



## Remember the forgotten



photo credit: pixabay.com

### In memory of those names we never knew, and whose stories we were never taught, from the First World War.

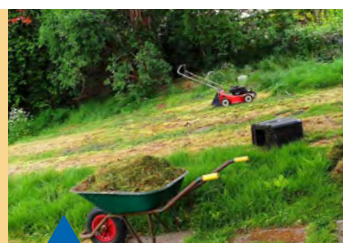
The factory/house roof was of corrugated iron so when the big game rifle was fired each round sounded as if it was coming from a piece of artillery. The African troops along the riverbank fired at a largely unseen enemy who feared to rush the position due to the 'artillery' barrage. In the middle of the engagement a messenger arrived for the British officer. He took the white tablecloth from the house dining room, tied it to a pole and raised it aloft. The firing ceased. Shortly afterwards German representatives met with the officer and they were given the following telegram: 'Please send the following to General von Lettow-Vorbeck under a white flag - an Armistice has been arranged and fighting on all fronts will cease on 11th November at 11 o'clock - signed Van Deventer', a South African who was the head of British forces in East Africa.

As there was no one to formally surrender the full force to, the actual surrender took place with all assembled forces at Abercorn, now Mbala in Zambia, when the General von Lettow-Vorbeck and the German officers and their 1,168 Askaris finally and formally laid down their arms on the 23rd November. So ended the tragedy that had flared across the world from that shot at Sarajevo. The German general was granted the unique privilege of marching his German troops through the Brandenburg Gate on his return home. He had led a now largely forgotten campaign in Africa but even more disregarded and forgotten are the Askaris who fought for both sides. Some fought under duress, fighting for Empires they had no participation in eventually finding the fate of their homeland was decided in the gilded splendours of Versailles. A monument to the missing, for few formal records were kept, sits now rather forlornly

on a roundabout in Mbala, reduced in scale to avoid excessive costing.

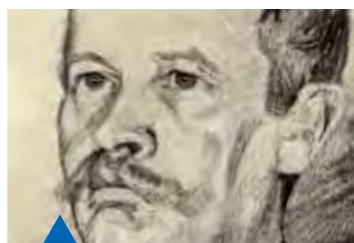
While the war was being fought by proxy using largely African troops, colonial life went on. Belgium had vast possessions in Africa. Even before the war Great Britain and Germany were in discussions about the take over and division of Portuguese possessions in Africa! On 3rd February 1915 there had been a conference in London between Belgian and British officials defining new boundaries between their possessions. The frontiers were amended: many sections mere straight lines across country which meant the 'native inhabitants of the areas assigned to either party under Article 3 who have hitherto been under the administration of the other party are now deemed to be subjects of GB or Belgium as per the new frontier. The implementation will be immediate'.

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November always feels like a sad month, the reality of winter coming in hits home and the trees stand in stark form against the cloudy skies, and it is the season when we as a nation solemnly remember together. But this year Remembrance Sunday and Armistice Day will be very different, no marches to and from the local memorials, no community wreath laying ceremonies, no large Church services and service from the Royal Albert Hall. Just a two-minute silence in our Churches (online or in physical premises) on the Sunday and a two-minute silence in many places on the 11th. Two minutes to stop and reflect on the sacrifice of so many, of their lives, or their health, the sacrifice of those who lost their loved ones and the sacrifice of so many who gave up the future they had hoped for.

This year we also live in a time when our health and safety now is dependent upon the care and professionalism of those in our public services. So, it would also be right to take time out to reflect on the sacrifice of those on the front line here, particularly in the health services and care sector. They work in such difficult circumstances, caring for the elderly who cannot see their families, caring for those who need medical care and those facing life threatening conditions, trying to plan for public safety and those who work in Covid wards. They too deserve our remembrance respect, and prayers for their wellbeing.

But the other side of remembrance of the sacrifice of our

service men and women is a continuing commitment to work for peace. We can't look back to the past without also looking forward and striving for a society that honours the work of those who have given their all. We can't just acknowledge the heroic work of our health and social care workers without ourselves seeking to ease the suffering of others. There is a commitment at the end of the Ecumenical Remembrance Day Service, used by many of us that puts it so well:

*Let us commit ourselves to responsible living and faithful service. Will you strive for all that makes for peace? **We will***

*Will you seek to heal the wounds of war? **We will***

*Will you work for a just future for all humanity? **We will***

So, as we look back what will we give and do to help create peace going forward? How will we help to heal wounds and pursue justice for all in our world? How will we work to make a healthier more inclusive society here? How will we look out beyond our own needs to see the world that God in Jesus is calling us to serve?

These are not intended to be rhetorical questions but challenges for us all, in terms of our praying, our giving, our lifestyles, our work and our time.

**Sr Sarah Groves**  
Editorial Team



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## Provincial Notice

On behalf of the Provincial Elders' Conference, I am writing to let you know that Br Mark Kernohan has resigned from the Provincial Board with immediate effect. We would like to take this opportunity to thank Br Kernohan for all his hard work over the last year.

You will be aware that we have had to postpone our Synod due to the pandemic, therefore the vacant post will not be filled until March 2021 at the earliest. As required, the Provincial Board will formally reconstitute in the coming days and we will communicate the changes in division of responsibility.

I would like to take this opportunity to thank you all for your continued support and consideration of the Provincial Board as we continue in our duties serving the British Province.

Yours in Christ's Service,

**Sr Roberta Hoey**  
Chair of the Provincial Board

## Revised Covid-19 Guidelines for Moravian Churches in the British Province

On 15th October, the Provincial Board reviewed their current guidelines on meeting for Worship and have issued the following guidance, which will be continually monitored:

### Northern Ireland

Due to the growing number of reported Covid-19 positive cases in Northern Ireland, the PEC is asking that all congregations suspend physical worship for four weeks, resuming worship no earlier than 15th November (subject to review if the current situation continues to deteriorate).

### England

As England is now in a tiered system of risk, we are advising the following according to Tiers:

#### Tier 1 (Medium)

Current Church guidance remains in place as well as any additional government guidelines that may be imposed.

#### Tier 2 (High)

Physical worship can continue under current Church guidance with the following additions:

- Local Congregations committees will review their current measures. If there is uncertainty around observance of the measures, the congregations will temporarily suspend physical worship.
- Any congregations that has more than 50% of their members coming from outside the immediate local community, will suspend physical worship. People are discouraged from using public transport or car sharing.
- If congregations continue to meet, strict observance of social distancing must be enforced. In addition to this, face coverings must be worn on entering the building and not removed for the duration of the service.

#### Tier 3 (Very High)

- Physical worship should be suspended for at least four weeks and will only resume when the risk level has returned to Tier 2 or below.

**Note: Ministers and those attending worship should not be travelling from home into an area that is in a different tier to get to Church.**

# Childhood in a time of Covid

These are strange times, and things which seemed certain no longer are. Thousands have had their lives turned upside down whether it is working from home, holidays cancelled, losing a job, or life being confined to a home. Children and young people of all ages have been hugely impacted by the Covid-19 pandemic and the Children's Commissioner for England, Anne Longfield, has just published a report about the first six months of this societal change, investigating the effect on all aspects of the lives of under 18s in England. The Northern Ireland Commissioner for Children and Young People hasn't produced a similar document yet, but I would assume that many of the themes are the same across the four nations.

The impacts on our children and young people are many and varied and not all negative but on balance they have suffered disproportionately to the effect of the coronavirus on their bodies if infected. Generally, the governments have not put the need of children at the forefront of their decision making and the long-term damage will only become evident as years pass.

The closure of schools was a major move to reduce the spread of the virus in the early days but subsequent research has indicated that not only do children rarely have severe infections they are also not responsible for spreading the disease (unlike flu where children are super-spreaders). The estimate of 575 million school days missed in England since March gives some indicator of the impact on society of this closure. Although the schools were open for certain children (children with social workers, some with Special Educational Needs, and the children of keyworkers) the uptake was low, an average of 8%. This left some of the most vulnerable children without the education and support that schools provide. The impact on education does not stop there. Online learning requires technology to be available and many of the most disadvantaged children do not have access to laptops and tablets, or even to the internet. Families with more than one child may have one mobile phone shared with several siblings, not an encouragement to learn, and these children are already behind their wealthier peers, an average of 18 months

by the time they take their GCSEs. Many schools worked hard to provide remote work for their students, but teachers estimate that pupils will be at least three months behind where they could have expected to be.

The impact on young people at the end of their school life cannot be underestimated and has been discussed extensively following the public exam results publication. It should be remembered that those students who were in the first year of their GCSE or A level studies will also have been impacted by the loss of six months face to face teaching. In addition, many on apprentice schemes will have had the education aspect disrupted as well as any impact on their working life.

The impact on children is not just on their education. The impact on their health, although a secondary impact of Covid-19, is wide ranging. The mental health impact of the lockdown because of the stress caused, and the impact on their physical health, as children and young people were confined to their homes, will continue and will not be fully evident for years. In addition, children with health issues found their access to medical professionals curtailed, moved to online and even fewer than usual numbers are being referred to healthcare services. For example, the number attending A&E decreased by 93% and although attendance has recovered for adults the number of visits by children has remained low, and not just for sports injuries. Other health aspects are a reduction in vaccination rates in the early days of lockdown, increased snacking and decreased physical activity, and reduced accessibility to sexual health clinics.

Other areas of impact are on:

- children and young people in the youth justice system, highlighting that many were denied visits by family and were locked in their rooms for 20-23 hours each day. Many court cases were postponed, and this is also a stress point.
- children under social care arrangements with lack of access to social workers face to face, support that schools provide, and the changes implemented to the system by emergency government legislation.

- homeless children living in temporary accommodation (almost 130,000 in England) includes families living in B&Bs where they may all be living in one room with shared kitchen and bathrooms. Imagine trying to self-isolate in those conditions!
- families relying on free school meals where a disruption in this provision meant that there was no provision for a month or more until a replacement system was up and running. Many families in poverty need this provision to ensure their children have enough to eat.
- children with Special Educational Needs and Disabilities who experienced particular challenges during the pandemic. Only 6% attended school at the beginning of the pandemic and 72% were still not in school by July even though they were classified as vulnerable. Families had to look after their children with less support than usual leading to great stress within the families. There was no respite care, either for day or night care, but the demands were 24 hours a day seven days a week. The specialist skills needed to help these children progress and maintain their learning were not available and parents just couldn't fill the gaps leading to 70-80% of them saying their mental health suffered because of the stress of the situation.
- issues relating to poverty. The long-term effects on families can only be guessed at but as jobs are lost, especially zero hour and part time posts, family income will be reduced and many will fall into poverty.

This article gives only a taste of what the full report covers, some of the statistics are staggering. The commissioner does recognise the hard work put in by teachers, social workers and other professionals to try to protect children from the worse of the impact, and the extra funds put in by local and national government. The report is an interesting read and gives a comprehensive view of the impact on our children and young people. The report can be found at <https://www.childrenscommissioner.gov.uk/report/childhood-in-the-time-of-covid/>

**Sr Joy Raynor**  
Provincial Youth and Children's Officer



# From a Lion to a Tiger Moth



© Sr Lindsey Newens

The story of Christian the Lion who was exercised in Fetter Lane Burial Ground in Chelsea in the late 1960s is a wonderful and well known story of how a Moravian burial ground was used for a purpose it was never laid out for. Christian was a lion cub who was bought from Harrods in 1969, and who lived in a Chelsea flat with his two owners. As he needed a huge amount of exercise, the minister for Fetter Lane, allowed Christian to run freely in the enclosed burial ground. Without this agreement it would have been impossible to give Christian any exercise at all. Of course, and rightly so, the days of captive lions being sold in department stores are long gone. We have a much greater understanding of the needs of these large mammals; we understand more about the importance of natural habitats and environment and ecology education now starts at primary school, if not at home before.

We have, in recent years, been made very aware of the global environmental problems that we face, and the importance the wellbeing of the smallest of creatures have on our very existence. Bees and the pollination they provide are crucial to the production of the food we eat, and there is a great deal of research and work dedicated to restoring their populations. Insects are vital to the health of all of us, and the more we cultivate, use insecticides and pesticides, the more we damage this delicate balance.

There are over 14,000 burial grounds in the UK, mostly with short cut grass, but some are left wild. We are used to thinking that left wild meant uncared for, overgrown, poorly managed. But it is quite the opposite. Mown lawns and more increasingly, artificial 'low maintenance' plastic lawns are a desert for wildlife. With a 220% increase in sales of artificial turf year on year we are coating our world in a green plastic covering, to make our lives easier.

Many Moravian burial grounds are now, sadly, detached as their churches have closed. The burial ground in Bath was sold; we still own the burial ground at Pertenhall in Bedfordshire which is looked after by the new owners of the church building; Malmesbury is leased to the owners of the house. The council took over the upkeep of Haverfordwest, and in Bristol, Bristol Royal Infirmary moved the graves to a cemetery and built a car park on the site. The upkeep of Dublin burial ground is still managed by the British Province.

Woodford Halse Moravian Church was sold in 2016, leaving the burial ground to be cared for by the province. Without an active congregation and with only a few visitors it became overlooked. Last year, Marianne and Nicholas who live in the old manse approached Church House with a proposal to maintain the burial ground as a wildflower meadow with the aim of increasing biodiversity by re-introducing native plants and encouraging wildlife and insects to thrive in a natural environment. This would be done whilst respecting the original burial ground traditions and allowing the visitors to the graves to spend time in the surroundings they expected.

To support this new project there was some work required on the huge Corsican pine trees that border the ground, and a new fence is currently being erected. Other than that, they have worked tirelessly to breathe new life into this neglected site. Marianne is a Zoologist and Nicholas is an Ecologist, so they are very well qualified in knowing how to return this ground to a healthy and ecologically sound place. They will be putting in a couple of beehives to encourage much needed pollination whilst giving the bees a healthy place to thrive. This year has seen the planting of many native wildflowers: Common Sorrel, Oxeye Daisy, Wild Carrot, Common Toadflax and Meadow Cranesbill to name but a few. Already Mother Nature is working hard, and the area is flourishing, alive with crickets, grasshoppers, butterflies, birds and a great deal of Scarlett Tiger Moths. These moths are commonly found in Southern England and Wales, but due to global warming, they are now travelling further north, and have found an ideal spot at Woodford Halse! Another regular visitor now is slightly larger: a female muntjac deer is often seen relaxing on the grass.

In this edition of the Messenger we learn of the planting in the burial ground at Fairfield, and the biodiversity at Fetter Lane. In addition, the Mission and Society Committee are putting a proposal to Synod to plant new trees in conjunction with the Woodland Trust.

We would welcome any news other congregations have on how they manage their grounds.

**Sr Lindsey Newens**  
Church House



## Br Francke - a missionary scholar

*Francke at the internment camp in 1915, from a sketch by a Hungarian fellow internee*



August Hermann Francke (1870-1930), whose 150th birth anniversary falls on 5th November, was one of the best-known missionary scholars of his generation. To this day, his work is frequently cited among scholars of Himalayan and Tibetan history, and he deserves to be remembered by the wider Moravian Church across the world.

Francke was born in south-east Germany, the son of a dyer. He was trained as a primary school teacher and taught at a boarding school for children of missionary parents before himself being called to the Moravian mission field in the Western Himalaya. In 1896 he arrived in Leh, the leading town of Ladakh in the far north of India. The following year he married Theodora Weiz, herself the daughter of a missionary, who had been sent out to join him. They had three children, all born in India.

Francke's career as a full-time missionary was relatively short. He served in Leh for three years, before setting up a new mission at Khalatse, some 50 miles downstream along the river Indus. He was based there until 1906 and then moved to Kyelang in Lahul, now part in the Indian state of Himachal Pradesh. In 1908, he and his family had to return home to Germany because of Dora's ill-health.

Those early years in India laid the foundations of Francke's future career as a scholar. An earlier missionary, Heinrich August Jäschke (1817-1883) had translated most of the new Testament into literary Tibetan, as well as preparing a Tibetan-English Dictionary (1881). Together with his German and Ladakhi colleagues, Francke was part of a team that began work on the translation of the Old Testament. At the same time, he was keen to promote the study of the spoken languages of the region. Working with local Christians, he prepared versions of the Gospel of St Mark in Ladakhi as well as the three languages of Lahul: Bunan, Tinan and Manchad.

Francke's linguistic researches led him to the study of Ladakhi folksongs and then to the Kesar epic, which exists in different versions in Ladakh, Tibet and Mongolia. At the same time, he became interested in the history of Ladakh, drawing on the royal chronicles of the region, as well as rock inscriptions and oral history. Starting in the 1890s, he published a series of scholarly papers with learned societies in India, Britain, Germany and Finland. He also brought out publications from the mission press in Leh, including the *La dwags kyi ag bar*, the first Tibetan-language newspaper. In 1907, he published *A History of Western Tibet*, the first English-language history of the region.

These publications brought him to the attention of the Archaeological Survey of India, a British-Indian government department based in Simla. In 1909, Francke returned to India for just over a year, leaving his family in German, and undertook a pioneering archaeological research expedition to the Himalayan regions of Kinnaur, Spiti and Ladakh. After returning to Germany, he spent three years at his home in south-east Germany, writing up his historical researches and at the same time continuing with the Tibetan

translation of the Bible in association with the London-based British and Foreign Bible Society (BFBS).

This combination of interests led Francke to undertake what proved to be his final journey to India in 1914. This time, instead of travelling by sea, he went overland via Russia and Chinese Turkestan (now Xinjiang). His intention was to travel via Ladakh to Darjeeling in the Eastern Himalaya where he would study the Lhasa dialect of Tibetan. However, his timing proved to be particularly unfortunate. While still in Chinese territory, he heard distant rumours of the outbreak of the First World War, but guessed that Germany and

Britain would be fighting together against Russia. It was only when he arrived in Leh in September 1914 that he discovered that the two countries were on opposite sides, and that he was now officially classified as an enemy alien. To his chagrin, he was sent to an internment camp in Ahmednagar, before being repatriated to Germany in 1916 (via Alexandra Palace which had been turned into an internment centre). He then served as an interpreter at a camp for Indian prisoners of war in Romania before himself being imprisoned a second time at the end of the war.

Francke spent much of the final decade of his life in Berlin where he became the University's first professor of Tibetan in 1925. In these years, he continued the same combination of interests as before, publishing scholarly articles on Ladakhi history, which continuing work on the translation of the Old Testament in association with Joseph Gergan (1878-1946 - see accompanying article). However, in early 1930 he was suddenly taken ill, and died in Berlin's Charité Hospital, still aged only 59.

Francke's contemporaries valued him not only for his scholarship but also for his personal warmth and a sense of humour that still comes across in his numerous publications. This warmth extended to his Ladakhi colleagues whom he regarded as his friends, and not merely as disciples or informants. According to his grandson Martin Klingner, he drew particular inspiration from Joseph Gergan in Leh, and the catechist Chosphele in Khalatse, to the extent that their Christian faith served to reinforce his own. Even after leaving full-time church service, he remained faithful to both vocations, as a missionary and a scholar, to the end of his life.

**John Bray**  
*Helped start the revived Moravian Mission School in Leh in 1980 and is now an independent scholar specialising in Ladakh and the Himalayan border regions*





# Remember the forgotten

continued

The Treaty was ratified in London on the 20th October 1919 - an oddment too trifling to be considered at the Peace Conference. Britain had apparently gone to war in 1914 to defend the rights of small nations!

Think of the new nations that emerged from the war with the right of people to their national identity and independence: Poland, Finland, Czechoslovakia etc. The spoils of colonial rule were spread among the victors without regard to the native populations. Straight lines on maps are a sure sign of political expediency ignoring complex tribal, cultural and social societies especially those without a European identity.

With the carnage on the Western Front draining the manpower resources of the UK it was decided to utilise the 'coloured' populations of the colonies as non-combatants freeing up men for service in the front lines. A South African Labour Corps was raised early in 1917 but the officers and NCO's were white as none of the black men were allowed to take such a position. In addition, they were not allowed to carry arms and to mix with the white communities or other units. This was to change to some degree in Second World War.

In the silent cities of the dead that run across Northern France are listed many South Africans, with white and coloured troops laid to rest together. In death the Imperial War Graves Commission did their best to honour all.

One of the great tragedies of 1917 was the sinking of the SS Mendi carrying of over 700 men, many of whom came from South Africa. Nearing the Isle of Wight in thick fog the Mendi was rammed by the SS Darro travelling at high speed and failing to emit the required fog signals. As the ship was holed, many men died below decks, but others gathered on deck as she began to list and sink. Panic ensued. An interpreter Isaac Williams Wauchope raised his arms and shouted 'Be quiet and calm, my countrymen, what is happening now is what you came to do - you are going to die but that is what you came to do. Brothers, we are drilling the death drill, let us die like brothers, I am Xhosa, say to you are my brothers - Swasis, Pondes, Basotho - We are the sons of Africa. Raise your war cries for though they made us leave our assegais in the Krall, our voices are left with our bodies'.

Isaac Wauchope had been a pastor in the congregational Native Church of Fort Beaufort a segregated church by the law of the Union at that time. Most of the men and crew died. It makes almost unbearable reading. Thankfully, the men were remembered both in the UK and South Africa with 13 buried in West Sussex where their bodies were recovered from the sea. A memorial was raised to them as was a special memorial in Soweto. The ship's bell was returned to South Africa in 2018 after it had been looted from the ship, a war grave. It was

returned from an unknown source to the BBC.

When General Allenby took Jerusalem in 1917 after defeating the Turkish forces in his Middle East campaign, men from the British West Indies Regiment were among his forces. Raised in 1915 it could trace its earlier history back to 1795. Initial recruitment was originally from freed slaves from North America and slaves actually purchased in the West Indies. They had fought in the East African campaign and in Jordan and Palestine as well as part of a multi-colonial army of Nigerians and Ghanians conquering the German colonies of Togoland and Cameroon. However, when British troops were awarded a pay rise in 1918 the men of the regiment at the time were denied it as they were classified as 'natives'. The men of the BWIR had been awarded 81 medals for bravery and 49 men were mentioned in despatches during the war.

The Imperial War Museum holds in its collections a cigarette case presented to each man to mark Christmas 1917. It is surprising what a prominent role tobacco played for both the military and civilians at the time. I wonder if families in the Caribbean still have any of these tokens handed down through the generations.

At St Etienne Au-Mont Communal cemetery, 3 miles south of Boulogne are 163 Chinese burials from No 2 Native Labour General Hospital from the First World War. The entrance is a typical Chinese gateway which is quite a change from the standard neo-classical styles. The presence of Chinese graves is also marked across the other military cemeteries of Northern France. Their resting in France was a result of the acute manpower shortage as the war ground on. But their presence was due to a basic financial transaction. The Allies made an agreement with the Chinese government for 100,000 'Colliers' to work on the Western Front. Most recruits came from the poor of the Shandoug province and initially were attracted by the promised cash bounty, a regular wage and an

allowance to their families. Most of this was lost in the inefficient administration.

As both the US and Canadian had in place an anti-Asian immigration policy the labourers were secretly landed at Victoria, British Columbia before being taken in sealed trains across Canada to Halifax and then to France. Trade unions refused them landing in the UK as they feared the government were intent in using the Chinese as cheap labour in the munition factories.

Conditions for these recruits were poor and dangerous as they had frequently worked up near the front with casualties from the artillery barrages. In 1919, 80,000 still remained in France and they were used in mine and ordinance clearance, recovering the bodies of the dead and filling in the trench systems. Many

were ill from the poor food, housing conditions and the weather. This led to mutinies against the British authorities. Local shops were looted for food and clothing. Finally, the Corps were returned to China by the route they had travelled previously but not by name on the passenger lists, just given a reference number. The government granted them the 1914-18 war medal but this was cast in bronze while the medals for British troops were cast in silver. Tales of their experiences soon made the press across China fuelling anti-European feeling in China, a legacy that we are still living with today. In 2002, at least there was a remembrance ceremony at Noyelles-sur-Mer when the last survivor of this forgotten army, Zhu-Guisheng died aged 106. The transit camp in Metchosin, British Columbia has a burial ground and the initially un-marked Chinese graves were only finally documented in 2019.

At the Peace Conference at the end of the war the Chinese Delegation were ignored and the concessions forced earlier from the Chinese were not addressed. The trading posts established on the Chinese mainland still continued to be occupied by the Allies with two being re-allocated. One from Austro-Hungarian control was awarded to Italy while the German base at Kiatschou Bay was actually awarded to Japan. Little wonder that the Chinese delegation returned home and the peace treaty of 1919 was never ratified.

At the present time a carved marble memorial column to these Chinese soldiers lies in China still awaiting shipment to London because of disputes about its final location in London despite support from the Mayor. Memory and political considerations are now intertwined.

The Royal Pavilion in Brighton was used as a segregated hospital in the First World War for soldiers from India. The bodies of some of those who fought in the war who died there were taken to a spot high on the South Downs cremated with their ashes scattered in the channel. A memorial Chattri was built on the spot with marble from Sicily and unveiled in 1921. It rapidly fell into decline as the caretaker was not replaced on his death in early 1930. The area was taken over by the military in Second World War as the monument was casually used for target practice by troops. I wonder if it would have been allowed if it had been a British Regimental monument. 1951 saw the monument repaired by the War Office and the local British Legion made an annual pilgrimage. With the decline on membership of the Legion the local Indian community have now undertaken this role. The Chattri bears an inscription: 'to the memory of all Indian soldiers who gave their lives for the King-Emperor in the Great War, this monument erected on the site of the funeral pyre where the Hindus and Sikhs who died in the hospital in Brighton passed through the fire, is in grateful admiration and brotherly love'.

**Br Henry Wilson**  
Ballinderry



## A Century since the ordination of the first Tibetan ministers in West Himalaya



**Br Joseph Thsertan Gergan**

**Br Dewazung Dana**

© Moravian Archives London

In the summer of 1920, Bishop Arthur Ward made an official Visitation of the West Himalaya Mission. From 1st to 22nd July, Br Ward reviewed the work of all the field in daily Conference sessions with the missionaries. Details of the work can be seen in the Minutes of Conference. Some of the main points settled were:

1. That the Moravian Mission cannot continue to work this field unless it is done with an native Ministry. After discussing this important matter thoroughly also with the congregation in a public meeting, and after removing certain misunderstandings and difficulties, it was decided that Joseph Thsertan and Dewazung be ordained Deacons of the church (by Br Ward during this Visitation).
2. As far as possible to employ native people to help in Mission work.
3. Leh boys' school to be given a new start under Jor Phuntsog and the girls' school to be developed as much as possible.
4. Girls be sent to Srinagar also for education if a suitable place can be found where they can be admitted.
5. The opening of a native College in Leh under Joseph Thsertan.
6. Partition of Indus valley to be worked as far as Saspola from Leh, as also Nubra, and from Saspola downwards as far as Kargil from Khalatse.
7. Enlargement and proper working of the orphanage under a Tibetan matron. The old house next to Upper Stables to be used for that purpose.
8. Proposals for site of new church.
9. Revision of handbook of West Himalaya Mission, etc.

Daily lectures were given by Br Ward to the two ordines until the day of ordination. The ordination by Bishop Ward of the brethren Joseph Thsertan (aka Yoseb) Gergan and Dewazung Dana took place in the mission church on Sunday 18th July 1920. Among those present were the British Joint Commissioner, Captain J.W. Thompson Groom, and his wife. At the Holy Communion service, following the ordination of the first Tibetan Ministers, Br H. Kunick was ordained Presbyter by Bishop Ward.

**Br Thsespal Kundan**  
Rajpur



# An assembly held recently at Fulneck School



New York was a very different place in the 1960s to the city you know today. Crime, for example, was a persistent problem in certain parts of the city.

In the early hours of 13th March 1964, 28-year-old Kitty Genovese was returning home from work in the Queens district. As she approached her apartment, she was attacked and killed.

As you might be aware, New York is a city that never sleeps and it was reported that dozens of people heard her cries for help but none responded. In fact, it was reported at the time that there were 38 witnesses, but no-one stepped in to save her life. It was even 30 minutes before anyone called the police - far too late to help Kitty Genovese.

Mrs Carver's Psychology class will tell you that some of these facts have been disputed over the years. Regardless, the incident has become the classic example of what psychologists now call the bystander effect.

In short, and again the A Level psychologists will frown on the simplification, the bystander effect explains why the presence of others around might discourage you from taking what you know to be the right action. In fact, it seems that the greater the number of people around, the less likely one person is to act.

There seems to be several explanations for why we don't always do what we know to be right. There is a mathematical equation: it may be that the more people there are about, the less any individual feels responsible for what is going on - someone else will act and of course no-one does. Then again, it may be that we look around us and when we see that no-one else is bothered it is easy to just walk away - everything is probably ok because no-one else is worried.

Last week, in the context of anti-racism, I said that now is the time to stand up and speak out, what we might call an anti-bystander effect. It is time to be an active bystander. There is no legal obligation to get involved and there might be times when you call the police or teacher rather than directly intervene. But, if you do nothing, are you not guilty of a moral crime?

History is littered with iconic photographs. The sailor kissing a nurse in New York on VJ Day, 1945; Neil Armstrong on the moon in 1969; the Vietnamese girl running away from the napalm in 1972; the man who stood in front of the tanks in Tiananmen Square in 1989. I think we can now add to that list.

Patrick Hutchinson had attended a Black Lives Matter protest in London last June. On his way home, Hutchinson noticed an altercation with counter-protesters - you may remember that was not one of our greatest days as a nation. With his four friends, he stepped in to help an injured man. Whilst his friends formed a protective circle around the injured, Hutchinson carried to safety a bloodied middle-aged man. His instincts told him that the man's life was in danger.

By the early evening, the photograph had gone viral. If you've already seen the photo, you'll know why: Hutchinson is black and the wounded man is white. The symbolism of the photograph is incredibly powerful. When later asked why he had stepped in, Hutchinson said he wanted to make a point: 'We need to unite to inspire change.'

I hope that you never find yourselves in a situation as physically threatening as this. So, let us move this away from witnessing wrong doing. Let us widen this to make sure we never stand by and watch when we could make a difference.

If you see that someone is upset or quieter than normal, don't stand by, go and help. If you see someone drop litter in our beautiful grounds, don't stand by, call them out. If someone has forgotten to sanitise their hands, remind them. If you intervene, that will encourage others to intervene. Don't be a bystander.

Our thought for the week comes from the former first lady, Michelle Obama:

'You may not have a comfortable life and you will not always be able to solve all the world's problems at once but don't ever underestimate the importance you can have because history has shown us that courage can be contagious and hope can take on a life of its own.'

I want to finish today by congratulating Aimee on having her poem published by the Anne Frank Trust over the summer. Her theme was spot on for today's assembly.

## Black Lives Matter

*Everyone is unique, on the inside and out,*

*But if you're targeted every day, then you might start to have doubts.*

*So why are people racist, when everyone deserves a chance?*

*No freedom till we're equal, and for that we'll take a stance.*

*It takes one horrible word for someone's heart to shatter,*

*So we will fight until there is justice, because black lives matter.*

*Imagine being scared because of the colour of your skin.*

*This will not go on any longer, racism won't win.*

*We will protest together, till black people have their rights,*

*From dusk till dawn, through the days and the nights.*

*It takes one horrible word for someone's heart to shatter,*

*So no stopping until our voices are heard, because black lives matter.*

*We know we will never know how it feels, but we will fight for you too,*

*Anti-racism is what we want, non-racist won't do.*

*Every generation has tried to make segregation stop,*

*But we are going to put this to an end, our hard work cannot flop.*

*Why are we fighting this battle? Why does racism have to exist?*

*The years of justice and equality, our earth has missed.*

*But there is no stopping now, our job isn't done,*

*We will continue until there is peace, and rights for everyone.*

*You don't get everything handed to you on a silver platter,*

*But one thing is for sure, black lives do matter.*

**Paul Taylor**

Principal, Fulneck School

# Baildon Flower Power



© Sr Caroline Mitchell



Following on from the Blue Flowers which adorned our church gates, as a Thank You to the NHS and Key Workers, we continued our floral theme but in rainbow colours. Yes, I know we need to get out more but as that's tricky at the moment we knit, crochet and make pom-poms. As you do!

Once we'd started making flowers it became like a cottage industry. (Who knew you could buy flower looms on Amazon?) No one wanted to stop and so 'Phase Two' began. Children asked to contribute so we included pom-poms and brightly painted stones along the steps

below the gates. The scene was a joy to behold.

The response from the community has been amazing. More and more items were fastened to the netting on the gates, including our own nurse and paramedic. Someone took a fancy to our nurse and she vanished. However, a swift 999 alert on Facebook and a replacement appeared within days!

The display has now been dismantled and over 1,000 flowers have been

washed, dried and are looking as good as new. We are mulling over ideas of where next to put them and show for the community to enjoy.

Having taken photographs beforehand we decided to have them made into postcards and a former Baildon man, who fondly remembered his time at our Sunday School many years ago, has printed them for us free of charge. They are selling well for church and charities and there have been orders from as far afield as Devon. The wonders of Facebook!

So, is that the end of it? Not really. We are starting 'Phase Three'; red poppies for Remembrance Day in conjunction with the other churches in Baildon. It seems there is no stopping the Baildonian Crafters. Well, not until the day when we can actually get out more!

**Sr Maria Hanson**  
Baildon

## CONGREGATION NEWS

### Fetter Lane

#### Exploring our Heritage at Moravian Close

Preparing for this year's Open House London weekend (19th and 20th September) required a focus on national Covid-19 guidelines as they changed over the preceding weeks. The restrictions made us think hard about the best way to communicate the whole story of the Close from Sir Thomas More to the present-day Fetter Lane Congregation in a way that encouraged thoughtfulness and individual discovery. Luckily this year, the weather was definitely on our side - sunny and warm all weekend, so our outdoors-only venue was perfect.

All the national guidelines were followed including hygiene, social distancing and a 'Track and Trace' register. To prevent visitors from bunching up around signs and detailed storyboards, Sr Naomi Hancock devised an attractive and informative 20-page booklet given to each visiting group. As well as human history, the booklet also included references to the unique biodiversity found in our Close.



© Sr Cynthia Dize

To bring the stories to life, Sr Naomi and local historian Ian Foster gave impromptu 'walk and talk' presentations, recounting Count Zinzendorf's purchase of the property in 1750, its place in the Chelsea art scene thanks to Mary and Ernest Gillick, and Christian the Lion who romped around in the 1970s. Members of the congregation told the story of the current use of the Close for worship and as a space to welcome our neighbours for peace and quiet. Thanks to congregation members and volunteers who made the day a success.

As a congregation and the stewards of the Close, we plan to set up a Heritage and Ecology Working Group so that we can preserve and promote biodiversity and learn more about the history of some of the individuals who found a home among Moravians in London.

**Sr Cynthia Dize**



## Fairfield

This time of lockdown and furlough has been a strange one for many of us. On the positive side it has given people time to reflect and for busy people some free time they would not normally have had. Thus, over the Spring and Summer months Gods Acre has seen something of a makeover to use modern parlance. Ena and Bob Gentle and Julie and Andy Rutter have put in a tremendous amount of work and uncovered all the gravestones and generally cleared and tidied to bring it to its tranquil best. You can see from the picture just how beautiful it looks with the dappled sunshine filtering through the trees. Some of the stones give interesting snippets; some so young to serve as a poignant reminder of infant mortality in the 18th and 19th centuries and links to a cholera outbreak, one stone with the age shown as 58½ years (nowadays you only see full years) and one sister born in 1796 lived to the ripe old age of 91, that has to completely exceed all predicted expectations of lifespan for that generation.

There are also newly turned and planted wildflower beds.



© Sr Anne Wood



Sr Anne and Br Mel Wood have prepared the beds and have now sown seeds; as the graveyard is sheltered by large trees all species have been chosen with that in mind, but they have also planted a different species in each of the six beds so that they can monitor which grow best. This project will of course take time so at present it's a watch and wait exercise, but in the meantime the birds have left the seeds alone. The tree roots have meant the beds are unusual shapes; one of them looks like the fish symbol used by Christians worldwide; a portent I hope of good things to come.

**Sr Margery Sutcliffe**

## Bedford Queens Park

We were able to complete work on the hall roof before lockdown and also do some work on the plaster over our organ. We had additional work done on repairing the crack on the cross at the front of the church which was then painted. As it looks spectacular we have now decided to do all the church top to bottom, replastering where necessary and estimates are being sought to remove cracks. We had all our

electrics PAT tested in readiness for the Chief Fire Officer of Bedfordshire to come and visit us. He suggested several things we need to implement now. Someone will come and demonstrate how to use the fire equipment. Due to the low numbers using our premises he felt we are low risk. We are reopening our church on 13th September with all safety precautions in place.

**Br Eric Moore**



© Br Edwin Quidan

## Baildon

The Baildon Moravian Church WhatsApp Group have produced these postcards taken of their gate which, with help from members and friends, they covered with rainbow flowers to thank the NHS at this time of national crisis. There are four different cards in packs of eight selling at £3.50 or 50p for a single card. Proceeds to go to local charities. Orders to Sr Vanessa Sykes by telephone: 01274 962730; or send text messages to 07934 581440.

**Sr Libby Mitchell**



© Sr Caroline Mitchell

## Harold Road London

We would like to welcome our new Minister Sr Christine Emanuel to Harold Road.

Because of the virus, things are far from normal at the moment, but we have been uplifted by Sr Christine's 'virtual' services, and we look forward to the time when we can all share face to face fellowship.

We may be few in number, but we will do our very best to make Sr Christine's time with us rewarding and enjoyable and we will make a real effort to follow her guiding principles of 'Worship; Witness; Welcome'.

**Br Michael O'Sullivan**

## Notices

### Moravian Union Property

The Moravian Union continues to have property available for rent mainly at the Moravian settlements of Fairfield, Fulneck, Gomersal, Ockbrook, and Wellhouse. Due to Covid-19 restrictions these properties have at times not been able to advertise in the time-honoured way. If you are interested in considering a move to Moravian property as a tenant then please register your interest and place your name on a mailing list by contacting our estate Manager John Forrester on Tel: 01772 421566 or email: info@johnforrester.co.uk. This would also apply if you are currently a tenant but would like to be considered for another property if it became available.

The Moravian Church at Fulneck also has the Choir House which provides flats as accommodation to rent. Enquiries should be directed to the Choir House Administrator Ian Haggas on ian.haggas@aol.co.uk.

### Irish District Moravian Women's Association

Due to the ongoing pandemic may I inform our ladies who had booked for our Irish Retreat in May 2020 that this will not take place until May 2022 d.v. However, Drumalis House has been very kind to us and deposits will be honoured.

Take care ladies and God bless you all.

**Sr Kathleen Kitson**  
Irish District Secretary

### Correction

We apologise that in the October Moravian Messenger, the name of Br Ian Haggas was incorrectly printed.

## Congregational Register

### Deaths

16th July 2020	Kathleen Elizabeth Openshaw	Fairfield
23rd July 2020	Jayne Louise Clark	Dukinfield

### From Church House

#### Provincial Diary for November

Meetings are continuing to be held online wherever possible:

2nd	BMB
7th	EDC
7th	WDC
10th	Full PEC Meeting
13th	Mission service with our partners in SE Asia
21st	Ordination service of Sr Claire Maxwell at Fetter Lane

### Amendment to Synod Notice

The following is an amendment to the Synod Announcement that was published in the October Moravian Messenger. The note regarding Class B proposals should read:

'Class B - All other proposals including proposals that are to be incorporated in the Book of Order of the Moravian Church in the British Province (except Sections 2 & 3).'

### We Want Your (Old) Mobile Phone



photo credit: pixabay.com

The World Mission Committee of the British Province are running a short sharp project from November to February collecting in your old no longer used mobile phones. We are asking church committees to set up a collection point in churches to take in that old mobile phone that you have lying in a drawer. The World Mission Committee will then arrange collection and/or transport to Church House. Lots of you will probably get a new phone for Christmas so consider donating your old one. So, if you have any old phones in a drawer, no matter what make or model or even cracked then we want it. Just remove any SIM card if possible. The World Mission Committee will be using these old phones to support work in our Mission Provinces.

**Sr Maureen Colbert**  
Secretary, World Mission Committee, British Province

*Dates to remember!*

1	All Saints' Day
5	Bonfire / Guy Fawkes Day
8	Remembrance Sunday
8-15	Interfaith Week ( <a href="http://www.interfaithweek.org">www.interfaithweek.org</a> )
13	Realisation of the Headship of Christ in 1741
14	Diwali-Deepavali - Sikh/Hindu
16-20	Anti-Bullying Week ( <a href="http://www.anti-bullyingalliance.org.uk">www.anti-bullyingalliance.org.uk</a> )
17	World Day of Remembrance for Road Traffic Victims ( <a href="http://www.roadpeace.org">www.roadpeace.org</a> )
	International Day of Prayer for Persecuted Christians ( <a href="http://www.csw.org.uk">www.csw.org.uk</a> )
19	International Men's Day
29	First Sunday of Advent
30	St Andrew's Day





# From the Sanctuary

Compromise is a most difficult thing to achieve when we are principled. We saw it in what we were told about the 'Brexit' talks, with each side having their 'red lines' beyond which each side was not prepared to compromise - and there is something admirable (and also frustrating) about having 'principles'. We are taught that Christians should be principled people - but what would the world, and our relationships, look like if we all held a principled position in every disagreement and situation? Isn't compromise often better?

November 2018 marked the one hundredth anniversary of the end of what we now call the 'First World War' (1914-1918). Some of the men of our congregations died in that war, and we have memorials to remember them by. I suspect that many of the women of the congregation endured great suffering too, but alas we don't often have a memorial for them. If I hadn't been so short-staffed at work, I would have liked to have researched more about each of the lives (names) on the memorial at Dukinfield - but like most things in life, that had to be a compromise between what needs to be done to 'survive', and what is realistically doable in the circumstances, if I am not to go under with stress. Yet more compromise!

I do sometimes look at that memorial and wonder what each person looked like; what their jobs and family lives were like; whether any of them were pacifists or conscious objectors (which many Moravians were) who succumbed to the pressures of

joining the war? Did any of them compromise their principles for the 'greater good'? What would I have done if it were me in that situation? I was also reminded recently of a vicar, from the Lake District, who went to the front - not as a fighter but who served as a medic, thereby keeping his principles of non-violence - helping soldiers from either side in need. He risked life and limb, becoming the most decorated non-fighter, gaining the Victoria Cross and other medals for bravery. What would have happened to those whom he rescued if his principles of non-violence had kept him out of the war? Yet, men and women were needed to grow the crops, build the ammunitions etc. when most of the men were away fighting.

War, like all traumatic events, turns 'normal' values and ways of operating, topsy-turvy, and brings into perspective just what principles we do hold, and which of them can be compromised and which can't be - which is always required of us by life generally, but in a less-intense way. Where is God in all of this process, I wonder? Where is that still small voice, guiding and accompanying - but sometimes experienced as silent when we are willing it to tell us what the best thing is to do? How much more did our Moravian brothers and sisters experience that angst, as they discerned what to do - to compromise or to stay firm to their principles - or to find a way of achieving both (like the vicar) for the greater good. What would you have done?

*Br Peter Gubi Dukinfield*

## British Mission Board (BMB) News

The BMB will host an online service of celebration and thanksgiving for the work in the South Asia Mission Area (India & Nepal) on Friday 13th November, 1pm GMT. Marking the centenary of the ordination of Br Gergan and Br Dana, we will give thanks for the legacy of their heritage and give thanks not only for the Moravian ministry in Ladakh but the spread of the Church in India and Nepal and we continue to grow and develop into the

21st Century. The service will be held online, led by Br Joachim Kreusel and ministers from South Asia and we hope as many people as possible from India, Nepal, the UK and around the Unity will be able to join together online. Details will be sent out by the BMB shortly on how to access the service. Please contact [Roberta.hoey@moravian.org.uk](mailto:Roberta.hoey@moravian.org.uk) if you would like more information.

Roberta Hoey attended the European Mission Council on 30th September and 1st October. Originally planning to meet in Bethlehem, Pennsylvania we were determined to go ahead and so met online instead. Our discussions included updates from each Mission Agency and work that is going on throughout the globe. We discussed common challenges and opportunities, and it proved to be a time of good

collaboration and reflection. Participants were from Mission 21 (Switzerland), BDM (Denmark), BMB (UK), ZZg (The Netherlands), HMM (Germany), FEBS (Sweden), BWM (North America), Unity Women's Desk, Moravian Church Foundation, and Moravian Unity.



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