

# BADSEY, ALDINGTON and WICKHAMFORD PARISH REVIEW

DECEMBER, 1970

PRICE 4/- PER ANNUM

Vicar (& Rural Dean): REV. P. BRABY, M.A.

(Tel. Evesham 830343)

## CHURCH OF ST. JAMES, BADSEY.

### SUNDAY SERVICES:

First Sunday	...	...	Holy Communion 8 and 11 a.m. (said). People's Service 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. Mattins and Holy Baptism 11 a.m. Sung 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	...	...	See 4th Sunday. (Parents must see the Vicar personally at least seven days before).
Sunday School	...	...	10 a.m. Over 8, in Church. Under 8, Meeting House.

### WEEK-DAY SERVICES. According to notice in porch.

Churchwardens	...	...	Mrs. N. Clark, Pennyfields, Aldington. Mr. D. W. Hartwell, 35, Willersey Road.
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## CHURCH OF ST. JOHN THE BAPTIST, WICKHAMFORD.

### SUNDAY SERVICES:

First Sunday and Festivals	...	...	Holy Communion 9 a.m. Evensong 5-30 (3-0 Nov. to Feb.)
Second Sunday	...	...	Evensong and Holy Baptism 3 p.m. (all the year).
Third Sunday	...	...	Holy Communion (with hymns) 11 a.m. Evensong 5-30 p.m. Nov. to Feb.).
Fourth & Fifth Sundays	...	...	Evensong 5-30 (3-0 Nov. to Feb.).
Holy Baptism	...	...	See 2nd Sunday. (Parents must see the Vicar at least seven days before).
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. (Evesham 830244). Mr. H. J. Dunkerley, C.B.E., M.A., Gallipot Farm, Broadway. Tel. Evesham 830395.
Clerk	...	...	Mr. C. H. Willis, 35, Pitchers Hill.

## THE VICAR'S LETTER

22nd November, 1970

My dear People,

The very magnitude of the disaster in the Ganges Delta is having two effects on people outside the area - one good, the other not so good.

The good result is that it is uniting the nations of the world in a really big relief operation which cuts right across political divisions.

### Knock-out Statistics

The not so good effect is that colossal figures of this nature tend to stun, rather than stir, our reflexes. The more noughts there are at the end of anything, the less we can comprehend the situation in personal terms. Appeal organisations like 'Shelter' owe their success very largely to their understanding of this factor. Huge statistics about the homeless make no personal appeal whatever. But show a photograph of a particular family in their overcrowded room, give us the names and ages of the children, quote what Mum says and what Gramper says and what little Johnny and teenage Sally say, and they've got us all wiping our eyes and opening our purses.

### "What are they among so many?"

Statistics often act as an opiate against personal initiative. When we hear of people's needs in astronomical figures, we think: "What little I could do would be a mere drop in a bucket". So we rule out the need for personal response. How mistaken that attitude can be is illustrated by the episode in the Gospels of the feeding of the five thousand. Given the density of population in those days compared with ours, 5,000 must have been a pretty staggering figure. To satisfy the hunger of that crowd would have seemed beyond human resources. So when a lad produced a little packet of five rolls and a couple of sardines, this may have struck some as a rather heartless specimen of juvenile humour. Others perhaps regarded it as one of those embarrassingly unpractical impulses of youth which a little experience of the world will soon cure. One of the adults there, Philip, had taken the trouble to work out some figures. He calculated exactly how much bread would be needed for the total number of people present, and had even costed the project. A very useful piece of work, if there had been some shops or bakeries there, and some money to spend in them! The youngster's five rolls were far more practical than five pages of statistics.

It often needs the directness of youth, and its impatience with the inertia of worldly prudence, to get things moving. It was just what Jesus was waiting for, and what he really loved. Someone had given, instead of holding back. Someone had put something into his hands, that he could use. Such a minute offering, in material terms, but of such vast potential, when placed by human hands into the hands of God.

### "Do this..."

This is what gladdens the heart of Christ when it happens today. We re-enact it at every Eucharist: the offering of some very small tokens, their consecration by the thanksgiving of Christ, their enlargement in the sharing of the Sacrifice, by which many lives are fed with the fulness of the Divine Life. If we mean anything at all by our eucharistic worship, we have to carry this generosity into the world. However inadequate or absurd our contribution may seem to us, in face of gigantic need, we have to offer it, or face the eternal punishment of regret at what we could have done, but did not.

### My Christmas Appeal

I ask you to bear this in mind in connection with my Christmas Appeal, which this year will be for Christian Aid. I have a good supply of their appeal leaflets "Christian Aid is People-to-People", and of gift

envelopes, in both churches and at home. Please let me have your contribution by Christmas Day.

Last Christmas you gave £137 to "Help the Aged". Yes, but... I can hear you saying, "this year inflation is far worse. The cost of living is crippling". But you have got something to live on. You can go to the food stores and shop around. Some people have a handful of rice to last the family a week.

"You know the grace of our Lord Jesus Christ, who, though he was rich, became poor, that you through his poverty might be rich".

May that grace of Christ be yours in full abundance this Christmas.

Your sincere friend and Vicar,

PETER BRABY.

The Bible Society (Evesham Auxiliary) are holding a Coffee Evening with Films on Wednesday, Dec. 2nd, in the Methodist Church Hall, Evesham, at 7-30 p.m. Bring-and-buy & Cake Stalls.

### BADSEY AND ALDINGTON NOTES Church Services

Note that there will be no Pram Service this month. There will be no Evening Eucharist on the 4th Sunday.

#### Dec.

- 2 Wed. 10-0 H.C. (& M.U. Admission Service).
- 6 Advent 2. St. Nicolas, Bp. As for 1st Sun. 6-45 People's Service, with Blackminster School Band.
- 9 Wed. 10-0 H.C.
- 13 Advent 3. As for 2nd Sun.
- 15 Tues. 2-30 Prayer Meeting at 3, Binyon Close.
- 16 Wed. Ember Day. 10-0 H.C.
- 20 Advent 4. As for 3rd Sun.
- 21 Mon. S. Thomas, Apostle. 7-30 a.m. H.C.
- 23 Wed. 10-0 H.C.
- 24 Thurs. Christmas Eve. 11-30 pm. Midnight Eucharist.
- 25 Fri. CHRISTMAS DAY. 8-0 Holy Communion. 10-15 Family Service. 11-0 H.C. 4 p.m. Evening Prayer (said).
- 27 Sun. St. John the Evangelist. Christmas I. 8-0 H.C. 11-0 Mattins & Holy Baptism. 6-45 Evensong with Carols.
- 30 Wed. 10-0 H.C.

#### Jan.

- 1 Fri. Circumcision of Christ. 10-0 H.C.

For all who seek "the benefit of absolution, together with spiritual counsel and advice", in accordance with the Prayer Book Exhortation to Communion, the Vicar will be in church at 7 p.m. on Tuesday, 22nd Dec. & Thurs., 24th Dec. (or other times by appointment).

The Vicar will be glad to take Holy Communion to the homes of those who through sickness or infirmity are unable to get to church at Christmas. If you are not already on his regular list, please let him know.

Decoration of the church for Christmas will be on Christmas Eve, beginning at 2 p.m. Helpers will be welcome. Flowers and evergreens will also be very acceptable, and should be brought to the church not later than 2 p.m.

The collections on Christmas Eve and Christmas Day will be, as usual, for the Church of England Children's Society.

Band Service. The People's Service at 6-45 p.m. on Dec. 6 will be a special service for Bible Sunday, accompanied by Blackminster School Silver Band, and with readings by pupils of Blackminster School.

Mothers' Union. Wed. 2nd 10-0 Corporate Communion & Admission Service.

Tues. 8th, 2-30. Branch Meeting: Speaker: Mrs. Peacock, of Dudley, "Unto us a Child is born". Tea Hostesses: Mrs. Perkins (Committee), Mesdames Kinchin, Marshall & Owen.

Tues. 15th, 2-30. Prayer Group Meeting at the home of Mrs. Eyre, 3, Binyon Close.

There will be no evening meeting this month, and I hope all members will have a very happy Christmas.

J.B.

### Holy Baptism

Oct. 25 Karen Louise Shorthouse.

**Jottings.** Our sincere condolences with Mrs. Waldren of Bretforton Road on the death of her husband Frederick; the funeral was by cremation on Nov. 14. Mr. Waldren, a retired market gardener, had suffered bad health for some time.

We are sorry that dear Mrs. March, our oldest parishioner, has had a fall and is now in Evesham Hospital with fractures. Mrs. Merriman of Bowers Hill is still in Cheltenham Hospital. Mrs. W. Tomkins has had to undergo an operation in Ronkswood Hospital and is now convalescent. Mr. G. Crisp is still having hospital treatment and is now making some progress. Mr. R. Keen is in hospital recovering from an operation. Mr. L. Exon has returned home after painful treatment for his legs, very patiently borne. Others who have returned from hospital are Christopher Tucker, and Mrs. E. Bell of Aldington. Miss D. Addiss is ill at home, and Mr. Batchelor has been unwell.

It has been good to see our friends Miss Hutchings, Mrs. Johnson, Mr. Blunsom and Mr. Forsey among those comfortably installed in the splendid new home in Church Street, Bengeworth.

**Church Clock Repair Fund.** The Appeal is to close on Nov. 30th. Details of the result will be given in our next issue.

When the C. A. Binyon Memorial Fund was launched in 1963, two objects were suggested: One was the laying out of the Garden of Rest for cremated remains; this was carried out. The other was the provision of an annual educational prize for young people under 20 not receiving full-time education. Owing to the lack of competitors for the proposed prize, it had proved impossible to carry out the second intention. The remaining members of the original Appeal Committee have met, and resolved to re-invest the remaining capital, about £150, the interest to be paid annually into a new fund for the maintenance of the church bells and clock. It was felt that this would be appropriate, as the bells and clock were a particular interest of C. A. Binyon.

**Servers for December.** 6th, 8-0 D. Barrand; 11-0 G. Toney. 13th 10-15 N. Wild (Server), T. Bell (Crucifer); 6-45 M. Exon. 20th, 8-0 D. Norden; 6-45 K. West. Christmas Eve, 11-30 p.m. C. Hartwell. Christmas Day, 8-0 M. Betteridge; 10-15 T. Bell; 11-0 M. Clements. 27th, 8-0 A. Clements; 11-0 M. Exon; 6-45 N. Wild.

**War Memorial Flowers.** Dec. 6th, Mrs. J. Hewlett; 13th, Mrs. K. Cole; 20th, Mrs. H. Hatcher; 27th, Mrs. Sears.

**Birthday Thank-offerings.** Mrs. E. G. Braby, Miss J. E. Sladden.

### WICKHAMFORD NOTES

#### Church Services

Dec.

6 Advent 2. 9-0 H.C. 3-0 Evensong.  
13 Advent 3. 3-0 Evensong & Holy Baptism.

- 20 Advent 4. 11-0 H.C. (with hymns). 3-0 Evensong.  
25 Fri. CHRISTMAS DAY. 9-0 Family Eucharist (with hymns). Collection for Church of England Children's Society.  
27 Sun. St. John the Evangelist. Christmas I. 3-0 Lessons & Carols.

**Communion of Sick, etc.** See Badsey Notes.

#### Holy Baptism

Nov. 8 Mark William Carter; Elliott Paul Jones; Christopher George Austin.

**Jottings.** Your prayers are asked for the Sick. Mrs. Kingham is in Evesham Hospital with pneumonia, Mr. H. Spencer has undergone an operation in Queen Elizabeth's Hospital, Birmingham. Returned from hospital are Mrs. F. Pitman, Mrs. P. Spragg, Mr. Bastow.

It is hard to believe what Wickhamford, especially the Church and Sunday School, will be like without Margaret Willis, and we wonder how we are going to manage without her. But we do wish her and Richard every blessing and happiness in their marriage and new home. The wedding day is to be Dec. 19th.

### WICKHAMFORD PLAYSCHOOL CHRISTMAS FAIR

The Christmas Fair, in aid of the playschool, will be held in Wallace House, High Street, Evesham, on Saturday, December 5th, and not, as previously announced, on Nov. 21st in Wickhamford. The Fair will be opened by Sir Gerald and Lady Nabarro at 11 a.m.

### LAW & ORDER - OLD STYLE, 3

The parish constable was not only the guardian of the peace within the local community; he was the officer responsible for local defence against the country's foes. 'Dad's Army' of those days was called the 'trained band', and it formed part of the county militia.

Most villages did not have a complete trained band of their own, and it was the constable's duty to turn out the required body of men from his parish at the 'muster'. For this he was responsible to the Muster Master appointed by the Lord Lieutenant.

The Militia Act of 1662 did away with the old feudal levies, but still left it to landowners, big and small, to provide the men for local defence. A big landowner had to supply a horseman, properly armed and equipped, plus horse; a lesser landowner, an infantryman; the men who owned a few acres composed groups, which sent one militiaman per group. Most of Badsey and Aldington's militiamen would have been supplied under the 3rd category.

The constable also had to collect the money from the landowners for the men's pay and provisions while on service. Thus:—

1700 "paid the Chief Conbl. the Melitia money 1-1-2"

Besides mustering the men when called to do so, the constable had to look after the powder and arms and the village butts. In most villages the church tower was used as the armoury. (There are marks on the S. side of Badsey tower which suggest that it may once have been used for small arms shooting practice!)

In 1715 there was an invasion scare, and the Militia was called out. The Old Pretender had landed in Scotland, and there was no knowing what his Jacobite friends south of the Border might get up to: the new German King was distinctly unpopular in the country. The state of emergency is reflected in our own constables' accounts for that year. Thus the Aldington constable:—

"Nov. ye 7 & 8 1715 ye charges for attending as

Consl & bringing in ye Train souldiers 3-0"

At the same time he had to make a return of reputed papists and non-jurors, as mentioned in the last article. These might be regarded as friends of the Pretender. Weapons must be in good order:

"A bill for ye Constable of Badsey Oct ye 8 1715  
 for stocking and Locking 2ould Muskets and  
 drsing ye barrels 1-0-0  
 2 bayenets at 8-0  
 2 Cartrid boxes at 7-0  
 for 2 knue (new) Scabards and dring ye blads  
 and blacking y hilts 5-0  
 for mending 2 belts 1-0  
 2-1-0

Don by me Wm Phipps".  
 Phipps presented a similar sort of account to the  
 Constable of Anton (Aldington). The latter, Thomas  
 Rock, added his own expenses:—

"Three dayes pay 7-6  
 half A pound of powder 0-8  
 for ye Muster Master 0-6  
 for listing money 1-0  
 for Drums and Cullers (colours) 3-0"

The last item was no doubt for recruiting purposes,  
 to make up his muster. But if the "King's Shilling" was  
 paid in those days, he seems to have succeeded in enlist-  
 ing only one man!

In time of war the constable had to assist the regular  
 army in various ways. Thus:—

1709 "For ye horses yt. carried ye soldiers  
 carriage to Aulcester 12-10"

Since Oliver Cromwell's military despotism, the Eng-  
 lish people regarded with disfavour the idea of a  
 regular army. They feared that a standing army could  
 be used by the government of the day to impose arbi-  
 trary rule. Not since the 100 Years' War had England  
 had to send large forces to fight outside the country.  
 The campaigns of Marlborough therefore raised serious  
 problems. Conscription was unheard of, even in Louis  
 XIV's France. Ordinary recruiting methods were in-

sufficient, and the Army, unlike the Navy, was not  
 allowed to press men into service. So Parliament passed  
 a series of Recruiting Acts, instructing magistrates to  
 hand over to recruiting officers able-bodied men who  
 were being supported by the rates. Parish constables  
 were allowed ten shillings for everyone suitable for the  
 press whom they produced before the J.P.'s. Naturally  
 this item, being the constable's private 'perks', would  
 not appear in the parish accounts. But he did charge  
 up to the parish the fees he had to pay for press war-  
 rants.

1706 "To Edward Steevens for assisting for 4  
 journeys to Parshore. to returne Press  
 warrants 6-6  
 for another press warrant 1-4  
 0-6

1707 "for the Return of press Warrants 1-0"

In the 1708 accounts we get:—  
 "for Delivering a Warant at ye Swan in Evesham

Concerning the bringing in of Souldiers 0-6"  
 This item is explained by the Mutiny Act of 1702,  
 which ordered the J.P.s to find quarters for soldiers in  
 inns as there were no barracks, and they could not be  
 billeted in private houses without the owner's consent.

The Army and Navy took no responsibility for sol-  
 diers and sailors who were discharged on account of  
 wounds, disablement, sickness or age. They were left to  
 the care of the county authorities. Any such unfortu-  
 nate ex-serviceman who appeared in a parish would be  
 hastened (at the parish's expense) to some other place,  
 lest he became a charge on the parish rates. This was  
 the constable's responsibility.

1706 "for takeing ye Seamen into Parshore 4-9"

1712 "I give to 4 lame Soulders 0-6"

A few years before, when the war was popular, these  
 men might perhaps have been treated more generously.

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