



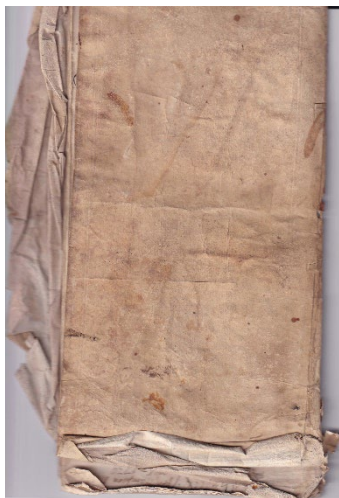
## **‘Glimpses of the Past’**

We hope you will enjoy browsing through the images below which give a fascinating insight into times past and how life was. You are most welcome to send us images that you may have of the church or local area.

If this is of interest, please do contact us. The website homepage ‘get in touch’ tab opens up a ‘send us a message’ form.

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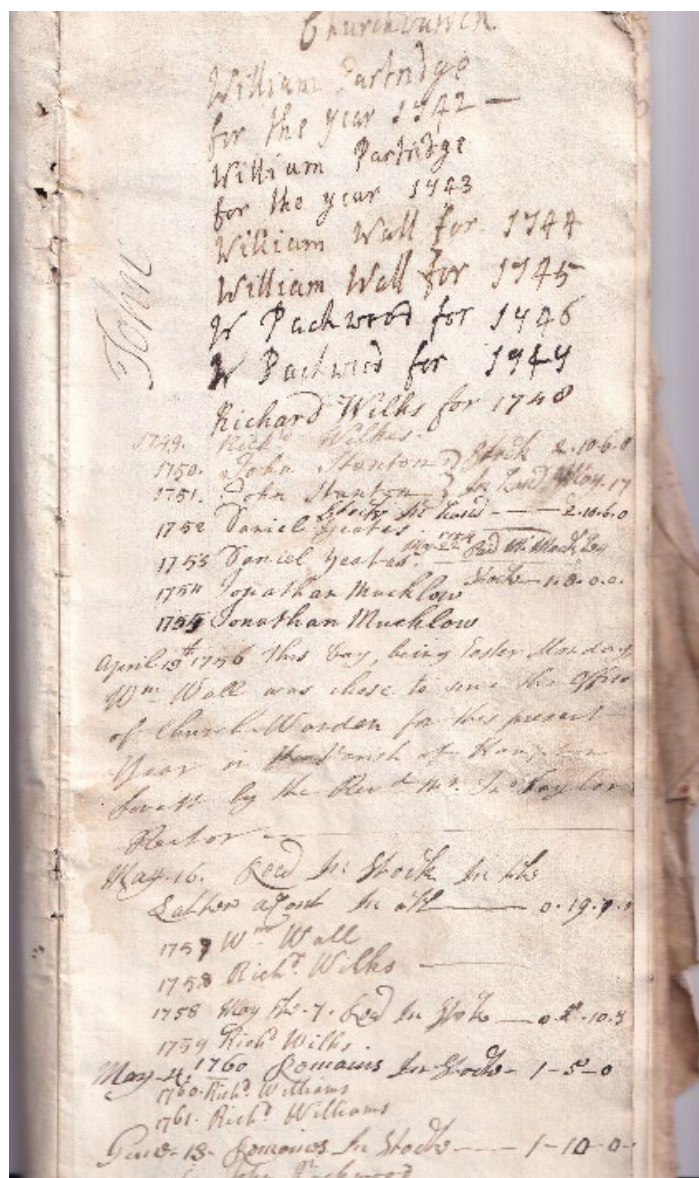
## The Churchwardens' Diary (circa 1738-1783)



Found amongst other papers, this is historic diary contains the record of churchwardens at Hampton Lovett Church, together with records of expenditure.

The diary itself will now be professionally conserved.

Here can be seen the names of churchwardens for the period 1742 - 1761 – as clear as the day they were written.



Just over halfway down this page can be found an entry – *Paid for ringing at gunpowder treason*:

for the Church Bill	1-7-1
for Richard Givies for mending & parson & church	0-4-0
for going to the visitation & for 10 <sup>th</sup> arch Decon	0-4-0
for my presentment	0-0-0
for going to the visitation	0-2-0
for bread and wine at whitsontide	0-3-3
for new Colling the surplice & washing him	2-0-0
for the Clerk for Colling the thornes in the Church	0-0-6
for fighting my Louey and accounts	0-1-6
Disburst this two Last years	7-10-7 <sup>1</sup> / <sub>2</sub>
Rowed by way of Louey	8-1-10 <sup>1</sup> / <sub>2</sub>
Remains in stock	0-11-3
a good by the parish and to have no new bell rope but one got in two years	Dannoll yeates William Bakwood for joining
The account of Wm Wilks being Churchwarden	
for going to the Treasurer to Justice	0-1-6
for bread and wine at Michaelmas	0-1-8
for washing the surplice at the same time	1-0-0
paid at the visitation	0-2-6
paid to the paritor	0-1-6
for going to the visitation	0-2-0
for my presentment	0-0-6
for ringing at gunpowder treason	0-1-6
for a warrant for Eliz. b. Brooke	0-1-0
for bread and wine at Whitsontide	0-2-1
and for washing the surplice at the same time	1-0-0
for ringing at new years Day	0-1-0
paid the Houseman his wages	0-16-0
bread and wine at Easter	0-3-1
and for washing the surplice	0-1-0
for bread and wine at Whitsontide	0-1-7
for washing the surplice	0-1-0
for delivering in the Francise to Court	0-0-6
for a board to mend the Bell	

June 13 1740  
Wm Wilks Churchwarden

Gunpowder Treason Day was set as a day of thanksgiving for the failure of the plot by Guy Fawkes and his co-conspirators to kill King James I by blowing up the House of Lords during the state opening of Parliament on 5th November 1605.

‘The Observance of 5th November Act 1605’ required every church to hold a service and ring the bells to commemorate the deliverance of the nation from this attempted attack. Everybody was required to attend a service. This entry by Churchwarden Wilks records the bellringers being paid one shilling and six pence.

The Act remained on the statute book until 1859.



In 1749 the Churchwarden appears to be recording expenditure for the service of 'ale at a Parish Meeting'. Excellent idea!

1748. Rich<sup>d</sup>. Wilkes his Acc.  
as Churchwarden.

June 10<sup>th</sup> being sworn Churchwarden 0-1-0  
 Octob<sup>r</sup> 1<sup>st</sup> for Bread & Wine for Sacram<sup>t</sup> 0-3-4  
 & for washing of Surplice — 0-1-0  
 11<sup>th</sup> Citation & Charges — 0-6-6  
 November 1<sup>st</sup> Ringing — 0-1-6  
 Decem<sup>b</sup> 2<sup>nd</sup> a p<sup>t</sup> of Lent Wine 0-1-7½  
 25<sup>th</sup> 2 p<sup>ts</sup> of Wine & Bread 0-3-4  
 Washing of Surplice — 0-1-0  
 Jan<sup>y</sup> 2<sup>nd</sup> 1<sup>st</sup> Ringing — 0-1-0

1749  
 March 16<sup>th</sup> Bread & Wine for Sacram<sup>t</sup> 0-3-4  
 Washing of Surplice — 0-1-0  
 p<sup>t</sup> of Clerk for one year & by l<sup>t</sup> 0-16-0  
 April 4<sup>th</sup> Bell Ropes — 0-7-6  
 Mending of Bell Wheels — 0-17-9  
 Recasting of Gudgeon — 0-2-4  
 May 2<sup>nd</sup> Ale at a Parish Meeting 0-4-1½  
 15<sup>th</sup> a Transcript of Registers 0-0-0  
 14<sup>th</sup> Bread & Wine for Sacram<sup>t</sup> 0-3-5



Churchwarden John Tristram wrote with a flourish in 1751 and with good quality ink that has stood the test of time.

1751	
John Tristram Churchwarden for the Year	
Bread And Wine	0 <sup>8</sup> 6
Bread And Wine	0 <sup>8</sup> 6
Bread And Wine	0 <sup>8</sup> 6
Laid Out at the Visitation Bromsgrove	0
paid Charles Simkins	1 <sup>1</sup> 0
paid for Ringing	0 <sup>2</sup> 6
Bread And Wine	0 <sup>8</sup> 6
paid for washing the sick	0 <sup>6</sup> 0
paid for the new Beale ropes	0 <sup>8</sup> 0
for Septuagesima	
paid the Dod for painting the Church	0 <sup>0</sup> 10
Bread And Wine	0 <sup>3</sup> 0
paid Mr Wadron Visitation	0 <sup>2</sup> 6
paid for Brieft	0 <sup>3</sup> 0
paid for Apprentment	0 <sup>0</sup> 6
paid to the paritor and others	0 <sup>9</sup> 6
Expenses for my self	0 <sup>2</sup> 6
paid the Cryer	0 <sup>0</sup> 6
Bread And Wine for the Sacrament	0 <sup>2</sup> 7
Laid Out at the Syttion Bromsgrove	
paid the paritor	0 <sup>1</sup> 6
paid the proctor	0 <sup>2</sup> 6
paid for Apprentment	0 <sup>0</sup> 6
paid for Brieft	0 <sup>4</sup> 2



## Books, Letters, Notices, Paintings, Postcards and Proclamations

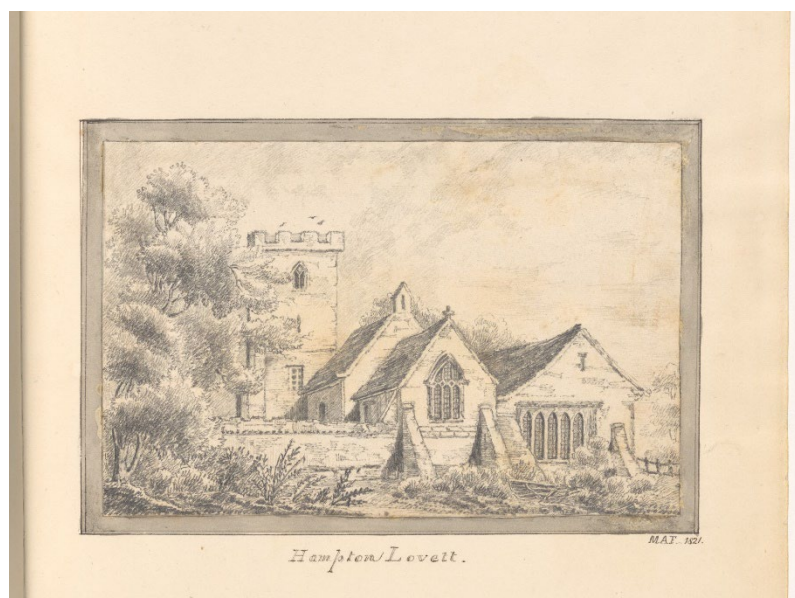
During a recent audit of historic documents we found a mix of materials. These works show how the church and life in general has changed over the years. In one case, they show how major events affected people in the local community.



Photograph by John James / Alamy

The snowy winter scene to the left is comparatively recent. How different is the earlier image (below) dated 1821. This shows the original east churchyard wall, now long gone.

The painting also reveals that the first level of the C14th tower was glazed at this time. This provided evidence to support reglazing during the extensive works undertaken in 2023 to repair, conserve and reopen the tower for guided visitor access.

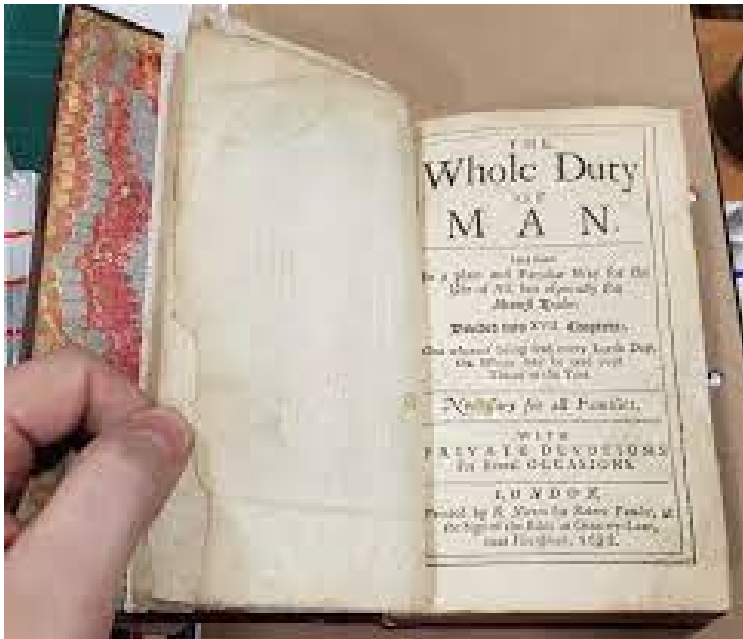


**If you have any images of the church from earlier times please do get in touch. We would love to add them to this section of the catalogue.**

Source: Hubert Thomas Parker Scrapbook, The New York Public Library digital Collection.

Drawn when Revd. Thomas was visiting England. The artist M.A.T is not known but may have been the Reverend's sister.

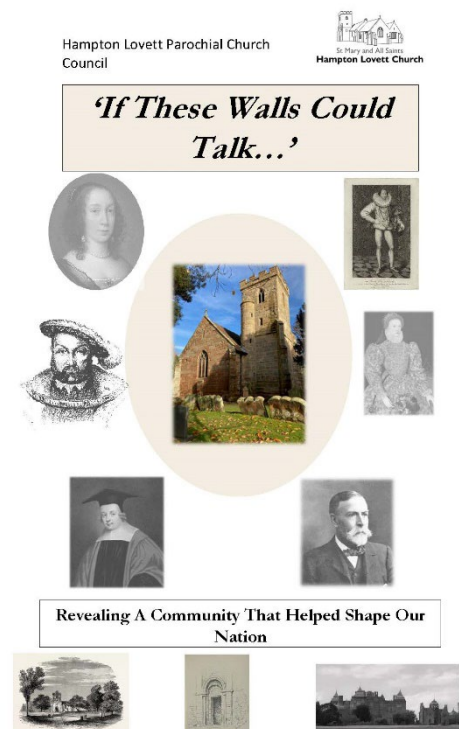
The Whole Duty of Man was written when England was governed by Oliver Cromwell's Commonwealth. Despite its title it is a book aimed at the whole family. The work was a bestseller for 100 years and remained influential for a further century. The forward is by Dr Henry Hammond (previously Royal Chaplain to Charles I).



It is a book we feel very close to in Hampton Lovett. Henry Hammond had come to stay with Lady Dorothy Pakington in nearby Westwood House. He would remain there for the last 10 years of his life. A small secret writing group worked earnestly, hoping to prepare the way for the restoration of the Anglican Church. Published anonymously in 1658 the actual authorship remains something of an unsolved mystery.

You can read the full story in our 'If These Walls Could Talk...' booklet which can be download from the website.

A monument to Henry Hammond can be found in the church.





The photograph below reminds us of how historic events impacted on the community. Frozen in time is the funeral in 1913 of 'Indian Mutiny' military veteran Thomas Ashcroft aged 84. The mutiny in 1857 was against the East India Company which functioned as a sovereign power on behalf of the British Crown. Thomas Ashcroft would have been 28 when serving in India. When he died, he was a resident of the Union Workhouse in Droitwich. Strangely (given the subject matter) the photograph was turned into a postcard. We have an example of one sent as such in 1914. Five other burials of workhouse residents are recorded in our burial register between 1911 and 1917. Many of the young military men pictured here must have gone on to lose their lives in the First World War.



Another postcard probably early 1900s. Some of the trees have gone, modes of transport have certainly changed and the light by the lychgate is an interesting feature.



This proclamation (dated 1830) by King William IV was to be read out at least four times a year in all churches after a service. It was still retained on site amongst other documents but we no longer read it out!



By the KING.

## A PROCLAMATION,

For the Encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality.

WILLIAM R.

**W**E most seriously and religiously considering that it is an indispensable Duty on Us to be careful, above all other Things, to preserve and advance the Honour and Service of Almighty God, and to discourage and suppress all Vice, Profaneness, Debauchery, and Immorality, which are so highly displeasing to God, so great a Reproach to Our Religion and Government, and (by means of the frequent ill Examples of the Practices thereof) have so fatal a Tendency to the Corruption of many of Our loving Subjects, otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the Divine Vengeance on Us and Our Kingdom: We also humbly acknowledging that We cannot expect the Blessing and Goodness of Almighty God (by whom Kings reign, and on which We entirely rely,) to make Our Reign happy and prosperous to Ourselves and Our People, without a Religious Observance of God's Holy Laws: To the Intent, therefore, that Religion, Piety, and Good Manners may (according to Our most hearty Desire) flourish and increase under Our Administration and Government, We have thought fit, by the Advice of Our Privy Council, to issue this Our Royal Proclamation, and do hereby declare Our Royal Purpose and Resolution to discountenance and punish all Manner of Vice, Profaneness, and Immorality, in all Persons of whatsoever Degree or Quality within this Our Realm, and particularly in such as are employed near Our Royal Person; and that, for the Encouragement of Religion and Morality, We will, upon all Occasions, distinguish Persons of Piety and Virtue by Marks of Our Royal Favour: And We do expect and require, That all Persons of Honour, or in Place of Authority, will give good Example by their own Virtue and Piety, and to their utmost contribute to the discountenancing Persons of dissolute and debauched Lives, that they, being reduced by that Means to Shame and Contempt for their loose and evil Actions and Behaviour, may be thereby also enforced the sooner to reform their ill Habits and Practices, and that the visible Displeasure of good Men towards them may (as far as it is possible) supply what the Laws (probably) cannot altogether prevent: And We do hereby strictly enjoin and prohibit all Our loving Subjects, of what Degree or Quality soever, from playing, on the Lord's Day, at Dice, Cards, or any other Game whatsoever, either in Public or Private Houses, or other Place or Places whatsoever: And We do hereby require and command them, and every of them, decently and reverently to attend the Worship of God on every Lord's Day, on Pain of Our highest Displeasure, and of being proceeded against with the utmost Rigour that may be by Law. And, for the more effectual reforming all such Persons, who, by reason of their dissolute Lives and Conversations, are a Scandal to Our Kingdom, Our further Pleasure is, and We do hereby strictly charge and command all Our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Our Officers and Ministers, both Ecclesiastical and Civil, and all other Our Subjects whom it may concern, to be very vigilant and strict in the Discovery and the effectual Prosecution and

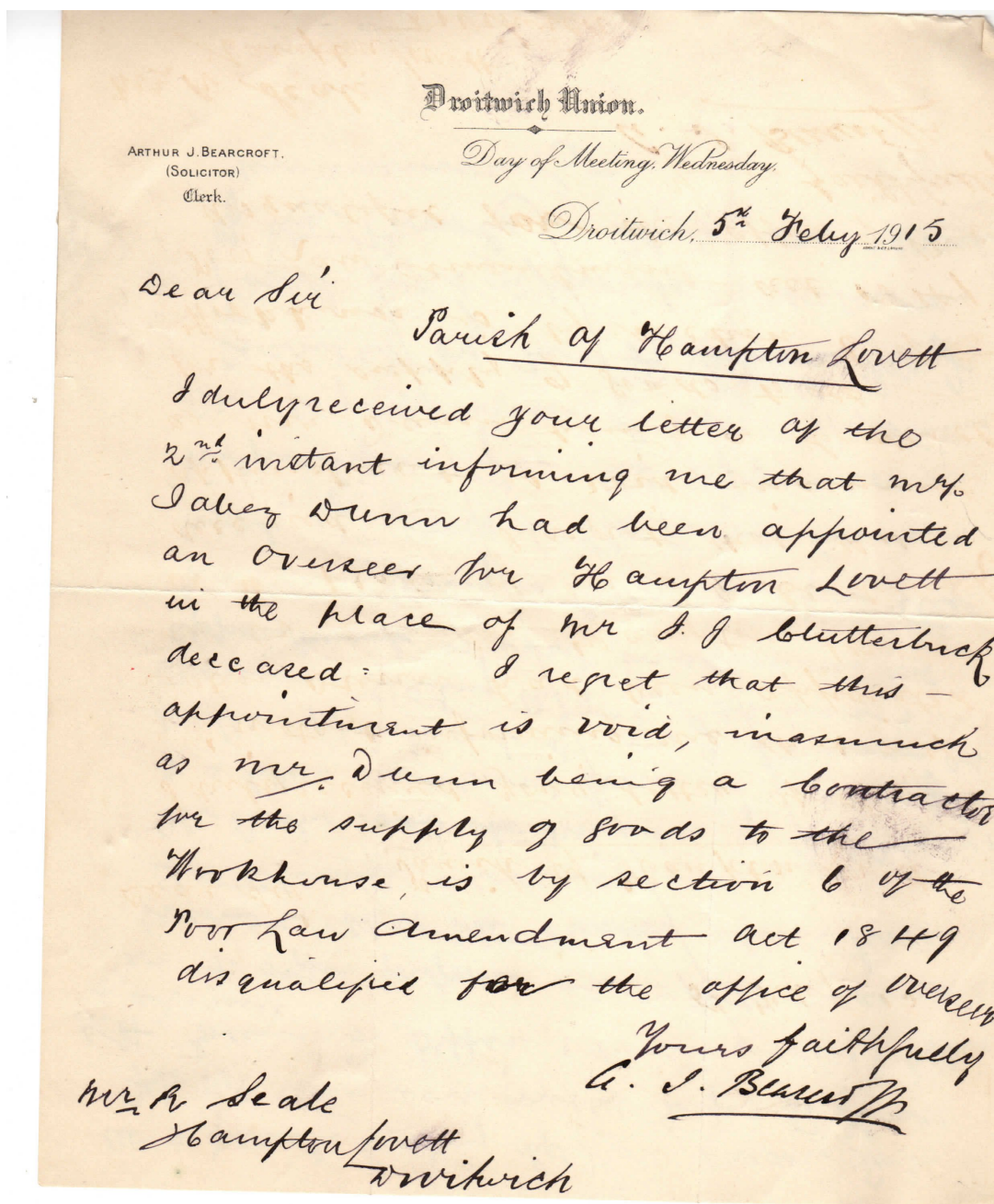
Punishment of all Persons who shall be guilty of excessive Drinking, Blasphemy, profane Swearing and Cursing, Lewdness, Profanation of the Lord's Day, or other dissolute, immoral, or disorderly Practices; and that they take care also effectually to suppress all public Gaming Houses and Places, and other low and disorderly Houses; and to put in execution the Statute made in the Twenty-ninth Year of the Reign of the late King Charles the Second, intituled *An Act for the better Observance of the Lord's Day, commonly called Sunday*; and also so much of an Act of Parliament made in the Ninth Year of the Reign of the late King William the Third, intituled *An Act for the more effectual suppressing of Blasphemy and Profaneness*, as is now in force; and all other Laws now in force for the punishing and suppressing any of the Vices aforesaid; and also to suppress and prevent all Gaming whatsoever, in Public or Private Houses, on the Lord's Day; and likewise that they take effectual Care to prevent all Persons keeping Taverns, Chocolate Houses, Coffee Houses, or other Public Houses whatsoever, from selling Wine, Chocolate, Coffee, Ale, Beer, or other Liquors, or receiving or permitting Guests to be & remain in such their Houses, in the Time of Divine Service on the Lord's Day, as they will answer it to Almighty God, and upon Pain of Our highest Displeasure. And for the more effectual proceeding hereof, We do hereby direct and command all Our Judges of Assize and Justices of the Peace to give strict Charges at their respective Assizes and Sessions, for the due Prosecution and Punishment of all Persons that shall presume to offend in any of the Kinds aforesaid; and also of all Persons that, contrary to their Duty, shall be remiss or negligent in putting the said Laws in execution; and that they do, at their respective Assizes and Quarter Sessions of the Peace, cause this Our Royal Proclamation to be publicly read in open Court immediately before the Charge is given. And We do hereby further charge and command every Minister in his respective Parish Church or Chapel to read or cause to be read this Our Proclamation at least Four Times in every Year immediately after Divine Service, and to incite and stir up their respective Auditories to the Practice of Piety and Virtue, and the avoiding of all Immorality and Profaneness. And, to the End that all Vice and Debauchery may be prevented, and Religion and Virtue practised by all Officers, Private Soldiers, Mariners, and others who are employed in Our Service, by Sea and Land, We do hereby strictly charge and command all Our Commanders and Officers whatsoever, that they do take care to avoid all Profaneness, Debauchery, and other Immoralities, and that by their own good and virtuous Lives and Conversations they do set good Examples to all such as are under their Care and Authority; and likewise take care of and inspect the Behaviour of all such as are under them, and punish all those who shall be guilty of any the Offences aforesaid, as they will be answerable for the ill Consequences of their Neglect herein.

Given at Our Court at *Saint James's*, this Twenty-eighth Day of June One thousand eight hundred and thirty, and in the First Year of Our Reign.

God save the King.

LONDON: Printed by GEORGE EYRE and ANDREW STRAHAN, Printers to the King's most Excellent Majesty. 1830.

This letter from 1915 is another reminder of how tough life could be. In 1836 an elected Board of Guardians formed the Droitwich Poor Union and in due course the Droitwich Union Workhouse was opened. The 'Overseer of the Poor' was appointed annually in each parish to perform the assessment and collection of poor-rates and was responsible for administering to the needs of the poor. There is a scribbled note on the back of this letter to record the appointment of another person as overseer on February 16<sup>th</sup>.





Sometimes you can tell something of the character of a person from even a short note. From 1922, this notice suggests Mr Wilson was a stickler for people being on time. Hopefully nobody turned up late.

# NOTICE

A Meeting of the Parochial  
Electors of Hampton Lovett  
will be held in the Parishroom  
on Thursday March 16<sup>th</sup> 1922  
AT 7.30 P.M. Sharp

Business

To elect Chairman for  
ensueing Year  
Appoint Overseers  
Receive Charity Accounts  
& Transact any other Buisness


Sam<sup>l</sup> G Wilson  
Chairman

## The Saga of the Droitwich to Kidderminster Omnibus Service:

In 1920/21 the parish was engaged in a lobbying campaign for a motor omnibus service to be run between Droitwich and Kidderminster. Midland Red (as we came to know them) were expanding rapidly but here (April 1920) the problem seems to be the difficulty of supplying vehicles. For bus fans – the image below shows the new front entrance design patented by the company in 1918. Note also the ‘National Scheme For Disabled Men’ badge. More on this on page 16.

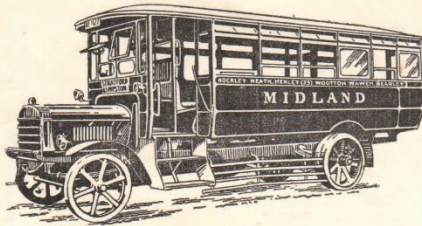
### The Birmingham & Midland Motor Omnibus Co., Limited.

#### MIDLAND "RED" MOTOR 'BUS SERVICES.



TELEGRAPHIC ADDRESS:  
"OMNIBUS, BIRMINGHAM."

TELEPHONE:  
2577 MIDLAND  
BRANCH EXCHANGE.



OFFICES:  
547, BEARWOOD ROAD,  
SMETHWICK.

PLEASE REPLY  
TO  
THE TRAFFIC MANAGER.

OFFICES AND GARAGES.—

<p>BIRMINGHAM, 11, Bull Ring ... Tel. No. 386 Central.</p> <p>KIDDERMINSTER, New Road ... " 107 Kidderminster.</p> <p>" " 10, Vicar Street ... " 108 "</p> <p>WORCESTER, East Street ... " 485 Worcester.</p> <p>" " The Cross ... " 360 "</p> <p>WARWICK, Emscote ... " 200 Warwick.</p> <p>SHREWSBURY, Rouse Hill ... " 455 Shrewsbury.</p> <p>" " Ditherington Road ... " " "</p>	<p>TAMWORTH, Two Gates... Tel. No. 90 Tamworth.</p> <p>NUNEATON, Burgage Walk ... " 213 Nuneaton.</p> <p>BANBURY, Canal Street ... " 55 Banbury.</p> <p>BROMSGROVE, The Strand ... " " Bromsgrove.</p> <p>WOLVERHAMPTON, Midland Garage, Bilston Street ... " " Wolverhampton</p> <p>HEREFORD, Black Lion Hotel, Bridge Street ... " " Hereford.</p>
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*Estimates for Special Vehicles do not convey guarantees that vehicles will be available on date asked for, if they are all booked up before same are accepted.*

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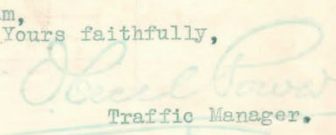
April 30th 1920.

Saml. G. Wilson, Esq.,  
Chairman, Parish Meeting,  
Hampton Lovett, Droitwich.

Dear Sir,

Motor Omnibus Service

I have your letter of the 29th instant, and beg to inform you that we are hoping, within the next few weeks to commence a motor service between Kidderminster and Droitwich, through Cutnall Green and Hampton Lovett. The difficulty at the present time is, we cannot get delivery of the large number of vehicles we have on order.

I am,  
Yours faithfully,  
  
Traffic Manager.



It seems by September 1920 the problem remains. However, by July 21 the bus company writes to the parish to say that despite 'going to the trouble of fixing things up', the Road Committee of the County Council had discontinued the service. Some councils had set up their own bus undertakings at this time whereas others were happy for bus services to be in private hands.

**The Birmingham & Midland Motor Omnibus Co., Limited**  
**MIDLAND "RED" MOTOR 'BUS SERVICES.**



TELEGRAPHIC ADDRESS:  
 "OMNIBUS, BIRMINGHAM."

TELEPHONE:  
 2577 MIDLAND  
 BRANCH EXCHANGE.



OFFICES:  
 547, BEARWOOD ROAD,  
 SMETHWICK.

PLEASE REPLY  
 TO  
 THE TRAFFIC MANAGER.

OCP/LEL.

**OFFICES AND GARAGES:—**

BIRMINGHAM, 11, Bull Ring ...	Tel. No. 386 Central	TAMWORTH, Two Gates... ..	Tel. No. 90 Tamworth
KIDDERMINSTER, New Road ...	107 Kidderminster.	NUNEATON, Burgage Walk ...	213 Nuneaton.
" " 10, Vicar Street ...	108 "	HANBURY, Canal Street ...	55 Banbury.
WORCESTER, East Street ...	485 Worcester.	BROMSGROVE, The Strand ...	125 Bromsgrove.
" " The Cross ...	360 "	WOLVERHAMPTON, Midland Garage,	1366 Wolverhampton
WARWICK, Emscote ...	300 Warwick.	Bilston Street ...	"
SHREWSBURY, Rouse Hill ...	455 Shrewsbury.	HEREFORD, Black Lion Hotel, Bridge	1079 Hereford.
" " Ditherington Road ...	"	Street ...	"

Estimates for Special Vehicles do not convey guarantees that vehicles will be available on date asked for, if they are all booked up before same are accepted.

S. G. Wilson Esq.,  
 Hampton Lovett,  
 Droitwich.

September 29th 1920.

Dear Sir,


I have your letter of the 26th instant, and regret to inform you that owing to delay in delivery of 'Buses, we shall be unable to start running a service between Kidderminster and Droitwich this season.

We will give the matter careful consideration early next year.

Thanking you for your interest in the matter.

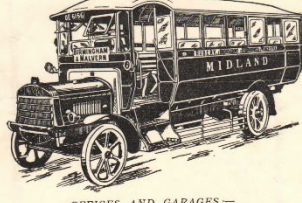
I am,  
 Yours faithfully,  
*Reed Brown*  
 Traffic Manager.

**The Birmingham & Midland Motor Omnibus Co., Limited.**  
**MIDLAND "RED" MOTOR SERVICES.**



TELEGRAPHIC ADDRESS:  
 "OMNIBUS, BIRMINGHAM."

TELEPHONE:  
 2577 MIDLAND  
 BRANCH EXCHANGE.



CHIEF OFFICE:  
 547, BEARWOOD ROAD,  
 SMETHWICK.

PLEASE REPLY  
 TO  
 THE TRAFFIC MANAGER.

*12 Standard by Droitwich.*

**OFFICES AND GARAGES:—**

BIRMINGHAM, 11, Bull Ring ...	Tel. No. 386 Central	TAMWORTH, Two Gates... ..	Tel. No. 90 Tamworth
EDGBASTON, Waterworks Road ...	Edgbaston.	NUNEATON, Burgage Walk ...	213 Nuneaton.
KIDDERMINSTER, New Road ...	296 Kidderminster.	HANBURY, Canal Street ...	123 Banbury.
" " 10, Vicar Street ...	108 "	BROMSGROVE, The Strand ...	125 Bromsgrove.
WORCESTER, East Street ...	485 Worcester.	WOLVERHAMPTON, Bilston Street	1366 Wolverhampton
" " The Cross ...	360 "	HEREFORD, Black Lion Hotel, Bridge	1079 Hereford.
WARWICK, Emscote ...	300 Warwick.	Street ...	"
SHREWSBURY, Ditherington ...	455 Shrewsbury.		

ESTIMATES FOR SPECIAL VEHICLES DO NOT CONVEY GUARANTEES THAT VEHICLES WILL BE AVAILABLE ON DATE ASKED FOR, IF THEY ARE ALL BOOKED UP BEFORE SAME ARE ACCEPTED.

ALL QUOTATIONS BASED ON NEAREST ROUTE UNLESS OTHERWISE STATED.

*Mr Wilson*  
*Dear Sir*  
 we have been notified that after this week, that we are unable to run from Droitwich to Reddars via Hampton & Cutnall Green. This is a serious matter to the Company after going to the trouble of fixing things up. I trust your Parish Council & inhabitants will inform the County Council on this matter as the Road Committee of the County Council are responsible for the discontinuation of the Bus traffic. Faithfully yours  
*Edward Brown*  
 Resident Highway

*28.7.21*

There followed a helpful reply. The item will be raised at a County Council meeting and the writer is supportive of there at least being a service on market days. We don't know when the bus service finally did become established!

On a poignant note, the Parish Meeting secretary, presumably at a meeting when this letter was discussed, has noted on the back that the Rector proposed a hearty vote of thanks to Mr Wilson for all his work as Chairman, stating that Mr Wilson felt compelled to resign his position owing to his failing eyesight.

Mr Wilson "tendered his best thanks to the Rector and those present for their kind words".

23 Aug 1921.

Dear Sir

In reply to your letter I will certainly support the Parishioners of Hampton Loate in their attempt to obtain a motor bus service between Deddington and Reddington.

I think there should be one at any rate on the Market days.

I have made some enquiries and know the question will come up again at the County Council Committee shortly.

Yours very truly

Wm Danks

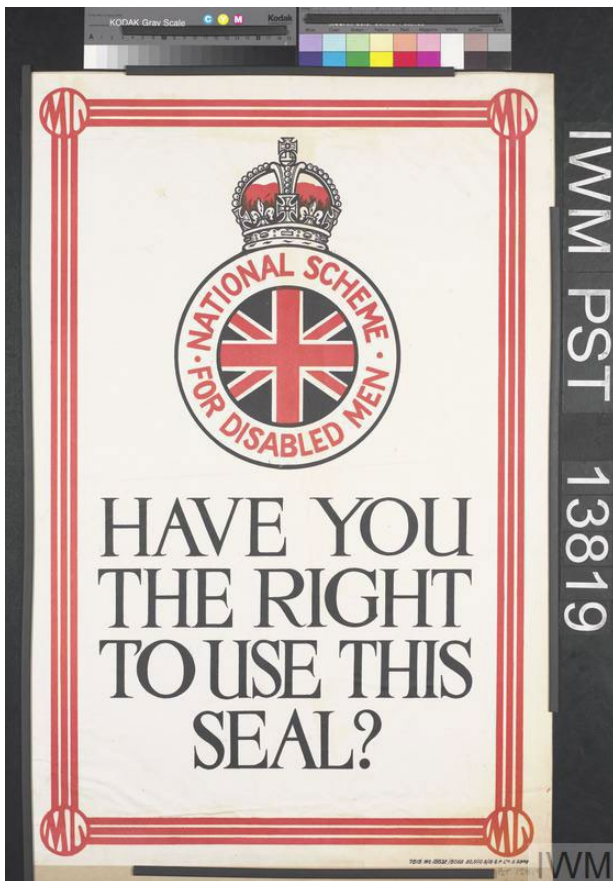
W. S. G. Wilson  
Chairman Hampton Loate  
Parish Meeting



## The National Scheme For Disabled Men

The letter heading of The Birmingham & Midland Motor Omnibus Co; Limited carries the stamp of *The National Scheme For Disabled Men*. Also referred to as ‘The King’s National Roll Scheme’ this was a scheme launched by royal proclamation as an employment programme for ex-servicemen disabled because of the First World War.

The use of the design was limited to those employers who were signatories to the scheme. It was sometimes referred to as The Seal of Honour – honouring the debt that was now owed to the servicemen who sacrificed so much.



“But, as they stood there chaffering,  
Out from the station came  
A string of cautious motor-cars,  
Packed full of lean, brown men,  
The halt, the maimed, the blind, the lame,  
The wreckage of the wars,  
Their faces pinched and full of pain,  
Their eyes still dazed with stress and strain,  
The nation's creditors”.

From: ‘Flora’s Bit’ by William Arthur Dunkerley  
(also known as John Oxenham)

Image: IWM (Art. IWM PST 13819)

## The Farming Community

Farming community is at the heart of Hampton Lovett: thank you to the Laight family for permission to include three photographs showing 'life on the farm' in times past. We would love to receive more photographs to include here.





## The Hampton Lovett Heritage Railway



Thanks to the sterling efforts of two volunteers, both enthusiastic railway modelers, we can now bring you images of The Hampton Lovett Heritage Railway. This 00-gauge working model brings to life various aspects of our local heritage. These include a recreation of the old Cutnall Green Halt (now long closed) and recalls the nearby Operation Starfish decoy site

designed to draw bombers away from city targets during World War II. We anticipate that this historic model will make a reappearance at a future Heritage Open Day.













## From The Newspapers...

From Berrow's Worcester Journal reporting on the dedication of the memorial brass tablet to those who gave their lives in the First World War. It is positioned below the nave west window, dedicated to Richard Hampton Lewis and his brother Tom— sons of Rector Edwin Lewis and his wife Frederica.

### HAMPTON LOVETT WAR MEMORIAL.

#### Dedication by the Bishop.

On Sunday, the Bishop of Worcester attended the morning service at Hampton Lovett Parish Church in order to dedicate a memorial brass tablet to the men from the village who gave their lives in the war. He afterwards preached the sermon. The money (to which the Hon. Oswald Partington largely contributed) for the erection of the brass tablet was raised in the village, by the efforts of the Parish Mothers' Union. It is a simple tablet, let into the wall beneath the West window, which is dedicated to the memory of Mr. F. T. E. Lewis, who died at Boulogne from typhoid several years ago, and Lieut. E. R. H. Lewis, who was killed in action in 1917. They were the two sons of the Rector (the Rev. Edwin Lewis). The inscription on the tablet reads as follows: "For King and Country. In ever grateful memory of George Aldridge, Henry Aldridge, Alfred J. Collins, Henry Collins, Albert Edwin Daniels, Harry Kemp, Charles Henry Knight, and Richard Hampton Lewis. 'Greater love hath no man than this, that a man lay down his life for his friends.'—St. John, ch. xv., verse 13."

Before the hymn preceding the sermon, the Bishop, accompanied by the Rector and the two Churchwardens (Messrs. H. Greaves and S. G. Wilson), walked down the aisle, on one side of which stood the local troop of Boy Scouts and on the other side that of the Girl Guides, and, removing the Union Jack which covered the tablet, said: "To the glory of God and in grateful memory of the men of this parish who gave their lives for their country, I dedicate this tablet." The hymn was then sung. Taking for his text Isaiah, ch. xxxv., verse 8, the Bishop devoted a large part of his sermon to an appreciation of the late Lt. E. R. H. Lewis (second son of the Rector), who was killed in France in the summer of 1917. Thirty months or more ago, he said, on a still June evening, a little wooden church on the Canadian Prairie at Lac la Poudre, somewhere South of the great Athabasca River, was drawing a congregation of 60 people or so from all points of the compass. A sad solemn impulse, not untinged with a chastened joy, drew the congregation into the little sanctuary of God, for news had come leisurely across the Atlantic and along the great highway, that a dear friend of theirs was dead—dead ere his prime, like the others whom they were commemorating that day—dead as a reward of self-sacrifice in a great cause, which could be summed up in two words—the cause of holiness and the cause of peace. He had

been their friend not only for his own sake, but for the sake of their children, whom he loved and taught and kept together in Sunday School. They were mostly settlers from the old country who had gone out to tame the wild prairie for a livelihood. They lived far from their nearest neighbours, and they saw them only when they could get to the little church. Everything was very different from what they had been used to in the smaller and cosier life of the Homeland, but he represented an element which they could recognise, as he gathered the youngsters around him, and as he kept touch with them, when they were old enough to work. All those present knew him as a child and a boy at the King's School, where through the wilderness of temptation, by God's grace, he found a highway called the way of Holiness, in which, as he (the Bishop) knew from experienced testimony he was able to walk as one redeemed. They saw him in Hampton Lovett in his vacation times, as an Oxford undergraduate, learning, not without distinction, the history and the meaning of the greatest lesson that God has revealed to man. But to the prairie folk he was a messenger from a far home country. When Oxford was done with, he had filled in his time before entering the ministry, by working as a layman under the Archbishop's Mission to Western Canada. It interested him (the Bishop) now, to think (though in fact he could not recall it) that as Chairman of the Candidates' Committee of that fund he must have gone through his papers, when he offered himself and was accepted in 1913. At the end of two years' happy work out there, he heard his country calling him. There was once more a highway to be laid and to be trodden straightly and steadfastly. But now it was the hideous shell-holed road of awful but inevitable war. He (the Bishop) might say to the congregation that they knew the rest—how he followed where his brother had led to the very end. The war came as a Divine message of encouragement and as a challenge to us. Our temptation was to urge that fighting and all things connected with it were not what we were used to—were not what we were fitted for by our experience. And yet they all knew now that, if the manhood of Hampton Lovett had persisted in shirking, the whole village to-day would feel abjectly disgraced instead of humbly proud of its record.

The collection was for the funds of the Archbishop's Mission to Western Canada, and amounted to £5 5s. 5d.

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The nave-west window





The memorial to Sir John Pakington (4<sup>th</sup> Baronet) 1671 – 1727 can be found in the chapel. Landowner and ardent politician, he served in parliament for over 30 years and lived through the reign of five monarchs.

Sir Roger de Coverley is a fictional character created by Joseph Addison (1672-1719) writer, essayist and co-founder of the original *Spectator* periodical. *The Spectator* adopted a fictional method of presentation through a 'Spectator Club' whose imaginary members extolled the authors' own ideas about society. These club members included characters representing commerce, the army, the town and the country gentry.

It was rumoured that Sir John, with his landed estate in Worcestershire, was the model for the country gentleman. This article (date and newspaper unknown) seems a slightly tongue-in-cheek but ultimately a kind tribute to the man.



## WHEN SIR ROGER WALKED IN WORCESTERSHIRE.

### HAPPY TIMES WHEN THE SQUIRE RULED.

(From a Correspondent.)

It was undoubtedly ignorant of me, but I did not know, when I walked into the little dim church of Hampton Lovett, in Worcestershire, that I should find there the tomb and effigy of Sir Roger de Coverley. Indeed, I might very well have walked into the church and out again and remained unknowing, to this day, that I had stood perhaps on the same spot where Sir Roger stood when, everybody else upon their knees, he rose "to count the congregation, or see if any of his tenants were missing." Only the happy forethought of the present vicar prevented that; for, with something of the spirit of his famous predecessor of two hundred years ago (one of whose admirable qualifications was, it will be remembered, "a sociable temper") he had placed conveniently under my eyes a little guide for any who should stray into his ancient, tree-shadowed church. Thus I learned that the last monument, bowled up against the wall of the chapel, was in memory of the Sir John Pakington who was the original of our friend Sir Roger, of the *Spectator* Club. And I could here set down my gratitude to that unknown clergyman for the joy that mood of information helped me to; the churches are, of all things, our common heritage, and I too often find them shut against me whenever I go.

I turned to read the inscription above the recumbent effigy: "An indulgent father to his children, A kind master to his servants, Charitable to the poor, Loyal to the King, And faithful to his country." Here was adulation indeed; but I knew that unless Addison lied it was not a whit too fulsome. And listen to what follows: "He served in many Parliaments for the county of Worcester, speaking his mind there without reserve, neither fearing nor flattering those in power, but despising all their offers of title and preferment upon base and dishonourable terms of compliance." That was the good old Sir Roger we knew in the pages of the "*Spectator*." "Speaking his mind there without reserve?" I should think so; he had his principles, and knew well what they were, and I think he could be very downright when he had occasion to defend them. There was something clear-cut and sharply defined about the politics of those days; and it was a foregone conclusion on which side the Sir Rogers of the country would be. In these democratic days you cannot tell where anyone stands; a man may win his bread in his master's service and be thought no worse of (we hope) if he vote against him at the next election. It was different two hundred years ago. Those ancient domestics of Sir Roger, some of whom, Addison tells us, "could not refrain from tears" when their master returned, and everyone of whom "pressed forward to do something for him, and seemed discouraged if they were not employed," well knew their master's mind in matters political; and very love of him would have made them scorn the idea (if ever their sentimental old

brains could have entertained so outrageous a notion) of voting against him. Besides, the dignity of their dear master and the mere omniscience of his word were quite enough in those days; you simply could not be a Sir Roger and not know. That was a sentiment every squire could respect.

Politics, however, whether in Sir Roger's day or in mine, are not my theme. Nevertheless, as I looked down again at the heavily bewigged figure before me, I felt that Sir Roger would understand the wink I gave him across the centuries; there was a deal of gumption under his skin, and I think he knew the value, in his less enlightened day, of a little bluff. . . . The church was dark, set as it was in the shadow of trees; and the mystery there made it easy to span the years. That, I supposed, was where Sir Roger's pew would have been. And there, all under his eye, the congregation sat, not daring so much as to nod, be they never so tired or the sermon never so long and unintelligible. For the august knight suffered nobody to sleep besides himself; "for if, by chance, he has been surprised into a short nap at sermon, on recovering out of it he stands up and looks about him, and if he sees anybody else nodding, either wakes them himself or sends his servant to them." Bluff, again. And there, too, is the same aisle down which, a double row of tenants bowing from either side, he leisurely passed when the sermon was over, enquiring every now and then "how such a one's wife, or mother, or son, or father, do, whom he does not see at church; which," Addison slyly insinuates, "is understood as a secret reprimand to the person that is absent."

Well, as I have implied already, perhaps those barbarous days required and profited by such an attitude in their Squire. Evidently Addison, who seemed to regard Sunday as a day the regular recurrence of which prevented the country folk from degenerating into "a kind of savages," thought so. And, anyway, I am not so sure that, for all our enlightenment to-day, for all that our country folk are not so readily hoodwinked now by a little bit of bluff, and for all our freedom just now from the Sabbath servility of Sir Roger's day, we are in a state of grace so very much more desirable. It is something, surely, when the Squire of the village can be held in such respect as Sir Roger was held—even at the expense of a grain or two of bluff. And I would not dare to decide which precisely were the more damnable thing: to go to church for fear of the wrath of the Squire who, because your seat was empty, missed you when he rose to take the poll, or never to set foot in the church at all. And if ever ignorance were bliss, I think those servants who, for love of Sir Roger, grew old in his service, were not without their reward. We have travelled far from the day when orders were received "as favours rather than as duties": but then we have almost forgotten what the joy of service can be.

Rest you there, then, Sir Roger, in the dim church of your fathers. Perhaps you were too good a man for this critical, sceptical age: they would, likely as not, misread your actions to-day, viewing askance your little acts of kindly charity and misreading your bluff for deceit. I, for one, am right glad to have paid my homage at your tomb; and I could well believe, as I passed under the lych gate and out into the lane, that the day of your death, August 15, 1727, was "the melancholiest day that ever happened in Worcestershire."

C. H. W.