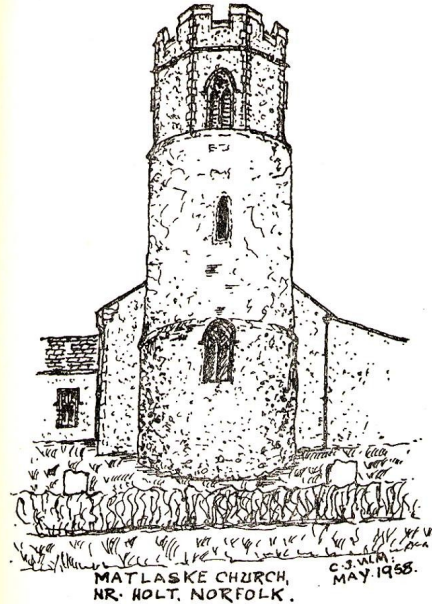




The Round Tower

Vol. XLV No 1

September 2017



The RTCS Tour visited Matlaske on 5th August 2017

£2 to non members
www.roundtowers.org.uk

The Round Tower Churches Society does not, as a body, hold itself responsible for statements made or opinions expressed in the magazine, on our social media platforms or on our website; nor does any Editorial in the magazine necessarily express the official opinion of the Society.

A farewell (but not a goodbye) to Richard Barham.

Dick is retiring after 20 years as the Society's Treasurer and Membership Secretary. His remarkable contribution was recognised at the AGM with a special award. Members of the Round Tower Churches Society elected him as an honorary life vice-president - the first in the society's 44-year history.

Stuart Bowell, chairman, told about 30 members at Lound village hall, near Lowestoft, that Dick Barham had kept the society's books and membership records in "apple pie" order. He was delighted that an orderly transfer of records had been possible to his successor, Nik Chapman, and membership secretary Teresa Wiggin.

In his final presentation of the society's accounts, Dick reported that the society had given £4,450 in grants to churches in the year to March 31. While this was less than the previous year's £14,000, he said that other potential grants were in the pipeline for this year.

The society's subscription income was £11,196 - an increase from the previous year's £10,202 - boosted by £1,629 in tax relief and gift aid.

Dick will continue to share his duties on the society's summer tours with the long-serving secretary Lyn Stilgoe. Earlier in the day, they had spoken about three very contrasting round tower churches - Fritton, Ashby and nearby Lound.

Members also elected Michael Pollitt as vice-chairman and also re-elected the other officers - chairman Stuart Bowell, secretary Lyn Stilgoe, magazine, social media and website editors Paul Hodge and Anne Woollett, grants officer Nick Wiggin and committee member Caroline Chapman. Pauline Spelman was also thanked for her many years of service to the society on the committee.

Michael Pollitt

The next issue is December 2017 and the deadline for contributions is 1st November 2017.

Please send items for publication either as email attachments or on disc as **separate** files – text, photos, drawings etc., or by post to **Anne Woollett and Paul Hodge**

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Membership Subscription

Minimum £20 (overseas £30) a year of which 25% goes towards the printing and posting of The Round Tower magazine and administration. The rest goes to the Repair Fund of the RTCS.

Magazines are published in March, June, September and December. The membership renewal date is the first day of the month following the application for membership.

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THE ROUND TOWER

The quarterly magazine of the Round Tower Churches Society
www.roundtowers.org.uk

Vol XLV. No1. September 2017

Farewell to Richard Barham	2
Shipden Church	4
C19 Churchwarden Account	9
Torteval, Guernsey	12
More on Merel Marks	13
Kerdiston Round Tower Church	15
Lead Roof Alarm Scheme	19

There are good reasons to receive the magazine as a PDF as well as a paper copy. Firstly colour photographs are in colour. Secondly the text can be read in as large a font size or as small a font size as you like.

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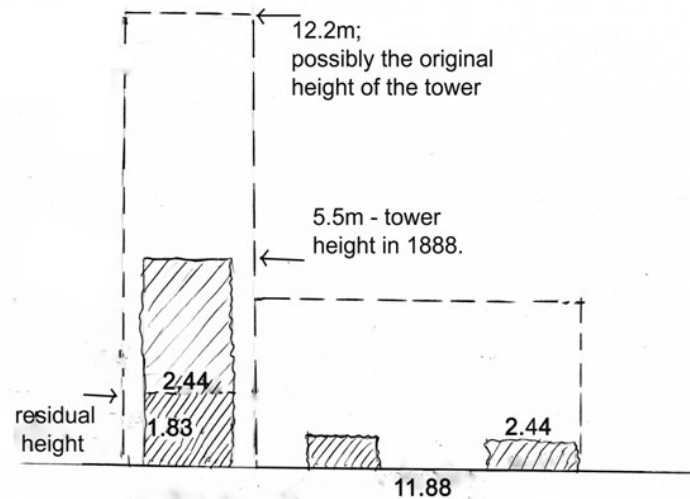
**Boat hit Shipden Church -
a lost round tower on the Norfolk coast?**



The pleasure steamer 'Victoria' arrived from Great Yarmouth in Cromer on 9th August 1888, and hit 'Church Rock' on the port side.

St Peters church once lay to the north of Cromer but it and its village were swept away by the sea in the 14th C. The ruins of the church tower still lie on the seabed. Action by the sea has rounded its remains so it is difficult to be sure whether its original shape was in fact round.

When churches were first built in the 700s, they were placed well inland. This can still be seen in Blakeney to the west of Cromer, where the church is at the southern end of the main street that runs at a tangent to the coast. The ruins of St Peters are about 400 metres north of the Esplanade of Cromer and due north of the present parish church. St Peters fell into the sea in 1351, so before that there had been at least 600 years of erosion. Between that date and 1836, when modern sea defences were first built, the sea receded by 400 metres in 485 years – about 0.8 metres per year. Between say, 750 to 1350, another 500 metres were probably lost so by the earlier date the coast was nearly 1km north of the present shore-line. Either the Anglo-Danes of Shipden built an earlier church than St Peters on the coast, or the latter was nearly ½ km inland when a church was first established there.



Profile of St Peter's Church, Shipden, Norfolk

1086, St Peters Church was not mentioned in William the Conqueror's Great Survey of England perhaps because the village was too poor to be able to give it any taxable glebe-land. The bishop held the jurisdiction in Shipden but the value of his manor sharply declined between 1066-86 – contrary to the general trend across this part of Norfolk. It could have been because part of the village had recently been eroded away; but also because this and another manor in the parish held by the Abbot of St Benets were administered as 'berewicks' from other villages nearby.

1200, the rector had a manse and 12 acres of land. Hugh de Ordingsells was the patron.

1249, the only clergy in Shipden mentioned in the early records is Philip the rector with 1½ acres of land and a messuage; and his chaplain Richard de Repps 'with half a share of 12d's worth of land in the same furlong'.

1317, a descendant of the earlier patron, John de Ordingsells leased the patronage of the church to John Broun of Tuttington.

1334, a license was granted to John Broun the patron and John de Lodbrook the rector to buy by 'sale of mortmain' an acre of land further inland and in Cromer. It was to be used as a burial ground and to accommodate a new church as 'a great deal of the present cemetery (in Shipden) has been washed away by the sea'. This was probably when work on the new church of St Paul was started in Cromer. It was bigger than St Peters Church but small in comparison to the present town church of Cromer.

1337, St Peter's Church itself was threatened by erosion. 36 people paid subsidy (tax) in Cromer – a total of 49s-11d, so it had the means to build a new church. The records mentioned, 'Shipden-mere' which implies some sort of jetty. By then Shipden merchants crossed the North Sea in search of fish and trade. Erosion of Shipden had not injured its prosperity or growing trade.

1345, Philip Broun became the priest but he was presented to the parish when his patron and relative Henry Broun, still did not have a license. The latter was fined 5 marks.

1349, Philip died in the year of the Great Plague leaving a teenage son Richard Broun. Philip was replaced by Robert de Wingerworth and

presented by another of the Broun family. They owned the church advowson for over a century. The Patent Rolls say this was in the gift of the King due to the unavailability of the Abbot of St Benets (he owned the smallest manor in Shipden) to license the presentation.

1350 – the Bolingbroke manuscripts say this was the year St Peters fell into the sea. Perhaps the ruins of the old church were robbed to provide flints, timbers etc to help build the new one but no pieces of ancient masonry can be seen in the fabric of the present church.

1353, Robert had died and his son Gilbert de Wingerworth claimed $\frac{3}{4}$ acre next to Shipden Church perhaps to build a manse. This record probably refers to the new church of St Paul's in 'Shipden-juxta-Felbrigg' as Cromer was originally known, to distinguish it from the old village of 'Shipden-juxta-Mare'.

1354, Richard, son of Philip Broun sold the advowson to the Prior of Hickling Priory who appropriated St Peter's Church and paid a fee of 24 Marks to the King. Shipden then became a Vicarage. Hickling was a small impoverished monastery in the marshes of the Norfolk Broads so their tenure in Shipden was brief.

1359, funds were granted to buy more land to support the new church dedicated to St Paul – its foundations still lie under the present parish church of Cromer. This one had a square west tower. Hickling Priory presented three more priests in succession who cared for Cromer and the residue of Shipden.

1377, the tithes paid in Cromer were made up of 33% from corn; 29% from herrings and only 3% from wool so this was definitely not a wool church or wool town.

1381, the last part of Shipden collapsed into the sea. This was the year of the great rebellion in North Norfolk so many changes were afoot. Hickling was replaced by new patrons – Charterhouse, the Carthusian Priory of London.

1382, the Carthusian Prior travelled to Cromer to receive homage of the new vicar John Gosselyn, when the keys of the church and bell-ropes were ceremoniously handed over to him. This suggests that the modest Church of St Paul's was almost complete after thirty years of construction. Despite this being a very new church it seems to have abandoned and a second larger church was begun about that date on the

monumental scale that can be seen today – Cromer being one of the biggest parish churches in Norfolk. The church's income was £78-10s but the poor vicar got only a small part of that. The new village further inland from St Peters was called 'Shipden-juxta-Felbrigg'. The name 'Shipden, alias Cromer' persisted in legal documents well into the 1500s, though 'Cromer' was in general use by 1400.

The stub of the ruined tower of St Peters now is a solid flint-bound block of masonry – did its walls collapse inwards? Did the tower fall down to the beach and stand erect for many years like the ruined tower of Eccles further east along the Norfolk coast? Shipden's tower still sits erect on the sea-floor so this seems very likely.

1390, Cromer was granted the right to charge import duties to pay for a new Pier – the first mention of such a feature in any record so the fortunes and ambitions of both the village and its new 'town' church were rising.

1392, the Prior of Charterhouse paid the King a fee so that so that a piece of land 61 by 18 metres could be bought from Geoffrey de Somerton for Cromer Church and next to it and the Rectory – was this for a tithe barn? Sometime later the church owned four acres of land in the middle of Cromer.

1400, the old tower on the sea bed was called 'Church Rock' at an early date. It rested securely on the sea bed of hard chalk and the top was clearly visible from the beach at low tide – it probably stood 5.5 metres high which was about a third of its original height.

1888, August 8, the paddle-steam 'Victoria' brought trippers from Great Yarmouth to Cromer. When it turned round to make a return journey it hit the 'Rock' and was fatally damaged. Trinity House in London decided it was a hazard to shipping so they ordered the Rock's destruction with dynamite.

1986, the Director of Cromer Museum and a companion made a scuba dive 7 metres down to the ruin just before high tide. They found it was a marine garden garlanded with vegetation and nesting crabs. Despite the murky water they managed to survey it, as is shown on page 5. The ruin is nearly 12 metres long east – west, with the stub of the tower 2.5 in diameter and nearly 2 metres high at the west end. A few pieces of

mullion masonry were retrieved and are now displayed in Cromer Museum. It is still shrouded in mystery - as well as sea-weed!

Richard Harbord

Extracts from Heckingham churchwardens accounts 1828 to 1853.

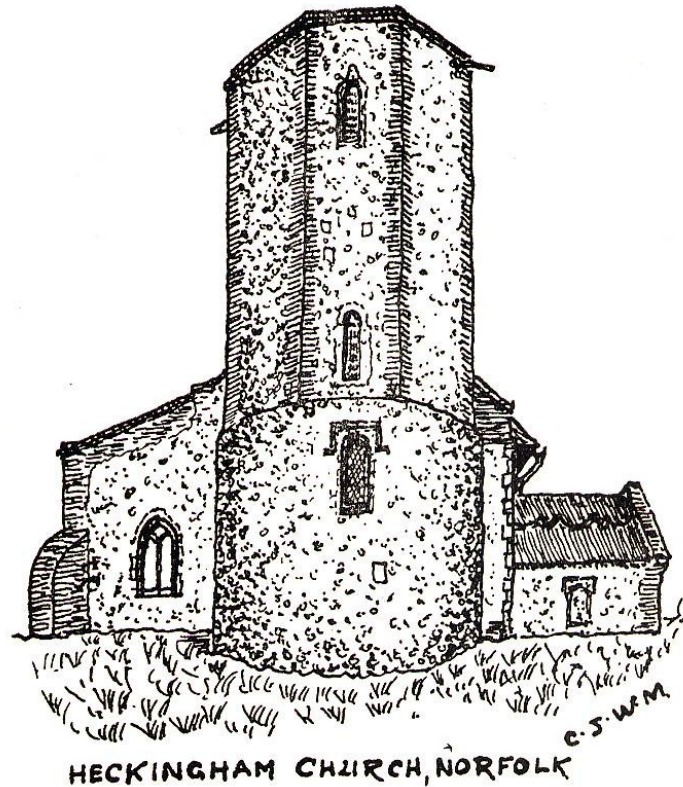
This was first printed in The Round Tower Volume 3, 1975 with the following comments 'These are a few of the things we read in these accounts. Note the number of times sparrows, Glazier and Thatcher appear'.

1828	Bricklayer	£1 10d
1829	Glazier	7s 0d
1830	For destroying sparrows	£1 2 & 1/2d
1831	For destroying sparrows	7s 7d
	For cleaning the church after the bricklayer	1s
	Mr Dersley his bill	5s 3d
1832	Destroying sparrows	1 8s 5 & 1/2d
	Mr Harris. Bricklayers Bill	17s 1d
1833	Destroying sparrows	£1 & 11 1/4d
	Mr Dersley Glazier	19s 6d
1834	Destroying sparrows	18s 4d & 4s 9d
1836	Glazier ^{6s}	8d
1837/8	Glazier	7s 1d
1838/9	Spurgeon Bill for door to tower	£3 19s 6d
	Bricklayers bill	15s 0d
	Glazier	2s 9d
1839/40	Glazier	£1 2s 0d
	Blacksmith	£1 12s 0d
	Washing the church	5s 0d
	Keeping the accounts	5s 0d
	Collecting the tax	5s 0d
1841	Glazier	5s 7d
	Glazier	10s 3d
1843	Bricklayer	£1 13s 4d
	Matting for the church	11s 0d

1844 Bricklayer	14s 4d
Carpenter	£5 1s 3 & 1/2d
Blacksmith	2s 6d
Glazier	£1 5s 2 & 1/2d
Binding Bible and Prayer Book	£1 18s 6d
For oak planks and other materials used at church	£2 9s 10 & 1/2d
1845 Glazier	1s 6 & 1/2d
Thatcher	7s 9d
Carpenter	10s 6d
1847 Glazier	17s 0d & 5s 0d
1848 Wheat straw for thatching and carting Thomas Forder the Thatcher	12s 2d
1850 Matting the church	£1 4s 6d
6 loads of gravel for churchyard	12s 0d
For 4 days work in churchyard 1 man	4s 8d
For mending the leads. Thatcher.	6s 1d
1852 Bricklayer	8s 0d
Thatcher	9s 6d
Glazier	1s 6 & 1/2d
1853 Bricklayer	6s 2 & 1/2d
Carpenter	£7 4s 6d

Notes for younger members!: **£sd** (occasionally written Lsd) is the popular name for the pre-decimal currencies once common throughout Europe, especially in the British Isles. The abbreviation originates from the Latin currency denominations *libri, solidi* and *denarii*. In the United Kingdom which was one of the last to abandon the system, these were referred to as *pounds, shillings and pence* (*pence* being the plural of *penny*). When spoken it was pronounced "ell-ess-dee", or more commonly "pounds, shillings and pence". Under this system, there were 12 pence in a shilling and 20 shillings, or 240 pence, in a pound. The penny was

subdivided into 4 farthings until 31 December 1960, when they ceased to be legal currency, and until 31 July 1969 there were also halfpennies ("ha'pennies") in circulation. The UK abandoned the old penny on Decimal Day, 15 February 1971, when one pound sterling became divided into 100 new pence.



On a similar historic note in 1975 the Society's membership stood at 38, 13 of whom had contributed to the repair fund which stood at £183.37.

Torteval St Phillippe, Guernsey.



Meryl Butcher reminds us that round tower churches are not limited to East Anglia—nor to the medieval period. Torteval church and tower were built in 1816 to replace an earlier church which had fallen into decay. The tower and steeple are the tallest in the island and were planned as sea marks at the south west of Guernsey. The tower houses a bell cast in France in 1432. August, when the village has its scarecrow festival, is a good time to visit.

This magazine just might get to you before our last tour of the season. So a reminder that on the 2nd September we visit Wacton, Aslacton and Tasburgh. Starting at the first church at 2 30. Everyone is welcome to join us, and all our tours are free, though donations are encouraged at every church. Teas will be provided by one of the churches during the afternoon.

More on merel marks: Three RTCS members responded to our piece about merel marks.

Thomas Evans writes:

I felt I should add a postscript about quincunx, a formation that bears a close similarity to the merel mark. Whilst quincunx is a valuable word for a game of Scrabble, it is also a shape comprising a square or rectangle made by four points with a central fifth point, echoing the design of the merel mark. My dictionary (the Concise Oxford) struggles a little to define quincunx but comes up with the following:

“Arrangement of five objects set so that four are at corners of a square or rectangle and the other at its centre (eg the five on dice or [playing] cards, especially as basis of planting trees etc)”

Wikipedia has “In architecture, a quincuncial plan, also defined as a "cross-in-square", is the plan of an edifice composed of nine bays. The central and the four angular ones are covered with domes or groin vaults so that the pattern of these domes forms a quincunx; the other four bays are surmounted by barrel vaults. In Khmer architecture, the towers of a temple, such as Angkor Wat, are sometimes arranged in a quincunx to represent the five peaks of Mount Meru.”

It is interesting that there is a reference to Mount Meru; is it possible that this provides an etymological source for the word merel? Mount Meru is, I believe, a peak in the Himalayas and is a noted religious site in the Buddhist and Hindu religions.

Although the quincunx design has many uses from the layout of orchards, to patterns of stars on flags, its earliest appearance was in religious contexts, with some authorities suggesting that the design relates to the position of the wounds of Christ, the design of the Greek Cross or *the five crosses on a stone mensa slab (editors addition)*. I fear that there is much more to all this.

A J Gray is also intrigued by merel marks:

I have never heard marks called that, but know about Devil’s Door. My uncle was a grave bearer and driver to funeral directors. He worked with the old timers, this is just after WWII. They would not stand near the north door, during the service was going on that time of day would have a fag. He was told that the marks were called Devil’s trap No 1568.

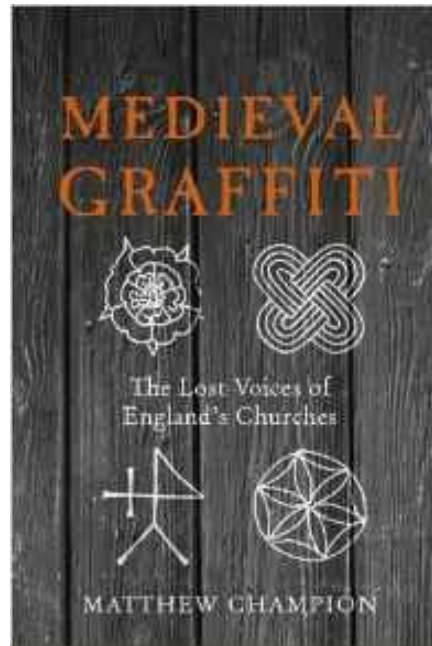
However, in sharp contrast Joseph Biddulph is sceptical about the whole notion of ‘merel marks’. He writes ‘The square device at Hemblington may have no “meaning” or “intention” at all: my brother and I, as inconsiderate teenagers, might have thought it a jape to scratch something like this on a vertical surface with a strong penknife. Since we were “into” archaeology, we might even have wanted to fox some future archaeologist, once our marks had the patina of age! (But rest assured we weren’t anywhere near Hemblington at the time!)

A folkloric interpretation may mean something or nothing: we can’t simply throw everything unknown into an “oral tradition” category. Oral traditions have their own parameters and likelihoods. When the article suggests “some form of heraldic device” we are on firmer ground. We can try and look it up in Papworth’s *Ordinary* or even try for a more local connection in Joan Corder’s *A Dictionary of Suffolk Arms* (Suffolk Records Society 1965) – which I have also found useful in my Norfolk heraldic researches. However, *Quarterly of 4, each quarter per bend sinister* is an extremely unlikely design – I would be happy to be proved wrong – and the square conforms to none of the likely shield shapes at different periods.

For “apotropaic designs” I had to consult the big Greek lexicon: something to ward off evil. Since there is no certainty about whether or not other devices at other places fall within the category, even using the big word fails to lift the idea out of the realm of speculation. Likewise, the term “merel mark” though charming and romantic, seems to have been taken out of the air, still strictly in the domain of Perhaps. A gaming board you would need to squat or sit in the perhaps blocked north doorway to make use of (“c.1.2m above ground level”)? No, I don’t think so.

Quite frankly, there doesn’t seem to be enough evidence for any of these suggestions. It might have been more useful just to describe it, and then admit that we simply don’t know.

Readers intrigued by the idea of graffiti in churches in general and apotropaic designs in particular might like to read Matthew Champion's well received book or visit the website of the Norfolk Medieval Graffiti Survey. <http://www.medieval-graffiti.co.uk>



Kerdiston's lost church. An article from Reepham Life. No 82. July 2017

Concerns have been expressed about a proposed route for offshore wind farm cables that could affect an important archaeological site on the edge of Reepham. The remains of the round-towered St Mary's church in Kerdiston could be threatened by Vattenfall's Norfolk Vanguard and Norfolk Boreas wind farm projects, whose planned onshore cable route skirts around the northwest edge of Reepham before crossing the Marriott's Way near Brick Kiln Farm on Kerdiston Road.

Cropmarks of the medieval church of St Mary's are visible on aerial photographs from 2006, which were "discovered" by the late Trevor Ashwin and his wife Imogen as part of a series of guided walks and archaeological events in and around Reepham in 2014. According to Norfolk Heritage Explorer: "The cropmarks show the church had a round tower to the west and an apsidal eastern end which later became square. A possible smaller side chapel is visible to the south and a possible enclosure to the north."

This field had long been thought to be the site of the church, which was marked on historic maps, and had previously been known as Chapel Hill Close (near Old Hall Farm). The church had probably been downgraded to a chapel and abandoned by the middle of the 15th century. The tithe map of 1844 identifies the field name as Chapel Yards, which was later also known as the Chapel Close (not to be confused with Chapel Close off Smuggler's Lane, Reepham).

The site of the Kerdiston church (grid reference TG 0855 2397) is located 160 metres south of Giant's Moat and 60 metres north of a second probable medieval moat. Domesday records that William de Warrenne held "half a church" with his lands in Kerdiston. Giant's Moat is thought to be the site of the manor house of the de Kerdistons, who were prominent in the area by the 14th century and were buried in either Langley Abbey near Loddon or St Mary's Reepham, suggesting that the church at Kerdiston, which was probably associated with the hall, had already been abandoned by then. (It is suggested that the stones from the former church were used in nearby buildings.)

Following concerns from local residents about the proposed positioning of the wind farm projects' underground cable corridor close to the site of the church, Reepham Town Council has written to Vattenfall, suggesting that any cable-laying work and the associated movement of heavy vehicles in the area "could damage the fragile remains of the church and its possible graveyard. "The work could, of course, provide an opportunity for a geophysical survey and, if necessary, an excavation, which would provide valuable information about the church.

A spokesperson for Vattenfall said: “We are aware of the site of St Mary’s chapel, and are assessing the area carefully along with Norfolk County Council Historic Environment Service and Historic England. We would like to thank local people for highlighting their interest in this heritage asset. We recognise that local people are the local experts, which is why we have engaged so much with them since last year, and will continue to do so. It is with local feedback that we are able to maximise the considerable benefits of Norfolk Vanguard and Norfolk Boreas, and minimise their impacts.”



This is the full text of the letter sent by Reepham Council’s Town Clerk to Vattenfall

I am writing on behalf of the Town Council to bring to your attention an issue raised at the last meeting of the Council. Our attention has been drawn to the proposed siting of the pipeline at Kerdiston near Reepham. It is suggested that the cable corridor zone is planned to

pass close to the site of St Mary's Church or Chapel in Kerdiston. This site of this church is TG 0855 2397. Its Norfolk HER number is 57957. The church probably belongs to de Kerdeston family whose spectacular tomb and brass can now be found in St Mary's church Reepham. The site of the church was identified from aerial photographs by local archaeologists the late Trevor Ashwin and his wife Imogen. In a recent article in The Round Tower (the Magazine of the Round Tower Churches Society) Richard Harbord examines the documentary evidence for the church and its connections with the de Kerdeston family. He suggests that the latest record of the church is in 1452 although it may have been abandoned before then when the family's main seat moved to Claxton Castle in Suffolk. The church had a round tower and underwent a number of changes throughout its history: the apse was changed from round to square and it may have had a side chapel. A bell tower indicates a church of some importance which is most likely to have had a graveyard. The Council's concern is about the positioning the cable corridor close to the site of the church and its graveyard.

Any cabling work and the associated movement of heavy vehicles in the area could damage the fragile remains of the church and its possible graveyard. The work associated with the cable could of course provide an opportunity for a geophysical survey and if necessary an excavation which would provide valuable information about the church. We can provide you with a copy of the article, published in The Round Tower in March 2017 if that would be helpful. Attached is a digitally enhanced image published in June 2017 Magazine. Pdfs of the Magazines can be downloaded from the website (www.roundtowers.org.uk) but not until a year after publication. We look forward to hearing from you about your current plans for work in this area.

Yours Faithfully

Jo Boxall

Reepham Town Clerk

LEAD THEFTS AND THE ROOF ALARM SCHEME.

As our members will know churches across Norfolk have been suffering from a sustained spate of lead thefts with, on average, three to five churches targeted every month. Despite the continued support of the Police and the local community, churches across our county are still being targeted and extensively damaged.

To combat the threat and protect these community spaces, the Bishop of Norwich, the Police and Crime Commissioner for Norfolk, the Norfolk Churches Trust, Allchurches Trust and the Round Tower Churches Society have been working together to find a long term solution and have created The Roof Alarm Scheme.

In a press release issued in August 2017 it was announced that this partnership will spend over £250,000 installing alarms on a number of churches. This includes a contribution from RTCS.

The press release reads as follows: A church is more than just a historically important building containing so much of our history and local heritage. It is also a place of worship, celebration and reflection where families meet to mark important life events at baptisms, weddings and funerals. They are places of community that build cohesiveness.

In many churches and churchyards there are also important emotional ties to our ancestors, they provide clues to our shared heritage and our family history. There are memorials to remember the bravery of those who fell in past wars and an opportunity for us all to remember their sacrifice.

Stuart Bowell, Chairman of the Round Tower Churches Society said: “The Round Tower Churches Society has given a tenth of our society’s funds to this crime-fighting project to prevent thefts and help safeguard the future of our much-loved round tower churches. We recognise that lead thefts have jeopardised our priceless heritage including 14th century wall paintings in churches. Our funds will be available to help

churches with round towers. We've supported this campaign to improve church security since the start – with cash backing.”

The Bishop of Norwich, the Rt Revd Graham James said: “The landscape of Norfolk would be spiritually flattened if we lost our wealth of medieval churches. They are better cared for than ever thanks to volunteers who worship in them regularly, raise money for the fabric and cherish these buildings. But they are under threat from lead thieves who damage the fabric, leave havoc in their wake and cause those who care so well for our churches to feel dejected and dispirited. This roof alarm scheme is an imaginative and effective way of combating these thieves and giving heart to those who care for our churches so well. That's why I'm glad to contribute to the scheme using trust funds available to me. I'm grateful to the Police and Crime Commissioner and the other contributors for their imagination and support.”

Lorne Green, Police and Crime Commissioner for Norfolk said: “My blood boils whenever I hear a church has been targeted. That is why I said enough is enough and started the ball rolling on this working partnership, committing a substantial amount of ‘seed money’ to get it underway. These are such senseless crimes against our shared heritage. Churches are places of worship and historic and architectural gems; they are often also the beating heart of our communities serving as community hubs. We are only custodians of these wonderful buildings, which belong not only to this area but the world. We are taking action to stop the scourge of lead thefts and this cowardly and mindless desecration of our local heritage.”

Ian Lonsdale, Chairman of the Norfolk Churches Trust said: “Norfolk features the largest cluster of medieval churches in the world. Many of these churches are at risk because of ongoing lead thefts, which have a detrimental impact on many levels. It affects the structural integrity of the building and as a result possibly puts internationally important works of art at risk. It also has an effect at a human level as many of the community are emotionally attached to the

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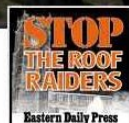
LET'S STOP THEM

■ On average four churches a month are targeted by crooks.

■ But the fight to stop them has been stepped up as a group of community leaders pledged £250,000 to improve security within these sacred havens.

Today they urged **YOU** the public to do your bit as well.

To find out how see pages 6 and 7



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building and its artefacts, and the need to both manage the immediate impact of the theft and then raise funds to carry out the repairs is beyond the ability of many on their own. These lead thefts are putting our heritage at risk so need to be countered. The best way of achieving this is through the installation of an alarm system. The Norfolk Churches Trust is delighted to be working proactively and collaboratively to achieve its core aim of protecting churches for this and future generations to enjoy. Churches targeted by criminal acts often have to redirect their attention from practically serving their local community, to raising funds to replace the roof and securing the building. Acts of vandalism and theft can also prevent vital

community activities from being able to meet in the building such as parent and toddler groups, dementia cafes, foodbank distribution and more.”

Sir Philip Mawer, Chairman of Allchurches Trust, said: “We’re pleased to be giving to this scheme to protect the roofs of some of Norfolk’s most beautiful and historic churches. Installing an alarm is often a catalyst for wider community action in support of a much-loved church so we’re delighted that the Diocese of Norwich, in launching their campaign today, and is making it possible for everyone who loves a local church to play their part in protecting it.”



Without an alarm approved by insurers, many church buildings are not fully insured and parishes do not receive sufficient insurance to cover repairs if there is any damage or theft. Therefore, the Bishop of Norwich and the Police Crime Commissioner are asking the public to contribute to the installation of alarms by donating to the Raise the Alarm campaign.

To find out more you can go to the Raise the Alarm website at <http://www.norfolkfoundation.com/raise-the-alarm-appeal/>

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