



Bowthorpe

a community's
Beginnings

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Introduction

This book is about the spirit of a community. You cannot build community on the cheap. Nor can you buy it. It grows out of people with shared roots, tasks and hopes.

A community needs a structure. It helps greatly if this is well planned. But this is not enough. It is like the skeleton of a person. It requires flesh and spirit.

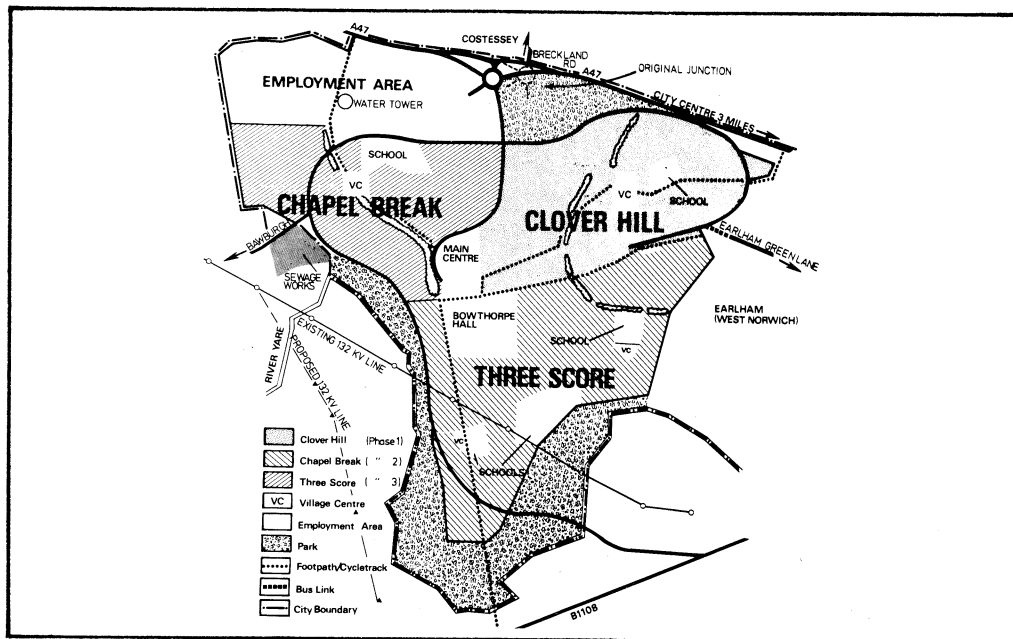
True community is where people become free to be themselves, yet can relate to the varied people who happen to live around. It is a buffer zone between the helplessness of the individual and the heartlessness of society.

Britain's post-war housing developments are often blighted by a drab despair which at times erupts into violence. "Why are your youngsters so lack-lustre?", a head teacher was asked in one of these places. "Because they have no identity" was his reply. Nor had they opportunity or hope.

Bowthorpe, on the western outskirts of Norwich, is Norwich City Council's bold attempt to answer this problem. It will comprise three villages, each with its own centre and facilities; and a blend of council and private housing in varied Norfolk-style architecture, free from through traffic. It will retain old, historic Bowthorpe at its heart. It is being observed by planners and pundits from near and far. Will it succeed, and become a signpost of hope to others?

This book is a contribution to that end. It is about the people of Bowthorpe and their roots from the distant past to the present time. It draws from their experience things that make or mar a community. The story is unfinished. We hope its telling will help write a worthy next chapter.

Ray Simpson



"The lonely silence that so often envelops the estates of the outer suburbs of big cities does not exist at all at Clover Hill. It is a place where all types of people meet and mix." *Ideal Home Magazine*

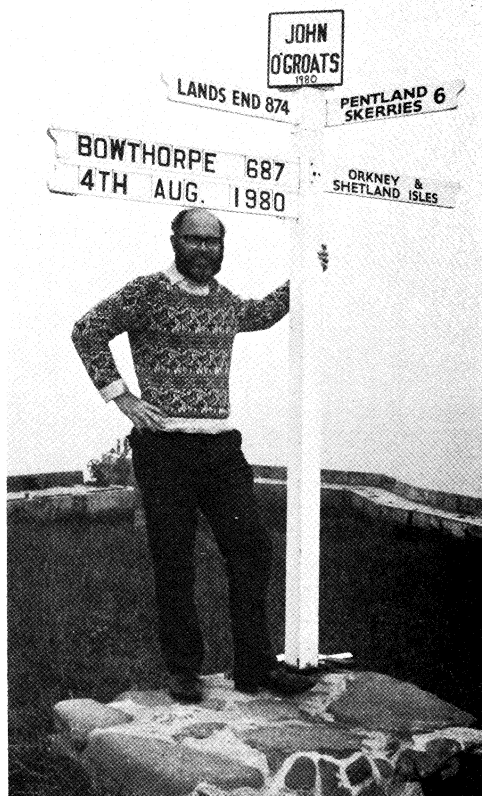
"It is the intention in Bowthorpe to build a place where some 13,000 people can live a full life in attractive surroundings. All the planning in the world cannot make this happen . . ." *Bowthorpe Design Guide*

"No man is an island! The individual lives in a web of relationships that reach out to other men, and that reach back to those before him and forward to those that live after him . . ." *Ernest Wright*

"Community is not a collection of people. That becomes a mere collision of egos". *Towards Community.*

"There would not be a body if it was only one part. There are many parts, but one body". *The Bible.*

"Community reminds us we are to love; if based on self-interest it cannot survive . . ." *A Place Called Community Parker J. Palmer.*



The author puts Bowthorpe on the map.

Note to Non-Readers

If you are bored by reading, we hope you will find the photographs and captions provide an interesting bird's eye view of old and new Bowthorpe. They have been designed in sequence with this in mind. The Index of Street Names at the end will enable you to look up information about streets of interest to you.



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Early Times

People worked in Bowthorpe in pre-historic days. After the last Ice Age, some 12,000 years ago, people gathered at sites in Norfolk to strike flakes off flint and turn them into tools. In 1926 two archaeologists discovered such a site beside the River Yare at Bowthorpe. Some fine polished axe-heads from this site are preserved in the Castle Museum, Norwich.

People were buried in Bowthorpe during the Bronze Age. Excavations prior to the building of Chapel Break, Bowthorpe's second new village, revealed a burial ground near the water tower. A series of graves were clustered around two circular ditches. A large grave in the middle contained a long wooden coffin, with the marks of the deceased clearly visible on the sub-soil. A notable find was a collared urn which had contained the cremated ashes of some local person. In another grave a box was found which had been placed under the head of the corpse. It was filled with grasses, which experts have been able to identify as native to Bowthorpe about four thousand years ago.

People walked across Bowthorpe in the Roman era. A Roman road went from the Dereham road across Bowthorpe. Archaeologists assume it went to the old Roman cemetery at Bawburgh. New light has been thrown on this by Mr. Ron Barnes, one of Bowthorpe's first new residents. With his metal detector he has unearthed objects from Roman, as well as from later times. He found many Roman coins along the track from Bowthorpe Hall to the ford at Colney. This suggests that this Right-of-Way, which will be a principal leisure walk in the future, was once an ancillary Roman road which took people through Colney and on to Caister St. Edmund.



Roman coins found at Bowthorpe.

People settled here in Saxon times. A few fragments of early pagan Saxon pottery have been found, but there is no evidence of a settlement so early. It is more likely that Saxons and Vikings came down the river Yare about the 7th century A.D., and built homesteads on the forest slopes above the tidal meadows. The name Bowthorpe, which was originally spelt Boethorpe, came from Norway or Denmark. The newcomers made their settlement by the bow, or the curve of the river. Thorpe means colony or out-lying farm.

Christianity was brought to East Anglia in the 7th century by Fursey, from Ireland, and by Felix, from Rome. It spread very fast. This showed in the Saxon community life, which became more stable and caring, and in its metal work and pottery which became more delicate. A local fluted pin head from the 7th century is in Castle Museum, and many fragments of late Christian Saxon pottery have been found.

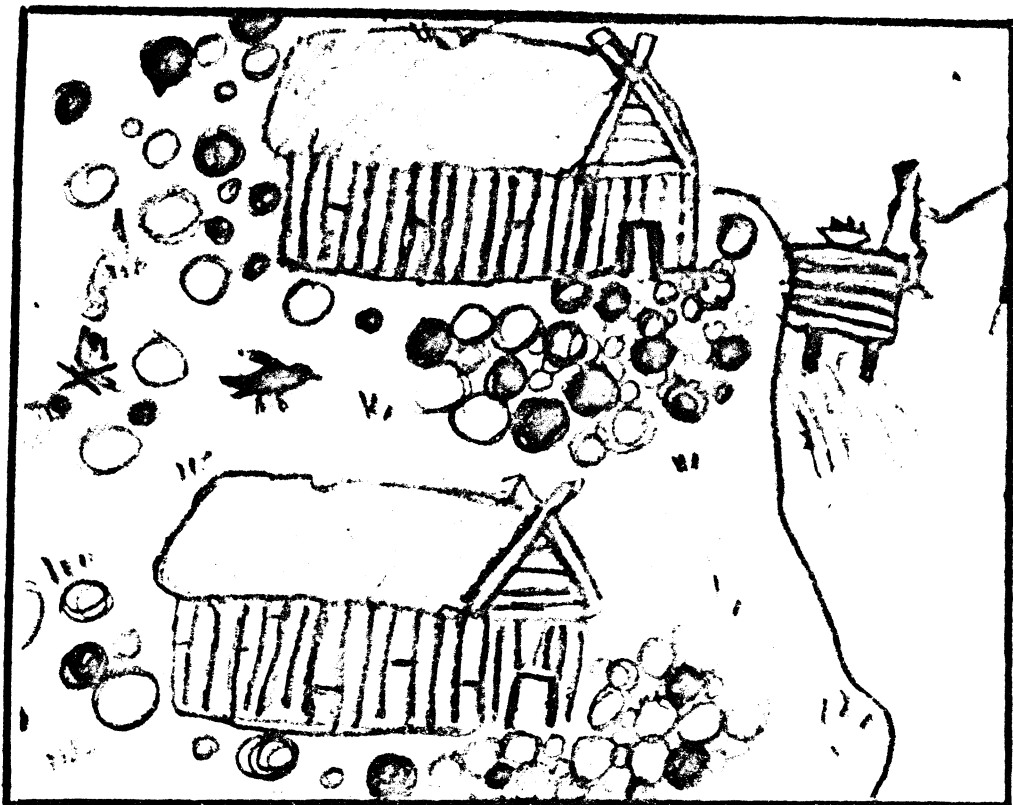




A superb example of a classic 9th century Saxon strap hook was found by Ron Barnes in 1979. It is a shield-shaped silver plate with a beaded border and a hole for the hook of a strap or belt. The shield is divided into three panels each containing an animal with speckled body, square snout, and a bump over the eye. He also found a silver sword-hilt mount. The decorations on this include animals with beaked heads, a characteristic of Saxon metalwork of this period. Ninth century pieces of such quality are rare in East Anglia, and Bowthorpe has provided two notable additions.

We may imagine in Bowthorpe a set-up typical of the later Saxons. They grew cereal crops, and reared cattle, sheep and pigs, but the village community owned its arable and pasture land in common. Their skilled craftsmen would include the spinner, weaver, shoe-maker, carpenter and smith, and every family would make utensils or ornaments of wood, pottery or bone. They had a passion for decoration and songs. The Domesday Book informs us that Bowthorpe was owned by a Saxon named Haken; ten families had holdings at that time and there were three serfs. Tracks and fords linked Bowthorpe to the nearby villages of Bawburgh, Colney, and Earlham.

On Sundays it is likely they went to worship either by foot to Costessey or by boat to Bawburgh, then spelt Baber.

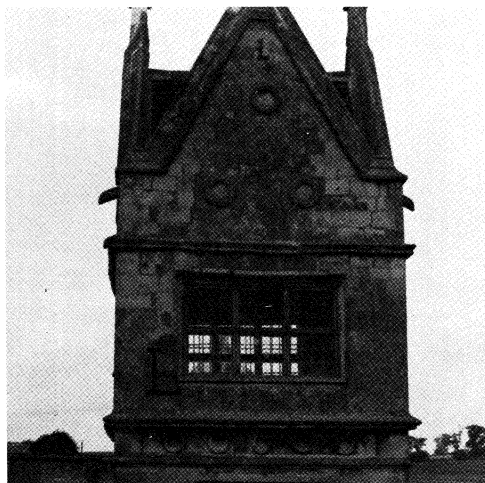


Saxon Village: First School children.

A Local Saint

At Bawburgh was born a local saint. St. Walston is someone farmworkers and ordinary people can imitate because, unlike most official saints, he worked as a layman and on the land.

He was born about 965 A.D., and his mother, Blide, was of royal East Anglian blood. He dedicated his life to Christ, and at the age of twelve, with his parents agreement, took a vow of poverty. He left his luxurious home for ever, and walked through the dense forest to find a job as a servant. At Taverham, about seven miles away, he began work as a labourer to a farmer named Nalga, and unknown to his parents, stayed until he died. He received a minimum wage and slept in the cattle shed.



St. Walston's Tower, Bawburgh.

The farmer's wife found he was useful, and one day gave him a pair of shoes, and a large wallet full of provisions. As he began work in the field, he met two poor men. He gave his provisions to one and his shoes to the other. His mistress was furious, but Walston replied that he was serving Christ in these other men. She made him take the cart, load it with thorns, and press them down with his bare feet. Some unexplained fragrance surrounded him on his return, and his feet were

unharmd. This was the first time she became aware of Walston's holiness and spiritual powers and she begged his forgiveness.

Walston working hard ploughing, sowing and reaping, yet spent long hours fasting and praying in the nearby church (now dedicated to St. Edmund). This enabled God to speak to him very clearly.

On Friday, 27 May 1016, God told him he would die within three days. Walton asked for a priest to go with him to the fields. On the Monday following the priest and Walston knelt to receive the sacraments. The priest started to fuss that he had no water for his ceremonial ablutions. Walston prayed for water, and they discovered a well nearby. Walston also made a will, for his mother had died not long before, and his employer had found out he was heir to a fortune.

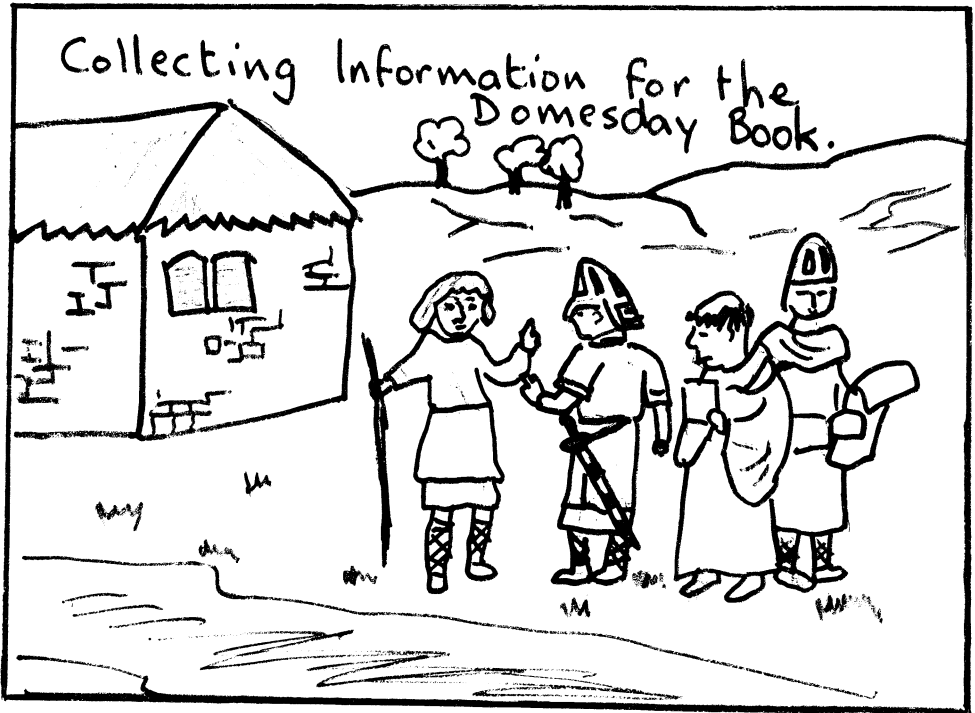
Walston prayed: "O Good Jesus, grant to any labourer who visits me after my death to pray for a return to health for himself or the animals in his care, that they may have their health restored." He prayed something similar for priests, nobles and sick people. Then, in the field he died.

He had requested that his body be put on a cart and laid to rest wherever the oxen stopped. They went through the great Costessey Estate that verges on today's Bowthorpe, and came to a final halt near the hill on which the church at Bawburgh stood. The Bishop of Elmham conducted a funeral service, and Walston was buried in the church. As at Taverham, so at Bawburgh, a well was discovered which was ever after associated with Walston. Miracles of healing later took place at the well, and it and the church became places of pilgrimage. Centuries later a Slipper Chapel (or Tower) was built near Bawburgh Hall. Pilgrims walked barefoot from this to the well. It still stands beside the road from Bowthorpe to Bawburgh, and the well has recently been restored. Today's Bowthorpe people, like those of old, find solace and direction at this place of healing.

The Norman Conquest

The Norman Conquest of 1066 changed the face of Britain, and Bowthorpe was no exception. It became the property of the king, and was administered by a Norman named Godric. The Domesday Survey, compiled for King William I, in 1086, says that Bowthorpe had fourteen tax paying men at that time, as well as their wives and children, and three servants. Two plough teams worked the Crown land, and another two teams worked land belonging to tenants. One tenant rented 10 acres of pasture for pigs; another rented pasture for seven pigs and sixteen sheep. There were also two socmen with four acres of land; and a mill. Perhaps some of the Saxons were employed by their new owners; others may have moved into the city of Norwich, which did not yet have walls to keep people out.

The Norman elite lived in fine buildings like Norwich Castle and Costessey Manor. Part of today's Bowthorpe was included in the Costessey estate, which the kings endowed to a succession of high-ranking lords. Increasingly this became a hunting and sporting area for the Norman gentry, and forest replaced pasture land. The section of Bowthorpe in Costessey Estate was owned by Sir John de Clavering in 1314. An investigation in 1480 declared that even the tenants of this estate were to enjoy the privileges of this Crown Land, and were exempt from jury service.



School drawing of Domesday Book.

The Leyhams

One of the Norman kings gave the village of Bowthorpe to the Peverell family. They married into the Leyham family, and in 1206 Sir Peter de Leyham became the patron of Bowthorpe. Four generations of Leyhams lived here: Peter, Robert, Reginald and John. John, however, who inherited the estate in 1289, was only two years old, and died at the age of twelve. The ownership passed to his cousin, Sir Richard Brampton.

A fine building has been named after the Leyham family. On 31 March 1981 Leyham Court was formally opened by the Bishop of Thetford, on behalf of Anchor Housing Association, as a Sheltered Housing Scheme

for the elderly. One of the first of its residents, eighty eight year old Mrs. Doris Driver, like the Leyhams, has four generations of her family settled in Bowthorpe.

During this period the village grew. Trees were felled, and sheep farming replaced hunting. The valuable fleece brought prosperity. Tenants who moved in included Maud of Caston, John of Bawburgh, Richard Keyser and Joceline Goodhale. The Abbot of Langley purchased six acres of land. Robert of Reydon had a charter for free warren here. Later he purchased the estate from the Brampton family and handed it on to his son, John.



*The Bishop of Thetford opens
Leyham Court.*

A New Spirit

A new spirit came to the village. It sprang from both a material and a spiritual revival. The symbol of this twin development was the building of a church, which was consecrated in 1304. If what remains today is the full extent of the original church, it was a simple building, forty five feet by twenty one feet. It had no aisle, just an altar, an arched east window and buttresses. However, an alternative suggestion has been put forward by Neil Batcock, a teacher at the Middle School, who completed a project on the church for Norfolk Archaeological Unit. He observed that the west wall is a blocking of a later date, and that buttresses are only found at the east corners of the church. Moreover, he noted that a 1636 repair bill refers to a steeple but that this did not exist in the 18th century. He concludes that the original church was quite large, with steeple, nave and chancel. Perhaps a thatched, timbered farm house – an early edition of Bowthorpe Hall – was built nearby. There would have been a rectory and clay built homes for the shepherds and their families.

St. Michael's

The church was dedicated to St. Michael and All Angels. Why? Michael means "like God". The Bible depicts him as the protector of ordinary people from all that harms body or soul. A belief that he carries souls to God at their death is captured in the Negro folk song, "Michael, row the boat ashore". In 1950 Pope Pious 12th named him the patron saint of policemen. In the east he is looked on as a special guardian of the sick. An angel is a spiritual being with free will, full of goodwill and obedience to God. As the Archangel, Michael is the leader of the unseen forces of good. If this seemed unreal to an older generation, it speaks to young people growing up in Bowthorpe today. Brought up on films like "The Exorcist" and on occult magazines, some of them have sought pro-

tection against powers of evil that are only too real. They can understand, too, how visions of St. Michael on several mountains led to chapels in his name being built on hills and mountains all over Europe. Bowthorpe's St. Michael's is built on a hill that overlooks the dusk and dangers of the river.

Rector Nicholas Riley was buried in the middle of the church in 1470 before a statue of St. Michael, and a lamp was kept burning in front of the statue for six years. A sculpture of Bowthorpe houses enfolded in St. Michael's Wing, behind his sheathed sword, was designed by Cecily Green for St. Michael's Voluntary Aided Middle School at Chapel Break.



At its opening St. Michael's church was valued at £2. The parish paid 4d in "Peter Pence". This was the contribution each parish in Christendom paid towards the upkeep of the papal headquarters in Rome. It was a sign that even so small a place as Bowthorpe was part of something much bigger, and bound by spiritual loyalties to a wider world. This link was broken when King Henry VIII told the pope to get off England's back. It is being restored this century and Bowthorpe's modern ecumenical church seeks to open a door onto the wider Christian world.

Bowthorpe's first rector, Gilbert de Wendene, was given a house, forty acres of land, and a stipend of £15 per year. One year before he died the parish was assessed for tithes. The tax of forty shillings indicates that Bowthorpe was quite prosperous. Many of his successors give their names to today's streets. Taleworth, Skoner, Donchurch, Notykin, Noot, Wortham and Notridge, are some of them.



Noot Alley.

The Black Death struck in the middle of the century. Skoner and Donchurch each stayed less than three years at the Rectory. Perhaps they or members of their families, and certainly members of their flock, were killed by the Black Death. Bowthorpe is on a list of towns which qualified for Black Death relief in 1353.

The titles of various land-owners who appointed the clergy are also now street names. Three of them were citizens of Norwich: Robert de Bumpstede, 1362; John de Corpusty, 1376; and William Sedman, 1409. The colourful William de Elmham and his widow owned the estate between 1376 and 1409. He was one of the captains sent to the aid of the Duke of Britain in 1379, and he paid a ransom to free Sir John Carsoun, a prisoner in Spain. He and his wife were buried in the grounds of Bury St. Edmunds Abbey, near the place the knights knelt in prayer before they made King John sign the Magna Carta at Runnymede. A King John coin was found in Bowthorpe in 1978.



Sedman Walk.

William Sedman purchased the license for Bowthorpe from King Richard II. He became in turn Bailiff, Sheriff, Mayor, and three times Burgess in Parliament for Norwich. He was buried before Bronde's altar, in the south aisle of St. Peter Mancroft church, in 1433.

A few miles away in the city of Norwich a Community of St. Mary in the Fields had been founded on the site of the present Assembly House. Secular priests lived there in community, and it prospered and gained the support of the most influential citizens. In it were held the annual Great Assemblies when the citizens chose the four representatives of the King who were to govern the city. In 1420 William Sedman sold Bowthorpe estate to the Deans and Canons of the college. This proved to be the high water mark for Bowthorpe; from that time on there was a gradual decline. By 1449 the tax on the estate had been reduced by 3s. 4d., which suggests a decline in the village's value.



St. Michaels

Decline

Over the next century both economic and spiritual recession set in. Wealthy sheep farmers started to enclose their lands with fences and de-populate the lands of those who did not work on it. Over-production brought an end to the fleece boom, and this reduced the numbers of shepherds required. Considerable de-population took place before 1488. The Enclosure Commission deliberately again de-populated Bowthorpe in 1520. Wolsey's Enclosure Commission of 1577 reported that 66 acres had been enclosed at Bowthorpe, 44 acres of which had been converted to grain, and that two further houses had become derelict.

Spiritual recession had set in to the Church of England. The priests of St. Mary in the Fields showed little involvement with waning Bowthorpe. They deprived Rector Nicholas Wolmer of his living in 1427. After him, Rector Nicholas Heylet gave long service, but his two successors, John Smith and John Wilton, both died after only two years, presumably because they were old men "put out to grass". The only other resident known from this period is Geoffrey Davy, who left a will in 1471.

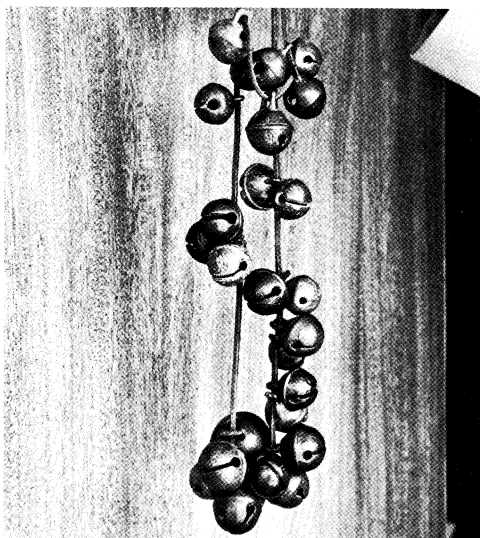
Some of the clergy received stipends for several "livings". The Rev. William Richers was paid for the livings of Bowthorpe and Bawburgh, where he was buried in 1520. Others failed even to maintain weekly services. Such a man was the absentee Rector of Bowthorpe from 1520, Sir Anthony Hogeson.

Soon the only landworkers left in Bowthorpe were the servants sent from St. Mary in the Fields. The clergy there also now found it hard to make ends meet, and the profits from Bowthorpe were too meagre to cover one stipend. So the Dean and Canons signed an agreement with Richard Nix, Bishop of Norwich, to turn St. Michael's into a chapel, and to invest the Rector's living in their college. The Bishop agreed, but retained jurisdiction over the chapel. He also required that they pay a chaplain to conduct services at St. Michael's and keep it in repair.

The agreement was never put into action. Henry VIII closed St. Mary's in the Fields and all the monasteries in England in the early 1540's. They had become centres of greed, and of power. He could not tolerate independent centres who were ruled by a foreign pope. In 1544 St. Mary's great chapel was destroyed, and Miles Spencer, the Dean, surrendered the college to the King.

Robert Kett Rebels

Bowthorpe was neglected. It was typical of the exploitation and of the vacuum that was growing alarmingly in the country. Into this vacuum stepped Robert Kett, of Wymondham. In 1549 he gathered sixteen thousand peasants on Norwich's Mousehold Heath, where a famous battle took place. Under a large oak tree, still preserved beside the A11 near Wymondham, he tried landowners for robbing the poor. His men slaughtered 20,000 sheep as a protest against the landlords who had taken over common land for their own sheep. Property acquired in this way was given back to the public, and the rebels lived upon the flocks and herds.



Local sheep bells.

Some of Ketts' troops took over Bowthorpe Hall during this period. They tore down the fences, and they fed themselves from the land. Ron Barnes has many coins from this period, not a few dropped, no doubt, by Kett's rebels. Kett was tried and hanged for his defiance. However, this century the fathers of Norwich City publicly acknowledged the shame of his death, as their plaque at the Castle entrance states.

An era had begun which helped forge the English character. Bowthorpe was a mirror of the agony and the glory, the passion and the principle, which gripped England and Europe. The revolution of people's rights, linked by reformers such as Martin Luther to the right of the ordinary man to a direct link with God through Christ and the Bible, raged across the continent.

Lax priests, greedy landlords and the powers of a political pope were tackled by Bible reformers such as Bishop Hugh Latimer. He attacked land-lords, rent-raisers and land-enclosers for denying true religion and leaving vast areas with but a shepherd and his dog. King Henry VIII decreed that every parish church should have a great bible chained to its door for every citizen to read.

What happened at Bowthorpe? It seems unlikely it was listed as a parish church. King Henry allowed the former Dean, Miles Spencer, to purchase the estates previously owned by the Chapel-in-the-Fields. While he was owner there was no Rector in Bowthorpe, even though the right of appointment now lay with the Crown. He and his successors used the church as nothing more than a storehouse.

Roman Catholics Resist

It was not only the selfish lovers of the status-quo who opposed the reformers; there were some who felt the break King Henry had finally made with Rome would destroy the authority and cohesion of Christendom.

Amongst these were some leading East Anglian families who in 1553 helped to place the Roman Catholic Queen Mary on England's throne. She rewarded one family, the Jernigens, with Costessey Estate, which still included part of today's Bowthorpe. The Jernigens (later to be named Jerninghams, and much later the Lords Stafford) built an exquisite Elizabethan Hall south of what became Costessey Great Park.

Another Roman Catholic family were the Yaxleys, of Yaxley Hall, Suffolk, who were friends of Miles Spencer. Although the Cornwallis family inherited the Spencer estates in 1569, it seems they connived in a plan to enable the Yaxleys to have Bowthorpe Hall. The Yaxleys and another leading Roman Catholic family, the Waldegraves, both married into the Jerningham family, and Costessey Hall and Bowthorpe Hall became sisters in gentried dissent.

Mary's sister, Queen Elizabeth, sought to establish a just society and a national church, which included both catholic and protestant traditions. In spite of her efforts, some remained loyal to the pope; these were forbidden to use any form of church service except those in the new Book of Prayer common to all the people of England. Roman Catholics who were caught doing so were fined the first time and imprisoned the second time. Those who secretly continued Roman practices were called Recusants, and the Yaxleys were numbered amongst them. One of Yaxleys relatives, John, who lived at Colney, was convicted as a Recusant at Dereham Sessions on 30th September 1584. These persecuted Roman Catholics were forbidden to make a will or own a horse worth more than £5, and found it hard to buy properties. They resorted to every kind of device, as had the Yaxleys, to get round these restrictions.

In 1588 Queen Elizabeth exercised her right to appoint a Rector to Bowthorpe. Thomas Igmethorp was technically instituted, though he cared for neither a church nor a congregation. That same year a Jesuit priest, John

Gerard, landed secretly in Norfolk. Through his and others' influence the Waldegraves and Jerninghams came into a deep new spiritual experience. The Waldegraves' two younger sons both became priests on the continent.

For a time the Waldegraves moved into Bowthorpe Hall, and the Yaxleys returned to Suffolk. The Waldegraves followed the device of the Catholic gentry for avoiding the penalty of not attending Church of England Services. If their parish church was in ruins, they could not be imprisoned for not attending it. By the end of Elizabeth's reign Earlham, Costessey and Easton churches had been deliberately reduced to ruins. Bowthorpe most of all. A Certificate for the Ruins of Churches in the Norfolk Archdeaconry for July 1602 states that for forty years Bowthorpe church had been used as a barn, and the turret as a dovehouse. The churchyard was used for storing grain. In contrast, Bowthorpe Hall had been greatly improved.

The Priest in Disguise

Henry Yaxley married the Waldegraves' daughter, Frances, and they moved back into Bowthorpe Hall. They had five daughters, three servants, and a "tutor" named Bullen. Who was he?

Later, when they had moved elsewhere, a spy reported to King Charles that they harboured a priest under the alias of Mr. Smith. Was Mr. Bullen the same priest, or another, in disguise? A Jesuit in the guise of Mr. Smith is believed to have stayed at the Anglican Community of Little Gidding, the first religious community to open since the monasteries were closed. Was there a link between Gidding and Bowthorpe, and therefore between the Church of England and the Roman Church all those years ago? Today there is a new Little Gidding Community, and links between them and Bowthorpe are being forged again. Today, too, a Jesuit priest says mass each week in Clover Hill's Church Centre, owned by the Church of England. It is in the main street its name is Waldegrave. Roman Catholics, Protestants and Anglicans in today's Bowthorpe are pledged to joint prayer and work to create a just and loving society.

Church Centre, Waldegrave.



The Waldegrave family exercised an influence on this area and the country. Charles Waldegrave married Jeronymna Jerningham, and they lived at Costessey Hall. His father died in the Tower of London because he said the Roman mass in his Essex home. While they lived at Costessey an informer told the Lords of the Council that they were hiding a priest. Today, we have a Princess of Wales directly descended from Lady Anne Horatia Waldegrave who lived a century after Charles.

Parliament passed a Bill to enable them to by-pass papist patrons of clergy livings. Instead of Mr. Yaxley, or the Crown, it was Cambridge University who appointed the next Rector, a Dr. William Rawley. It was a sinecure, and he hardly showed his face in the parish. He spent most of his time writing books.

If the Church of England had many such clergy, it was no wonder that some of those who wished to be all out for God remained papists or became puritans. If the national church was to lift the spirits of the people, it would need leaders with as strong convictions as "the extremists". Matthew Wren, who became Bishop of Norwich in 1635 was such a man. He startled the clergy by the vigour with which he put right abuses. Within three days of his becoming bishop he ordered Dr. Rawley to sue Yaxley for the repair of the church, and to commence regular services. Yaxley had four windows put in the church and one in the turret. Among other improvements he had a porch built and new doors made. The bell came from the Norwich bell foundry of John Brend, who also supplied the frame and fitted it. The name of the mason who helped with the repair work was Thomas Biggot.

The price of timber for the repairing of the Church and Steeple of Bawdsey and pewing in of the Church yard between the 28th day of May 1536 by the agreement of the vicar who was then present with the vicar and the same day		14	0	0
For the pricing of the Church yard with his own rate containing about 10 feet in compass		13	0	0
For repairing the walls of the Church between in 4 windows in the Church and the main door in the North		20	0	0
For a door into the Church or a door thick into pews		15	0	0
For having steeple & whitening the Church for finishing the steeple with masonry work within		2	0	0
For covering of Church with Wood with 4 charges for laying to it		20	0	0
For work about the Church and steeple		10	0	0
For glazing the 4 windows in of Church and one in the Steeple		8	0	0
For a porch in of Church		21	0	0
For a Clock & pulpit & seats in of Church for Bell and a frame		12	0	0
		13	6	8
		21	31	8
Richard Yaxley Carpenter John Henry Mason				
John Henry Smith Thomas B. Biggot Mason				
John Henry Smith Thomas B. Biggot Mason				
Thomas & Biggot Mason John Henry Smith				
John Henry Smith Thomas B. Biggot Mason				
John Henry Smith Thomas B. Biggot Mason				
John Henry Smith Thomas B. Biggot Mason				

Estimate for repair of church.

A Mini Renewal

A new spirit did come to Bowthorpe, and for about a century there were signs of revived life. The church was re-opened in 1639, and monthly services were held. It was served by a curate or chaplain without a break. The parish was now included in the deanery of Humbleyard, and in 1664 the diocese arranged a formal visitation. Arable farming had replaced sheep farming, so there were probably more landworkers for a time. And some interesting, community-minded people moved into Bowthorpe Hall, Sir Robert and Dame Dorothy Yallop.

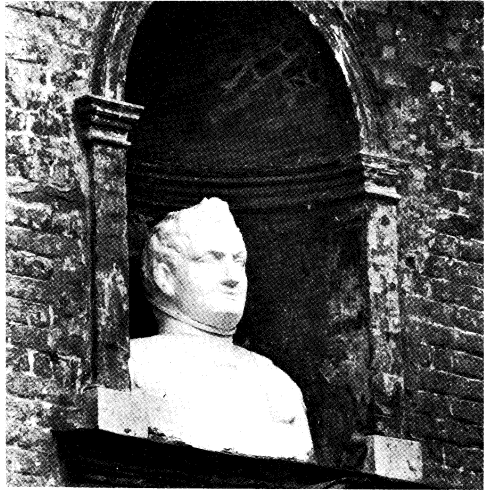
“The King of Bowthorpe”

A Norfolk man, Sir Robert Yallop, became “the squire” in 1660, and there is a theory this was a reward for his help in defeating intrigue against Henry Yaxley. One device the Roman Catholics used to get round the law was to transfer their estates to relatives who were loyal to the English crown, with an unwritten agreement that they would revert to themselves in due course. The Yaxleys made over Bowthorpe, and at least one other estate in Yorkshire, to local relatives, the Browns of Colney, and removed to Yaxley Hall. It seems Mr. Brown tried to violate that trust. Sir Robert, who was married to the daughter of a top financial expert, used his influence to get back these estates for his friends, and Mr. Yaxley rewarded him by giving him Bowthorpe.

The Yallops re-built Bowthorpe Hall into a manor house much as it is today. The east facade was re-constructed with bricks made where the Norfolk Show Ground at Costessey now is. Sash windows in the Queen Ann style were fitted. Above the east main door is a carved masonry frieze from the same source as the Bawburgh Slipper Chapel which the Jerninghams re-erected in 1634. In 1635 they had a fine silver chalice and patten cast for use at Holy Communion.

The engraver of Sir Robert’s tombstone in 1705 failed to get the last two letters of the word “knight” on to the stone. The remaining letters, slightly re-arranged, form the word “King”, and ever since the locals have nicknamed him “the king of Bowthorpe”.

Dame Dorothy, his wife, had qualities that were truly queenly. The memorial stone to his eighty four year old widow tells of “a lady no less adorned with the endowments of nature than of virtue . . . she in whom compassion, and charity to the distressed, shined so bright . . .”



“King” of Bowthorpe.

The kindness of Robert and Dorothy to others shone through their own suffering. Three of their children, Robert, Henry and Dorothy, died before they were ten years old. The notable history of Norfolk written in 1739 by Francis Blomefield describes the black marble slab they put in the chancel to cover the children’s graves. Charles was their only child to survive.

Blomefield also describes the arms of three families which they put in the east window of the church. These were of the Yallops, the Giles (the family of Robert’s mother) and the Spelmans (the family of Dorothy’s father).

Their grandson Edward, who inherited the estate, reverted to his grandmother's name, Spelman. Perhaps this was a sign he felt his roots were elsewhere. Certainly, he hardly lived at Bowthorpe, and in 1712 he leased the estate to Mr. Clere Sewell, a man of somewhat mean disposition. The Arch-deacon of Norfolk, Dr. Robert Cannon, arranged several visits to the rectory and church at this time; Mr. Sewell, however,

claimed it was part of the estate and threatened to sue him.

Edward Spelman leased it to a Mr. Nash in 1738, and a year later appointed Rev. Lynne Smeat as curate. This man's surname was actually "Smear", but either his own vanity or the recordist's pity changed the last letter. This was doubtless to the relief of his family, as it must be to the residents of Smeat Street today.



Smeat Street.

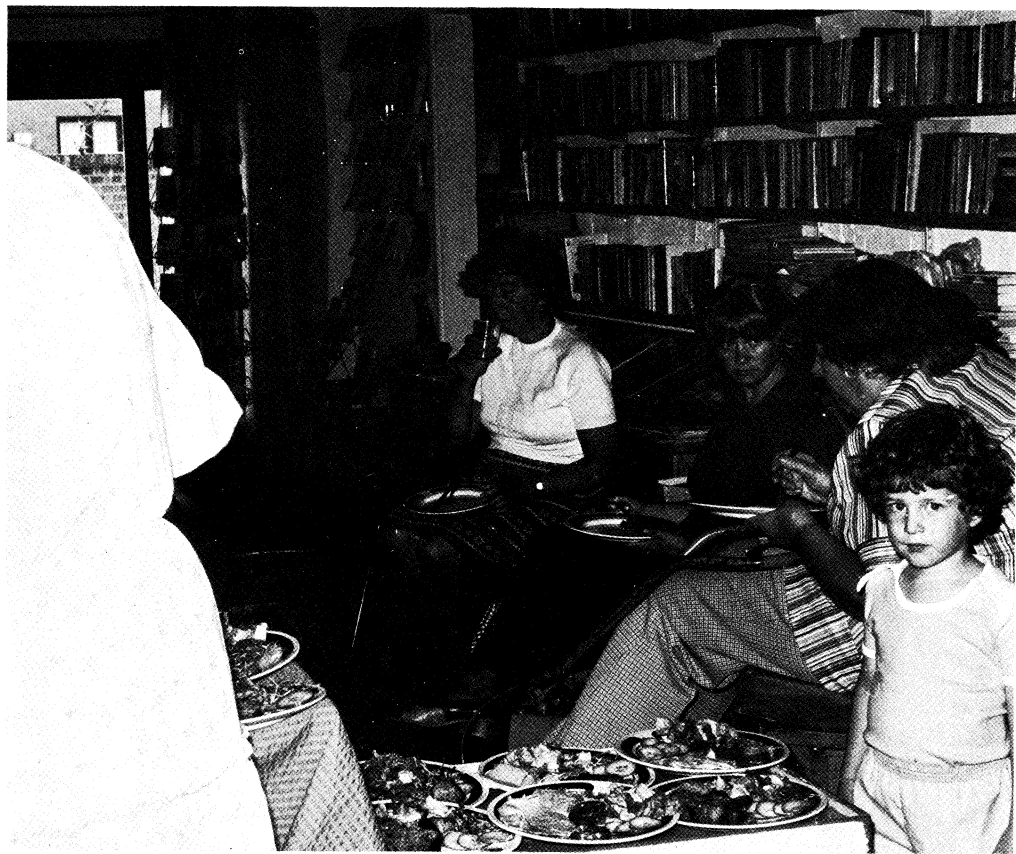
The Bacon Franks

A Mr. Foxhall leased the manor for a year in 1750, and Robert Jones the year after that. In 1751 the Frank family of Campsall Hall, Yorkshire, purchased Bowthorpe and Earlham Halls, and estates, and much of Little Melton. They asked Rev. Robert Stylman to be curate of Bowthorpe in 1763. Stephen Buckle, who followed him, was never licensed. The Franks' son Francis married the sister of Norwich's M.P., Edward Bacon, and their son, who used the name Bacon Frank, became High Sheriff of Norwich in 1777, and inherited Bowthorpe.

The Bacons were friends and associates of the famous Gurney family, who were prominent in social and political reform, and who established Gurneys (later Barclays)

Bank. They leased Earlham Hall to the Gurneys, who no doubt came over to Bowthorpe when the Bacons were in residence. Lushington Close, in Clover Hill, is named after one of Joseph Gurney's associates in their struggle to end slavery. John Gurney of Earlham was the father of Elizabeth Fry, the prison reformer. The Quaker movement in Norwich, and their Meeting House in Goat Lane, owe much to this family.

The influence of Quakers, through friends in Bowthorpe, continues today. They help sponsor the Bowthorpe Ecumenical Project. One of the Norwich Friends, Peter Codling, designed the "Open Door" Church Centre, and a Quaker Meeting has been held there.



Inside "The Open Door".

The Bacons succeeded in re-establishing the status of Rector for their next clerical appointment, that of William Beloe in 1781. Beloe had previously been an assistant teacher at Norwich Grammar School and then curate at Earlham. He was known in *Lushington Close*.

literary circles as “the sexagenarian”. In 1789 the Bowthorpe living was combined with that of Earlham, so he was the last full-time clergyman in Bowthorpe until 1978. He was also the last local clergyman to have a church with a roof on it, for this collapsed in 1792.



A statement for the Archdeacon's inspection to churches in the Hingham Deanery, which now included Bowthorpe, of 25 July, 1801, was signed: "Joseph Wilkin –

Chapel Warden and the sole occupier of the Bowthorpe Chapelry". Wilkin left a Will in 1806.

The Nineteenth Century

Although the Franks were not permanently in residence, they developed the estate, and through the 19th century it progressed into a farming and sporting area. A few workers cottages and an extensive range of farm buildings were built near the Hall in the prosperous period after the Napoleonic wars. A blacksmith's and a wheelwright's were established immediately south of St. Michael's, with a stocks between them. By the mid-century there were five cottages and over thirty residents. These went to school and church at Earlham.

John Howlett became the tenant farmer of 100 acres in 1836, and his family enjoyed a friendly relationship with Bowthorpe for twenty eight years. It is said the Bowthorpe chalice was taken to him for safe keeping and that many of his family were buried in the churchyard.

Mrs. C. Frank out-lived her husband, Frederick, and it was she who appointed George Cotterill in 1839, and John Payne, a decade later, as clergy with the care of both Earlham and Bowthorpe.

Letters written by F. Bacon Frank from Campsall Hall in 1872 offer to pay for repairs to the toll house at Earlham, give a subscription to the Bawburgh National School, and confirm that the Earlham National School was designed to accommodate Bowthorpe children. Another letter offered to erect a fence around the consecrated ground once Joseph Rinder, who was the new tenant farmer, had settled in. "I am glad to know you think you shall like Mr. Rinder" he wrote.

Towards the end of the century a large barn was built south of the Hall, with clamp irons in the shape of latin crosses. This suggests it may have been on the site of an earlier tithe barn. Norwich City Council intends to conserve this fine building and put it to multi-purpose use. A cottage adjoining the walled kitchen garden of Bowthorpe Hall was also built. About that time, too, a row of six cottages were erected at the Earlham

Green Lane boundary for workers on the farm. Close to them, until well into the 20th century, stood a large shed which housed two massive steam powered ploughing engines, operated and maintained by the cottagers.

The estate was divided into a series of fields. (See page 34).



The barns.

The six cottages were on Cottage Field. Suffolk mares and foals were bred, and over one hundred cattle grazed on Norwich Break, Clover Hill and Muckleys. Today's Clover Hill village centre is on what was Norwich Break. The hill where Sainsbury's now stands was Muckleys.

Bowthorpe had its first Canon of Norwich Cathedral in 1889, when William Ripley was appointed to the joint living. Four years later these two livings were combined with a third, Colney, and Rev. Thomas Temple Brown gave spiritual care to all three villages.

The Enterprising Overlands

In another part of East Anglia, Wisbech, a man named Bill Overland kept a pub called "Dial House". He had an instinct for business deals. Horse dealing was one of them. He gained contracts with H.M. Forces to supply re-mounts during the first World War, and made a lot of money. He and other members of the family formed the Overland Trading Company, and acquired fruit farms in East Anglia and a cement factory in France. In Norwich they opened the Haymarket Cinema and the De Luxe Theatre. During the war they leased Bowthorpe from Mary Frank, and on the 6 June 1930 they purchased it outright. They purchased several other farms at this time, amongst which was Brampton Hall, where Conservative Government Minister James Prior later came to live.

Bill's son Nelson, proved an able, aggressive business man. He took charge of Bowthorpe Hall in the 1930's and no grass grew under his feet. He employed Mr. and Mrs. Walter Worts as butler and general factotum in 1931, and gave them living quarters in the Hall. A year later he asked the Society for the Protection of Ancient Buildings to help improve the old church and churchyard. They spotted, however, that it was not his property, but that of the Diocese, and sent this suggestion to the Diocesan Advisory Committee: "The parson should institute picnic parties on successive Saturdays, asking his able bodied friends to meet him there with some architect friend of his to direct operations, and a builder to lend ladders, and so clean up the churchyard . . . and make decent the space that once was roofed." The parson proved to be less enterprising than Mr. Overland.

In the middle of the 1930's recession, he needed £50,000 to keep all his enterprises afloat, and asked his Lowestoft Bank Manager for a loan for this amount. This was unthinkable at that time, and was flatly refused. "All right. You can have the deeds to

all my farms and run them. Good-bye", retorted Bill Overland. The Bank Manager called him back: "But I don't know anything about farms. Here's your £50,000". So it was that Bowthorpe remained afloat during the hungry 'thirties.

The Hungry Thirties

Much of the estate became a sea of grass, grazed by sheep and breeding horses. Two Scots families, the Olsens and the Fenwicks, came down with their sheep. A few small-scale tenant farmers continued to crop their land. One of these grew nothing but carrots on acres of Clover Hill. He devised a carrot-washing machine at Old Costessey, and supplied the jam makers with their first machine-cleaned carrots.

Down at the marsh, near the river at Bawburgh Lane, were several old cottages. Porkie Gowler, who kept pigs on The Hundred Acres, lived in one of them. His neighbour, Mr. Cullingford, drove the traction engines which drew the ploughs.



The river at Colney.

Walter Worts recalls the bridge over the river to Colney, the otters whistling on a Sunday evening, and the rabbits called "Flemish Giants" which everyone kept but no one ate. They were hard days. The four

cottagers near the Hall had toilets at the end of their gardens. The stick mothers poked during their washing with on Mondays were also used to punish their children. Mr. Pain was the gardener. The blacksmith and the wheelwright, says Mr. Worts, were "two of the most miserable men I ever met. Everybody knew each other. It could be a bit inconvenient at times. They knew a bit too much." However, their difficulties "brought out the community spirit we needed to survive."

The rather drab routine was punctured from time to time by local dramas. One day a member of the Barclay family, who lived at Colney Hall, was mauled to death by one of the lions which were kept in nearby cages.

Nelson Overland's cousin, Jim Harvey, whose son now owns Harvey's Nurseries of Norwich, came to live at the Hall shortly after he did. His son recalls rising at 5.00a.m. to saddle the Suffolk punches for the harvests before the recession bit deep. He worked from dawn to dusk, and received a mere £5 for the season's work. Later, Jim Harvey started a chicken farm on the estate, and pioneered a system to give them artificial light.

The Hall was leased to Captain de Havilland from 1936 until the Munich scare two years later. Then it was renovated and central heating was installed. Nelson Overland moved in, and in the early war years he was a familiar figure, often accompanied by his wife's secretary and two labradors.

When war broke out the Government issued Ploughing-up regulations to ensure there was enough food, and during the war thirty people, one of whom was one-eyed Ronny Brooks, worked to turn the Bowthorpe fields into arable plenty. The war effort required iron as well as food. Here, Bowthorpe was less helpful. The wrought iron gates, which had originally come from Kensington Palace, were hidden so they could not be taken for ammunition.

Nelson Overland died just before Christmas, 1943. His son, Roy, had a flair for marketing. He joined the staff of Sainsbury's before the Second World War and before long became a director. He often visited Italy. There, amidst lush tomato fields, he had an idea. The idea was to put the tomatoes into tins and market them through Sainsbury's. That was how Roy's first million pounds was made. Do those same visits to Italy and that same flair explain why one of the main crops grown in Bowthorpe during the war was garlic, harvested just when thousands of garlic-loving Italians were brought to England as prisoners?

The Overland Trust acquired major assets in Jersey, and after the war Roy Overland's visits to Bowthorpe grew less frequent. The Hall was leased to the RAF for seven years. Douglas "Tin Legs" Bader was one of those who stayed there. In 1964 the farm was leased to Captain Thorndick-Dawson of Costessey Hall, whose son retained part of the tenancy for the first four years of the new development. Sporting rights were granted to Mr. W. J. Leist at £80 per year.

The Bell School

A bright development began in 1966. The Bell School of Languages leased Bowthorpe Hall, as an experiment, for a summer school. Foreign students, paid for by their families, governments, banks or airlines, came to improve their English. The first two summer schools were so successful that the Bell Educational Trust purchased the Hall, its gardens, cottage and five acres of land to provide a permanent school. The trust reflected the caring, inventive spirit of its founder, Frank E. Bell of Cambridge. This success in Bowthorpe led it to purchase other premises in Bath, and later in Norwich. Students from Communist, Muslim, Third World and Western countries poured in.

Even intending journalists, teachers and diplomats from China came. After ten years, eighty nationalities had come to Bowthorpe Hall. It put Norwich on the map with overseas students.

The top floor of the Hall was transformed into a spacious but snug leisure room, where high level discussion could also take place. A new dining hall which seats two hundred and has a stage at one end was added. Under the Administrator, Mr. Tony Leeson, tennis, croquet, table tennis, squash and a wide range of other activities were arranged. A link with the nearby University of East Anglia was developed, and students on certain courses lived in residence there. Host families in Norwich were carefully selected

by Mr. Leeson, and some were invited back to their guests' countries. Some of the students stayed on in Norwich.

When plans for the new Bowthorpe development were announced, the Bell School welcomed this as an opportunity for their students to get to know British community life at first hand. Its Principal had already been voicing hopes of involving British as well as foreign students in courses of international studies along the lines of the Scandinavian folk high schools. Since the one-time surrounding fields have been peopled, relationships have been fostered through Bowthorpe land-ladies, guided tours, house-to-house-surveys by students, and invitations to local functions.



Bell School.

Norwich's Sale of the Century

One day in the depths of war-time, an open-mouthed Mr. Worts listened in astonishment to his employer: "The day will come when these fields will be covered with people – and with houses, shops and even industry." Thirty years later that prophecy began to come true. To some it seemed like death and resurrection; to those in the know it was less surprising. Even in the 1930's Nelson Overland had sold two small sites to breweries, in order to give them a foothold when housing eventually came. In 1968 the Boundaries Commission, accepting Norwich's future housing needs, extended the city's boundaries to include Bowthorpe. By 1970 Overland knew it was financially a good time to sell his land, but he feared the City Council might delay purchase until prices had passed their peak. He formed a consortium of property developers who were willing to purchase and develop Bowthorpe. The City Council acted promptly. Early in 1973 they purchased virtually all of Bowthorpe for £9½million. If they had waited longer, the price would have been lower. As it is, Clover Hill residents pay the price in the high density of the housing. Norwich ratepayers were expecting Bowthorpe to add 4.5p to their 1983 rates as the price of Overland's sale of the century.

The Modern Development

Norwich City Council set up a Bowthorpe Development Committee, (which soon became one of the main committees of the council) and a Bowthorpe Project Team. By February 1974 a Master Plan was approved.

There were to be three villages, Clover Hill, Chapel Break, and Three Score, each with a population of 4,500. Each was to have its own identity and village centre, with facilities such as village hall, green, pub, shops and first school. Building work was to be phased, and in Clover Hill, the first village, building proceeded outwards from the

centre, with doctors and a community worker installed before problems overwhelmed people. A main shopping centre, revolving around the tastefully designed Sainsbury's store, the biggest in Norfolk, an employment area to provide 4,000 jobs, a sports park and pavilion, and the re-utilised old farm buildings, were to be integrated into an overall design.

A unique feature was that private, council and Housing Association homes would inter-mingle. Bowthorpe was "not for any one section of society but for everyone". The Design Guide intended each house to have individuality, yet retained an overall Dutch style of architecture typical of Norfolk. "Mostly the houses are set in a neighbourly hotch-potch of angles and levels . . . The view is never boring; the lay-out is a masterpiece of village planning" stated *Ideal Home Magazine*.

The planners were conscious of the environment, although economic pressures limited what they could achieve. The bicycle and bus were intended to dominate the car. Cycle ways, walkways and tree belts criss-cross the high density housing area, which is also dotted with children's play areas, and is free from through traffic. Initially there is only one access road to the city (onto the already congested A47 Dereham Road), and a circular road round the perimeter of the village reduces car interference.

The Bowthorpe Committee, chaired from 1980 by Councillor Ralph Roe, and the Project Team, led first by Mr. A. J. ("Barney") Barnard, and then by Mr. Jack Haggard, have been painstaking in their efforts. Team members such as Chief Planner Stuart Orrin took note of residents' feeling in their subsequent planning. A case study of aspects of the planning of Bowthorpe has been published by the Centre of East Anglian Studies.*

*See acknowledgements on last page.

A typical courtyard with narrow, winding lanes leading to it, is Cotterall Court. It includes family homes, flats for single people, and a handicapped person's bungalow. "The community feeling that already exists is born out by residents such as Miss Margaret Fish", wrote the Norwich Mercury in 1979. "Though she was looking for a flat with a verandah and a view, when she was offered a council flat in, Bowthorpe with only a view of roofs, this did not detract from the enjoyment of living there. 'I could happily settle in this courtyard until I am ninety-five' she said."

Pioneers and Mud

The first residents, surmounting mud, minus most shops, were an adventurous band. Two of the first council tenants were Graham Burton and Jim Butcher. Graham opened the Clover Hill newsagents, and formed a team of paper boys. He became the first parent manager of the First School, and the first chairman of Clover Hill Residents' Association. Jim Butcher, who also helped to found the CHRA, edited its Newsletter. Noted for its Butcheresque jokes, this was delivered free to every home.

The first family to move into a home built by Wilcon developers were the Nicholsons. Chris Nicholson, who worked as a carpenter on site, formed a Karate club in the Village Hall which has maintained steady appeal. Later he purchased a plot of land and built a Clover Hill home for himself.

A youth club was started by Stuart Tabeart, Peter Bales, Mick O'Donoghue and others. They helped get a Youth Centre Development fund off the ground, and Stuart organised the first fete. Richard and Audrey Hollingbery moved only one mile down the road in order to get involved in building a new community. He became church treasurer, and later the first chairman of a Village Hall Management Committee. Audrey assisted at the school, and helped organise home-



Cotterall Court.

cooked Lunch Boxes.

A Descendant of the Jerninghams

Some deep instinct seemed to draw even quiet residents to Bowthorpe in those early days. Barbara Fox, who was born in the District of Humbleyard, had worked for twenty years in a Birmingham office. She came to Bowthorpe to re-discover her roots. Once here, she found that her ancestors, the Jerninghams, had once graced local tables. Here also, she found her vocation. She gave up her full-time job, and took vows in the Third Order of St. Francis. This Order sustains people while they remain in ordinary life. She sets time aside each week for prayer, hospitality, caring and visiting in the community.

Working in Bowthorpe

A variety of small-scale industries have moved into the Employment Area on the edge of Chapel Break. The high standards required in terms of pollution, noise and scale ensure that industries "are such as can be installed and carried on without detriment to the area". The Bowthorpe Committee sponsored a competition for small firms. The winner, a college lecturer making teaching modules, was offered a large rent-free unit for a year.

In addition to warehousing, light engineering, glazing and printing firms, there are surprise "hits" such as Mr. Darbaz's Turkish Delights, free samples of which occasionally delight local organisations, and Premier T-Shirts. This firm was started in a shed by two personalities known as Aggie and Maggie. After moving to Bowthorpe they gained national attention and have had to take on thirty extra staff. By 1982 34 firms employed 500 people.



Schools

Clover Hill First School opened on 6 September 1977 in the Village Hall. There were just three staff and 26 children. At the beginning of 1982 there were 490 children, a staff of 22 teachers, a secretary, two welfare assistants, not to mention school meals and cleaning staff.

Mrs. Phil Smith, the Head Teacher, established the school as a hive of activity. In a letter to the Eastern Evening News in February 1982, she gave the flavour of the school and the community: "... on 1 September 1977, when I met the parents of the children who were to attend the school, the very first baby was born at Clover Hill. That child will join us in school this coming September. We are delighted to find that some of our children have aunts and uncles or grandparents living on site; a basic ingredient of many a successful city street or country village.

... "Wide and varied interests are available for our children. Guides and Brownies have expanded and have divided into groups, Cubs and Scouts are flourishing, a junior branch of the St. John's Ambulance meets regularly in the school. Children have opportunities to join a youth club, junior club, majorettes, dancing groups, playgroups and holiday playschemes to name but a few. All of these activities are run by residents willing to give their time for the benefit of the community.

"The school enjoys regular and enthusiastic support from many parents and residents. The elderly people from the Sheltered Housing are beginning to pop into our functions and can be regularly seen conversing with the children on their way to and from school.

"We find our parents are ready and eager to give a helping hand to each other and to the school whenever it is required. For example, neighbours and friends are more than willing to take care of sick children if parents happen to be unavailable. We have a flourishing school association and in a very

short time parents raised sufficient money to buy the school children a much needed cine projector ...

"... The Bowthorpe development has the investment it needs for its future success, namely its children. If we can remember that children are people and we approach them with positive attitudes and expectations and offer them the respect they deserve as individuals, Bowthorpe will continue to succeed."

On 1 March 1982, St. Michael's Voluntary Aided Middle School opened at Chapel Break, with Mr. Keith Lilley as the new Head Teacher. Mr. Stephen Slack, the resourceful Deputy Head, helped to transfer over two hundred middle school pupils from their mobile classrooms at Clover Hill, to their gleaming new ones at Chapel Break. Eight of the ten staff made the trip with him from the First School, and continuity between the two schools is already firmly established.

One third of the primary schools in Norfolk are church sponsored, and Norwich Diocese's suggestion that this ratio be reflected in Bowthorpe was agreed to by Norfolk Education Committee. It is a neighbourhood school and Bowthorpe parents have priority over all others. The School's Christian basis safeguards it against new forms of sectarianism, and from racial or political bias. It helps it to uphold the requirement of the Education Act that schools should "contribute towards the spiritual, moral, mental and physical development of the community."

The School is technically Church of England – the first within the city of Norwich – but in practice it is Christian in the broadest sense. There is a Free Church Foundation Governor, the Head and Deputy are Methodist and Roman Catholic respectively, and of course a wide variety of people within the community are involved as Governors, helpers or visitors.

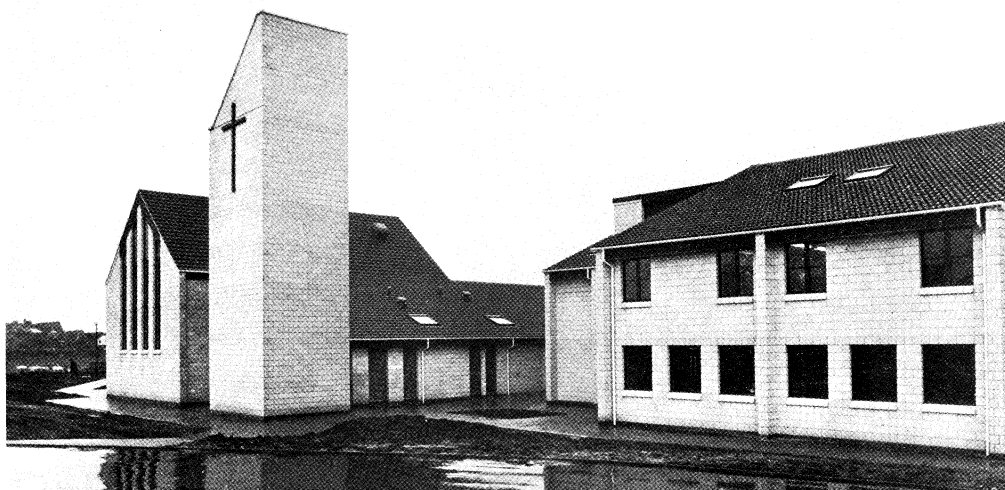
The fine new building in white brick has its own music and drama room, and Mr. Lilley, who is well-known for his musical interests, makes good use of them. Science, handcraft, art and pottery are also taught. On the sports side the school provides football, badminton, mini-hockey and netball. The dedicated staff

provide all sorts of lunch-time and after-school activities, including an ornithology club.

The well-known hymn writer, Fred Pratt Green, who wrote a hymn for the Queen's Jubilee Service, wrote a hymn for the school's official opening.



Clover Hill First School.



St. Michael's Middle School. (Courtesy of Norwich Mercury).



Opening Day at St. Michael's School.

They Built a School

They built a school on Bowthorpe Hill,
For all the world to see;
And everyone wondered who passed this
way:

What sort of a school will it be?

They placed us under St. Michael's wing,
Whom angels love to obey:
You'll find his churches on tops of hills,
With a look-out every way.

When the fight is on between right and
wrong,

St. Michael lends his aid,
To help us get rid of whatever spoils
The world that God has made.

You must learn of me, said the Greater One
Who is St. Michael's Lord:

And this is the sign that his will is done –
St. Michael sheathes his sword.

They built a school on Bowthorpe Hill
For more than you and me:

So its up to us all to decide from the start
What sort of a school it shall be.

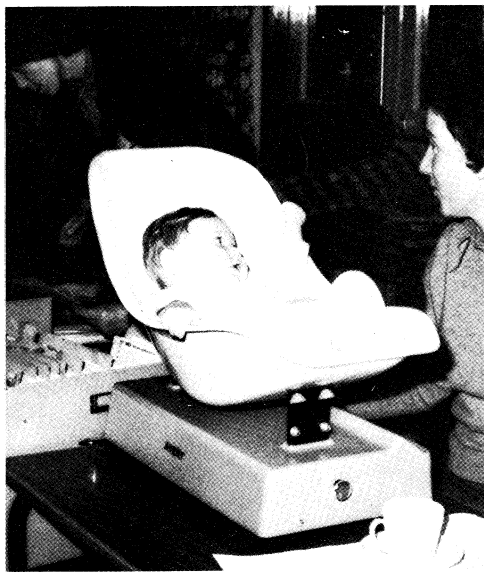
This carol was written for the opening of St. Michael's V.A. Middle School, Chapel Break, on 24 September, 1982. The author is Fred Pratt Green, who lives in Norwich and wrote a hymn for the Queen's Silver Jubilee Service in St. Paul's Cathedral.

To be sung to the carol *The Moon Shines Bright*, in the setting from the Galliard Book of Carols no. 97.

A Healthy Community

In Bowthorpe, as elsewhere, the National Health Service tends to be a National Disease Service, and many patients go to the doctors whose problems are not strictly medical. In a few areas of Britain, professional workers in different fields have combined in positive attempts to create wholeness, and not just to treat disease. A few first steps have been taken in this direction in Bowthorpe.

Four likeable G.P.'s established a practice in the Centre of Clover Hill, prior to moving to the Bowthorpe Main Centre in 1982. Their Health Visitor has over four hundred families on her books. On Wednesdays the Village Hall is hired for a clinic, and volunteers who serve tea or sell kiddy clothes help create a friendly atmosphere. Friendly relations have been built between the medical team, the school, the church and social workers. A chemist, who nowadays may talk as much to the old or ailing as the doctor, has a shop nearby.



Baby at clinic.

Bowthorpe has pioneered one scheme which, if it proves successful, could start a trend elsewhere. A Counselling Service has been set up. The Health Service in East Anglia does not finance it, although it is professional. Reasonable fees are therefore



Holy Communion Plate.

charged. To enable those on low incomes to have their fees reduced, local residents have set up a fund called 'Bowthorpe Counselling Concerns'.

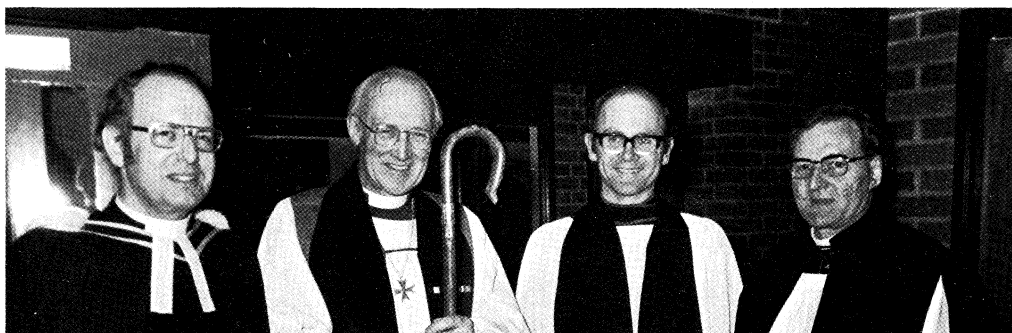
Mark Phippen, its foundation counsellor, bought one of the six farm cottages, which the council sold with an improvement grant, in order to be involved in Bowthorpe, and trained in counselling at Aston University.

Church – A Family of Christians

An early vision of "one family of Christians for one neighbourhood" has been remarkably fulfilled in Bowthorpe.

As soon as plans for Bowthorpe were announced the main churches in Norfolk saw this as an exciting opportunity to work in partnership, and Norwich Council of Churches formed a Bowthorpe Committee.

At a packed service in Clover Hill Village Hall on January 1978 Ray Simpson was licensed as Bowthorpe's first full-time Minister for nearly two hundred years. The Bishop of Norwich, the Roman Catholic Vicar General and the Free Church Council President commissioned him "to establish a family of Christians in this place". "I suppose there has never been a service in this country which has been so well represented in the licensing of a minister as this one", said the Bishop. Representatives of the Salvation Army, the Society of Friends, House Church, Brethren, Pentecostal and independent evangelical groups extended the "right hand of fellowship", as well as all the main denominations. The Vicar and Wardens of St. Mary's Earlham, out of whose parish Bowthorpe had once again been taken to form a Conventional District, re-presented Bowthorpe's ancient Communion chalice and plate. (These are on view in the Cathedral Collection until Bowthorpe has its own Church building).



Church leaders commission Bowthorpe's Minister: Left to right: Rev. D. Hilton, President of Free Church Council, the Bishop of Norwich, Rev. Ray Simpson, Msg. E. McBride, R.C. Vicar-General.

The Church of England purchased a house and underwrote the salary of a Minister, but agreed that he should be free to offer pastoral care to all, and not only in Anglican terms. It also purchased a shop unit in the centre of Clover Hill. With the help of donations from several denominations and hard work by church members, this was transformed into "The Open Door" Church Centre a year later.

From the start church members tried to re-discover the freshness, simplicity, and closeness to Christ which marked the early Christians. There was a strong fellowship: members shared meals, cars, holidays or practical problems. There was prayer: some gathers in twos and threes, the whole church met for prayer at times, and daily prayer at 8.00 a.m. soon developed. The Word of God was a rock-solid foundation. Breaking of bread took place in homes and in the weekly celebration of Holy Communion. Healing, of emotional and physical hurts, was experienced. Service, to those in greatest need, was attempted.

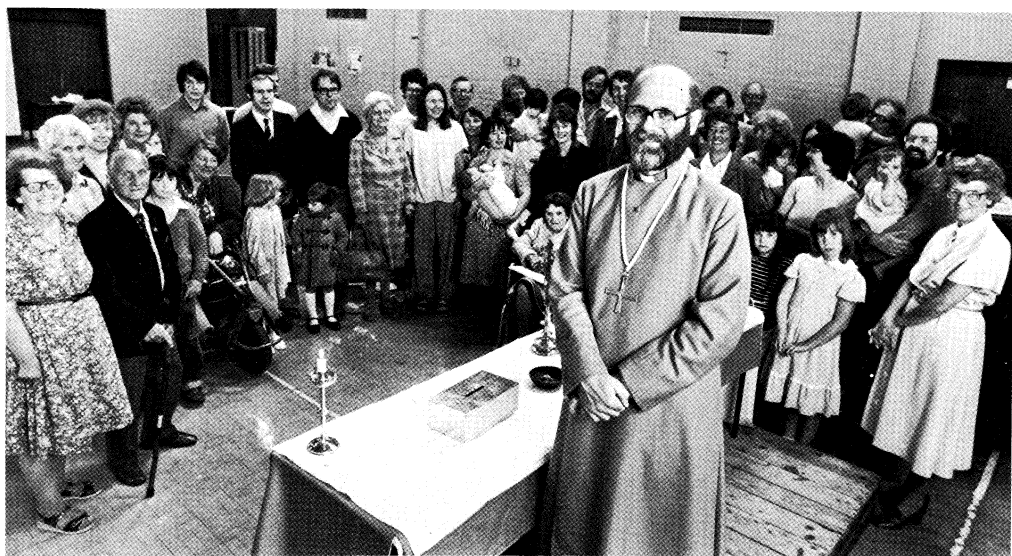


Opening of Church Centre, January 1979.

These were seeds which had to grow. But church members found they also had seeds of pride or prejudice, fear or blame just like everyone else. Some organisations and homes in Clover Hill were breaking up because of these things. At times it seemed the church would, too. With echoes of Ian Paisley, Mother Teresa, and T.V's Don Cupitt within one church, there was tension and pain, and to continue seemed folly. But members knew that the Cross of Christ was folly, and that "the blood of Christ could cleanse from every sin". A conviction grew that God was purifying Christians in order to do a special work in Bowthorpe. Miracles began to happen. Enemies were reconciled. Prayers were answered. Broken or jaded people became happy and free. Newcomers spoke of "being hit by a wave of love".

By 1982 there was a Sponsoring Body for the Bowthorpe Local Ecumenical Project, and a framework for Faith and Order had been provisionally agreed. Roman Catholic mass is celebrated in "The Open Door" every Saturday evening by Father Bernard Taylor, priest of Earlam and Bowthorpe. In a Declaration of Intent, Roman Catholics pledge, with all other Christians in the project, to:

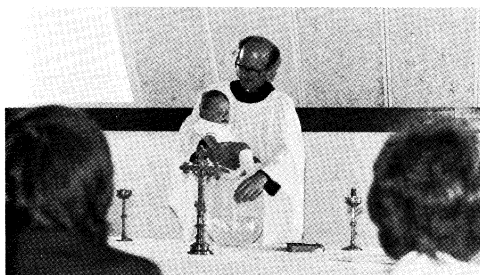
- fulfil God's will for the community;
- work as a team to create a just and loving society;
- learn new forms of prayer and renewal together;
- co-operate in the Christian education of children and adults.



Sunday Worship in the Village Hall

When Rt. Rev. Alan Clark, Bishop of East Anglia, became the first Roman Catholic Bishop to take a Confirmation in Bowthorpe in April 1982, he spoke of his talks with Pope John Paul II to prepare for his visit to Britain in May 1982, and of his hopes for Christian unity in years to come in Bowthorpe. "People will say 'It all began in the Open Door'" he concluded.

A united service is held in Clover Hill Village Hall on Sunday mornings. It is led by a team of musicians, readers, helpers and the minister; there are a creche and children's classes, and it is followed by refreshments. All Bowthorpe parents are invited to dedicate their babies during the Family Service the first Sunday each month.



Baptisms, weddings and funerals are provided according to the traditions of participating denominations, and a Church of England Holy Communion Service is held weekly. Residents who have found a faith in Christ have been baptised by immersion in a neighbouring church, or in Clover Hill from a font given by Jessop Road United Reformed Church, and others have been confirmed.

Every three months there is a Church Meeting open to all full members of "The Christian Church in Bowthorpe". In 1981 it gave authority to a group of people, including the Minister, to act as a leadership team. These leaders appointed House Group Leaders and eight Pastoral Visitors. These have a variety of responsibilities. One concentrates on work with elderly in the two Sheltered Housing Schemes, another on the "Cradle Roll", and another on being a "second mum" to some of the children. A rota of volunteers keeps "The Open Door" open most mornings, as a drop-in place for information, chat, or library books. Several people have burst in with words such as: "I was told I could always come here if I was really in trouble."

Activities Mushroom

As more residents moved in, some who had avoided involvement in established communities; "had a go" in Bowthorpe. Some succeeded and others failed. Soon there were over twenty organisations, and the Village Hall was unable to cater for them all.

For three years, from 1979, the Clover Hill Residents Association was led by three experienced people who gave unstinting service: Robert Bourke, Ron Game and Paul Radley, aided by their wives. Excellent rela-

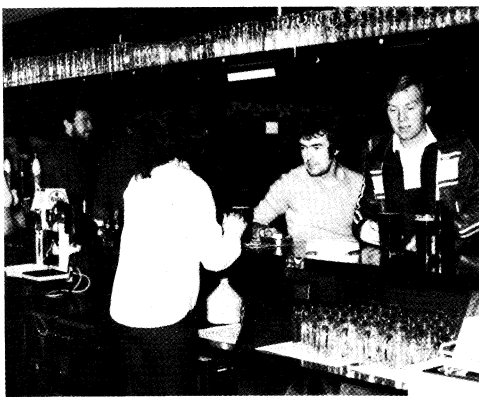
tionships with City Hall were established, improvements in playspaces, footpaths etc., were won, and the Newsletter, paid for by advertisements, went free to over 1400 homes.

Entertainments were sponsored by the CHRA with refreshments provided by Judy Barnes, Kathy Underwood and team. Friday night bingo, organised by the CHRA membership secretary Colin Jolly, became an institution.



Fete.

For children there is Guiding and Scouting, a Junior Club, Marjorettes and St. John's Ambulance. Adults activities range from gardeners to ladies social clubs, from drop-in to slim-in groups. Ages range from Mums and Toddlers to Over Sixties.



in the Four Leafed Clover

The annual fete brings out the whole village on the last Saturday in June. The day ends with a dance and a Miss Clover Hill competition.

The Amenities Division of Norwich City Council provide a Neighbourhood Community Worker. Derek Oswald, the Worker for four years, helped to stimulate a number of groups, and to ensure the smooth working of other aspects of the community.

The Norfolk Constabulary introduced a "village bobby" to Bowthorpe, where a policeman on the beat can make good relationships with varied groups and ages, and has the co-operation of his seniors. Both crime prevention and the morale of the community visibly improve. The tall, friendly, but no-nonsense P.C. Bob Barber, was an example of this. Sunday afternoon motor cycles training was organised by him one summer.

Sport and Recreation

Fishing is perhaps the most popular pastime, and the river Yare is at times lined with local fisherpeople. Volleyball, badminton and table tennis teams, based in the Village Hall, have competed successfully, as has the ladies darts team at the Four Leafed Clover. A fine pavilion opened on the sports park in 1980, enabling tennis, bowls and floodlit ball games to take place. The sporting highlight is Clover Hill Football Club, which was formed in the 1978-9 season by David Gunning and others, and elected to the Norwich and District Business House League Division 3B. The following season a reserve team was formed, led by Colin Jolly. Clover Hill became Third Division Champions in 1981, reached the last thirty two of the Norfolk Primary Cup out of an entry of 230 teams and were in the quarter finals of the Shoe Traders Cup.



*The 1981 winning Football Team
CLOVERHILL F.C.*

Warning Signals

A Swiss "community health architect" stayed in Bowthorpe. He observed its plan and its people. The place was pre-packaged, he felt, and its people pre-occupied. The project would fail – unless it created a heart, a space where people could get in touch with their roots and their inner selves; where they could express their creative instincts, and experience spontaneity and even wildness. In short, it must establish a spiritual home.

His unease is shared by some of those who live or work within the community. Some of those who come here do not choose to, but family or social needs take them to the top of the housing queue. They still identify with the neighbourhoods they came from. Too many people with acute problems have been housed near each other for their own or the community's good. The apparent failure of the Housing Department to allocate houses with thought and care is, at the least, short-sighted. Too many single mothers, without a car and feeling cut-off from the city, suffer from depression. Not a few are like the new arrival who said: "I've made a mess of my life and have come here to make a new start." Some try, and get involved in community work for the first time in their lives. Many find they bring their problems with them, and relationships go wrong once again. Organisations like homes, are fragile, and personality conflicts in both have brought break-down. Others have felt unappreciated, and withdrawn their involvement.

People who work with youth fear that unless wise and strong leadership is given by the wider community, there will be serious trouble before many years. Many are unemployed. The message they get is that they are unvalued by their society, their local community, or sometimes by their parents. Apart from Tuesday night youth club, they had no place to go after four years of development. Provision of youth facilities has been a victim of the dissent between City and County Halls.

The decision to site the pub next to the village hall has been widely criticised by teenagers and parents alike, and unnecessary fights have been the result. The "Four Leafed Clover" is pleasantly designed and financially successful, but it has so far failed to create a feeling of Clover Hill community. A succession of managers have come and gone.

The failure to build houses with adequate gardens or spacious rooms, added to the high density of housing in Clover Hill, is deep.

A Way to Go

The words of the Swiss architect, with their challenge to create a community which releases the spirit of the people, have not entirely fallen upon deaf ears.

Mr. Barnard's insight that work, as well as home, should be part of the community experience, resulted in two workshops being built in the centre of Clover Hill. Joe Ellis, the master coppersmith, became a feature of village life until illness forced him to retire.

A Fitzroy home for the physically and mentally handicapped will enrich the community and deepen the capacity for mutual caring when it opens in the mid-1980's.

"The Open Door" has sponsored craft, life-style and bulk-buy whole-food activities. Residents who wish to employ the skills of neighbours rather than those of costly city firms may do so through a card index system at "The Open Door".

Now, the sun begins to rise upon the farm area which will be at the heart of the three villages of Bowthorpe. Finance cut-backs prevented the wholesale development of this area by the City Council, and not all the buildings have been saved; however, they welcomed suggestions of a working party of local interest groups. Although this means a less tidy, gradual development of the area, it could turn out for the best, and be a means for a variety of grass-roots enterprises to grow up for the benefit of the community. The first scheme the Council launched was a Man-power Services Project to convert the old milking sheds into craft and other workshops for rent.

Then, in March 1982 the Press announced that Asset Re-Cycling Ltd. was seeking the Council's permission to establish a project in the area of the old farm offices. This organisation aims to involve all sections of the community in re-cycling domestic waste, in particular the handicapped, the unemployed and the elderly. Mrs. Brenda Ferris a Bowthorpe ward councillor, hailed it as "a pioneering exercise" and said she liked their ideas about alternative energy.

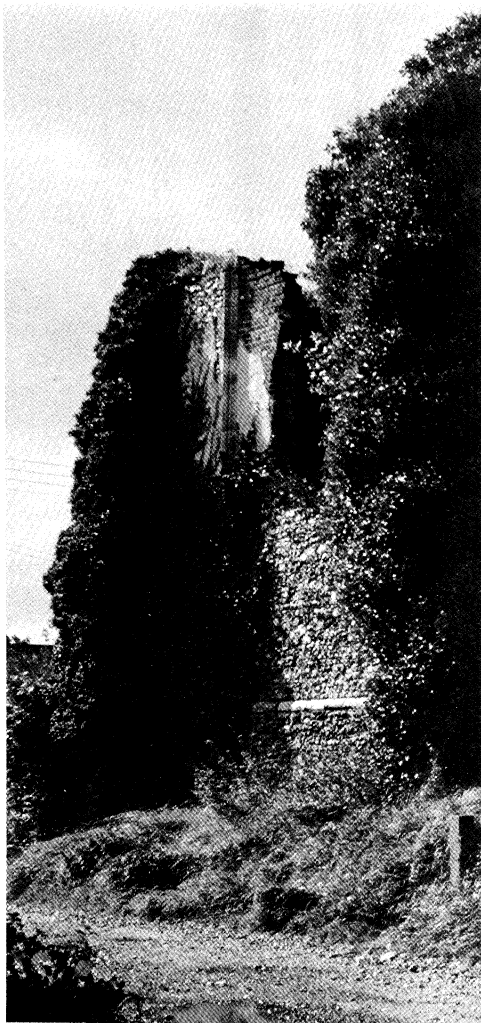


Joe Ellis.



Farm Buildings

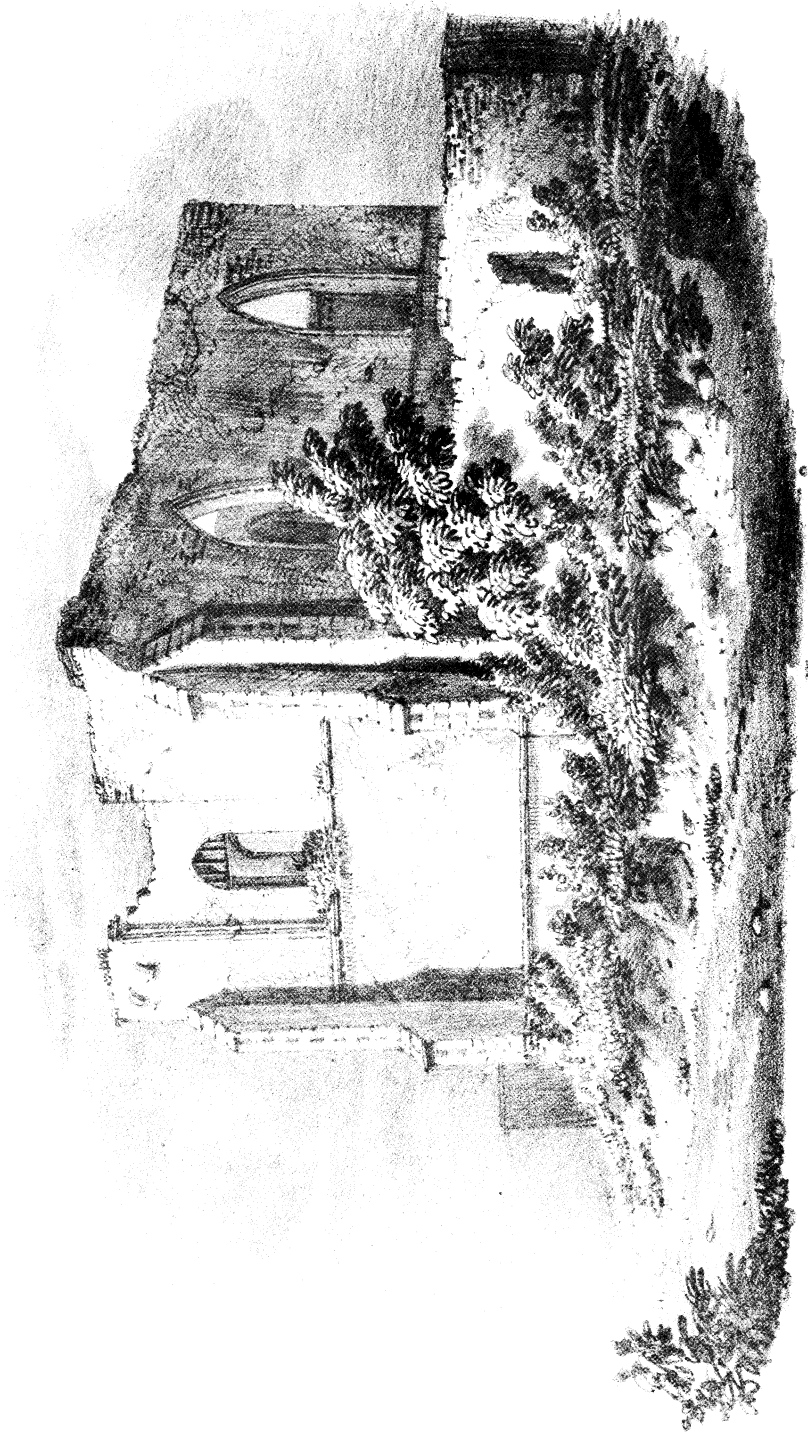
Plans for a Work and Worship Centre on the site of St. Michael's church were also announced in the spring of 1982. The aim is to have a multi-denominational building to accommodate 150 for Sunday worship, which will also be a place of meeting, activity, and perhaps work, throughout the week. Part of the old churchyard will become a garden where coffee can be served to Sainsbury shoppers. Church members are to move into the farm cottages on the site and use them as a hospitality centre; and once again there will be a nearby parsonage.



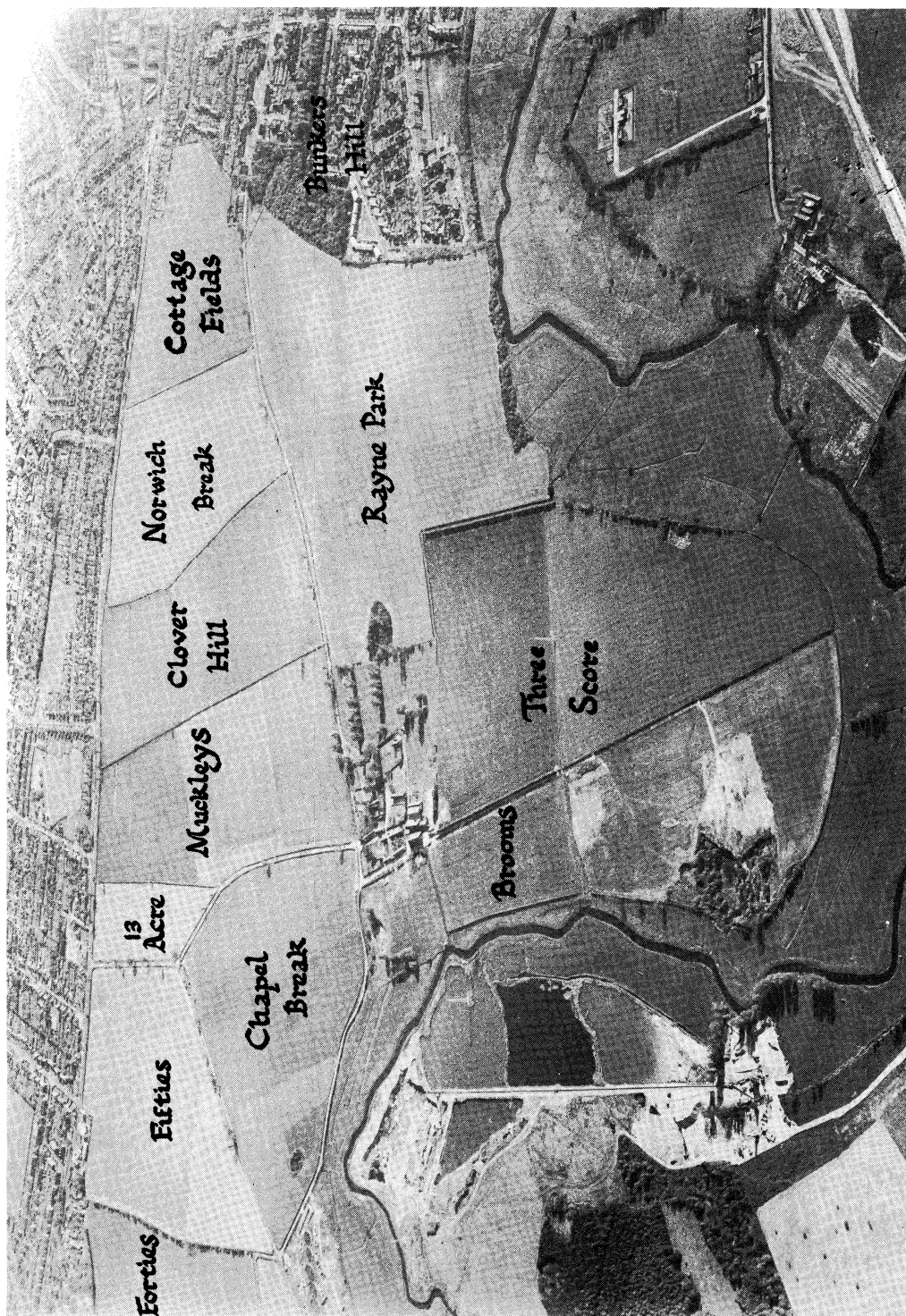
View of St. Michael's

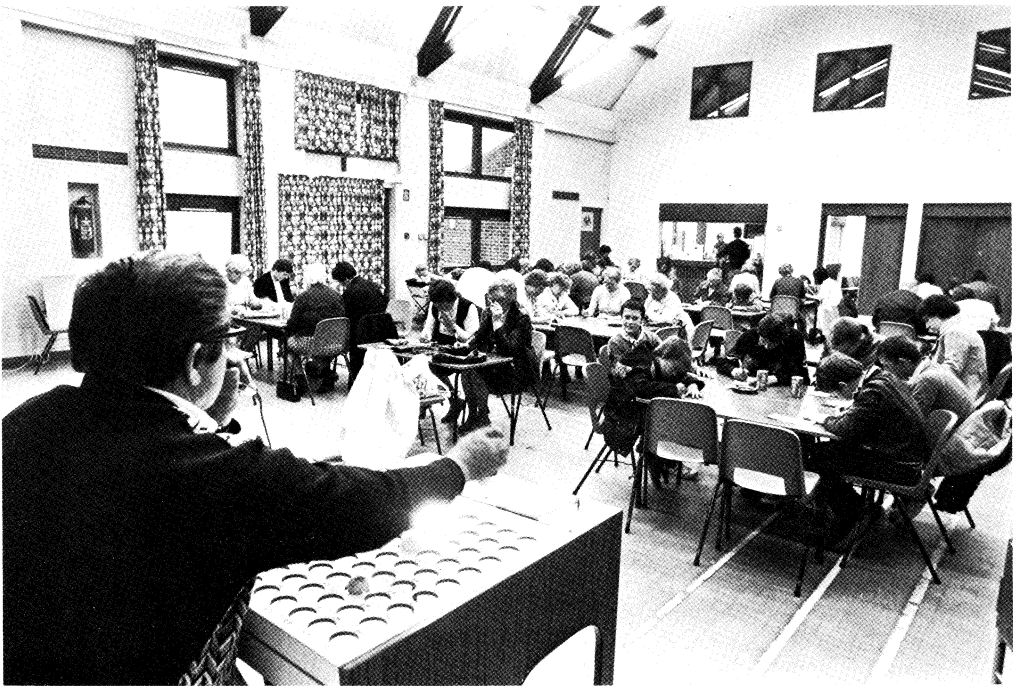
The City Council have ideas for the rest of the area, and perhaps other groups will ask for space. Various amenity uses and a restaurant have been discussed. With enterprise and care, old Bowthorpe could become a hub of human life and work.

Perhaps, after all, for the first time since the original Saxon settlement, Bowthorpe will again echo to the sound of wood, and weave and worship; and the spirit of her people will soar like an eagle.



BOWTHORPE CHURCH





Bingo.



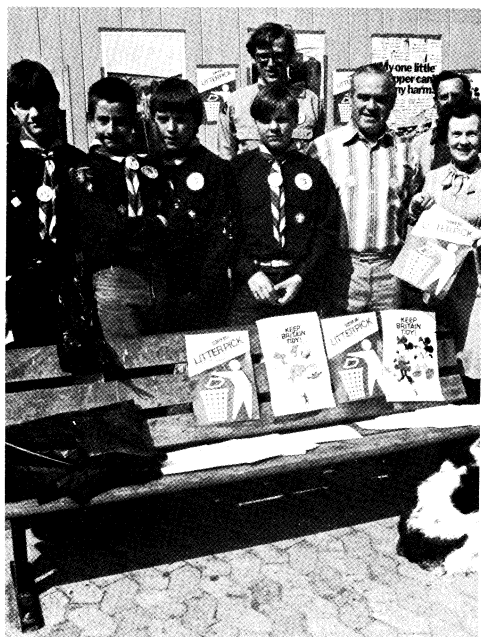
Palm Sunday Procession with Guides, Scouts and Majorettes



Clover Hill children



Miss Clover Hill



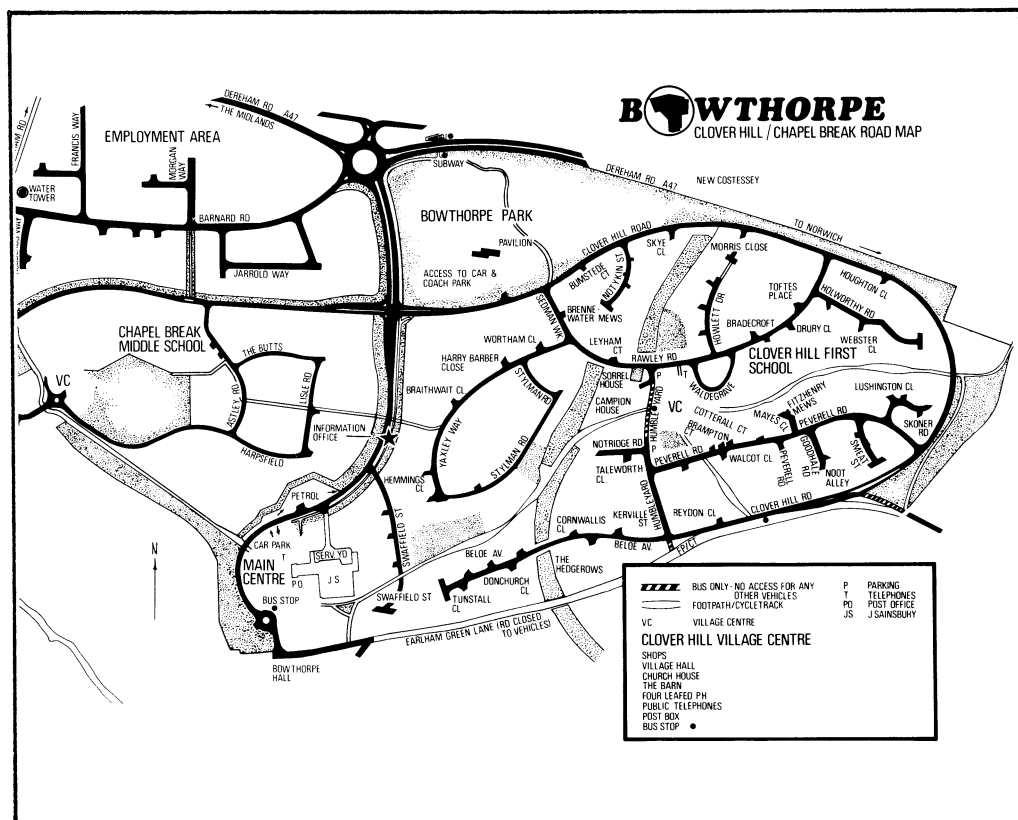
helpers



The Over Sixties Club

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The Vicar of St. Mary's Earlham
... and many Bowthorpe residents

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Margaret M. Camina: "Bowthorpe – The
implementation of a Dream. A Case-Study
in the frustrations of Local Government".
Centre of East Anglian Studies, University
of East Anglia.

Proceeds

from the sale of this book will be donated towards the new church building on the site
of Bowthorpe's old St. Michael's church.

Readers who wish to send a donation should send it to: The Treasurer,
Bowthorpe Church Building Fund, 11 Brampton Court, Bowthorpe, Norwich

BUILDING DESIGN, June 11, 1982

Village No 2 underway

WORK has started on the second village at Bowthorpe, Norwich, with housing for the disabled.

The Chapel Break village scheme by Norwich City Council includes bungalows, two wardens houses and a common room. The £700 000 tender was won by Bush Builders and the architect was Ken Lord of the Bowthorpe project team. Completion is due in 1984.

Chapel Break will follow the same concept as Clover Hill, the first village which began in the mid 1970s, and will comprise 50 per cent private development and 50 per cent council, with an open plan design in a village environment. There will be a village hall, corner shop and health centre, and the council will be aiming for a

lower density than Clover Hill.

Land has also been sold for phase one of Chapel Break's housing to private contractors and two housing associations.

The experimental village concept at Clover Hill, which is now 85 per cent complete and houses 4 000 people, has worked well according to the local authority and residents. But one major complaint is a lack of parking space and poor car access to the town.

It also appears that for the first few months elderly and disabled residents at Chapel Break will have to cross a busy road to the main centre and shops catering for the three villages.

