

OUR VILLAGE

BY MARJORIE BAILEY

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by Marjorie Bailey

This series of articles appeared in a sequence of church magazines in the 1970s. The writer, Mrs Bailey, was a popular figure in the village, a regular churchgoer, a member of the WI, and a keen and knowledgeable local historian. We are grateful to her son, Mr Andrew Bailey, for allowing us to reproduce these interesting and illuminating examples of her work.

When one lives in a village, probing into its history can be rewarding. In Britain the Bronze Age began about 2,000 B.C. Belonging to this time an interesting discovery was that of a fine bronze celt, a prehistoric cleaving instrument, found in a watering ditch between Harvington and Salford Priors on the County boundary.

It would appear that the Romans just passed through, using Anchor Lane to cross the river, which they called 'Antona'. Earliest settlements (shown by crop marks) were near the river. This part was probably wooded and liable to flooding, so that at some time the Saxons moved up on to the river terrace to the present village site. Since the houses and church were wooden there are no remains.

The diocese of Worcester was founded at the request of Oshere, Prince of the Hwiccii, by Ethelred, King of Mercia, about A.D. 680. In 814 a charter said: "(From) Denebertht (ninth) bishop of Worcester and his cathedral clergy, to Eanswith for her lifetime, with reversion to the church at Worcester, two cassati (measures of land) at Herdord (i.e. Harvington) on condition that she keeps the church vestments in repair".

In 1086 came the Domesday Survey, very unpopular with the Saxons, because on it taxes were based. In our history it said: "The Church of Worcester holds Hereforton (that is, Harvington) with Wiburgestoke (now unknown) and here are three hides that pay taxes. In demesne there are three carucates and twelve villeins, and three bordars with fixed carucates. There are four men servants and one maid and a mill worth ten

shillings and twenty four acres of meadow. It was worthy fifty shillings". This means that the whole village was three hides, each of 60 to 120 acres, each originally supporting one family. The lord of the manor held two measures of land, as much as could be tilled with two ploughs in one year. The twelve villeins were serfs attached to the estate, and they probably held 60 acres each at his lord's will. A bordar was the lowest rank of villein, holding one acre and a cottage.

Then came the taxes. Danegeld was two shillings per hide of cultivated land. Carucage was levied on the number of ploughs owned by lord and villeins - it counted the number of ploughs they should have used!

The Abbey of Worcester possessed 1751 hides in nineteen manors (three at Harvington) and in the whole county there were 1520 villeins, 1728 borderii, 677 male slaves and 101 female slaves. These latter two figures seem fantastic: the slaves are thought to have been carried off in forays on Welsh villages. In the whole of Worcestershire were 4,625 people, of whom only about 600 were not in the subservient groups.

William the Conqueror also introduced the Forest Court. Sixty-nine forests belonged to the Crown - about a third of the whole kingdom. Both Saxon and Norman hated Forest Law, which brought much human suffering and hatred. Whoever killed a hart or hind was blinded - or even a boar or hare.

In 1154 Henry II enlarged Feckenham Forest and it came right down to the Avon, through the Lenches, to "Hereforton": and even the Bishop of Worcester and his priors were heavily

fined in 1290. This emboldened the foresters who assaulted the Prior of Worcester as he was travelling the road at Harvington. robbed his servants of their bows and arrows and sounded their horns on all sides of them'.

Now about language - the parish priest was originally a Saxon, one of the conquered. He was a villein shareholder with possibly a hide or halfhide of land. Soon the Anglo-Saxon tongue became a despised peasant's jargon, spoken by ignorant serfs. It was hardly ever written. The new clergy spoke Latin, the gentry French. Gradually Anglo-Saxon lost its grammatical complications and took on French words and ideas until English entered polite society in Chaucer's Tales and Wycliffe's Bible.

With the higher standards expected of the clergy came compulsory celibacy of all priests. It meant that almost all educated men could have no wives or legitimate children. This had lamentable results on moral standards.

The parish church in the thirteenth century was far less frequently empty than that same church today, although the priest might conduct matins at 7 a.m., mass at 9 a.m. and evensong in the afternoon when most of his parishioners were at work in the fields. On high days, holidays and festivals church naves would be full of merchandise, stalls and stall holders, for the parish church was a social centre, not a place to be frequented only on Sundays.

So out of service time the nave was used for purposes now relegated to the church hall: singing, dancing, eating and drinking on feast days - as well as for the more sober business of the transaction of

legal affairs, the preparation of contracts and the like.

In those times this was quite natural because the spiritual and secular sides of life were like two closely entwined threads.

The church was the abode of beauty and colour, cleanliness and sweet savour, with its walls bright with pictures of Christ and His saints, and possibly patterns of blue, red and gold. The floor of stamped brown earth was strewn with rushes in summer and straw in winter - and the church glowed with candlelight. What a contrast with the squalid hut, shared- with the family pig, goat or cow with its pile of dung in front of the door, and lit by one glimmering rushlight.

As the years went by the revelry and trafficking was transferred to the porch or churchyard, until in 1258 the Statute of Winchester forbade the use of churchyards for fairs and markets, dancing was vetoed, and the grazing of cattle there forbidden.

In earlier times life in the village was hard and difficult, so it was the practice to celebrate all outstanding festivals. One of these was Christmas, when the Lord of the Manor kept open house for the villeins and others. After the meal each was given a silver great, a new outfit perhaps, and two Christmas "kitchels" (puddings).

Christmas shopping? Hardly that, but there were fairs. They were most important because it was only at these that the householder found sufficient variety and supply of most important articles, to last a whole year. Travelling was hazardous, so the trader went to the people, i.e. to the fair.

Children must have looked forward to these fairs. Dolls were sold as early as 1133. Later there were stalls with drums, hobby-horses, popguns, kites, trumpets, hoops, battledores, shuttlecocks, pipes - and sweets.

One of Evesham's six fairs was held on the second Monday in December - from 1795.

It was early in the eighteenth century that the first children's picture books appeared. They were little chap-books, with small woodcuts, telling all the favourite nursery stories. They were usually bought from travelling chap-men or pedlars.

On New Year's Day people gave presents, as tokens of luck and rejoicing. They drank to the beasts and the crops, and ate triangular "mince pies"

The first working day after Christmas, when the new farming year began was Plough Monday. The plough was blessed. Then they dressed up as "plough bullocks" or "plough stots", asking for coins to pay for a "plough light", which was kept burning in the village church throughout the twelve months. Then they would dance and perform their Plough Monday plays, which were handed down. Later, when ploughing began in the autumn, the custom was revived - as Plough Sunday. January 6th was Twelfth Night - the feast of the Epiphany.

Once again there was a procession, and each village appointed its King and Queen of the Epiphany. There were elaborate cakes made for this occasion - and the fruit trees were wassailed.

Candlemas was February 2nd. There were candle processions in Church. In

their houses rich and poor alike sat drinking by the light of a wax candle, and retired to bed when the flame went out.

February 14th, St. Valentine's Day, was the day in some places to start sowing the seed.

On several occasions our village has been the chosen subject of a 'Project' for study by a group of mature students from certain Birmingham Training Colleges, who arrive with maps, lists of names and longer lists of questions: quite a number of parishioners have helped them with facts and details of points of past and present interest.

Questions have been answered on the Manor Farm, the Church, the Mill, the individual houses, the Dovecote, the School, places of employment of the villagers, the one-time maltings, the village pond, the stocks once in Hughes Lane - so on and so forth.

Did you know that internally our church is the highest in the Vale; that it has (unusually) two piscinas; that it once had a gallery at the back (the blocked-up entrance is there) and that the absence of brasses and tombs means that there were no outstandingly wealthy parishioners? Nevertheless under the nave carpet are gravestones of the Harwarde family. The Kempe Harwarde there referred to, born in 1598 (he was the second of nine children), rented the manor at the age of 41 and was 93 when he died.

The Harwarde name appears in the church registers for a long period, from 1595 to 1722. The name Kempe as a surname appears in the very first entry in the parish register of or 1573, when a Mary Kempe signs as a witness of a baptism. Other entries are signed by John

Kempe (Churchwarden), Edward Kempe and Thomas Kempe.

We should be proud that Harvington's aged parish register exists - not more than 800 parishes can say this out of a possible 14,000.

Many of us have enjoyed "The Six Wives of Henry VIII" [a television series], and the Thomas Cromwell whom we came to know so well, when appointed Vicar General, issued injunctions in 1538 as to the registration of marriages, baptisms and burials entries to be made after service each Sunday morning in the presence of one of the Churchwardens.

It was said at the time that this would be used to levy taxation - that was only too true! For example in 1694 for a five-year period "for carrying on the war against France with vigour" there was a duty of 2s, [20p] for a birth, 2/6 [22.5p] for a marriage and of 40s. [£2] for the burial of non-paupers. There was even a sliding scale, e.g. £30 for the birth of the eldest son of a Duke, and £50 for a Duke's marriage or burial. All births were to be notified within five days - or there was a 40s. Fine.

Before the Reformation espousal could take place at seven years of age, and marriage at twelve for girls and fourteen for boys. There was no legal marriage other than in church, except during the Commonwealth.

Harvington's register begins: "A perfecte register of the Christeninges Mariages and Funeralls wch have hapned in the pische of Harvington in and vithence the 28th day of March in the yeere of olorde God 1570 beinge the day and

yeere wherein Mr Thomas Feriman was inducted into the Parsonage there".

The first entry says:

"1573 John Prichet was baptised the 6th day of April. Witnesses John Perke, Anthony Pier and Mary Kempe".

It is not until 1578 that the father's name is occasionally added. Then in 1661 the father's Christian name and the mother's name were given. Then one can begin to make 'family trees'.

Our Shrove Tuesday pancakes will be a memory only when this is read and nowadays the question 'What are you giving up for Lent?' is rarely asked. But at one time Shrove Tuesday was a public holiday. All meat was used up on the Monday and the eggs on the Tuesday. On that day the "pancake bell" was rung as a warning to housewives (since there were very few clocks or watches): each household was expected to send to the Church one pancake - for those who rang the bells!

In this month of March on the fourth Sunday in Lent will come Mothering Sunday. In the days when travelling was difficult, and "time-off" a rare happening, on this Sunday all maidservants went home to their mothers with cakes and flowers. Simnel cakes (from the Latin "sirnila", meaning finest wheat flour) rich with fruit and spices and made in elaborate shapes were eaten.

During the course of the year I shall continue to write about other festivals and we shall see how they centred around the Church and the production of crops and animals for the continuance of life.

This month I have used the parish registers again. In the sixteenth and seventeenth centuries all marriages had

be before noon, and not at all from Advent (late Nov.) to St. Hilary's Day (January 13th) or from Septuagesima (late January or early February) to Low Sunday (Sunday after Easter) or from Rogation Sunday (two before Whit Sunday) to Trinity Sunday (the one after Whitsun). This restriction lapsed during the Commonwealth (1649-1660) and was never reimposed.

In 1686 we have the first entry such as this: "Mr. Joseph Ash of Coventree and Mrs. Mary Field of Evesharn".

How far did young people go to seek their brides or grooms? For many, many years both parties were from Harvington, but by 1694 we have Middle Littleton; 1701 Alcester and Bidford; 1704 Elmley Castle. By 1800 we have Cheddar, St. Pancras, Cheltenham, etc.

I find the register of births most enlightening, e.g. in 1586 we have "Joane, filia populi" and in 1593 "John, filia populi i.e. illegitimate children. Illegitimacy was not common in the sixteenth century, but this was not so in the seventeenth and eighteenth centuries. In our registers five were entered in the seventeenth but twenty-one in the eighteenth. One wonders why they were always mentioned: was it moral indignation or because the village had to pay its own poor-rate?

The first twins appear in our register in 1594: "Margaret and Anne Haynes, sister twinnes"; in 1702 the rector baptised his twin daughters, Theodosia and Anne. One has been led to believe that in these earlier times families had many children and that many of them died in infancy. Notice this family as an example: John Ellis and his wife Anne

had ten children. Five died very soon, another one at 15 years of age. Of these ten children three were named Anne and two Frances. During the course of history fathers blessed with daughters have been faced with difficulties in marrying them off! But not so in Anglo-Saxon times. A price was set on the daughter's head as compensation for the loss of her labour in the house- hold where every "spinster" was needed to make the clothing from flax and wool, besides preparing and cooking food.

Girls were bought with cattle, cups of precious metals, bracelets and other jewellery. Obviously fathers were not always truthful about their daughters and a law was passed in King Ethelbert's reign (A.D. 597) requiring that a matrimonial bargain had to be made "without guile". A cheated bridegroom could return the bride; but as the custom grew by which the bridegroom gave the bride a gift on the morning of the wedding as a sign of his satisfaction, no bride could be returned after receiving the "morning-gift".

If the price demanded was too much for the prospective groom and he abducted the bride, her price dropped and he could bargain on more lucrative terms. Such abductions were common and pleased many - the bride took credit from the high price demanded, the neighbours pretended to help in the chase and enjoyed the eventual celebrations!

The payment sealing a marriage contract changed hands at the espousal, often when the bride was but a child. The payment was called a "foster-lean" - it was looked at as a payment for the bride

herself, and for her upbringing and training for the later marriage. An unscrupulous father sometimes took "foster-lean" from more than one suitor, then sold his daughter at the last moment to the richest latecomer.

Around 1254 the manor of Harvington was held by one John D'Abitot. In that year at the Worcester Eyre (the Court of a Circuit of Judges, like present-day Assizes) Roger de Pershore and his wife Marchia complained that certain strangers stole their daughter Maud and abandoned her at Harvington where John O'Abitot kept her against her will. But he said he had seen a monk and some Welshmen dragging along an unwilling girl, who had begged for shelter. This story was confirmed by the girl, and the parents did not get the hundred pounds for which they had sued D'Abitot!

Passing the Manor Farm as one goes down Anchor Lane (nowadays) one should notice a fine pigeon house or 'columbarium' - an extremely fine example of its kind, built of rubble masonry lined with stone cells, with a ridged roof with stone slates internally. Dovecotes were introduced by the Normans and earliest ones were round, with walls three-and-a-half feet thick. Later ones (like ours) were square, rectangular or octagonal - with walls less thick.

Pigeons were kept exclusively for the use of monasteries and manor houses and were always near the house "so that the master of the family may keep in sight all those who go in and come out". They were a source of revenue and a means of subsistence during the winter, when they

were the sole source of fresh meat. Dovecote-breakers received heavy penalties; to shoot at a pigeon meant three months in a common gaol.

Few dovecotes were built after the 17th century. As butcher's meat became available pigeon meat was too mean a fare for the rich man's table. Moreover the farmer was pleased to see the reduction in pigeon-keeping, for the pigeon had always been his enemy.

This month our title is a misnomer, since I am going to write about Hartlebury Castle, the seat of the bishops of Worcester. Manorially, Hartlebury goes back to the same time as Harvington, that is, to the middle of the ninth century.

The Castle by 1237 had a chapel, study, kitchens and great hall, and soon a hundred men-at-arms were quartered there. Edward 1 visited it on his way to suppress the Welsh; Queen Elizabeth's visit was very expensive for the Bishop!

Disaster befell in the Civil War and the Castle was despoiled. It would have been demolished, but demolition costs were too great! The guide book makes interesting reading each bishop spent money upon it, and the castle of today took final shape in the recent days of Bishop and Mrs. Charles-Edwards. It is a striking building of red sandstone, with the remains of a moat at the rear, and is approached around a circular lawn.

Today the Bishop occupies one wing, the Worcestershire County Museum (which is very interesting indeed) the other - and the centre has the State apartments: the Great Hall, the Salon and the famous Hurd Library. Why am I

writing about Hartlebury this month?

Because every parish in the diocese of Worcester that wishes can help in various ways at any time of the year when the State Rooms are used for concerts, lectures, conferences or are open, like those of any other stately home, to the public.

Some time ago we sold teas and ice-creams to visitors; another evening made and sold sandwiches and coffee to a large party of ladies from Stourport; and recently (on the hottest Sunday) seven of us from this area went again. Three Norton ladies served teas; I collected entrance fees, Mrs. Cadwallader sold guide-books and souvenirs, Mrs. Baylis and Mrs. M. Shailer stewarded in the Hurd library. We enjoyed helping and were thanked by Lady Woods, the wife of the present Bishop.

I have written very little about our church as a building except to draw attention to its internal height, its two piscinas and to the one-time gallery.

It was probably begun in the first quarter of the 12th century (there was wide-spread church building in the Midlands in that Century and the next), and on the site of a previous Saxon church made of wood.

It was likely to be considerably smaller than now, with an altar made of stone with five crosses cut upon it. It was probably sixteen feet wide. The church follows the usual pattern of 12th Century - an aisle less nave and a smaller chancel. Evidently the Harvington population did not expand enough to need aisles on the outside of the nave walls.

Except for the tower (then square, and since rebuilt), the church was rebuilt in the 14th century and enlarged to its present dimensions of twenty-five feet in width. The walls are 3ft. 9in. thick.

The present spire of the broach type was added in 1855. There is a bench-mark on its north-west corner, which is 151.7 feet above sea level.

The Tower Arch into the nave is very low and little more than a doorway. It is transitional Norman of later 12th Century of simple character. Just above the arch is the blocked-up square door which once led to the gallery, and above this a small Norman window, which was at one time on the external face of the tower.

The Nave and the Chancel walls are 14th Century and are made of rubble with oolite dressings. The windows in both Nave and Chancel are of good 14th Century design.

This month some of the more recent history of our ancient Church . . . In 1812 Pratt wrote that "there were remains of a rood screen handsomely carved". In 1850 Noakes described it as festoon and tassel pattern and in a good state of preservation although the chancel arch above it was closed up with boards. The screen was removed in the great 1855 restoration, when £1,000 was spent.

It was then that the present East window was inserted. Until then there had been a fourteenth century window similar in design to the others in the Church. It went to the Rectory garden,

where its reconstruction has suffered the ravages of time, neglect and vandalism.

In his report of 1921 Mr. C. A. Binyon of Badsey says the present East window is of "flamboyant design". It features the Ascension, and on a visit to Worcester Cathedral I noticed the same picture in one part of a much larger window in the Lady Chapel behind the High Altar. In 1855 also all the other windows were glazed and the North Porch and a South Vestry were built. In the Tower were put a clock and a peal of bells: next month I shall say more about these.

In 1812 there is a mention of three bells. One bore the inscription "Jesus be our sped 1625" and the second "Solideo, gloria pax hominibus". In 1854 six bells were hung. They are fixed in a wooden frame, so that they can only be sounded by being struck by hammers. There are five treble bells, each 2ft. ½in. in diameter and one tenor bell, 3ft. in diameter. Their total weight is 32 cwt. They were made by C. & G. Mears of Whitechapel Road, London. Each one bears an inscription; the inscriptions are: 'Ye give thee thanks O Lord' - 'Ye glorify thee O God' - 'Ye praise thee O God' - "Goodwill towards men" - "On Earth peace" - and "Glory be to God on High - and "we were made at the cost of Lydia Ward". In 1947 they were taken out of the tower for the first time since 1854 to be re-cast and re-hung. The bulk of the cost was borne by Mrs. Towers and Mr. Brazier. The lowering of these heavy bells was accomplished without mishap thanks to

the skill of the bell-hanger, a Mr, Myatt, helped by Mr. Bromley and a German-Swiss watchmaker. The work of re-casting was done by John Taylor & Co. of Loughborough. Thirty-one members of the church went to Loughborough to see the re-casting and they saw at the same time belts from Elmley Castle and Alcester, The six bells had never been adjusted to a properly tuned chime and this was now done. [*A ringing chamber was created in 1999 and the bells can be properly rung for the first time.*]

The seating in our church merits mention. In Norman times the congregation either stood or knelt on the floor. The earliest seating took the form of stone ledges in the wall - for the more aged. There were no pews before the Fifteenth century: possibly worshippers brought their own stools. By the Sixteenth century wooden benches were general and bench-ends gave scope for local craftsmen. Probably at this time the men sat on the South side and the women on the North. Family seats appeared in the Seventeenth century.

About our church Noakes wrote in 1850: "The most curious relic in this interesting church is the open oak seating of the nave. These seats are crude and massive, bear the date of 1582 and certain sentences of Scripture on their back and sides." The sentences were apparently selected with reference to their symbolic application to the service of the Church, those on the principal seat nearest the entrance being: "I am the dore by me if any enter in he shal be safe" and "I was glad when they saide unto me we will go into the the house of God." Five

specimens have been preserved, says Noakes, kept in the belfry. I wonder whether they are still there? [These *are now on display in the church.*] The present seats date from the 1855 restoration.

Now something about the Lighting. Once upon a time churches must have been very dark on winter days, especially before large windows were made. Candles were used, often stuck on spikes.

In Canon Winnington-Ingram's time (1845-77) there were no lamps in our church, so evensongs were held at three in the afternoon. On dark afternoons the candles in one chandelier hanging in the chancel were lit. Later in the Nineteenth century lamps were put in. Electric light came in 1929, The Reverend James Davenport would not allow the lamps to be removed - and one Sunday soon afterwards the new electric lighting failed!

Until 1888 the outside of the church had a thin coat of plaster. Inside too the walls were plastered, with the Lord's Prayer and passages of Scripture painted on them. Fortunately both inside and outside the plaster became dilapidated was stripped off and all the joints were pointed.

In my earlier articles I have mentioned the Harvington registers and have commented on interesting points which we are able to deduce from them - for example about the size of families, the rate of illegitimate births, the incidence of child deaths, and so on. People come and go through the pages and really very little of the life of the

parish is revealed, unless there is call for special mention as an "event".

Strangers were apparently received with some solicitude - 1623: "John Parsons as he was named in the pasporte a poore wanderinge boy that died in William Wills, his barne."

A reference early in the seventeenth century to "Humphrey Smith, a wandering traveller" refers to a gypsy. And in 1626 Elizabeth (actually the Rector's daughter) "slaine by a downe a paier of stayers with a paier of cizers in her hand."

In 1631: Symon Davies, who "died in Bretforton feild as he came from Cambden faier".

In 1710: William Rogers "an infant poysond by his father".

In 1630: "Roberte, a youth drowned the daie before in Avon". There are other of these.

We all realise how Christian names become fashionable for a time - and may well 'date' one! I have made long lists of names with their dates, starting in 1573, some of our present names have been around a very long while: children called John, for instance, were innumerable, and that favourite is closely followed by Richard, Edward, William, Thomas, Henry, James, George and Peter. In 1599 appears Anthoney - and soon Valentine, Simon, Nicholas, Christopher, Joseph, Andrew, Matthew and Michael (up to 1688).

For the girls in popularity we begin with Judith and Elizabeth; then Jeane, Anne, Margaret, Magdalen, Ursula (often), Frances (equally so),

Rebecca, Marye, Annis, Roase, Katherine and Elinor.

Margery appears in 1592 and soon Dorothe and Jane. I like Fortune in 1607, Meriall in 1623 and what about Fridswith or Frizwith? Betty appears in 1754 and Nancy in 1784.

About the burial registers and the plague: in 1603 the plague was again very deadly in most parts of the country and marred the splendour of the Coronation of King James I, for in London the number of victims was said to be thirty thousand! Parts of the Midlands had their visitation in 1604 - in that year Harvington records ten deaths, though four were infants and one occurred in childbirth. But in 1700 four burials in March and April were of two husbands-and-wives, named Pardway; whilst in 1711 the Rector takes the most unusual course of writing: "these last seven died of a malignant fever" - all seven were named Evetts and Ellits.

In 1830 we have three Paddocks, and in 1845 three Squires, but the outstanding list begins in November 1877 with the deaths of brother (8), sister (6) and father (34) of the late Mr. George Savage, followed by those nine others, all children between four and fourteen years of age - and all of diphtheria. Undoubtedly housing conditions were bad - for instance the Savage family lived in one of four cottages now all combined in one house, namely "Crooked Walls - in Church Street,

Burial registers too repay examination. Since they do not begin until 1570 they do not help us at the time

of the Black Death (1348-49), when one third of this country's population died.

The crops were left to rot in the field and cattle just wandered about. One striking point was that the market value of labour was doubled at a stroke and serfs began to demand money for their work. Some ran away to towns or to other manors. In many places the shortage of labour led landlords to substitute pasturage of sheep for tillage. (The records for Evesham for 1337 say that woollen cloths of all kinds were made there, so there were many weavers, fullers, shearmen and dyers).

In 1593 the plague was raging in most parts of the country and seems to have been severe in Worcestershire. Yet there are only six deaths in Harvington and two of those are infants. Deaths are recorded in Evesham. In July 1564 in Stratford there occurred "a dreadful visitation for poor and crowded families. In the first half of that year there were 22 burials and in 'the second half 237, and that out of a population of 2370.

This will be the last article of the present series and will conclude our perusal of the parish registers, Here are some records which show that the Week's Good Cause is nothing new!

For example:

1. "for ye distressed inhabitants of Wapping;
2. "for the poor distressed inhabitants of Newmarket (in 1683);
3. "for ye relief of the poor persecuted Protestants of France" - 1686: £1-10s.
4. again "ye poor distressed Protestants" 11 -4d.
5. again in 1689 - 19-3d.; and
6. "Collected in ye parish of

Harvington, June 20, 1689, by Curate Richard Burke for ye relief of ye distressed Irish Protestants, the sum of one pound five shillings and sixpence. By us Richard Brooke, Curate (His Mark). Thomas Pilkington, Churchwarden.

Interesting - was the curate named Burke or Brooke? And was he, a clergyman, unable to write for himself and so could only put "his mark".

It is some time since I wrote the twenty-one short articles which precede this one, which is about one of our institutions - the School.

This was established (I believe) in 1849 - when it had one classroom only, and a near-by school house for the Head.

There was a rule that the Head kept a Journal in which he or she wrote nearly every day, recording everything that was not routine. Luckily, when the present school was extended one of these Journals was found, commencing on February 12th, 1872 and ending on April 19th, 1892. There was also a Managers' book - from 1908 to 1917. And they make fascinating reading, telling us much about the village life from around a hundred years ago.

First, the building itself. In that one room in 1877 were: Standard 1, 14; Standard 11, 9; Standard III, 5; Standard IV, 4; with 19 to 51 Infants: so 51 to 83 children in all!

The schoolroom was heated by a fire - the wood and coal for it were piled in the playground. The windows had leaded lights until 1899, when they were removed "to improve lighting and

lessen draughts".

The Inspector was a frequent visitor and on his orders in 1892 a second room - for Infants - was built and the two rooms held 104 children. It appears that the rooms were not cleaned except when the inspector was due; then the Journal said each time: "The school was closed for cleaning" the day before his visit. The usual procedure is shown by entry which said: "Mrs. D. fetched her child from school not allowing her to stay to sweep the schoolroom", The Rector called on her "speaking of her infringement of the discipline outside and rules of the school".

Water came from the pump in the schoolyard. The Sanitary Inspector frequently came to take samples for analysis "and the reports were not good".

In 1902 the H.M.I. said: "The premises should be kept in a more cleanly condition especially as regards the floors. The playground must be asphalted. The offices (i.e. toilets) are malodorous, greatly needing better cleaning".

1908: "F. E. and T. (of one family) were sent home according to medical advice until they can come thoroughly clean, and free from all odour". In 1901 a stove replaced the fire place.

In 1916 the schoolyard and the school house went on the water mains and the Rector thought £1 a half-year water-rate was excessive. In that year the Headmaster moved out of the school.

... The Inspector was a frequent visitor and on his inspection in 1893 a recommendation for lanterns was put forward. The Inspector's report stated that the school was not clean and the Inspector's report was closed for cleaning. The Inspector's visit... The Inspector's report was closed for cleaning. The Inspector's visit... The Inspector's report was closed for cleaning. The Inspector's visit...

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