

St Mary's Church  
Witnesham, Suffolk



# Church Guide

*Suggested donation £1*

# WELCOME

## to Saint Mary's Church

which has stood for 800 years as a centre of Christian worship in this Suffolk village, and is still in regular use for the same purpose. We hope that you will feel at home here and that you will enjoy wandering around to explore and appreciate its features and treasures.



Perhaps you will also have time to say a prayer here, because that is what a church is for, and maybe also spare a small contribution which will help the people of this community in the difficult and costly task of maintaining St Mary's intact and beautiful for the glory of God and for future generations to use and to enjoy. This is a greatly cherished building, not just because of its history and architecture, but because it is God's house – a place where people of all faiths, or of none, may find peace and beauty and where Christians from far and near, whoever or whatever they are, can look upon as "home".

## THE PARISH OF WITNESHAM

Witnesham is a long parish, stretching about three and a half miles north to south from the B1078 road, where it joins Ashbocking, to its southern borders with Westerfield and Tuddenham. It is bisected by the B1077 road, along which most of its population live. The parish church stands sedately away from this road, about a quarter of a mile down a lane to the west. Beyond it is the original rectory (now a private home). Built in the early C19 to the designs of Mr Whiting of Ipswich it is faced with 'white' brick from Kesgrave. This is a beautiful pastoral setting – all is peaceful and very rural – a far cry from the bustle of nearby Ipswich.

The church is low-lying in the green valley of the River Fynn and several trees shelter its large, sloping and very atmospheric, churchyard.

## HISTORICAL DEVELOPMENT OF THE CHURCH

Like most churches, St Mary's shows work of a mixture of styles and periods, because people of successive ages and traditions have altered and

beautified it. We know that there was a church here in 1208 because the name of the Parish Priest is recorded. Maybe the core of the nave and chancel date from that time, or earlier; the priest's doorway appears to be work of the C13. About 1300 the south aisle and tower were added and new and larger windows were placed in the nave and chancel. The double 'Y' traceried windows date from that time, also the west window and the single windows towards the west end of the nave.

During the 15th or 16th centuries a great refurbishing of the building took place. The fine sets of clerestory windows were inserted (maybe it was intended to embellish the south aisle and possibly to build a north aisle), and the nave received its handsome roof and a set of carved benches. In his will, dated 1516, John Meadows of Swiland gave 20 shillings (£1) to go with the 8 shillings (40p) that his wife had already bequeathed "to the reparation of the building up of Witnesham Church" – possibly this restoration. Earlier, in 1459, John Gerold left 13 shillings and 4 pence (66p) "to the reparation of a vestry next to the chancel".

We can imagine the interior before the Reformation, rich with colour and carving, with hovering angels in the roof, medieval stained glass in the windows and murals on the walls which, combined with the carving on the font and benches, the carved and painted roof screen, and a host of other features, to make the church building itself a manual of religious education in visual aids for the ordinary folk who could not read and were not Latin scholars (the services were said in Latin).

After the Reformation the internal décor of St Mary's was altered to meet the new liturgical requirements. Much of the colour and carving disappeared because services were in English and there was less need for visual aids. During the C17 the fine pulpit was made, also the priest's chair

and the Communion Table. The framed Lord's Prayer, Creed and Commandments are late C17 or early C18, also the painted texts on the walls, which may have replaced medieval wall-paintings.

This was the period of "Plain and Prayer Book" worship of the Established



Church where the preaching of the Word was of paramount importance, with Communion four times a year at the most. The congregation gathered in their commodious box-pews around the pulpit with Royal Arms on the wall above, reminding them that the Monarch was the temporal Head of the English Church.

The Ipswich antiquarian David Elisha Davy visited the church in 1827 and his notes tell us that there was a singers' gallery at the west end, and that the walls were covered with texts of Scripture. The Royal Arms, Lord's Prayer, Creed and Commandment boards were all in their present position but the pulpit was one third of the way down the nave. At the east end of the chancel stood the simple Communion Table, raised on one step and railed on three sides. The window above it was described as "large, but modern".

During the 18th and early 19th centuries church restorations were of poor quality and it may have been at this time that the east wall of the nave was poorly renewed with brick, and the chancel was shortened, also the present chancel arch was built.

William Potter, was rector of Witnesham from 1836 to 1885. He didn't think much of the state of the church, describing the chancel arch, for instance as '*a wretched specimen of the parsimony of the last century*', and set about improvements. There were changes in the pattern of Anglican worship in the mid-C19 in response to the growth of non-conformist chapels; seen as, a threat to the established church and its influence. He applied for a grant from the Incorporated Church Building Society, explaining '*It is very deficient in comfort for the poor generally - their seats being floored with a porous tile are found very damp and cold to the feet in winter, complaints are continually made on this account*'. He also proposed to move the singers' gallery from the west end of the church because 'it fosters irreverence in the younger part of my flock'. He was not impressed with his grant of only £30, and was obliged to pay for the new vestry himself. And thus



Witnesham received its major C19 restoration very early in the Gothic Revival period. Most churches were restored from about 1860 onwards, but St Mary's was re-opened after restoration in July 1845. The *Ipswich Journal* reported that the church had been '*furnished throughout with open benches in place of the pews with which it was previously disfigured*'. These new benches are examples of the excellent craftsmanship of Henry Ringham of Ipswich, who was the first man in Suffolk to start restoring churches in the Victorian era. This self-taught craftsman was one of the finest church

woodcarvers of his day. His aim was to restore anything ancient that was salvageable and to carve any new work in strict conformity to the old.

During this restoration the present Communion rails were made and the pulpit moved to its present position. When the box-pews were being removed from the south aisle a large vessel of Roman pottery was discovered buried beneath the floor.



A new vestry was built on the north side of the chancel by the Rev W. Potter (Rector 1836-835) and in 1868 Miss King, the grand-daughter of a former Rector, gave the carved reredos, which was made by Mr Robert Ireland of Ipswich. A contemporary newspaper stated that "it is very creditable both to him and to the town, for but a few years since such work could not have been executed outside the metropolis".

Although no drastic structural changes have occurred since then, St Mary's has been cherished and carefully maintained during the present century. A colourful feature of our own times may be seen in the beautiful embroidered kneelers which take their rightful place alongside the work of the past ages.



## EXTERIOR

It is worth standing back to admire the church's idyllic setting and to enjoy the exterior as a whole. St Mary's has a rustic charm – its exterior does not possess some of the airs and graces of our greater Suffolk churches, yet it is a most attractive building. The walls are mostly rendered, except for the tower, the vestry and the east wall of the chancel,

which incorporates much re-used stone, almost certainly from the former eastern part of the chancel which was pulled down in the C18 when the present east wall was built. The three-light east window is C19 but the priest's doorway in the south wall dates from the C13 and its door has a medieval ironwork and closing ring; the two-light window dates from c.1300.

In the north wall of the nave are two double 'Y' traceried windows (the western one has original corbel heads) also of c1300, of which date are the single trefoil-headed windows in the north and south walls towards the west end, and also the west window. The sets of double clerestory windows are C15. Those on the north side enhance the height of the nave and it was probably intended to build a north aisle here.

The south aisle is probably early C14. It has a 'Y' traceried window and a later perpendicular window. Its three-light east window, which is probably of C15 date, has a distinct lean which attractively emphasises its great age.

The south porch tower (one of several in the locality) grew during the early 1300s. It has a lofty entrance arch and its base has a C15 west window. The small ringing chamber windows and the double belfry windows are early C14. The tower has an embattled C15 flush work parapet with traceried panels in flint and stone. The bases of former pinnacles remain at the corners and beneath the parapet are small stone figures at the corners, also at the centre of each face – two of which are gargoyles – to throw the rainwater clear of the tower walls.

A rare and interesting feature of this tower is that on its south face are no less than three timepieces. Beside the entrance is a superbly preserved medieval Mass dial (another may be seen on the south west buttress), which indicated the times of services before the days of clocks. In the angle of the wall and the south east buttress is a later sundial, which Davy dates from 1729. The curious one-handed clock was placed here shortly afterwards in 1737, according to the church terrier. It is thought to be the work of a clockmaker called Fordham.

At the entrance are two medieval burial-slabs, the graffiti of considerable



age may be seen in the arch. The inside of the arch is deeply chamfered, as is the western window (using brick), which shows the great thickness of the tower walls. On the east wall is a peal-board, recording the first peal rung on the bells (6th March 1882) which was the first six-bell peal rung for the Norwich Diocesan Association of Change Ringers.

The 2nd, 4th, 5th and tenor bells were cast by the notable Ipswich bell-founder, John Darbie, in 1660. The 3rd is by Thomas Gardiner of Sudbury (1717), and the treble was added by Warner of Spitalfields in 1871.

On the west wall is a list of Rectors from 1208 and complete from 1283. The handsome inner arch, set within a steeper (and maybe earlier) arch, has much graffiti and contains a sturdy old door (complete with sanctuary ring) which has been admitting worshippers and visitors for at least 500 years.

## WHAT TO SEE INSIDE THE CHURCH



The nave is spacious, light and lofty. It is crowned by a C15 single hammer-beam roof – the medieval timbers framing white plaster panels of which those at its summit have C17 or C18 circles and lozenges. There were angels on the hammer-beams and wall-posts which were probably destroyed by the Puritans in the 1640s.

The south aisle is separated from the nave by a C14 arcade of two bays, supported upon octagonal piers with large moulded capitals. More graffiti may be seen on the piers.

The C15 font (which is placed towards the west end near the entrance to symbolise our entry into the Christian Church through Baptism) was restored and re-cut during the C19, but is, nevertheless, a good example of a traditional East Anglian font. It stands on a large original step, which has unusual 'buttresses' at the corners. There are four lions round the stem at the top of which is a frieze of fleurons (flowers). Angels with outstretched wings support the bowl, which has panels (bordered with tiny fleurons), showing large hanging shields alternating with angels bearing shields.

The fine array of benches are mostly the work of Henry Ringham (1845) and their arrangement around the font is a feature of his design (cf Tuddenham St Martin and Great Bealings). Some original C15 poppy head standards

(ends) remain westward of the door and a close look reveals how ingeniously Ringham has restored them – they are a jigsaw of old and new work. The panelling beneath the seats is woodwork from the old box-pews. It is likely that he restored the Jacobean style panel back priest's chair, which has a carved crown on the top rail between two floral motifs. The back posts have bands of marquetry in a zig-zag pattern. Another Jacobean style chair has a carved concave back. The underside of the seat is made up of two pieces of painted panelling in very different styles; one displays sailing ships, the other horses and riders in C18 costume. Both chairs were assembled in the C19 from old and new parts.



Witnesham has the best example in the county of the C18 wall texts that were the successors to the Elizabethan 'profitable sentences'. High on the walls, their small painted panels have been well preserved, and some of them are placed to make specific points of doctrine.

Opposite the font above the blocked north door you will see: '*Except a man be born of water...*' (John 3.5); over the main entrance; '*...this is the gate of heaven*' (Genesis 28.17); and near the pulpit the preacher is reminded: '*... woe is unto me, if I preach not the gospel*' (1Cor. 9.16). There are remains of a similar set at Hemingstone dated 1773 and it is likely that the same man painted both. In addition, there are slightly later Lord's Prayer and Creed boards in framed on either side of the Chancel arch, and a marching Decalogue board in the aisle. The texts are rare survivals from the C17 and show lettering typical of the period. Such texts often replaced medieval wall-paintings. The Victorian restorers did not like them and in most churches they removed them.



The framed tables of the Lord's Prayer and Creed, which flank the chancel arch, also the Commandments on the north nave wall are C17 or early C18. It was the custom in most churches to place them on the east wall, above the Communion Table; maybe they were moved when the

chancel was shortened and the new east wall was built.

Above the chancel arch are the Royal Arms of King Charles II. At the Restoration of the Monarchy in 1660 he gave orders that these arms should be set up in every parish church, although in many churches they were altered or replaced for subsequent monarchs.

## PULPIT & LECTERN

The pulpit is a splendid example of early C17 Jacobean woodcarving, with characteristic blank arches and vines. The priest's chair is also C17. The lectern is a fine wooden eagle of a more recent period. The eagle in flight reminds us that the truths in the Bible should not only be read, but spread.

There was a chapel at the east end of the south aisle. Its simple trefoil-headed *piscina* remains. Here the water from the washing of the priest's hands at the Eucharist

was poured. The sanctuary *piscina* has long gone, doubtless it was disposed of when the chancel was shortened. The two niches near the east window of the south chapel once contained statues.

There are tiny fragments of medieval stained glass in the very top of the aisle window, and amidst the plain glass of the nave west window is a roundel of old glass containing the arms (a lion) of the Weyland family, who owned one of the manors here. In the top of the south west window of the nave is a most interesting animal in foliage, dating from the C14. Some authorities believe that this was part of a scene depicting the legend of the wolf guarding the head of St Edmund, but the animal looks more like a beaver than a wolf and is really a mystery. The glass is believed to have come from a



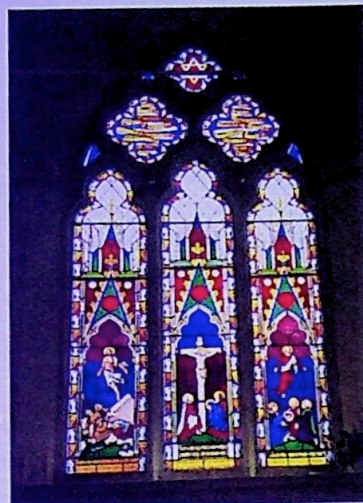
small extra-parochial chapel dedicated to St Thomas, of which ruins could be seen in the C18 near Burwash Farm. This chapel was founded by Richard Weyland before 1262 and all traces of it had gone by 1844.

Some C19 glass in the north east nave window shows Jesus the Good Shepherd and St John the Baptist, in memory of Ann Digby King. The two angels and coat of arms (by Ward & Hughes) in the window beside it commemorate George Frederick Meadows (1873) and Elizabeth his wife.

The chancel, which has a plaster ceiling, is rather short and low in contrast with the lofty nave. It is very generously equipped with C19 choir stalls which are divided by C17 panelling, (maybe from old box-pews), with that on the south side being beautifully carved. The 'gothick' arches along the fronts match the set of communion rails provided at the same time. Part of one remaining medieval bench-end may be seen on the north side. There is a C17 chair in the sanctuary. The Communion rails are C19.

The altar is a C17 Communion Table. Behind it is the stone reredos erected in 1868 by Miss King (grand-daughter of Revd John King) to the designs of Robert Ireland of Ipswich. The "IHS" monogram of Our Lord is flanked by emblems of Jesus the Lamb of God and the Ten Commandments. The glass in the east window is of c1846. It depicts the Crucifixion, Resurrection and Ascension of Jesus and is a good example of the work of E. Baillie of London. It commemorates Daniel Rust Meadows and his son, both of whom died in 1846.

In the vestry hang some interesting pictures, including portraits of the Rev'd William Kirby (the well known entomologist who was born at Witnesham – his mother being a Meadows – and later he became Rector of Barham), J Kirby, Sir Robert Hitcham (see note 3 on p17) and some former Rectors, including Cecil J Wood (who had been Bishop of Melanesia and who was



recalled because of the war). There is also an elevation of the exterior of the church by S H Dickenson.

In the vestry floor is the ledge slab of the Rev'd William Potter (Rector 1836-85), who was the driving force behind the restoration of the church and had the vestry built at his own expense.

There are several memorials on the walls and floors to people of the past who have been associated with the church and parish. A fine wall plaque in the chancel commemorates the Rev'd John King (1822) and Elizabeth (1813). He was Rector here for 46 years, also Lecturer to the Corporation of Ipswich for 25 years and Master of Ipswich School for 21 years. Other wall plaques commemorate his sons and daughters.

His eldest son John, a Barrister (1815) has a plaque by John Bacon the Younger of London, whose inscription informs us that "*his religion enabled him to bear with patience a long and painful illness*". Lieut. Charles King (1813) was wounded, taken prisoner and died in Canada, and his brother Edward, a surgeon, died in camp 212 miles from Madras in 1817. They are commemorated on an unusual plaque, with drapes and foliage. Robert King has a plaque in the nave showing his profile portrait (supposed to be a good likeness); he was a doctor in Saxmundham.

There is a good wall tablet in the nave to Philip Meadows (1824), giving details of his family's ownership of the Manor of Witnessham (see transcript below). The Meadows owned lands here from 1188. They purchased the manor in 1630 from Sir Robert Hitcham.

*'Sacred to the Memory of Philip Meadows of Bergersh House, in this Parish, Esquire, the only surviving son of John Meadows of Botesdale Esquire by Frances the youngest daughter of Humphrey Brewster of Wrentham Hall in this county, Esquire. He was a direct lineal descendent of the elder branch of the very ancient family of Meadowe, (once Lords of the Manor and patrons of the Church of Witnessham) and possessors of land in the parish as early as the year 1188: being the great-great-grand-grandson of William Meadows Esquire who was first seated here in the year 1630 and whose younger brother Daniel Meadows of Chattisham, Esquire, was father of Sir Philip Meadows, Knight Marshall, the ancestor of the noble family of Pierreponts, Earls Manners. He departed this life October 16th 1824 in the 75th year of his age.'*



THOMAS WOOLNER  
 (FATHER OF THOMAS WOOLNER RA  
 SCULPTOR AND POET,  
 AND OF SARAH ANN MEADOWS)  
 WAS BURIED  
 IN THIS CHURCHYARD 1868.

A plaque on the north nave wall commemorates the parents of Thomas Woolner RA, the celebrated sculptor and artist.

There are several C17 and C18 ledger slabs in the nave and chancel floors. The earliest is to Robert Hamby of Ipswich who died in 1635. Others commemorate members of the Meadows family, also former Rectors of the parish. Since 1757 the Patron of the living has been Peterhouse (formerly St Peter's) College Cambridge, and a number of the former clergy here were also Fellows of that college.

The earliest registers for this parish date from 1538, which was the first year in which the keeping of such documents was ordered.



## ORGAN

Electric lighting was installed in the church as late as 1955 and with it came an electric ('Discus') organ blower for the pipe organ previously pumped by hand. This pipe organ was removed and replaced by a digital electronic organ by Wyvern in 1997. This was a gift in memory of Bryan Grafton by his wife Barbara (a local GP). The surrounding oak panelling was installed a year later and at the same time, the vestry reordered with new cupboards.

The carved oak long low table in the south aisle is dedicated to the memory of Yvette Lunney, who died aged 26 in 1986 and given by the then Rector, Canon Henry Lunney and his wife Claire.

## REGISTERS

The earliest registers for this parish date from 1538, which was the first year in which the keeping of such documents was ordered.



## The 1851 Census of Religious Worship

A decennial census had been taken in the UK from 1801. The 1851 population census, taken on the night of Mothering Sunday, the 30th/31st March, was the first census to ask detailed questions regarding the structure of the household, (ages, occupations, etc.). Along with this census two other censuses were taken:- an educational census of all schools (including Sunday Schools) asking about the number of students, teachers and running costs, and a census of *Accommodation and Attendance at Worship* generally referred to as the Religious Census taken on Mothering Sunday the 30th March 1851.

Neither this census nor the population census asked people directly for their religious affiliation. It was proposed to include similar questions in the 1851 population census but vigorous opposition by the Bishops in the House of Lords (led by Bishops of Oxford and Salisbury) successfully prevented this, though many churchmen felt that this would have shown the Established Church in a better light than the scheme adopted, as it would have included many nominal members who did not attend a church service.

The task of tabulating the returns was given to a young (28 year old) solicitor, Horace Mann, who published his report in 1854 as one volume of the overall census reports. It turned out to be an unexpected best seller; over 21,000 copies were sold shortly after publication .

Despite the apparent success of the report, there was much discussion over the merits of such a census and it was never repeated.

The Suffolk returns from the census of religious worship for 1851 give a fascinating glimpse at the state of the churches at the time. The income the Church of England parishes was enormous for a time when the agricultural labourer was lucky to get eight shillings (40p) a week amounting to £20.80 a year. A third of clergymen had incomes of over £1,000 a year, No wonder they built large houses for themselves! Attendance in church was high and was better in the afternoon (some churches did not have evening services). The census took place all over England, and Suffolk showed the strongest church attendance of all other than Dorset. Children accounted for about a quarter of the congregation

**Notes:** "*Benefice*" in this context means 'benefit': the income from the parish to the clergyman. [This is a time before 'Parish Share' where parishes pay a sum to the diocese who then pay stipends where appropriate. In 1851 clergymen did not receive a stipend from the diocese but lived off tithes and glebe income from their parishes who could be considerable.]

'Sittings' refers to the estimated possible number of seats in church.

'Present' is the number of people present on that day, Mothering Sunday the 30th March 1851.

**The results of the census for Witnesham (including the chapel) are reproduced below:**

**611 WITNESHAM [Population: 575.][Area: 1996 acres]**

**ST MARY'S CHURCH.** Consists of a nave, south aisle and chancel with a tower on the south side. Present fabric seems to have been erected on ruins of some former building.

*Consecrated* probably 1530.

*Endowed* with rent charge, glebe and parsonage, trifling fees.

*Sittings* free 292, others for children of Sunday School are movable, say 50.

*Present* morning 65+43 scholars; afternoon 234+36 scholars.

*Average* morning (attendance) 70 to 80 and 40 to 50 scholars; afternoon 250=40 scholars.

*Remarks* Parish extends nearly two miles each way north and south from parish church, and many parishioners are a considerable distance and cannot attend more than once a day at church. The same may be said of schoolchildren. Attendance is also affected by the weather.

*Signed* William Potter, Rector. [Witnesham.] (4)

Ownership: Class V. Benefice gross income, £690. Holy Communion monthly; 65 to 70 communicants: monthly average 45. Rector installed 1836. Several Baptist families and one Methodist family. [T 473; C, p494; NV 86/9.]

**BAPTIST [CHAPEL].** Erected about 1825. Sittings about 150. Present morning 26; afternoon 52. Signed Joseph Austin. Minister<sup>1</sup> Norwich Road, Ipswich. (5)

Registered 24th November 1825 [RG 31/3] Not listed by Baptist Union from 1849. <sup>1</sup> He was a gardener and seedsman. [W55. p130]

*Legend:*

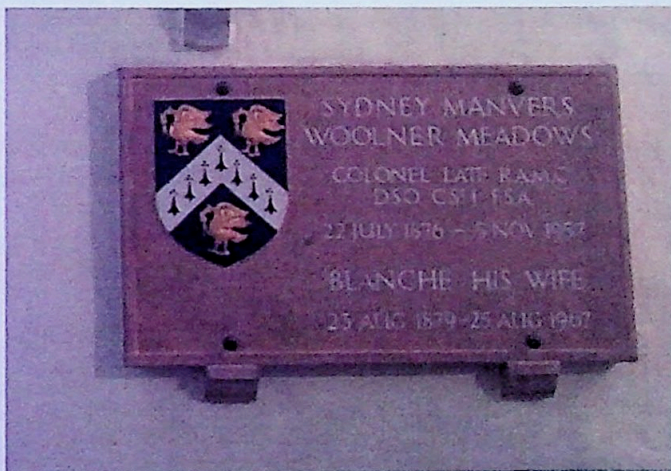
*C:* Crockford's Clerical Directory (1860)

RG 31: Public Record Office: Registers of Places of Worship

T: Public Record Office Tithe apportionment schedule

*W:* W White, *History, Gazetteer and Directory of Suffolk*

NV: Norwich Record Office Visitation Returns 1852



# INCUMBENTS PRIESTS AND PATRONS OF ST. MARY'S CHURCH, WITNESHAM

1208 Gervaise	<i>Patron not named</i>
1213 Nicholas son of Reyner	<i>Patron not named</i>
1310 John of Cockermouth, John de Cendal	<i>Patron not named</i>
1312 John Lambert	Alice de Beaumont
1349 Simon de Ashby	Warren Latymer Kt <sup>(1)</sup>
1352 William De Northwoode	Dame Kathryn Latymer, <i>(widow of above)</i>
1360 William de Dauntre	Dame Kathryn Latymer
1361 John de Wodeford	John Brewes, Kt. <sup>(2)</sup>
1365 Alexander Jurdan	Robert de Offord
1373 John de Teversham	John Brewes, Kt
1375 Thomas Giblecote	John Brewes, Kt
1398 John, son of Robt de Swanston	Ralph Bigot
? John Godfrey	William Hewe
1468 John Cobbe	Thomas Brewes, Kt
1492 Edward Brewes	Dame Elizabeth Brewes
1508 Richard Jackson	J <i>(James)</i> Audeley, Kt <sup>(3)</sup>
1538 Wm. Latymer <sub>MA</sub> <sup>(4)</sup>	Dame Elizabeth Audley <i>(wife of Sir J)</i>
1554 Thomas Pynder [†1558]	Edmund Audley, ARM
1558 John Moor	Edmund Audley, ARM
1561 Nicholas Wendon <sub>MA</sub>	<i>Assigns of Edmund Audley, ARM</i>
1577 Richard Whetecroft [†1591]	Henry Whetecroft <sub>LLB</sub>
1594 William Whetecroft [†1601]	Henry Whetecroft, <sub>LLB</sub>
1601 Alexander Chapman <sub>MA</sub>	Michael Branthwait
1606 John Ferrar <sub>MA</sub>	Mary Forth (or Fourd), widow
1621 Nicholas Lound <sub>MA</sub> [†1632]	Robert Hitchman, Kt. <sup>(5)</sup>
1632 John Fenton <sub>MA</sub>	Daniel Meadows GE. Kt.
1645 Thomas Warren, <sub>MA</sub> [†1698]	Daniel Meadows GE Kt.
1698 Stephen Newcomen <sub>MA</sub> [†1703]	Ann Meadowe
1703 John Sayer <sub>MA</sub>	John Meadowe Gent
1705 William Beaumont <sub>MA</sub>	John Meadowe, Gent.
1708 Robert Beaumont <sub>MA</sub>	John Meadowe, Gent.
1737 Charles Beaumont <sub>MA</sub> [†1756]	Robert Beaumont Clerk, <sub>MA</sub>
1757 Peter Nourse <sub>MA</sub> [†1758]	The Master and Fellows of Peterhouse
1758 Francis Nicholson <sub>MA</sub> [†1759]	The Master and Fellows of Peterhouse
1759 Roger Baldwin <sub>MA, FRS, FSA</sub>	The Master and Fellows of Peterhouse
1761 Edward Osborne <sub>MA</sub> [†1775]	The Master and Fellows of Peterhouse
1776 John King <sub>MA</sub> [†1882]	The Master and Fellows of Peterhouse
1815 Philip Blicknell <sup>(6)</sup>	The Master and Fellows of Peterhouse
1822 Joseph Gibson Whaley <sub>MA</sub> [†1836]	The Master and Fellows of Peterhouse
1836 William Potter <sub>MA</sub> [†1855]	The Master and Fellows of Peterhouse

1886	Frederick Davy Brown	The Master and Fellows of Peterhouse
1919	Cecil John Wood DD (Bishop of Melanesia) (7)	The Master and Fellows of Peterhouse
1924	Thomas Alfred Walker MA, LL.D, Litt.D FSA	The Master and Fellows of Peterhouse
1933	Terence Edmund Goodbody [†1953]	The Master and Fellows of Peterhouse
1953	Hedley Wilson Johnson MA	The Master and Fellows of Peterhouse
<b>(Witnesham, Ashbocking and Swiland)</b>		
1979	Ian G Davidson BSc	The Master and Fellows of Peterhouse
<b>(Westerfield Tuddenham and Witnesham)</b>		
1983	Henry Lunney AIB	The Master and Fellows of Peterhouse
[1983-1995 Michael John Stone (Assistant Curate : non-stipendiary)]		
1999	Samuel (Sam) Henry Cowley	The Master and Fellows of Peterhouse
[2004 Michael Morton (Assistant Curate: non-stipendiary) [†2006]		
[2005 Alan William Forsdike (Assistant Curate : Non-Stipendiary)]		
[2009 Catherine Agnes Forsdike (Assistant Curate : Non-Stipendiary)]		
2011	Alan William Forsdike	(Self-Supporting Parish Priest) The Bishop of St Eds & Ips

## NOTES to the List of Rectors and Incumbents:

- (1) *Warin (Warren on board) le Latimer was born circa 1300. He was the son of Thomas le Latimer, 1st Lord Latimer (of Braybrooke, Northamptonshire) and Lora de Hastings. He married Catherine (Kathryn on board) la Warre, daughter of Sir John la Warre, 2nd Lord la Warre and Jean de Grelle, before 1328.3 He died on 13 August 1349, from bubonic plague. Sir Warin fought in the Battle of Boroughbridge on 16 March 1321/22, against his cousin, William le Latimer, 1st/2nd Baron Latimer of Corby. He succeeded to the title of 2nd Lord Latimer, of Braybrook, [Estd, 1299] before 2 February 1333/34. (source: thepeerage.com)*
- (2) *Sir John de Brewes was born circa 1332. He was the son of Sir John de Brewes and Eve d'Ufford. He married Agnes de Shardelowe, daughter of Sir John de Shardelowe and Margaret (?). He died between 1394 and 1402. He was buried at Woodbridge Priory. He fought in the siege of Calais in 1346/47. He held the office of Sheriff of Norfolk and Suffolk in 1376/77. (source thepeerage.com)*
- (3) *Sir James Audley of Cockfield Hall*
- (4) *William Latimer—the third son of William Latimer of Freston and Anne, daughter of Edward Bokinge of Ashbocking. Was chaplain to Anne Boleyn (source: "An Ordinary Place," Butler)*
- (5) *Sir Rbt Hitcham (name misspelt Hitchman on the board) (1572? – 1636) was a Member of Parliament and Attorney General.*

*Robert was born of lowly origin in Levington, near Ipswich, and educated at the Free School at Ipswich and later Pembroke College, Cambridge, studying law. He was admitted to Gray's Inn on 3 November 1589 from Barnard's Inn and*

*was called to the Bar in 1595. He became a Member of Parliament for West Looe, Cornwall from 1597 to 1598; for King's Lynn, Norfolk from 1604 to 1611; for Cambridge in 1614 and for Orford, Suffolk from 1624 to 1626. He held a number of posts including: Attorney-General to Anne of Denmark, Queen Consort to James I (1603-?); Sergeant-at-law (1614-?); and King's Senior Sergeant-at-law (1616-?). He was knighted on 29 June 1604 by King James I.*

*On 14th May 1635 he purchased Framlingham Castle, Suffolk from Theophilus Howard, 2nd Earl of Suffolk for the sum of £14,000, which he subsequently bequeathed to the Master, Fellows and Scholars of Pembroke College, Cambridge. He bought a house in Ipswich and spent the rest of his bachelor days in that town.*

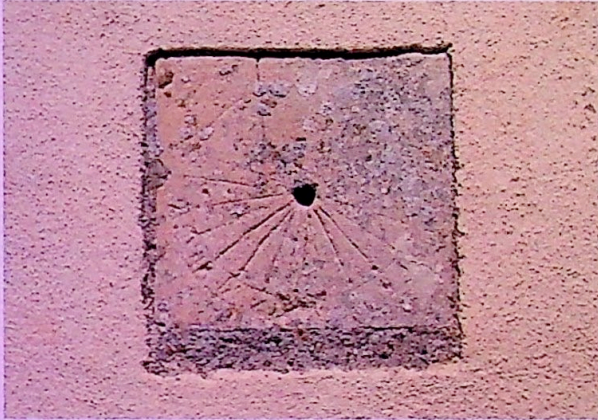
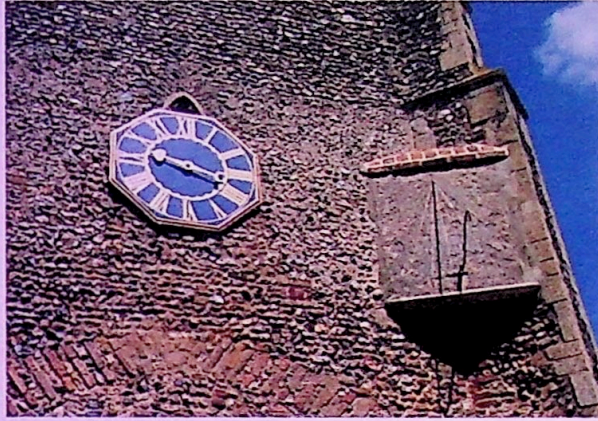
*He died on 15th August 1636 and now lies in a tomb in Framlingham Church. His will stated that the castle, save for the outer walls, be demolished and the stone used to build a poor house. The inner buildings were duly demolished and a poor house was built in its place. Hitcham's Cloister in Pembroke College (built 1666) was named after him. (source: Wikipedia)*

(6) *not on board but added in Barbara Butler's book "An Ordinary Place"*

## **ACKNOWLEDGEMENT**

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*This Edition was up-dated and re-published with illustrations by the Parish Priest Rev'd Alan Forsdike in 2014, drawing also from D P Mortlock: The Guide to Suffolk Churches (pubd. Lutterworth, 2009) and 'A Very Ordinary Place: Swilland and Winesham in Suffolk. Two Thousand Years of History' by Barbara Butler (pubd. Barbara Butler)*



'The south face of the tower neatly illustrates the history of time keeping with a scratch dial which has traces of numerals by the entrance, a sundial of 1729 in the buttress angle above, and a single hand clock with a diamond face which was installed in 1737.' (*Mortlock 2009*)  
The one-handed clock-face was repainted 2014.



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