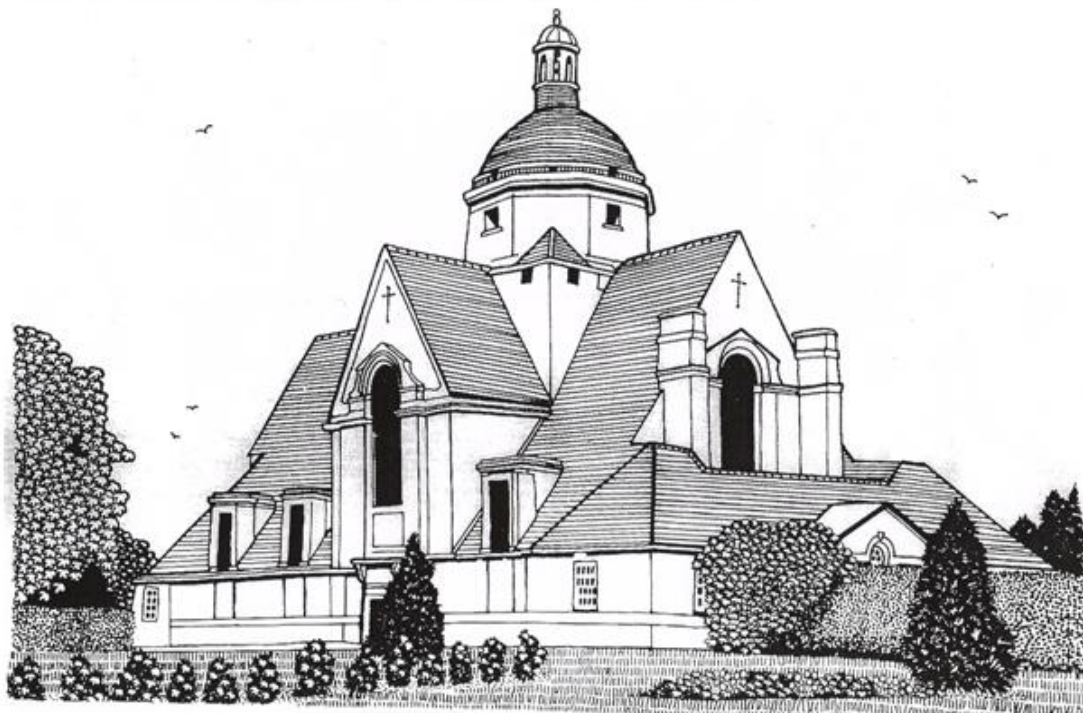


# *NEWS & VIEWS*

*The Free Church  
Hampstead Garden Suburb*



*FEBRUARY 2021*

PLEASE TAKE ONE

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# HAMPSTEAD GARDEN SUBURB FREE CHURCH

**(United Reformed and Baptist)**  
**Central Square, London, NW11 7AG**  
**[www.hgsfreechurch.org.uk](http://www.hgsfreechurch.org.uk)**

**Sunday Services:** *(When services resume) 11 a.m. (and 6.30 p.m. when announced)*  
*Holy Communion is celebrated at Morning Worship on the first Sunday of every month.*  
*The Junior Church meets at 11am every Sunday*

**Minister:** **Revd Dr Ian Tutton**  
The Manse, Central Square, NW11 7AG  
020 8457 5898  
[itutton@aol.com](mailto:itutton@aol.com)

**Correspondence Secretary** Penny Trafford  
020 8959 3405  
[ptrafford07@gmail.com](mailto:ptrafford07@gmail.com)

**Treasurer** Derek Lindfield  
07803 953483

**Director of Music** Peter Hopkins

**Children's Advocates** Lilian Coumbe  
[coumbe\\_lilian@yahoo.com](mailto:coumbe_lilian@yahoo.com)

Stephan Praetorius  
[Stephan@acceleration.biz](mailto:Stephan@acceleration.biz)

## **Safeguarding Statement**

Hampstead Garden Suburb Free Church believes that safeguarding is the responsibility of everyone and is committed to safeguarding and promoting the welfare of all those who are vulnerable (children, young people and vulnerable adults). We expect all of our leaders, volunteers and those who use our premises to share this commitment and value the support of those who worship here in achieving this.

***The Elders (Trustees), Hampstead Garden Suburb Free Church***  
***January 2016***

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# NEWS & VIEWS

HAMPSTEAD GARDEN SUBURB  
FREE CHURCH  
Central Square,  
London NW11 7AG



NO 766

FEBRUARY 2021

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**D**ear **F**riends,

The season of Lent begins on Wednesday, 17<sup>th</sup> February – Ash Wednesday – although for some of us it might have ‘begun’ the previous day – Shrove Tuesday – more popularly known as ‘Pancake Day’. It will end on Saturday, April 3<sup>rd</sup>, the day before Easter Day. It has become traditional in recent years for churches to apply themselves to a particular course of study during the Lenten season; a disciplined devotion which has ‘overtaken’ the original purpose of Lent – a time of Fasting. As with everything to do with church, there is a plethora of resources available. Any number of Study Guides can be followed. I’ve always used the season of Lent to ‘challenge’ myself to produce a prayer diary for us all – including me – to use. This year will be no different, although it might be done differently...

...Our theme for Lent 2021 will be ‘Favourite Easter Hymns & their History’. Each week a hymn will be chosen, its story told, alongside a relevant Bible passage and topics for prayer during that week. These will be written up and sent out weekly with my usual Wednesday letter. In addition, thanks to Tony and Hossein and their willingness to help, I will be recording the script which will be uploaded onto FACEBOOK and YOUTUBE each Wednesday evening at 7.30pm. You can watch it then, or anytime afterwards. If all goes well, we will be able to incorporate into the recording, a performance of the hymn chosen for that week. This will begin on 17<sup>th</sup> February...

...I am hoping that services scheduled for Holy Week will be able to held in the church, with a congregation present – Maundy Thursday, April 1<sup>st</sup> & Good Friday, April 2<sup>nd</sup> – but if that is not possible, they will be broadcast ‘online’...

...But of course, Lent is not just about ‘us’. Even though we might devise



our own way of engaging with the Lenten season, nevertheless it is a time of the year when we find ourselves in harmony with the vast majority of the world-wide Christian Church. All over the world women, men and children – our sisters and brothers in Christ – will be submitting themselves to their own particular form of Lenten discipline, such that by a mystery we might become as one people before God. Inspired by the Holy Spirit, united in our prayerful response. All of us open to the leading and guiding of the One Holy Spirit. Each of us together being encouraged to ‘see Jesus’, and to renew our commitment to Him and to the Church that bears His name. Everyone of us acknowledging our essential self-centredness and in so doing reaching out to claim the promise of forgiving love offered to us and to the world on account of Jesus’ selfless, self-giving, sacrificial death on the Cross. A promise of which we can be assured if we can find the wherewithal to believe that God raised Jesus from the dead, thereby setting at naught sin and its consequences...

... *“I imagine Lent for you and for me as a great departure from the greedy, anxious anti-neighbourliness of our economy, a great departure from our exclusionary politics that fears the other, a great departure from self-indulgent consumerism that devours creation. And then an arrival in a new neighbourhood, because it is a gift to be simple, it is a gift to be free; it is a gift to come down where we ought to be”* ... Walter Brueggemann, (*A Way Other Than Our Own: Devotions for Lent*) ... Lent is an invitation to pause, to step back, to experience God, to experience the world, to experience oneself, differently...

...So I do hope that you will feel able to share in whatever way is appropriate for you in our Lenten devotion this year. ***Ian Tutton***

## THOUGHT FOR THE MONTH

### HOPE

***by Morgan Harper Nichols – an American Christian musician, songwriter, artist and writer. Born 1990.***

When you start to feel like things should have been better this year, remember the mountains and valleys that got you here - they are not accidents and those moments weren't in vain - you are not the same - you have grown and you are growing - you are breathing - you are living - you are wrapped in boundless grace and things will get better - there is more to you than yesterday. ***(Sourced by Rosemary Birch)***



## Night Shelter Update

Together in Barnet, the charity that has been organising the 32 communities in Barnet to run night shelters for guests referred by Homeless Action in Barnet, has been supporting homeless people in temporary accommodation this winter. Several volunteers from the various night shelters have been delivering food parcels to them.

The plan for the future and this winter/spring was a “pod” project. It would involve the purchase of individual pods where a guest could eat and sleep, using portable washing facilities provided on site. Trinity Church in Graham Park Way would provide a site but the London Borough of Barnet requires that the scheme has planning consent.

Whilst this is being progressed Together in Barnet has applied for and received Government funding which has allowed them to take 16 rooms with ensuite facilities in a local hotel. Our Night Shelter Project is now a Hotel Project!

With Edgware and Hendon Reform Synagogue (EHRSS) we are providing an evening meal and breakfast for up to 16 guests based in the hotel from now until 31<sup>st</sup> March. EHRSS are doing Tuesday nights for the first five weeks and the Free Church are starting on Tuesday 2<sup>nd</sup> March for the five Tuesdays until the end of March.

We shall be making an evening meal, main course and dessert, packing it into individual containers and taking it, together with an individual breakfast pack, to the hotel where the guests will be called separately to collect their meals.

Volunteers have been sought from the Free Church night shelter community and we have enough people to cook and to deliver the food. A rota has been prepared for our five Tuesdays. Please let me know if you wish to help.

If anyone would like to make a cash donation to the project, this can be done online at <https://www.togetherinbarnet.org/donate> Please note that:

***£39 will cover the cost of one night's accommodation***

***£10 can pay for one month's mobile phone calls for those guests who have no recourse to public funds, usually asylum seekers***

***£5 will buy a lunch for one person***

If you want to help with practical gifts, the usual toiletries are required and these can be left at the church; a separate box will be left out to distinguish the Hotel Project from our usual food bank box. As always, we thank all those who have supported or helped this work.

***Jo Morris***

## Leadership and Loss



Nearly 20 years ago, in my work as a Pastoral Consultant in the United Reformed Church, I noticed a pattern of behaviour in a few church leaders after they had stepped down from their responsibilities. It was a relatively small and occasional problem, but one which I felt needed thinking about, and I wrote a short paper about it. I gave a name to the behaviour – Leadership Withdrawal Syndrome.

I have been reminded of it in the present political climate in the United Kingdom and the United States, because it seems to me that some of the behaviour we are seeing is very similar, on a national and international scale, to that which I identified in individuals some time ago. I will copy the first part of my paper now, and you can decide whether you can see parallels.

### Definition:

- Leadership Withdrawal Syndrome is a short-term disease of (lay) church leaders that occurs a little time after they have had to lay down burdens of responsibility.
- it can happen whether leadership has been laid down voluntarily or not. (However it tends to be more acute when the person perceives that they had no choice in the matter.)
- its intensity, rather than its length, seems determined by the length of time that the person has held power.

A more chronic form of the disease is occasionally found in retired ministers.

### It is marked by:

- episodes of anger in church meetings, which seem irrational, and disproportionate to the issue being discussed.
- uncharacteristic, and often vicious, attacks on others, including those with whom the person normally gets on well.
- strong criticism of church policies, practices and agreements, and occasionally a refusal to abide by them.
- a degree of withdrawal from normal friendly relations with people.

What I have described here is minor and occasional compared with the political convulsions that are occupying our two western democracies at the moment. But there are some fascinating parallels. The first is that the root cause has to do with a sense of loss, specifically loss of power and influence. Britain has been suffering from this for some time, but it seems to have come to a head with the issue of Brexit. Our sense of having lost influence around the world has been linked to our membership of the European Union, where in fact we have had





considerable influence, and the irony of our determination to 'take back sovereignty' is that it has had the effect of severely limiting our international influence, even though that has often been mediated through the power of the European Union as a whole.

The political climate has become one of irrational thinking, and disproportionate anger with those we have worked alongside. The press, and our own Prime Minister when a journalist, has often attacked the European Union, and our government has shown signs of a willingness to break even the rules it has agreed to abide by. Our 'friends' abroad, though still called that in political parlance, have in practice become seen as enemies, frustrating our autonomy and political potential around the world. We must surely see this as connected with the steady diminishment of our role in the Commonwealth and our increasing economic dependence on bigger economies like the Common Market and China. Suddenly we are facing the uncomfortable fact that we are a small and increasingly dependent nation.

This is more dramatically highlighted by the political situation in the United States, where the slogan 'Make America Great Again' has gained enormous traction, because of an unstated realisation that America is ceasing to be the global power that it has been, and is being overtaken by China as the financial and commercial leader of the world. The often vicious nature of the attacks on others who are seen as un-American, and the irrationality of thinking like that of QAnon reflects immense anger, and surely that anger has its roots in the perceived loss of power and control of the nation as a whole.

A sad feature of this kind of anger and frustration is that it harms those who are most at risk politically and economically. Britain has shot itself in the foot, its poorest and least represented people are losing out most from Brexit, and the United States has demonstrated its failure to come to terms with changing realities by becoming internally split, and a pariah and subject of pity around the world.

Church leaders, in my experience, usually recover from their sense of leadership loss in a short time. One can only hope that on this bigger canvas those suffering a loss of power will eventually come to terms with their changed place within the world, and start offering leadership in the area where we need it most – in bringing about action to prevent further catastrophic climate change. At the moment we have a young person, Greta Thunberg, confronting our leaders on this subject, and she is having to struggle with irrationality and vicious anger from those who are unwilling to admit what she is telling us; that we have lost control of nature as a whole.

*David Trafford*



## Bible Study: Joshua

Chapter 13 of the Book of Joshua continues with God instructing Joshua to allocate the land between the tribes. From verse 8 onwards, we are reminded of the way Moses had already allocated land east of the Jordan. Although the army had managed to conquer the vast majority of the territory, we are told that, ‘...*The Israelites failed to drive out the Geshurites and the Maacathites, and they live among Israel to this day...*’ (Joshua 13, 13). These were two relatively small tribes who it would appear had been absorbed over time into the Israelite tribal confederation. The later history of the people reinforces this suggestion,

e.g. We are told that David later married a princess from Geshur, and his son Absalom was born of her (2 Samuel 3.3). And then that Absalom returned to Geshur and used it as a place to plot against his father David. (2 Samuel 13:37-38, 14-23 and 14:32). And also, The Maachathites may have come from the Maachah mentioned in Genesis 22:24, who was a nephew of Abraham. Later, when Sheba rebelled against David, he fled and may have taken refuge in one of the cities of the Maachathites (2 Samuel 20: 14-15). What is interesting about these references is that it suggests that the Book of Joshua was most likely compiled some years after the time of David, and that at the time of compilation the Geshurites and Maacathites had achieved a status sufficient for them to be acknowledged as separately existing ethnic/tribal groupings. Then we are told that, ‘...*The tribe of Levi received no holding; the Lord the God of Israel is their portion, as He promised them...*’ (Joshua 13, 14). The descendants of Levi – which included Moses and Aaron – were to be set apart as the tribe from which the priests were to be drawn. They were to be priests to the whole of Israel and as such would be distributed throughout the whole of the land. It would be the responsibility of the individual tribal authorities to ensure that the priests active among them were properly supported. It is important to note that whilst all priests were Levites, not all Levites were priests. Some were allocated minor, more menial roles, but all of them were to contribute to



ensuring that the worship and ritual of the people was carried out according to the requirements of the Mosaic Law. The history of the setting apart of the Levites can be traced back to the time of the Exodus, where we find God setting apart the sons of Aaron, '*... Out of all the Israelites you [Moses] are to summon to your presence your brother Aaron and his sons to serve as my priests: Aaron and his sons Nadab and Abihu, Eleazar and Ithamar...*' (Exodus 28, 1). The highest standards were expected of all who would serve as priests, hence the fate of the aforementioned Nadab and Abihu, '*...Aaron's sons, Nadab and Abihu took their censers, put fire in them, threw incense on the fire, and presented before the Lord illicit fire, such He had not commanded them to present. Fire came out from before the Lord and destroyed them; so, they died in the presence of the Lord. Moses said to Aaron, "This is what the Lord meant when He said: Among those who approach Me I must be treated as Holy; in the presence of all the people I must be given honour..."*' (Leviticus 10, 1 – 3). Later, following the settlement of Israel in the land, the priesthood took on a more 'institutionalised' role; hence the production of the Book of Leviticus which codified the many and various rituals that were to be adhered to by the people, prescribing a calendar of observance and describing what was necessary on the part of both priest and worshipper to ensure that the ritual was properly carried out. However, this very institutionalisation invited much criticism concerning alleged corrupt practices, and there are many references in the so-called minor prophets such as Amos, Hosea, and Micah to the way in which it was believed the established priesthood had 'lost its way' as far as being God's servant on behalf of the people. With perhaps the most striking example found in Micah 6, '*... What shall I bring when I come before the Lord, when I bow before God on High? Am I to come before Him with whole offerings, with yearling calves? Will the Lord be pleased with thousands of rams or ten thousand rivers of oil? Shall I offer my eldest son for my wrongdoing, my child for the sin I have committed? The Lord has told you mortals what is good, and what it is that the Lord requires of you; only to act justly, to love loyalty, to walk humbly with your God...*' (Micah 6, 6 – 8). Verses 15 – 33 of chapter 13 merely reiterate, albeit in more detail, the allocation of land made by Moses, east of the Jordan. The more detail being that now, not only are we told what each tribe is to receive, but what each family within each tribe is to be given. The chapter ends with a reiteration of the fact that the Levites were to receive no allocation of land. '*... But to the tribe of Levi he gave no holding: The Lord, the God of Israel is their portion, as He had promised them...*' (Joshua 13, 33).

**Ian Tutton**



## Missionary Work in China

In my family photo album I have a photo taken in 1900 of my grandfather's sister, Polly Barraclough in Chinese garb. She was home on furlough from her mission work with the China Inland Mission (CIM). Polly went to China in 1891 and worked as a missionary there for nineteen years until her death from typhoid in 1909. The CIM was set up in 1865 under the direction of the Rev James Hudson Taylor and William Thomas Berger. Refusing to appeal for funds but relying on unsolicited

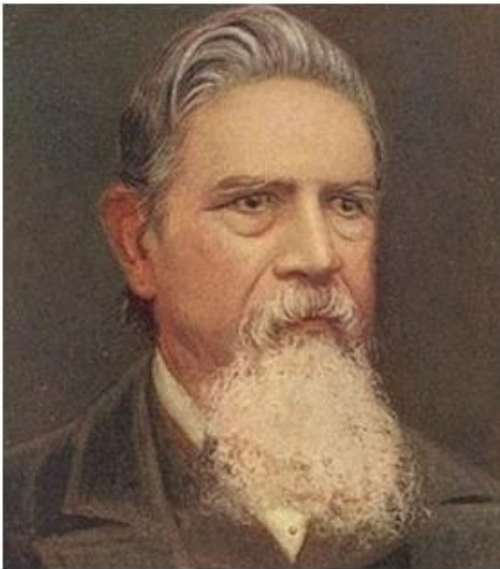


contributions, the goal of the CIM was the interdenominational evangelization of China's inland provinces. Missionaries were to have no guaranteed salary and were expected to become closely involved in the Chinese way of life. *"We wish to see churches and Christian Chinese presided over by pastors and officers of their own countrymen, worshipping the true God in the land of their fathers, in the costume of their fathers, in their own tongue wherein they were born, and in edifices of a thoroughly Chinese style of architecture."* J. Hudson Taylor.

The CIM was founded on principles of faith and prayer; from the beginning it recruited missionaries from the working class as well as single women, which was a new practice for a large agency at the time. From its inception, women played a crucial role in the CIM and from 1878, amidst much public criticism, Taylor permitted single women to work in the mission field. By 1882, the CIM listed 56 wives of missionaries and 95 single women engaged in the ministry. In the Boxer Rebellion the CIM lost more members than any other agency: 58 adults and 21 children were killed. They were soon referred to as some of "the China Martyrs of 1900". However, in 1901, when the allied nations were demanding compensation from the Chinese government, Hudson Taylor refused to accept payment for loss of property or life in order to demonstrate the meekness of Christ to the Chinese.

Having a family link to missionary work in China, I was very interested to read the Western Mail article by Jason Evans (2<sup>nd</sup> Jan 2021) about the Swansea Missionary, Griffith John who 'dedicated his life to the physical and mental health of the Chinese people in Wuhan'. Last year





we learnt about Wuhan as we followed the news of the spreading Covid pandemic which is thought to have originated there. Links between the cities of Swansea and Wuhan date back to 1855 when Swansea missionary, Griffith John founded the Wuhan Union Hospital and today his statue stands outside the 5,000 bed hospital. This relationship was strengthened in 2014 when representatives of the two cities signed an agreement to cooperate in trade, transport

and logistics, culture and sports, tourism and education. Swansea University has a long established partnership with the Wuhan Union Hospital and has developed collaborations in teaching, recruitment and research with a number of Wuhan's universities.

Griffith John was born in 1831 in Greenhill, Swansea. His father, also called Griffith, was a foreman in the local copper works of Vivian and Sons. Griffith John Senior was a hard-working man who raised four children on his own after his wife died. He was a committed Christian and active member of his local Ebenezer Chapel. Ebenezer was a Welsh congregational chapel and it was evangelical and missionary-minded with the largest membership and congregation in Wales. The ethos of Non-Conformity was a dominant force throughout Wales during this period. Chapels were at the heart of life in the community. As there was no state education at the time, most learning took place either in the Sunday Schools or at home. Griffith John learnt to read and write by studying the Scriptures at Ebenezer Chapel. From childhood John was a serious scholar and he studied with much older children in chapel. When his older sister was received into membership of Ebenezer, John also asked to be allowed to join the fellowship. He was exceptionally admitted to membership at only eight years old. As a child Griffith John committed large portions of the Scriptures to memory. At the evening worship at Ebenezer he would repeat chapters of Scriptures in Welsh to large congregations. At the age of fourteen John went to live and work at a general store in Onllwyn, a small mining village north of Neath. It was here that he started preaching for the first time. His talents were quickly recognised and he became known as the "boy preacher of Wales".





***Griffith John Memorial at Sketty,  
Swansea***

Reverend Elijah Jacob of Ebenezer chapel helped Griffith John go to college after his father's sudden death. In 1850 Griffith John entered Brecon Memorial College to train for the ministry. It was here that he became committed to become a missionary after hearing a speech given by a missionary. John was soon accepted by the London Missionary Society and his ordination for the ministry took place in April 1855 at Ebenezer Chapel. One week later he married Margaret Jane Griffith, the daughter of a former missionary. He accepted the call from China and left for Shanghai three weeks later with Margaret.

Griffith John was the first missionary from Wales to set foot in China arriving in Shanghai in September 1855. His first task was to learn the language. This was extremely difficult because Chinese is very different from both English and Welsh. He had to master six thousand characters that were in constant use. John had always been an impressive scholar and after only six month's study he was out in the streets of Shanghai preaching the gospel. His desire was, in his own words, 'to make all China ring with the music of the cross'.

When Griffith John arrived in China foreign trade was restricted to just five ports, including Canton and Shanghai. This restriction made trade between the British and the Chinese very uneven. Low Chinese demand for British goods and high British demand for Chinese goods (tea, silk, porcelain) meant that British traders had to pay for goods with money rather than by trade. In an effort to find a new market in China, Britain began importing opium there. Opium addiction became a serious problem amongst the Chinese population. Griffith John saw the damaging effects that opium was having on smokers and their families. He remained opposed to opium throughout his time in China. By 1890 Griffith John had developed twenty hospitals and schools. His health was failing so he returned to London and died in 1912. His funeral at Ebenezer Chapel, Swansea, was attended by 2,000 people and his grave is at Bethel Chapel Cemetery, Sketty.

Today there are approximately 50 million Christians in China - a testament to those first missionaries.

***Jenny Stonhold***



# NEWS OF PEOPLE

## A Catch-up from Judy and Alfred Mo in Hong Kong

Hope that this finds all of you well. Our Christmas 'letter' is rather late this year as we have been rather distracted by the latest round of restrictions put in place for our 4th surge of Covid-19 infections. This time it was sparked off by infected people in a 'dance school' in (the salubrious district of) Wanchai. In the last 3 weeks, the half a dozen cases from the 'dance' cluster have now spiralled to more than 750+ cases, which leads us to think that there was probably more than 'dancing' going on. Indeed, there had been a case where a whole hotel had to be closed off for two weeks after a 'working lady' who visited a number of clients there subsequently tested positive. The lady doctor from the Department of Infectious Diseases who gives the daily report of new cases on TV and fields questions from reporters has an unenviable task but is superbly tactful and professional. But it can be darkly humorous reading in between the lines..... Luckily, the supermarkets are now all used to the restrictions and our crazy hoarding habits, so there is no longer a run on toilet paper or disinfectants like there was back in February, during our '1st wave'. Public transport and public services are also running smoothly and everyone seems to have adapted to wearing a mask indoors and outdoors in public places. Most of my neighbours here are 'working from home' so in the last couple of weeks there are wonderful cooking and baking smells in our corridor as we all try our hand at new recipes. Marks and Spencer branches are crowded again with shoppers nostalgic for mince pies and brandy butter (us included). Sadly, our church services are all online again but they managed to coordinate a 'Zoom mediated' Christmas show by the children last weekend. To cheer ourselves up, we have defiantly put up our 15 year old artificial Sainsbury tree with all its trimmings and it is twinkling away as we write to you.

The last couple of nights here in Hong Kong have been around 13C. Most flats here do not have central heating (ours included) so it is considered very wintry indeed. People are huddled in their down jackets, woollie hats and fur-lined boots so we still look slightly out of place and 'skimpily clad' in comparison. With the vaccine out, things should improve for you (and us) soon. We miss coming to the UK this year but hope that we shall meet again very soon in 2021. Wishing everyone and their families all the very best this Christmas. Good Health, Happiness and Good Fortune in 2021!

*Judy and Alfred Mo*





## JOHN BIRCH'S DIARY

Another diary, another lockdown, which could well be with us not just through the period of February's 'News and Views' but beyond. If this happens, then the next move must be a stimulus not a lockdown. In late November, after I'd already written for the Dec/Jan. issue, a Statement by the Chancellor Rishi Sunak set out the seriousness of the economic situation, including a cut in Overseas Aid from 0.7% of GDP (Gross Domestic Product) to 0.5%, saving £5 billion a year, a "drop in the ocean" compared to overall expenditure. As previously noted, Overseas Aid usually results in the recipients considering the UK when placing orders for infrastructure and other projects (particularly when China is usually ready to oblige).

Over the Christmas and New Year seasons there have been a number of interesting happenings, which provide the "meat" for this diary.

**Over eating.** Most of us have done it, if not regularly, over the Christmas and New Year period. An over indulgent dormouse - possible stoking up in case he needed to hibernate - ate his way through most of the seeds in a bird food container and became so fat he got stuck! The situation became serious as birds pecked, alerting the owner, who freed the fat - but probably happy-animal.

**River Crossing.** There are various ways of getting over or under the Thames - bridges and tunnels - but there is also the Woolwich Ferry, which is for foot passengers and cars. Rosemary and I used it on the way back from a trip to Greenwich. Records show that a ferry first started in the 13<sup>th</sup> Century: it was recognised for perpetuity and is still running - with capacity for 150 passengers and 40 cars.



Two new ferries came into service two years ago, one of them called the Dame Vera Lynn. It would be great if they played a version of her best-known song, amended to "Please sail again" but that is just a figment of my imagination.

**More historic listings:** this time, around 423 sites have been added to the National Heritage List. Following last year's listing of loos, a shipwreck, a shop and a station are included. The shipwreck is still visible on the shore at Seasalter, Kent. It is the "Old Brig" an 18<sup>th</sup> Century merchant ship. The shop is Selfridges, the early 20<sup>th</sup> Century structure being listed Grade 2 (our church is Grade 1 which may mean something but probably doesn't.) The station is Retford in Nottinghamshire where the refreshment room still has



***Retford Station Refreshment Room (some while ago!)***

its original tiles. During World War II it was refurbished as a canteen for Allied troops. .... and history helps again: in the New Forest, Hampshire a roughly 8000 year-old charred remnant of a hazelnut, discarded by a Stone Age diner, has been found and dated by radio carbon dating, telling me something about diet and ancient teeth. In Egypt, what is claimed as the oldest place

name has been discovered. Four hieroglyphs, from the late fourth millennium BC state “Domain of Horus King of Scorpion.” He lived around 3070 BC. Will our road signs last that long for posterity?

***Winters past.*** Still in mid-January we could have a spell of cold weather with the ground snow-covered for weeks. I remember two very snowy winters. 1947 is the one to which most people refer. The extreme weather lasted for about six weeks with everything frozen. All water had to be got from the stand pipes which were kept working in the streets. Weather wise 1963 was probably worse; it certainly lasted longer. My father, who had decided to become ordained, quite late in life, had just been instituted to his first parish at Donnington Wood in Shropshire. I went from London to spend Christmas and the New Year with my parents. I remember going for a walk down a country lane where the snow was up to the top of my wellingtons. The train journey back to London was horrendous: it took six hours (diverted via Oxford) rather than the usual three. Arriving after midnight, I took a taxi back to Kennington. In a time before credit cards, I had just the fare plus a sixpence. The driver told me to keep it: “Your need is greater than mine.”

***John Birch***



## **Very small, green shoots.**

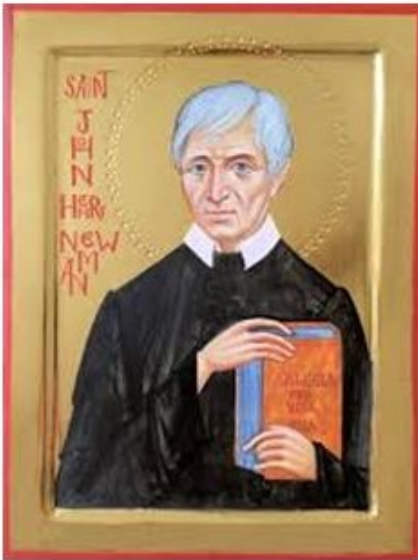
In this very strange, very different, very difficult time we're all living through, we've all had to change, adapt, wriggle around, some of the very basic elements of our life-style. Our personalities and our circumstances have had to change. We've had to rethink what's really important in our lives, our values, our friendships etc. In fact, we've had time to think, to stop and re-evaluate - we've had to think for ourselves. Many are lonely. Many are facing situations never before contemplated. In fact, things which have existed for 50 plus years sometimes seem a little different and yet the same. I speak of John and myself: we're been together for so long we thought we knew everything there was to know about the other and yet, during this time of lockdown, we've never had so much time together and for so long. I find out things I never realized before although they were so obvious. This came to light when I realized how tidy and precise John was, whereas I'm so laid back. John mentioned that our differences were because he was born under the sign of Virgo - meaning by definition he was hard-working, reliable, kind, critical of himself, and stubborn - whereas I'm born a Leo, meaning I have a tendency to be warm and dynamic and ready to dominate everything set out before me. Therefore we can't help but have differences. One must never be too proud to recognise those characteristics even though I had never realized them before.

We have found it important to have a structure to our day as John is working from home. Certain phone calls are made at set times, certain things are done in a set way and I drop all housework to become a kind of muddled secretary when needed. Two set things in our routines are stopping to listen to the Sunday Morning Service and the 15 minute Daily Service (we even have a church hymnal so we can join in with the singing as long as we can catch the words for the first line!)

This week's Sunday Service (3rd January) was particularly thought-provoking when Canon Angela Tilby and Canon Stephen Shipley reflected on 'the changes and chances in their own lives; the personal challenges they have faced and how these have had an impact on their health, well-being, faith and vocation.' These two have worked together for over 30 years as both broadcasters and priests and have remained good friends. Reflecting on the pandemic Stephen says, "We've been surprised by change and often, not in a good way. For those who have faith it raises questions on God's goodness and providence, and also of what his call and challenge is to us as individuals. What has happened to our nation and our world in 2020 is much greater than what has happened to us as individuals, and yet we're all affected by it."

Angela answers with another very thought-provoking statement when she says





*First icon of Saint John  
Henry Newman*

“Our greatest contemporary heresy is to think it normal – or even a universal right – to live in a pain-free, stress-free zone where we are simply owed security, comfort, and happiness. The shock and dislocation of Covid has challenged this belief and makes us more aware of our vulnerability, as we try to come to terms that sickness and accident can shatter our lives at any time.” Stephen, too, has had his own battles. He writes, “It’s just over 10 years ago that I was diagnosed with Parkinson’s disease. Of course, it came as quite a shock - to say the least - although I’d known for some time that things weren’t quite right. Like many people I tried to hide it at first. Gradually

though, as I expected, the physical symptoms began to manifest themselves. Colleagues in my field of broadcasting would notice and, without saying a word, would gently support me ... Of course it will affect my ability to do as much as I could in the past ... my determination not to let the disease rule my life will, I hope, bring encouragement to those around me.”

The service followed with a challenging meditation written by John Henry Newman, the most recent saint to be canonised in Britain, which reads: “God has created me to do some definite service. He has committed some work to me which he has not committed to another. I have my mission. I may never know it in this world, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good. I shall do his work. I shall be an angel of peace, a preacher of truth in my own place, while not intending it, if I do but keep his commandments. Therefore I will trust him, whatever I am, I can never be thrown away ... He knows what he is about.”

Angela comments: “Newman’s meditation challenges us to see how even in ‘sickness and perplexity’ the threads of vocation are still there. We can still serve God when we feel most cut off from him. We still have a choice at such times. We can refuse to submit to the scepticism of our age. We can refuse to give in to any inner voices that might tell us our faith is empty and our hope is void. We can trace the threads of continuity weaving through the years which we might not have noticed before.”

It was a wonderful uplifting sermon and then a few days later, when doubts set in and I asked myself, as I am sure many of you may have, ‘how can I personally make a difference?’ I ‘sort-of’ found my answer a few days later

when listening to a Daily Service with Rev Frances Finn entitled 'God overcomes evil' (15th January) when she described how a young Wesley was on board a ship to America with a group of German Moravian missionaries. One evening when the missionaries were gathering for worship a storm blew up and in his diary Wesley wrote: "in the midst of the psalm when the service began, the sea broke over the ship, splitting the main sail, water covering the ship and pouring in through the decks. Panic grew and a terrible screaming began, coming from the English as the panic grew. The missionaries continued to sing to their Lord." Five hours later, when the wind dropped, Wesley realised that not one of the missionaries' men, women or children were afraid to die. Wesley was profoundly affected by seeing how real their hope in God was. God's promise to deliver them from evil was more powerful than death. This led Wesley to his own challenge to faith and conversion.

You are probably wondering where I'm going in my thoughts - it was the realisation of how very small things can have an effect. Wesley saw the missionaries' unswerving faith and probably, without realising it, he had seen his mother's unswerving devotion to her God. His mother Susannah, taught religion and morals faithfully to Wesley and his 18 siblings. At a set time each day she would sit down in the middle of the kitchen, pull her apron over her head and commune with her Maker: no one dared disturb her - this was her witness and it must have made some impression on Wesley in later years. This has taught me that sometimes it's not the dramatic showing of our faith but those little acts of kindness, witness, thoughtfulness, loving fingers of God, which are equally important - showing those signs that you care, everyone counts, little deeds of hope, little shoots of green, to encourage us to look from the shoots growing up from the valley floor to the hills around. These green shoots couldn't have been more emphasized than in a programme on 'World History Witness' on TV entitled 'The trees that survived the bombing of Hiroshima'. When the atomic bomb was detonated over the Japanese city of Hiroshima in 1945, hundreds of thousands of people were killed and injured. Despite many survivors believing nothing would grow in the city for decades, 170 trees survived and are still growing 75 years later. The Co-founder of a project, Tomoko Watanabe, which has built a garden 1.5 miles from the epicentre of the bomb site, said: "the trees looked like sticks of charcoal, all grey blue and white, but gradually green shoots started appearing – just imagine the vividness of colour of the living green buds". The saplings which have been grown from those extraordinary buds are now sent to places, where there have been natural disasters, to give hope to people, that they too can recover and survive.

*Rosemary Birch*



## From the Archive

### From Work and Worship, February 1921

*This editorial from Rev J H Rushbrooke in February 1921, one hundred years ago, shows how the early Free Church was growing rapidly, making it necessary to increase the four page magazine to eight pages, now charging one penny for each issue!*

With this month's issue of "Work and Worship" an innovation is made, which we trust will not lessen its influence. In order to adequately express the growing needs and aims of the Church's work, it has become necessary to enlarge the issue from four to eight pages. There are many members of the Church and Congregation who cannot attend all the meetings arranged, but who, nevertheless, desire to keep in close touch with all the activities that are being carried on. To do this, extra costs have to be incurred. The Elders and Publicity Committee hope, through its columns, to be able to make known to the neighbourhood generally, that the Garden Suburb Free Church offers a spiritual Home and a Meeting-place for Worship where men and women may meet with kindred spirits. Co-operating in seeking the Kingdom of God.

A charge of One Penny will help the Committee to produce "Work and Worship" without increasing or burdening the Church's finances. The more each individual member helps this effort. The more valuable will the Magazine become and we trust that our friends will heartily endorse this arrangement.

### From the News Letter of February 1941

*This extract from sixty years ago talks obliquely of bomb damage to the Manse itself but it appears the Minister and his wife continued to live in the rest of the house. Then Rev Ballard moves on to a different concern: the neglect of the Suburb gardens with so many houses empty. Ann Lowe herself remembers as a child of six in 1941, her parents and many others taking over deserted gardens to grow vegetables (Dig for Victory!), to pick apples from the apple trees every garden had and even to keep chickens for the war period. Strict Suburb regulations after 1945 banned the chickens again, so no more home grown eggs! Now, with Covid 19 around us, we could all echo Rev Ballard's remarks about the church living through what he calls "strenuous events."*

My Dear people

A local journalist with a ready pen has told his readers about damage done to the Free Church Manse and the almost miraculous escape of the members of the household during a recent raid. One would hardly have thought from the freedom of his style that he was struggling under the inhibitions of the Ministry of Information, but such was the fact. The members of the household were in

this case secretly glad that there are limitations to the freedom of the Press. I know the minister and his family and am permitted to say a word or two about their experience. The minister himself tells me that the account in the paper was almost more frightening than the experience itself. Fear is a strange thing - why does it attack a person at one time and not another? - but it is often the case that things are more terrifying in imagination than in reality. This man's chief reaction was gratitude rather than fear - gratitude that no one was in either of the rooms that were wrecked, that papers and books were undamaged, that help came so quickly from police and ARP officials. No one can pretend that it is comfortable to live in a house exposed to bitter winds, to frost and snow. On the other hand it is most pleasant to find oneself surrounded by so many friends, to have an almost embarrassing number of beds and meals offered, and to be assured on every hand of sympathy. I am glad to be permitted to pass on this message of gratitude and to assure distant friends who have heard only vague reports that the incident was not really as bad as it sounded!

I am personally rather anxious about the Suburb in quite another connection. With so many houses empty, what is to happen to the gardens this spring? No doubt, some of the owners and tenants will make their own arrangements. But it would be a thousand pities if the place is allowed to look bedraggled and uncared for. And it would be unpardonable waste if gardens in which vegetables might be grown are allowed to lie fallow; I don't know what to do about it unless some of us undertake to look after our neighbour's patch, but someone ought to be thinking about it. This is on someone else's mind besides my own for as a New Year greeting, I received these lines: -

Hampstead Garden Suburb -  
Did you see it in the Spring?  
With the trees a mass of blossom  
Where birds just love to sing:  
The gardens simply lovely,  
Hedges clipped and flowers galore,  
Making such a pretty picture -  
(That was before the war).

For now the scene is different,  
Dead, neglected and forlorn,  
With roads and gardens littered up  
And roofs of houses torn;  
But we are still determined  
To bear the noise and strain,  
For as sure as this is Christmas  
The Spring will come again!



## NEWS OF PEOPLE

Sadly, since our last edition, we have suffered the loss of three members of our congregation:

**Robert Jayes** became a member of the church in 1949, a staggering 72 years ago! For many years he and his family lived at Heathgate. Most recently, due to failing health, he and his wife Joyce moved to Cheshire to be near to family. Joyce passed away earlier in 2020, and as often happens, Robert died quite soon after his wife. The church, and the wider community have many happy memories of Robert...Our sympathies are with his family,

**Anne Mansell** joined the church in 1981. Then she was living in Eastholm, but more recently she had moved to East Finchley. Born and brought up in Germany, she had come to London in the 1960s to follow a career in nursing, working until retirement in the Royal Free Hospital. These last few years have been difficult for Anne as her health deteriorated. She died peacefully in December. Again, our sympathies are with her friends and family both here and in Germany.

**Betty Hollinshead** was a relative newcomer. She had recently moved from Merseyside to the Eastside Nursing Home, near to family presently living on the Suburb. Although she suffered badly from Parkinson's, she did all she could to remain active, and attended church whenever she could, until it was no longer possible. Once again, sympathies to her family at this time.

*Ian Tutton*

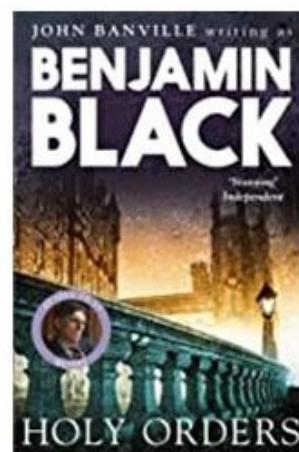


There is a little poetic licence in the second verse. The Suburb is not yet quite "dead, neglected and forlorn." I am anxious that it shall not give that impression this Spring. Whatever happens to the hedges we are determined to keep the Church alive, and I am far from despondent about that. February is the month for the Church Anniversary. The Church was formed on February 18<sup>th</sup>, 1910, with 50 foundation members. Little did that hopeful and ambitious band think what was coming to the world. Our Church in its 31 years has lived through more strenuous events than some churches in centuries. But we are here still, and we propose to celebrate the birth, the growth and the usefulness on Sunday February 16<sup>th</sup>. Frank Ballard

*Anne Lowe*



## Book Review: *Holy Orders* by Benjamin Black (2013)



I recall that some years back a minister in another church began his sermon by asking why we are all such ardent consumers of crime fiction, be it in writing or on some screen or another. And it's true that stories of crime, real and imagined, historical or contemporary, are a source of fascination to us. Perhaps one reason is that most of us are spared violence to either ourselves or others, and feel an instinctual compensatory need to learn about it at one remove. Perhaps also this is a way of admitting to our dark side and recognising that we all bear the Mark of Cain.

A lasting memory I have of my mother is of her sitting knitting, smoking and reading a novel by one or other of the "queens of crime" such as Ngaio Marsh, Agatha Christie, Dorothy Sayers or Marjorie Allingham. I don't normally share this particular taste of hers but as the Covid year has shaken us all up, I too have succumbed to reading crime fiction. Mind you, I have provided myself with some sort of fig-leaf in that Benjamin Black is the name adopted by the distinguished Irish writer, John Banville, when he writes crime fiction. This he purports to disdain, perhaps because he may write it mainly because it sells better than his serious fiction, but at other times he has been less categorical about this supposed divide:

'Sometimes, in the middle of the afternoon Black will sort of lean in over Banville's shoulder and start writing. Or Banville will lean over Black's shoulder and say, "Oh that's an interesting sentence, let's play with that." '

I agree with Banville when he takes a more tolerant view of his crime fiction and consider that *Holy Orders* is a novel of some quality.

Since I must assume that you haven't read *Holy Orders*, I can't divulge everything about it as that would be a crime in itself. However, I may write about character and atmosphere, the latter being that of Dublin in the 1950s. In addition, rather than being a whodunnit, as one would expect of a gifted author, the text could be more fittingly described as a "what caused it?" The central character is Quirke, a middle-aged pathologist who is a loner, a heavy drinker and somebody damaged by his childhood experiences in an orphanage run by the Christian Brothers. Thus far, the author seems to have availed himself of a fistful of clichés, since the investigator in a crime novel is unlikely to be young, spry and optimistic. There are only two murders in this novel: one takes place at the start of the narrative and the second at the





*John Banville*

end. The first is of a young investigative journalist whose name is Jimmy Minor; his naked corpse is found one night in a canal that runs through Dublin. He has been beaten to death with such savagery that parts of his body are mangled. Detective Superintendent Hackett, a friend of Quirke's, is in charge of the investigation and they put their heads together to solve the crime. They discover that Minor had wanted to see a priest called Michael Honan who frequented a

tinkers' camp on the outskirts of the city. It would also seem that Minor was a gay man in a time and place hostile to homosexuals.

In the meanwhile, Jimmy Minor's twin sister Sally, a redhead like him, arrives from London determined to avenge her brother's death. She meets Quirke's daughter, Phoebe, and stays with her for a time. The investigation comes to a halt because it cannot enter certain areas of society: these are too powerful to be challenged either by the press or the police. We are in a society where anything scandalous is hushed up – or else. Phoebe says: "Nothing ever happens ... People commit murder and get away with it." She is right in that both the murderers of Jimmy Minor and of a priest in his confessional, escape to England where they can assume the camouflage provided by its large urban population. Personal revenge must intervene where the law is helpless in the face of a power in the land greater than their own.

The novel is particularly strong in its evocations of Dublin's atmosphere at this time, something that applies particularly to descriptions of unsettled spring weather and to places such as hotels and pubs: the novel is drenched in tea, booze and the occasional nibbled sandwich. Here is a description of a luxury hotel which remains among Dublin's finest to this day:

"The atmosphere in the lounge of the Shelbourne was particularly stuffy, with the mingled smell of coffee and women's perfume and woodsmoke from the fireplace at the far end of the room ... Phoebe had been coming here all her life and was used to the calculated opulence of the carpets and the heavy silk curtains, the antique silverware, and those forbidding brown-and-black portraits leaning out from the flocked walls."

*Holy Orders*, like so many Irish works, is distinctly anti-clerical or, rather, anti-Catholic. It may not be coincidental that Banville himself was educated by the Christian Brothers.

*Verity Smith*

## **Subjects or Citizens? 1649 and all that!**

### ***Introduction***

Long, long ago, near the end of the Younger Dryas period, ie when I was about 11, I went with family to see a state opening of Parliament - I think it must have been one of the first the Queen ever did - possibly even before her coronation. All I remember is standing around for what seemed like an eternity wondering what on earth everybody was doing there and wishing I were home doing my Meccano. At last, there were cheers from the crowd, a general craning of necks and a flash of gold as the royal carriage swept past. Then we all went home. From which one can gather that I am not much of a monarchist. It has always been like that, a missing gene perhaps, but I simply cannot see the point of it! It was the same with the coronation itself, and all the various jubilees and royal weddings that followed, the seemingly endless births and christenings contingent on an ageing monarch and her family. And of course, all the business with Princess Diana and especially her death which saw an outburst of national grieving almost beyond belief. The mountains of flowers alone, will remain in everyone's memory. (Confession: I too, on the morning of 6<sup>th</sup> September 1997 made my way to the junction of Hendon Way with the Finchley Road to watch the cortège go past - just in time to see the tail end. This was for the sake of history of course - to say "I was there that day" to any future grandchildren that might appear in the years ahead. Once again, the mountains of flowers were beyond belief and I have often wondered where they all came from. A friend of ours even walked to the top of Dartmoor 'to get away from it all' and found veritable carpets of them even there. There must surely have been special flights from Africa, Holland etc to the UK to supply all these blooms. And what happened to them afterwards?

### ***England's Ancien Regime***

Of course, other countries have monarchies, but nothing like the UK monarchy with its wealth, its palaces and estates, its garden parties and honours lists, its general flummery, and - let's be honest - its popular adoration. No other country (with the possible exception of Saudi Arabia) has such an extraordinarily over-inflated, over-respected and over-expensive monarchy, complete with its own extraordinarily over-inflated and over-respected 'Ancien Regime', ie its House of Lords, its hereditary peerages, its elaborately entitled and elaborately landed aristocracy, its public schools, private schools and Oxbridge Colleges, its Sandhurst, Henley Regatta, Cheltenham, Ascot, Wimbledon, Lords, the Guards, Bisley, MI6, etc etc. It's as though having decided we can't get rid of our lords and masters, we will glory in them instead





- a nation glued to Downton Abbey, the Crown, Upstairs Downstairs, To the Manor Born, Brideshead Revisited, Bridgerton - on and on it goes. A kind of Disney Land to make up for the lack of real power enjoyed by us ordinary folks. For somehow, deep down, we know that we don't have our own show - so we have to enjoy the show put on by our elders and betters instead. And because we can't beat them we'll join them instead. We'll try to identify with them and the world they represent - a world that is eternally conservative, both with a small c and a large c, that has a historic fear of all

forms of radicalism and disorder, a lack of any revolutionary tradition, and a preferred default position of acceptance and deference.

### ***English Nationality - Subject or Citizen?***

Whether one agrees or not with this highly personalised characterisation of the monarchy and associated elites, it is still a legitimate question to ask where on earth did all it come from? Why, apart perhaps from Saudi Arabia, do we seem to be the only country in the world happy to go along with such a system? And has it always been like this? And if we have such a monarchy as this does it mean that we can only ever consider ourselves to be 'subjects' rather than 'citizens' of our own country? After all, a citizen can only be a citizen of a republic because sovereignty (as in the US for example) can only reside in the people. In a monarchy one can only be a subject because sovereignty resides in the monarch - ie the 'sovereign (the clue's in the name). However, my passport tells me I am a citizen of the UK. And at this point the usual muddle begins. More precisely, it begins with the 1948 Nationality Act which attempted to regularise the status of people resident in ex-Commonwealth and ex-Colonial territories and any preference they might have in remaining members of the same. I have tried to understand the ins and outs of this Act, but frankly it is beyond me. As far as I can ascertain I can consider myself a British 'subject' but also a British 'citizen' by virtue of my membership of the Commonwealth (but better legal heads may correct me on this). So I can consider myself either or both.

### ***The Civil War: Parliament v King or Parliament as King?***

Which is all a bit of a fudge. To be fair, it reflects a long-standing fudge dating back, ultimately, to the Civil War which was fought (to a considerable extent) on this very issue - ie was Parliament, the 'People' (as then defined) to be sovereign or was the King? Were we to live in a Commonwealth (or

‘Protectorate’) or in a Kingdom. In time-honoured English fashion, the issue was never resolved and with the Restoration of the Monarchy in 1660 it was left hanging in the air where it has been more or less ever since. And to accommodate this fudge there grew up the strange doctrine that it was neither the Queen (or King) nor Parliament that was sovereign but something called ‘the Queen (or King) in Parliament!’ Which is next to meaningless but which provides an ideal basis for innumerable essays by politics students. Is it when the Queen enters Parliament? When the Lords and Commoners are all assembled in the Lords to hear the Queen’s speech? Or when she reads the speech? Or when she gives royal assent? Or when the Prime Minister goes to see her? And so on.

### ***Parliament as King - complete with an Unwritten Constitution***

Linked to the sovereignty fudge is what might be called the ‘unwritten constitution’ fudge - a doctrine, that in the last analysis, believes that parliamentary sovereignty should only be limited by tradition and precedent, not by any embedded and written set of constitutional or basic laws. Which means that Parliament can more or less do whatever it wants. For example, in 2011 Parliament passed a law that a parliament should run for a fixed term of five years and then an election should be held (the Fixed Term Parliaments Act (FTPA)). But almost immediately, the Early Parliamentary General Election Act, 2019 was passed which circumvented the FTPA and which provided for the election of 12 December 2019, while otherwise leaving the FTPA in place. In other words, what Parliament makes it can also break - Parliament is sovereign. For all intents and purposes, it acts exactly like a King with ‘subjects’ - but, ironically, without the parliamentary checks that kings used to have to endure.

Another example: for decade after decade political parties have preached the importance of local democracy - of devolving power to people at the local level. It is a veritable mantra parroted by every politician at every election. Occasionally, there are actual experiments with regional and mayoral constituencies. Yet they all, without exception, founder on the rock of parliamentary sovereignty - for Parliament always has the last say on what any local authority, however constituted, can actually do and, more importantly, remains firmly in control of their budgets. And if Parliament - ie the ‘King’ - doesn’t like it, then like Mrs Thatcher with the Greater London Authority in 1986, it simply gets rid of it. Which means, quite simply, that in the UK there is no such thing as local democracy - the King/subject relationship forbids it. In fact, we are rather smug about our unwritten constitution - the implication being that we have no need of all



those irksome restrictions that less mature nations feel are necessary. However, as the above examples show, it only works if people are prepared to trust it with these enormous powers - in effect are prepared to relate to it as subjects to a beneficent King, trusting that tradition and precedent will always ensure that their rights and welfare are close to their King's heart. A trust which recent history shows to be increasingly unwise.

### ***Conclusion***

Does any of this really matter? Is it important whether we consider ourselves citizens or subjects? One can only give a personal answer. Yes, it matters greatly! Because it ultimately determines the way we view ourselves vis a vis authority - the powers that be. And, of course, the way they view us. A final, very small example - the recent dispute over food parcels for school children and their contents which, following Marcus Rashford's campaign have now been replaced by vouchers to be spent on food. At the root of this dispute has been a long, long standing conviction by the 'powers-that-be' that ordinary people simply cannot be trusted to spend money wisely and can only be given assistance in kind (vouchers are still a kind of half way stage between goods and cash). Similar thinking still lies behind the benefits system which insists on seeing all payments as some kind of 'cash handouts' - to be given grudgingly and suspiciously to scrounging 'subjects' - and not as universal entitlements to be paid 'as of right' to ordinary 'citizens' - and whose money it is anyway! And it's not too fanciful to feel that the citizen/subject distinction was lurking somewhere in the Brexit mix, if only among the more ideologically committed of our politicians. On the one hand, there was a harking back to a past of monarchy, empire, Battle of Britain, etc and on the other, a group of countries seemingly committed to republican values, egalitarianism and an infuriating habit of trying to enshrine human rights in basic law. People who, rightly or wrongly, prefer to see themselves as 'citizens' rather than 'subjects.'

So yes, it matters hugely, if only because the UK's future is being increasingly cast as some kind of deregulated, low wage, off-shore economy specialising in free ports, financial services, commodity and property speculation etc - ie the usual neoliberal mix.\* The 'powers-that-be' know it will be much easier to construct such an economy with reasonably compliant 'subjects' accustomed to obeying a monarch - whether 'King', or Parliament - than citizens well versed in the arts of protest and debate, who are all too likely to make the going difficult .

***John Ditchfield***

## JOHN BIRCH'S COMPETITION

### *Competition No 32 "Nearest town" to Places of Interest in the UK*

1. Lands End
2. Tate Gallery Cornwall
3. Lost Gardens of Heligan
4. Doone Valley
5. Longleat Safari Adventure Park
6. Wilton House
7. Osborne House
8. Lingfield Park Racecourse.
9. Hever Castle.
10. White Cliffs



### *Answers to Competition No.31 (Places of Interest)*

1. Wicken
2. Wilberforce Museum (Kingston-upon-Hull)
3. Wimbledon
4. Winchester
5. Windsor
6. Woburn Abbey
7. Woodhenge
8. Wookey Hole.
9. Worcester Cathedral
10. Wordsworth House
11. Wroxeter
12. Wyre Forest
13. York Minster

*We look forward to your answers – send them either by email to [jbirch1821@gmail.com](mailto:jbirch1821@gmail.com) or by post to John Birch 26 Holden Road N12 8HT*





## GREAT IS THY FAITHFULNESS BY THOMAS CHISHOLM

M	S	P	R	I	N	G	T	I	M	E	B	R	I	T
A	G	H	T	H	O	E	W	P	S	E	D	F	H	O
N	R	T	N	O	M	O	W	G	R	N	R	Y	O	H
I	W	E		I	D		N	M	A		F			T
F			D	A	S	I	R	S	E	A		S		G
O			H	I	S	R	U	E	I	R	N		N	N
L	S	S		S	U	O	O	T	E	O	C	O		E
D		U	E	H	H	G	H	F	I	H	O	I	P	R
W	M	L	M	T	T	F	T	S	N	M	C	S	E	T
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**BLESSINGS CHEER COMPASSIONS ENDURETH GREAT  
 GUIDE HARVEST LOVE MANIFOLD-WITNESS MERCY  
 MOON MORE MORNING NEW-MERCIES PARDON-FOR-SIN  
 PEACE SHADOW SIN SPRING-TIME STARS STRENGTH  
 SUMMER SUN TEN-THOUSAND THY-FAITHFULNESS  
 TURNING**

*Put the remaining 21 letters together and find out what we're given also.*

*(Answer: Bright hope for tomorrow)*



*The Free Church  
Hanpstead Garden Suburb  
Central Square  
NW11 7AG*

*The Church is Closed because of Covid 19*

*11.00am Sunday Services from the church  
and*

*6.30pm short Sunday Evening services from the Manse  
are both live streamed*

*via our FACEBOOK group*

*All services are available afterwards via our YOUTUBE  
channel, TWITTER and the church website  
[www.hgsfreechurch.org.uk](http://www.hgsfreechurch.org.uk)*







## NEWS AND VIEWS



PRODUCTION  
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John Ditchfield  
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Joan Holton and Marion Ditchfield  
John Ditchfield  
Marion Ditchfield

The March-April double edition of News and Views will be published on Sunday 7th March. Articles should therefore be delivered to the editor, Joan Holton or the typesetter, John Ditchfield, ([john\\_ditchfield@hotmail.com](mailto:john_ditchfield@hotmail.com)) by Sunday 21st February.

*We welcome articles, as well as reviews of books, films, plays etc. from members and friends. These will not always represent the views of the editorial panel or of the Church. Publication is at the discretion of the Editors.*

***Remember - we are on line at [www.hgsfreechurch.org.uk](http://www.hgsfreechurch.org.uk) where you will find past issues of News and Views.***

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