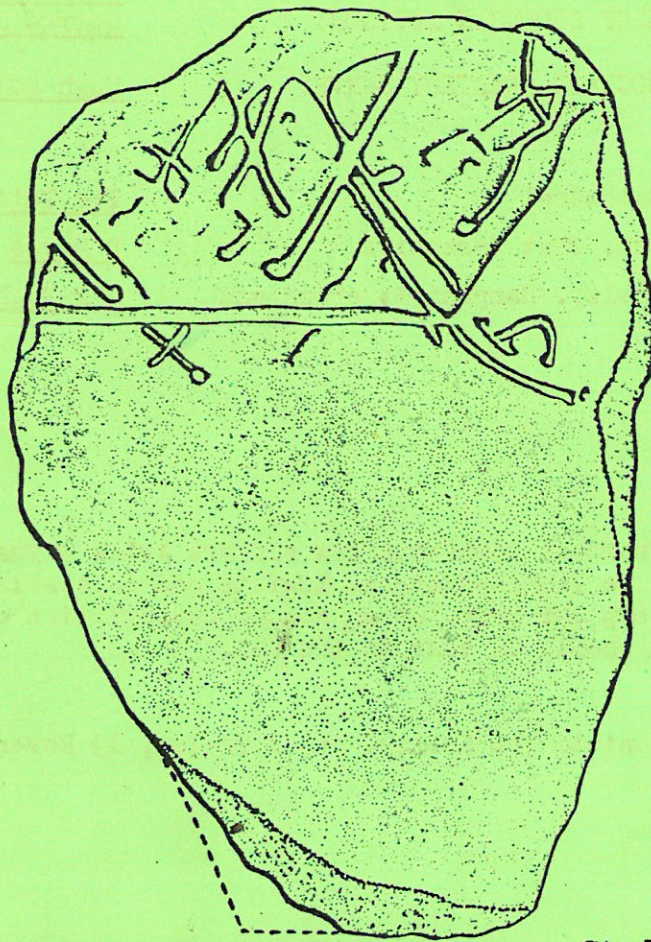


# BULLETIN

of the CBA Churches Committee



St James, Tong, West Yorkshire

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Number 12

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## NOTES

### Changes

Membership of the CBA Churches Committee: resignations have been received from Dr H L White and Professor Rahtz; the former on account of ill health and the latter because of pressure of work.

Worcester: Mr P A Barker has been invited to serve as Consultant Archaeologist to the Cathedral.

### Medieval sculpture from Norwich Cathedral

A remarkable collection of 51 fragments of medieval carved stone, including 12th century carved capitals, arch voussoirs, door jambs, and six early Renaissance bricks with figurative decoration, from Norwich Cathedral Priory have recently been on display at the Sainsbury Centre for Visual Arts in Norwich. Of particular importance are 14th century relief sculptures from the Ethelbert Gate or Great Gate of the Priory. An illustrated catalogue of the exhibition by Alan Borg, Jill Franklin, Veronica Sekules et al, is available from the Sainsbury Centre, price £3.00 + 40p postage and packing.

### METHODS OF DATING THIRTEENTH CENTURY EFFIGIES

Harry Tummers

As it is the secular effigies of the 13th century which I have set myself to study for some time I will restrict my remarks on the methods of dating mainly to non-ecclesiastical monuments.(1)

In 1955 Lawrence Stone in Sculpture in Britain: the middle ages wrote: 'the final arrangement of these 13th century military effigies has yet to be written' (2). In spite of a handful of what would seem to be definitive articles on individual monuments, the scene has not changed much since then. And now that of late extensive surveys have begun to appear for Ireland and parts of Wales and Scotland, the absence of a similar survey for England has become more striking.

This lack of an up-to-date survey is the more remarkable if one considers the vast amount of articles that were written on effigies in the 19th century and in the first part of the 20th century. One wonders why this great and general interest in effigies should have dried up so suddenly, why it has not resulted in a satisfactory modern survey.

When looking for an explanation we should first of all think of the large number of effigies in England, a great many more than we might expect on the basis of current handbooks, even if we restrict ourselves to those of the 13th century. But there are more important reasons. When I was working my way through the countless articles on effigies in the many transactions and proceedings of the county archaeological societies, and through several of the great county histories in which the effigies are often referred to, there were a few things that struck me, things that may have led to a loss of interest in them.

First of all there was the overwhelming interest in the persons that were thought to have been commemorated by these monuments. For numerous authors the effigies are only a motive to indulge in heraldic and genealogical intricacies. This interest in historical persons may be typically

English, but I daresay it has often prevented people from having an accurate look at the effigies and from appreciating them as works of art in their own right. Such an attitude is more often than not a bad help when dating and classifying effigies at this early date.

Heraldry is of little use where the 13th century is concerned. Of painted heraldic devices practically nothing has survived. But even if some report of a painted charge exists, or where we have sculpted charges on the shields of military effigies, it is difficult to tell which particular person was commemorated by such an effigy. Only in a very few cases we know with certainty in whose honour an effigy was put up (3). As the 13th century secular effigies are the oldest known in England they have all too easily been taken to commemorate the oldest known member of a certain family or the founder of some church. Many attributions of effigies must be judged to be dubious. Furthermore, not enough attention has been paid to the fact that the date of someone's death need not coincide with the date of origin of his or her effigy. The 13th century was a great age for erecting monuments in honour of people long dead. Also, there was no tradition yet of setting up monuments soon after the death of a distinguished person; on the other hand people might order a monument during their lifetime. Lastly, in 83 cases, ie one third of all 13th century secular effigies examined by me, no name seems to have survived that could be connected, however dubiously, with these effigies. I feel that for the time being a study of effigies originating before 1300 should refrain from this traditional way of dating, with the exception, of course, of the very few effigies for which heraldic proofs are beyond doubt.

A second point that struck me was that practically all authors have limited themselves to regional groups of effigies. Except for the wooden effigies (4) hardly any author seems to have ventured beyond the boundaries of his own county, let alone to make more than superficial references to effigies in farther parts of the country. Though this may be understandable for the 19th century, when travelling took far more time than nowadays, it will be clear that such a restriction has sometimes led to curious results. County boundaries are not very effective as far as artistic works are concerned.

Next there is the disproportionate attention often given to the minutest details of costume. However important accuracy of description may be for the history of dress and armour, effigies have, of course, other aspects that are at least equally worth our attention. Details of dress are rarely definite criteria for dating effigies. During the 13th century fashion as seen on effigies changed far too slowly to be of any more than second- or third-rate evidence for arriving at exact dates.

At the beginning of this century in 1912, Prior and Gardner attempted a survey in their handbook Medieval Figure-Sculpture in England (5). Yet on several points the book has been superseded by modern research, and the survey of 13th century effigies certainly needs some emendations, the classification and description being almost exclusively based on details of costume. The lengths of shields, of surcoats, the shapes of mail coifs have been taken as decisive criteria, but as we have seen before such an approach is far too weak a basis for dating. Moreover, only about one third of the 13th century effigies have been listed, while not all of the others seem to have been known to the authors.

What has been lacking so far in practically all descriptions is close attention to stylistic development. Lawrence Stone's book of 1955 already mentioned was praised among other things because it was the first attempt for medieval sculpture, as C R Dodwell has stated, to 'evolve a detailed chronological classification on the basis of stylistic development' (6). For only two 13th century secular effigies, and these are exceptional cases, we have definite documentary evidence, about their maker and when and for whom he made them. Though unpublished sources may still reveal some lucky finds, the expectations are none too high. To obtain a reliable survey of the early effigies one should start, for the time present, from stylistic evidence of all the available effigies. In such an approach it is attitude and treatment of the body that come first. To this should be added the evidence provided by the details of accessories, of tomb-chests and recesses if they have been preserved, of head and foot supports, and of the possible use of leaf decoration. Next comes the style of drapery and finally costume details. All these latter aspects are indeed to be considered and can provide us with accumulating evidence. But it is my conviction that close attention to the attitude of the body, to the different ways that hands and legs are represented and to the resulting deviations from the vertical plane of the body, should have priority in our investigations.

I feel that in this way it would be possible to arrive, not, of course, at exact dates for each and every effigy, but at establishing certain groups of effigies which allow chronological classification within the 13th century, and which may lead us then to a satisfactory comprehensive survey of genuine 13th century effigies.

In the second part of this article I want, with the help of some actual examples, to elucidate some points of the above mentioned stylistic approach.

The crossing of the legs is one of those aspects that requires careful study. One cannot say that the phenomenon of the crossed legs has gone unnoticed, yet the attention for it has mainly been iconographical. Quite a lot has been written about its possible meaning, an underlying motif; a vast and difficult subject I cannot go further into now. But I think a fresh look is needed at this phenomenon, from its first occurrence through its high tide to its decline, with critical attention to the different ways in which the legs are crossed, the extent to which undercutting has been applied and its use in combination with other aspects of the effigy.

Thus the way the legs have been crossed and the consequent use of undercutting on an effigy at Shepton Mallet in Somerset (fig 1.1), belonging to the early group of West Country effigies, presents a great contrast to what we see on a mutilated effigy at Bere Ferrers in Devon (fig 1.2), mostly dated to the early 14th century. At Shepton Mallet undercutting, restricted to the lower right leg, seems to have been used for the first time: the closely related effigy in Salisbury Cathedral, commemorating William Longspee who died in 1226, and the military statues on the west front of Wells Cathedral are not undercut at all. Even if undercutting here is due to the crossing of the legs, it was a daring new thing at the time: crossed legs in medieval sculpture till then, including the many Romanesque figures, were never undercut.

The effigy at Bere Ferrers needs our attention for the special way the legs have been crossed, and the consequent free use of undercutting. The left leg is drawn up so high that there is quite a lot of room between the two knees. This is indeed a 'step forward' not only in idea towards a greater activation of the figure, but also in the technique of carving itself. This free use of undercutting, especially of the crossed legs, must point to a later date. I do not want to say that it is not possible for an effigy with such freely undercut legs - figures, one might say, that are almost freely cut in the round - to go back to the 13th century, as, eg a knightly effigy in Temple Church in London, one of the latest of the series of effigies preserved there. Neither do I want to say that this advanced sculpturing technique is seen on all later knightly effigies. In fact it is restricted to a very small number of effigies. Yet it will be clear that attention to the details of sculpturing technique will often be a help in dating an effigy.

Further, it has not been sufficiently realized, I think, that crossed legs do not always go with a sword-handling attitude of the hands, nor that the earliest examples of crossed legs never present hands handling a sword. Thus the small effigy at Seaborough in Dorset (fig 1.3), rather mutilated but clearly belonging to the group of effigies connected with the statues on the front of Wells Cathedral, has its legs crossed, while the right hand is laid flatly and languidly on the shield. Another better-known example is the Purbeck marble effigy at Stowe-Nine-Churches in Northamptonshire belonging to the so-called Composed London Style (7). Apparently the crossing of the legs, next to the attitude of the hands, is used to arrive at this general composed attitude.

Another aspect that has got even less attention so far is a thorough investigation into the various positions of the hands. The languid position of the right hand on the hip of the effigy at Salisbury is in agreement with the whole languid pose of this figure. At Tickenham in Somerset we see a similar but apparently a bit more activated placing of the same right hand just holding a few folds. Such a placing of the right hand we may see on another figure at Shepton Mallet and at Iddesleigh in Devon; hence the step towards an analogous flat position of the right hand over the hilt of the sword, as at Worcester (fig 1.4), does not seem so illogical. The thing to be stressed is that at Worcester the hand is not really grasping the hilt of the sword.

Other instances of the sword-handling attitude are found, eg at Walkerne in Hertfordshire (fig 1.5) and at Kirkstead in Lincolnshire. The effigy at Walkerne is representative of a small group that has put the hand behind the hilt of the sword, and the thumb on top of it. Of the Purbeck marble effigy at Kirkstead the right hand may be described as holding the hilt of the sword, while the legs remains parallel. Incidentally, the stiff-leaf decoration near the cushion is a more reliable detail for dating this effigy: its typical form may be convincingly compared with the stiff-leaf decoration on the capitals in the dated chapel, part of a ruined abbey, in which the effigy has been preserved.

The two Purbeck marble effigies at Castle Ashby in Northamptonshire and at Ashendon in Buckinghamshire (fig 1.6) may be described as grasping their swords. This grasping is stressed by a peculiar twist of the wrist and overstressed, one might say, by the straight lines of the mail on the arms - another controversial problem, this representation of the mail, from the field of costume. Whereas at Kirkstead this

rather unnatural twist was avoided by putting the sword more obliquely across the body, here this special way of grasping aims at a heightened expression of the act. Quite a number of such effigies with this specific detail can be found, mostly later ones. For the greater part they are made of Purbeck marble and, to mention another detail, no use is made of undercutting: even the forearm and the hands are not clear of the ground. This latter aspect may well be due to the hardness of the material and the decline of the craftsmanship of the Purbeck marblers.

Other attitudes of the hands also occur. Not all military figures are drawing their sword.. Next to the placing of the right hand on hip, chest or shield (eg at Tickenham, Somerset; Merevale, Warwickshire; and Idlesleigh, Devon), there are a few that are holding up a naked sword as at Great Haseley in Oxfordshire. Effigies of ladies either show the left hand holding the cord of the mantle, or just the praying attitude, as at Gayton in Northamptonshire and Ash in Kent.

It is my idea that the closer we come to the end of the century, the fewer are the possibilities. Fixed stock types then begin to appear, mainly the sword-handling type of knight and the general praying attitude. All the different positions of the hands should be carefully studied and compared with each other. The earliest examples should be looked for and as far as possible we should try to trace their later development. Well-defined groups will then appear and typically 13th century characteristics come to the fore.

The two very similar effigies at West Tanfield in Yorkshire and at Rippingale in Lincolnshire, differently dated between 1250 and 1320, show a position of the hands and the legs that may be seen as part of the standard attitudes. Some liveliness has been given by the curious deviation from the vertical plane of the body. It is an attempt, though perhaps not a very successful one, towards greater recumbency. The question is at what time we are to date this freer bending of the body axis. Something like this, but better achieved, is seen on the wooden effigy at Danbury in Essex. Is such a strong preference for this attitude still something of the 13th century, or is it later? As for this aspect, one should remember the easy turning attitude of the crouch-back figure in Westminster Abbey, but then again what is the exact date of this effigy?

There is one other aspect, not connected with the attitude of the figure, which needs more attention than it has got so far: the form and use of the cushions under the head of the effigies. One rectangular cushion seems the rule for the 13th century, which does not mean, of course, that in the 14th century there are no examples with single cushions. Then we get two rectangular cushions or one rectangular cushion placed upon an elevation of the slab, as at Worcester and at Draycott-le-Moors, Staffordshire respectively. Very important is the question when and where the double cushion is introduced with the upper one placed diagonally upon the lower one, a very common practice in the early 14th century, and also of their combination with attendant angels, the so-called French motif (8). Were they only introduced with the royal effigies in Westminster Abbey at the very end of the century? At Bitton in Gloucestershire we have an obvious early example where it is the lower cushion that is placed diagonally. The former typical form of the double cushion certainly points to a late date in the 13th century.

To conclude, I once more would like to point out that, so long as documentary evidence is lacking, which is true for most of the 13th century effigies, one has to amass as much evidence as possible, ranging from stylistic details of the various attitudes to specific details of accessories and of costume. The stylistic details seem to me to be the most decisive. Yet, of course, it is the combination of all these aspects, carefully, studied, compared and described, that may lead us to a more satisfactory chronological classification.

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#### Notes

- 1 The article is an abbreviated version of a paper read at the Monumental Effigies Symposium held in H M Tower, London in September 1978.
- 2 Stone, L, 1955 Sculpture in Britain: the Middle Ages, 155 (Harmondsworth)
- 3 As far as secular effigies are concerned documents to this effect only survive for the bronze effigies of Queen Eleanor and King Henry III in Westminster Abbey; as for these documents see Brown, R Allen et al, 1963, The History of the King's Work: Vol I The Middle Ages, 479 and 481, (London)
- 4 See Fryer, A C, 1924 Wooden Monumental Effigies in England and Wales (London)
- 5 Prior, E S, and Gardner, A, 1912 An Account of Medieval Figure-Sculpture in England, 545-67 (Cambridge)
- 6 Dodwell, C R, 1957 Medieval British Sculpture, Burlington Magazine 99, 61
- 7 Prior and Gardner, op cit, 553 and 593
- 8 Stone, op cit, 146 and note 50, page 255
- 9 Mr Tummer's book, Early secular effigies in England: the 13th century, will be published by E J Brill, Leiden in December 1980.

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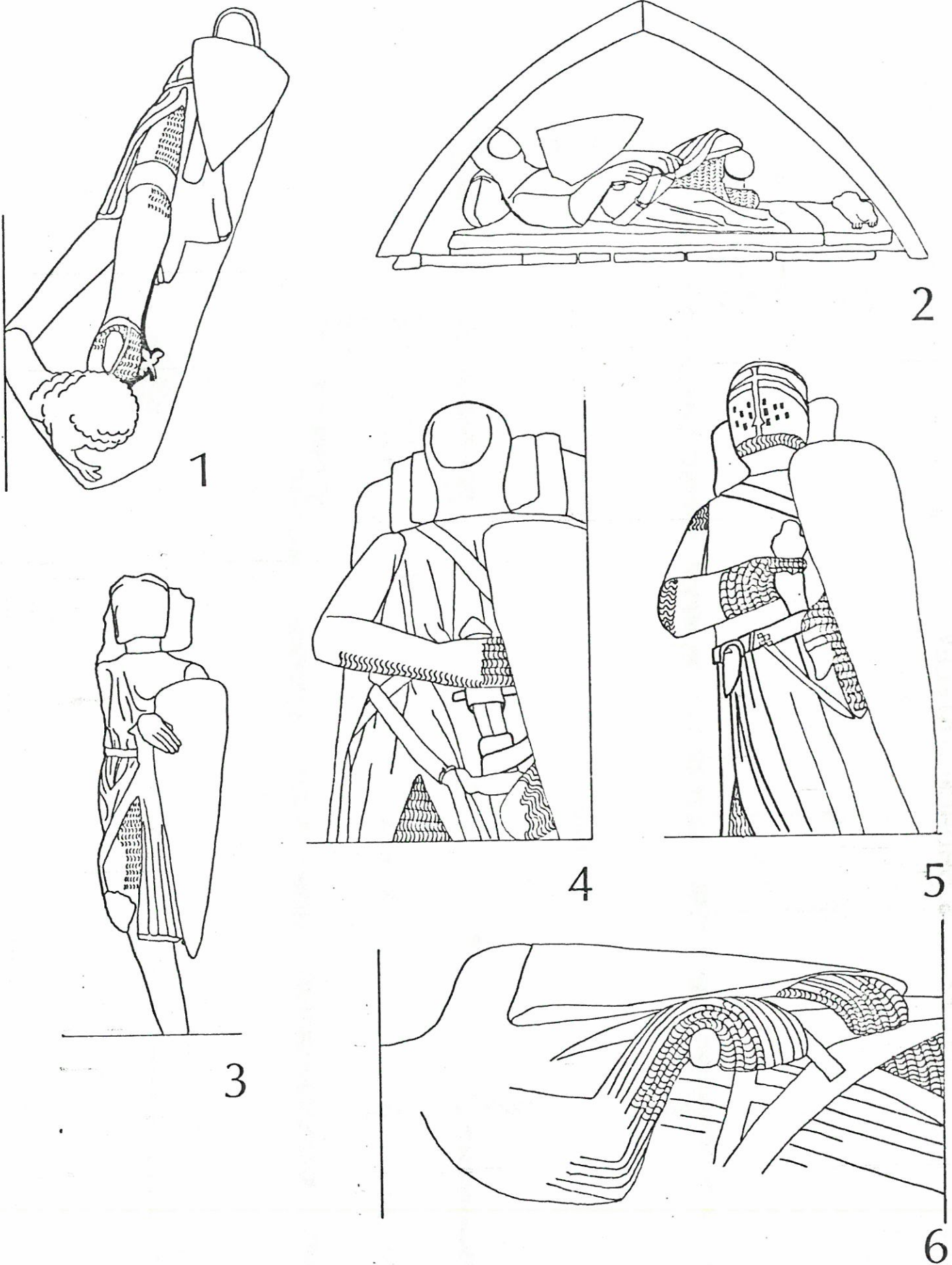
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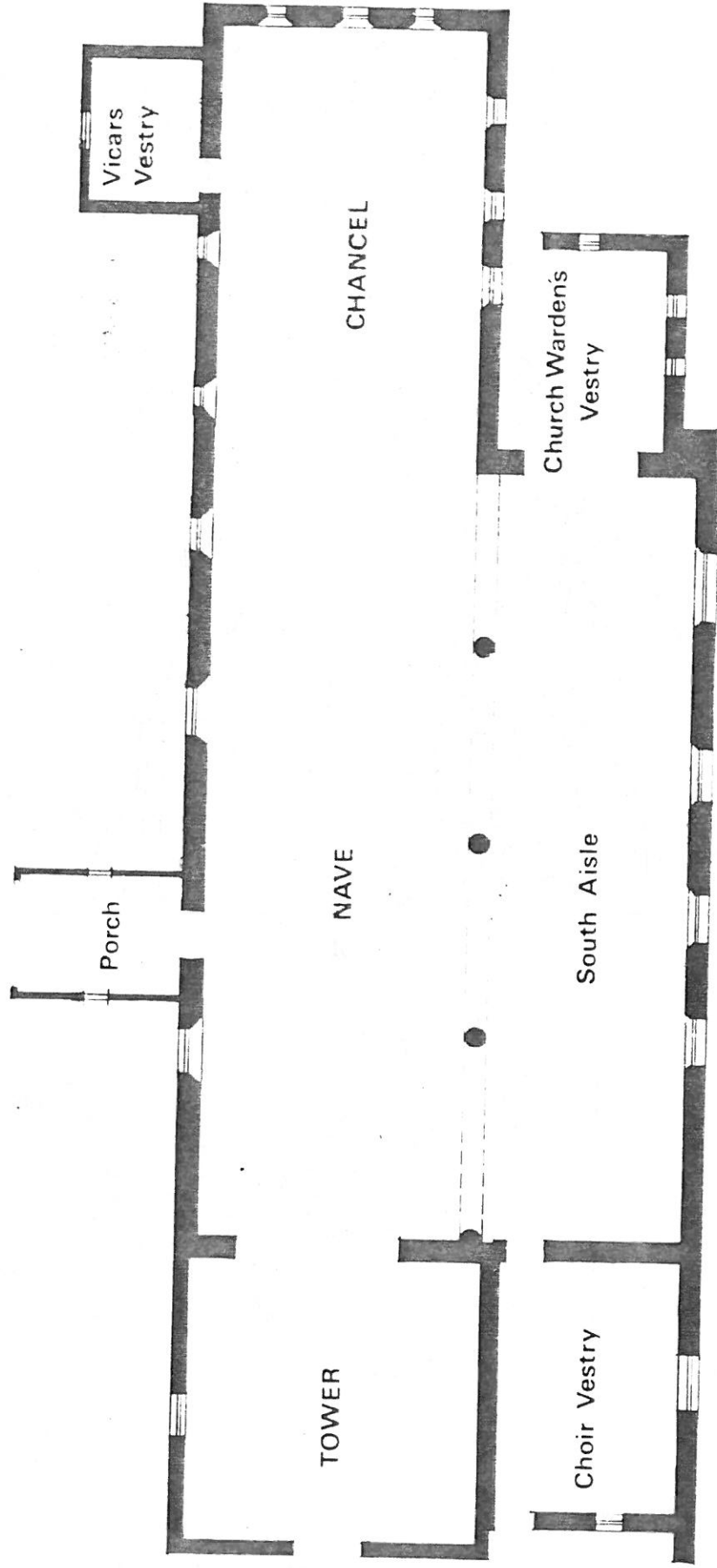




Knightly effigies from (1) Shepton Mallet, (2) Bere Ferrers, (3) Seaborough, (4) Worcester, (5) Walkerne, (6) Ashendon. (Drawn from photographs supplied by the author)

Fig 1

# ST PETERS CHURCH, YATELEY



Metres

Fig 2

THE REVISION OF THE FACULTY JURISDICTION AND  
THE FUTURE ROLE OF DIOCESAN ADVISORY COMMITTEES

Chancellor  
George Newsom QC

(A paper read by the Chancellor to the Annual Conference of Diocesan Advisory Committees, Oxford, 5 September 1979)

I was much pleased, Mr Dean, to receive from the Secretary of the Council for Places of Worship your invitation to address this conference today on the subject of the faculty jurisdiction and the shape of Diocesan Advisory Committees. For all chancellors and all members of all Diocesan Advisory Committees are partners in some very serious and important work, that of maintaining and improving the beauty of our churches as places of worship. The Council which promoted this meeting is of course the Council for Places of Worship. We are none of us concerned with running museums, but of course we care for beautiful places of worship and for beautiful objects in our places of worship. We try to see that they are not vandalized by well-wishers.

The Secretary in his letter referred to me as being an experienced chancellor. The word 'experienced' always reminds me of the lady who said 'children - I know all about children - I have buried seven'. I hope that I am not experienced in that sort of sense. For I have taken much trouble, over the 21 years during which I have been chancellor of the Diocese of St Albans, to work happily and comfortably with my DAC so that they and I each get the best from each other. In the last nine years I have acted similarly in the Dioceses of London and of Bath and Wells. There must be relations of confidence between the partners and such relations are founded on the partners knowing one another and each partner knowing precisely what his function is and respecting the function of the other.

The context of this present discussion is that the General Synod will shortly set up a Commission whose operations will closely concern each one of us who is here today. I do not know how its terms of reference will be framed or who will be on it. But the circumstances which will have led to its being set up are worth serious examination.

In 1975 the then Government 'accepted in principle the case for State aid for historic churches and other ecclesiastical buildings in use, other than cathedrals' - I am quoting from the Statement made by the relevant Minister, Baroness Birk, in answer to a question asked in the House of Lords by the Bishop of Rochester in November 1976. Further discussions led to an agreement which the Baroness annexed to her answer. The Government offered to provide certain sums of money for churches, to an extent which need not now detain us, but paragraph (ix) was as follows:

'The General Synod of the Church of England for its part will undertake to review the faculty jurisdiction system (under which the alteration of churches inter alia is controlled) and try to complete the review within five years. It is recognized that these are matters for the Church of England and the Consistory Courts, but the Government would welcome any modifications which could help to allay any disquiet on the part of local authorities and the general public about the present arrangements'.

This then is the purpose of the Government in asking for the Commission - 'to allay any disquiet on the part of local authorities and the general public', but it is to be done expressly within the system under which the Church, through its own Consistory Courts and other organs, looks after its own churches. For the Statement expressly recognizes that 'these are matters for the Church of England and the Consistory Courts'. The Commission must be held to that.

Here we must pause and look for a few minutes at first principles. A church - the building - is not three-dimensional, but four. It goes back into the past and it goes on into an indefinite future. I have always found it moving to go to the consecration of a new church, to read the Sentence and to sign the book as a witness. One is participating in a rite the consequences of which may, and one hopes will, endure for centuries - not like signing as a witness at a wedding which is only to last for the joint lives of the parties. Under our system the church is vested in the rector or vicar, a corporation sole occupied by discontinuous and disconnected individuals, and having no permanent registry. These temporary occupants are in the nature of things concerned with the problems of the church and parish from day to day in their own day. The same is true of the churchwardens and the members of the Parochial Church Council which now finances a church. Consequently there must be a control on what they do, a control remote enough to take long views but close enough to understand current, and especially pastoral, problems.

In an Episcopal Church the Bishop is the natural officer to undertake that duty, being the ecclesiastical superior and having a permanent organization and registry. But in England there are far too many, and far too valuable, churches for the bishops to deal with personally. Therefore they delegate. That is where the Vicar-General comes in. He acts as and for the Bishop and he must at every moment remember that that is what he is doing. He is to hold together the past, the present and the future. This being England, and the Church being established, it is natural that the person performing this function should be not only the Bishop's personal Vicar-General but also a Queen's Judge, sitting when necessary in an ordinary court of law proceeding according to well-tryed principles, and having established privileges and immunities. Control of just the same sort is exercised by the Chancery Judges over ordinary trustees. It is a mistake to call either of these jurisdictions adversarial - they are only adversarial when there are adversaries between whom the Judge must decide. A greater part of the work, though judicial, is administrative. The question is can the trustee, or the incumbent, properly be allowed to do this, that or the other? The process is precisely the same in most of our cases as what the Chancery Judge is doing under Section 57 of the Trustee Act, when he sits in Chambers on a Monday morning. I shall give only a single example. Before the Trustee Investments Act 1961 a very restricted field of investments was open to trustees and I had many cases in which I was asking the Chancery Judge to allow my clients, the trustees, to buy equities or land. In all these cases the trustees and all the adult beneficiaries were agreed. The problem was to persuade the Judge. This was done by submitting our expert evidence and arguing. In the Consistory Court, the Judge is doing precisely the same thing; but he has one advantage over his secular brother because he has the specialized expert advice of his own DAC on which he is usually wise to rely. So in very many of our cases there is no need for the Ecclesiastical Judge to

look further. He writes 'fiat' and puts his initials, in most cases where the petition is commended by the DAC.

But in the 19th century our predecessors as Ecclesiastical Judges were slack both in their insistence on the right and duty of control and in the way in which they exercised it. In those days there were no DACs and I shudder to think how I should have set about dealing with the faculty application for the total reconstruction of the Abbey at St Albans, which was then under the faculty jurisdiction, if it had come to me. Early in the present century the State took a hand, and in the Bill which later became the Ancient Monuments Consolidation and Amendment Act 1913 there was a provision under which the Commissioners of Works would have been concerned with churches. As we all know, Archbishop Davidson persuaded the Government to allow the Bill to be amended so that the Act does not apply to 'an ecclesiastical building which is for the time being used for ecclesiastical purposes': see Section 22. This exception has continued until the present. Moreover there is now a like exception from the jurisdiction of the planning authorities over listed buildings: see Town and Country Planning Act 1971 Section 56: see also Section 58. Collectively, these exceptions can be termed the 'Ecclesiastical Exemption' and a very valuable thing it is. But the Archbishop also told the House of Lords that, if exempted from the Ancient Monuments Legislation, the Church would look after its own. That meant that the faculty jurisdiction would be properly enforced and the chancellor should be properly advised on aesthetic and antiquarian matters. It is Archbishop Davidson to whose statesmanship we owe it that we are all here today.

We can now revert to Baroness Birk and the reasons for the General Synod being asked to set up a Commission: the first phrase is 'to allay any disquiet on the part of local authorities about the present arrangements'. What does this mean? I can see that some local authorities do not like being unable to interfere with our churches under the Listed Building provisions. But what harm has that done to them or to the public? It is surely only a matter of power-seeking. And what good would it do to anyone if we had to refer to the local District Council every case for doing anything to a church (for, if the exemption went, all churches would of course be listed at once)? Vastly greater delays would be incurred than are caused by any DAC, chancellor or registrar. Moreover, while the chancellor is the agent of the bishop, holding in tension the needs of art and worship, the past the present and the future, and the pastoral care of the parishioners, the local authority would in no way be concerned with worship or pastoral care. It would simply be applying to a building, which to it is simply a building, rules of thumb about changes being 'in keeping', or 'preserving antiquities', or 'enhancing amenities' - all this terrible jargon. And in one decade, both the church and the Church would fossilize. This, ladies and gentlemen, we must avoid at all costs and we must work together closely to avoid it. I believe that one aim of having a Commission is to get the foot of the District Council in the door.

What, again, did the Baroness mean about allaying disquiet felt about the present arrangements by the general public? I cannot believe that the general public as such knows what the present arrangements are, so it cannot be in disquiet about them. Nor, so far as I know, is there any such disquiet. I think that the Baroness must have meant not really the general public but two sorts of persons. One group is the preservationists, to whom the church is simply a museum. For example, there

was the Preservation Society which, operating through some parishioners, unsuccessfully opposed the erection of the new vestries and rooms on the disused churchyard at St Mary's Luton, which have been such a success. Well, the Court of Arches upheld me in overruling them; no doubt that did cause some disquiet. But is it really suggested that the decision was wrong? Alternatively, the Baroness may mean the sort of parties opponent whom one gets in far too many ordinary cases where a church is to be reordered. They object because they remember the building as being in its present state - into which it got in their grandparents' time. They dislike change as such and they have insufficient knowledge of history to know that church interiors have changed a great deal over the centuries. I do not believe that there is any other 'disquiet' among the general public or that this disquiet merits any attention whatever. But I take it that this phrase conceals a desire by the Government to give the preservationist lobby a veto, which of course would be supported by ignorant people and by extreme conservatives in any parish. This way too lies fossilization.

I fear, therefore, that the purpose of the Department in insisting upon a Commission is really to get grounds for at least undermining, and preferably undoing, the ecclesiastical exemption, especially in relation to listed buildings. This is a prospect which I view with horror. No one who has been, as I have been, a Bencher of an Inn of Court, where all the buildings are listed, could possibly do anything else. The idea is to substitute the advice of the Borough Engineer for that of the DAC, and to substitute the judgement of the District Planning Committee for that of the Bishop's Chancellor. We cannot agree to that.

On the other hand, if the local authorities genuinely want an opportunity to be heard constructively upon a petition, I should welcome their being recognized as having a sufficient interest to be allowed to join in as parties opponent. They would join, of course, as ordinary litigants and therefore at their own risk as to costs. I should equally be glad to see the preservationist bodies being given the right to appear, again at their own risk as to costs.

I invite you all, therefore, in any evidence which DACs or the CPW may submit to the Commission to insist on the ecclesiastical exemption and the Courts and DACs continuing substantially as at present. Let us have no new fancy Courts, but let these matters continue to be judged by the Queen's Ecclesiastical Judges - look at the practical difficulties which have been caused by the creation of fancy Courts in the Incumbents Disqualification Measure 1977. The substantial point is this, that if a Court is one of the Queen's regular Courts it has an established procedure and an established status: if it is a fancy Court it has no particular status at all and no guidelines for its action. I could expatiate on this subject for half an hour, but I refrain from doing so.

I am not saying that we are perfect or that our system is perfect. I daresay there are bad chancellors, and I daresay there are bad DACs, though fortunately mine are all good. Moreover, there is no doubt that some practical improvements could usefully be made within the present procedure. Besides the District Councils and the preservationist bodies I should welcome it if the DACs were made a competent party opponent. Its costs would of course have to be borne by the Diocesan Board of Finance. There are many cases where a DAC is the substantial

opponent and it would be better that it should be put in a position to argue its own case and call its own evidence. I find the present situation extremely embarrassing, because in such a case the DAC points have to be put by Judge's witnesses, and that manoeuvres me into the position of conducting the case against the petition as well as deciding upon the petition. Of course one can at present get the Archdeacon in as an opponent; but some archdeacons very reasonably think that to do so upsets their relationship as a pastor with the parish and sometimes the Archdeacon does not really agree with the advice of the DAC. It would be very much better to let the DAC state its own case.

I have heard it suggested that the chancellor might be required to sit with assessors. I see no point in this suggestion. It is true that in Admiralty and Patent cases there sometimes are assessors, but the normal practice of the Queen's Courts is to find out about the necessary expertise by the evidence of expert witnesses who are subject to cross-examination. There would also in the Consistory Court be practical difficulties. It is difficult enough to get everybody together for a hearing as things are, but if there were three on the Bench instead of one it would be that much more difficult. Moreover, someone would have to decide what sort of assessors to summon and someone else would have to find the money to pay them and to pay each of them a great deal more than the chancellor is paid.

Then there is the question of faculty fees. I have always disliked them. They put the chancellor who presses for enforcement of the faculty jurisdiction into the position of pressing for money for himself. I am glad to say that in all my three dioceses the Boards of Finance pay salaries to me and the Registrar: no fees are collected in the ordinary sort of case when the authorities of a parish come to the DAC and the Court for proposals of theirs to be examined and if possible commended and approved. The object of abolishing fees is to encourage there to be lots more cases so that the DAC and I know as far as possible of all significant work that is done in any church in the diocese. The system is still new, but the figures speak for themselves. In the 7½ months during which fees have been 'abolished' in the Diocese of London, faculties have risen from 76 to 87 and archdeacon's certificates from 3 to 4 making a total of 91 as against 79 in the corresponding 7½ months last year. The similar figures for Bath and Wells are as follows for the first 7½ months of 1979: 92 faculties plus 13 archdeacon's certificates - total 105 - as against 54 faculties and 28 archdeacon's certificates - total 82.

In St Albans the new system has been working for a full year, since 1 July 1978, and here the figures were for the first full year 161 faculties and 12 archdeacon's certificates, total 173, as against 71 faculties and 53 archdeacon's certificates, total 124, in the previous 12 months. The rise in St Albans has been 40%. That in Bath and Wells has been 25% and in London 15%. I should say in regard to the latter two dioceses that the system takes some time to get going and that I expect a much higher proportionate increase in the amount of work in the last 4½ months of 1979.

I should also point out that the money that the Registrars and I receive does not now depend on the number of cases: we are glad to absorb this great increase in work without further payment; more cases are now being more properly looked into.

In passing, I should mention one side effect of abolition, namely that the archdeacon's certificate has fallen into increasing disuse. Its only attraction ever was that it was cheaper than a faculty: the procedure was always far more clumsy and there could be no speeding of it up in urgent cases. Now that a faculty usually costs nothing, the certificate has no point. To save unnecessary paper, I have asked my archdeacons to deal informally with small and uncontroversial cases a little above the de minimis rule but reporting what they do to the Registries. I have explained these arrangements here today because I am sure that they are beneficial and it would help if all DACs and the CPW were to press for them to be made universal.

These new arrangements involve close cooperation with Diocesan Boards of Finance. This is a matter of the greatest importance for all DACs and I hope that the CPW will at once set up an inquiry into this suggestion. I am told that in one large and scattered diocese the DAC has been allowed about £200 a year (which is barely enough to pay the postage): in two of my dioceses the money allowed to the DAC is respectively about £5000 and about £7000 (and the latter one is in some years more than that). All members of DACs give their services free as their gift to the Church; but in these days I do not think it reasonable, especially in a big diocese, that they should pay for their own petrol unless they really want to do so. Moreover failure to provide petrol money must deter parish priests from joining the DAC. I regard them as necessary members. A few ordinary parish priests help the DAC to keep its feet on the ground. It is moreover essential to the good working of a DAC that it should send deputations to visit churches and not just deal with the cases on paper. Money is needed for all this and also for an adequate secretariat; the most economical place for the secretariat is the Diocesan Office where all facilities are on hand. I suggest that every DAC should consider what money and facilities it needs to do its work with proper efficiency. It should put a statement of those needs before the Diocesan Bishop. It is he alone who appoints the DAC and the DAC is his Committee in the sense that no other committee in the diocese is. He can therefore reasonably be asked to back its needs before the Board of Finance. Adequate finance is a condition of the work of a DAC being done properly. It is an essential element in the case against letting the work be done (more expensively) by local authorities.

I have heard it suggested that most of the work now done by a chancellor could equally well be done by the DAC. In my opinion it could not. On the contrary, to attempt it would destroy the DAC. The chancellor presides over the whole system as the Vicar-General of the bishop: he has direct access to the bishop as no group of people ever could. He supervises the Registrar. The DAC could not do that. The business of the chancellor is administrative and judicial. Even in uncontested cases he has to weigh evidence of expert opinion and pastoral expediency: weighing evidence is essentially a job for a lawyer. Further, I am not sure how far those who make this suggestion realize what a lot of other things the chancellor does besides considering faculty petitions about church buildings and furnishings. There are many important cases about legal rights - the hiring of crypts, and the granting of wayleaves for wires, pipes and vehicles. There are cases about interring ashes in closed churchyards or indeed in churches. Especially in London the cases about purely legal points are growing, though not only in London. Documents have to be considered and approved. For instance, part of a church curtilage may be sold or part of a church building may be occupied by a local charity, or a new building may be put on a church curtilage.



These are all lawyers' work not the work of artists. And I think that I should add, for I doubt if it is fully realized, that a chancellor is constantly consulted by his bishop about serious or unusual problems quite outside faculty matters. This takes up a good deal of time and I really do not see how the DAC could undertake it. Conversely, the DAC, being purely advisory, can now do what the chancellor cannot do: it can visit the parish, it can talk informally to those who run the parish, preferably before their schemes become crystallized, and it can try to persuade them to improve their proposals. This persuasive role is the most important of all the work of a DAC. If it is done well, the DAC carries the parish along with it to a right conclusion. But if the DAC had the power of decision this role would be wholly lost; for the parish might very well acquiesce and not really be persuaded. It would feel that it had to accept the proposals of the DAC because that was what the DAC was going to order anyhow. We ought to educate by persuasion. That, I repeat, is the most important function of the DAC. It would be lost if the DAC had the power of decision. The DACs do a great work in that; more than I can do as the person charged and empowered with decision. Another thing that would be lost if the DAC had the power to decide - and at different times it has been important - is the power of a parish to come to the chancellor if the DAC delays to make up its mind. Hence delays would multiply and there would be no redress against them. This proposal was no doubt made because an occasional chancellor does not get on with his DAC. But most of us do and anyhow I daresay that if the DAC were the deciding authority some DACs would themselves turn out to be difficult. There is no safety in numbers and the personal responsibility of the one man representing - and in a sense indeed being - the bishop is something that it would be a great pity to lose. Moreover, I doubt if 20 people could have the prestige which is enjoyed by the Vicar-General of the bishop, who ranks next after the bishop in the diocese (save for the Dean inside the cathedral).

The agenda refers to 'the future shape of Diocesan Advisory Committees': well, I am very well satisfied with all of mine and I do not wish to suggest any change in the rule that they are appointed by the bishop alone. He must of course be encouraged to consult both the Chairman of the DAC and the chancellor. I think that bishops and chancellors might well appreciate a circular from the CPW making general suggestions as to the composition of Committees. In my view DACs should not be too large and they should include persons qualified to speak as experts on each of the main sorts of subject upon which the DAC is consulted; the spokesmen for the more esoteric disciplines need not attend if there is nothing specially for them unless they want to. The DAC should also in my view include a few working parish priests to keep its feet on the ground, as indeed I mentioned earlier.

The DAC should always be sensitive to the dangers of delay and I recommend the system, long in force at St Albans, of having a Standing Committee. The main DAC meets about every six weeks to consider the important cases and any cases urgently awaiting decision, and there is a Standing Committee which meets between meetings of the main Committee. It consists of the Chairman of the DAC, the relevant Archdeacon and the relevant expert; I think that to some extent its communications together are by telephone. Thus the Standing Committee relieves the main DAC of the unimportant cases and is flexible enough to deal also with the really urgent cases. The business therefore flows evenly with a meeting of the DAC or of the sub-Committee every three weeks. DACs should not act as if they had a

veto on petitions; this occurs if they sit too long on the papers. Unless a case is settled within two months of reaching the DAC it should automatically be sent to the Registry for the attention of the chancellor. Here too I suggest that the CPW could usefully make enquiries and give guidance.

I have referred to the persuasive and educational role of the DAC. The mandate of the DAC is not only to advise the chancellor but to advise parishes. I am not confident that all DACs are yet getting cases from parishes as early as they ought to do. This means that instead of being a party to the moulding of proposals from the beginning, when the proposals are still fluid, the DAC tends to see the papers only when the proposals are crystallized and attitudes have been taken up. This puts the DAC in a false position, as a form of judge, which it is not. Words are of importance. A DAC should never 'approve' or 'authorise'. It should always 'advise', 'commend', or 'decline to commend'. Further, with the assistance of the archdeacons, every DAC should start a campaign to educate those in charge of parishes to encourage them to consult the DAC at the very outset of any scheme.

My main point is a broad and simple one. Chancellors and DACs are partners, each needs the other, each must do his own part, but in constant touch with the other. Together we must work not only to look after the churches in our own dioceses but to protect our joint position against attempts at encroachment from secular authorities and others. The coming Commission is an occasion for such cooperation. In each diocese we must strive for understanding and cooperation. I visit each of my DACs quite often, in most cases once a year. In Bath and Wells, where the DAC makes an annual tour of churches in the diocese, I go with it as often as not and so does the Bishop sometimes. I hope that if you have not already done so every DAC will now invite a visit from its chancellor. I should also like to remind you again that alone of all the Committees in the diocese the DAC is the Bishop's own Committee: he appoints it entirely himself. He is of course extremely busy, but I venture to hope that every DAC will occasionally invite its bishop to come and see it even if only for part of the meeting.

There may well be other matters of a technical sort where the rules and practice could usefully be altered. It may very well be necessary for the Measure specifically to require the DBF to pay the DAC's expenses on an adequate scale. I am sure that the chancellors generally, and in particular their Standing Committee of which I am a member, would welcome the opportunity to discuss practical suggestions with the CPW. It would be a pity if either the DACs or the CPW were to put forward suggestions which they have not discussed with the chancellors; for we know what is practicable. And with our small Standing Committee we are now well organized.

Another group who are particularly concerned with practicalities are the archdeacons. May I suggest to the CPW that it should organize regular occasions for them to meet? Their meeting last year, which I think was the first, was a great success. They hold a key position in the present working of the whole system of looking after churches; but no document goes to an archdeacon on his appointment advising him what he can do: he just has to feel his way. The CPW could help with that too. Unlike bishops or chancellors or indeed DACs, archdeacons do not meet regularly. There are only about a hundred of them and I am certain that they would all be helped, and we should all be strengthened, by such meetings occurring regularly under the auspices of the CPW.

Mr Dean, ladies and gentlemen, as I have said repeatedly in my own diocese so I say now. We, the chancellors, the archdeacons, the CPW, and the DACs are all partners and all need one another. All must work together. The liberty of the Church from the secular authorities is a great matter. Let us stand, work, and argue in concert to preserve it and to improve our cooperation and procedures.

Thank you for your patience. I am now ready to answer questions.

Editor's note: The Commission on Faculty Jurisdiction has now been formed under the chairmanship of the Bishop of Chichester. Its terms of reference are as follows:

'To review the operation of the Faculty Jurisdiction Measure 1964 and, more generally, to consider how and in what ways the Church of England should monitor and, where appropriate, control in the interests both of the Church and of the wider community, the process of maintaining, altering and adapting churches in use for worship, taking account inter alia of the operation of the Inspection of Churches Measure 1955, the Pastoral Measure 1968 (and the proposed Amendment Measure), the ecclesiastical exemption and the making available of State Aid towards the cost of repair and maintenance of churches of historical and architectural interest'.

The remit of the Commission is broader than anticipated in that it also includes cathedrals.

The Churches Committee, with the support of the CBA Executive Board, has prepared written evidence, to be submitted to the Commission by 1 July 1980. Where possible this evidence has been coordinated with that prepared by other organizations.

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THE VICTORIAN SOCIETY CEMETERY SURVEY

Hugh Meller

(Editor's note: in Bulletin No 9 a note was published on the Victorian Society's cemetery survey. This is a paper read at the Society's Cemeteries Conference in Birmingham in November 1979 which discusses the results of the survey up to that date.)

The idea of surveying the nation's Victorian and Edwardian cemeteries was first mooted in 1977, and in the newsletter of Summer 1977 the reasons for conducting the survey were explained: 'Cemeteries are a peculiar Victorian art form, combining respect for worldly success, due regard for hygiene and a feeling for landscape and architecture in a most appropriate way. Many of these important examples of man-made landscape, laid out by some of the best of our planners and designers, are now in a poor way; there are few which are not threatened by official or unofficial vandalism, either desecrated and damaged, overgrown or overturned by rioting undergrowth or made neat and tidy by the dead hand of the municipal gardener'.

In December 1977 a questionnaire was prepared and circulated to about 150 members of the Society all over the country. About the same number have been distributed since then. The response has been mixed both in the number of questionnaires returned and in the amount of information produced. From outside the London area we have received reports on 95 cemeteries. In the London area about 40 cemeteries have been examined. By the date of this conference I anticipate about 140 cemeteries in total will have been surveyed. Almost all date within the 100 year period 1830-1930.

The figure of 140 is disappointing compared to the huge number of unknown cemeteries that must exist. In London alone there are over 100, (admittedly not all are Victorian) and a small town like Bath has seven that are Victorian. The gaps in the survey are therefore rather obvious. There is nothing recorded for Buckinghamshire, Durham, Essex, Gloucestershire, Hampshire, Leicestershire, Lincolnshire, Norfolk, Northamptonshire, Oxfordshire, Shropshire, Staffordshire, and the whole of Wales. Thus, cemeteries in towns like Cardiff, Southampton, Gloucester, Northampton, Leicester, Darlington, Colchester, Norwich, Oxford, Stoke, and Swansea are an unknown quantity. In addition, large cities like Liverpool and, dare I say it, Birmingham, are also unrecorded.

In order to draw up any real conclusions from the survey a wider area should be covered and there seems no reason why the Society should not continue to collect information from anyone willing to provide it. In this way a source of reference at least will be available for casework. Already we have had recourse to the survey in dealing with applications to demolish buildings in Reading and Trowbridge cemeteries.

Nevertheless the survey results to date have provided us with some information that is both surprising and cheerful. Of the 70 cemeteries in the provinces for which we have the relevant information it appears that 61 are in public and nine in private ownership. Those reported in good condition were 51 (including two privately owned) compared to ten (one) that could be said to be in an uneven state and nine (six) in poor condition. In London the figures are 19 in good condition, nine uneven and nine poor. The latter group include Highgate, Abney Park, Nunhead, and Tower Hamlets, four former privately owned cemeteries but recently bought by local councils and all in a terrible state.

There can be no doubt that the days of the profit making private cemetery companies are over. Moreover, despite the generally good condition of council owned cemeteries their future must remain doubtful. Many are known to run at a loss and with cuts in local authority spending and the increasing practice of cremation, the future of the traditional 19th century cemetery remains in doubt.

Vandalism is of course another problem particularly in urban areas and disused cemeteries. But the lack of appreciation of Victorian cemeteries also comes from more unexpected sources. The Yorkshire Post in February this year reported the Rev David Turnbull, of St John's Batley, commenting on the destruction of gravestones at Batley cemetery by vandals causing £3500 worth of damage. He said 'of course vandalism is sick, but it is no more sick than some of the monuments that have been created in cemeteries. Batley cemetery is full of monstrous monuments and I can see no beauty in them whatsoever. They are really monuments to somebody's brass'. The recent application by Reading Borough Council to demolish the remaining picturesque chapel in the cemetery provoked the remark from Councillor George Robinson 'I would like to level off the

cemetery and build on it'. With vandals like Messrs Turnbull and Robinson in positions of authority, our cemeteries need as many friends as they can muster.

Appended below is a list of country cemeteries for which the Victorian Society has at least some information contained in questionnaire form. Anyone is welcome - and indeed encouraged - to add to it.

AVON

Bath Abbey  
Bathwick  
Haycombe  
Lansdown  
Locksbrook  
Perrymead  
St Michaels  
Walcot  
  
Bristol Strangers  
Hope Chapel

BERKSHIRE

Reading

BEDFORDSHIRE

Bedford

CAMBRIDGESHIRE

Wisbech General

CHESHIRE

Cheadle and Gatley  
Chester Old

CLEVELAND

Hartlepool North  
Stanton  
Sea Bank  
West View

CORNWALL

Penzance  
Falmouth

CUMBRIA

Carlisle Dalston Road

DERBYSHIRE

Chesterfield Spital  
Brimington  
  
Staveley

DEVON

Plymouth Ford Park  
  
Torquay

DORSET

Bournemouth Wimborne Road  
Boscombe  
North  
Kinson

Bridport  
Lyme Regis  
Wimborne

HERTFORDSHIRE

Berkhamsted

HEREFORDSHIRE

Hereford Brinton Road

KENT

Bexley  
Bexley Heath  
Dover Cowgate  
  
Faversham  
Folkestone

LANCASHIRE

Manchester Philips Park  
  
Rochdale

NORTHUMBERLAND

Hexham St Andrews

NOTTINGHAMSHIRE

Newark London Road

SOMERSET

Clevedon  
Crewkerne  
Frome  
Glastonbury  
Somerton  
Weston-super-Mare

SUFFOLK

Bury St Edmunds

SURREY

Compton  
Godalming      Eashing Lane  
                    Old  
Guildford      The Mount  
                    Stoke  
Woking      Brookwood

SUSSEX

Brighton      Bear Road  
Eastbourne      Ocklynge  
                    Langney  
Hastings      Borough  
Hove  
Hurstpierpoint  
Newhaven  
Old Shoreham

TYNE & WEAR

Newcastle      All Saints  
                    Byker & Heaton  
                    General  
                    Newburn  
                    St Andrews  
                    St Johns  
                    St Nicholas  
                    Westgate

WARWICKSHIRE

Coventry  
Stratford on Avon

WILTSHIRE

Bradford on Avon  
Devizes  
Trowbridge  
Westbury

WORCESTERSHIRE

Worcester      Astwood

YORKSHIRE

Bradford      Undercliffe  
Bridlington      East Yorkshire  
Halifax      Berry Lane  
                    Lister Lane  
Hull      Springbank  
Leeds      Burmantofts  
                    General  
Scarborough  
Sheffield      General  
York

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C A S E S

Canterbury Cathedral 1979-80

Tim Tatton-Brown

Excavations have been taking place during the winter of 1979-80 around the outside of St Gabriel's Chapel at Canterbury Cathedral (1). This chapel is on the south-east side of Ernulf's great western crypt and it contains a famous group of early 12th century wall-paintings which are at this moment undergoing restoration. Unfortunately during the winter water has sometimes flooded into this part of the crypt and the Surveyor to the fabric of the Cathedral has decided that a protective wall must be built outside the building to stop this. Consequently the Canterbury Archaeological Trust are now digging a series of trenches around the outside of the chapel to enable this wall to be put in and an interesting sequence of remains have been found.

Covering the whole of the bottom of two of the trenches was a later Roman red tessellated pavement with a square panel of blue and white chequer work in the middle. The mosaic, the limits of which were not fully found, is apparently in a large rectangular room. In an 11th century pit which cut the mosaic were parts of a Roman face-pot and a terracotta cuculus-type figure (perhaps a Trier-region import) which may suggest a temple site.

Cutting through the mosaic and running roughly east-west was a large mortared-flint foundation of a wall that had an offset on its north side. This wall clearly pre-dated the c 1096 foundations of Ernulf's crypt and therefore could only be part of a Late Saxon or Lanfranc building. No floor levels associated with this wall had survived though north of the wall was a pit filled with 11th century pottery and north-east of the wall (and still being excavated) is a very large area of robbing that was also apparently an early Norman charnel-pit; it too certainly pre-dates the c 1096 crypt. Along one side of this robbing pit was a great heap of skulls and other bones and this is very reminiscent of the early Norman charnel-pit discovered north of the west end of Winchester Cathedral in 1969, (see Antiq J L, (1970), 317 and Plate L).

The next feature to be built was a mid-12th century wall dividing the monastic and lay cemeteries. This wall, which was demolished in about 1840, had started at the south-west corner of St Gabriel's chapel and ran southwards. The wall is shown in several early prints and engravings and the fine decorated gate in the wall now stands rebuilt further to the east at the entrance to the memorial gardens. The foundation of this wall was discovered where expected and it overlies the flint foundation. On either side of the wall several burials within the monastic and lay cemeteries were excavated. Cutting through the graveyards and all the earlier wall foundations was a large barrel-vaulted brick drain. This drain, which is still in use, was first built by Prior Goldstone II in c 1500 but the visible brickwork of the drain is apparently a bit later in date. Finally cutting down into the upper levels were four post holes, one of which contained a very large piece of Quarr stone from the lower string-course of St Anselm's chapel (which is above St Gabriel's chapel). This piece of stone must have been pulled out in the 19th century when extensive refacing of the outside of this part of the Cathedral was undertaken. The string-courses were replaced in Portland Stone and the post holes must have been for 19th century scaffold poles.

Our excavations have therefore shown once again that it is essential that all digging of holes for whatever mundane purposes, in or around our great cathedrals (as well as our churches) must be done by archaeologists or vital evidence will be missed.

#### Footnote

- 1 See Bulletin No 9 for a report on previous work at Canterbury Cathedral by Mr Tatton-Brown.

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St James, Tong, West Yorkshire

P Mayes

The church of St James, Tong, (SE 21933054) lies about 7km to the south-east of Bradford, in the ancient parish of Birstall and the modern diocese of Bradford. Towards the end of 1978 it was learned that the whole area of the floor of the church was to be removed and a new damp-proof floor inserted. This provided an opportunity to determine what remained of the medieval chapel-of-ease and its relationship to the present building; excavation by the West Yorkshire Metropolitan County Council's Archaeology Unit, with the support of the DoE, took place during the summer of 1979.

Sir George Tempest, of Tong Hall, built the present church, which was consecrated in 1727. This consists of a chancel with two chambers to the north, a nave with a north aisle and a western tower. Prior to excavation, it had been thought possible that the present building might incorporate standing masonry from the medieval chapel, but it soon became clear that the early 18th century rebuilding had been complete, although incorporating some re-used medieval stonework.

Three two-light windows in the north aisle were apparently of 17th century date, but in fact appear to represent the use of detailing in the vernacular tradition on this less important side of the church, which is otherwise built in the classical style. The present chancel arch appears to incorporate a number of re-used medieval voussoirs, but the most spectacular survival from the medieval chapel is the present tower arch. This, although heightened and reduced in span, has mouldings suggesting a mid-12th century date.

Fragments of 15th century stained glass had been re-used in two windows in the north wall, but the removal of panelling and pews showed that in addition areas of wallplaster with 16th century black-letter texts still adhered to the faces of many of the re-used stones from the medieval building. Some stones were faced with coloured painted plaster, perhaps from borders to the texts or from a separate cycle of figurative wall-painting. The east wall of the chancel incorporated a stone with 12th century zig-zag ornament.

Although Tong was only a chapelry in the parish of Birstall, from the 16th century the chapel's dependency on its mother church was minimal and all the sacraments could be celebrated at Tong itself, a fact which explains the presence of numerous burials within the area of the present church. Over sixty skeletons were examined, but only one of these was dated (to 1720) by a coffin plate. However, relative stratigraphy showed that, with the exception of those in brick vaults, all the burials preceded the rebuilding of 1727.

Most of the early archaeological levels in the nave and chancel had been removed by burials, but it was nevertheless possible to demonstrate the existence of three earlier buildings on the site. The foundations of the two-cell 12th century chapel were located, aligned several degrees to the south-east of the existing plan. The walls were constructed of a mixture of undressed sandstone and large water-worn gritstone pebbles, but included a number of re-used 11th century grave markers (see, for example, front cover). These, most of which were broken, were of coarse sandstone and were decorated with random designs of curved and straight lines terminating in picked depressions. The responds for the 12th century chancel arch were located, and it is assumed that these record the original position of the present tower arch.



Within the eastern half of the 12th century nave, foundations were found which are apparently those of a single-cell 11th century church. The foundations were similar in character and composition to those of the 12th century church and the presence of small worked fragments of stone may suggest similar re-use of broken grave markers. The earliest building located on the site was found in the western half of the 12th century nave. The slight and badly-preserved foundations of its walls consisted of edge-set slabs of undressed sandstone, laid dry directly upon the surface of the sub-soil. Grave markers were not used in these foundations, suggesting that the building was probably contemporary with the graveyard from which these markers were later to be removed, for which a pre-Conquest date has been assumed. The wall foundations were only 0.3m wide; this, and the presence of post-holes for two possible aisle posts on the north side, suggests that this earliest chapel may have been of timber.

The 18th century roof incorporated timbers from a trussed-rafter roof, possibly of early 14th century date. The nave roof was originally intended to be visible, and, although seven collars from the medieval roof had been re-used as braces, only one medieval rafter had been re-used in this section of the church. The chancel roof is concealed by a modern coved ceiling which appears to reproduce the form of an early 18th century ceiling. Here, where they could not be seen, extensive use was made of re-used medieval rafters, but the shape of the ceiling precludes them from being examined along their full length. The aisle appears to be roofed entirely with medieval rafters; if these were available for examination, the original form of the medieval roof could almost certainly be reconstructed, but they are hidden by a plaster ceiling and only their tops are visible.

The examination of Tong church through archaeology and the recording of the standing structure demonstrated that the building's full history (insofar as it is recoverable) can only be learnt from a combination of archaeology, documentary and architectural history. The roof and painted plaster recorded phases in the church's development which were not visible in the archaeological evidence; documentary history explained the re-building of the chapel in the 12th and 18th centuries and the commencement of burial in the 16th; archaeology recorded the presence of earlier buildings on the site whose presence would have been otherwise unknown.

West Yorkshire Metropolitan County Council  
County Hall  
Wakefield WF1 2QW

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St Peter, Yateley, Hampshire: arson and archaeology

M F Hughes

At the beginning of May last year, fire, started by an arsonist, struck the parish church of St Peter, Yateley, Hampshire close by the Hampshire/Berkshire county boundary, causing severe damage to the structure of the church and its fittings (fig 2). The catalogue of destruction included the loss of the 14th century roof timbers of the nave and aisle, the wooden shingle cladding of the 15th century timber-framed bell tower,

17th century wall monuments and mainly Victorian church furnishings. The south wall of the nave and aisle was also seriously damaged by the intense heat, thus making it unsafe for future re-use.

The fire, however, revealed that part of the north wall of the nave consisted of a roughly constructed wall of rubble and poorly dressed stones and a blocked up pre-Conquest window, which was partially covered by some faint medieval wall paintings, which are now in a very friable condition.

This early work had been previously noted during church repairs in 1952, as well as some roughly dressed stones on the east and western quoins of the early nave. The western quoin appears to have been stood on a sarsen stone which is still partly visible. Also in 1952 the jambs of a blocked early doorway were discovered beneath a later window. The jambs were apparently built of rubble.

Local knowledge records that in the 19th century the foundations of an apse were discovered under the chancel and assigned to the Norman period. The village of Yateley was first recorded in the 13th century, although it was apparently included within the large 10th century estate of Crondall, which then belonged to the Old Minster, Winchester.

Although the main emphasis over the past months has been on the tremendous task of planning the re-building of the church, raising funds and many other inherent problems, the archaeological aspects have not been ignored. The approach has been a gradual one, allowing time for the incumbent, the PCC, and the architects to consider requests to record and excavate parts of the site, in order to establish where possible the plan of the early church. The agreed plan at present is three-fold.

Firstly, to allow the wall paintings to be examined and removed as necessary, to record in detail the remains of the north wall of the nave, and to carry out a detailed photographic record of the remainder of the church. Secondly, depending on the results of the structural analysis, which is to be undertaken by Mrs Fiona Gale of the Department of Archaeology, the University of Southampton, grant-aided by the County Council, test excavations will be undertaken outside the church in order to examine the north wall footings both from an archaeological interest and to ascertain whether or not the wall can take the load of a new roof. Thirdly, to either excavate inside the church beneath the floors of the chancel and nave or to carry out a watching brief during the early phases of reconstruction. It is hoped that the cost of a small excavation programme will be born jointly by the County Council and the DoE.

Most I am sure would agree that the approach to this particular church is a reasonable one and being 'conditioned' as most, I shall make sure that the work will be carried out as has been suggested. But is it the correct approach, and should we be taking this opportunity to excavate just because the church has been destroyed by fire?

One should be reminded of Martin Biddle's salutary comments made some four or five years ago in the CBA's Research Report The Archaeological Study of Churches, that 'total examination (both structural and by excavation) which have been carried out demonstrate by the completeness

of the results, the comparative uselessness of individual trenches in church excavation - unless they are designed to form part of a comprehensive investigation'. He also goes on to say that 'especially in small churches trenches fail to provide any grasp of the overall pattern'. Do, however, his arguments include all churches or only those with so-called potential? What constitutes 'potential' in a church? If Yateley had no evidence of a pre-Conquest date, would we have been more complacent towards the opportunity to investigate yet another enigmatic medieval church? Should a church with pre-Conquest evidence be given a higher rating because we assume that it has more potential than one that does not? Should then a larger programme of investigations be undertaken at Yateley including excavations in the churchyard, because it has pre-Conquest potential?

I beg the questions for it seems that those of us interested in the origins and development of the English parish church need to define what we mean by potential, how we assess it, and that we should also attempt to formulate policies and criteria on which to base our future investigations. I welcome your comments.

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