

HANNAH STANTON ON MAKERERE UNIVERSITY

After six years as Warden of Mary Stuart hall of residence for women Miss Stanton said that as a result of working with intellectuals she had personally lost all colour-consciousness and she regarded herself as privileged to be part of such a fine university. Her post would last perhaps a couple of years longer when the university would be largely Africanised. Makerere serves students not only from Uganda but from neighbouring Tanzania and Kenya and even from as far afield as Nigeria. It is a great achievement in education and Miss Stanton paid tribute to the initial missionary endeavour which in the past had been responsible for the start of education in Uganda and elsewhere in Africa.

Although on the equator, Uganda lies at rather a high altitude and so enjoys a good climate. It is largely an agricultural country and has little industry or natural resources other than a little copper there; by comparison with Kenya and Tanzania it is a poor country. All the more credit then that Makerere is such a splendid university both architecturally and academically. We saw slides of fine modern buildings housing the various faculties, built on a grand scale in beautifully laid-out grounds. The Library houses over three hundred thousand books, and degree courses are provided in History, Geography, English, Social Studies (the teaching subjects are at the moment more useful than sociology!), Agriculture—two Kenyan girls have just entered this course, the first women to do so—Education (offering a Diploma to post-graduates from Britain). Makerere also has a superb Medical School with an ex-consultant of St. Thomas's hospital as tutor; next year Kenyan women will be qualifying as doctors for the first time and a young man has just left to be professor of anatomy at Nairobi. There is no Law school at Makerere and students have to go to Dar-es-Salaam. Training in Engineering and Industrial Development Methods is available in Nairobi.

We saw pictures of students wearing their red gowns and Miss Stanton made the large audience laugh when she hoped that the belligerence current amongst university students this side of the globe would not have spread to Makerere by her return. She thought this unlikely since the students were as a whole very reasonable and understanding and conscious of the debt they owed to the State which paid for their education. They were well represented on the governing bodies of the colleges and had a strong Students' Union. This organises regular retreats for the discussion of theological studies and we saw them having a picnic at Entebbe amidst glorious surroundings. The Chapel at Makerere is particularly impressive. On its facade is a huge mosaic—"A Hymn to the Sun"—by Jonathan Kingdom, tutor of the Art School. Students attend chapel and then, just as we go over to Wayside for coffee after communion, they go to the chaplaincy garden for refreshment and conversation. Long-haired and bearded Noel King is Professor of Religious Studies—these embrace tribal beliefs as well as Christianity and Islam. As to religion, this tended to march hand-in-hand with politics—the National Socialists being largely Protestant and the Democrats headed by Dr. Julius Nyeri, President of Tanzania and Chancellor of Makerere, were mainly Roman Catholic.

In spite of the breakdown of the Federation there were many shared amenities and relations were good; for instance, when President Jomo Kenyatta of Kenya received a degree at Makerere, present on the dais were Milton Oboti (head of state in Uganda and Vice-Chancellor)

and Dr. Nyeri. Had an anarchist thrown a bomb all three heads of state of free S.E. Africa would have been liquidated!

Miss Stanton showed several pictures of weddings of students. The young couples were invariably formally attired but the presents were a strange mixture of sophistication and tribal offerings. It was remarkable how successful students were in managing to retain strong ties with their tribes in spite of their personal cultural advancement. One very useful feature of life at Makerere were the many marriages which resulted between students from different countries of the erstwhile Federation. Ugandans, Kenyans and Tanzanians who a short time ago would not have married outside their tribes, were intermarrying and there were also a number of mixed marriages which helped bridge the gulf between people of different colour. Most of the white minority of students were from Australia, on a teaching Diploma which obligated them to teach in Uganda for two years—there were also a few British undergraduates.

During "Question Time" we learned that hardly any Makerere undergraduates leave Africa for good to make their fortune elsewhere; they may take courses in England for which there is no provision in Africa, but they return home to help build up their country. Although Uganda is poor there is little actual starvation, the land is fertile and crops continually. The matoki or green banana grows prolifically and is extensively eaten. There is malnutrition, mainly due to ignorance of dietary needs. Uganda has a population of about seven million black people to between twenty and thirty thousand white people, the latter mainly working on a contract basis. Money is the crying need. The young people flock to the towns which cannot supply them with sufficient jobs. A lot of children in Uganda receive no education at all and the educated are definitely the élite. Parents have to pay for schooling up to O-Level and the State grants bursaries to outstanding students up to A-Level and pays bursaries for degree courses of £300 for tuition and £125 for residence, so it can be seen that the young students are a valuable investment and are extremely conscious of their obligation to their country.

Of the free countries, Kenya is well away as its National Service scheme provides occupation and helps bridge the gulf between the élite and the poor, and in Kenya other nationals are generally content to live under the African régime.

Finally Miss Stanton was asked if the South African Government had ever given her any official reason for her arrest and deportation in 1960 and the answer was "no". She had hoped for an explanation, had been shaken by the experience but hoped that it had not resulted in her being less out-spoken against injustice. Possibly her position at a multi-racial mission (very unpopular with the S. African State) had drawn undue attention to her protests against police brutality and untrue press reporting and she felt it probable that she had been informed against. Possibly had she worked in Johannesburg itself, where there were many protests, hers might have escaped special notice. She had been delighted when she had been offered the post at Makerere and she certainly brought this far-off Ugandan University and its environs very close to us through the medium of her interesting slides and comments.

M.O.

IN MEMORIAM: EDWARD HARRY WESTERN

We in this district remember Mr. Western chiefly as one who was

willing to become churchwarden at a difficult period in our church's history: a time when the full facts about the bad condition of the building were becoming known and something had to be done about them, and there were many other problems to face. He had then—1952—been in the district only a year, but had already made his mark—as he had everywhere he had gone.

He was born in Walthamstow in 1892, and as a boy sang in the choir of his parish church, St. Stephen's. He joined the Civil Service in 1910, and his work in the Department of Inland Revenue took him to many different parts of the country—among the places in which he served were Norwich, Warrington, Pontefract, St. Albans, Richmond, and Llandudno. Finally he came to live here when appointed to an important position at Somerset House. In all the various towns and villages in which he lived he was a regular worshipper in the local church, and had already been a sidesman, member of a Church Council and churchwarden before he came to us.

He was basically a quiet, modest person, who shunned any form of limelight, but he did not shrink from expressing his opinions on matters about which he felt strongly. In his approach to people, one of the outstanding things about him was a gracious and considerate courtesy which one felt was so deeply rooted as to have become part and parcel of his very nature—there was nothing 'put on' or forced about it, and one knew immediately that here was a Christian gentleman of the very best kind. He enjoyed a very happy family life, and felt deeply about the importance of family-ties.

After three years as churchwarden, ill-health made it necessary for him not to accept re-election, but those three years' service had been invaluable to St. James's. Throughout his years of retirement he retained his deep interest in the work of our church, though less able to play as active a part as formerly. We regarded him with affection as one of our most respected 'elder statesmen', and he will be greatly missed.

U.S.P.G. WHITSUNTIDE RALLY

10,000 children die every day from hunger, one in every 5 mothers die in childbirth, in Jakarta, and one in every 3 babies die. These were some of the appalling statistics quoted by Janet Lacey, the past Director of Christian Aid at the U.S.P.G. (United Society for the Propagation of the Gospel) Rally, held at the Albert Hall on May 30. The Hall was three-quarters full to hear Miss Lacey and various other speakers. The other speakers were people at work in the mission field in places as far flung as South Korea, Bangalore, Zululand, Tanzania and, until recently, Burma.

The speaker from the latter place was the Rev. Vere Wheeler, who spoke with much hope for the future of the Church in Burma. It was now being run by Nationals, the ex-patriates having been asked to leave the country two years ago. The Church was not in any way being persecuted, on the contrary, Christians were playing their part in some very high positions.

Miss Jean Wiblin, who has worked for four years in Hwangji, in South Korea, spoke on a more personal note. She is a social worker who, together with a medical worker, ran a clinic before the S. Korean government was able to set up any facilities for the people of the area. They have now taken over the work begun by these two fine women, who also ran English classes and the Sunday School.

Another interesting speaker was the Rev. Alan Batchelor, who works with two Indian colleagues in an Industrial Team in Bangalore, S. India. At present he is attending a year's course at the London School of Economics in Personnel Management. Back in India his work is amongst Industrialists, Communists, Trade Union officials, and the like, to try and see how the Church can be of service to them in this highly industrial setting.

Eight of us joined with some people from All Saints' and went by coach to the Rally. It was an informative evening, singing was of the worst Anglican variety, but owing to the splendid performances of the R.A.F. band and the organist, it became almost ethereal. H.T.

THE YOUNG WIVES' GROUP

As a result of the A.G.M. in May it was decided to hold a further meeting on Wednesday, July 10 at Wayside at 8 p.m. to form a new programme. We hope that all those interested will make a special effort to attend this Extraordinary General Meeting.

The Coffee Club has decided to hold its meetings on the 2nd and 4th Thursdays in each month to avoid any confusion. So we meet on July 11 and July 25 from 10.30 a.m. onwards, and this month we are to discuss modern house planning. K.B.

MAGAZINE DISTRIBUTION

During the Summer holiday period there is always the problems of distributors being on holiday when The Spire comes out. To try and reduce the extra work which falls on the remainder we would like to make an emergency list of people who would be willing to help on, say, just one or two occasions while the usual distributors are away. The job is not arduous—usually an average of about 20 houses, but many hands make light work! If you feel you are able to help in this way please give your name and address to Mrs. P. Young, 90, Ormond Avenue, Hampton (Tel. 979 5629) or tell any of the magazine distributors and they will let me know.

The Spire usually comes out during the first week of the month.

May I also take this opportunity of asking those of you who are distributors to please let us know if you are likely to be away, and are unable to do your usual delivery (or find anyone to do it for you), as this will avoid the magazines being left on your doorstep for a fortnight! P.Y.

NOT ESCAPIST

Just an opportunity to quietly think things over, reappraise one's faith, sort out problems, or just mentally unwind.

Should there be sufficient demand, an informal Quiet Weekend will be organised for around November, somewhere near to London. If you are interested please let the Vicar or me (Mr. Alan Taylor—Tel. 979 7042) know and further details will be arranged. A.T.

“WALK—IN” to St. Paul's

21 July, 1968

Young people from all over the Diocese will be taking part in a Walk-In to St. Paul's Cathedral on Sunday, 21 July, dedicated to Human Rights Year.

The Walk-In will give young people an opportunity:

1. To dedicate themselves to the cause of Human Rights.
2. To affirm integration as a Christian principle.

3. To renounce racialism as a discriminating factor in British society.

The major assembly point for area groups will be Trafalgar Square. at 5.00 p.m. Some groups, however, will be walking straight to the Cathedral.

The Walk-In will culminate in an act of worship in the Cathedral at 6.30 p.m. Those taking part will be met at St. Paul's by the Bishop of London and the Dean, and the informal service will include an address by the Bishop and a "sermon in song" by the Forerunners Folk Group.

Afterwards, there will be a social gathering in nearby Paternoster Square. Pop and Folk Groups will be performing until approximately 10.00 p.m., compered by Simon Dee. Refreshments will be on sale.

OUTING

BEAULIEU — chosen this year by the Social Committee, made a pleasurable outing for us on May 25 and, despite the clouds and rain at the start, was enjoyed by all I am certain, for we were greeted by sunshine on our arrival at Beaulieu at about noon.

After a picnic lunch in the coach we wandered off to see "all there was to be seen" and most interesting it proved, especially the "vintage motor show," so admirably displayed and explained that even the uninitiated in mechanics could easily understand all the mysteries that attended "old tyme" transport!

Viewing of the Palace, the lovely gardens, and then a visit to the beautiful little parish church in the adjoining grounds, was very interesting indeed. Finally tea in the Abbey Restaurant was refreshing and we were able to relax on the return journey home for the weather and light was good, thus enabling us to admire the beautiful scenery, especially when driving through the New Forest, seeing some of the renowned forest ponies with their foals was an added interest.

I feel sure that we all say a big "thank you" to our indefatigable Social Committee for a well arranged and happy day's outing! C.M.

THE ANNUAL PAROCHIAL CHURCH MEETING (held at the Parish Hall on March 20, 1968)

While parishioners were arriving at the Hall and drinking the very welcome, and welcoming, coffee provided, Mr. Bridges entertained us with a display of coloured slides of events over the past two or three years, including social evenings and outings.

At 8.20 p.m. the Vicar called for a moment of quiet and led us in prayer, reminding us to think especially of our privilege to be members of our church, and to remember particularly two past Churchwardens who had recently died, Mr. Western and Mr. Wigginton.

The Vicar then spoke as Chairman of the Vestry Meeting. Under a new Act the Vestry Meeting can now be called "Meeting of Parishioners" where the Church and State join together to elect the Churchwardens. The post of Churchwarden is an important one — once elected, a Churchwarden cannot resign during his year of office. He is the Bishop's officer and the Bishop will very seldom release him from his duties. Mr. G. I. Robinson and Mr. L. Rockliffe were nominated as Churchwardens, and were unanimously re-elected.

At this point the Meeting of Parishioners closed, and the Vicar pointed out that all those not on the Electoral Roll of the church must, by law, withdraw before we could pass on to the Annual Church

Meeting. As all those present were on the Electoral Roll the Vicar proceeded to read the Minutes of last year's meeting. In the absence of a P.C.C. Secretary the Minutes had been prepared by Mr. Brooks and the Vicar. The Minutes were approved by a show of hands.

At the moment the numbers on the Electoral Roll were the lowest for many years at 178. In 1964 there were 224.

The Vicar asked for views on whether a smaller Church Council works better than a larger one and said that half-way through the last year Miss O. Wright had come forward to become Secretary of the P.C.C. He said that the new P.C.C. must do some hard thinking about its role—under Synodical Church Government it will be a policy-making instrument in the Church, and this may be in two to three years' time when the Church Council would have a more important voice in church affairs. *(To be concluded in next Issue).*

SOME DATES TO NOTE

- July 5.—8.00 p.m. Liturgical Committee (33, Beech Way).
.. 7.—6.30 p.m. Evensong, followed at 7.10 p.m. by Discussion (Churchyard lawn, if fine).
.. 10.—8.00 p.m. Young Wives' Group: Extraordinary General Meeting (W).
.. 11.—10.30 a.m. Young Wives' Group Coffee Club (W).
.. 12.—10.30 a.m. Editorial Board (43, Wellington Road).
.. 13.—2.30 p.m. Council for Mission: Report and Discussion on Anglican-Methodist Unity (Marylebone Parish Church).
.. 14.—8.00 p.m. Junior Council of Churches (St. Mary's, Hampton).
.. 15.—3.30 p.m. Holy Communion in St. Anne's Chapel (L.E.H.S.):
8.15 p.m. Properties Committee (31, Wellington Road).
.. 16.—8.00 p.m. Stewardship Committee (106, Park Road).
.. 21.—5.00 p.m. Young People's "Walk-In" to St. Paul's Cathedral.
.. 22.—7.45 p.m. Dedication of the new Parish Hall of St. Mary's, Hampton.
.. 23.—8.00 p.m. Sunday School Teachers' Meeting (Vicarage).
.. 25.—ST. JAMES'S DAY—PATRONAL FESTIVAL: 7.10 p.m. Parish Communion; 8.00 p.m. Parish 'At Home' in Vicarage Garden (Wayside if wet).
.. 26.—8.15 p.m. Liturgical Committee (90, Ormond Drive).
.. 28.—8.00 p.m. Young People's Fellowship: Mr. R. Gresham Cooke, C.B.E., M.P., will speak on "Morality in Government" (W).
.. 29.—8.00 p.m. Parochial Church Council (W).
.. 30.—4.30 p.m. Overseas Mothers' Union Representatives: Tea on Vicarage lawn.
.. 31.—8.00 p.m. Young Wives' Group (W).

BAPTISMS

On June 23:

Natalie June Vaney, 15, Chelsea Close.

Karen Ann Davies, 165, High Street.

MARRIAGE

On June 22:

Roger William Richards to Joan Elizabeth Howard.