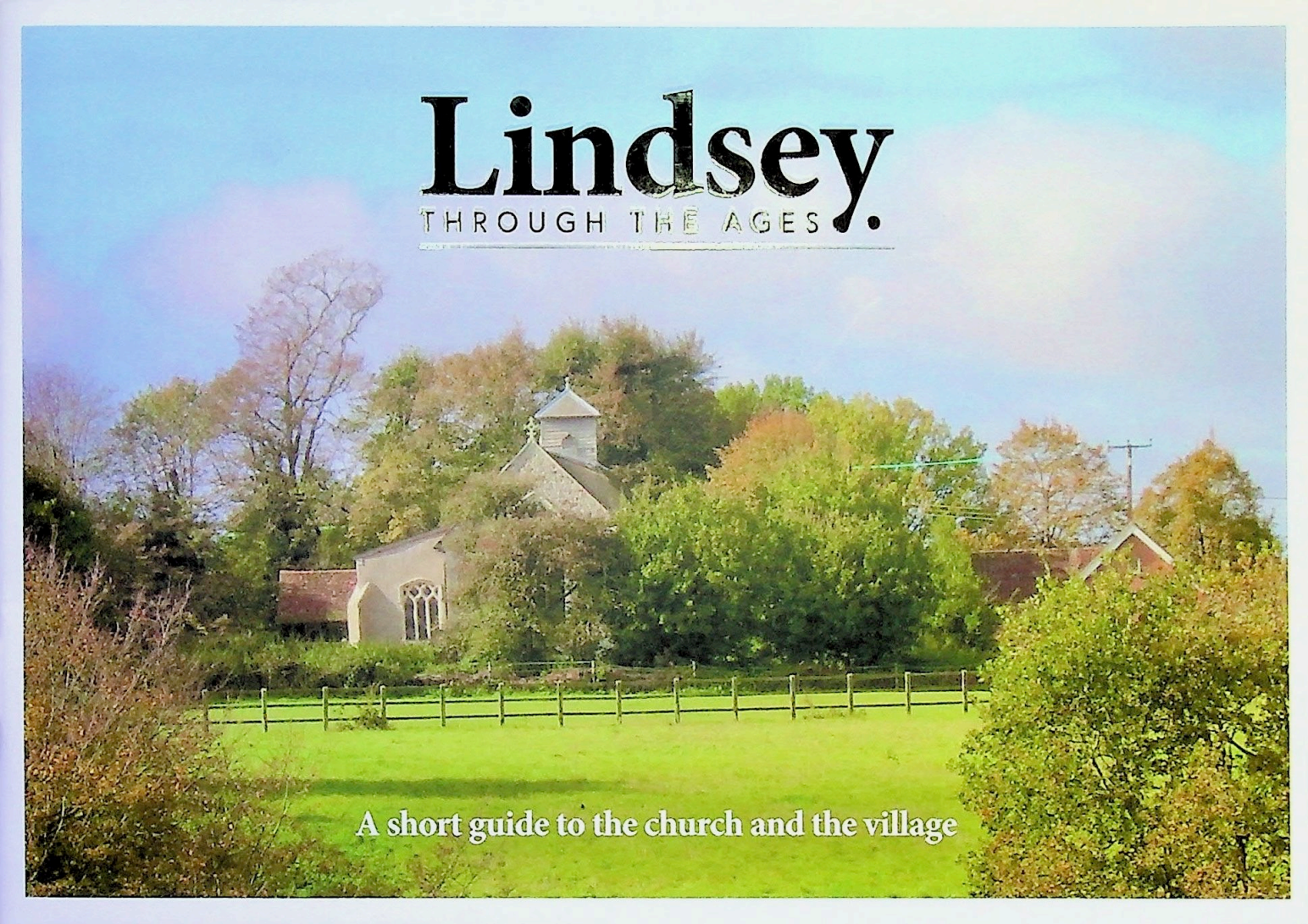
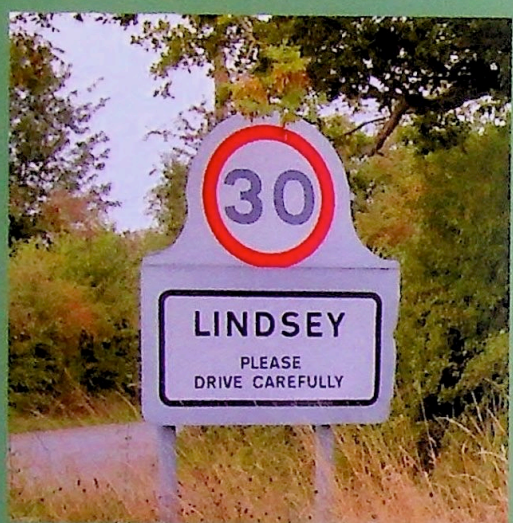


Lindsey.

THROUGH THE AGES.



A short guide to the church and the village



Lindsey through the ages

There's been a Church at Lindsey for a thousand years. It is recorded in the Domesday Book of 1086.

Parts of the current building date from the early 14th Century. More than 20 generations of Lindsey residents will have experienced its presence before us. A Church is nothing without the community it serves. For some in the community, their lives would be diminished without the Church at its heart.

Of course, nowadays, St Peter's, in common with many other churches, has greatly reduced congregations. But few would argue that it still plays an important role in village life. Many who

never attend a service, will have been to a wedding or a baptism there. Some will, at the end of their lives, be buried in its pretty graveyard. Others, regardless of their faith, consider it a place for quiet contemplation.

This guide therefore is a celebration not just of the Church but also the community of Lindsey now and in the past. We are not historians. We have put this booklet together with the limited research we have found available and through contributions from a number of people who know more about the history than we do. We are most grateful to them.

David Ross & David Wallace

Contents

- 5 *St Peter's Church*
- 8 *Some key features*
- 13 *Lindsey... then*
- 14 *Life in Lindsey 100 years ago*
- 18 *Lindsey Castle*
- 19 *St James's Chapel*
- 20 *The Wool Trade*
- 21 *Connections with our history*
- 22 *Lindsey... now*
- 23 *Country livings*
- 26 *Food & Drink - keeping it local*
- 28 *Lindsey's Pubs*
- 29 *The Village Hall*
- 30 *The Friends of St Peter's*
- 31 *Acknowledgements*



St Peter's Church, Lindsey - by Simon Knott

This was one of the first churches I ever visited in Suffolk. I'd been told about it by that great writer about Suffolk churches, Roy Tricker, and although it wasn't a church which featured very strongly in books about the county, he told me enough to make me want to see it for myself. I wasn't disappointed, and over the years since I've found plenty of opportunities to come back.

Lindsey, along with its neighbours Kersey, Boxford and Groton, was a hotbed of puritan dissent in the early part of the 17th century, and from here hundreds of families fled across the Atlantic to the New World.

The Winthrops of tiny Groton would become founders of the State of Massachusetts. But most of the settlers were poor working families, and they would devote themselves to quiet, prayerful, unpersecuted lives, and work hard to build new communities. Of course, they would never see Suffolk or the valley of the gentle Brett again.

Did they miss it? If I had been brought up in this beautiful landscape, I would always remember it on a bright winter's day, and yearn for it. I don't suppose that I would ever stop longing for it if I knew I would never see it again, and perhaps they did long for it, for all across New England you will find towns and villages with the

names of East Anglian parishes, including Lindsey, Kersey, Boxford and Groton.

In comparison with the familiar glories of nearby Kersey, Monks Eleigh and Lavenham, this is a small, rustic church. There is no tower, and little chancel to speak of. But of all the mid-Suffolk cloth-village churches, this is the one that most retains a sense of continuity. You can imagine the late-medieval liturgical presence here as easily as you can imagine its current use for Anglican congregational worship. There is a taste of every century.

In winter, it is colder and damper inside than out. You step into an ancient space, furnished with lime-washed wood and

cold stone. There is no coloured glass, just a few fragments of 15th Century survivals in an upper light. The white walls seem to bow outwards, and large windows with their dropped sills intensify the sense of lightness and air. In summer, there is a sweet coolness about this building which accentuates its remoteness from the 21st century, and I love to come back here on warm summer days.

The unsafe tower was removed in the early 19th century, and the clear glass of the west window fills the church with light. It is almost all of a piece, 14th century decorated. If you sit quietly, and not for very long, and if you are in a particular frame of mind, it is not so hard to conjure up a sense of the numinous here, a mystical energy, for this is a church which lends itself to private prayer far more than its

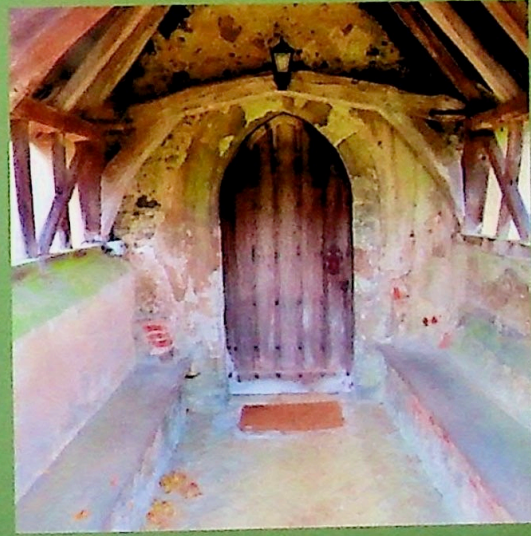
grander neighbours. For here, the subtle interplay of spangling on wood and stone is ageless, timeless.

The square font has waited here longer than most. It dates from about 1300, or perhaps a little later given that Suffolk craftsmen were often quite conservative and resistant to new fashions and ideas. It now stands against a pillar on the arcade of the south aisle, which is traditional, but it must have stood alone at some point, since it has designs on all sides, and, in any case, it is older than the pillar against which it now stands.

The wine-glass pulpit and the light wood of the rood screen dado are set off by the surviving red, green and gold of the painted panels. Beyond, the three-sided altar rails are almost ghost-like, the oak is

so silvered. The 17th Century memorial to Nicholas Hobart and his family, with its grinning garlanded skull hanging beneath, adds a note of mildly absurd gravitas. The Hobarts came from here in the Brett Valley, but another more significant branch of the family would up sticks for grand Blickling Hall in Norfolk, and one of their descendants would give his name to the capital of Tasmania.

Graffiti on this arcade includes what appears to be a scratch-dial near the font, so this stone must once have been outside. Near it here is what is apparently a 12th century bishop. If this particular scratching is contemporary, then it is older than the church, and both these stones must have been reused from an earlier building. And there is a rose, to remind us of the pubs.



The great drop-window in the south aisle wall must have been off-set by an altar. Mortlock thought it was to the guild of St Peter. He also detected fixings for a parclose screen, and so here is an ordinary village church with evidence of its former Catholic life.

Perhaps it is not so well known as its neighbours, but Lindsey's church and churchyard are quintessential rural Suffolk, timeless, without the triumphalism that overlays so many country churches, and what's more it is open to pilgrims and strangers every day.

Our thanks to Simon Knott for allowing us to reproduce this fascinating piece.

For more about the author and to read about other churches in the region visit:

www.simonknott.co.uk

Some key features of the Church

Outside

The Tower

- Original tower collapsed 1836
- Taken down and replaced by the Bellcote
- New window inserted in rebuilt west wall



Porch and doorway

- Both date from 14th Century (see page 7)

Priest's Door

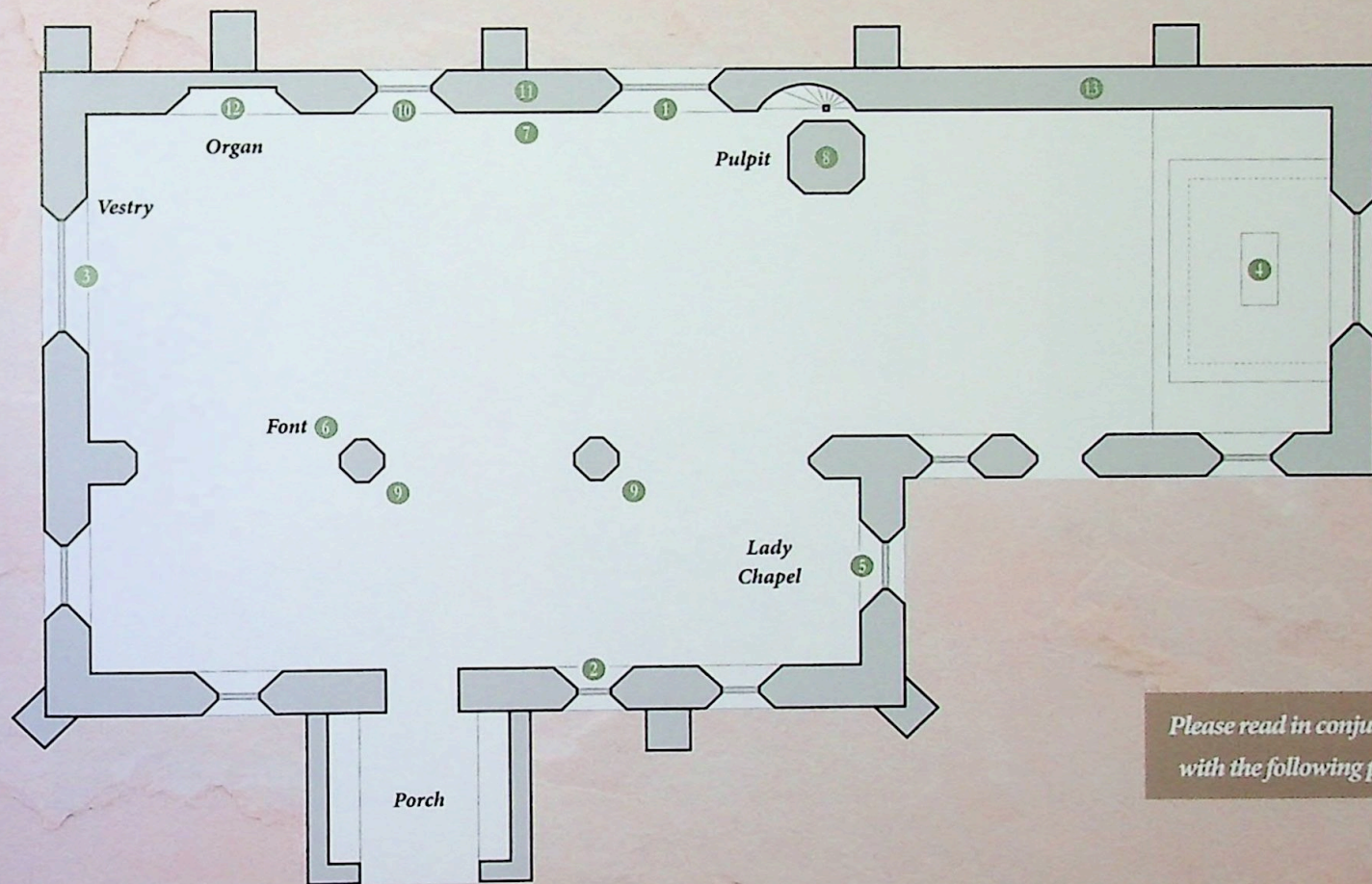
- A scratch dial can be seen on the right jamb (see Scratch Dial).

Scratch-dials

Also known as Mass Dials, these were a very early and primitive form of sun dial. They were used by priests to advertise the time of the next service. Usually in the form of a semi circle about ten inches across, they were scratched into the south wall of the church. A hole was bored at the centre and a number of lines scratched from the hole to the arc. The priest would place a short stick in the hole and when the sun shone the shadow of the stick on to one of the lines, the next service would start.



St Peter's Church, Lindsey - location of key features

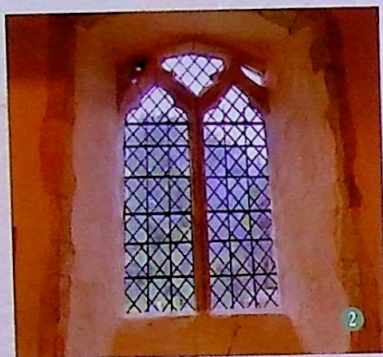


*Please read in conjunction
with the following pages.*

Inside

Windows

- North window contains the only coloured glass (15th Century) ①
- East window is 19th Century but may repeat an original earlier design
- South side there a window with 'Y' tracery suggesting original, early 14th Century ②
- West window installed in 1836 ③



Altar

- 3-sided late 17th Century altar rail ④
- 17th Century Chest used as altar in the south aisle Lady Chapel ⑤



Font 6

- 13th Century
- Predates this Church
- Made for an earlier building (possibly on the same site?).



Benches & Pews

- Benches are 19th Century unstained pitch pine
- 18th Box pews against North wall 7



Pulpit 8

- 19th Century reconstruction
- But panels and some ledge brackets date from 16th C



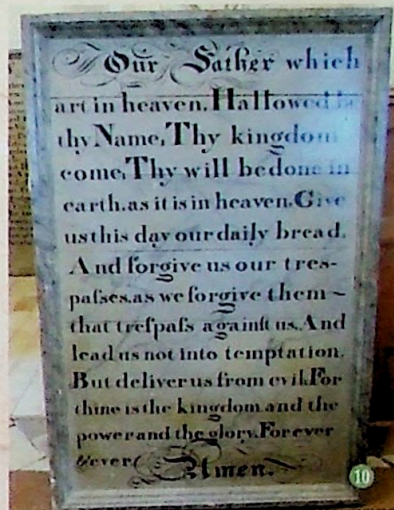
Graffiti

- Medieval graffiti on the piers 9
- Easternmost pier contains horned mitres from 12th C indicating it was probably from an earlier building.



Mural Boards

- Creed and Lord's Prayer 10
- Hanover Royal Coat of Arms 11



Organ 12

- Built by Hugh Russell in 1801
- Believed to have been moved from Boxford to Kersey and then to Lindsey
- Altered and restored many times over its history – most recently in early 2000s
- Moved from next to the Hobart monument to its current position in 2005



Nicholas Hobart monument 13

- 1542-1606. Prominent local citizen. Married Elizabeth Clopton. Had 9 sons and 11 daughters... and a big house!



*If you are enjoying
this book...*

Please consider making a donation
towards the upkeep of the Church at:
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crowdfunding/lindseypeters](https://www.justgiving.com/crowdfunding/lindseypeters)



Or, if you would like to donate by
cheque or bank transfer, please
contact david@repgc.com



Much of the above information is from
D.P.Mortlock's excellent "Guide to Suffolk
Churches" (p309-310). Available from selected
bookshops and Amazon. Published by James
Clarke and Co Ltd.

That was then...

Life in Lindsey 100 years ago

In 2017, Harry Buckledee, then aged 98 published a fascinating account of growing up in Lindsey in the 1920s. His 50-page book covered a wide variety of topics - such as Health, Class, School, Country skills, Crime, Religion and morality - and provide a real insight into village life at the time.

Here are just a few snippets:

On home...

We lived in one of two slate-roofed cottages on Porter's Hill, right on the edge of Lindsey near the boundary with Groton. There were eight of us in our house: my grandparents (Charlie and Emily), the four youngest of their nine children - Lil, Stan, Jack and Lennie - my grandmother's uncle Frank Howe, and then me, the little 'un. Charlie, Emily and Lil slept in the biggest of the three bedrooms. My great, great uncle Frank and I were in the smaller room, and Stan, Jack and Lennie slept in one bed in the third bedroom.

It didn't seem too overcrowded, partly because we were not cluttered up with a lot of furniture. We had what we needed and nothing more. We didn't

need wardrobes, for instance, quite frankly because we didn't have many clothes.

On understanding the value of clean water...

All of the villagers had to get clean drinking water from one of the various wells in the village. Our family used the well at The White Rose pub about 300 yards from our house, and we fetched two three-gallon buckets per day.

How do you carry two full buckets without spilling the contents on your way home? The usual technique was to get a length of hazel wood, which is highly pliable, bend it to form a hoop and tie the two ends together. We called this the bow. It would be

laid across the top of the buckets and the carrier would walk in the middle with the bucket handles held close to the bow. In this way the buckets couldn't brush against your legs, and you could get home without spillage of such a valuable cargo.

Nowadays I don't think many eight-person households could manage on just six gallons of water per day. Today we use this precious commodity wastefully but in the 1920s people understood the value of clean water. The water from the well was used exclusively for drinking and cooking. For washing ourselves and our clothes we used the ponds in the village and the butts we all had at home to catch rainwater off the roof.

On food and drink...

No one went hungry despite the low wages because most cottages had a

vegetable garden and farmers made land available for allotments, so we were practically self-sufficient in vegetables. We could also get some meat that cost nothing at all. The farm workers often carried a snare in their pocket and if they were working in a field where there were rabbits, they didn't miss an opportunity to get a tasty meal.

Some men owned a gun and they shot wood pigeons, which are a real pest because they can make a right mess of a crop of greens. Pigeon breast is very nice.

There were two pubs in the village - the Red Rose and the White Rose - but men with a family to support couldn't afford to drink in the pub too often. When they did, they didn't buy one another drinks; instead, they might pass their pint to someone who came

in and say. "Hev a wet."

On Religion and the Church...

All women and children and quite a lot of men went to church on Sunday. There were both morning and evening services. What I most remember about the services in Lindsey Church was the organ that had to be pumped while the organist was playing it. The man who had the job of pumping the organ was Farmer Clifford. If I remember correctly, when Kersey church got a new organ, they gave their old one to Lindsey, and it was one that didn't need to be pumped.

When I went to Kersey School, the vicar there, the Reverend Ambrose, asked me, Eddie Bull, and Frank Jarvis if we would like to join his choir. To be honest it was an offer we couldn't refuse. In those days the parson had a lot of authority in the community and

if he asked you to do something it was difficult to say no. When I left the choir a few years later, I was fourteen and officially it was because the Reverend Ambrose reckoned my voice was about to break. But I think he was sharp enough to understand that my priority by then was to work and contribute to the family budget.

All marriages took place in the church and the bride always wore white to symbolise purity. In reality, she was often already pregnant as she made her vows, but that was no great scandal. It just meant that the wedding had to be brought forward by a bit and I don't remember any young man trying to wriggle out of doing the right thing.

To sum up, pretty well everyone believed in God and most people's personal morality was shaped by

Christian teaching, but there was no fanaticism or intolerance.

On local dialect and idioms...

One of my favourites was "*Will's mother's*". There was no such place as Will's mother's, but people talked about it as if we all knew exactly where it was. If there were dark clouds suggesting a storm was on its way, someone might say, "*The Sky's hoolly black over Will's mother's.*"

Or you might hear this sort of conversation: "*Ted's late this afternoon. Said he'd be here afore three.*"

"*Take no notice o'ne. He'll goo all round Will's mother's to git here.*"



Harry Buckledee (right) and family members c.1928.

Sadly, Harry died shortly after completing his book but what a great legacy he left us. Our thanks to his son Steve Buckledee for giving permission to reproduce the above extracts.



Lindsey Castle

It is believed that Lindsey Castle was constructed at some point shortly after the death of Henry 1 in 1135. Henry's death precipitated a war of succession between Matilda, his daughter and desired heir to the English throne, and Stephen, his nephew, who saw himself as the rightful successor. Since William the Conqueror, the Norman Kings had ruled over both England and Normandy.

The civil war lasted from 1135 to 1153. While Matilda came to control much of the South West and the Thames Valley and Stephen had strongholds in the South East, much of the rest of the country (including East Anglia) was held by rebel barons who refused to support either side. As a result,

much lawlessness broke out throughout the country. Hence the civil war is referred to as The Anarchy.

Historical records show that Lindsey Castle, as well as those nearby at Milden and Offton were Norman strongholds during the civil war. The Castle was built in the Norman style of motte and bailey. This was a fortification with a wooden or stone keep situated on a raised area of ground called a motte, accompanied by a walled courtyard (known as a bailey), surrounded by a protective ditch and timber palisade. The illustration (right) shows a typical motte

and bailey, which would have been similar to that at Lindsey.

Many of these castles were built without Royal approval. They were known as adulterine castles and at the end of the war, as part of the treaty of 1153, it was agreed that 1,115 of such castles, which had been erected since the death of Henry 1, should be destroyed. It is believed that



Lindsey Castle was one of these. But there is evidence that the Castle continued to exist into the 13th Century before it was abandoned. Nowadays only the earthworks of the castle remain.



The Castle and Chapel are marked by white dots. The abandoned castle is a few hundred yards southeast of the Chapel, which sits within the grounds of a private residence.

St James's Chapel

This building dates from the 13th Century, but there is evidence of a previous Chapel on the site – possibly built around the same time as the adjacent Castle, which it served. It

was also a chantry where a priest said masses for the soul of the founder.

In the mid 13th Century, Nesta de Cockfield, great, granddaughter of Adam de Cockfield (the original owner of Lindsey Castle), instigated a tithe to pay for the chapel's upkeep.

All chantries were closed

in 1547 as part of Edward VI's Protestant religious reforms. The building then became a barn until its restoration in 1930.

The Chapel is now an English Heritage site and can normally be visited daily between 10am and 4pm. Please refer to English Heritage's website for up to date information.



The Wool Trade

Lindsey is geographically positioned at the centre of the Wool Towns of Hadleigh, Lavenham and Long Melford. In the 14th and 15th century, the woven cloth trade brought enormous prosperity to this area. This wealth is marked by the fine houses and large churches which are still prominent features of the area today.

The woven trade began after weavers from Flanders, having been displaced by the “hundred years war”, settled in the area in the 14th Century. Up until then such trade was mostly in the form of raw wool. The skills of these weavers were harnessed by the local wool merchants and production ensued throughout the region often in the cottages of people living in villages like Lindsey.

The wool was converted from its raw state into fine cloth and sold not just in English markets at Bristol, Gloucester and Norwich but also all over Europe and Russia. At its height it brought such riches to the area that Lavenham was ranked as the 14th wealthiest in the country and the other local wool towns weren't far behind.

The continental wars fought by Henry VIII badly disrupted England's wool trade with Europe. In addition, there was growing competition from Dutch clothiers who produced a lighter weight cloth which proved more popular than the heavy woollens made here. The impact of these two factors was dramatic. The towns of our locality went from being



amongst the country's wealthiest to some of the poorest.

One of legacies from the period is the surnames linked to the ancient industry – Weaver, Fuller (a type of clay used in the cloth softening process), and Dyer are but three examples of names that are still prevalent in Suffolk today.

Connections with our history



The Village Sign

This delightful sign was created by a sign-writer from the village in the latter part of the 20th century. It depicts a scene from Lindsey's past. The Church is pictured with the crossed keys of St Peter – the Patron. The monk, from Kersey and Lindsey Priory, collects tithes on the sheaves of wheat. The sheep represent the wool trade and its historical importance to the Village while the roses refer to the two

village pubs. It is not clear (to us!) what the blackbird signifies but if anyone else knows we would love to hear from you.

Tudor Barn

This fine example of a traditional Tudor Barn was built around 1500 and is one of the oldest in the region. It would have been operational at the height of the Wool Trade and lives on today as part of a private home.



The Village Beacon

Lindsey's beacon was erected in 2018 to commemorate the ending of the First World War – a hundred years earlier. It was one of more than 1000 throughout the UK which were lit on Armistice Day (11th November) at 7pm.

Country livings

Lindsey parish has an unusually varied and interesting land use. Smallholdings co-exist next to larger farms. Horses are grazed or liveried in fields alongside those where alpacas are reared.

Fruit and vegetables are grown in poly-tunnels, while nearby fields are resplendent in the yellow of oil-seed rape. Winter wheat, barley, sugar beet, field beans and winter beans are amongst the crops that can be seen growing at different times of the year. Sheep and beef cattle are also farmed. All this leads to a wonderful landscape mosaic, much of which can be enjoyed by Lindsey residents and others as many public footpaths criss-cross the land.

Much has been written elsewhere about the issues facing UK farmers in the 2020s. This is not the place to dwell on those challenges except to write that Lindsey farmers have risen to them and are adapting their farming methods and produce accordingly. However, the response to one of those challenges, which affects all of us, is worth noting.

As farms have, through economic necessity, grown larger in recent years the potential for adverse environmental impact without counter action is enormous. Juliet Hawkins – a local adviser on environmental matters – explains how Lindsey’s farmers are working with government schemes to protect our countryside for this and future generations. “Five farmers, representing the majority of

farmland in Lindsey parish, are in some kind of government environmental stewardship scheme which compensates landowners / farmers for income foregone by managing land in a more sympathetic way for wildlife, landscape, archaeology, and sometimes access.

These options target priority species and habitat such as providing capital works to improve pond habitat for great crested newts; establishing wild bird cover for declining farmland birds (such as yellowhammer, skylark) to provide more winter forage; growing pollen and nectar mixtures for bumblebees and other pollinators; sympathetic management of semi-improved grassland; establishing grass margins to

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This is now...

Lindsey today

According to the village website (<https://www.lindsey.suffolk.cloud/lindsey-village-informatio/>) the population of Lindsey today is around 160 people living in 68 homes albeit spread over a wide area. Lindsey's small population is made up of people who have lived here for many years and, in some cases, several generations and those who have moved here, attracted by its rural charm. Some work in the nearby towns of Ipswich, Hadleigh and Bury St Edmunds or even commute to London (about 2 hours away). Others have finished their careers and are no longer working. But this is farming country so many are involved in agriculture, horticulture or other rural activities.



Country livings

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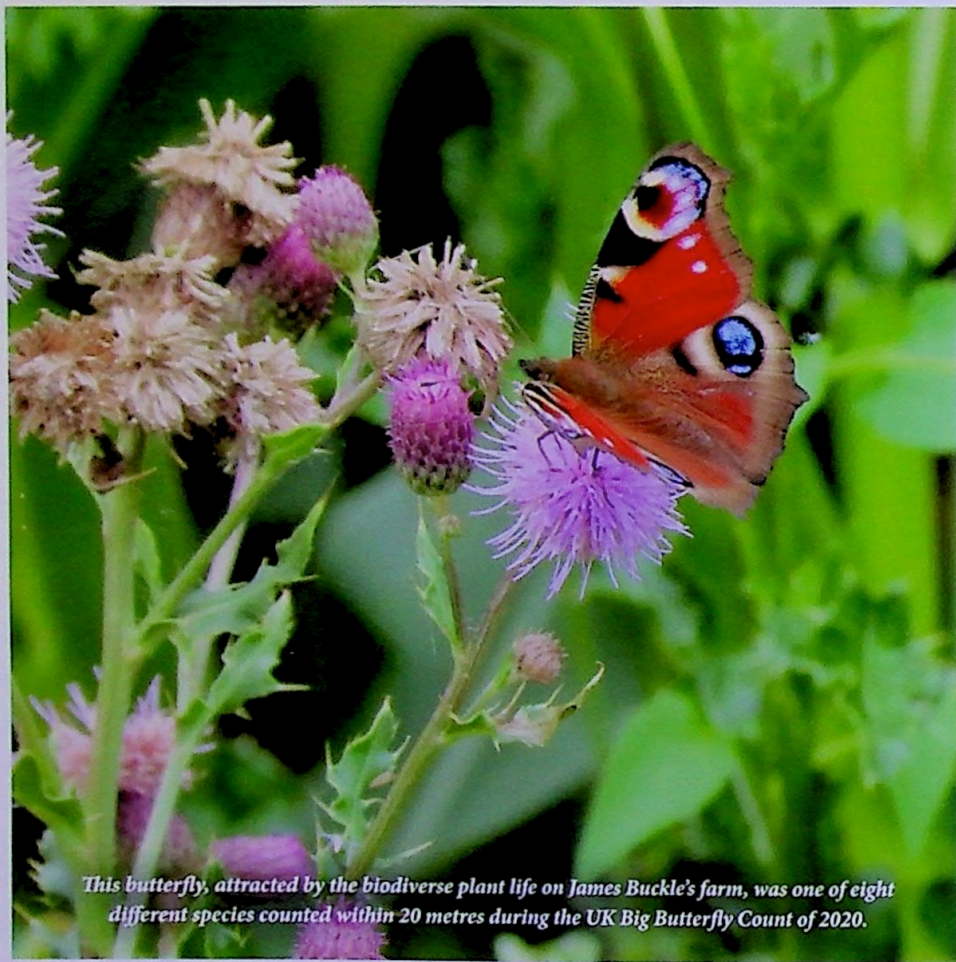
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This butterfly, attracted by the biodiverse plant life on James Buckle's farm, was one of eight different species counted within 20 metres during the UK Big Butterfly Count of 2020.

buffer hedges, other sensitive habitat and help reduce soil erosion and run-off. Some capital grants have been provided to establish native woodland, plant or traditionally coppice or lay hedgerows.”

James Buckle, who farms the largest area within the Parish, is planting thousands of trees and hedge shrubs annually. He says:

“Our trees are mixed native broad-leaves, the intention was to end up with an oak and ash top story with coppice under that. Obviously, Ash Dieback hasn't helped the plan! We do try and plant a number of native trees, apple and walnut with a variety of shrubs. Our hedges are mainly hawthorn but again have a locally representative mix.


We try and plant 10,000 trees each year on the farm and it is beginning to make a visible difference to the area.”

Another interesting project on his farm, and indeed beyond it, as it forms part of his broader business portfolio is the production of Biomass energy production from maize. Maize is used as a break crop within his five yearly crop-rotation, as it is a method of controlling black grass, a troublesome arable weed, which is becoming resistant to

herbicides. Once harvested, this break crop forms part of large tonnage of sustainably grown crops that are converted into energy in eight anaerobic digestion sites; generating 9.4MW of electrical output and over 1,550m³/hour of cleaned gas into the national grid. Not everyone is convinced about this form of energy production. However, again, this is

not the place to air that debate.

What is clear though is that the Lindsey farming community take very seriously their responsibility for protecting the environment and for ensuring that generations to follow ours can continue to enjoy a rich diversity of nature and wildlife.



Horses form an important part of village life. Whether it is trekking along the farmland bridleways, taking part in an event at Boyton Hall or participating in drag hunting, many locals enjoy their equestrian pursuits.

Food & Drink - keeping it local...

One of the pleasures of country living – surrounded by farms – is you are never far from your next meal! Those living in Lindsey are blessed by having one of UK's most highly rated Farm Shops on its doorstep. Hollow Trees Farm Shop is owned by the Bendall family, who have farmed in the area for nearly 100 years. Though the shop is in neighbouring Semer parish, the farm stretches into Lindsey. Both farm and shop are very much part of our community. The shop is all about high quality local

produce. 40% comes from Robert and Sally Bendall's own farm; 40% from other local sources and only 20% from outside. This provides for the opportunity of a 'one-stop' shop and enables the residents of Lindsey and other nearby villages to keep their own 'carbon footprint' down.

While locals will know all about their farm shop, not so many are aware the important role the Bendalls play in food and farm education. Each year thousands of school

children take part in their education programmes or visit the Hollow Trees farm trail. In 2018, Sally Bendall was awarded the British Empire Medal in the Queen's New Year's Honours. In the same year she was awarded an Honorary Doctorate at the University of East Anglia. Both awards were for her services to agricultural education.



Local produce – Sumptuous strawberries from Lodge Farm, heavenly honey from Jacqui & Neil Faulkner and a tasty tippie from nearby Mauldons brewery. And some residents sell free range eggs from outside their homes.



Lindsey's Pubs



The past residents of Lindsey must have been a thirsty lot because there were two pubs in the village – The White Rose at Rose Green and The Red Rose in Lindsey Tye.

The well at the White Rose was from where a young Harry Buckledee would fetch the family water each day (see previous section). In his book he also writes amusingly of how, as a boy, he would listen to the locals having a “jaw”, outside the pub, pints in hand. Occasionally he would be offered a “wet” (swig) but got a swift reprimand if he took too large a gulp.

In 2002 The White Rose – a listed building of around 300 years – closed and has since been turned into a delightful private residence.



The Red Rose became The Lindsey Rose and is now under the same ownership as local brewery Mauldons which has been crafting beer since 1795 – so perhaps the pub is the very definition of a 'good local'. As with the whole hospitality industry, the covid pandemic has brought major challenges but they have adapted accordingly. Details of opening times can be found on their website.



The Village Hall

The Village Hall is situated next to the Church. It was built in 1871 and was the village school until 1926. Refurbished in 2001, it is available for hire by the local community and others in the area. It provides excellent facilities for events of up to 100 people or 80 seated. It is run as a charity and managed by a board of trustees.



Harry Buckledee pictured outside his old school in 2016.

The Friends of St Peter's

The Friends were established in 2000 to bring together an informal group of Lindsey residents, who were concerned about the care and maintenance of the Church, regardless of whether they attended services or not.

For more than 20 years the Friends have funded many important projects including:

- Overhaul and repositioning of the 200-year-old organ
- Renewal of the fence surrounding the Churchyard
- Maintenance to the fabric of the building as required by the Quinquennial Report (a 5-year inspection required of all Church of England churches)
- Rewiring and other electrical work

- Assisted in the upkeep of the Churchyard

The Friends organise several fund-raising activities each year. In the past these have included: Lenten Soup & Cheese lunch at Folly Farm, Harvest Supper at The Red Rose, Safari Suppers, a variety of entertainments at White Rose House, Strawberry teas at Lodge Farm open day, a Barn Dance and Christmas wreath-making.

With a building of this age and historical importance, the costs of upkeep are a constant challenge.

We are delighted that David Wallace - one of the authors of this guide - has set up a Just Giving page to raise money for the Church's upkeep and if you would like to use this

method to contribute - you can do so at <https://www.justgiving.com/crowdfunding/lindseypeters>

Alternatively, if you would like to donate in other ways or make a bequest, then please contact us. We always need volunteers to join our committee and help with events.

If you are interested in donating or volunteering, please contact David Ross at david.nightingales@gmail.com

Whether it is participating in our events, donating or making a bequest, however you feel able to contribute, we are very grateful.

Frances Moore,
On behalf of The Friends of St Peter's



March of the Guinea Fowl. Each day a gaggle of guinea fowl set out from College Farm and waddle some 200 yards to a kindly neighbour who leaves out a nice bird seed lunch.

Disclaimer

We are not historians. We have put this guide together with the help of others who know much more about the historical subject matter than we do and are deeply grateful to them. Wherever possible we have tried to verify information provided to or researched by us. Almost certainly we will have missed out important facts and quite possibly inadvertently made mistakes. If so, we apologise. If you have information which you think we should have included or corrections you feel we should make, we genuinely want to hear from you. If so, please write to David Wallace at david@repgr.com. Thank you.

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About this book

The writing of this short book has been a labour of love. It is about a very small village, which when you scrape beneath the surface has a fascinating history and an important present. It is about the people that have lived here and those that do so now. St Peter's Church has been close to the heart (and the hearts) of the village for 700 years. It is a beautiful building with a serene presence, which needs to be preserved as such for the generations that follow us.

About the authors



David Ross

David R has lived in this region for almost all his life and in Lindsey for the past 11 years. He recently retired from the Ipswich practice of Watkins, Stewart and Ross – though he retains a consultancy role there. He is a member of Parish church council and of The Friends of St Peter's. He met David W some 45 years ago.



David Wallace

By contrast, David W (a retired businessman) lives a more nomadic existence, normally dividing his time between London and Tokyo. That was - until Covid struck the UK. In March 2020, he escaped to the countryside 'for a few weeks' but ended up living in Lindsey for a year. Long enough to fall for its rural charms and to decide to change his life in order to find a permanent base in the area.

The production and printing costs of this booklet have been funded personally and entirely by the authors.

All proceeds will go directly to funding the Church's maintenance and upkeep. Please give what you can afford. Your purchase is greatly appreciated.

See also: <https://www.justgiving.com/crowdfunding/lindseypeters>

Suggested Donation: £10