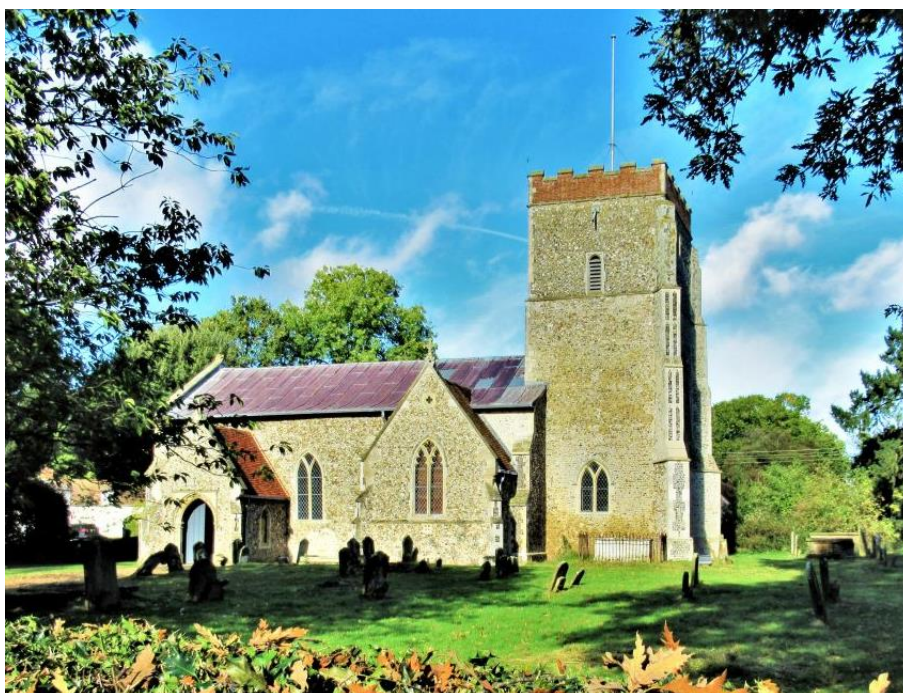


Exploring St Mary's Church, Dallinghoo, Suffolk

Welcome to St Mary's. The church stands at the geographical centre of its scattered parish, embracing about 1,500 acres of the Suffolk countryside, and serving a population (as recorded in 2011) of 171. Dallinghoo ('Dallingahou' in 1086) was the hill-spur ('hoh') of the family or people ('inga') of someone called Dalla. People have lived here for more than 2,000 years, as was seen in 2008, when a hoard of 480 Iron Age gold coins, used by the Iceni tribe c.20BC – 15AD was discovered in a nearby field. These are now in the Ipswich Museum, labelled "the Wickham Market hoard"!

Dallinghoo folk have worshipped on this spot for 1,000 years or more and there is masonry in the tower which could be at least 900 years old. Since then, people of different periods and Christian traditions have altered and beautified it and have passed it down for its present-day custodians to use, to tend and to cherish. So, St Mary's is no mere historical monument, but a living, working place of Christian worship and witness – still in active use for the purpose for which it was built.



Those whose spiritual home it is are glad that you have come to visit and enjoy their ancient church, and hope that this little account will point you to some of its treasures and tell you something of its story. (*If you wish to use this as a walk-round guide, please turn to page 6*). As you explore St Mary's and its surroundings, please make yourself thoroughly at home here.

Maintaining an ancient building such as this is no easy task for the small community who now care for it. Please think of them and pray for them as you walk around. They will be most grateful for any contribution, however small, that you may kindly give which will help them maintain St Mary's intact and beautiful for future generations to use and to enjoy.

How old is the Church?

This very sensible question asked by visitors to our churches never has a simple answer! St Mary's, like most churches, has gradually evolved and altered over the centuries, and researching its story is rather like trying to solve a jig-saw puzzle with several of its pieces missing. Churches are like people – each is a product of much tender-loving-care but also of a few bumps and bruises – and it is clear that St Mary's has had more than its fair share of the latter.

From what we can see in the building itself and from what little documentary evidence that we have, the main landmarks in the church's long history are as follows:

1086 – The Domesday Survey records the existence of a church at Dallinghoo, indicating that it was already well-established here and was probably on the site of the present building – so people have worshipped on this spot for more than a thousand years. Sections of layered masonry in the north and south walls of the tower, some set in a 'herringbone' pattern, indicate that the core of these walls may be over 900 years old.

Although the Normans often built cruciform churches (with a central tower and transepts to the north and south of it, forming the shape of a cross), Dallinghoo does not seem to have had transepts, but a central 'axial' tower, as does the Norman church at Ousden in West Suffolk. There are also some in Norfolk (e.g., Fundenhall and Newton by Castle Acre) and elsewhere.

c. 1280-1320 – Much work appears to have been done to the church during this period, as can be seen in the north and south windows, with their simple 'Y' tracery, the tower arches (maybe replacing earlier Norman ones), and the handsome west window (if its 19th century stonework reproduces the original) being a little later. At this time the church comprised nave, central tower and chancel, which stretched some 26 feet to the east.

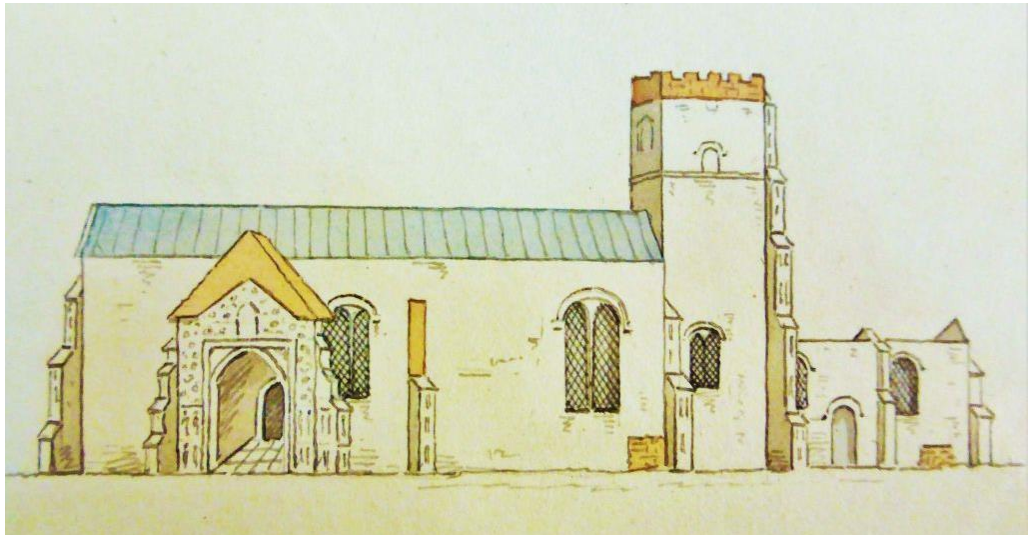
The 1400s and early 1500s – The south doorway dates from the early 1400s and shortly afterwards the south porch was built. During the late 1400s the steeply-pitched nave roof was taken down (faint traces of its outline may be discerned on the west wall of the tower) and the present handsome roof provided. Money was left in 1426 to repair the chancel roof and the paving of its floor. Around 1500 the church received a new rood screen and loft beneath the chancel arch; the staircase to the loft survives. Wills dated 1503, 1508, 1509 and 1510 bequeath money towards painting the 'candlebeam', which usually refers to the whole rood complex.

c. 1540-1740 – Following the Reformation, this was a period of great change to the church. Internally it was transformed from a kaleidoscope of colour and carving, providing a host of visual-aids for ordinary people who could not read, nor understand the Latin in the services and scriptures, to a setting for the 'plain and Prayer Book' worship of the Reformed Church 'by Law Established'. By law in the mid-1500s roods and rood lofts were destroyed, stone altars were replaced by wooden tables, wall-paintings were painted over and much else disappeared, to be followed in 1644 by the Puritan purge of 'superstitious images and inscriptions', when remaining paintings were mutilated, carvings vandalised and stained glass smashed.

At Dallinghoo, this period also saw much structural transformation. Almost certainly at some time during the 1600s, what must have been quite a lofty tower was reduced in height. Writing in 1712, the historian Robert Hawes described it as '*a structure much decayed, and hath been taller than it appears at present, the superior part having been taken down lower than the sound windows to prevent more disaster*'. A brick embattled parapet was provided, with some of the capping-stones and string-course reused.

The other major change was the demise of the chancel. Hawes noted that '*The roof of the chancell was suffered to fall down during the present Rector's time, for want of necessary reparicions*'. This would have been between the Revd. James Carter's arrival in 1708 and 1712. Many chancels were neglected during the 1700s and some were removed, as happened here. Hawes did measure the ruined chancel, which was 26' long and 14'8" wide. His sketch from the south shows two windows and a priest's doorway.

Still then in place on its north wall were two monuments. One displayed the kneeling effigies of Thomas Shaw (died 1622) and his wife Elisabeth (died 1624). A portion of its inscription has been preserved above the doorway to the belfry staircase. It records Thomas's '*Charitable Gifts to the Poor of this Parish & Benefit of the Church*'.



We wonder in what ways the church benefited from his generosity. The bell in the tower is also dated 1622, so may well have been bequeathed by him. The strange carvings fixed to the bases of the roof's wall-posts also date from this period, as does the pulpit and other woodwork, and he may well have had a part in their provision.

Elisabeth Shaw married Henry Dade of Ipswich in 1623, and his was the other monument. Its Latin inscription described him as '*An expert in Civil Law, shielded from censure by a good conscience*'. He was Commissary for the Archdeacon of Suffolk and became Suffolk's principal ecclesiastical Judge in 1617. He was also deputy Vice-Admiral of the Suffolk coast and Judge for the Vice Admiral's Court. In 1625 he married Thomasina Lea of Coddham, the widow of Samuel Sayer. He died in 1653 and in his will asked to be buried near to his first wife, leaving income from an estate in Earl Soham for the repair of her monument and his, also money for the sexton for looking after the monuments, and 10 shillings per year to be distributed to ten poor Dallinghoo residents after Evensong on the Sunday following midsummer. He was buried beneath a ledger-slab in the chancel floor.



In the troubled times around the Civil War, Dade was a staunch adversary of the Puritans who, in the 1640s, ordered the

destruction of all 'images and inscriptions' which they thought to be popish and superstitious. Although their Inspector, William Dowsing, does not record a visit to Dallinghoo in his Journal, much destruction would have taken place in the church, including the smashing of the mediaeval stained glass. A visitor in 1661 recorded the arms of Huntingfield, Hoo, Brotherton and Howard remaining in the windows.

c. 1740-1880 - When Tom Martin visited in 1745 parts of the Dade and Shaw monuments were laying loose in the church, and Dade's ledger slab was partly 'covered up with rubbish'.

Over a period of time, Isaac Johnson of Woodbridge sketched all 500 or so Suffolk churches, which he published in 1818. He clearly needed to make two of Dallinghoo – one with the ruined chancel and one without it. It was in fact demolished between 1787 and 1807 – a fact recorded by David Elisha Davy of Ufford, who was another careful recorder of every Suffolk church and whose notes give us an idea of what St Mary's looked like before its Victorian restoration.

The nave in 1807 was furnished with deal box-pews, described as 'neat and uniform'. On its south wall hung two panels inscribed with the Ten Commandments and on the east wall were the Royal Arms of King George III. The font, at the west end (not the present one) was '*a plain octagon, with nothing remarkable on it*'. The chancel was furnished much as we see it today, with the addition of two boards, with the Lord's Prayer and Creed, against the east wall. The narrow stone from Thomas Shaw's monument was then fixed in the east wall, above the Communion Table. Externally the church was rendered with roughcast.

Davy paid a return visit in 1831, at the beginning of the 'Walford era', noting that in 1830 the newly-arrived Revd Ellis Walford had built a large schoolroom-cum-vestry on the north side. He also drew a plan of the church, revealing that there was then no east window – just a plain wall.

It is recorded that the Revd Ellis Walford, during his 50 years here, carried out some 'improvements' in the church, although we are not given any details of what they were. In 1868 he imported a small organ which was replaced in 1883 – it was originally made by Humphrey Argent of Colchester in 1759. In celebration of his 70th birthday, a new font was given, to replace the unremarkable one noted by Davy.

The Religious Census, taken on 30th March 1851 records that (despite bad weather), there were congregations of 94 + 31 scholars, in the morning and 137 + 27 scholars in the afternoon, out of a population of 385. There was accommodation for 70 in rented pews and free seating for 130. The Holy Communion was celebrated monthly for 50-60 communicants. It was noted that about 50 Baptist residents worshipped at Charsfield Chapel.

1881-1883 – The Revd Ellis Walford died in October 1881 and his son, the Revd William Stewart Walford, who succeeded him in 1882, immediately set about organising a thorough restoration of the church.

He chose as his architect William Bassett Smith, of Adelphi, London, who had restored and extended his church at Bucklesham in 1878 (and Boyton church in 1870) - an architect of national repute, who restored several churches throughout England and whose new churches include the distinctive Holy Trinity, Norwich. The work was carried out by the Woodbridge contractors William Stevenson (stonemason) of the Thorofare and John Fosdike (builder) of St John's Hill – both of whom worked on many local buildings, including, St Mary's Woodbridge. The carpentry was executed by the Ipswich woodcarvers, Thomas Stopher and John Groom.

The work included the rebuilding of the porch, a new east window, repairs to the exterior stonework and the addition of the organ chamber on the south side of the nave. Internally the church was re-seated with oak benches (replacing to 'old high-backed' pews), also new choir-stalls on the south side and the 17th century woodwork opposite was modified. The floor was paved with tiles made by William Godwin & Co of Lugwardine, Herefordshire, and a new Remington heating apparatus was supplied. Repairs to the nave walls revealed a piscina in the south wall, which

would have served one of the two altars flanking the rood-screen; this was re-sited in the sanctuary. On the north side, a recess in the east wall probably enclosed a reredos for the northern altar. In the north wall nearby was discovered the doorway and staircase to the former rood-loft.

At this time the new east window was equipped with stained glass in memory of the Revd Ellis Walford, and given by his wife, whilst his children presented a new organ (by Alfred Monk, of Camden Town) in his memory.

The architect's plans survive, including one showing the church pre-restoration, another with a suggested organ chamber on the north side of the nave, and designs for the organ chamber as built, the seating and the new east window.

The Re-Opening Services 21st December 1883 were enthusiastically described in the *Ipswich Journal* the following day. The Morning Service was conducted by the Rector and his brother Lancelot (Vicar of Christ Church Tunbridge Wells), the Lessons were read by the Revd John Storr (Rector of Great Horkesley) and the Ven Archdeacon Groome. The preacher was the Revd Gordon Calthrop, Vicar of the large Evangelical church of St Augustine, Highbury, Islington. The Holy Communion followed, celebrated by the Revd Rolla Rouse, Vicar of St Mary's Woodbridge. Mr Calthrop preached again at the evening service. The village choir, trained by William Cullingford, was congratulated, and the new organ was played by James Price of St Margaret's Ipswich, who gave short recitals after the services. The collection raised £84 12s. 1d, including a £50 cheque from one family (possibly the Walfords?).

1883 Onwards.... The 1883 restoration has left the church and its contents much as we see them today. During the intervening period however, much has been done (and much money raised and spent) to conserve and maintain it.

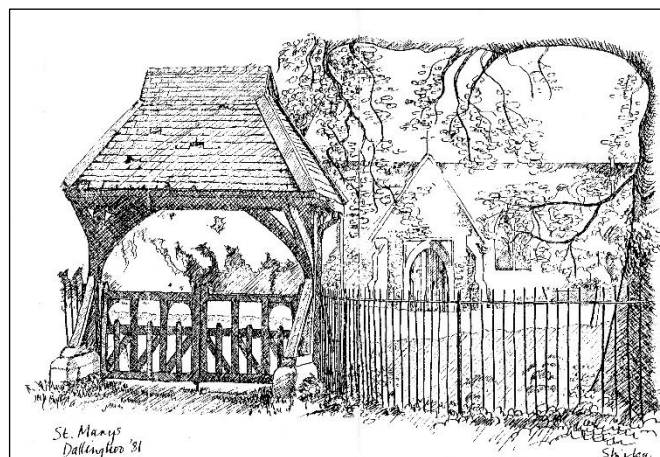
A major restoration of the tower took place in **1968-9**, when its parapet was taken down and rebuilt, a new roof of reinforced concrete and wall ties were constructed, the stonework of the belfry windows was partly renewed and other repairs executed. The work was carried out by V A Marriott Ltd of Ipswich, to the designs of Eric Sandon. In **2012**, the schoolroom/vestry was adapted to include a kitchen and toilet, enabling the building better to serve its congregation and community.

Phases 1 and 2 of an ambitious and large-scale restoration scheme were carried out between **2019 and 2021**, under the direction of Nicholas Jacob. First, R & J Hogg Ltd of Coney Weston set about solving the need to make the church watertight by constructing special new gutters to Mr Jacob's design, replacing damaged ones. Water had previously been freely cascading down the walls, causing damp, rot and erosion.

Phase 2, which took place between November 2020 and April 2021, involved major repairs to the building, carried out by Baker's of Danbury. The tower staircase turret was beginning to separate from the wall, causing a frightening crack - this was filled and stitched, as was a vertical crack in the brickwork of the vestry. Decaying stonework in the buttresses and elsewhere were skilfully repaired or replaced, holes in the lead roof were put right, the worn treads of the stairs to the belfry were repaired as were the joists beneath the NW pew platform.

Exploring the Exterior

St Mary's has an attractive **setting** at the heart of its scattered parish of Dallinghoo and Dallinghoo Wield (the latter still exists but no one lives there) in its green, tree-shaded churchyard, with the Jubilee Village Hall to the east and the palatial Dallinghoo House (the Rectory in the time of the Walfords) in its extensive grounds to the west. We enter the churchyard by means of the **lych-gate**, with its attractive hipped roof. Inscriptions in the stone plinths tell us that it was erected by Dallinghoo parishioners and friends to commemorate the Queen Victoria's Golden Jubilee in 1887.



The extensive **churchyard** is cared-for and atmospheric. A few 18th and early 19th century chest-tombs commemorate some of Dallinghoo's more wealthy residents, but the southernmost of the three to the east of the tower was made to support the much earlier ledger-slab of Henry Dade (1653), originally in the lost chancel's floor. Amongst the few 18th century headstones (mostly to the south and south-east of the church and some now decayed and illegible), James Man (1777) has a pair of cherubs, blacksmith William Balley has a skull and Stephen Blumfield's badly-shaled headstone has a spade, pickaxe and hourglass - all emblems of our mortality.



Dallinghoo's World War I Memorial (and one war grave) stands in the south-east corner. Beneath a Celtic cross are the names of eleven parishioners who made the supreme sacrifice. Beside the northern churchyard fence (and near the grounds of their home) is the Walford family vault, which is guarded by a figure personifying Hope, with her anchor. Beneath is a Biblical text about hope (Hebrews chapter 6, verses 19 and 20).

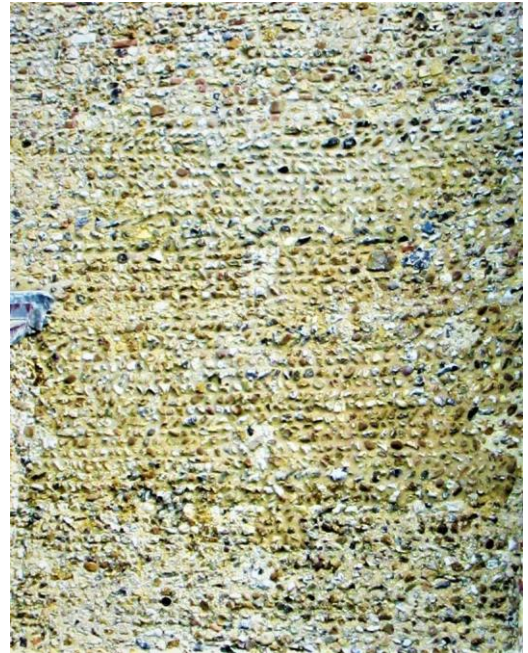


Rising out of the greens of the churchyard are the flint-rubble walls of the church, the exterior of which is eccentric and unforgettable! Most Suffolk church towers are at the west end, but Dallinghoo's curious truncated **tower** is at the east. This was once an axial tower, standing between the nave and the lost chancel, which extended some 26 feet eastwards and was 14 ³/₄ feet wide.

It is worth viewing this tower from the east, to realise what a splendid structure it must have originally been. It was probably in the late 1600s that it became decayed, and its belfry-stage and parapet were taken down. Its present height is almost 50 feet, which would be about two-thirds of its original extent.

In its walls we see the earliest visible workmanship in the church. Flint walls have often needed re-facing over the years and those at St Mary's have several variations in their surfaces, but a careful look at sections of the tower's north and south walls will reveal the flints set in rough horizontal layers – some in 'herringbone' patterns – indicating that the core of the tower walls may be at least 900 years old.

Its eastern corners are strengthened by sturdy diagonal buttresses, partly embellished with 15th century flint and stone flushwork, their upper sections remodelled when the tower was shortened. In the east wall is the blocked 14th century chancel arch, enclosing a triple Perpendicular window of 1883. Above it is the outline of the lost chancel's steeply-pitched roof. In the stonework of its west wall are faint traces of the nave's earlier roof-line, before its lowering in the late 1400s. The staircase-vice on the north side once rose higher, as can be detected in the wall above it.



The present bell-chamber was originally the intermediate silence-chamber, and its (recently renewed) southern window is in its original position. The rather crude north and south belfry windows however, were for some reason placed south of centre when the tower was shortened. At that time, it was given a new parapet of red brick, but the salvageable coping-stones capping the battlements were re-used and show evidence that pinnacles once crowned them. Beneath the parapet on the north and south sides, stonework from the original string-course, decorated with carved foliage designs, has been re-set, and beneath them mediaeval gargoyle faces were lowered to their present positions, to throw rainwater clear of the tower walls.



The north and south walls of the **nave** (also the tower's south wall) are lit by two-light windows with simple 'Y' tracery, dating them to c. 1280-1300. Its grand four-light west window, however, has (renewed) flamboyant tracery from c. 1320-30.

To the north of the nave's western end is the humble brick **school-room and vestry** which the Revd Ellis Walford provided in 1830 – a period-piece designed at a time when convenience rather than beauty guided designs for additions to churches!

By contrast, William Bassett Smith's 1883 **organ chamber** on the south side of the nave, blends beautifully with the mediaeval work, its cusped 'Y' tracery window replacing that which was removed from the nave wall.

The south **porch** was added in the 1400s, but was drastically restored in 1883. Old prints of the church show a niche above its entrance. The outer entrance arch is a splendid example of the 15th century stonemasons' craft. Its square hood-mould rests upon fine lions and in the spandrels flanking the arch are hanging shields with the emblems of the Holy Trinity (west) and the instruments of Christ's Passion (east). The moulding of the arch is studded with crowns and foliage designs.



The inner entrance arch is a little earlier – carved mediaeval faces greet us (these were borrowed for the logo for the Dallinghoo Church Repair Fund) as they support its square-hood-mould, which is embellished with flint-filled trefoil designs.

What to See Inside the Church

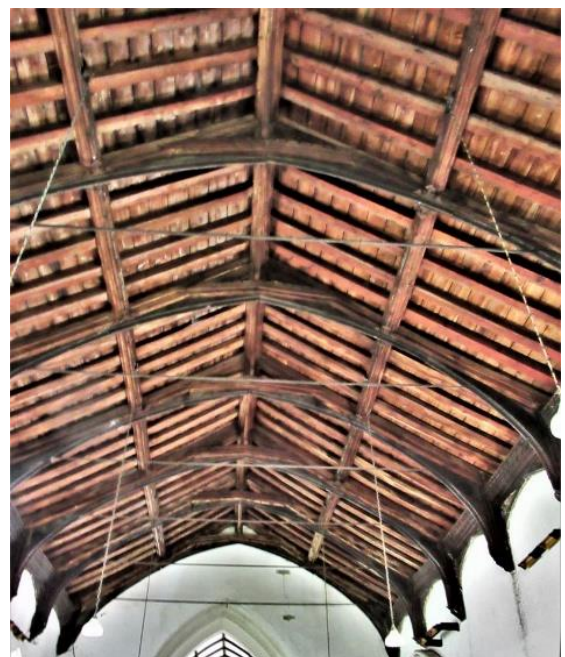
St Mary's equally eccentric interior is bright and spacious, with fine craftsmanship from several periods, including our present time, and much evidence that this is very much a living, working building, with a welcome for its visitors and pilgrims.

The broad and roomy nave is nearly half as wide (c.23 feet) as it is long (c.48 feet). Its eastern part serves as a chancel, whilst the base of the tower, beyond the 14th century arch, provides a dignified and worthy setting for the altar and sanctuary.

A beautiful arch-braced collar-beam **roof** spans the great width of the nave - and we'll forgive you for lying flat on one of the benches in order to appreciate its beauty without neck-strain! Not only has its framework sheltered congregations since the late 1400s, but it is a fine piece of mediaeval craftsmanship. Between the wall-posts are carved cornices along the tops of the walls, beneath which



are arch-braces carved with foliage. There are



delicately carved bosses where the longitudinal purlins and the principal rafters intersect each side.

Fixed to the bases of the wall-posts (where maybe there were originally mediaeval angels) are fascinating 17th century painted carvings of strange creatures, people holding shields, also the arms of Thomas Shaw, who may have been responsible for their erection, also, at the east end, later shields with the Trinity and Passion emblems. The tower-base (c.11½ ft x 11ft) has an attractive arched ceiling, which may be early 19th century.

At the west end, near the entrance (symbolising our entry through Baptism into the family of the Church) stands the octagonal **font**, which was given in 1868 to celebrate the Revd Ellis Walford's 70th birthday. It replaced the font in which, on 15th December 1740, *Francis Light* was baptised. He grew up to be a naval officer and explorer, who later founded the British colony of Penang and became its Governor. (See the separate leaflet for more about him). In the font's bowl panels and on its underside are foliage designs and in the eastern panel is the 'IHS' emblem of Our Lord's name. Its beautiful modern **cover** was given in memory of Annette Liddle, who died in 2010. This is the work of the late Peter Taylor, the talented Dallingham wood-turner.



On the west wall are wooden panels inscribed with the **Ten Commandments** in late 18th or early 19th century lettering, which were originally in the sanctuary, also framed **Cradle Rolls**, recording the names of children baptised here since 1949. Nearby is Chris Pennington's beautiful **model** of the church, complete with its chancel. On the wall above the north doorway hang the **Royal Arms** of King George III, painted in 1808 by J Catton, painter and plumber, of Wickham Market.



Beside the entrance is a list of recorded **Rectors and Patrons** of Dallingham, beginning with Robert de Rungeton in 1305.





Dominating the south-east corner of the nave is the imposing **pulpit**, from which Dallinghoo congregations have been taught since the early 1600s. This is one of Suffolk's grandest pulpits, its panels carved with characteristic arcading. Above it rises the back-board, in the base of which is carved the Arms of King Henry VIII (but with the quarterings the wrong way round), with supporters of a Tudor Rose (for Henry) and a pomegranate (for Catherine of Aragon). This panel was clearly added, some believe at a much later date, although others suggest that it may date from the 1500s. Crowning everything is a magnificent sounding-board or canopy – to throw the preacher's voice outwards rather than upwards so that he could be heard. It is embellished with a frieze of vine-trail, above which are triangular gables and beneath are turned pendants, with an elaborate central pendant inside.

The pulpit was once a three-decker arrangement, with the reading-desk attached and the Clerk's desk beside it to the west. Parts of these may be incorporated in the present **reading-desk and adjacent stall** which form an exotic assembly of pieces of 17th century carving from various sources, some almost certainly from elsewhere, featuring elaborate bosses and assorted carvings on the rear, and lavish woodcarving, including four ornate and bulbous balusters (similar to contemporary table-legs) adorning the front.

The **southern choir-stalls**, with their poppyhead ends and the **nave benches**, with their nicely-carved square-topped ends, are of oak and were made in 1883, as part of William Bassett Smith's restoration, when the **organ** chamber was added, containing the new instrument, by Alfred Monk of London, given in memory of the Revd Ellis Walford by his children. It has two manuals, pedals, and seven speaking stops.

In the thickness of the north wall, near the pulpit are the **rood-loft stairs**, which gave access to the loft – or walkway – above the rood screen, which stood beneath the adjacent arch. The loft and great Rood crucifix above it were torn down at the Reformation and the screen has long gone; only the staircase survives. The shallow **recess** in the east wall nearby may have framed a reredos for the northern of the two side altars which flanked the chancel arch in mediaeval times.

Everything east of the screen was in the care and jurisdiction of the Rector, who maintained his chancel, using the tithes to which he was entitled, whilst the parishioners were responsible for the rest of the church, and this is why so little is recorded about earlier happenings concerning the tower and chancel, because they were not recorded in the Churchwardens' Accounts, or other 'Vestry' documents.

Beneath its arched ceiling, the base of the tower forms an intimate and devotional sanctuary. The coloured patterns of William Godwin's Herefordshire tiles enhance its atmosphere. In the south wall is a 14th century trefoil-headed **piscina niche**, which was discovered in the south nave wall in 1883 (it served the adjacent side altar) and was transferred here. Into the piscina drain was poured the disposable water used at the Eucharist.

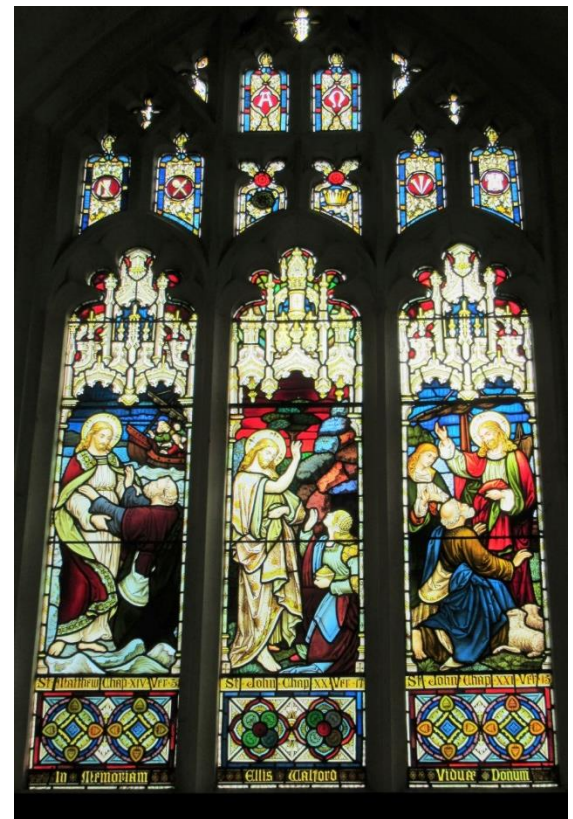




Before the restoration, the four 17th century **chairs** faced each other in pairs on the north and south sides. The **Communion Rails**, with their 'barber's pole' balusters, date from the late 1600s or early 1700s. The panelling which forms a **reredo**, lining the east wall, is made up from 17th century and later woodwork. The **altar table** is a fine piece of craftsmanship which was made around 1600 – its bulbous front legs being an Elizabethan feature. The keen

eye will notice however that, like the stalls, this has been 'worked upon' at some time, including its raising upon spherical 'feet', and the back legs being quite different from their more ornate front counterparts!

The **east window** was inserted in 1883, when it was filled with stained glass by Arthur L Moore of Southampton Row, London. It shows (with their appropriate biblical references), Peter walking on the water; the risen Christ with Mary Magdalene in the garden and Christ instructing Peter to 'Feed my sheep'. In the tracery are emblems of the Passion and the Greek letters Alpha and Omega. Beneath is inscribed, 'In Memoriam Ellis Walford, Vidua Donum' (i.e., 'given by his widow').



In the north wall is the **entrance to the staircase** giving access to the belfry above. In 1712 there were three bells in the tower – all by the Colchester bell-foundry of the renowned Miles Graye the elder. The present single **bell** is one of these, cast in 1622 and weighing 6 cwt 3qtr.

Memorials

We know that the former chancel contained wall monuments to Thomas (died 1622) and Elizabeth Shaw (died 1624), also to Henry Dade (died 1653), Elizabeth's second husband, who was buried beneath a ledger-slab in the floor. Apart from the fragment noted below and the re-sited ledger-slab, these have long gone.

There are several memorial plaques on the walls of the church, commemorating people of the past who were part of this church and parish. They are as follows:

Set in the wall above the belfry staircase doorway has been preserved the inscription from the monument to **Thomas Shaw**, who died in 1622. Originally from Owston, Lincolnshire, he was married to Elizabeth Ferneley from Creeping St Peter for 32 years. The inscription records his generosity to this church and parish, stating '*Whose Charitable Gifts to the Poor of this Parish & Benefit of the Church might well cause his Remembrance*'.

Brass plaques on the north wall of the tower base commemorate:

1. Lieutenant **Alexander Ellis Walford** who perished at the Battle of the Somme in 1916.
2. Major **George Henry Walford**, who was killed in Flanders in 1915.
3. Mrs **Inez Walford** (widow of George Henry), who died in 1960.

Alexander and George were grandsons of the Revd Ellis Walford.

Plaques in the nave commemorate:

1. Mr **Joseph Walford** of Woodbridge, who died in 1833 and is buried at St Mary's Woodbridge. Marble plaque, surmounted by a draped urn. (*South of tower arch*).

2. The Revd **Ellis Walford**, who died in 1881. (*No's 2-6 are on the north wall*)

3. The Revd **William Stewart Walford**, son of Ellis and twice Rector here, before his death in 1916.

4. **Frances Matilda Walford**, second wife of Ellis, who died in 1893.

5. Captain **Hamilton Stewart Walford**, son of the Revd W S Walford, who was killed in action in 1918.

6. **Edward Walford**, son of Lt Col Henry Alexander Walford of Foxborough Hall, Melton and grandson of the Revd Ellis Walford. Died 1940.

7. The Revd **Thomas Ray**, Rector here and Master at Woodbridge Free Grammar School, who died in 1776. He was '*Highly respected as a Scholar, beloved as a Man*'. (*South wall*)

8. The Revd **Albert Brooke Webb** (died 1907) and his wife **Lillie Marianne** (died 1906). (*South wall*)

Some Dallinghoo Clergy

Dallinghoo's priests since 1305 are recorded, although many are simply names on a list. We do know something however of those from the past 200 or so years, who have left their mark upon this church and parish and who have influenced its worship and witness.

One of the abuses in the 18th and early 19th century Church was the profusion of absentee clergy, when it was not uncommon for a priest to be the non-resident incumbent of several parishes, drawing their incomes and employing (often low-paid) curates to serve in them. This widespread abuse in the Church was addressed by the Pluralities Act of 1838. The Revd **William Browne (1878-1827)** also acquired the livings of Little Glemham in 1803 and Marlesford in 1823. His successor, the Revd **Isaac Clarke (1827-30)**, had been Rector of Bucklesham in the 1790s.

The year 1830 began the very significant period of the Walford dynasty's residence in Dallinghoo's substantial rectory, with the arrival of the Revd **Ellis Walford (1830-81)**, whose grandfather, William, had been an ironmonger in Woodbridge, and had acquired the Patronage of the parish of Bucklesham (some 5 miles east of Ipswich) in the early 1700s. His son, also William, was ordained in 1777 and served his first curacy at Bucklesham. He married Diana Burroughes of the Manor House Long Stratton, and became Rector of Long Stratton from 1795-1842 (he was also Rector of St Clement's Norwich from 1795-1839 and of Bucklesham from 1792-1833)!

Ellis Walford, who was born at Long Stratton in 1803, lived and faithfully ministered here for over half a century, although he was also Rector of Bucklesham from 1833-69, where he employed curates, until his son Launcelot, having served his curacy, became Rector there until 1875.

His first wife, Henrietta Hall Colvin whom he married in 1832, died in 1841 at the age of 28, having borne four children. In 1842 he married Frances Matilda Brown, of Kelsale. They had a further eight children, bringing the number up to twelve! Sadly, the Rector's eldest son, also called Ellis, died in 1848, aged 18. Frances died in 1893, aged 82.

The newspaper account of the 1883 restoration called it 'a very fitting continuation of the improvements carried out by the Revd Ellis Walford'. Apart from the addition of the schoolroom in 1830, we have no details of what else he achieved. He appears to have supported the Evangelical Revival in the Church of England and his clerical sons were also staunch Evangelicals.

He was succeeded by his son, the Revd **William Stewart Walford (1882-95 and 1907-16)** who, unusually, served two periods of time here. Trained at the Evangelical London College of Divinity, and in curacies at Barrow (Cheshire) and Wansted, he was Rector of Bucklesham from 1875-82, during which time he restored and partly rebuilt its church, using the same architect as he engaged

to restore Dallinghoo church shortly after his arrival here. He left in 1895 to be Vicar of St Mary at the Quay Ipswich, where, in 1897, his church was closed as being dangerous and insanitary. Undaunted, he appealed for the £3,000 needed and had the church skilfully and sympathetically restored, returning to Dallinghoo in 1907 and ministering until his death in 1916. During his time the Holy Communion was celebrated monthly and morning and evening congregations averaged c.60-75.

During the intermediate years, St Mary's was in the care of the Revd **Albert Brooke Webb (1895-1906)**, whose father had been Secretary of the Moravian Missionary Association. He arrived here having ministered for 15 years at Lullingstone, Kent and his time here ended with his death in 1906. It was during this time that, for some unknown reason, the dedication of the church was changed to St Margaret's. It was St Mary's in mediaeval wills and had remained so in documents until 1899. The new dedication was used until the Revd John Brandram had it properly researched and in June 1960 it officially reverted to St Mary's once more.

The Walford dynasty continued with the appointment of the Revd **Edward Batt Backhouse (1917-19)**. He was the husband of the Revd Ellis Walford's youngest child, Mary. An Evangelical, trained at the London College of Divinity, he had been Rector of Helmingham, then of Holy Trinity Northwood. A native of Deal, he later returned to Kent and died at nearby Goodnestone in 1929.

The Revd **William Victor Kaye (1919-38)** had been a Missionary with the Church Missionary Society in India and the CMS Organising Secretary in south-west England before coming to Dallinghoo. For 19 years he was also Rural Dean of Loes. He and his successor were appointed by a committee headed by Canon James Glass (London College of Divinity trained and Vicar of Leyton, then of Holy Trinity Cheltenham), who were then Patrons of the Living. He began twice-monthly Communion Services (following either Morning or Evening Prayer) and by 1922 the Holy Communion was celebrated weekly, either after Morning Prayer or at 8 a.m.

Trained at the CMS College and the London College of Divinity and ordained in 1904, the Revd **Ernest Llewellyn Lloyd (1938-50)** had spent much of his ministry assisting in Evangelical parishes, before brief incumbencies at Christ Church Chesterfield and St Stephen's Lambeth.

The Revd (later Canon) **Robert Tinsley Warburton (1950-54)** was trained at Oak Hill Theological College and in his curacy at St Margaret's Ipswich, before his brief period here (and from 1952-4 being Priest in Charge of Playford, Culpho and Tuddenham). He left for Attenborough and Bramcote, Notts, before his long ministry as Vicar and Rural Dean of Mansfield, where a Masonic Lodge is named after him.

He was followed by the Revd **John Bulkeley Brandram (1955-63)**, who studied at Ridley Hall Cambridge and had been Vicar of Friston and Snape, then St Augustine's

Ipswich. After a further 12 years with the Missions to Seamen, he arrived as Rector of the newly-linked parishes of Dallinghoo and Pettistree, before retiring to Cretingham.

The two parishes were then in the care of another Ridley man, the Revd **Herbert Spencer Jackson (1963-5)**, who had been a CMS Missionary, then Vicar of Buntingford (Herts) and All saints Sudbury.

Under the Revd **Edgar Pearson's (1965-86)** long and eventful ministry, Dallinghoo occasionally hit the headlines. Having trained at Tyndale Hall Bristol, and ministered between 1942 and 1965 in Burma, India, Chile and Australia, he arrived to serve two Suffolk country parishes where much needed to be done. Dallinghoo had evidently had only three Parochial Church Council meetings during the previous 12 years, where the Diocesan Architect's warnings about the need for urgent repairs to the tower had been ignored.

To raise the phenomenal sums of money required he took the risk of planting and cultivating 220,000 Christmas trees on the parish's glebe land, only to see most of them perish through the use of unsuitable weed-control. After several risky legal adventures, however, he received very generous compensation, which he invested and which would cover the tower's thorough restoration and other projects in his parishes. In 1974 the parishes of

Bredfield and Boulge were added to his benefice. His autobiography '*Into All the World*', published after his retirement to Wales in 1994, tells his remarkable story.

In 1986 the care of Pettistree parish was transferred to Wickham Market and Dallinghoo joined the parishes of Charsfield, Monewden, Letheringham and Hoo, under the Revd **James Andrew Stuart Laurie (1986-91)**, who was appointed to Charsfield in 1983, having served in Staffordshire parishes.

The Revd Canon **Gerald Richard Addington (1991-2001)** had ministered at St Francis Ipswich, then at Pakenham, Norton and Tostock, and during his time here he was Diocesan Warden of Readers. His name is perpetuated in the Addington Fund, which, with Canon Sally Fogden, he set up in 2001 to help stricken farmers in the face of swine fever and foot and mouth disease. Sadly Richard died in 2002, but this charity continues today to be there for farmers in times of need. He was succeeded here by the Revd **Betty Anne Mockford (2001-06)** who had previously been curate at St Augustine's Ipswich.

2007 saw the setting up of the Mid-Loes benefice, when Charsfield, Monewden, Letheringham, Hoo and Dallinghoo united with Earl Soham, Cretingham and Ashfield, in the care of the Revd Dr **Stephen Frederick Brian (2007-2020)**, who had been Vicar of Freckleton, Lancs, then of Bagshot, Surrey.

Having first discovered St Mary's as an eleven-year-old church-enthusiast on a boneshaker bicycle, it has been a great joy (over 60 years later) to research its history and treasures and to try to solve some (but by no means all) of its mysteries.

I am grateful for the wisdom and kindness that I have received from Jeremy Quinlan, Chris Pennington, Robin Tye and Charlotte Sullivan, from St Mary's Church Family. I would also like to thank Mary Garner, Alan Moulton and Adrian Pitts for their help and advice, and the Staff of the Suffolk Record Office for the use of the wealth of material in their care.

Roy Tricker (Reader and Emeritus Lay Canon)

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Footnote

The Vicar, the Rev^d Gary Best, the Parochial Church Council and the Dallinghoo Church Repair Fund Committee all offer Roy Tricker their very grateful thanks for writing this guide – and for providing nearly all the illustrations. They and the whole parish really are most grateful. Without his expert help, it would not exist.

Roy – thank you!