word of Christ's gospel through their known world like fire in stubble in the power of God. Later, men in their own misused power attacked heathenism with fire and sword and created fresh mountains of hatred and mis-understanding which still shadow our lives today. Not until missionaries went out to teach and heal, to build and not to destroy, did the harvest of millions and millions of Christians all over the world start its growth.

Slavery was a mountain, a fact of everyday life. Completely accepted with no seed of doubt in men's minds as to its being evil and against the will of God. But when that seed of doubt was planted, against impossible odds it grew until the mountain of slavery was eradicated.

The horrors and degradation of millions of men, women and children during the Industrial Revolution was a mountain of degradation and shame, accepted and lived with as an inescapable fact of life until the seed of revolt against such evil became firmly planted and grew until such conditions were ameliorated and, in our part of the globe, eradicated.

What are the mountains of our time? We are seeing diseases incurable for centuries being healed, many blind now see, many deaf now hear - in a physical sense; even the elements are beginning to be harnessed for men's benefit; but the great mountain which threatens our very existence is War. If War is accepted as inevitable it will be inevitable and we shall perish, but if the seed grows which says "War is evil, against the will of God" and therefore cannot be inevitable, then eventually the mountain of war will diminish.

When the mountains and rivers of money and ingenuity and initiative pouring into armaments are diverted from destruction and the minds of men set free, then the mountains of world-want, world-destitution and deprivation may be attacked whole-heartedly. We have already seen deserts and swamps being tamed and made fruitful, land being reclaimed from the sea; what is now being done in such a small way may be done in a large way when men realise that it is just and fair that it should be so and labour to that end.

Men, working the will of God and in His power, can be invincible. One day Man may conquer earthquake, subdue the hurricane and tidal wave. His mind was given him by God, we assert; if he uses it God-wise he will remove mountains; if he uses it man-wise we can all see that he will succeed in removing himself.

High falutin' pie in the sky? Jesus told us to pray, "Thy will be done on earth as in Heaven". How else, but by faith to remove mountains have the great mountains of evil in the past been removed? How else will the great mountains of evil in the present and future be removed? And would Jesus have told us to pray for something that it is quite impossible for man to achieve?

(These notes are based on thoughts engendered by a reading of the book 'The Faith that Rebels' by D.S. Cairns, which was the basis of study in the Lent Group which I attended this year)

Margery Orton

### WHAT IS YOUR PREJUDICE?

The Concise Oxford Dictionary defines prejudice as 'a preconceived opinion, or a bias (against or in favour of a person or thing)'. We usually consider that prejudice is a good thing to be without, and that we do not suffer from it.

Some years ago when I worked in an area with a growing immigrant population, when one person in particular with whom I worked prefaced a remark with 'I am not colour-prejudiced but. . .' we knew exactly what was to follow. Religious people are noted for their prejudices. So much of the division with which the Church is afflicted today originated with the inability of rival factions even to consider the possibility of there being some degree of truth and justice on the other side. As in the past, so today on the local as well as the wider scene. There is prejudice against Roman Catholics, against Protestants, against the ministry of women, and for it; against Series 3, and for it; for and against 1662, against the Peace, against the Harvest Supper on a Sunday; against changing the times of church services, for and against Stewardship . . . readers of this article will be able to add further examples to the list. The important thing to remember about each example is that to a varying number of people each is a matter of the greatest importance, on which they may be prepared to make a firm stand. Whilst we hold firmly to our own ideas and prejudices, we shall probably be quite at a loss to understand why someone else is making such a fuss about what is to us a trivial matter.

Where is all this getting us? I hope to a recognition of a situation existing among us which by the nature of things can lead to great upset and faction; to note that since we all display prejudice to some degree, we might show some tolerance when we meet it in others, and to suggest that when our particular prejudice is under attack we should have the humility to examine our position anew and behave as adult Christians should - speaking the truth in love.

S.D.H.

### SEYCHELLES

It is now difficult to remember that about ten years ago the Islands of the Seychelles were little known to the rest of the world. Until the development of the airport they were very remote - a group of about 90 islands in the Indian Ocean, 4 degrees south of the equator, 1,000 miles from East Africa, 2,000 miles from Inida and 1,300 miles north of the island of Mauritius.

Some of the islands are very small and only a few have a settled population. The main island, Mahe, is only 17 miles long and 5 miles at its widest, and the mountain range down its length rises to 3,000 feet. The Seychelles are very beautiful islands with magnificent pale golden beaches fringed with palm and takamaka trees, coral reefs separating the turquoise sea off shore from the deep blue of the Indian Ocean, lush vegetation with such trees as coconut palm, banana, breadfruit, mango and paw-paw, some spectacular mountain peaks and rock formations, and with glorious views at every turn of the twisting roads. They have some of the most rare birds and flowers in the world. Some of the islands have become nature reserves and bird sanctuaries. There is, indeed, one theory that Praslin, the second largest island, is the original Garden of Eden.

Except for visiting pirates the islands remained uninhabited until 1756 when the Governor of Mauritius sent an expedition and took formal possession in the name of France. No permanent settlement was made until 1770. Then French settlers came bringing with them black slaves. These Frenchman and their descendants became the landlords or "Grands Blancs" as they are known today - what one might call the aristocracy of the Islands. It was after the Napoleonic Wars, in 1815, that Mauritius and Seychelles became British Colonies, and little attempt was then made to alter the ways of the people. So the French influence persisted. Later traders came in from India and China. Somehow this intermixed population developed a great respect for Britain and the monarchy: a photograph of the Queen could be seen in nearly every home. In 1976 the Seychelles became independent, and last year the coup d'état produced a presidential government.

So the people of the Seychelles today are a mixed race having their origins in Europe, Africa, India and China, and among them you can find all shades of skin colour. They are generally a happy people having a real love of children and great self-respect. Some housing is bad, but even from the poorest little cabin a number of children emerge with shining faces and all looking beautifully groomed. The population has increased and there are now 53,000 Seychellois. In 1971 the International Airport was opened and the planes bring in an increasing number of tourists.

The Seychellois are almost all Christians. Since the islands were originally French most of them are Roman Catholics (90%) but there is a very loyal Anglican Congregation (8%). The Rev. W. Morton arrived in 1830 to minister to the members of Government House, but other people came to him and it was often the slaves who wanted instruction. So the Anglican Church grew. It became part of the diocese of Mauritius and shared their Bishop until 1973, when the first Bishop of Seychelles was appointed at the same time as the Province of the Indian Ocean (Mauritius, Seychelles and Madagascar) was inaugurated. The Most Reverend Dr. Trevor Huddleston C.R. has just become the second Archbishop of the Province.

The Anglican Church in Seychelles has its Cathedral of St. Paul in the centre of Victoria, the only town on Mahe, and there are ten churches to support on this and the other islands. For this work the staff consists of the Bishop, Archdeacon French Chang-Him (the first Seychellois priest), one other local priest (Olaf Celtel) and one expatriate priest. There is much visiting to do and one priest must stay on Praslin, the second largest island. The spoken language of the general population is Creole, a local patois. English is taught in school and French is also widely used. These two languages have been the official ones for formal occasions, for reading and writing, and for most Church Services. It is important that there should be opportunity for training some

more Seychellois for the priesthood so that they easily converse with everyone in their native tongue and Church and people may be one. There is quite a strong Mothers' Union, with several branches on both the main islands. The M.U. Worker, Diana Westergreen, is herself a Seychellois and so can talk with all the members.

Churches frequently need repair, and this year the Church of St. Matthew on Praslin has been completely rebuilt. And now the population has grown the Cathedral, built 100 years ago, is too small. It is filled to capacity for the Sung Eucharist every Sunday morning, and on festivals and special occasions there is not room for everyone. So an extension has to be made, and this will cost £20,000. This will be an enormous task for the diocese. Within his limits the Seychellois will be generous but on the whole the people are not wealthy. The early missionaries depended entirely on financial support from English churchpeople through the Missionary Societies and because of the widespread poverty very little was asked of the local Christians. During the last twenty years there has been a steady attempt to encourage Seychellois Anglicans in the duty of giving towards the maintenance and extension of the Church with a view to attaining eventual independence. Much progress has been made but the Church still needs much help and receives an annual grant from U.S.P.G. and, on an infinitely smaller scale, some assistance for special projects from the "Friends of the Dioceses of Mauritius and Seychelles".

Until recently the Seychellois people, being so isolated, have not expected a great deal of life. Although conditions are improving, much of the housing is still very poor and the standard of living for many is very low. But they have caught their fish and used the fruits of the trees for food. Except for oil and copra from the coconut palm the islands have few natural resources to exploit, but they are very beautiful. So now with easy travel the economy relies heavily on tourism. But the tourists bring different values and the modern hotels give a superficially prosperous look to the islands. They do bring in money but not everyone can be employed in the tourist trade.

However the Church must have faith and look to the future. Teenagers form a large proportion of the population. They see the different way of life and new standards and values. These must affect their own expectations and living. Changes in the political situation in so newly an independent country must make the outlook seem very uncertain. But the Seychelles Islands are Christian and the Church, clergy and laity together, must learn to work alongside these new factors.

(These interesting details about the Seychelles were related to us by the Islands' bishop, the Rt. Rev. George Briggs, when he stayed in our parish recently during a European visit in connection with the Lambeth Conference. A really international congregation met him after Evensong one Sunday when some other visitors from Mauritius and South Africa had also joined us. As Bishop Briggs pointed out in his sermon, whether they live in the Seychelles or Hampton Hill, Christians everywhere are members of the one body of Christ.

- Ed.)

### **A TRAIN OF THOUGHT**

Here we were cutting the grass in the churchyard. It was our annual mass attack. There were not exactly masses of us, but we were attacking the grass all right, thistles and all. Warm sunshine and a light breeze made it a pleasant task. The grass was so tall it hid us as we were kneeling down to our

job, and it certainly was taller than the little toddler who clambered about dozily between the graves looking for pussycats. How calm and peaceful it was despite our activity. We would stop to admire the glistening snails we uncovered on the damp bases of the grave surrounds, or watch the ants milling around frantically on their disturbed nests. We worked away steadily cutting clearings through the tall green growth; and whenever two people were within earshot of each other, conversations would spring up. We all knew one another; every two people had something or other in common. There might be a committee meeting they had attended together - a project they had worked on - a speaker they had heard - or an outing they had enjoyed together.

That's what was most important in making our common task so pleasant: the fact that it gave an opportunity to meet so many friends in yet another context. And that brings me to the main point in writing this.

How lucky we are to belong to such a large group of people one can call friends! Not only those who came together to cut the grass. So many more you see regularly in Church. As they walk up to communion, you feel drawn to each one of them, or care for them, for so many different reasons. We come from widely varying walks of life, but the many different kinds of shared activities help us to grow together. Committee work, practical work, social functions, games of tennis, outings, worship and prayer.

What helps most to build trust between us is the fact that despite any other differences we are all agreed on a basic truth: we are answerable to God for our actions, we fail him and need his forgiveness. And we all believe that in Jesus Christ we have a patient master who teaches us about love and secures that forgiveness.

Where that knowledge is shared, relationships can blossom.

Hilde Bucknell

### **THE WORD OF THE LORD**

Every Sunday after the reading of the Old Testament lesson and the Epistle we hear the resounding phrase 'This is the word of the Lord'. In a recent leading article the Church Times raised the issue of whether this phrase should be used at all, since it might leave the very dangerous impression that the Church of England had gone Fundamentalist; and in particular it questioned its indiscriminate use. In so doing the newspaper was but focusing the disquiet which had been felt by many people since the phrase was first introduced, and which had found expression from time to time in its own pages and elsewhere.

Those who defend the use of the phrase are at pains to point out that the passages have been carefully chosen so that only the most edifying are now read. But even so, one or two unfortunate ones have slipped through the net. For instance, I myself could never use the phrase after the lesson appointed for Passion Sunday in Year 1 - Isaiah 63, verses 1 to 9. In the first part of this reading the writer pictures God as a triumphant bloodstained warrior boasting about his victory and gloating over the savage slaughter of his enemies: 'I trod them down in my rage, I trampled them in my fury; and their life-blood spurted over my garments and stained all my clothing. For I resolved on a day of vengeance. . . . ' It seems to me obvious that these are in no way the words of God, but the words of a very angry man attributing his own vengeful thoughts and feelings to his Lord: this is how he would feel and act if he were in God's place - and so he wrongly assumes that this must be how God feels and acts. . . .

Let us now look at another aspect of this issue. In the current debate about the ordination of women some look to the Bible in the hope of finding a clear word of the Lord which will settle the matter. Those who oppose sometimes claim to have found such a word in Corinthians chapter 14, verses 34ff., where it is laid down that it is a shocking thing that a woman should address the congregation. Karl Rahner, generally recognised as the leading theologian in the Roman Catholic Church today, says that the papal declaration of Teresa of Avila as a Doctor of the Church clearly shows that this dictum of St. Paul is a time-conditioned norm imposed by the Apostle which could be justified in the first century but not now. So we get the view that some statements may have been words of the Lord at a particular time and place which are not so now. But we can also see that St. Paul himself was not consistent, and sometimes contradicted himself. In an earlier chapter (11, verse 5) he takes it for granted that women do address the congregation, and instead of flatly forbidding them as in chapter 14, all he asks of them is that they should be veiled. So it would seem that to find out what God wants to say to us now we may often have to look beyond the pages of the Bible and to seek the present guidance of the Holy Spirit. As the Archbishop of Canterbury recently asked: Does not St. John chapter 16, verses 12ff mean that revelation did not stop in the first century but will be continuous?

We will try to explore this subject in more depth and detail in later articles.

(to be continued)

### THE PARISH RAMBLE

The main cause for concern before the day of the Parish Ramble was, of course, in this 'summer' of 1978, the weather - would there be rain or would there not? Fortunately, there was **not**, and the fine weather of Saturday July 15 set the pattern for a very happy outing to the hills of Surrey - not exactly wild and mountainous, but still delightfully rural, green and quiet, especially considering how near to London are the lovely villages of Shere and Abinger Hammer and the rolling hills surrounding them.

Ron Bridges, as ever the able and energetic organiser of such occasions, gave us all slips of paper with directions for reaching our starting-point on the slopes of Pitch Hill. I expect he breathed a sigh of relief when everyone arrived there in time to make the previously arranged 2.30 p.m. start. Four hours should see the ramble, six or so miles through the woods, and up the gentle hills, ended, and the ramblers' safe return; this estimate proved correct. So you will see we really **did** ramble along gently, our group of mixed ages, dressed in vaguely 'country' style outfits, our ages ranging widely from a great-grandmother (who was often in the vanguard of the party) to Alison Bucknell, partly on her two-year old legs, and partly in her push chair! We all enjoyed the relaxation of the fresh air and sunshine and the stimulation of the chatting and joking with friends, the company constantly changing as we strolled along.

The route had been pioneered by Ron, who said that he had **run** most of it when working out the details. Indeed he did a very good shepherding act all the afternoon and on occasions he acted as his own sheep-dog, rounding up some members of the party who strayed from the way! The walk included heathland paths, wooded stretches with gentle slopes and one or two splendid views from the edge of the escapement looking over the fields and meadows. We were even led through the grounds of an exclusive looking boarding school, and we saw two large and very stately homes as we meandered along.

Back at the starting point, pleasantly tired, we ate our picnic - tea and chatted for a while until the shadows falling reminded us that we should begin to make our way back to Hampton Hill. The lovely drive home brought to an end a happy afternoon which we all very much enjoyed. Thank-you again Ron, for your planning and organisation and please may we all come again another time?

Margaret Taylor

### **PARISH TENNIS MATCH**

On July 21, eight mixed-tennis couples met to do battle. The weather was fine and warm (quite a difference from the rain on the originally scheduled day of the match).

The parish couples were invincible and very nearly swept the board, as is always the result; but to show no hard feelings all the players shared refreshments and the evening ended with riddles at the Bridges.

This tennis match appears to be becoming an annual event, so I ask the youth to come and join us. The parish have a seemingly unbeatable team.

S.W.

### **REPORTS**

#### **(II) 3rd Hampton Hill Scout Group**

The Group now consists of 3 units; first the Cub Scouts, leader Phil Carter assisted by A.C.S. L. Mrs. Nielson (Kim). There are 42 boys in the Pack and a long waiting-list. They participate in all District activities, attaining 3rd place in the Sports, 11th in the Swimming Gala and semi-finalists in the football League.

There are now 20 Scouts under the leadership of John Sumner, and the Troop also take part in most District activities. The highlight of the year was the award of the Chief Scout's Award to Andrew Self, who has been with us from a small Cub.

The Venture Scout Unit, which has been in existence over a year, is slowly growing in numbers and now has 18 members. They also have taken part in District events as well as climbing and canoeing. The members run their own activities under the leadership of Bob Mackett.

The Group depends for its funds on the various Functions run during the year, the annual Fete and Bazaar and 2 Jumble Sales, also the fortnightly Bingo. These are all organised by the Executive Committee and successfully run by parents.

A Sponsored Walk was organised by the Scouters which enabled us to donate £105 to The Friends of Agoonorie, an organisation which helps handicapped Scouts in the London area. We also sent a donation to the Church of England Children's Society, and the Venture Unit by organising a Sponsored Dart Match raised money for Charity.

On the more social side a Dance was held in October and yet again a successful Bonfire Party in November.

Some improvements have been noted on the Triangle and plans are being sought for larger buildings on the site.

The Group continue to attend Church Parade once a month when possible, and I would like to thank the Vicar and his Staff for the consideration that has been shown to us with regard to the structure of the Service. There are, however, still more changes we would like considered, and hope that continued liaison will exist between us.

The Group also attend annually the District St. George's Day Parade at St. Mary's College where about 1000 Cub Scouts, Scouts and Venture Scouts gather with their Leaders to renew their promise.

All Sections had at least one Camp during the year and were able to take part in many other activities outside the regular weekly Parade nights, and the Scouters must be thanked for the continued sacrifice of their time to allow these things to take place.

Mr. S.R. Childs continues as Chairman of the Executive Committee, together with Mrs. M. Saunders as Treasurer and Mrs. J. Thompson Secretary.

Michael J. Childs,  
Group Scout Leader.

### **AUSTRALIAN VISITORS**

"My Diocese is 700,000 square miles, one third of Australia", so speaks Bishop Howell who will be in our parish over the weekend of August 19 - 21 after the Lambeth Conference. He and Mrs Doreen Witt fly back to Perth en route for Feralton, Western Australia, at 9am on August 21.

Howell Witt is a Welshman, is Mirfield trained and worked as a curate in Camberwell before going to Australia to be a chaplain at the rocket-site at Woomera as his first appointment in that great continent. Parishes in Melbourne and Adelaide followed, and now he is Bishop of North-Western Australia, and has to fly everywhere to visit his very wide-spread Diocese.

Bishop Witt will preach at the Parish Communion at 9.30 on Sunday August 20 and also at Evensong at 6.30; a short discussion session will follow at 7.30. He is a most lively preacher and talker. Do come and hear him and talk with him, and take this opportunity of meeting him and Mrs Witt.

Hannah Stanton.

### **SUNDAY SCHOOL REORGANISATION**

It is with regret that Dawn Harris and I are retiring from teaching in the Sunday School. (Both Dawn and Pam are going to have babies soon. Ed.)

In future the Infants' Sunday School, the Junior Sunday School and the 10 pluses will all meet at Wayside in St. James's Road at 9.20 am every Sunday, except the 1st Sunday in the month, which is now the occasion of the Family Parade Service.

As before the children will be able to join the rest of the Parish at the Family Communion Service at 10.20 am. The younger children may be collected either at 10.10 am from Wayside or after the Service outside the church.

The teachers Sue Brown, Gill Gostling, Prill Smith and Betty Stewart will be ready to welcome all children aged 4 and above on Sunday September 10, the start of the new term.

Pam Atkinson.

### **ST. JAMES'S YOUNG FAMILIES' GROUP**

Meeting 10.30 - 12 noon at Wayside, St. James's Road.

#### **SEPTEMBER**

- 7      Baptismal Roll Party (on Vicarage lawn if fine)  
          preceded by Pram Service in church
- 21     "Complete Skin-care"  
          Practical demonstration by Marian Brazier

## OCTOBER

- 4 "Any Questions" with Monica Morrison,  
Health Visitor and mother of two young children
- 19 "Pre-Reading Skills - How we can best help our children" Sally Low

## NOVEMBER

- 2 "Perfect Pastry - Pretty Pies"  
Practical demonstration by Linda Clift
- 16 "Save a Baby"  
Talk with film by a speaker for the Save a baby campaign by the  
Spastics Society
- 30 "Patchwork"  
Practical demonstration by Carole Tappin

## DECEMBER

- 14 "How to make Christmas Decorations"  
Bring your own ideas

## JANUARY

- 4 Party  
preceded by Pram Service

As you see we are going to start and finish our next quarter with pram services. These will be very short informal services where young mums bring their babies in prams as well as toddlers into church. We hope to make them happy occasions and involve the toddlers in some practical way that may make an impression on them.

The Baptismal Roll Party to which all those mothers are invited whose children were christened during the preceding year, is a very fitting occasion to take these children to church and give thanks for them. In January we shall have an after-Christmas party and think about the three kings bringing gifts to Jesus - God's greatest gift to us.

We hope the programme in between these celebrations seems relevant. And this time we also hope to hold one or two evening meetings where fathers will be welcome as well.

H.B.

## CHEMISTS' ADDITIONAL DUTY ROTA

### August

- 13 H. Hall, 62, High Street, Hampton Hill
- 20 E. Moss, 14, Broad Street, Teddington
- 27 F. G. Martin, 28B, Priory Road, Hampton

### September

- 3 D. G. Manley, 122, High Street, Teddington
- 10 F. G. Martin, 3, Station Approach, Hampton
- 17 E. & R. Kirby, 53, High Street, Teddington

## SOME DATES TO NOTE

### August

- 14 10.30 Editorial Board (75, St. James's Avenue)
- 15 20.00 Prayer Meeting (venue to be arranged)
- 16 07.30 Holy Communion
- 20 Sunday Services as usual. The special preacher at 09.30 and 18.30 will be the Bishop of North-Western Australia, and after Evensong there will be light refreshments in church and an opportunity to meet the Bishop personally and ask him questions.

- 23 13.30 Prayer Meeting (75, St. James's Avenue)
- 24 SAINT BARTHOLOMEW'S DAY; 19.15 Holy Communion
- 29 THE BEHEADING OF ST. JOHN BAPTIST: 19.15 Holy Communion;  
20.00 Prayer Meeting (75, Burton's Road)

September

- 3 Preacher at Parish Communion: The Reverend Edgar Dowse
- 4 20.00 Properties' Committee (151, Uxbridge Road)
- 6 14.30 Mothers' Union: Branch Meeting (W)
- 7 NATIVITY OF THE BLESSED VIRGIN MARY; 10.30 Pram Service in church, followed by party on the Vicarage lawn for mothers and recently baptised children; 19.15 Holy Communion
- 8 19.30 Choir Practices begin again after summer break..
- 10 09.20 All departments of the Sunday School meet at Wayside
- 11 10.30 Editorial Board (75, St. James's Avenue)
- 12 20.00 Prayer Meeting (75, Burton's Road)
- 13 20.00 Liturgical Committee (75, Burton's Road)
- 14 HOLY CROSS DAY : 19.15 Holy Communion
- 28 Parochial Church Council (W)

October

- 3 20.00 Hampton Council of Churches AGM (St. Mary's Hall, Hampton)
- 8 HARVEST FESTIVAL
- 22 Wayside Monday Centre Helpers : AGM (W)

**BAPTISMS**

June

- 25 Aran John Askill, 9, Seymour Road  
Claire Elaine Barker, 98, Wordsworth Road  
Geoffrey James Nunn, 128, Wordsworth Road  
Emily-Jane Rosina Ormerod, 76, Uxbridge Road

**CREMATIONS AND BURIALS**

June

- 28 Eileen Thelma Nutley, 6, Cranmer Road, aged 52 years  
(at South-West Middlesex Crematorium)

July

- 4 Fanny Elizabeth Higgins, Swandean Hospital, Worthing, aged 96 years
- 7 Charles Joseph Drake, 3, Westbank Road, aged 89 years  
(in Teddington Cemetery)
- 20 John Thomas Swatland, 15, Wolsey Road, aged 69 years  
(at South-West Middlesex Crematorium)