

BADSEY, ALDINGTON and WICKHAMFORD PARISH REVIEW

SEPTEMBER, 1967

PRICE 4/- PER ANNUM

Vicar: REV. P. BRABY, M.A.

(Tel. Badsey 343)

CHURCH OF ST. JAMES, BADSEY.

SUNDAY SERVICES:

First Sunday	Holy Communion 8 and 11 a.m. (said). Evensong 6-45 p.m.
Second Sunday	Family Eucharist 10-15 a.m. Evensong 6-45 p.m.
Third Sunday	Holy Communion 8 a.m. Evensong 6-45 p.m.
Fourth Sunday	Holy Communion 8 a.m. Evening Eucharist 6-45 p.m.
Fifth Sunday	Holy Communion 8 a.m. Family Service 10-15 a.m. Evensong 6-45 p.m.
Holy Baptism	3rd Sun., 3 p.m. (Parents must see the Vicar personally at least seven days before).
Sunday School	10 a.m. Over 7, Meeting House. Under 7, Parish Room and Village Hall.

WEEK-DAY SERVICES. According to notice in porch.

Churchwardens	Mr. J. F. Ives, 45, Brewers Lane. Mrs. N. Clark, Pennyfields, Aldington.
Clerk	Mr. E. Mitchell, 68, Synehurst.

CHURCH OF ST. JOHN THE BAPTIST, WICKHAMFORD.

SUNDAY SERVICES:

First Sunday and Festivals	Holy Communion 9 a.m.
Third Sunday	Family Eucharist 11 a.m.
Every Sunday	Evensong 5-30 p.m. (3 p.m. November - February).
Sunday School	11 a.m. (except 3rd Sunday), Village Hall.

WEEK-DAY SERVICES. According to notice in porch.

Churchwardens	Mr. J. E. Parry, Wickham House. (Badsey 244). Mr. H. J. Dunkerley, Gallipot Farm, Broadway (Badsey 395).
Clerk	Mr. C. H. Willis, 35, Pitchers Hill.

THE VICAR'S LETTER

7th August, 1967

My dear People,

"Religion is the opium of the people", said Karl Marx. Had he been living today, he might have reversed it and said that opium (or rather cannabis) is the religion of the people. The most odious thing about the libertinism of the nineteen-sixties is the way it is wrapped up in a pseudo-religious mysticism. Pornography is an art form the world would be poorer without; sexual promiscuity is emancipation from unnatural repressionism; addiction to drugs is a means of finding God through traumatic experience.

The cult of the "hippies" and "flower children" is one more stage on the road to darkness and death for man. Once more we find human beings glorifying stupidity (for a stupid person is one who is stupefied) and crying out that non-reason is more desirable than reason. And when reason is dethroned, that spells extinction for the human mind.

This dreadful process began when Sig Freud and his boys got us all sold on the idea that what goes on in the unconscious is more important than what we do with our conscious minds. Granted that we are indeed influenced by what is hidden in the unconscious. If you have a cellar under your house, stored with a mixture of valuables and junk, there is no point in pretending it's not there. But if you've got nice airy rooms above, there's no sense in living in the cellar. People only go down to live in the cellar if they are frightened. When this happens involuntarily we call it insanity (or unsoundness of mind), and we regard it as a tragedy, not as a splendid liberation. But now there are people asserting loudly that the cellar is the place to find paradise.

This cult of the irrational has displaced art with non-art. What a monkey produces accidentally by sticking his tail into a pot of paint is considered more beautiful than the conscious design of a trained artistic mind. A poem from a drug-besotted brain is thought to be more inspired than one springing from a clear imagination. Anything goes for art as long as the 'artist' is expressing himself faithfully, i.e. releasing his unconscious self. The trouble is that the cellar houses vermin as well as wine.

Marx was right. But it is not Christianity which is the opiate. There is no escapism from the hard realities of life in the Gospel of the Son of Man, who refused a drug on the way to execution. Christians must be consumed with an active compassion for those who are finding life too hard and seeking forgetfulness in drugs or alcohol. At the same time, if we are to help them, we have to demonstrate in our own lives the victorious fulfilment that comes from the discipline of Christ—the glorious liberty of the children of God. Are we showing that?

Your sincere friend and Vicar,

PETER BRABY.

P.S. In last month's letter about the new Order of Holy Communion, unfortunately through the omission of a sentence one thing was not made clear. Books of the service, to be published early in September, have been ordered for the congregation, and we shall study it on several successive Sundays instead of a sermon.

MR. M. H. HARVEY

It is with the greatest regret that the people of these three villages have heard that Mr. Harvey, on health grounds, has felt himself obliged to retire, as from the end of 1967, from the headmastership of Badsey County Primary School. He will, also on medical advice, be unable to take any active part in teaching or administration this next term.

We all sympathise with him, and with Mrs. Harvey, in the distress of mind which was involved in coming to this decision. The school has had the care and devotion of their lives lavished upon it for the past 21 years, and we are all losers by his resignation. But Mr. Harvey's life and health matter more to us all even than the continuance of his work. We wish him and Mrs. Harvey a happy and fruitful retirement.

Naturally many will wish to show their gratitude for what Mr. Harvey has done for them or their children, by subscribing towards a present. Miss N. E. Smith has kindly consented to act as hon. treasurer to the presentation fund, and will be glad to receive donations. The fund will be closed on 30th November. The date and occasion of the presentation will be announced in due course.

Peter Braby, Chairman of the Managers

THE NEXT CONFIRMATION

Although the next parochial confirmation will not be till the spring of 1969, the preparation course will begin this autumn, and names of candidates must be given to the Vicar before the end of October. The lapse of so many young communicants soon after their confirmation, noticeable particularly after the confirmation this last March, has shown that a 6-month preparation course is quite insufficient. No candidate will be presented at the next confirmation who has not been attending church (and the classes) regularly for the preceding 18 months.

BADSEY AND ALDINGTON NOTES

Church Services

Sept.

- 3 **Trinity 15.** As for 1st Sun. 6-45 People's Service: Answers to Questions.
- 6 **Wed.** 10-0 H.C.
- 10 **Trinity 16.** As for 2nd Sun.
- 13 **Wed.** St. Cyprian, Bp. & M. 10-0 H.C.
- 17 **Trinity 17.** As for 3rd Sun. Preacher at Evensong 6-45 Rev. J. C. Harvey, British & For. Bible Society.
- 20 **Wed.** No H.C.
- 21 **Thurs.** St. Matthew, Apostle. 10-0 H.C.
- 24 **Trinity 18.** As for 4th Sun.
- 27 **Wed.** No H.C. 3-0 Pram Service.
- 29 **Fri. St. Michael & All Angels** 10-0 H.C.

Oct.

- 1 **Trinity 19.** As for 1st Sun.

Sunday School classes recommence on 17th Sept. New pupils will be welcomed. Teachers' Meeting, Mon., Sept. 11, Parish Room, 7-30 p.m.

Missions to Seamen. There will be a Coffee Morning at the Vicarage on Wednesday, 20th Sept., 10 a.m. - 12 noon in aid of the Missions to Seamen. Bring & Buy Stall. Do come.

Mothers' Union. Wed. Sept. 5th 10-0 Corporate Communion.

Fri. 8th Wave of Prayer 10-0 to 10-20 a.m. This will be observed in church for those who can attend.

Branch Meetings:

- Tues. 12th** 2-30 Bring & Buy Sale. Speaker: Mrs. Vial, "Watch & Social Problems". Tea hostesses: Mesdames Caswell (Committee), Braby, Crisp, Cole, Dungworth.
- Tues. 26th** 7-30 p.m. Speaker Mrs. De Carpentier, "Church Life in Holland under Occupation". Tea Hostesses: Mesdames Bell (Committee), Bonehill, Clark, Cleaver, Sister Davies. J.B.

Burials, R.I.P.

July 26 (cremation after church service) Charles Henry Tutton, aged 73.

Our prayerful sympathy with Mrs. Tutton and the family.

It was characteristic of Charlie Tutton that he was concerned with people's housing and other personal

problems right up to a day or two before his death. As a signman for 40 years, he did this very responsible work in the best traditions of the railways as a public service, and devoted his leisure and not inconsiderable talents to the recreational, cultural and artistic welfare of his fellow-workers. After retirement, he gave himself unsparingly in voluntary work for the local community. The activities in which he took part are too numerous to list here, but we shall remember him in Badsey especially for his work on the Parish Council, the R.D.C., the Managers of Badsey School and the Governors of Blackminster Secondary School. He was very well-informed in the wider aspects of local government and attended many national conferences as a delegate. It is an occupational disease among some people prominent in serving the community to neglect their own homes. But Charlie Tutton was essentially a family man: a devoted husband, father, neighbour and friend. He was a man of deep Christian conviction, who lived and died in faith, "an honourable man, a counsellor, a good man and a just, who also waited for the kingdom of God".

Edward William Bell, of Aldington, died suddenly on Aug. 3, aged 63, and was cremated at Cheltenham. He had been an extremely hard worker on the land until incapacitated by a stroke about 3 years ago. He then showed great cheerfulness and patience in the slow recovery of speech and the acceptance of retirement. Our prayerful sympathy with Mrs. Bell and the family.

Servers for Sept. 3rd, 8-0 M. Betteridge; 11-0 T. Bell; 6-45 R. Keen, 10th, 10-15 C. Tucker (Server), C. Hartwell (Crucifer); 6-45 D. Barrand, 17th, 8-0 M. Clements; 6-45 S. Gresty, 24th, 8-0 D. Barrand; 6-45 A. Clements (Server), R. Keen (Crucifer).

War Memorial Flowers. Sept. 3rd, Mrs. G. Marshall; 10th, Mrs. C. Stewart; 17th, Mrs. Ballard; 24th, Mrs. A. Syril.

WICKHAMFORD NOTES

Sunday Services for Sept. as on front cover.
Sept. 17 Preacher at Evensong: 5-30 Rev. J. C. Harvey M.A., Brit. & For. Bible Society.

Harvest Thankgiving, Oct. 1st

Your offerings of fruit, flowers, vegetables, eggs, preserves and other produce will be very welcome, and should be brought to the Church on Saturday, Sept. 30th, or Friday evening. The children's offerings may be brought to their own service on Sunday afternoon.

The services on Oct. 1 will be as follows: 9 a.m. Holy Communion (with hymns). 3 p.m. Children's Service. 5-30 p.m. Evensong.

There will be a Parish Harvest Party on Wed. evening Oct. 4. Details later.

P.C.C. Meeting, Wed., Sept. 13, 7-30 p.m.

Mothers' Union. The Wave of Prayer for the work of the Mothers' Union overseas reaches us on Fri., Sept. 8th, and we are responsible for the time 1-40 to 2 p.m. I hope members will try to be in church for this period of 20 minutes so that we may be "united in prayer".

The branch meeting will be on Wednesday, 20th Sept. at 2-30 p.m. in the Memorial Hall. Any who may be interested are invited to join us at this opening meeting of the season. E.G.B.

Acknowledgment. Birthday Halfcrown. Mrs. E. Sturt.

THE FETE, Aug. 5. You will be glad to hear that, as a result of the splendid efforts of the organisers, helpers and donors, a net profit of £108-10-0 was made for the Organ Fund. A fuller report will appear in the next issue.

Stop Press. The material for this issue had to be prepared before the Vicar went on holiday on Aug. 8, but we cannot go to press without some reference to two sad events in Wickhamford which occurred on that very day, and one merciful deliverance. Cecil Reginald Pearce died, aged 63, and was buried at Evesham on Aug. 11. Though an invalid for some years, he will be missed by us all. Kathleen Janet Poulter died in Evesham Hospital after a sudden illness, aged 71, and the funeral took place, at her own request, at Broadway Parish Church, with Mr. Gilbert Mills at the organ, on Aug. 12. As she was a very devoted and active worker for our church, there will be a fuller notice next month. We ask God to grant to the departed, light and peace, and we hold their families in our prayers. We thank God for the deliverance of Mr. Ivan Randall from death by drowning when on holiday, and for the courage and resourcefulness given to the young boy without whose aid he would not be alive. A full account of this appeared in the Evesham Journal.

CURATE IN CLOVER

Last month we saw what a complicated business it must have been for the Vicar of Badsey, Aldington and Wickhamford to collect his 'privy' tithes 250 years ago.

Two centuries before that all the tithes, great and small, belonged to Evesham Abbey, who doubtless employed a big staff of collectors and agents to rake them in.

These were the rules for tithing sheep in Badsey and Aldington in 1525, according to a note in the old book of churchwardens' accounts:—
"Ffor tythyng off shepe.

Yf the shepe remeyne from myndsomer or wt in one monyth aft that then at the nexth sheryng he shall pay hys tyth:

Yff the shepe ne bowght at martyllmas (Nov. 11) the havff the tyyth.

Yff he come to ffold in the somere a havpenny a shepe.

Yff he be shorne att mydsomere and pay hys tyyth weel, and then goo away at mychsellmas (Sept. 29) and be sold before holy roodday (Sept. 14) then he ys a havpenny and yff he be sold after holy roodday and before shere (shearing) day thena peny ashepe".

It is clear that this basis of assessment was a new one; adjustment had become necessary because of the great increase in sheep-farming at that time. These were boom years for the cloth industry: wool was in great demand, and more and more arable land in the common fields was being enclosed for sheep pasture. Sheep were devouring men, wrote Sir Thomas More in "Utopia", published a few years before. He meant that men's livelihood was being taken away by the conversion of arable to pasture, and he particularly blamed the great abbeys. Between 1520 and 1540 the average price of a sheep doubled, from 2s. 6d. to 5s., but it may have been a good deal higher in the Evesham area, famous for heavy fleeces.

However, the sheep which were tithed were presumably those of the villagers pastured in the common leys or waste, and let loose on the stubble in the arable fields after harvest. After Martinmas most of these had to be slaughtered, as there was insufficient winter feed.

But 200 years later there was another revolution in methods of farming, and this is reflected in an interesting tithe case in Wickhamford.

Every schoolboy knows of the principle of crop rotation which was introduced into England in the early 18th century, and is associated largely with the name of "Turnip" Townshend of Norfolk. By alternating grain crops with roots such as turnips and leguminous plants like clover and lucerne, progressive farmers were able

not only to increase the fertility of the soil but to provide good winter fodder for the livestock.

The introduction of clover as a cultivated crop probably lies to the credit of a Worcestershire man, Andrew Yarranton, who recommended it in a book published as early as 1663. However, it was not generally taken up until more than half a century later. The great value of clover was recognised as a nutritional crop, not only for fodder, but in replenishing the soil with nitrogen. This was of real importance before the modern use of chemical fertilisers. Clover became the thing to grow, and if you could grow enough to sell the surplus seed, you were on to a good thing. You really were 'in clover'.

This is where a little local case, such as this one which the writer came across among records preserved at Christ Church, lights up agricultural history for us in a far more interesting way than bare statistics.

A certain Mr. West appealed to Christ Church, from whom he leased the corn tithes of Badsey, Aldington, Wickhamford, Hampton, Offenham and the Littletons. He felt he was being very hard done by. The common fields in these parishes were each divided into four, three of which were sown alternately with barley, pulse (peas, beans, lentils), and wheat, and the fourth left fallow. They had been sown in this way since time out of mind, till the introduction of clover about thirty years before. In Wickhamford the curate (i.e. vicar) had the tithe of pulse, and Lord Sandys the tithe of hay in Badsey, Aldington and Wickhamford. (We know from other records that in 1737 Lord Sandys made an offer for the tithe of pulse in Wickhamford, but it was not considered high enough, owing to the increase in value in recent years, presumably by sowing of clover).

At first clover had only been sown in small quantities, but lately it had so increased as to occupy half the pulse fields and a sixth of the corn fields.

Who then had the right to claim the tithe on the clover?

Lord Sandys as lessee of the tithe hay, took the tithe of clover hay in the cornfields, and in the pulse fields of Badsey and Aldington (where the tithe pulse belonged to West), but made no claim to the clover hay in the pulse field at Wickhamford, which Mr. Rawlins the curate had.

But this was not all. A second crop of clover was usually sown for seed. Mr Rawlins 'cashed in' on this. He claimed that clover, being a small and minute seed, was a vicarial and privy tithe, and as such belonged to him. So he took the tithe of clover seed in both Badsey and Wickhamford, and it seems that the curates of Offenham and the Littletons were doing the same, though not the curate of Hampton, "a quiet easy man who will not give himself trouble about it". But this did not help Mr. West, because the farmers in Hampton were so independent that they refused to pay any tithe on clover at all, and grew as much as they could.

Whether Mr. West got any redress is unknown. It is unlikely that he did, for new facts of life have an unpleasant way of dealing with ancient rights.

Note: How many readers spotted the curious misprint in the extracts from the 1714 inventory of tithe in last month's issue? Perhaps some may have supposed that haymaking at Eastertide was the regular thing in those days! It should have read "in lieu (not "in time") of tithe hay when mowed".

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