

Ruby Country Benefice

The parishes of Ashwater, Beaworthy, Black Torrington with Highampton, Clawton, Halwill, & Tetcott with Luffincott

Bulletin April 2026



*"You make known to me the path of life;
in your presence there is fullness of joy;
at your right hand are pleasures forevermore"*

Psalm 16:11 (ESV)



March 2026

7th

Wedding of Hannah BARRIBALL
and Tom DREW

(St. Leonard's, Clawton)

8th

Baptism

(Holy Cross, Tetcott)

CONTACT NUMBERS

Rector

Revd. Dr. Paul Fitzpatrick

01409 254 667

Administrator

Val Letheren

07484 880 770

Contacts for Churches:

Ashwater

Beaworthy

Black Torrington with
Highampton:

Clawton:

Halwill:

Tetcott:

Richard Prior

David French

Val Letheren

Lorna Bowden

John Lawlor

Kay Napier

Nikki Mitchell

07952 269 766

07484 880 770

01409 271 384

01409 221 987

07768 818 646

07814 237 243

01409 271 381

--

Ruby Ringers

Shirley Richmond

01409 231 764

Safeguarding

Ashwater	Catherine Bowness and John Lowe	
Beaworthy	<i>Unknown Provision</i>	
Tetcott	Sharon Wonnacott	07980 989 262
Holywell Joint Council	Val Letheren	07484 880 770

for safeguarding email addresses, see back cover

From the Parish Registers image (pg. 2) © Parish Pump,

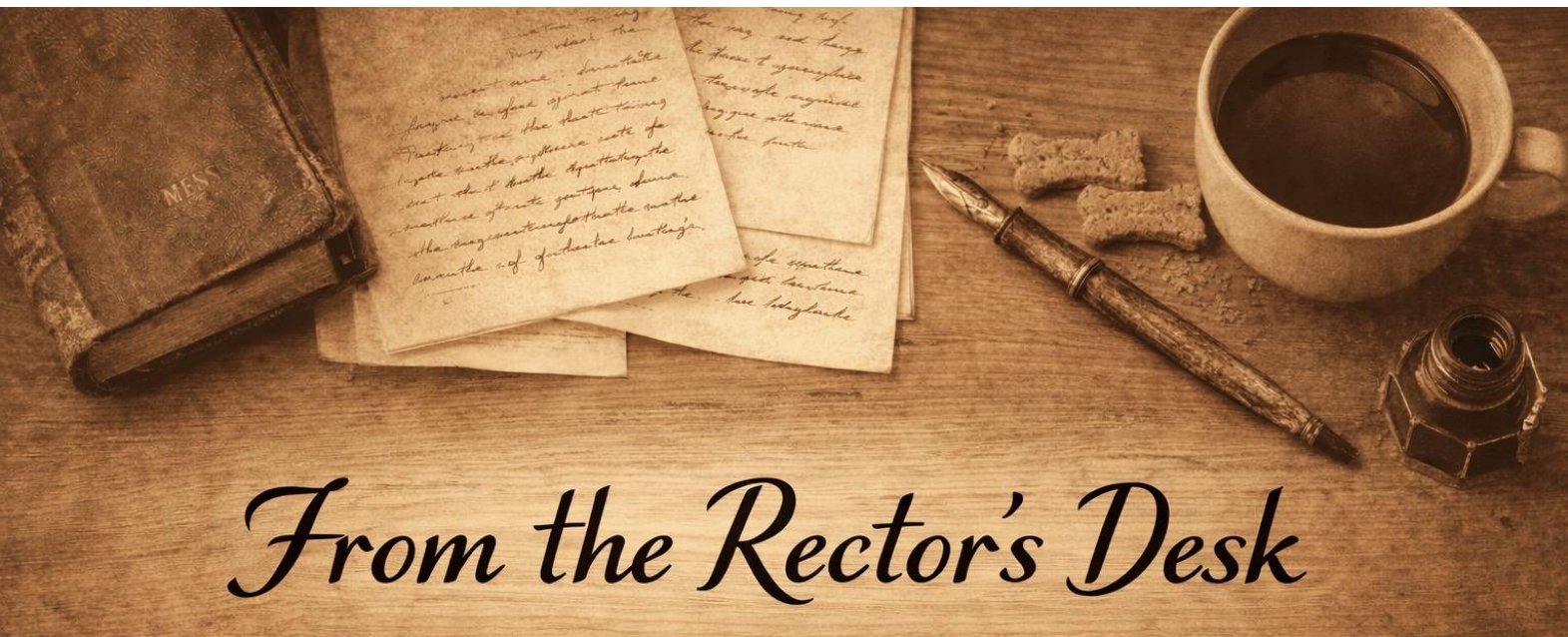
Cover image: The parish of Forraby and Minster with Trevalga © Shirley Richmond

St. Merteriana images © Shirley Richmond.

PEDRICK images © Kay Napier unless specified otherwise.

Thanks to those who have contributed to the Bulletin this month.





From the Rector's Desk

April

From my desk this morning, I see the hills, dales and fells of the Pennines raising up and funnelling the wind. The steel sky promises light and not rain, but the cold is bitter.

Tea, not coffee before breakfast, and Henry snores some 350 miles away in Devon.

I am attending the second week of the Rural Leadership program at Cliff College. Our third day and the guest speaker is none other than our own Archdeacon Verena.

There are 11 attendees with five coming from Exeter Diocese, chosen either because it is their first post or because they may have something to add to the agenda. Mark and I travelled together.

This room with its windswept beautiful views has given me time to reflect, think and pray. Since coming to Ruby, time has flown by; filled with business, negotiations, transformations, plans, actions and a lot of hard work from all of you. This has seen massive steps forward, plans and endless, wonderful prayer binding it all together.

It is a good time now to look at where we are.

We have the new Mission Plan with its emphasis on growth and excellent new chaplains' program (not to mention the Bishop's visit to kick it off in October), our new bible study, increases in congregations and closer ecumenical work.

Underpinning it all is a feeling, more than a feeling, that God is at work in our Benefice, that we are looking forward and moving as a group.

There are more times of change ahead. We have a new Diocesan Bishop who is determined to see growth and an Archdeacon and regional Bishop equally determined to ensure that we are not over-stretched or pushed too hard. Still underpinning all of this, are the little acts of kindness. Gentle 'thank you(s)', car lifts to get to hospitals, hearing someone when they are in pain or angry, flowers or small gifts to a teacher's house when her school has burnt down, noticing when someone is not present, seeing someone's tears, and hugging someone in pain. Of all God's gifts that I have seen in this benefice, it is the little, persistent, acts of love and kindness that mark the Holy Spirit's presence here and I thank God daily for them.

Paul.

April Services 2026

2ND

6:30PM BENEFICE
MAUNDY THURSDAY
SERVICE AT HALWILL

3RD

10AM BLACK TORRINGTON
GOOD FRIDAY SERVICE
GOOD FRIDAY 2PM BEAWORTHY SERVICE

5TH

ASHWATER MORNING WORSHIP
BLACK TORRINGTON HOLY COMMUNION
CLAWTON EASTER SERVICE
HALWILL MORNING SERVICE
TETCOTT SERVICE
EASTER DAY

12TH

BLACK TORRINGTON CAFE CHURCH
CLAWTON HOLY COMMUNION
6:30PM BEAWORTHY EVENSONG

19TH

ASHWATER HOLY COMMUNION
BLACK TORRINGTON MORNING PRAYER
HALWILL HOLY COMMUNION

26TH

BEAWORTHY HOLY COMMUNION
CLAWTON UNITED SERVICE
6PM BENEFICE INFORMAL BIBLE STUDY AT
BLACK TORRINGTON



Unless specified otherwise,

Services at

Ashwater begin 9:30am

Black Torrington,

Beaworthy, Clawton and

Halwill start at 11am

and Tetcott 5:30pm tea for
a 6pm Service.

Benefice Morning Prayer is
10am every WEDNESDAY
at St. Mary's Church,
Black Torrington

For more information on regular and occasional services,
contact the benefice administrator on 07484 880 770
or email: rubycountry.beneficeadmin@btinternet.com

Ruby Country Benefice

Lectionary Readings

April 2026

Sun 5th

Easter Day

Readings to be
confirmed

Services at:

Ashwater, Black
Torrington, Clawton,
Halwill, Tetcott

Sun 12th

2nd Sunday of Easter

**Exodus 14:10-
31, 15:20-21**

**Acts 2:14a,
22-32**

Psalm 16

John 20:19 - 31

Services at:

Beaworthy, Black
Torrington, Clawton

Sun 19th

3rd Sunday of Easter

**Zephaniah
3:14-20**

**Acts 2:14a,
36-41**

**Psalm 116:1-3,
10-17**

Luke 24:13-35

Services at:

Ashwater, Black
Torrington, Halwill,

Sun 26th

4th Sunday of Easter

Genesis 7

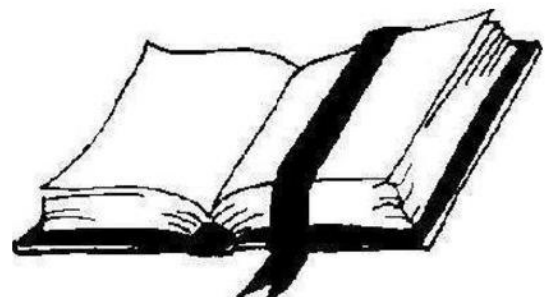
Acts 2:42-47

Psalm 23

John 10:1-10

Services at:

Beaworthy, Clawton



Slavery and our churches

In January 1795, Betsy Newton, a woman legally free but treated as enslaved in Barbados because of her skin colour, fled to London seeking justice. An overseer on the Newton plantation had executed her brother, chained her, and forced her into field labour; during this time her newborn son died without her care.

When she sought help from the plantation attorney, his wife mocked and turned her away. Fearing the overseer would kill her if she stayed, Betsy left her four remaining children behind and sailed to England to appeal directly to her enslaver, Lady Sarah Holte. But Holte rejected her while continuing to enjoy the plantation's £3,000-a-year profits from her estate at Ashton Hall in the Midlands. Betsy never saw her children again.

‘Old history’, you may think. ‘Nothing to do with us.’ But, sadly, the consequences of the fast profits from sugar, rum and slavery are still with us.

Despite the enormous cost of enslaved people, they were beaten, starved, abused in every way possible and subject to fatal medical conditions without treatment.

Recent archaeological evidence shows that the average life expectancy of slaves brought to Barbados was only two years.

The enslavers, often lower middle-class merchants, rapidly became millionaires and married into cash-starved noble families from 1720 until 1820; thus, a greengrocer from Plymouth became Lord Mayor and his son a Baronet.

In 1838, the British Government borrowed 20 million pounds (equivalent to a year's total spending), and paid slave owners for the release of their slaves – the money went to the owners, not

the slaves.

When this debt was finally repaid in 2015 (paid by you, the British Taxpayer) the amount has risen to £23 billion. The richest men and women in England profited enormously – and so did our church.

In that same year (2015), for the last time at Worcester College, University of Oxford, at the Masters table, a silver encrusted cup was passed around and everyone drunk the toast from it. This had been purchased by Sir Pitt-Rivers for five pounds and five shillings in 1884, and given to the college in the 1930's by his grandson. It was made from the cranium of a slave.

The legacy of slavery still effects people today; memorials (our communal memory) need reassessing to acknowledge the realities of our past.

I am not talking about reparations or money, but about a clear-sited and honest understanding of what was done to 'other' people, often in the name of God.

Four senior Anglicans have said to me, 'Yes Paul, but they thought and believed things differently then'. Actually, they didn't; enslavers knew what they were doing was fundamentally wrong – and they did it anyway.

Being Christian requires honesty, integrity and frankness; we cannot live in silos and we cannot be blind to our past. A Christian black teenager in Bristol said, "I know nothing about wealth, power or status, but my history is black and my ancestry is slavery, that's who I am."

Paul.



Big Breakfast



Saturday 18th April

9 - 11am, Clawton Village Hall



Adult £10,
Primary schoolchildren £5
Family £25



*Proceeds to St Leonard's church
Part of Ruby, Holywell Joint Council Charity # 1216130*

From the Bulletin Editor.

Firstly, thank you for your contributions, which always shape our Bulletin. Please make sure you send submissions to rubycbulletin@gmail.com

Or if you are not in email contact, please pass your submission onto your churchwarden in good time for passing along. Anything not sent to the above email **will not** get into the publication.

Work begins on the bulletin on the 15th of each month, so please get submissions in BY THE FIFTEENTH.

The background of the poster is light blue. It is decorated with several Easter eggs and stylized flowers. In the top left, there is a red egg with white circles and a yellow egg with white vertical stripes. In the top right, there is a blue egg with white circles. In the bottom right, there is a pink egg with white stars and a green egg with white zig-zag patterns. There are also four pink flowers with yellow spiral centers scattered around the text.

EASTER EGG HUNT

AT TETCOTT

CHURCH

SATURDAY 4TH APRIL

10AM TILL 12PM

ALL WELCOME

St Mary's Church,
Black Torrington

THE CASE OF THE RUMOURED RESSURECTION



11am, Sunday 12th April 2026

St. Mary's Black Torrington is part of the Ruby, Holywell Joint Council,
Charity No. 1216130



CHRISTENINGS



WEDDINGS



FUNERALS

*For all life's
big moments*
**YOUR
CHURCH IS
HERE FOR YOU**

ST. MARY'S RUBY PUZZLERS

Meet fellow puzzlers, puzzle,
chat, donate, loan and borrow!

EVERY 3RD WEDNESDAY

11AM-12:30PM



Tea and  coffee available

ST. MARY'S CHURCH, BLACK TORRINGTON

Parson Jack Russell

Art, Craft & Photography Exhibition



**June 12th -15th
2026**

**St Mary's Church,
Black Torrington**

For more details:

PJR Exhibition

Little Acorns, Burdon Lane,
Highampton, Beaworthy EX21 5LX
Phone: 07484880770

val.letheren@btinternet.com



You are so very welcome here

We extend a special welcome to those who are single, married, divorced, widowed, gay, confused, filthy rich, comfortable or dirt poor. We extend a special welcome to wailing babies and excitable toddlers.

We don't care if you're more Christian than the Archbishop of Canterbury, or haven't been to church ever. We welcome those who are in recovery and those who are still addicted. We welcome those who are inked, pierced, both or neither.

We offer a special welcome to those who could use a prayer right now, had religion shoved down their throats as kids or got lost in the city centre and wound up here by mistake. We don't care what you look like, how you speak, what you have done or where you have come from.

We welcome doubters, seekers, tourists, pilgrims...and YOU!



Safeguarding

and how your Church/Benefice does this

Safer Recruitment

The Church of England's safeguarding policy statement '[Promoting a Safer Church](#)' outlines the Church's commitment to promoting a safe environment and culture across all Church bodies. An essential part of this commitment is ensuring that all those who work or volunteer with vulnerable groups are suitable for the role they will carry out.

One way in which the Church aims to fulfil this commitment is by following 'safer recruitment' processes and ensuring continued vigilance once someone is in role. Obtaining a Disclosure & Barring Service (DBS) certificate is only one element of a 'safer recruitment' process. The reality is that many people who have abused or will abuse in positions of trust do not have a criminal record.

Therefore, the wider process of 'safer recruitment' is an essential part of the Church of England's approach to safeguarding.

Safeguarding Policy

Every year at the APCM, this is agreed and re-signed. A copy of the current year's policy is display in the porch or inside the church.

Other policies are reviewed at the first meeting of the PCC/ Church Council after the APCM. New policies are being introduced as requirements become apparent. We are currently working on a "Whistle blowing" Policy.

Safeguarding Officer

The Parish Church /Joint Council Safeguarding Officers are at the forefront of safeguarding within the Benefice. They work hand in hand with the Rector and the PCC/Joint Council. Keeping a record of who's DBS checked, what training has been completed and when it needs renewing. (Every three years)

Ashwater, Beaworthy, Tetcott and Holywell Joint Council each have their own officers. They have been chosen by the PCC/ Joint Council and have Enhanced DBS checks and have completed a high level of training.

You will be able to see contact details of each individual for your church in the porch of your church, and they can be

found in the Bulletin every month, along with the Diocesan Safeguarding team details.

Churchwardens

Each church should have two Churchwardens (some only have one), who hold an Enhanced DBS and have done safeguarding training, recommended by the Diocese.

Members of the PCC/Joint Council

Everyone who is on your PCC/ Joint Council, are Trustees of that Church or Joined Churches and it is recommended that they hold an Enhanced DBS and have done the required training for safeguarding.

The diocese will only fund Enhanced DBS applications (so Basic applications need to be funded by the individual or parish), but our congregations and activities work with sufficient children and vulnerable adults that it makes it more of a necessity to hold an Enhanced DBS anyway.

Tower Bells/Hand Bells

If your Church is lucky enough to have bells and the Captain teaches, or is prepared to teach Children or Vulnerable adults they need to be Enhanced DBS checked, and have the required training. Other members who attend (bell ringers) are advised to do the basic safeguarding training. It is the responsibility of the PCC to make sure that, if required, the DBS is completed.

Children's Activities as a Church Event

If your church does activities with Children, an Enhanced DBS for this is needed by at least two people on duty, and training is required, unless the parents are present all the time.

It is not sufficient provision to have DBS vetted PCC members in itself for an event – the PCC members would need to be in attendance and on duty.

DBS Checks

Everyone who needs a DBS must apply for an Enhanced DBS, as in almost every circumstance in our church, it is necessary.

Depending on their role within the church it may be just for Adult workforce or Child workforce. It can be for both. The Safeguarding Officer is able to advise on which category is required. A Verifier checks ID once the individual has sent off the form to Thirtyone-Eight. The Verifier may be the Safeguarding Officer, but not necessarily.

Our Rector

Like everyone else they need to have an Enhanced DBS and do a huge amount of training every few years.



Safeguarding

Safeguarding Training: Which module for which role?

X denotes training which is necessary for your role. Other modules are available (eg. Modern Slavery) which are recommended but not mandatory.

Role	Basic Awareness	Foundation	Domestic Abuse	Parish Safeguarding Officer	Safer Recruitment	Leadership Pathway
Anna Chaplain	X	X	X			X
Bell Ringer	X					
Bell Captain	X	X	X			
Church Admin	X					
Church Warden	X	X	X			

Role	Basic Awareness	Foundation	Domestic Abuse	Parish Safeguarding Officer	Safer Recruitment	Leadership Pathway
DBS Checker	X	X	X		X	
Helper – Children Activity	X	X	X			
Licensed Clergy	X	X	X		X	X
Licensed Lay Minister	X	X	X			X
Safeguarding Officer	X	X	X	X	X	X
PCC Member	X	X	X			
Verger	X	X	X			

You go nowhere by accident.
Wherever you go, God is sending you there.
Wherever you are, God has put you there.
He has a purpose in your being there.
Christ, who indwells in you, has something He
wants to do through you, wherever you are.
Believe this, and go in His grace, and love and
power.

Rev. Dr. Richard C. Halverson's Benediction
U.S. Senate Chaplain from 1981 to 1994
Photo by [Francisco Delgado](#) on [Unsplash](#)

Our visit to:

Minster Church, dedicated to St. Merteriana
a Celtic Quiet Place

Or perhaps it should be more apply named 'Our Rector's delight'.

By Shirley Richmond

My daughter Penny and I have had little time for exploring this wonderful area, but on a fine day last week we set off to visit Boscastle, and the surrounding area where she had never been.



We chose to drive up the narrow road that leads off the B3266, the New Road from Boscastle. We parked at the entrance to Minster Wood [NT Property] and climbed down the slippery, narrow steps to the church. All we could hear was birdsong, the drumming of a woodpecker, wind in the trees and rushing water. Underfoot grew wild garlic about to flower, celandines, daffodils, camellias, hydrangeas, all surrounding the graves of this still open churchyard, plus a peacock butterfly.

We entered the church through the porch gates, taking heed of the request to leave the flood bags in place and to shut the door to keep the wildlife out. Once inside the church the lights came on - there is electricity, it comes down presumably from the neighbouring farm up the hill, just a thick black cable descending though many tree branches, no transformer. Inside was such peaceful silence. We read the notices about the saint and the several species of bat, including the very rare endangered great horseshoe bat which has a maternity roost there. The area has been granted SSSI status and is managed by the National Trust. We then turned to look at the church itself.

I was immediately struck by the hassocks all depicting wild life and flowers; so many and so beautifully made, what a devoted congregation in this isolated area.



The Legend and the history:

The origins of Minster church go back until at least the early sixth century [although with all the springs and water, there could have been a presence in the Iron Age!] Madryn, later

sanctified as Merteriana or Materiana - Tintagel church has that name - is believed to have been the eldest daughter of King Vortimer the Blessed, of Gwent. As a result of warfare in Wales, she fled, sailed away and landed in the cove that is now Boscastle. She followed the river Vallency up the valley and lived a life of a hermit, she was known as a healer using the healing water, either from the stream or a well. After the Norman Conquest, in about 1150 William de Bottreaux constructed a priory church which was apparently adjacent to the present north wall where a door threshold stone still remains. The priory was gifted to a Benedictine Monastery in Anjou, and was known as Laminster. It was confiscated by the Crown during the 100 Years War, but by 1407 it had become a parish church under the patronage of Henry VI with a rector, Reginald Welleslegh. In 1507 the building was restored, the south aisle was added, the porch rebuilt and the upper part of the tower added.

The building was allowed to fall into disrepair and in about 1869 the roof collapsed. A notable Victorian architect was employed and sadly as happened so often, so much of the medieval building was sold off or discarded but the Norman font remains and the credence table may have been made from carved pew ends. Fortunately, many early memorials remain.

A tower, but no tower bells; just one bell known as the tinkling bell, formerly over the west door of Bodmin church, was removed to its present position in 1814; inscribed 'Com, prais the Lord 1727'.

There are two paths from Boscastle to the church, neither known

as coffin or corpse paths; if they were used to carry coffins it would have been an arduous journey. The lychgate interested us, but is listed and suggests that the carving was not to accommodate some sort of thatch roofing as we imagined, but was probably open and built from rubble: "The 2 side walls are gabled with reused granite coping - the entrance is divided in the centre by a slate-rubble pier with a flat top forming a coffin rest - Granite cattle grid and central slate slab forms stile." It is suggested that the lychgate dates from the Victorian restoration.



The well is also listed, so it really does exist, but we didn't actually look for it; it is called a Holywell.

This site must be so very difficult to manage, getting the right balance between respecting the fact it is a grave yard and encouraging the wild life. No mechanical digger can surely be used here. A very tall pine tree has fallen very recently, apparently covering and damaging some modern graves; that will surely pose a problem.



There are 78 'Celtic quiet place' churches in Cornwall and we feel privileged to have visited this one.

- strattondeanery.co.uk.

The Church official name: the parish of Forraby and Minster with Trevalga

The Benefice is named: The Boscastle Group of Churches - 5 parishes, 12 churches, covering 50 square miles on the north coast of Cornwall

In the Deanery of Stratton

Grid Reference: SX 11072 90477

Historic England Church ID 1327702 Grade 1, Lychgate Grade 2 ID 1239303, Holywell Grade2 1143489. Tombchests and headstones are also listed.

www.britainexpress.com

St. Mary's Weekly Schedule

Mon	Tue	Wed
	14:15 Ruby Ringers Handbells	10am Benefice Morning Prayer 6:30pm Roaming Ringers
Thu	Fri	Sat

Black Torrington

Spoken morning Prayer, 10am on Wednesdays, all welcome.

Weekly Handbell Ringing, Tuesday afternoons at St. Mary's, Black Torrington - 2:15pm setup, practise 2:30pm – 4:30pm



Church Tower Bell Ringing

Wednesday evenings 6:30pm – 8:30pm

1st Wednesday – Langtree

2nd Wed. – Black Torrington

3rd Wed. – Shebbear

4th Wed. – Black Torrington

5th Wed. – Roaming!



Selina Harvey PEDRICK (nee HOLE)

29th February 1852 – 17th December 1936

Having spent a good six hours researching someone, I turned on the TV to hear that it was International Women's Day. And I thought the chap I was researching wasn't an inspirational enough woman to work with today(!) So I changed direction and picked Selina PEDRICK. She didn't land on the moon, or fight any big battles, but from what I've found, she is a pretty spectacular woman and worth remembering.

Apologies – it's another Highampton one, and she was buried just

eight months after Revd. WYLLIE who we investigated last month. But having spent a chunk of specially-authorized time up at Highampton, I might as well play catch-up on the graves I haven't been able to look at before.

And – remember kids, I'm doing this with permission and in full knowledge of the hazards of the building – don't try this at home – or rather at Highampton. I bring you the graves, so you don't have to!

Selina HOLE was the fourth and final child of David HOLE, formerly of Cookbury and his wife Caroline nee HARVEY, and she was born 29th February 1852 (a “leapling!”) in Highampton. She was named after her aunt, Selina HOLE nee HARVEY who had died in the January; her father David's brother Emmanuel had married Caroline's sister Selina and she had died.

Selina junior grew up with sisters Elizabeth Grace, some eleven years her senior, Matilda Ellen Ann, eight years older and a brother, William James, five years older.

Her father was a farmer of West Odham in Highampton, in 1861 having 150 acres and employing two labourers. At the time of the census, David, Caroline, Matilda, William and Selina were living alongside Mary HARVEY, Caroline's widowed mother who was 75 years old.

By the 1871 census, little had changed. Her sister Elizabeth had married George MARTIN and remained in Highampton, and her sister Matilda had become a BLIGHT by marriage and also stayed local.

Farmer David, Caroline his wife, William, Selina and grandmother Mary were now joined by two servants, local boys 22-year-old James DOWN and William DOWN aged 15.

Between the 1871 census and the 1881, much would happen but one needs to go “outside the box” of censuses to ascertain exactly how much.

David and Caroline HOLE are still in Highampton but David is now a farmer of only 15 acres. Their children have fled the nest, and a 9-year-old granddaughter, Emelina HOLE is living with them.

1874 had seen the death of Caroline’s mother aged a spectacular-for-the-time 89 years old, and she was interred at Highampton.

Happier news the next year, for Selina had married William PEDRICK, a smith of Black Torrington and gone to live with him there at Cawmoor.

In the 1881 census, they are living with William’s mother, Mary Ann PEDRICK – nee CUTLAND, a widowed postmistress, infant son Arthur Cutland PEDRICK and 3-year-old niece Edith Mary HOLE (in another case of brothers and sisters marrying brothers and sisters, William PEDRICK’s sister Mary had married William, the brother of Selina. Mary had passed away shortly after her daughter Edith’s birth, and William remarried, leaving infant Edith in the care of her grandmother, uncle and aunt.)

Between the censuses, the death of sister Mary is the tip of the iceberg. And [if you are sensitive to the subject of infant mortality, it is probably best for you to abandon the article here.](#)

For those interested in Selina’s history, read on.

Firstly, the good, or rather the surprising. Although looking after niece Edith in the 1881 census, Selina’s own daughter who was born out of wedlock, Emmaline, is living with her grandparents.

Emmaline was the first of Selina's children, born 8th December 1871 at Odham. Arthur in the 1881 census was the fifth – making three missing children – all boys.

Selina and William PEDRICK's first child was William John, born in 1876.

Their second was John Cutland PEDRICK. They buried him on 22nd August 1878, aged only nine weeks.; he had died of pneumonitis – like pneumonia, this was inflammation of the lungs.

Firstborn son William died aged three years old in 1880 and was buried at Highampton on 24th February. A week after, they were burying 9-month-old George Cutland PEDRICK. Both boys had succumbed to scarlet fever.

John Cutland Pedrick	male	1 2 9	Son of William Pedrick Blacksmith	Pneumonitis 7 Days Certified by A. W. Owen
-------------------------	------	------------------------	--	---

William Pedrick	male	3 years	Son of William Pedrick Blacksmith	Scarlet Fever 7 Days Certified by A. W. Owen Surgeon
--------------------	------	------------	--	--

George Cutland Pedrick	male	9 months	Son of William Pedrick Blacksmith	Scarlet Fever 16 Days Certified by A. W. Owen Surgeon
---------------------------	------	-------------	--	---

Ernest Richard Pedrick	male	14 days	Son of William Pedrick a Blacksmith	Marasmus 10 days Syncope Certified by A. L. Morgan Jr. M.L.S.
------------------------------	------	------------	--	---

From the death records of John Cutland PEDRICK (1878), William John PEDRICK (1880), George Cutland PEDRICK (1880) and Ernest Richard PEDRICK (1890)

Tragedy would keep following Selina. In May 1882, her 4-year-old niece Edith HOLE would pass away, followed by her mother-in-law Mary PEDRICK a month later.

Good fortune would follow for a while as Selina delivered three more healthy children; Mary Ann (sometimes known as Polly) in 1883, William Henry in 1884 and Bessie Caroline in 1886. But fortune does not favour Selina.

In 1890, their last child – the eighth of the marriage, Ernest Richard PEDRICK was born. He would survive only two weeks, being buried 6th April 1890. His cause of death was listed as “marasmus” or severe malnutrition, likely due to a lack of enough breastmilk or being unable to feed, which, in turn, brought on syncope – fainting.

At Highampton Churchyard, in unknown graves lie four infant children of Selina and William, an infant niece and her mother, and three infant children of Mary PEDRICK, siblings of William (mentioned on their father Arthur’s gravestone.) Being a child in Highampton in the mid-late 1800s was, sadly, entirely a game of luck.

The 1891 census presents a unified front from the PEDRICKs. They are living at Black Torrington, where William is the sub postmaster. The four children, Arthur, Mary, William and Bessie are all listed as scholars, and they are living with their sister Emmaline HOLE who is listed as the general domestic servant. She would go on to marry Thomas STICKLAND later that year.

The 1901 census continues the picture with Selina living with husband William - now a postman and blacksmith - son Arthur following in his father’s smithing, and Pollie [Mary], William and

Bessie living together. By this point, Selina has buried a grandmother, her parents, her in-laws, a niece, a sister-in-law and four babies by the age of 49. This was set to continue. In 1903, she lost her husband. In 1907, her oldest sister Elizabeth would die, but her daughter Emmalina would deliver a son, Ernest. However, he only survived for ten months, dying in January 1908. By the May, Selina was burying her oldest daughter too.

Among the hardships of the first decade of the 1900s, two of her children had found their partners; Arthur married Beatrice MARTIN in 1906 and Mary had married George CROCKER in 1908.

The 1911 census presents a resilient-looking Selina who must have been utterly broken by the hand life had given her, but still she persisted. She was shown as being widowed but also the postmistress; taking on the baton of her husband and mother-in-law before her. She is living with her single children, William who is now a blacksmith in his own right, and daughter Bessie who is employed as a cook.

In 1913, William married Florence CROCKER, the sister of George (as is the pattern of brothers and sisters marrying brothers and sisters) and Bessie married William NEWCOMBE in 1916 but there was one last turn of the screw to come; in 1918, Selina's daughter Mary (now CROCKER) died aged 35.

Selina had delivered nine children, and buried six of them. And this isn't in the dim and distant past; we walk the streets today with people who would have walked the streets with her and her children. And still she kept going.

Her remaining siblings predeceased her before she herself died at Highampton Post Office on 17th December 1936. Her cause of death was hypostatic (fluid producing) pneumonia, myocardial degeneration (weakening of the heart) and senility. Finally, she would join so many of her children and wider family, being laid to rest with her husband – opposite her namesake Selina HOLE whose stone had been there waiting all the 84 years of Selina PEDRICK's life, ever a reminder that death, too, would come for her.

Seventeenth December 1936 The Post office Highampton R.D.	Selina Harvey Pedrick	Female	84 Years	Widow of William Pedrick a Blacksmith
---	-----------------------------	--------	-------------	---

From the death record of Selina Harvey PEDRICK 1936

© Crown Copyright

Her funeral was reported in *The Western Times* on 24th December 1936. It told of her being one of the oldest inhabitants of Highampton, a very well-respected lady who was postmistress at Highampton for many, many years, and held in high esteem. Her coffin was of Unpolished oak, the choir and congregation sang *Jesus, Lover of My Soul*, and “beautiful floral tributes” Were laid on her grave. Her funeral, Unlike Revd. WYLLIE's, was very well attended by children and grandchildren, nieces and nephews and many, many friends.



The grave of aunt and namesake Selina Ellen HOLE nee HARVEY at Highampton, bur. 1852

She might not have climbed a mountain or saved the world, but her sheer tenacity and the fact that she “kept on keeping on” when life was downright rubbish and unfair is an absolute inspiration.

Because, honestly, how many of us could have carried such a burden? And in this modern world, how many of us have absolutely had enough, not having experienced a fraction of Selina’s woes.

We, as a society, don’t see the worries of others readily. A missed sigh or downward glance. Looking at Selina’s gravestone in Highampton Churchyard, there is absolutely no way we can see her historical troubles.

In this world, we miss things. We miss opportunities to reach out. To connect. To understand and to empathise. Something kept Selina going. Love? Faith? Hope? How truly awesome to have such belief that you can keep on going in the face of adversity – I think that kind of sticking point is getting rarer these days in a world of instant gratification and selfishness.

So don’t just remember Selina today, on her hill in Highampton. Reach out. Send that message or make that call to that person you’ve been meaning to contact. Let them know you’re thinking of them. Because – maybe – you’re someone else’s hope.

Kay Napier
March 2026

Sources:

<https://findagrave.com>

<https://familysearch.org>

<https://findmypast.com>

General Records Office births and deaths
Highampton parish records
The Western Times, Thursday 24th December
1936, pg 10



**The grave of Selina's sister Matilda
BLIGHT and her husband George at
Chilla Chapel (Matilda bur. 1933)**



**The grave of daughter Mary
CROCKER nee PEDRICK at
Highampton, bur. 1915**

Senior Clergy Reflection from the Rt. Rev'd. Moira Astin, Bishop of Crediton

Keeping a good Easter

One thing I find a bit strange about the Church of England is the way we seem to focus more on Lent than on Easter. I know the Lectionary gives us 6 Sundays in Lent and 7 in Easter, but it's easy to feel that Easter is over once we are back to work after the Easter holidays.

This same balance can be found in theological textbooks which will give a chapter or more to trying to explain how Christ's death on the cross saves us and then skips over the resurrection and the ascension. But without the resurrection Christ died on the cross and stayed dead. It's another martyrdom, another person being crushed by the power of the Roman state.

But Christ did indeed rise and then ascended to the righthand of God the Father. In raising Jesus from the dead God confirmed that Jesus is who he says he is, God as a human being. So, what he spoke and taught comes straight from God. The resurrection also shows us that Jesus is the pioneer of our faith, our trust that nothing can separate us from the love of God, not even death itself, is rooted in historical reality.

So how are you going to celebrate this for the full 50 days of Easter, from Easter Sunday to Pentecost? If you gave up something for Lent to help you come closer to God, what could you take up for Easter? What will show your joy to those around you, that each day we can say 'Alleluia Christ is risen: he is risen indeed, Alleluia'!

Bishop of Crediton, the Rt. Rev'd Moira Astin

WORRIED ABOUT A CHILD OR VULNERABLE ADULT?

Please speak to your Parish Safeguarding Representative if you have any concerns for the well-being of a child or adult, or about the behaviour of someone towards a child or adult.

Your Parish Safeguarding Representative is:

Ruby Country Benefice	Val Letheren	07484 880 770	rubycountry.beneficeadmin@btinternet.com
Ashwater	Catherine Bowness John Lowe	none	churchwardens@ashwaterparishchurch.com safeguarding@ashwaterparishchurch.com
Beaworthy	No provision		
Tetcott:	Sharon Wonnacott	07980 989 262	sharonwonnacott@hotmail.co.uk

If you cannot reach your Parish Safeguarding Representative, please contact your parish clergy or the Diocesan Safeguarding Team:

Costa Nassaris—Diocesan Safeguarding Officer

t: 07809 339501 or email: costa.nassaris@exeter.anglican.org

Rebecca Lane—Deputy Diocesan Safeguarding Officer

t: 01392 294975 / 07889542640 or email: rebecca.lane@exeter.anglican.org

James May—Deputy Diocesan Safeguarding Officer

t: 07889 542646 or email: james.may@exeter.anglican.org

David Cross—Deputy Diocesan Safeguarding Officer

t: 07572 923242 or email: david.cross@exeter.anglican.org

Ruth Putnam—Safeguarding and DBS Coordinator

t: 01392 294929 or email: safeguardingenquiry@exeter.anglican.org



Ruby Country Benefice

RUBY PEOPLE WORSHIPPING IN GOD'S COUNTRY

St. Peter Ad Vincula, Ashwater EX21 5EY
St. Alban, Beaworthy EX21 5AB
Holy Cross, Tetcott EX22 6QZ

Ruby Holywell

Charity Number: 1216130

St. Mary's, Black Torrington EX21 5PU
St. Leonard, Clawton EX22 6PS
St. Peter & St. James, Halwill EX21 5UH