

AYLSHAM LOCAL HISTORY SOCIETY



Volume 12 No 1

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AYLSHAM LOCAL HISTORY SOCIETY

JOURNAL AND NEWSLETTER



Volume 12

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Front cover: Stained glass portrait of Catherine Ursula Rising, Horsey church. Courtesy of Simon Knott. All pictures in Graeme Johnston's Norfolk Churches article are also courtesy Simon Knott

Back cover Top: Barnwells decked in flags for the coronation of George VI in 1937. Courtesy of Town Archive. Bottom: staff members Shirley Ridley (left) and Jayne Stolworthy outside Barnwells 1987. Courtesy of EDP

The JOURNAL & NEWSLETTER is the publication of the Aylsham Local History Society. It is published three times a year, in April, August and December, and is issued free to members. Contributions are welcomed from members and others.

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We are meeting again, thanks to Zoom, and as I write the prospects of meeting in person are at last coming into sight.

We have the generous sponsorship of Barnwell Print to thank for this edition being in full colour. Do let us know if full colour is something you would like to see continue.

The new editor has a request. We are very conscious of the huge debt we owe our contributors, none more so than to the previous editor Roger Polhill and to Maggie Vaughan-Lewis. Long may they continue to write for the Journal. We don't want to lose articles based on research about the town, its surroundings, and its citizens, but surely many more of us have stories about Aylsham which others will want to hear and enjoy. Talk to or email the editor.

The challenge of the pandemic over the last year has given us all many stories of kindness and working together amidst the difficulties of coping with successive lockdowns. The Journal offers us a chance to record what life was like in Aylsham during 2020, a year like no other since the Spanish Flu pandemic of 1918.

Some of us have kept diaries during the lockdown, and others will have vivid memories of events (and non-events) that took place then. Please get writing. We have it in mind to devote some or all of the December issue to your recollections. It won't be history to us, we were there, but it will be to those who come after us.

Congratulations to Roger Polhill on the receipt of a Personal Achievement Award from the British Association of Local History. More details in the next issue.

No 33 Market place, formerly Barnwells, by Roger Crouch and Maggie Vaughan-Lewis



The recent move of Barnwells to 31 Market Place, and the consequent refurbishment before the arrival of new tenants of No 33, has provided us with a once in a generation chance to look at long hidden features of the construction of this Grade II listed building at the south-east corner of the market.

Looking at early photographs the building has not changed much in the last 150 years; late 19th century and early 20th century photographs indicate that the property was divided into two with the ground floor showing an additional doorway where there is now a window at the northern end. The listing (see Appendix A) mentions a singular flat roofed dormer but there are actually two, and since the listing they have acquired pitched roofs in keeping with their original form.

As the property was a copyhold of Aylsham Lancaster manor, its ownership of the site can be traced back from the 19th century to the 15th in the surviving court books and rolls¹. Together with its neighbours to the east (Santander as was) and north (Postle and, further north, Clarke's), Number 33 is one of the properties that became a permanent infill in the open market place, created by a classic pattern of stalls becoming fixed shops.



1897 Postcard

But let's work back from the building we know and with the help of recent investigations, try to recreate how this important site evolved

'Barnwells' in the 19th and 20th Century

In March 1803 Robert Beasy bought the property which probably looked



Humphrey Repton sketch 1814

much as it did when sketched by Repton in 1814. The pitched roofed dormer windows were probably inserted in the 18th century at the same time as the brick facing was carried out. The facing is in Flemish bond giving it a 9" thickness indicating that it was inserted for structural purposes hiding a possible jetty which was common practice.

The shop frontage was in two parts; the slightly smaller part (the left-hand door with two windows above and to the right) would later appear on the tithe map as plot 174. The larger right-hand frontage had a window, a door, a multi-glazed window and another door, with two windows above. This would be plot 173 on the tithe. Beasy,

then an Aylsham cordwainer, later became a carrier and was responsible for building the Swan in Hungate. In April 1827 he sold Number 33 to Aylsham baker Thomas Stoneham of Cromer Road. In May 1831 Stoneham also bought the Red Lion Street shop to the east (until recently Santander) and he was still the owner by the tithe apportionment of 1839.

The infill site on the tithe map. No 33 is 173 and 174. 'Santander' was 172. Note the open passages in the centre.



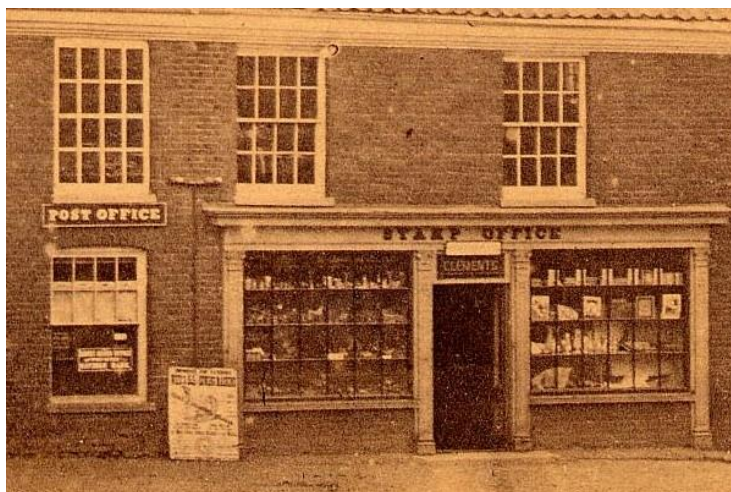
In 1839 tithe number 172 (Santander), was in two houses with yards occupied by Mary Morris a shopkeeper (and Governess of the Workhouse in 1836) and William Gray (a boot and shoe maker).

A narrow passage separated it from Barnwells, tithe numbers 173 and 174, which had three tenants. The house and yard 174, next to Postle (175), was 'late Anne Stratton'; she had been listed in the 1836 directory as a private resident in the Market Place. The corner piece, 173, was split between Ursula Doughty, probably in the side range adjoining Santander, and Charles Clements in the shop facing onto the Market Place. Clements had been a boot and shoe maker but by 1839 was also a bookseller and stationer.

Charles Clements senior was a noted bell-ringer when he was young and WF Starling recalled that around 1857, when he was a small boy, 'if you stood in the Market Place just before 8 o'clock, you would see this old gentleman go trotting across the Market with his little lantern in his hand, up the church steeple, and as soon as the church clock struck eight, you would hear the curfew bell [which] we used to call the 8 o'clock bell.'

At his death in 1868 the practice was given up. Mr Charles Clements junior, who was a printer and book binder, joined his father and the business went from strength to strength. An advert for 1856 for Clements & Son, showed the range of goods, not only the printing and books but writing desks, tea

chests, jewellery and fancy goods. They were the stamp office too and later ran the post office here.



Charles Clements ran the post office at No 33 from 1863 to 1892

In 1875 Charles Clements jnr purchased the shop and other parts of the block. The front was converted into a modern display window with a central door. The business remained on site with the printing works upstairs for many years. The family were still there in the 1896 directory but Charles Clements jnr died in 1898. His will, made in February 1893 and proved in May 1898 left to his widow Rachel for her lifetime 'all messuages in Market Place now in occupation myself, William Bruce and Robert Proudfoot'².



1912 Valuation map: 27 was Barnwells, 22 (Santander) and 889 (now 35 Market Place) were occupied by Stanley Bruce auctioneer and dealer.

By the 1900 Directory, Charles Henry Barnwell, a printer born in Luton, had taken over the tenancy of the site. He had been working as a printer in Hull where his two sons were born. Rachel Clements appears to have remained the owner

until she died in 1915 and at some time after that Barnwell purchased No 33, with the side property and the Santander site. Charles Henry, who lived at St Michael's Villas, Cawston Road, died in 1919 aged 61 and was succeeded by his son Frederick Charles Barnwell. After Frederick died of a stroke aged 79 in 1968 his wife Daisy gifted the premises to their son Michael in 1971. He modernised the business and in 1974 the printing works moved to larger premises in Penfold Street. From 2008 Barnwell Print has been on its present site at Dunkirk trading estate, run by Lincoln and Julian Barnwell.

Gwen Wright, manager for nearly 50 years, remembers the day of the move: a June day had been chosen as the upper side window was removed to enable the Heidelberg Printing Press to be removed. Unexpectedly it snowed and Michael brought a heater in to keep them warm. The staff in the shop were quite relieved to lose the weight and noise of the press upstairs. It also allowed for the north-east part of the ground floor to become a new book sales area. A flat-roof extension of 1000 sq ft was built out over the courtyard nearly doubling the shop space, reopening in 1982. In January 2019, after about 120 years, Barnwells moved into the smaller premises No 31 Market Place which had recently formed the northern part of Postles, shown as Bussey's confectioners in the 1930s photograph. No 33 is now an ophthalmic opticians, Nikki Nelson at Cecil Amey.



Bussey's, Postle's and Barnwell's shops c 1937. 'Read the latest fiction at Barnwells Library'

The building

To be able to understand the history of our buildings, it is essential to have opportunities to see any remaining early features. In 2017 fine timbers were noted on a visit by the Norfolk Historic Buildings Group. Back in the pre-covid days of the summer of 2019, Roger approached Santander with a request to record the first floor of No 33 which was at that time leased to them. They kindly let him have a look around the premises but as a bank they could not let him record any details. Later in the year Santander vacated their Aylsham premises, so he contacted the owners, Julian and Lincoln Barnwell, who gave permission to go ahead and carry out a survey of the property. This was vital as the upper part of Barnwells was only accessible through Santander on Red Lion Street.



35 Market Place doorway restored in place of ATM

Earlier in 2019 when Barnwells closed their shop on the ground floor and all the contents and furnishings were stripped out Roger had been able to see what remained.

33 Market Place, like many of the timber framed buildings of Aylsham, conceals its origins well and although much of the ground floor timber framing has disappeared, or is concealed, the first and second floors remain predominately intact displaying the craftsmanship of the period; the construction is of a high status four-bay building, the decoration indicating that was built to impress suggesting some public use. The building has a frontage of 42 feet in the Market place and an original depth of 19 feet 9 inches.

On the ground floor very little remained, only the fine ogee moulded main beams (disfigured by bright red gloss paint) and the large off- centre chimney stack. Now the shop has been refitted these features are hidden again for an indeterminate period of time.

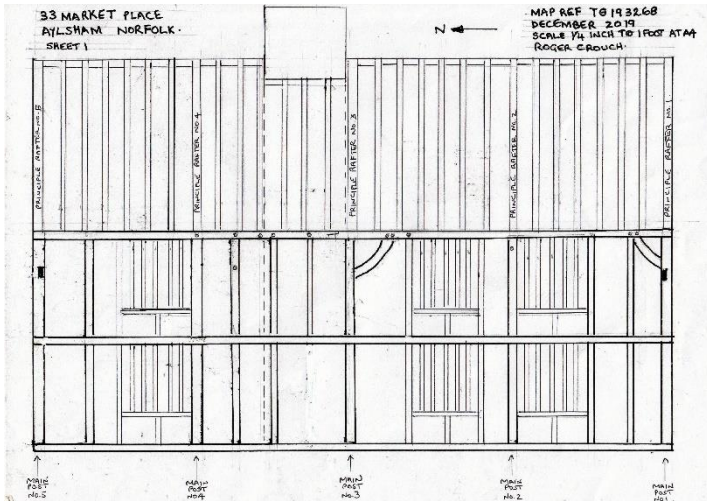


Fig 1 Elevation showing the 5 main posts creating a 4-bay building. Post number 4 (second from left) was removed in the 18th century.

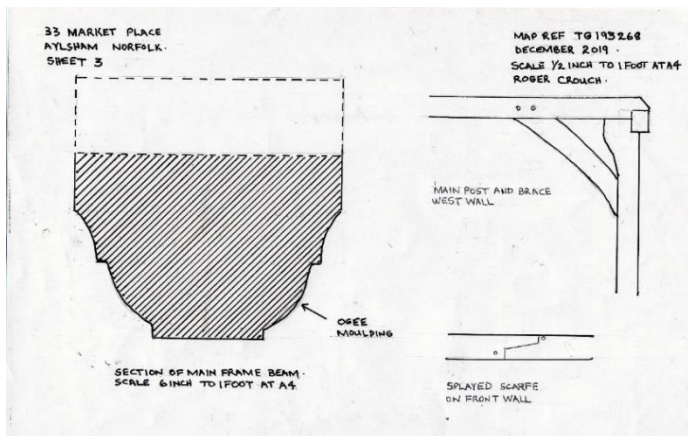


Fig 2 Ogee moulding; brace and scarf details

One interesting feature of the ground floor beams is that the two beams on either side of the chimney stack had a plain face with no moulding against the stack indicating that the stack was an original feature and not a later insertion. Also the ground floor has no stairways, but the first floor reveals two stairways adjacent to each other behind the chimney stack, one much earlier possibly contemporary to the initial build. The second stairway is probably nineteenth century, inserted when the building was divided into two properties. The ground floor stairways were possibly removed when first floor access was made available from the adjoining building.



Corner SW gable First floor

The timbers used in the construction - the main beams, posts and wall plates - are 9" square and the main posts are teazel posts (with jowl). Most of the braces are still present although irregular in shape: the imbedded wall braces are all convex and the sole remaining open brace is concave.

Evidence of the original windows and door openings was difficult to ascertain; one of the

ground floor doorways evident on nineteenth and early twentieth century photos has been filled in (not an original door, probably inserted when building was divided). The location of the main posts help to identify the position of the original windows as they were usually inserted between vertical studs and posts.

Because of the length of the building the wall plates are constructed from two lengths of timber joined by splayed scarf joints clearly evident at the first floor level (Fig 2). All four walls are braced at the



First floor looking north: main brace and chimney stack

corners and the main beams had arched braces some of which have been removed, notably near the stairway to allow access (perhaps to the later stairway).

There is evidence of a screen partition to the north side of the chimney stack as indicated by a subsidiary beam with tenon sockets for wall studs. This would indicate that the first floor was originally two chambers. The fine ogee moulding on the main beams of the ground floor are continued on the first floor.

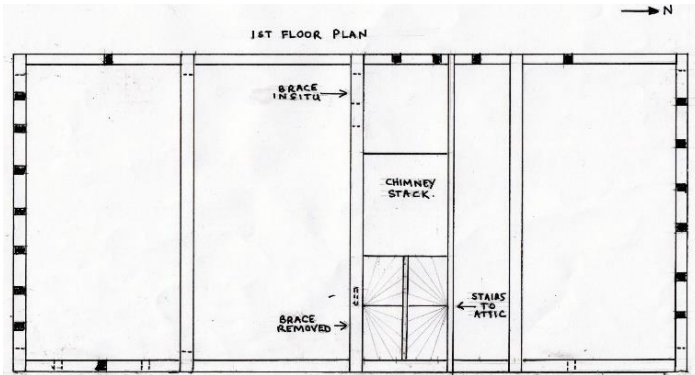
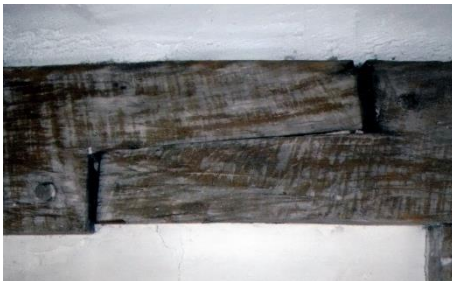


Fig 3 First floor plan

The attic remains in almost original condition; the five pairs of main rafters (6 ½") on either side of the roof are connected by arched collars, and there are 7 rafters per bay, the subsidiary rafters spaced at 10" apart.



First floor scarf joint

The frame of the building consists basically of 5 truss and post cross frames lying east to west with front and rear frames running south to north. All the braces in the first floor gable ends survive as does one in frame 3 at first floor level. The first floor wall plates both have splayed scarf joints and a remnant of a first floor screen

runs along the north side of the chimney stack.

The north gable has 6 wall studs with no sign of door or window opening; the south gable has 7 wall studs and indication of a window opening, probably wider than the current window.

The four bays do not indicate the presence of a cross passage and there is no distinction between a higher end and lower end (parlour and service areas) normally found in houses of this period. So it is possible that there was a rear outshot containing staircase and services (Fig 4). Kitchens were often built separately. These may have been modified later in the 17th century as new buildings were added to the rear on the east, next to Penfold street (now 35 Market Place and, beyond that, Santander facing Red Lion Street). Other service buildings could have lain on the rear of the north-east corner where there were certainly some on the 1839 map. These must have been destroyed later as the courtyard was open before the 20th century flat roof extension was added.

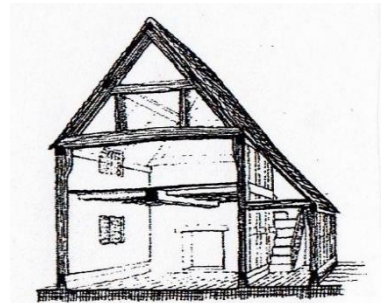


Fig 4 Example of outshot with staircase

The suggested elevation (Fig 1) does not show a doorway on the west facade facing the market as the ground floor gives us no clues. As the evidence points against this building having a cross passage it could indicate a lobby entrance with a door in front of the chimney stack, an increasingly common feature at this period. All the evidence from the construction and carpentry gives a build date for No 33 Market Place of around 1590-1610, most probably in the early Jacobean period.

Early history

From the earliest records, stalls were being bought and sold as copyholds in Aylsham. Originally the lord of the manor (the Crown) owned the open space in which the market was held but pieces of 'waste' measuring 7ft by 4ft were often granted to individuals as copyhold, which legally the owner could sell or leave by will. The peak of this activity was in the reign of Henry VIII; in the three years 1544 to 1547, at least fifteen stall-sized pieces were granted away. Most of these would have been at the edges of the market (which ran

to the east side of Red Lion Street) and later became infills or were absorbed into the frontages of the buildings we see around the market today. This evolution was especially true on the east side of the Market Place. The fixed stalls with a single room downstairs and a chamber (solar) above were eventually rebuilt into decent-sized shops with accommodation above³. The southern part of Red Lion Street was in effect created by the upgrading of these stalls.

The title of No 33 can be traced back in the court books nearly 200 years earlier than the date of the timber work. The site can be first positively identified in the court roll for June 1474. Rather distinctively, it was described as 'two shops and two butchers' stalls on the east side of the Market, with solars above, all together under one roof'. This description shows how four original trading sites had already been developed into a single property with the solars or chambers above used for storage or accommodation. Fortunately this property description is used through to the early 17th century and makes ownership fairly straightforward to follow.

The owner at the time was Thomas Skyping who had been Bailiff of Aylsham in 1464; his father John had been Bailiff in 1452 and the two had appeared in a Duchy account of that year, paying 1d rents for waste land on the east of the market referring back to 1448⁴. Skyping conveyed it to John Pynchemour and John Marsham of Stratton⁵. Pynchemour may have been a minor Duchy official and the Marshams were lords of the manor of Stratton, a few miles away. As the market shops became larger, more permanent establishments, this corner would have been a dominant trading site. Its owners remained wealthy merchants and townsmen (see the table below) but a major fire in the late 16th century would have given a new opportunity for further development. Although not as bad as the Norwich fire of 1507 which destroyed up to 40% of the city's building stock, in Aylsham the eastern side of the market was badly affected⁶. With wooden stalls and timber-framed houses, fire was usually catastrophic. If the butchers' shambles was like that of New Buckenham, it may have been thatched, paved with cobbles and drained by a gutter⁷. Perhaps quick action and the open area of the market saved the day. Archaeological evidence suggests a small mediaeval building on the other side of Red Lion Street had burnt down at some stage. One outcome may have been the rebuilding of the old shambles as more durable structures. Further 'waste' was granted by the Queen to enlarge the properties as recompense. The open passage that had run down the centre of the

butchers' stalls was granted and absorbed by the owners into their adjacent shops.

Late 16th century- early 17th century rebuild of No 33

So who may have built this interesting building, choosing not the traditional cross passage design but a lobby entrance which gave privacy before opening into two areas, left and right. Obvious expense was lavished on all the ogee moulded beams (Fig 2). If dated to the period 1590-1610, which owner might have spent that kind of money? Only one couple seems to fit the bill.

Edmund Catton and his wife Katherine bought the site in 1585 from barber Robert Jeffreys. The purchase took some time and payment had not been completed when Robert made his will in November 1588. Jeffreys left 4 marks to Richard Catton who may have been his apprentice, as later he was also a barber. But the legacy was not to be paid until Edmund Catton had paid the last part of the purchase of the house. The delay may have been due to the fire in this part of the market which happened around 1588. The Cattons owned the site for a number of years along with the adjacent burnt property to the north (Postles area) and 40 foot of the old loke gained after the fire. After Edmund died, Katherine Catton remarried to Tobias Bishop who was a beer brewer of Aylsham⁸. In 1597 they were re-granted this property in their married names. They took out a mortgage of £33 from John Reyner of Hevingham at the same time, suggesting they needed money. As Katherine already owned it, might they have been rebuilding the now ancient damaged building? Tobias paid that back in 1600 but the mortgage seems to have been renewed in 1604 when £33 was lent by William Pettus alderman of London, to be repaid at the house of John Pettus, a Norwich alderman.

What did the Bishops do with their new fine house? Did they live there? Or was the whole building regularly used for some public functions? We know that there was no guildhall or corn hall before the 1850's and that the magistrates courts and other official business took place in the Black Boys inn right up to the 19th century. Perhaps No 33 was used on market days - a weekly court must have been held by the Bailiff (who was Clerk of the Market) to settle disputes and minor crimes. Chancery documents refer to important property meetings being held in major townsmen's houses; could this prestigious building have been used in this way? We may never know the answer but we are fortunate that this fine building has survived.

Appendix A: Grade II listed building description of 33 Market Place

C17. Timber frame, rendered and partly faced in red brick. Steeply-pitched pantile roof. Two storeys and attic. Sashes with glazing bars, segmental brick arches over ground floor openings. One blank opening at first floor level. Flat roofed dormer with sash window. Large off-centre brick chimney stack. Wooden eaves cornice. Shop front and casement windows in south gable.

Appendix B: Table of Owners of the site

Owner	Dates	Comments
Richard Croppe & wife Agnes	-1517	An affluent merchant, and Bailiff in 1512, he also owned 'Howards' (later the New Inn) and lived at what is now The Manor. His second wife owned The Angel. One of the wealthiest men in 1522 subsidy list.
Christopher Dewe	1517-1526	Trader and landholder
Henry Aleyns cleric	1526-1531	Wealthy mother, Margaret Wymer and John Aleyns as feoffees
Robert Jeffreys, barber	1531-1585	Wife Dorothy. Katherine Catton may have been his daughter.
Edmund Catton and his wife Katherine	1585-1597	See main text
Katherine Catton remarried to Tobias Bishop.	1597-Sept 1619	Katherine gave half to her son Edmund Catton but he died 1620.
John and Mary Richardson (also owners of 'Clarkes' site)	Aug 1620-1622	Katherine Bishop, again widowed, surrendered the reversion of her half, in which she was then living. They all had a £30 mortgage from Thomas Leman, to be repaid at the porch of St Benedict in Cambridge. It

		seems they had no intention of repaying the loan since that same August Leman conveyed that half of the premises onwards to Christopher Sankey. Meanwhile, Edmund Catton's wife Tabitha had remarried and she and husband Robert Frary were admitted in December 1620. In August 1622 they conveyed their stake to Leman so that Sankey acquired the whole property which was still being described in the original wording.
Christopher Sankey snr	1622-1651	1622 Christopher Sankey, a son of Christopher Sankey, rector of Brandiston, was a successful grocer and glover, already active in Aylsham by 1611 when he was reported for opening his glover's shop on the Sabbath. He later married Emma, a widow who came from one of the best families in town. In 1623 Emma Chosell had inherited from her uncle John the large old inn on the opposite side of Red Lion St, later known as New Inn. She lived there with her first husband Peter Empson and their children. After she married Sankey they would probably have continued living there.
Christopher Sankey	1651-1661	Christopher's nephew, son of his brother Henry – both of Beeston next Mileham. The premises were tenanted by a Robert Berry. By this time the old property description had changed to simply a 'messuage or tenement on the east side of the marketstead'. Subsequent entries give it as a 'messuage or tenement and yard on the east side of the market with shops, cellars and curtillages'.
John Trew	1661-1682	John died in 1672 and his wife died in 1682. A 'practitioner in physic', he may have used it as his consulting room.

Joseph Trew	1682-1691	Son of John Trew.
Thomas and Elizabeth Green	1691-1703	Elizabeth was sister of Joseph Trew.
Robert Hawkins	1703-1739	He also bought a fish stall in 1711.
Thomas Hawkins	1739-1764	Son of Robert. Occupiers included Peter Mallett and Thomas Hooks (he ran the Bull for 20 years).
Robert Hawkins	1764-1770	Son of Thomas. From here the property was described as 'two messuages with shops, with the piece of land, a butcher's stall and a fish stall'.
Robert Hawkins	1770-1781	Robert Hawkins, nephew of Robert, moved to Kingston Upon Hull
Joseph Sexton	1781-1803	A baker, Sexton had other premises, such as in Hungate, so we cannot assume that Number 33 became a bakery or baker's shop in the Market Place.
Robert Beasy	1803-1827	For 19 th century onwards see main text.

Thanks to Julian and Lincoln Barnwell and Gwen Wright for all their help with this article. Michael and Susan Brown's help with the building measurements and interpretation is gratefully acknowledged.

1. The manorial notes were first prepared by William Vaughan-Lewis for the Norfolk Historic Buildings Group newsletter 2017.
2. NRO, Acc 2009/128 p 195-6 1899 Aug 11 Rachel Clements was admitted to ' All those messes with outbuildings etc formerly in occ of Ch Clements, Wm Barber, Robt Proudfoot now Chas Barnwell and Wm Bruce, which do lie together and are bounded by hereditaments of Robert Mann (n) RLS (e) by a street leading into the MPlace (s) and the MPlace (w) which Ch Clements had from execs of George Clarke 22 Oct 1875 .
3. C King *Houses and Society in Norwich 1350-1660*, 2020, pp27-30 for development of urban properties.
4. Duchy of Lancaster Bailiff's account TNA, DL29/293/4813
5. Was he John Pynchamour alderman buried St Botolph 1475? Another John was Sheriff of Norwich 1487, MP for Norwich 1491.
6. C King, as above, pp1-5 for Norwich fire.
7. Paul Rutledge, *New Buckenham 1530-1780*, 2003. The butchery was at the s-e corner of the market place and had up to 30 stalls in 1542.
8. We omitted Tobias Bishop, brewer, from *A New History of Aylsham Public Houses*.

Newspaper articles about Barnwells: NNNNews Jan 4, 2007, NNNNews Nov 12 1982 p18, EDP Mar 19, 2018 NNNNews Mar 22 2018; Just Aylsham Nov 12, 2010, Jan 26, 2019.

Vernacular architecture: Susan Brown, *A Practical Guide to Measuring and Drawing a Timber-framed Building*, 1997; R Harris, *Discovering Timber-framed Buildings*, 1993; R W Brunskill, *Illustrated Handbook of Vernacular architecture*, 2000.

The picture of No 33 at the beginning of the article is courtesy Roger Polhill. The 1897 postcard, the picture of the post office in Charles Clements' time and the 1937 picture of Bussey's, Postle's and Barnwells are courtesy the Town Archive. The extract from Humphrey Repton's sketch of 1814 is courtesy Lord and Lady Walpole. The maps are courtesy The National Archives.

Norfolk Churches by Graeme Johnston

Having enjoyed a very active sporting life and contemplating retirement I considered it important to maintain regular physical and indeed mental exercise and opted for walking as opposed to running or jogging. I endeavoured to carry out one local walk of anything between 12 and 18 miles at least once a week and after time reached a level of fitness that enabled me in May 2012 to complete the 90 mile Hadrian's Wall in 3½ days, at age 68.

Following this venture, I decided to explore the county of Norfolk in its entirety with the aim of visiting every town, village and hamlet, which entailed covering some 2074 square miles. On one of these sojourns, whilst walking along a remote country lane in the Nar valley near Gressenhall, I noticed a meadow with grazing cattle, beyond which lay a small church building with no discernible tower, which I explored from the outside. This was SS Peter and Paul in Bittering Parva, a deserted medieval village. Unable to look inside, I went on my way.



SS Peter and Paul Bittering

the church which obviously held a special place in her memory. The interior was certainly well maintained and the lady explained to me that occasional services were held there. Apparently, the church was declared redundant during the 1950s, and at the behest of the vicar of Gressenhall, it was re-consecrated in the mid 1970s, which is unusual. Standing for a brief moment

A few weeks later, I happened to be in the same area and noticed a car along the rough driveway, and an elderly lady, who was locking the entrance gate. I approached her and asked if she had a key to the church, to which she replied yes, and I asked if I would be allowed to take a brief look inside. In the small burial ground at the rear of the church, she paused beside a gravestone, explaining that it commemorated the life of her daughter who had sadly died in her thirties. Before her death, the daughter made her mother promise to look after

with the lady at her daughter's grave, and mindful of the promise made, was a poignant experience for me.

This event was a catalyst firing my determination to make church visits a focal point for my walking exploits. Realising that there are in excess of 900 parish churches in Norfolk inclusive of ruined buildings, I plotted to walk to and from every church, using OS maps, setting out on Sunday mornings in the hope that this would give me the optimum chance of finding them open. The plan was to drive to a particular location where I could safely park the car and cover an average of 4 churches entailing a 15 mile circular route along roads, lanes, pathways, through woodland, across fields, clambering over gates, vaulting fences, negotiating foot-bridges and hedgerows, dodging livestock and making peace with farmers and landowners when encroaching upon private land! As time progressed the exercise became something of an obsession, albeit incredibly fulfilling. I found the history informative, and the eye-opening solitariness with nature therapeutic, in marked contrast to the hubbub of everyday living. Naturally many areas were traversed on more than one occasion and my estimate is that I covered 3500 miles on foot in visiting the 912 churches appearing on Simon Knott's engaging website (www.norfolkchurches.co.uk), 90 of them ruined. On reflection, I should say that rather than focussing on the architectural merits of the buildings, I became increasingly fascinated with the artefacts, wall paintings, stained glass and the memorials of those associated with the churches over the centuries.

As a member of Norfolk Churches Trust, I was able to take advantage of an organised visit to the otherwise inaccessible Stanford Battle Area in the Brecks. This land was entirely vacated by the population in 1940 and designated for military training purposes. Four Parishes were involved – Stanford, Tottington, Langford and West Tofts, each of which have churches in varying stages of decay. St. Mary West Tofts is the only one that holds occasional services. Despite promises to the contrary by the MOD, none of the original parishioners have been permitted to return and this vast area continues to be utilised for military operations, albeit making the site a wonderful haven for wildlife.

An especially memorable occasion was in plotting my way to Broome Church near Loddon, which is accessible only by track. On a stiflingly hot day struggling through rape fields and then across a field damaged by fire the previous day, I heard the sounds of hymn singing in the distance. Upon arrival

at the church I stood outside listening to a moving celebration of harvest time. A traditional English scenario, and on entering the church I was warmly welcomed by a church warden and invited to join in refreshments after the service.

The extraordinary story of St. Mary, Houghton-on-the-Hill which is situated along a remote track above the road between North and South Pickenham is well worthy of mention. The following is shortened from Simon Knott's recounting on his website:

'The story goes that in the hot summer of 1992, members of North Pickenham WI were on a ramble when they stopped for a rest on the edge of a graveyard. One of the number, Gloria Davey, was intrigued by gravestones among the thickets and cleared a path into the churchyard itself. There she found St. Mary's, a ruin, all the roofs now gone and the entire shell encased in ivy. She clambered in and was horrified to discover signs of Satanic worship. When she arrived home, she told her husband, Bob, a North Pickenham churchwarden, and the following day he went and took a look, and decided to organise a series of watches to deter night-time visitors. He then contacted Norfolk County Council and ensured that St. Mary's was added to the 'Buildings at Risk' register, an important step towards setting in motion a Process of repair and attracting funding. Over the next 10 years Bob Davey



St Mary Houghton on the Hill and early Wall painting

spent every waking moment bringing St. Mary's back from the dead. He cleared the graveyard, made the floors safe and cleared the site of rubble, and after arranging for the rebuilding of the roof, he then turned his attention to the walls.

Under the crumbly Victorian plaster were found painted texts from the Elizabethan era, and under them a vast array of wall paintings from the 12th to 14th centuries. Beneath these amazing things, on this quiet little hilltop, was one of the best sequences of late Saxon wall paintings in Western Europe. Immediately, national heritage and archaeological organisations and most importantly funding bodies were alerted. The most significant painting appears over the chancel area and depicts the Trinity as part of a last judgement. It is believed to be the earliest representation of the Trinity in this form. The most expensive pigment of the time, cinnabar was used, and all around are arrays of apostles and angels, a glorious Holy Mother of God, and Saints of heaven in all their glory. The church is open 7 days a week 2pm to 4pm, and calling in on one of my walks, I had the great pleasure and privilege of meeting Bob Davey, who showed me around with as much enthusiasm as he did the Prince of Wales.'

Sadly, Gloria is no longer with us and fittingly she is buried in the churchyard.

Many of the ruined churches are on private land, albeit still accessible. However, they are in varying stages of decay, having over the centuries ceased to be surrounded by any potential congregation. There is always a feeling of inner peace in visiting these ghostly remains and enjoying a few moments of quiet before returning to civilisation.



St Mary Welney

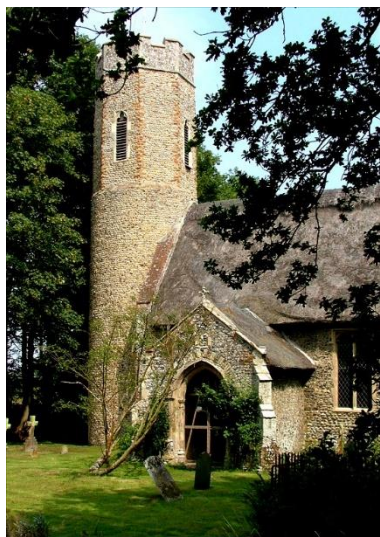
My final church visit was to the west of the county in the fenland village of Welney, which is better known for its Wetland Centre and Bird Sanctuary by the Old Bedford River. Its church is the most remote of all Norfolk's churches, its nearest companion is fully 4 miles away in Upwell. In fact it is closer to churches in Cambridgeshire.

Fortunately, after initially finding it locked, and after taking a stroll down to the river, I returned to the building and was pleasantly surprised to find a lady in the process of unlocking. After regarding me somewhat suspiciously she permitted entry. The Victorian structure, sitting in a long graveyard, is considered to be the most ambitious of all 19th century Norfolk churches constructed of West Norfolk coursed carrstone. With it, I completed my mission which had taken me a number of years to achieve. To the best of my knowledge, I have visited all the parish churches in the county, and to date nobody has challenged me to the contrary.

Aside from these churches, I am often asked to comment upon others which attracted my particular interest. Amongst hundreds, here are 9 such churches with brief explanations.

WATERDEN (All Saints) Now in the parish of South Creake, which follows the Anglo Catholic tradition. Apart from a single farm, there are no further buildings in the immediate area. The Church is open for regular services and, after many years of abandonment, it is a spiritual touchstone once again.

HORSEY (All Saints)



On the North Eastern edge of the Broads, a 13th century thatched building in a tiny remote settlement. I was struck by a small stained glass panel, depicting a lady artist, Catherine Ursula Rising, who died at Horsey Hall on the 8th December 1890. She is wearing a long bright red dress and appears in front of her easel with paintbrush and palette in hand. A striking portrait

BABINGLEY (SS Felix and Mary). This ruined old church on the Sandringham estate lies a mile from the nearest road and local tradition asserts that this hamlet was where St. Felix, a missionary from Burgundy and today

co-patron Saint of East Anglia, first made landfall. After falling into disuse



in the mid 19th century, its replacement was a thatched cruciform tin tabernacle, a corrugated iron building constructed from a kit, probably from Boulton and Paul, Norwich. It is now a British Orthodox church, one of only eight in the country holding to this Orthodox

tradition, which includes a stance against women entering the priesthood.

KEMPSTONE (St. Paul). A roofless ruin north of Swaffham which is deemed, to all intents and purposes, inaccessible, and which heightened my determination to find it. Approaching via a metalled track leading to Manor Farm, I surreptitiously passed a group of farm cottages and eventually located a grass track. In the far corner of a field was a gap in a hedge and a way across a ditch, beyond which was a wall of trees. Spotting the base of the tower, I clambered through a thick carpet of nettles and cow parsley and mused that nothing has happened here for so long, just a little ruin fading away and returning to nature, but a hauntingly peaceful experience.

WALPOLE (St. Peter). 160 feet in length and one of the most famous parish churches in England, situated closer to Peterborough than to Norwich. There are so many iconic features, a tunnel going under the eastern end of the chancel, a superbly preserved rood screen depicting 12 saints, magnificent 19th century glass east window and many carvings and furnishings fashioned by local craftsmen. A truly splendid and uplifting building.

HEMBLINGTON (All Saints). Set in a secretive graveyard above a lattice of country lanes and not far from the busy A47 near Acle, it is nevertheless positioned within an utterly rural and remote corner of Norfolk. This church is open every day and apart from the beautifully decorated font, contains the best surviving wall painting of St. Christopher in England. Marvellously preserved it is a fascinating testimony to the mindset of late medieval East Anglia.

IRSTEAD (St. Michael). A Broadland church in a secretive location and for many, regarded as the best small church in Norfolk, full of idiosyncrasies and strange delights. The south door is 14th century with iron handle and boss, and on entering the crowded nave is the fascinating font with Panels retaining

traces of original pigments. The east window was restored in 2004 in memory of the diplomat Sir Peter Scott, who lived in the village and is buried in the churchyard.

BARNINGHAM WINTER (St. Mary). Named after the family who owned the Manor in late mediaeval times and situated in the beautiful parkland of 17th century Barningham Hall. Falling into disuse after the Reformation, during the early 19th century the chancel was rescued and restored, with a small extension westwards in what was formerly the nave.

REDENHALL (St. Mary).



A tiny village with an imposing church beyond which is one of the largest churchyards in Norfolk. The parish incorporates the pretty market town of Harleston and the tower was bankrolled by the De la Poles, one of the richest families in East Anglia in the 15th century. A significant medieval survival is a spectacular double-headed eagle lectern, the product of a 15th century East Anglian workshop.

Shardlake's Norwich – C J Sansom's Tombland and Kett's Rebellion, a talk by Paul Dixon



Courtesy of the Norwich Castle Museum

The oil painting of 1746 by Samuel Wale shows Robert Kett holding court on his throne beneath the Oak of Reformation, being implored by the Earl of Warwick's herald to relent on 22 August 1549. At his feet is the lawyer – to become the fictional Shardlake in Sansom's novel. In the background is the spire of Norwich cathedral and a somewhat displaced depiction of Norwich castle. In the left hand corner is Kett's headquarters at St Michael's Chapel and behind Kett the token rebels. In view of the herald a boy lowers his trousers and exposes his backside – clear derision of the Sovereign's authority. At the back is the soldier who will shoot the boy with fatal results.

On the evening of 28 January the Society held its first zoom meeting. From half past six little panels popped up along tops of screens with our indomitable Secretary shepherding chatty faces into some sort of preparedness for the event at 7 o'clock. The screens went mute and the benign

Paul Dixon, with many years of experience as a Norwich City Guide, treated us to a really friendly and lucid talk using his fine collection of images of the city as it is now and how it has been represented over the last five centuries.

Paul encountered Christopher Sansom at the Maids Head in 2014 when the distinguished novelist, formerly a lawyer, was plotting the seventh saga in his series of historical murder mysteries. His hero Michael Shardlake was to stay here, the oldest parts of which lie beneath the bar area and the old courtyard dating back to the sixteenth century. Shardlake's assistant, Jack Barack, was to stay at the fictional Blue Boar, the current location of the Red Lion, another venerable old inn. Shardlake had been commissioned by Lady Elizabeth, Henry VIII's younger daughter and future queen, to investigate the demise of the fictional Edith Boleyn, estranged from her husband John. The handsome book, *Tombland*, was published in 2018 and launched at Norwich Cathedral. Unravelling fact and fiction was a fine subject for what was to become a popular tour for Paul Dixon.

In the reign of Edward VI, 1547-1553, and the preceding decades, there were commotions all over the country in protest at the treatment of the poor, deprived of the succour of the monasteries, enclosures for sheep farming and general agriculture, traditional rituals of the old church banned by protestant rigour and, as always, new taxes. Usually a show of strength by the authorities, with a grant of pardon to the rebels, would suffice to diffuse the situation. In Norfolk it all went wrong and the finger of blame has been pointed according to class and prejudice. Scribblers of the elite held the field for centuries but from the early twentieth century liberals and socialists have effectively rehabilitated Robert Kett.

It takes Andy Wood 22 pages to describe Kett's Rebellion in C. Rawcliffe & R. Wilson, *Medieval Norwich* (2004) and Christopher Sansom 800 pages to tell his tale. You'll have to read all that if you want the full story – and actually, as a complete ignoramus, I was impressed by the number of zoomers who had happily ploughed through at least substantial parts of the novel. Suffice it to say Robert Kett was no peasant, as detractors liked to envisage. He was a prosperous yeoman with holdings south of Wymondham and a tanner to boot. He and his butcher brother William had already gained credit by negotiating for part of the Abbey to become a parish church. When confronted by disgruntled people they decided to take up their case and were complicit in knocking down the fences of John Flowerdew and spreading the message of rebellion across the county. On 8 July 1549 the hoard set off from

Wymondham and, precluded from entry, skirted the city walls to set up camp on the heights of Mousehold Heath, the beauty spot (very useful for tours) that is now known as Ketts Hill. By 12 July they were joined by some 15,000 from towns and villages from across the country. They made their headquarters at the remains of Surrey Place, the former palace of the Earl of Surrey on the site of St Leonard's priory, with St Michael's chapel nearby.

Paul took us through the events with fine historical images of views, maps, portraits and buildings, combined with present day photos, pointing out facts and fiction. One of the most memorable was a photo of Robert Kett, an eponymous descendant standing proudly on Ketts Heights with Paul. John Flowerdew, a second living descendant, was on another tour.

Kett and his councillors drew up their petition for attention of the council of Edward Seymour, Lord Protector and Duke of Somerset, whose attempts at reform had earned some popular approval. The negotiations became fraught, the city elders divided on the best way forward. The mayor, Thomas Codd, closed the gates in exasperation on 21 July and next day the rebels seized the city, a chunk out of Cow Tower still visible. On news of this the Marquis of Northampton, William Parr, was despatched with a small force. He arrived on 31 July and dined with alderman Augustine Steward, who lived in the picturesque half-timbered wonky house across the road from the Maids Head and had been asked by the mayor to negotiate. On the morning of 1 August the Marquis heard a false rumour that an attack was planned at Pockthorpe gate. He divided his force, leaving Lord Sheffield to face the main onslaught at Bishopgate (Holme Street in the novel). Lord Sheffield was knocked from his horse and hacked to death, the spot close to the Adam and Eve pub suitably marked with a memorial plaque.

The city authorities continued to function, with conflicting opinions, to convene councils and make efforts of conciliation. The labouring people, concentrated in the northern suburbs below Kett's camp, were naturally solidly behind the rebels. Finally the Earl of Warwick with a force of some 9,000 men arrived and the ultimate offer by the king of arms depicted above was made on 22 August. The rebels had been so incensed by this time that the offer failed and the Earl of Warwick ordered a bombardment of the city. The earl refused a plea by the city authorities on 25 August and next day thousands of mercenaries arrived. The rebels took the fight to Dussindale, a low flat valley between the southern edge of Mousehold and the River Yare, where, exhausted, they were defeated. Kett was captured next day and

executions followed before the Market Cross (historical images only) in front of the Guild Hall. William Kett was hanged from the tower of Wymondham Abbey, while Robert was suspended by chains from the walls of Norwich castle on 7 December 1549.

The rable of Norffolke rebelles, ye pretend a common-wealth.....Is this your true dutie.....to disobeie your betters, and to obeie your tanners, to change your obedience from a king to a Ket?.....In countries some must rule, some must obeie, every man maie not beare like stroke: for everie man is not like wise.

Sir John Cheke, *The Hurt of Sedition*, 1549

In 1549 AD Robert Kett yeoman farmer of Wymondham was executed by hanging in this castle after the defeat of the Norwich Rebellion of which he was the leader. In 1949 AD – four hundred years later – this memorial was placed here by the citizens of Norwich in reparation and honour to a notable and courageous leader in the long struggle of the common people of England to escape from a servile life into the freedom of just conditions.

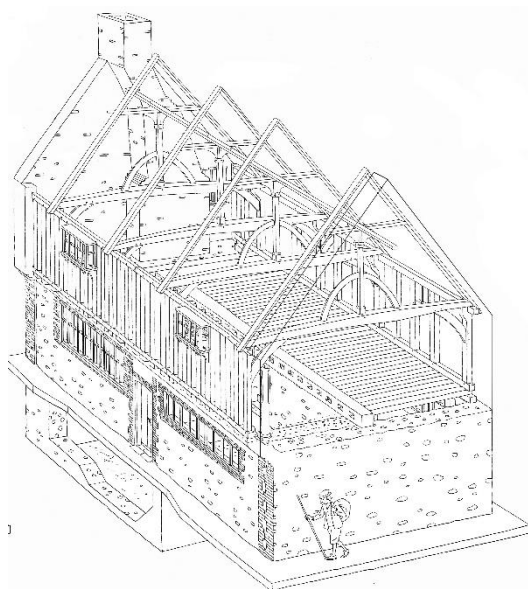
Memorial at entrance to Norwich Castle

Roger Polhill

A study of the Buildings of Walsingham – a talk by Ian Hinton of the Norfolk Historic Buildings Group on 25th February on Zoom

Do you remember the way Youth Hostels were in the 60s with big dormitories for sleeping, and the expectation visitors would help clean and do the washing up before they left in the morning?

Ian Hinton's fascinating talk about the buildings which clustered around the two religious foundations at Walsingham outlined how the survey the Group carried out over 6 years revealed that behind today's facades many of them were once hostels with the upper floor an undivided dormitory to accommodate pilgrims.



Ground floor and first floor timber frame - Crown post roof Copyright Colin King

Here is a drawing by Colin King, the current owner of 7 Friday Market next to the Friary, of how it could have looked around 1500 when it would have been a hostel.

Walsingham was a major European pilgrimage destination. Every English king from 1226 until the dissolution of the religious houses in 1538 visited, and numerous buildings provided for their needs, not always to the satisfaction of the pilgrims as several hostels in the High Street were burnt down in 1431 in a protest about charges.

Such was the faith in Mary as an intercessor with her Son that the shrine became rich from gifts and legacies in wills. It was common, for example, for wills to provide that the legatee undertake a pilgrimage on the deceased's behalf, to ease their way through purgatory. This allowed the religious houses to build and rebuild, particularly in the fifteenth century, both religious buildings and hostels.

Ian's talk took us through the techniques used to uncover the history of the secular buildings in the town, ranging from the study of documents through the complex task of dating surviving woodwork using both the study of tree rings and Carbon-14 dating.

For the Black Lion Inn, a property terrier still exists from 1482 showing it was freely held, ie not belonging to one of the religious houses. It is described as having a purpestre in front of it – which is basically an illegal encroachment on the highway – and is almost always a market stall. Illegal it may be, but not banned, as it raised a perpetual income for the Lord of the Manor (the Friary) by way of an annual fine. One hundred years later the stall was still there but the new market authority replacing the dissolved monastery has upped the rent 13 fold.

In 1482, 7 Friday Market, illustrated above, is described as newly built. Post dissolution in its new role as a private house it undergoes many changes to its doors and windows, all leaving telltale marks on the facades. Some buildings undergo loft conversions, hiding roof timbers and the evidence they reveal about construction dates until renovation reveals them.

The substantial timbers in the buildings of Walsingham can be dated by taking a core to the centre of the timber and examining the rings. This is more complicated than it sounds, quite apart from the challenge of taking a core from rock hard centuries old oak. Each year of growth lays down a distinctive ring, affected by the temperature and rainfall of the year, which can be compared to other timbers grown in the same locality. Databases have been prepared for many areas of tree rings running back in time from trees felled now, using overlapping samples. A sample can be checked against a local

database to find a match. Unfortunately, in Walsingham there are very few matches. This is probably because the wealth of the religious houses allowed them to obtain timber from further afield where weather conditions during growth were not the same.

Enter radiocarbon dating. All living things take up Carbon from the atmosphere – which contains a constant proportion of the radio-active isotope of Carbon - Carbon 14. When a tree dies, it no longer maintains its supply of carbon, so the proportion of Carbon 14 reduces at a constant rate as the radio activity decays. It is this decay which can be measured and can provide a fairly accurate date. Timbers from one of the former hostels have been dated to between 1470 and 1495, a good match to stylistic evidence which suggests a date around 1500.

After the dissolution in 1538 there was little new building in the town. An exception is a building in the corner of Friday Market which could have been a market building. The timbers on the ground floor are substantial and could have supported a considerable weight. They are also carved, indicating they were meant to be seen and that the ground floor was open.

Finally, Ian showed some examples of the staircases which were inserted as houses were converted or renovated. Some of the new owners had sufficient funds to install some fancy staircases. Probably the best example is the carved seventeenth century version in number 12 Friday Market.

It presents a fascinating optical illusion. The ballusters appear to be at right-angles to the handrail and staircase string but in fact they are all vertical and the carving makes them appear to be sloping. This still confuses Ian every time he sees it.

Ian finished with two pictures of the town, taken from the same vantage point, one around 1890, the other in 2015. Externally almost the only changes are cars and television aerials, but internally the changes have been considerable, as they have since their original construction before the dissolution, and as they have to be to continue in use.

The Norfolk Historic Buildings Group has been in existence for just over 20 years. Its main aim is to study historic buildings in the county and share the results of this research. The study of Walsingham buildings was published in 2015 after about 6 years of work on the documents, and the surveying of almost 70 buildings.

Jeremy Worth

Gill Fletcher† – A Life Remembered

Gill Fletcher died peacefully at Marnel Lodge Care Home in Hampshire on Saturday 23rd January 2021 aged 94.



Gill (Gillian) was born in Hampstead, West London on 7th June 1926 to Marjorie and Noel Barraclough. She followed her older sister Rosemary by 2 years but preceded her twin brother Johnny by 2 days. Johnny remained the lazy member of the family throughout his life. She was descended from the successful Hill shipping line that used to operate a fleet of boats up and down the east coast of Britain. Sadly, by the time Gill came along the trade had been replaced by the railways and the fortune long since spent.

Her junior schooling was spent locally in Hampstead but she went away to Boarding school aged 11, attending Ancaster House in Bexhill-on-Sea. The outbreak of the Second World War and the danger caused by German bombers unloading their remaining payload over the south coast saw the school evacuated to Buscot Park in the Cotswolds.

The war was still going on when Gill left school and she joined the Wrens aged 17 and was posted to Scotland to the River Clyde. Following the end of the war she enrolled in Secretarial College and then began working in London.

She has always had a love of sailing, maybe it was in the blood, and she was a member of Putney sailing club. It was here that she met the debonair John Lyon Fletcher. Crewing and helming rapidly turned to love and they were married on the 12th September 1952. John was a successful chemist and his work took them to Hale near Manchester. It is here that Susan was born on 4th July 1957.

Another work move then took the family to Tunbridge Wells in Kent and Caroline was born on 24th September 1960. Now the family was complete. Gill spent a happy time in Tunbridge Wells attending many adult education

classes ranging from silversmiths, to pottery and one of the loves of her life, cookery. She started and ran successfully a catering business with a dear friend Ann Rogers, called imaginatively, Gill and Ann. This was very successful and Caroline can certainly remember Gill having her arms up to her elbows in a plastic dustbin mixing the next batch of Coronation chicken, a regular on most of the menus.

The second half of the sixties saw the family spending many a happy weekend on their boat Gillaroo, moored on the Hamble and Caroline can remember her and her sister being picked up from school on a Friday and driving down to Hampshire, picking John up at a train station on the way.

John retired in 1982 and they decided to make the move to Norfolk. East Anglia had long been a favourite of Gill's, having holidayed as a child in Snape in neighbouring Suffolk. Her sister Rosemary had similarly retired from London to Norfolk a few years earlier living in South Creek. It was here that John and Gill rented a house, before buying a house in Oulton Street in 1983. She made many new friends from this base and it is here that she then gained another love of her life, Blickling Hall. Always a loyal member of the National Trust this went to new levels with her work at the Hall. She carried out most roles there from standing in the corner chatting to visitors to leading the tours herself. Her later years were spent caring for the books along with a number of others where many happy mornings were spent chatting and dusting.

Her next move came in 1996 when she left Oulton and moved to the Maltings in Aylsham. She couldn't have been happier in such a warm and friendly setting. The friendships she created with all of the residents were superb and it was a major wrench for her when she moved down to be closer to Caroline in Hampshire.

Throughout her life Gill had a keen interest in cooking, gardening, ornithology, sailing and art. She joined the Aylsham Local History Society in 1986, in its first year, when she was still living in Oulton and was a member for the rest of her life. She was elected to the Committee in 1988 and served two three year terms and then re-elected in 1999. She was appointed Membership Secretary in 2002 and continued with this much-valued role until 2014, when she was made a Life Member and retired from the Committee in 2015. In the early years she was a member of the Archive Study Group and took an active part in the research projects on non-conformist chapels, Millgate and the Poor Law. She was renowned in those years for

masterminding the dinner service for up to 60 members for the New Year Parties, commended for the technique “to keep an endless supply of tea-cloths to hand”. For many years she helped Ann Dyball with arranging Society visits and beforehand assessing venues for refreshments. She was much-valued by the Editor of the Journal for writing up reports on talks and visits and helping Rosie Powell with the distribution of the journal. She always seemed to be there when a little help was needed and her good advice and calm presence could always be relied upon. She was also a regular attendee at the meetings of the Arts Society NADFAS.

She continued to go swimming into her 90’s in the sea when it was warm enough and in a local pool in the winter. She was also an initial member of the Aylsham twinning society, enjoying a visit to La Chaussée-St-Victor and then hosting people on their return visit. She briefly tried to relearn French but the old grey cells would not play ball and it proved fruitless, so she turned instead to the tried and trusted system of hand signals, her glass was rarely empty so it must have worked. She had got this love of France from earlier visits having taken many motoring holidays through the country when younger with John and then with Susan and Caroline as well.

Sadly Susan died too young in 2015, Clive her son-in-law has been a tower of support in her later years. Gill is survived by Caroline who is married to Nick and has a son Matthew who is at Exeter University studying Economics. Gill loved her only grandson but was the epitome of the phrase, ‘it is good to be able to give them back’.



She will be sadly missed but she would agree that she had a good life, no one can last forever and her time had come. God bless Gillian Barraclough.

Gill with her grandson at Woodgate Nursery in 2018.

Annual General Meeting (*Shortened*) March 2021

29 attendees via Zoom **Chair: Geoff Sadler**

Thursday 25th March 2021

Minutes

1. Minutes of the Annual General Meeting 3.10.2019

The minutes of the last AGM 2019 were approved, with no abstentions

2. Approval of the Accounts The accounts have been circulated and were approved with no abstentions.

3. Committee members

The following have agreed to serve on the committee

Journal - Jeremy Worth, Treasurer - Gordon Evans, As Membership Secretary - Hazel Jones

The present committee is now:

Chair: Geoff Sadler, Vice Chair: Roger Polhill, Secretary: Sue Sharpe,

Treasurer: Gordon Evans

Committee:

Membership Secretary: Hazel Jones

Journal & Newsletter: Jeremy Worth

Minuting Secretary: Ruth Harrison

Visits co-ordinators: Sue Sharpe & Hazel Jones

Roger Crouch

Rosemary Powell

Victor Morgan

It was agreed to extend all committee posts until October 2021.

These minutes will be signed when it is possible to do so.

Forthcoming meetings on Zoom at 7pm

22nd April Norwich Castle - Gateway to Medieval England
Andrew Ferrara

20th May Viking East Anglia - Tim Pestell

Email the Secretary Sue Sharpe for an invitation to these meetings:
sjsharpe@gmail.com

