

# THE HADLEIGH MESSENGER

November 2021



The Magazine of the  
United Reformed Church, Hadleigh, Essex

## SUNDAY SERVICES

Morning service starts at 10.30am  
For more information about services,  
please phone 01702 557678

# History of the Royal British Legion



In the aftermath of the First World War it became apparent there was a need for an organisation to support and represent all members of the Armed Forces, to hold the Government to account and ensure all those who served and sacrificed were given the support they needed and deserved.

## Support for the Armed Forces

Before the war soldiers received little support from the state apart from a small war pension. When the size of the Armed Forces grew through civilian volunteers and later conscription during the First World War the huge increase in military personnel and sheer number of casualties resulting from the war made it clear this was insufficient, and more support was needed.

In response, the British Government set up a scheme for those who returned home from the frontline as a result of injury to claim compensation. But this fell short when men who had been sent home due to injury and had been through the medical system were sent back to the frontline – including men who were medically unfit to serve – because of a shortage of fighting-fit men.

This was met with outrage and led to the formation of a body called the National Federation of Discharged and Demobilized Sailors and Soldiers in January 1917. The Federation was based in the South-East of England and had links to the Liberal Party. In the same year, The National Association of Discharged Sailors and Soldiers was formed in Blackburn which had strong links to the Labour Party and campaigned for better pensions.

The Comrades of the Great War was also formed in 1917 and was established to fight for the rights of the ex-serviceman and woman.

## Earl Haig

During the war the three organisations campaigned for better support for the Armed Forces, but their work really began in 1919 due to the huge challenge of bringing home millions of soldiers who were scattered across Europe.

Field Marshal Douglas Haig, Commander-in-Chief of the British Army, had concerns for the future welfare of the men who had served abroad long

before the war ended. He proposed demobilisation based on age and length of service in 1917.

But his proposals were dismissed, and it was



Lord Haig

decided that 'key workers' were to be brought back first as it was seen as crucial to get industry back up and running again. This caused a great deal of resentment among those who had been in the services for longer and lead to demonstrations and riots

by serving soldiers who were deeply angered by the way demobilisation was being handled.

## A united front

It was becoming clear to Haig that there was a need for one large organisation to support all the Armed Forces, including Officers, that would hold the Government to account on behalf of the men and women it represented.

Haig refused to be associated with any one of the ex-Service organisations separately and pushed for them to come together to focus on care for ex-Servicemen and their families.

By Spring 1920 the National Federation of Discharged and Demobilized Sailors and Soldiers and the Comrades of the Great War had realised that unity was the only way forward and called a conference and invited the other organisations.

The conference was chaired by the President of the Federation, Sir Frederick Lister, who successfully argued for the amalgamation of the four existing bodies.

## The British Legion

On Sunday 15<sup>th</sup> May 1921, a small group of ex-Servicemen and representatives from the four organisations, The National Association of Discharged Sailors and Soldiers, The British National Federation of Discharged and Demobilized Sailors and Soldiers, The Comrades of The Great War and The Officers' Association walked to the Cenotaph, in London's Whitehall. As Big Ben struck nine, the four men representing the organisations laid a wreath with the badges of the four organisations that would officially unite to form the British Legion.

The following day the constitution was presented to and agreed by 700 delegates at the Unity Conference in London. The then Prince of Wales was also invited to become the British Legion's first Patron, whilst Earl Haig was appointed as the British Legion's first President and Sir Frederick Lister the National Chairman.

In the early years of the newly formed British Legion, founder and President Earl Haig worked tirelessly championing the needs of the Armed Forces, launching the Poppy Day Appeal in 1921 and helping to shape modern Remembrance. He also worked hard at grass-roots level, touring the country with Lady Haig, making speeches, visiting branches, opening bowling greens and hospital wards.

### **Poppy Day Appeal**

An American, Moina Michael, first started the sale of poppies made from red silk, as she wanted a method of raising money to help former US servicemen who could no longer look after themselves. In 1920 the poppy was adopted as America's national emblem of remembrance. Michael was inspired by John McCrae's poem "In Flanders' Field". Madame Guerin, a Frenchwoman working in America to raise money to help the war disabled of France, persuaded Earl Haig to adopt the poppy for the British Legion.

The first British Legion Poppy Day was held on 11<sup>th</sup> November 1921 and the sale of poppies has continued in the lead up to Armistice Day each year to raise money to ensure that the Royal British Legion continues with its work.

In the UK poppies were (and still are) made at the Poppy Factory in Richmond, which had been opened by Major George Howson, MC, in 1922. Howson had formed the Disabled Society to help former servicemen from World War One. It was Howson who suggested to the Royal British Legion that disabled former soldiers of the Disabled Society could make poppies that could then be sold to the public to raise money for the British Legion.

The original poppies were simple in design so that anyone with a disability could assemble them – the principle remains to this day. Howson himself was not convinced that his idea would work. He wrote to his parents that:

"I do not think it can be a great success, but it is worth trying. I consider the attempt ought to be made if only to give the disabled their chance."

The original Poppy Factory was based just off the Old Kent Road and employed just 5 people. It was funded by a grant of £2000 from the Unity Relief Fund. However, within months the work force had grown to 50 and in 1925 Howson moved the factory to a former brewery in Richmond. A new factory was built in Richmond in 1933. Flats were also built for the workforce there.

In 1926 a similar factory had been built in Scotland by the wife of Earl Haig and the Lady Haig Poppy Factory continues to produce poppies – but with four petal lobes as opposed to the two-lobed poppies made in Richmond.

On 27<sup>th</sup> January 1928 Haig visited the Poppy Factory in Richmond and greeted a group of scouts. Sadly, the next day at the age of 66 he died suddenly. It was a devastating loss to the British Legion but his commitment to always put duty before self had earned him the undying devotion from its members and leaves a legacy that is still felt within RBL today.

Until 1994, the centre of the Remembrance poppy read 'Haig Fund', the name for the early Poppy Appeal but in that year the button was changed to 'Poppy Appeal'.

### **Field of Remembrance**

George Howson founded the first Field of Remembrance in the grounds of Westminster Abbey in 1928 with a small band of factory workers. They grouped around two battlefield crosses, similar to the ones used in Flanders and the Western Front, with trays of poppies. They invited people to plant a poppy with the crosses. In the first year, there were only two memorials – one dedicated to "Tommy Atkins" – a nickname for a British soldier – and one to Earl Haig, who had died in January that year.

The Westminster Field of Remembrance is still held but there are now five others at Belfast, Cardiff, Gateshead (Saltwell Park), Swindon (Lydiard Park) and the National Memorial Arboretum plus a virtual Field of Remembrance.

### **Name and Membership**

While having royal patronage from its founding in 1921, the Legion received its "Royal" appellation on 29<sup>th</sup> May 1971, on its golden anniversary.

In 1981, membership was extended to serving members of Her Majesty's Forces, as well as ex-Service personnel. Now, anyone can become a member of the Legion.

# Hope beyond Coronavirus

## A blog post by Rev. Tim Mullings

Since the outbreak of a deadly pestilence back in January 2020, the world has, and still is, experiencing a crisis of suffering. Coronavirus has humbled us. It forced us to change our lifestyle, our socializing and our worship. It brought new phrases into everyday language: social distancing, lockdown, furlough, track and trace, hands-face-space. Scientific advisors and healthcare professionals, such as Chris Whitty and Jonathan Van-Tam, have become luminaries with their faces available on mugs and t-shirts!!

It's a crazy world for sure. It's also a fallen world. Whether natural or man-made, Coronavirus is a germ, Covid-19 the disease which has claimed over 128,000 lives in our country alone. Each life had a name. They are more than statistics. If we hadn't realised it already, Covid opened our eyes to the fragility of life, which is very precious indeed: "What is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour."

Even when all appears lost there is always hope. Coronavirus has led rich nations to pledge millions to poorer countries to achieve the global vaccination plan. Now that all legal limits on social contact have been lifted, optimism and confidence abounds. After all, hope is the desire to see something good happening in the future.

A man approached a football game in the park one afternoon. He asked a young boy, a substitute on the bench, what the score was. "12-0, we're losing 12-0!"

"Wow," said the man, "I bet you're discouraged?"

"Why should I be discouraged?" replied the boy. "We're not in the 2<sup>nd</sup> half yet!!"

Hope is the desire to see something good happening in the future. There's always the next 45 minutes in the beautiful game; there's always the back 9 in a round of golf. And someone, somewhere will say, "Let's cross our fingers and hope for the best." Which is not what Biblical hope means at all! Hope in Almighty God is not about crossing our fingers or touching wood! It's about faith to be more faithful, to move forward and not stand helpless in fear. It means using the words of the missionary William Carey, "To

expect great things from God." For the Lord says: "I know the plans I have for you...plans to prosper you and not to harm you, plans to give you hope and a future." (Jeremiah 29:12). The sinking sand of this world is a constant reality, but it often takes the storms of life, a global pandemic, disease, suffering and death, to reveal it to those who think human beings are in control – when in reality we're not at all.

Without hope, there's just despair. We all need hope to live. The Chancellor's budget statement last year, after the initial impact dealt by Coronavirus on jobs and the economy said, "No one will be left without hope." That's quite a promise when there are discouraged workers right now hoping to hold onto their jobs. And fearful NHS staff hoping they'll be able to cope if there's an additional winter wave of the virus. Yet, somehow, on the Covid ward, in the job centre, at the crematorium, we find hope. But humanity has more than hope when all of it on God is founded. Christians have a living hope and we believe that one-day all sickness, suffering, pain, tears and disease will be eradicated for good. It's a Biblical truth we cannot find anywhere else.

Although we may not see clearly through the tears, remember the Lord offers new beginnings as a means of blessing. Every act of worship is about celebrating divine grace and mercy for God desires wholeness – life in all its fullness – of body, mind and spirit - for all people. So: "Tell God what you need and thank him for all he has done. And if you do this you will experience His peace which is far more wonderful than the world can understand." (Philippians 4:6-7).

In uncertain, difficult and painful times, hoping in God should give us the confidence of the writer of Psalm 91 who, amongst many things, states: "...Surely he will save you...from the deadly pestilence...you will not fear the pestilence that stalks in darkness, nor the plague that destroys at midday... ..it will not come near you...[For] if you say, 'The Lord is my refuge'...no harm will overtake you, no disaster will come near your tent." (Psalm 91:3, 6, 7, 9, 10-11).

That's what hoping in God does for us:

- It lightens the darkness and, to use the cliché, shows there is light at the end of the tunnel.

When Jesus spoke to the people, He said, "I am the Light of the World. Whoever follows me will never walk in darkness, but will have the light of life." (John 8:12).

- It energises the present. It's worth living today because the eternal tomorrow is so much brighter: "With long life I will satisfy him and show him my salvation." (Psalm 91:16).
- It looks with certainty to the future of God's Kingdom being fully realised on earth with rejoicing and songs filling the air, heavenly and earthly choirs will be singing, as well as justice for the poor and the weak: "And I saw the New Jerusalem, the holy city, coming down out of heaven from God..." (Revelation 21:2). "And on this mountain, the Lord of hosts will make for all peoples a feast of rich food...of well-aged wine..." (Isaiah 25:6).
- It increases faith. We are less deflated and more enthusiastic, as hope and faith are closely tied together. Without faith there's no certain hope. Without hope faith is weak: "And we know that in all things God works for the good of those who love him, who have been called according to his purpose." (Romans 8:28).
- It anchors us in the storms of life: "...For he will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart." (Psalm 91:4).

Early Christians adopted the anchor as symbol of hope. That's why in the catacombs, the caves and tunnels they hid in during the Roman persecutions, there are many drawings of anchors accentuating: "In God I trust and am not afraid." (Psalm 56:11) and that Godly "hope is a strong and trustworthy anchor for our souls. It leads us through the curtain into God's inner sanctuary." (Hebrews 6:19).

In the OT the inner sanctuary was the Holy of Holies in the Tabernacle, the mobile temple tent where the Lord's presence appeared. Access to God was only through the High Priest who was able to enter into the inner sanctuary once a year with a sacrifice on the Day of Atonement (Hebrew Yom Kippur). He did not enter with confidence. Incense had to be used so the smoke would cover the mercy seat (the lid of the Ark of the Covenant) because seeing it meant death (Leviticus 16:12-13). Of course the curtain in the Temple is also significant in the Gospel. At the moment Jesus died it was miraculously torn in two from top to bottom indicating that the way to

God had now been opened up. Priests are no longer needed. You don't need me to be reconciled to God, as Jesus is the one Mediator between God and human beings (1 Timothy 2:5). As our Great High Priest, He has opened up the way to the heavenly sanctuary. His sacrificial blood has removed all traces of sin making us clean. If we call on Him He is with us in trouble promising guardian angels: "For he will command his angels concerning you to guard you in all your ways; they will lift you up in their hands, so that you will not strike your foot against a stone." (Psalm 91:11-12).

The Almighty's presence is not confined to this sanctuary. When the church building is shut, the ears of heaven are not! We can talk and pray to God anywhere. The more we pray the more we construct an inner sanctuary in our heart - for our bodies are temples of the Holy Spirit (1 Corinthians 6:19) - the dwelling place for God is now within. All of this combined is the anchor for our soul, keeping us steadfast and secure no matter what life holds: "Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust.'" (Psalm 91:1-2).

Coronavirus is awful. It will always be with us. Let's hope that we will never need to undertake another risk assessment in order to display a Covid-19 secure disclaimer. Let's hope we can continue singing hymns as we desperately missed them. Let's pray for the huge challenges to the church still ahead, not least financially. Let's pray to discover the Good Lord's intention for us, as well as for the denomination as we don't know our destination, but follow in a line of saints of old, who also travelled with faith and doubt, hope and fear.

Come what may, there will always be a special remnant people. Biblical hope conveys this: "'Because he loves me' says the Lord, 'I will rescue him...I will be with him in trouble...with long life I will satisfy him and show him my salvation.'" (Psalm 91:14, 15, 16). So, if we truly turn back to the Lord and live, we will see He can make us a new creation - and lasting good will emerge from the year of our Lord 2021.

Love in the Messiah. Blessed be the Word.

*Rev. Tim Mullings*

Minster of Tettenhall Wood & St. Columba's URC, Wolverhampton. Posted on 5 Sep 2021.

## From the Editor

Welcome to the November edition of the *Hadleigh Messenger*.

It's been a struggle to find enough material so apologies for the late publication.

For some people, life is gradually returning to something like pre-pandemic days. Many organisations are now meeting in person and there are a lot of coffee mornings, concerts, Christmas fairs and such like taking place in the next few weeks. Most of these events are listed on my HELIX website, which aims to show 'what's on' in Hadleigh and nearby. (HELIX stands for 'Hadleigh Essex Local Information eXchange, in case you were wondering!)

It was a lovely surprise to have Jean Imbush worshipping with us on 24<sup>th</sup> October. Jean is the widow of the late Rev. Bryan Imbush, who was our minister between 1996 and 2001.

Jean was particularly upset at the tragic death of Sir David Amess MP on 15<sup>th</sup> October, having worked for him from 1997 to 2003. On 31<sup>st</sup> October, we were joined by Susan Heinzemann, who was similarly close to Sir David. She and her husband were with him just an hour before he was killed, giving him a demonstration of their electric car. One can only imagine Susan's shock on returning home to learn that Sir David had been murdered.

Had he stood and won the Southend West seat at the next General Election, Sir David would have become the MP for much of Hadleigh as the constituency boundaries are being changed. The love and respect for him may be seen in the numerous obituaries and tributes in the press and online. The Southend Council website has a page giving links to some of these – see <https://www.southend.gov.uk/homepage/465/sir-david-amess-mp>

*Malcolm Brown*

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## Preachers in November & December

Heather Brown leads our first service in November and on Remembrance Sunday we welcome back John Amos from Christ Church Rayleigh URC. The service will be based around a PowerPoint presentation. Our Communion service in November will be led by Adrian Tinning and the last service of the month will be led by our former minister Rev. Jack Roche. It will be good to see Jack again.

In December, Heather will be leading two of the services. The service on Boxing Day is likely to be a carol service. We welcome back Major Geoff Ashdown to lead worship on the 12<sup>th</sup> December and our Interim Moderator, Rev. Dr Jim Tarrant, will lead the Communion service on 19<sup>th</sup> December.

Date	Preacher
November 7 <sup>th</sup>	Mrs Heather Brown
November 14 <sup>th</sup>	Mr John Amos (Remembrance Sunday)
November 21 <sup>st</sup>	Mr Adrian Tinning (with Holy Communion)
November 28 <sup>th</sup>	Rev. Jack Roche
December 5 <sup>th</sup>	Mrs Heather Brown
December 12 <sup>th</sup>	Major Geoff Ashdown
December 19 <sup>th</sup>	Rev. Dr Jim Tarrant (with Holy Communion)
December 26 <sup>th</sup>	Mrs Heather Brown

## COVID-19 precautions

At our Sunday worship, we are still maintaining a register for Track and Trace purposes with hand sanitisation and social distancing measures. Masks should be worn whilst moving around the church premises but may be removed once you are seated. However, masks should be worn whilst singing because of the increased risk from that activity.

*Malcolm Brown*

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## Family News

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### Jean Imbush

It was lovely to have Jean worshipping with us on 24<sup>th</sup> October and to chat to her afterwards. A new side to Jean was revealed when she told us about her membership of the Hackney Posh Club, a glamorous performance and social club for older people, and the Hackney Posh Club Dance Club, a participatory dance group for older people who perform at the Posh Club.



Jean with others in Hackney Posh Club Dance Club

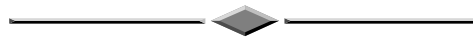
*We send our love to Jean and look forward to the next time she is able to visit us.*

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### Words of comfort spoken by Jesus to his disciples

Let not your heart be troubled; You believe in God, believe also in Me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

*John 14:1-3 (NKJV)*



## Reminiscences of supply teaching

Our Interim Moderator, Rev. Dr Jim Tarrant, looks back at his time supply teaching here in Hadleigh and elsewhere...

Students are notoriously short of money and I was in that situation during my postgraduate studies. I worked in a factory for a short while but then took supply teaching positions. After short postings in Southend with two pleasant headmasters and delightful staff, I moved on to a post in Hadleigh Junior School. This was a different situation: the headmaster and I had different aims. He expected his staff to go on courses after 4pm, learning about the finer workings of the junior school classroom. I also expected to work after 4pm but on my higher degree. We clashed on this and other issues.

My supply teaching duties included one afternoon's sewing with third and fourth year girls. My strategy was to ensure that the pupils had a plentiful supply of materials and let their mothers instruct them on the relevant sewing techniques. The system actually worked very well.

Less successful was the musical movement lesson. This was led by a particularly annoying individual on the radio who would frequently announce: 'and now teachers will be...' I could just about manage teachers being a tree but I detested being clank of machinery. It so happened that a young colleague had a room which looked out on the hall where this ghastly lesson was held and he would be at the door urging me to be clank of machinery whilst he thoroughly enjoyed watching me .

Art took place on a regular basis. On one occasion I was at the door talking to the same colleague following which I turned round and saw a boy with a pair of enormous red lips. He had drunk the paint water which had been generously seasoned with red paint.

Following my time at Hadleigh Junior I took a post at the new Westwood school where there was at that stage only one year's intake. The head and I got on very well together; he proceeded on a 'don't bother me and I won't bother you' basis. We had chatted one afternoon about my recent summer

holiday on the Mediterranean coast of France and Italy. A splendid idea for a project he announced, and I was commissioned to teach all aspects of that Mediterranean region. The children appeared to enjoy this and scrap books were produced by all.

After Hadleigh it was off to a Catholic secondary school where I was classified as one of the separated brethren. I was asked to teach History 'O' and 'A' GCE and Maths classes. The head would regularly assess lessons, but if the class was held in the library or the science lab there was no way of knowing he was present. In the science lab he would arrive early and hide amongst the chemicals in the preparation room. In the library he would hide amongst the shelves, only emerging at the end of the lesson to pronounce on what had taken place.

On one memorable occasion I was covering the battle of Crecy when the boys wanted to know what was on the arrows shot by the English archers. As far as I was concerned these were ghastly enough not to need anything on the end but to satisfy these bloodthirsty boys I replied that cyanide was on the tips of the arrows. The end of the lesson arrived and out stepped the head: 'Cyanide was neither invented nor applied during the Middle Ages.' This was his opening salvo: I will not relate the rest.

I was expected to teach the reformation as part of my work in the school. Since I was one of the separated brethren the divinity master was required to give the official Catholic view of the reformation. According to the boys the divinity master declared that Martin Luther was a misguided individual who made an understandable reaction to the conditions of the time.

Shortly afterwards, and after a variety of experiences, I left supply work to pursue my interests in higher education.

*Jim Tarrant*

## Education

- Education is when you read the fine print; experience is what you get when you don't. - *Pete Seeger*
- 'Tis education forms the common mind; just as the twig is bent the tree's inclined. - *Alexander Pope*
- Education is what remains after one has forgotten what one has learned in school. - *Albert Einstein*
- Live as if you were to die tomorrow. Learn as if you were to live forever. - *Mahatma Gandhi*



## Jim Webb (1935 – 2021)

Sadly, Jim passed away in Southend Hospital on 11<sup>th</sup> September. His funeral service was held at Pitsea Crematorium on 20<sup>th</sup> October and was led by Graham Arram, Pastor of Thundersley Community Church. Several members of our church fellowship attended the funeral and joined Irene for the wake.



Jim was born in Shoreditch on 17<sup>th</sup> April 1935. His father was a wood turner and he had one sister, Emmie. The family moved to Hackney where Jim spent his formative years. A childhood accident left him with very little sight in one eye.

On leaving school, Jim worked in the hosiery and tailoring section of a department store. From there, he moved to Willoughby's, a tailoring company, where he trained to be a cutter.

Jim married for the first time in the late 1950s. His wife, Sylvia, had a history of rheumatic fever and when only a small child, her parents had been advised that she would not live long into adulthood. Sadly, she died just six months after they were married. Jim was heartbroken.

Jim married his second wife, Jill, on 26<sup>th</sup> September 1964, which also happened to be Jill's birthday. The marriage yielded a daughter, Sarah, and a son, Lee, who went on to provide five grandchildren.

Jim left Willoughby's after ten years for more lucrative employment with the Ford Motor Company at Basildon, where Jim became a crane driver. As a result, Jim and Jill moved with Sarah to Leighton Road in Thundersley, and Lee was born later.

When Jim was about forty he sensed a call from God to attend church, which resulted in him becoming a born-again Christian. He first went to Thundersley Congregational Church and then worshipped regularly at Thundersley Methodist Church, where he became a member of the choir.

Jim began volunteering at Fair Havens Hospice and helped there for eight years before offering his services at The Haven, a café run by the hospice in Eastwood Road, Rayleigh. At The Haven, Jim earned the nickname 'Gentleman Jim' and his gentle and open manner endeared him to staff and customers alike. The Haven was also the centre of the hospices bereavement services and to support this work, Jim helped set up a prayer team. Unfortunately, The Haven closed when the premises were sold to raise money for the Little Havens Hospice project.

Jim began attending Hadleigh URC in about 2003. He was very devout in his Christian life and prayer was the backbone of that life. He attended bible study and prayer meetings and enjoyed the monthly Saturday morning men's breakfasts. He sang in the church choir at the time and also belonged to the Highlands Forum Men's Choir. Although Jill did not attend worship, she enjoyed Wives' Fellowship meetings and special events at the church. Sadly, Jill died of cancer in December 2008.

In 2009, Irene Balding began worshipping at Hadleigh URC and, on her first visit, was introduced to Jim by Keith Gargrave. Friendship eventually led to marriage with the wedding being held on 1<sup>st</sup> October 2011, at the United Reformed Church in Witham, where the couple would first live. Keith had great pleasure in being their best man. The wedding was conducted by the Minister, Rev. Paul Ellis, now Minister of Hutton & Shenfield Union Church, and he was also present at Jim's funeral.

Jim and Irene moved to Rayleigh in July 2017 and attended Thundersley Community Church until the pandemic. Jim had a triple heart bypass soon after the move and was then diagnosed with kidney failure three years ago. Home dialysis was not possible owing to space limitations in the flat but Jim also decided not to have dialysis in hospital. He wanted to make the most of the time he had left and had been warned that his weak heart might not stand the strain of dialysis. He had to have a pacemaker fitted a year ago but enjoyed a longer lifespan than the doctors had expected. However, Jim's health deteriorated quickly in the last few months and he died in Southend Hospital on 11<sup>th</sup> September 2021.

*We give thanks to God for Jim's life of service and his devotion to the Lord, which was an example to all. May God surround Irene with His peace as she adjusts to life without Jim. We also ask God to be close to Sarah and Lee and their families as they mourn the loss of a beloved father and grandfather.*

*Malcolm Brown*

## For the Fallen

With proud thanksgiving, a mother for her children,  
England mourns for her dead across the sea.  
Flesh of her flesh they were, spirit of her spirit,  
Fallen in the cause of the free.

Solemn the drums thrill; Death august and royal  
Sings sorrow up into immortal spheres,  
There is music in the midst of desolation  
And a glory that shines upon our tears.

They went with songs to the battle, they were young,  
Straight of limb, true of eye, steady and aglow.  
They were staunch to the end against odds uncounted;  
They fell with their faces to the foe.

They shall not grow old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.

They mingle not with their laughing comrades again;  
They sit no more at familiar tables of home;  
They have no lot in our labour of the day-time;  
They sleep beyond England's foam.

But where our desires are and our hopes profound,  
Felt as a well-spring that is hidden from sight,  
To the innermost heart of their own land they are known  
As the stars are known to the Night;

As the stars that shall be bright when we are dust,  
Moving in marches upon the heavenly plain;  
As the stars that are starry in the time of our darkness,  
To the end, to the end, they remain.

### Laurence Binyon

21<sup>st</sup> September 1914



Robert Laurence Binyon was born in Lancaster in 1869, the son of a clergyman, and educated at St Paul's School and Trinity College, Oxford.

In 1893 Binyon started work in the British Museum's Department of Printed Books, before transferring two years

later to the Department of Prints and Drawings where he eventually became Keeper, and an authority on Oriental Art. His first volume of poetry, *Lyric Poetry* was published in 1894.

Binyon was too old to enlist for World War One but he served with the Red Cross, visiting the Front in 1916.

Binyon was in his mid-forties when he wrote *For the Fallen* in September 1914. It is the poem for which he will always be remembered as the four lines from the fourth stanza are read every year at Armistice services across Britain and the Commonwealth and feature as an inscription for thousands of memorials. There would be another four years of fighting and more than two million Allied soldiers killed before *For The Fallen* took on its full meaning and impact.

After the Armistice, Binyon returned to the British Museum. He wrote several books on art and was appointed Norton professor of poetry at Harvard in 1933 and was Byron Professor at the University of Athens in 1940. Binyon died in 1943.

# The unveiling of Hadleigh War Memorial

At a Parish Council meeting held on 15<sup>th</sup> January 1919 a call was made for a public meeting to discuss the matter of a war memorial in Hadleigh, before any fundraising began. At that meeting, it was decided that the recreation ground was a suitable space and, by 1922, the parish had become owners of that land “for all time” and the overall cost of £260 could be raised by subscription. The memorial was finally unveiled on the afternoon of Sunday 15<sup>th</sup> October 1922.



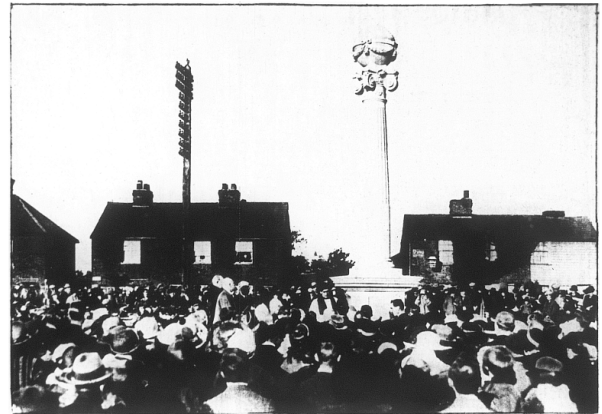
A public procession walked from St James-the-Less Church, led by parish councillors and the Public War Memorial Committee, chaired by Alfred Hawks. They were followed by the Salvation Army band, ex-Servicemen, Salvation Army Girl Guards, the 1st Hadleigh Company of the Boys' and Girls' Life Brigade and members of the public.



Procession on High Street (courtesy of Peter Lewsey)

The memorial was dedicated by Alderman John H. Burrows and the Rural Dean, Canon Gowing, in honour of the 48 men of the parish who fell in the First World War. Several hundred people lined the field in “glorious weather” for the unveiling. The band played and those assembled sang, “O God Our Help in Ages Past” and the memorial was unveiled.

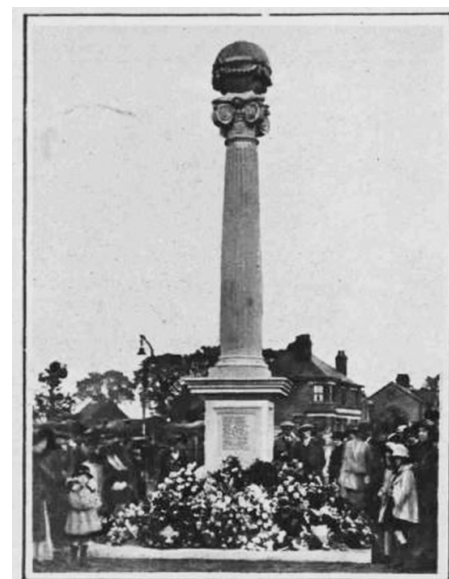
John H. Burrows gave a speech, as did Canon Gowing. Canon Gowing said, “standing as it did in the place where those who had gone and would not return learned to play the game on that recreation field and standing as it did in sight of the great highway, men would ponder and say, ‘What does this mean? There would also come a day when children growing up would ask, “What do you mean by this?”’



UNVEILING HADLEIGH WAR MEMORIAL: Canon Gowing performing the act of dedication.

Canon Gowing speaking at the unveiling

Mr A Mundy then read out the names of the fallen inscribed on three panels. An official wreath and many tributes were then laid at the base of the monument. The ceremony ended with another hymn, a prayer and Lieut. Hart and Cpl. Hockey of the 1<sup>st</sup> Westcliff Boys' Life Brigade sounding the “Last Post” and “Reveille”.



WITH ITS BASE COVERED IN FLOWERS: THE WAR MEMORIAL AT HADLEIGH (ESSEX) UNVEILED.

Photo from London Illustrated News

*Malcolm Brown*

Based on an article on the Hadleigh & Thundersley Community Archive website by Terry Barclay.

# Fishing wars

A dispute between Britain and France about fishing territories escalated rapidly. French authorities detained a British trawler and Britain promptly summoned the French ambassador for talks.

The wider issue here is the licences now required under the new Brexit arrangements. French fishermen complain that many of their applications for these licences have been rejected, especially by officials in Jersey. The French government has threatened to subject British fishing companies to obfuscating bureaucracy, perhaps to bar British fishing vessels from French ports, and even to cut off the power supply to the Channel Islands. The British government, meanwhile, has threatened retaliatory measures. It has put Royal Navy vessels on standby in case French fishermen try to blockade those islands. Discussions to solve the problem have seemingly got nowhere.

These events follow earlier protests and stand-offs during Brexit negotiations – but they also have a longer history. The most obvious comparison might be to the “cod wars” of the 1950s and 1970s, when Britain’s role was reversed. Back then, Iceland ended a previous agreement with Britain and excluded British fishermen from Icelandic territorial waters.

Yet conflicts about fishing date back even further than that. The history of these arguments over territorial waters and access to maritime resources can help us to understand why these issues remain iconic for modern national identity – and why the two governments have responded in such a dramatic way.

In the early 1600s, for example, the Dutch republic possessed the biggest fishing fleet in Europe. One Scottish lawyer, William Welwod, wrote that their overfishing in the North Sea threatened the marine stocks of the area. But the interests of Britain’s rulers were more economic than ecological. They wanted a slice of the action and to challenge Dutch dominance. The first Stuart monarch who ruled over all of the British kingdoms, James VI (of Scotland) and I (of England, Wales, and Ireland), and his son Charles I, tried to impose new licences and taxes on Dutch fishing vessels, but the efforts of the Royal Navy – at that time under-funded, ill-equipped, and inefficient – to enforce this policy bordered on the farcical. The nippier Dutch ships literally sailed rings around their British pursuers.

## The ‘closed sea’

Later in that century the British and Dutch fought three wars for commercial and maritime supremacy. These policies on fishing were thus part of a wider argument then raging about maritime sovereignty. It was a debate that became foundational for modern international law.

The dispute started with the Dutch lawyer and diplomat Hugo Grotius, who wrote that nobody could control the sea or prevent others from fishing and trading. Grotius’s book, *Mare Liberum* (the free sea), was aimed at the Portuguese empire, which was trying to keep the Dutch from trading in the Indian Ocean. Nevertheless, his ideas also went down badly in Britain.

Encouraged by the Stuart monarchs, Welwod and other writers, most famously the lawyer and MP John Selden, responded to Grotius in defence of Britain’s territorial waters. Selden’s influential *Mare Clausum* (the closed sea) challenged Grotius and drew on historical examples to show why states had a right to claim parts of the sea. Selden went back to the Romans and Greeks, mentioned contemporary states like Venice, and trawled medieval English history for suitable, but often dubious, precedents, including the Saxon king Alfred. Selden made much of Alfred’s shipbuilding programme, recorded in various Saxon chronicles, but these accounts were most likely exaggerated. Alfred’s naval activities were much less successful than his sympathetic chroniclers made out.

Nevertheless, even popular culture has involved rewriting history to justify British claims on the sea. The famous song “Rule, Britannia!”, now repeated each year at the last night of the Proms, was written in the 18<sup>th</sup> century as part of a court masque that portrayed Alfred (again, rather questionably) as a naval hero, supposedly setting Britain on its path to maritime destiny.

These ideas were of course easily manipulated for realpolitik. When the Dutch in their turn tried to bar the British from trading in the Indian Ocean, British negotiators quoted Grotius’s writing at their Dutch counterparts (one of whom, ironically, was Grotius himself). Grotius also changed his mind about openness, to a degree, when exile from the Netherlands led him to serve the king of Sweden, another monarch with strong views on maritime sovereignty.

## Opening up

By the 18<sup>th</sup> century, these disputes had resulted in a broad agreement about territorial waters in Europe (the “three-mile limit”, based on the range of a cannon shot), together with a general acceptance that the sea should otherwise be open.

Throughout the 18<sup>th</sup> and 19<sup>th</sup> centuries, with the British Empire expanding and aggressively seeking new markets, the British government embraced the idea of free seas. While Britain’s rulers did not abandon the idea of territorial waters, those who interrupted British trade, often through claims to their own maritime sovereignty, were branded as “pirates”, and often destroyed.

These concerns arose again through the 20<sup>th</sup> century, both through the development of weapons with a range exceeding three miles, and with the increasing significance of access to undersea oil and other natural resources. Some countries have claimed territorial waters extending 200 miles out to sea, and while the United Nations Convention on the Law of the Sea

of 1982 aimed to resolve some of these issues (and was influenced, in part, by the cod wars), several nations, including the United States, have never formally ratified it.

If the current dispute about fishing revisits these earlier arguments in some ways, there is also one important difference. In the 17<sup>th</sup> and 18<sup>th</sup> centuries, fishing was economically vital to Britain. By 2019 the sector had declined to just 0.02% of the national economy. It is also dependent on cooperation with the EU, with almost half of the UK’s annual catch exported there.

The uncompromising position of both the British and French governments in this dispute might therefore seem excessive. It does, however, reflect the continued symbolic status of both fishing and maritime sovereignty – a status that has been repeatedly debated since at least the 17<sup>th</sup> century.

*Richard Blakemore*

Associate Professor in Social and Maritime History,  
University of Reading

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## Church garden

On 26<sup>th</sup> October, Heather and I helped John Rice and his son-in-law Tony Potter cut back more of the vegetation in the church garden. The tree surgeon employed recently had done the hard part in dealing with the large trees but there remain plenty of smaller trees and bushes that need cutting back. The four of us spent three hours working in the corner of the garden nearest Riffhams. John concentrated on shredding duties using a portable shredder. We ended up with two brown bins and several large bags of vegetation, which would have filled a lot more had it not been shredded first. John’s dog, Albert, kept us company and took a liking to gnawing on some rather prickly rose branches.

The bird table in the border has seen better days – an understatement if ever there was one! – and John has kindly offered to refurbish it.



Tony & John in action



Bird table in need of some TLC



John, Albert, Tony & Heather

Many thanks to John, Tony and Heather for giving of their time and energy to help improve the church garden, which is an (underused) asset that many other churches would love to have.

*Malcolm Brown*

## Cree Prophecy



Back in 1992, on a holiday in Canada, Colin and I found this picture of a Cree prophecy, which we had framed and it has hung in our house ever since. Many have commented on it and I feel that with all our present troubles over climate change it is particularly relevant.

*Pamela George*

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## Flowers in memory of Betty Rice

In late October every year, in the days before the Coronavirus pandemic, the church was decorated with several beautiful flower arrangements gifted by the ladies of the flower group that met in the Small Hall on Wednesday afternoons. These were produced in memory of Betty Rice, wife of John Rice, who led the group for a long time until she sadly passed away in 2008. Betty was a highly-skilled flower arranger and was well-known throughout the district.

Sadly, the group have decided not to restart their meetings at the church ending an association that goes back several decades. However, on Thursday 28<sup>th</sup> October, the anniversary of Betty's death, one of the ladies left a beautiful floral arrangement on the garden bench nearest to the church. This bench carries a plaque dedicated to Barbara Rice, John's first wife, who died in 1984

and in whose memory the garden was originally created. With John's agreement, the flower arrangement was moved inside the church because there was bad weather forecast.



Thank you to the ladies of the flower group for all the beautiful flower arrangements over the years. They were much appreciated and admired.

*Malcolm Brown*

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## Computer Corner

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### Ride Hadleigh Ride History

A short film featuring Hadleigh Park mountain biking track with a historical twist.

URL: <https://www.youtube.com/watch?v=GlmKF1Uvu1Y>

**Interesting  
videos**

### Vintage bus ride with John G. Lidstone

Fancy a ride on a vintage bus along Southend seafront? If so, join John G. Lidstone on this trip from Southend Pier to Chalkwell Station on board a 1946 Eastern National Titan PD1. If you are a bus enthusiast then John's YouTube channel will be a treat. Hadleigh bus depot is shown in several of his other videos.

URL: <https://www.youtube.com/watch?v=UWE49vbbbZQ>

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### Printable Desk and A4 Calendars

**Useful  
free  
download**

Cartridge People, a company that specialises in printing inks and toners, has once again made available a variety of printable desk and A4 calendars, which are downloadable in the form of pdf files. Some readers may recall that I gave away examples of these calendars last year with the December 2020 magazine.

Download from:

<https://www.cartridgepeople.com/info/blog/printable-desk-and-a4-calendars>

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### Microsoft Windows 11 – PC Magazine article

**Informative  
article**

Microsoft launched Windows 11 on 5 October 2021. This article from PC Magazine explains the benefits, gives an overview of new features and explains the requirements for installing Windows 11. Many older computers will not be able to run Windows 11 but Microsoft will support Windows 10 until 2025.

URL: <https://uk.pcmag.com/operating-systems/134264/microsoft-windows-11>

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## Word Search – RAF Stations of World War II

I	E	G	N	D	A	J	U	S	H	N	E	I	N	Q	J	W	B	T	Q
X	K	D	O	G	Y	M	R	C	B	M	O	L	R	O	G	W	S	R	O
W	K	V	X	V	N	A	U	O	P	N	Y	T	G	J	D	A	E	D	C
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C	V	J	U	B	K	Z	P	N	T	Y	J	J	E	H	H	F	B	H	U
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U	L	N	F	L	Y	X	P	S	A	A	L	N	J	R	F	J	Y	W	F
Y	W	A	P	Z	A	M	Z	B	Z	O	V	O	Q	I	Y	F	E	K	N
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X	K	N	U	T	T	N	R	E	H	U	M	P	N	B	U	K	N	D	
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ANDOVER  
BOTTISHAM  
COTTAM  
CONINGSBY  
DRIFFIELD  
ELGIN  
FINNINGLEY  
HENDON  
HALTON  
INNSWORTH  
KINLOSS  
MANSTON  
LEUCHARS  
MILDENHALL  
NORTHOLT  
RIVENHALL  
SCAMPTON  
THRUXTON  
WITTERING

Words may appear in any direction including diagonally, back to front and upside down.

# WHAT'S ON

## A round-up of future events in the area

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Thu 18 Nov 2021	- Poetry Reading Group at Hadleigh Library from 2.30pm to 3.30pm. Do you enjoy poetry? Come and discuss your favourite poems with like-minded people. Every third Thursday of the month.
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Sat 20 Nov 2021	- Christmas Fayre at Hadleigh Methodist Church, Chapel Lane, from 10.00am to 3.30pm. Stalls for gifts, sideshows, art display, dancing display and refreshments.
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ditto	- Coffee Morning & Book Sale at St Peter's Church Hall, Church Road, Thundersley, from 10.30am to 12.30pm.
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ditto	- Christmas Coffee Morning at Highlands Methodist Church, Leigh-on-Sea, with Christmas cards, tree decorations, floral candle arrangements and many gifts. From 10.00 am to 12.00 noon. Refreshments available.
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ditto	- The Sid Bolan Big Band in concert at St Mary's Church, High Road, South Benfleet. An evening of fabulous swing music. Starts at 7.30pm. Tickets £10.00 - to book, phone Terry Babbage on 01268 752997.
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Fri 26 Nov & Sat 27 Nov 2021	- Cast & Crew present 'Will Shakespeare - The Panto' by Robin Bailes at the War Memorial Hall, High Street, Canvey Island. Lots of fun for all the family. Fri 26 Nov at 7.15pm. Sat 27 Nov at 2.15pm & 7.15pm. Tickets £7.00 (concessions £5.00) - to book, phone 07925 309516.
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Sat 27 Nov 2021	- Craft Sale & Open Day from 10.00am to 2.00pm at The Beacon Shed, in rear car park of Thundersley Congregational Church, Kiln Road. Sale of handmade items such as wooden pens, key rings, nest boxes, planters, coasters, clocks and other items ideal Christmas presents.
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ditto	- Christmas Market at Hadleigh Old Fire Station from 2.00pm to 8.00pm with a break from 4.00pm to 5.00pm for the Christmas lights switch-on. Organised by Hadleigh Community Group.
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ditto	- Hadleigh Christmas Lights Switch-On with Community Carol Singing from 4.00pm and lights switch-on at 4.30pm.
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Sat 4 Dec 2021	- BASOP Annual Christmas Concert at Hadleigh Methodist Church, Chapel Lane. Doors open 7.30pm for 8.00pm start. Tickets: Adult £8.00, under-16 £4.00 - to book, phone Mike Tanner on 01702 551786.
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Sun 5 Dec 2021	- An English Country Christmas with Gaudeamus at St Barnabas Church. With traditional carols & festive folk songs. Starts at 3.00pm. Tickets £10.00 including refreshments available at the door.
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Sat 11 Dec 2021	- Coffee Morning at Hadleigh Methodist Church from 10.00am to 12 noon with drinks, cakes and bric-a-brac stall.
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ditto	- Beat & Beans Café at St James the Less Church from 10.30am to 12.30pm. Live music with coffee, tea and snacks. Enjoy music in historic surroundings. Free admission.
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ditto	- Musical Matinee at Hadleigh Methodist Church, Chapel Lane, from 1.30pm to 4.00pm. With music from the Sixties, Ballads, Latin, Country and Rock & Roll. Tickets £7.00 from Mike Tanner on 01702 551786.
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ditto	- Allegro present 'An Evening of Christmas Music' at St Mary's Church, South Benfleet. Starts 7.30pm. Tickets £10.00 from 01268 751303.

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More events listed on the HELIX website at <http://www.hadleighsex.info>