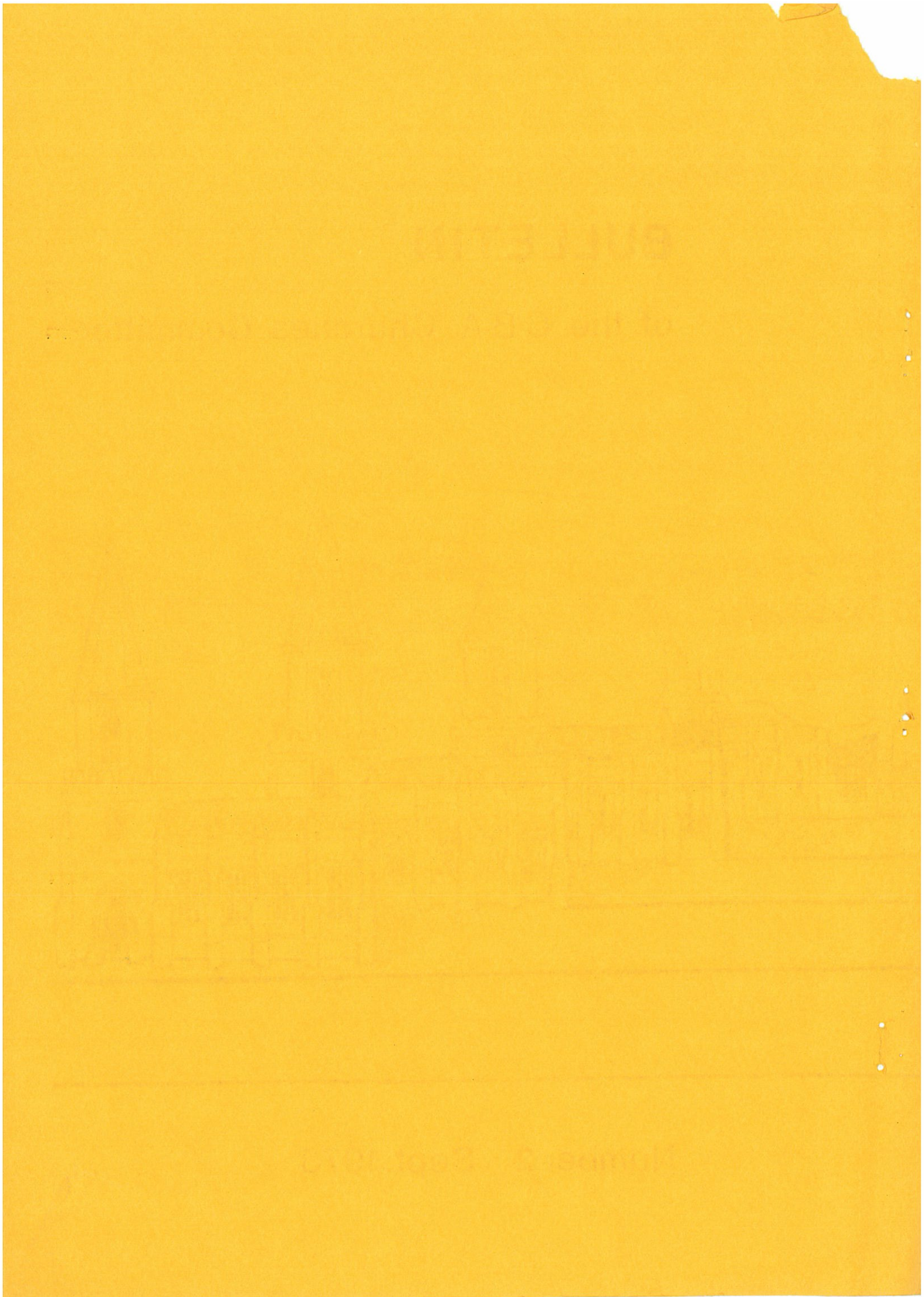


BULLETIN

of the CBA Churches Committee



Number 2 Sept. 1975



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The Bulletin of the CBA Churches Committee appears three times a year. It is sent free of charge to Diocesan Archaeological Consultants who have been nominated by the CBA, and is available to others for the sum of 20p per copy or an annual subscription of 50p.

Contributions for the next edition should be sent to the Secretary of the CBA Churches Committee and should reach him at the Department of Archaeology, The University of Leeds, LS2 9JT, before 1 December 1975.

NOTES

Exhibition

Following on the footsteps of the Destruction of the Country House exhibition at the Victorian and Albert Museum at the end of 1974, there is to be an exhibition devoted to the conservation problems of churches. This exhibition is being organised by Marcus Binney, an architectural writer for Country Life, and Peter Burman, Deputy Secretary of the CPW. The two organisers have also been commissioned to write a report on the situation. This report will be published in the same format as John Cornforth's report for the DoE/BTA entitled Country Houses in Britain: can they survive?

Marcus Binney and Peter Burman are extremely anxious to emphasise the archaeological significance of churches, and this is an admirable chance for getting the message over in a very public way, since it is inevitable that the exhibition will attract a good deal of publicity. The organisers would be grateful for any interesting material, ideas, suggestions or objects which might be loaned to the exhibition. If you have anything to contribute could you write, in the first place, to Peter Burman, 83 London Wall, London EC2M 5NA. The exhibition will be open in the Spring of 1977. This may sound far distant, but in fact the detailed planning will have to be complete long before then, so early contributions will be welcome.

Finally, as with the Country House exhibition, there will be a bookshop selling publications which have to do with the theme of the display. It is hoped that church archaeology publications will take their place. If you have a recent or forthcoming publication in the field of church archaeology then do make sure that it is possible for it to be seen and on sale at the Victoria and Albert Museum during the exhibition. The exhibition will subsequently tour the country, with regional material added, and there will therefore be another opportunity to contribute towards it in your own locality.

P A T Burman

Revision of the Pastoral Measure 1968

On 1 July 1975 Dr H Leslie White, a member of the Society of Genealogists and the CBA Churches Committee, attended the 3-hour debate of the General Synod on the Report of the Working Party on the Pastoral Measure 1968 (available from the Church Information Office, London SW1P 3NZ, price 75p). Here Dr White gives an account of the proceedings.

'The Working Party Chairman (the Bishop of Basingstoke) reported at length and repeated the view that 6 years' experience was insufficient on which to make major alterations, so the members of the Working Party were not proposing any. The Bishop expressed the view that Parts 1, 2 and 4 of the Measure were now generally accepted, but that they had found that Part 3 (the conservation section) was much more controversial. The voting to endorse the Report was overwhelming and did not require a count.

There then took place a supplementary debate on the merger of the Advisory Board for Redundant Churches with the Redundant Churches Fund (in practice the taking over of the latter by the former) upon which the Working Party had split itself down the middle and was unable to make any recommendation. This seemed liable to be going either way, as was confirmed afterwards by the Board Secretary who, on my congratulating her,

said she had thought that they were losing it. The vote was 140 odd against 114, but from the public seating it seemed closer, and the Bishop of Worcester, who spoke last and was able to concentrate on defeating a delaying amendment from the Bishop of Oxford, must have played an important part in the outcome. Either the Bishop of Oxford or one of his supporters made the important point that once a Working Party report has been accepted by the Synod it is very rarely possible to get any alteration into the framing of the Measure.

I was not able to commiserate with the Fund Secretary on being gobbled up since he was not there, but his Chairman was and spoke on all occasions he could pass the Synod Chairman and on one or two other occasions as well. He received personal praise (to add to his own description of himself as a "very active chairman") from speaker after speaker, some of whom at least must have then sat down prepared to vote him redundant.

The feature of the debate was the irrelevancy of the views advanced that in many cases had nothing to do with the subject under discussion. Powers were being attributed to both the Board and Fund that had never been granted them by the Pastoral Measure 1968 nor by anyone else. One vociferous Churchman from Canterbury seemed to maintain that the Board had been set up to create redundant churches and to frustrate funds being spent on living churches. He ended up by saying that the Board consisted of Archaeologists (I thought of the attempts of the CBA Churches Committee in the past few years to get just one archaeologist onto the Board) and that some of these should now be replaced by representatives of Shelter and the Pverty Action Group.

Whereas such debates can reflect entertaining, humorous and educational aspects of the outlook of the Church, it is tragic that serious consideration of conservation procedure should be decided at such levels. The only conclusion is that it is impossible to attempt in one Measure (drawn up to secure 'the better cure of souls') pastoral reorganisation and conservation procedure. The latter, if it is to be viable, must be segregated into a separate Measure, or better still Act of Parliament. Perhaps it is a hopeful sign that the Advisory Board have come to recognise this and they have advocated it in print.'

H Leslie White

[Note It ought to be stressed that the decision to merge the RCF and the ABRC has only been approved in principle and will take a number of years to implement. For the time being the situation will remain unchanged until discussions on how best to integrate the two bodies are complete.]

Meanwhile proposals for a Code of Practice for the application of Part 3 (conservation) of the Pastoral Measure 1968 are under discussion. Among the matters recommended for inclusion in the Code of Practice is the view of the Working Party that "Due provision should . . . be made for the consideration of the archaeological potential of redundant churches, particularly those that are to be appropriated to alternative uses or are to be demolished". The recommendation continues: "The Churches Committee of the Council for British Archaeology has appointed an archaeological consultant in each diocese. Liason between these consultants and the Advisory Board could be used to enable the Board to give due coverage to archaeological interests in the advice which they give to the Church Commissioners".

The CBA Churches Committee submitted written and oral evidence to the Working Party.

Working Party on Urban Churches

The CBA, through its Urban Research Committee, has set up a Working Party on urban churches. Having begun on English churches it is hoped that the Working Party will ultimately cover all the United Kingdom. At present the members are Mr P V Addyman, Mr A Baggs, Professor C N L Brooke, Professor Donald Bullough, Dr L A S Butler, Mr J Crook, Mr Tom Massall, Dr A Rogers, Mr P Hodges, Mrs Gillian Keir, Dr Derek Keene, Professor Geoffrey Martin, Mrs D Owen, Dr Kathleen Major (Chairman), Mr M Port, Mr D Smith and Mr C Stell. Two meetings have been held so far to discuss aims and methods, and to devise a Reference Form which will ensure uniformity in the returns made and indicate the information which the Working Party wishes to accumulate.

While it is intended eventually to cover all places of worship, the Working Party is at present confining itself to the buildings of the Established Church, since these are ordinarily on the most ancient sites and in most cases are of the greatest antiquity. Moreover, many urban churches are now threatened with demolition, and the sites of others demolished centuries ago may only now be earmarked for building schemes of a kind which would destroy existing traces.

It is hoped to record all information that can be obtained about existing and former churches, their churchyards, their furniture and monuments, as well as the extent of the parish and whether or not it has been changed through amalgamation or division. Archaeology, history, topography, and paintings, prints and early photographs and descriptions of churches will all be utilized. Information about possible sources in relatively unknown classes of records will also be given with the forms. These record forms will be ready shortly, but only a limited number will be produced at first in case it is necessary to alter the format after trial use. Completed record forms will be filed in the office of the CBA Churches Committee at Leeds.

Discussions held in the meetings in London (December 1974) and York (July 1975) have already shown what differences exist in the pattern of development of the urban church, and constructive discussions have followed the reading of short papers on the subjects of the Italian Town Parish and Documentary Sources for the History of Urban Churches.

In York the Working Party had the great advantage of being taken by Mr Addyman to see some of the recently excavated churches or their sites now obliterated, as well as others of a very early date still existing.

A third meeting of the Working Party is to be held in Cambridge early in 1976.

Dr Kathleen Major

Changes

Birmingham: Miss Lorna Watts succeeds Mr P A Rahtz as the consultant nominated by the CBA for the Diocese.

Lincoln: Miss Christine Mahaney joins Mr Geoffrey Bryant as co-consultant for the Diocese.

Wakefield: Dr L A S Butler has been appointed as a full member of the DAC.

Worcester: Mr Martin Carver has been nominated as archaeological consultant for the Diocese.

MEASUREMENT

1: AIDS TO ARCHITECTURAL MEASUREMENTS

Dr H M Taylor

There must be many occasions when archaeologists wish to measure architectural features which are awkwardly placed high up in walls so as to be inaccessible even from any ladders that may be available. For this purpose a system of rods can conveniently be used, and can be taken by car as a regular routine whenever churches are to be visited.

The basic constituents are two straight wooden rods, each c 2.5 cm. square in section and each exactly 2 m. long. This length allows the rods to fit inside most saloon cars, and it provides rods which are useful not only for the awkward high places but also for general measurement about the buildings. The rods should each be marked with the standard white and red metre divisions on two adjoining faces, while the remaining two faces are best marked in white and red decimetre divisions so that lengths can be read with reasonable accuracy to the nearest centimetre. One rod should then be drilled at its centre so that it can be screwed to the end of the other to form a large T-shaped device that can be held at arm's length above the head, to measure horizontal widths of features that are two metres or more out of normal reach. Meantime, of course, the upright rod allows the height of the feature to be read above the level of the hand, and thus a simple further measurement and calculation provides its height above the ground.

Some additional refinements have been developed over the years to make the system both more powerful and also more accurate. The first refinement is a smaller cross-head, 4 decimetres in length, marked not only in decimetres but also in centimetres. The second refinement is a short length of iron rod, about 2.5 cm. by 0.6 cm. in cross-section and about 5 cm. in length. This is screwed across the top of the long vertical rod and is used to feel the jointing of the stones when the rod itself is being used to measure the heights of courses of stones high above the head, and when there would be a grave risk of errors due to parallax if we did not have this iron 'beak' to ensure that the top of the long rod was accurately positioned beside a mortar joint.

Finally, the 4-decimetre rod can be used to screw together the two 2-metre rods, and thus produce a 4-metre rod for features at exceptionally high places.

2: THE FOOT AND THE METRE

Derek Phillips

[Note This article includes an extract from a paper entitled 'Excavation Techniques in Church Archaeology' which is to appear in CBA Research Report No. 13: The Archaeological Study of Churches. Mr Phillips is Director of the York Minster Archaeology Office.]

When, during the mid-sixties, the instability of York Minster began to be monitored accurately, the Imperial system of measurement was still in general use, and so it was when engineering work began. Although, by the early-seventies when the project had been completed, the use of the metric system was becoming widespread, for the sake of consistency at York Minster the Imperial system of measurements was, in the main, retained. As an integral part of the project, the York Minster Archaeology Office conformed with the general policy and for the archaeological record used Imperial measurements throughout.

Many archaeologists have been using the metric mensural system for some years now and enjoying the benefits of the simplicity which decimal relationships between multiple and sub-units allows as well as the convenience of using a language of measurement which is international. But before we finally turn our backs upon the Imperial system, let us consider for a moment the statute foot, for the York Minster experience alone would seem to show that our old friend still has something to offer us as excavators.

Although the foot has varied in length both from region to region and with the passing of the years, it has, more-or-less, stayed within the limits of 11 - 13 inches/0.280 - 0.330 m. (1). Like the pace, the foot is a natural and convenient unit by which a man may refer to length, especially along the ground, for with his own foot he may mark off multiples directly. For shorter measurements, his hands or reach provide convenient scales. Compared with the new internationally-recognised and precise metre, this use of the human body as the basis for a mensural system may seem imprecise and essentially unscientific. But different circumstances call for different standards. The inch, foot and yard, once natural and easily understood aids to everyday living, have no place in our world in which standards of precision, hitherto thought unattainable, are commonplace.

But, since the beginning of the historical period, men have been planning and building using units which may have been peculiar to the builder himself, but which conformed more-or-less to the convention of the region. Now, in every church wall, arch, post-hole spacing, nave width and apse radius, the archaeologist encounters the application of a mensural system which, as likely as not, includes an approximation to the length which we know as the statute foot.

In discarding the foot, which we have used for so long, archaeologists stand to lose a valuable ally. Excavators and field workers who use the foot rather than the metre during the compilation of their records have, even subconsciously, begun the process of searching for significant multiples of the unit of measurement used on the sites they examine (2).

A decimal measuring system makes it easy to be precise. Excavators, most of the time, however, can live without the need for precision: measurements taken on a site rarely need to be expressed with greater accuracy than $\pm 1/8$ inch or 3 mm. One of the advantages offered by the metric system, the convenience with which extreme precision may be expressed, is, therefore, rather lost on us. But, if in recording our discoveries it matters little what unit of measurement is used, the unit which we use in communication is important, and the metre is truly international.

There is a purely practical aspect of the subject of Imperial v. metric which would seem to touch upon psychology as much as archaeology. Sections and details, it is generally agreed, are most conveniently recorded by drawing to a scale of 1:12 (Imperial) or 1:10 (metric). Paper or film showing inches subdivided into twelfths and centimetres is most convenient for these purposes. Both the inch and the centimetre squares have subdivisions marked by slightly thicker lines than those which show the twelfths or tenths. These divide the linear inch into four ($1/4$ inch divisions), and the linear centimetre into two (5 mm. divisions). Thus within each unit square there are sixteen intermediate subdivisions in the case of the inch and four in the case of the centimetre.

This difference between the Imperial and metric squared drawing material has consequences for section drawing where, commonly, the first stage of recording the section involves two people: the draftsman-interpreter and the measurer under his direction. When the plotting of significant points is under way, the draftsman will be bombarded with offset-

measurements which he must convert to scale and locate on the paper or film with speed and, above all, accuracy. This rather mechanical process is the only part of section-drawing during which time may be saved; interpretation and drawing may not be hurried.

At this plotting stage, the user of inch-square material has an advantage over his counterpart using centimetre squares, for his most convenient guide is the quarter-inch square subdivisions of the square inch, while the user of the metric grid has as his guide a five millimetre square. The first has $3 \times 3 = 9$ squares from which to choose, while the second has $5 \times 5 = 25$. This is not a question of relative accuracy, for the subdivisions are actually of similar size and the two scales, 1:12 and 1:10, are of the same order; rather we are considering the ease with which a specified point may be chosen from within a subgroup, for this has a bearing on the long-term performance of the plotter. It is quicker to plot points with reference to x and y axes when the brain thinks in co-ordinates: this is much easier given a linear duodecimal subdivision than it is with a decimal subdivision of the principal unit. The mind can find its point within a sixteen-way divided square more easily than it can within a square which is only divided four-ways.

These considerations may go some way to explaining a curious tendency, even given draftsmen thoroughly familiar with both systems of measurement, for the recording - especially of sections - to take less time and involve fewer gross errors when Imperial rather than metric measurements are used. This, of course, is a subjective observation which is not based upon controlled tests. It might be interesting to carry out experiments to see to what extent this is true, but, until the question is settled, the writer wonders how many other excavators share his suspicions.

Notes

- 1 This is the case with the foot used by the builders of the Norman church (c 1080 - 1100) found below York Minster. Since errors in setting-out, building and taking measurements must be allowed for in the calculation to determine an ancient unit of measurement, the search should be conducted on the basis of 'preferred measurement probability'. A full account of the application of this method to the question of the 'Norman church' foot is in preparation by Dr Keith Orford, of the University of Durham, and the writer, but the indications are that the Norman builders at York used a unit of measurement of 11.54 inches (0.962 feet/0.2932 metres). This is close to the Roman foot of 11.6 inches.
- 2 For the shorter distances, the discrepancy between the foot and the local variations which may be encountered is usually small. For example, a length of 30 Roman feet (of 11.6 inches) is 29.1 statute feet: which is near enough to alert the investigator to the significant figure of 30. The metric equivalent, 8.87 metres, is less easy to recognise as a multiple of 0.295 metres, which is the local variation of the foot in this case.

DAC CONFERENCE 1975

September is the month of the annual Conference of DAC members. It was as a result of the Conference in 1972 that the CBA and CPW were invited to set up the network of diocesan archaeological consultants. This year only one archaeologist attended the full Conference, which was held in Ripon, in his capacity as a DAC member, but Mr P V Addyman (Churches Committee Chairman) and Richard Morris covered the proceedings between them as guests. This provided an opportunity for a series of informal and very frank discussions with DAC officials, members and archdeacons. These conversations were valuable for the way in which they revealed diocesan attitudes towards archaeology in general and towards the working of the diocesan archaeological advisory network in particular. Among the points which emerged were:

- 1 Several DACs already have archaeologists as members of long standing. Where this is the case the decision not to appoint the CBA nominee may have been taken to avoid giving offence to the sitting member. That such situations have arisen is partly as a result of poor research by the CBA - in one or two dioceses the CBA recommendation has caused genuine puzzlement - and from now on it will be necessary to proceed with the utmost tact and diplomacy.
- 2 Cases such as those referred to in (1) above are not to be confused with those DACs who prefer to select their own 'archaeologists', sometimes in the hope that by doing so this will immunize them against further pressure from the CBA and CPW, and at others as a reaction against what is regarded as outside interference. Unfortunately, a number of 'archaeological consultants' are in fact no such thing, and there is a real risk of archaeological loss where DACs now believe that they are receiving sound advice from qualified persons when this is not the case.
- 3 There is still some misunderstanding over the definition and scope of church archaeology. The view that archaeology is an entirely below-ground activity is still held by some, and this may explain the lack of consultation in a few dioceses where details of cases which ought to be being dealt with by the consultant are not being released.
- 4 Some DAC members complained of a casual attitude towards DAC work on the part of their consultant. In dioceses where a good deal of lobbying has gone on to secure an appointment, the absence of the consultant-member from Committee meetings is likely to attract adverse comment and, if prolonged, will lead to disillusionment.
- 5 Every diocese contains its quota of single-minded clergy who have no time for bureaucracy and who regard conservation matters, particularly when handled by committees composed of remote 'experts', with deep suspicion, believing in all sincerity that the money and effort involved could and should be better used elsewhere. Opposition from such men to archaeology - which, as they see it, is even more costly, time-wasting and unnecessary than the effects of some of the more arcane clauses of the Pastoral Measure 1968 - is to be expected.

It would be quite wrong to give the impression that the general attitude towards archaeology was hostile. Many DACs spoke warmly of their consultants and were pleased at being able to co-operate. Interest and support for the network was especially forthcoming from a number of architects who were present. These points of criticism have been raised simply in order to alert consultants to some of the difficulties and misunderstandings which may exist. A good plan is to sound out the situation informally before making any direct approach to the bishop or DAC officers.

CASES

1 RIPON CATHEDRAL CRYPT

Richard Hall

The need for an archaeological presence originated in a scheme of the Dean and Chapter to install a display area for Diocesan plate within the crypt, and to construct a vault below the north transept in which to store other plate not on display. A viewing area such as this is of course subject to a variety of safety regulations, amongst which is the requirement that there must be at least two entrances. Since the crypt only had one, it was necessary to open up another, and in doing so to destroy part of the fabric of the crypt.

Astonishment that this work actually started without an archaeologist on the spot would have arisen whatever the date of the crypt, but it is magnified immensely by the associations of the structure with the fiery Bishop Wilfrid, who built a church here, on or near the site of an earlier Celtic monastery, between 671-8. Wilfrid had espoused Roman as opposed to Celtic religious practices, and his affiliations were expressed by the elaborate church he built at Ripon, contrasting with the simple nature of Celtic ecclesiastical architecture. None of the church survives above ground, but it was described by Wilfrid's biographer and near contemporary Eddius, who says of Ripon that it was 'a church built of dressed stone, supported with columns and complete with side aisles'.

All that remains of this structure, unusually magnificent for its date in Britain, is the crypt, which is assigned to Wilfrid's time principally because of its close similarity to a crypt at Wilfrid's other major foundation, Hexham, which is specifically mentioned by Eddius. Neither crypt was designed as a vault for the burial of dignitaries; their function was as a repository for the relics of famous saints, brought back from the continent by Wilfrid after his travels. This explains their layout, each with a main chamber to house the relics, and a number of entrances, two at Ripon and three at Hexham, and linking passages, to allow the devout to pay their respects in an orderly manner. It is in fact a plan based ultimately on the crypt which Gregory the Great built at St Peter's in Rome during his pontificate (590-604).

Steps at the east end of the northern passage in the Ripon crypt were blocked by the foundations of the medieval choir screen, but to comply with the safety regulations it was decided to extend the passage by tunnelling below the screen into a shaft sunk earlier in this century to house organ pipes, and to turn this into an exit point by inserting a newel stair. These steps have been generally accepted as being part of Wilfrid's original work, but to implement the scheme they had to be removed. It was a fortuitous visit by a member of the staff of the York Archaeological Trust which alerted archaeologists to the work, and which brought a swift assurance from the Department of the Environment that it would underwrite the expense of a watching brief. As the nearest archaeological unit able to carry out the work at short notice, the YAT sent two archaeologists who spent several days incarcerated within the confines of the crypt, of necessity adopting the active rôle of removing the steps stone by stone.

It is a very salutary experience to demolish part of a monument thought to date to the second generation of Christianity in Northumbria. The principal result of the operation was that it is possible to demonstrate that the steps were indeed an integral part of the crypt's construction. The pit dug to contain the crypt was recorded, although no objects were recovered from it, and a series of mortar and stone samples were taken for analysis. These should aid the study of early Saxon building techniques and provide a clue to the areas from which Wilfrid obtained his building supplies.

Little could be done in the north transept, where work had already reached an advanced stage, but earlier observations made by Dr L A S Butler suggest that there was no sign of any Saxon or early-Norman structure below the existing fabric. However, a fragment of a pre-Conquest cross was recovered from a secondary position during work here.

The outline of the steps has now been marked on the crypt's wall, and the crypt is now once more open to the public. Two points merit consideration. Should such a monument, as important in its association as in its architecture, be altered in this way? And if alteration is the course approved, is there something wrong with a system which lets demolition proceed without rigorous precautions being taken to recover whatever evidence may be forthcoming?

[This article first appeared in Interim, the bulletin of the York Archaeological Trust, Vol. 2 No. 4. It is reproduced here by kind permission of the author and the Editors. A report will be appearing in Yorks. Archaeol. J. 49 (1977)].

2 A RE-EXAMINATION OF HOLTON-LE-CLAY CHURCH

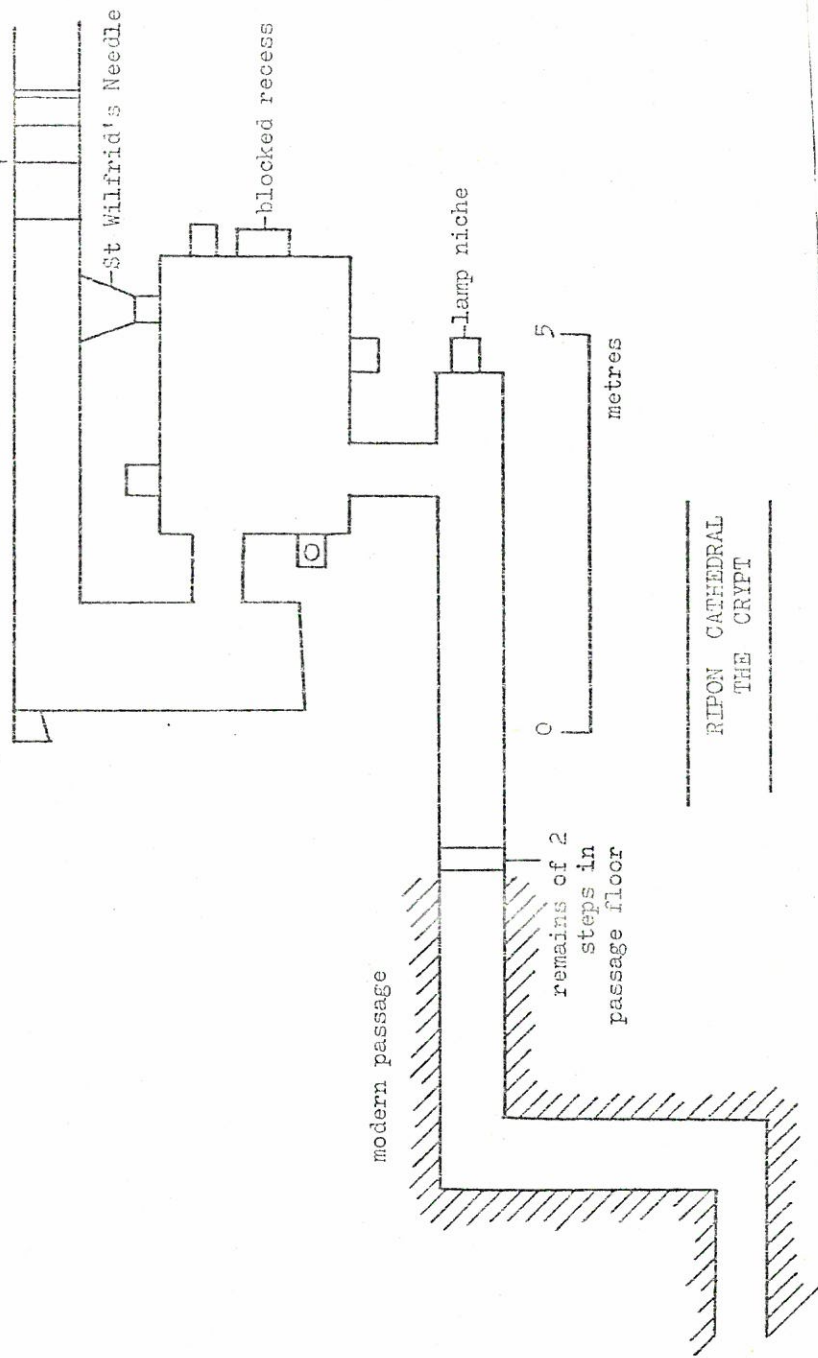
John Sills

St Peter's church, Holton-le-Clay, situated about 5 miles south of Grinsby, is the subject of some debate as to the relative dates of its western bell tower, nave and chancel. Dr H M Taylor considers almost all of the lower courses of the nave and chancel walls to be contemporary with the lower stage of the tower, which is presumed to be late Saxon (Taylor & Taylor 1965: 317-319). Recent investigations both above and below ground level suggest that this view may be incorrect, and that the building sequence of this church is more complex and took place over a more extended period than has hitherto been thought.

Rising damp inside the church in 1973 necessitated the removal of several tons of soil which had accumulated around all sides of the building. This was done by a group of local archaeologists, and as a result much of the history of the church and its site can now be reconstructed. During a brief excavation this summer the important junction of the nave and chancel foundations was examined, and a section was cut through the successive boundaries of the medieval churchyard.

Excavation north of the tower in 1973 has produced circumstantial evidence indicating the presence of at least two Anglo-Saxon buildings pre-dating the present church. The earliest recognisable Saxon feature was a fragmentary surface of crushed chalk (shown in Fig. 1), which had been almost entirely destroyed by later grave cuts. It is uncertain whether this surface was associated with a domestic structure or an early church, perhaps of wood, but sherds of Middle Saxon pot and numerous animal bones found beneath it suggest that there was some domestic activity on the site before it was used as a place of worship.

Site of 1974 Excavation



RIPON CATHEDRAL
THE CRYPT

FIGURE 1. PART OF THE LATE SAXON INHUMATION CEMETERY NORTH OF THE TOWER.

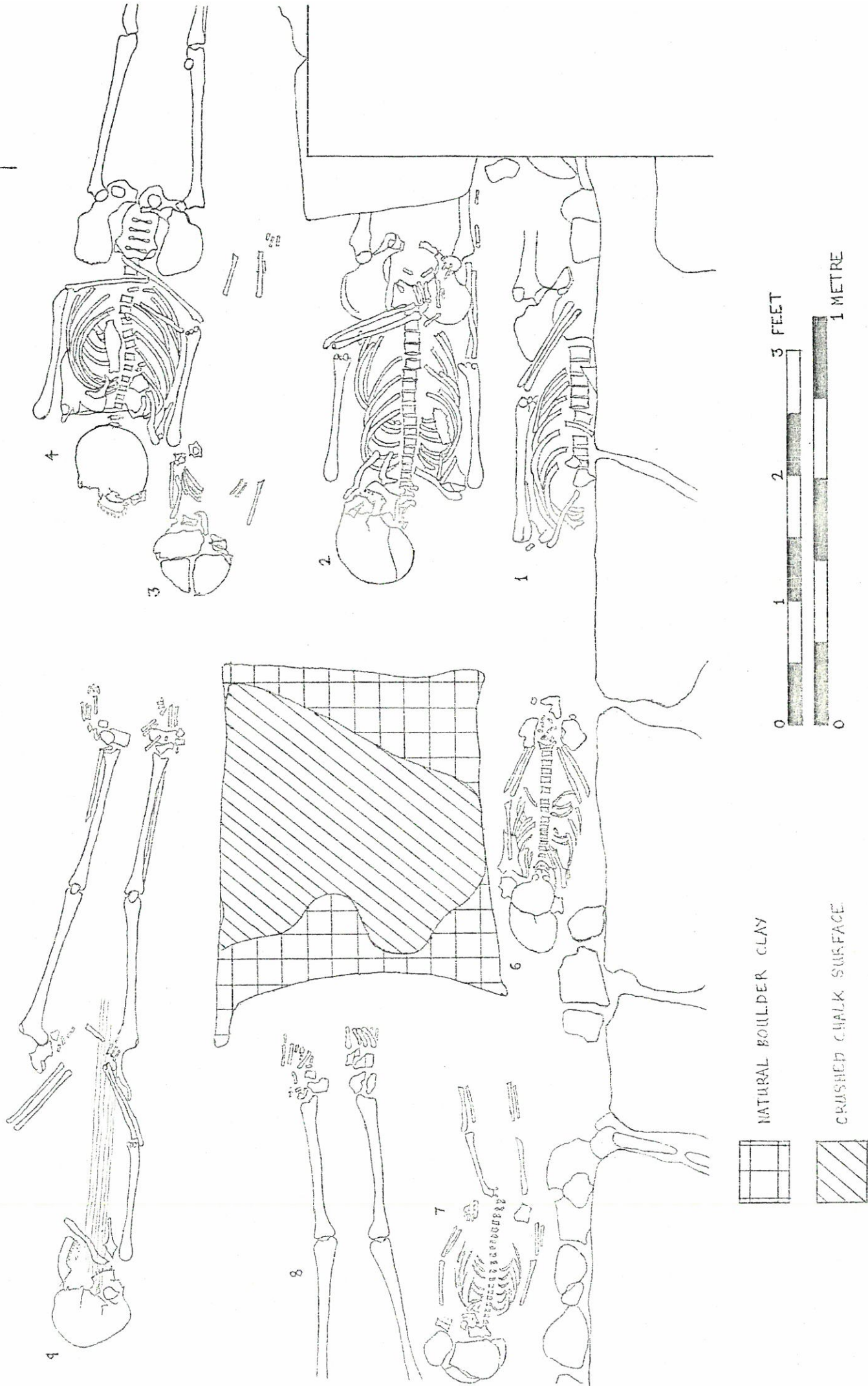





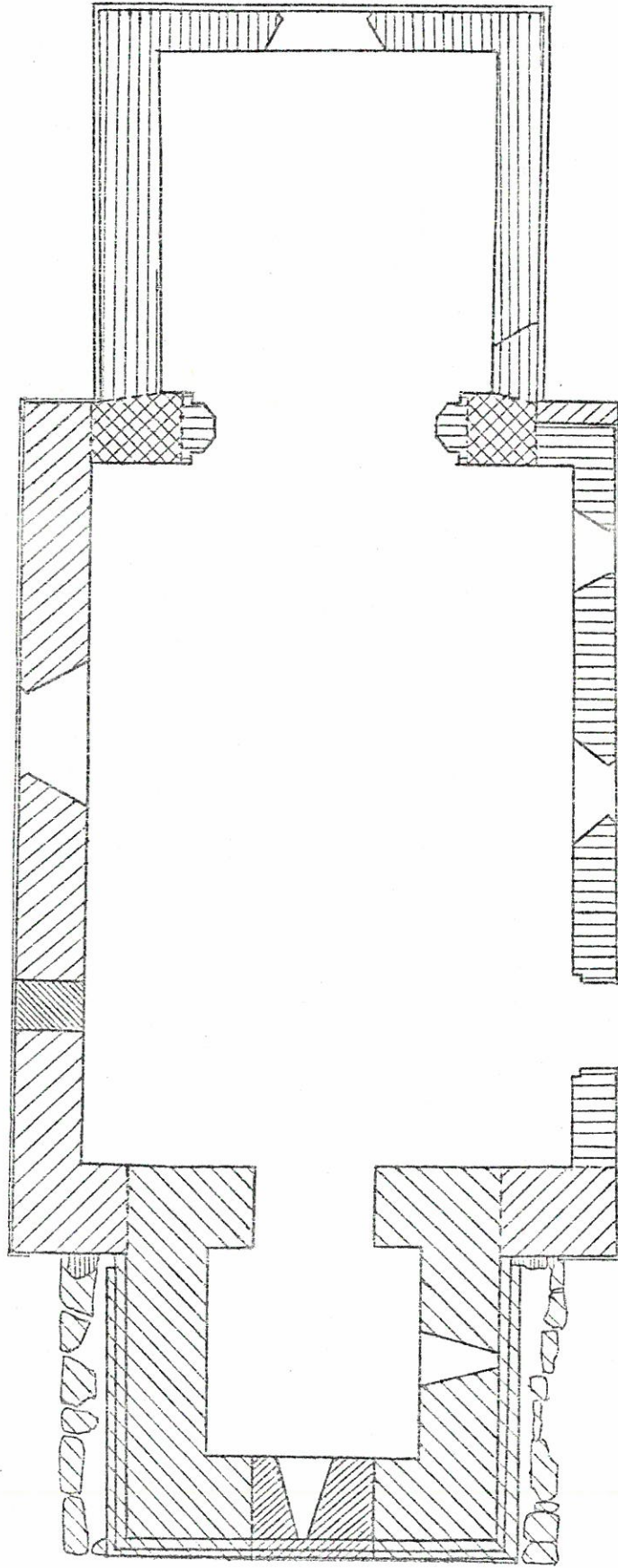
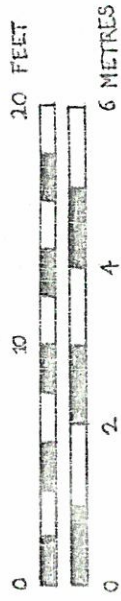


FIGURE 3:

ST. PETER'S CHURCH, HOLTON-LE-CLAY.

-  LATE SAXON
-  POSSIBLE REMNANT OF SAXON NAVE FOOTINGS
-  NORMAN
-  13TH OR 14TH CENTURY

-  BLOCKED SAXON DOORWAY
-  BLOCKED POST-MEDIEVAL DOORWAY
-  14TH CENTURY RESTORATION
-  UNCERTAIN



Medieval and later burials had destroyed all earlier stratification to the south and west of the church, but to the north of the tower part of a late-Saxon inhumation cemetery had survived virtually intact (Fig. 1), perhaps because of the superstition that the north side of a church was an unsuitable place to bury the dead. The crucial point about this cemetery is that it was in use before the late-Saxon church was built c 1050, since several burials were disturbed when the tower foundation trenches were dug (Fig. 1: 1 & 2), burial 1 being cut almost exactly in half; furthermore, a fragment of a memorial stone with interlaced decoration, probably of 10th century date (Fig. 2), was incorporated into the Saxon tower arch, suggesting that the cemetery had been in use from at least the 10th century onwards. The fills of the 11 graves contained middle- to late-Saxon pot, with a scatter of animal bone and a few sherds of Roman pottery. A hairpin associated with burial 8 can be assigned to the period 850 - 1100. Three burials recently excavated north of the chancel may also be Saxon, since all three grave fills were of similar composition to those examined north of the tower, and all fourteen burials were at an average depth of c 2'6" below the late-Saxon ground surface. Two of the burials near the chancel had been disturbed by the builders of the nave foundations. Burial alignments varied by up to 15 degrees from east-west, but as yet too few burials have been excavated to justify any speculation about the alignment of some earlier church with which these burials may have been associated.

The foundations of the late-Saxon tower (Fig. 3) give some insight into Saxon construction methods. The rubble base, of stones and boulders taken from boulder clay, is capped on the outside by a single course of massive, roughly shaped Jurassic limestone blocks. West of the tower these foundations are plumb with the bottom of the plinth, but to the north and south they extend outwards about 2'0" to give added stability. It seems likely that the late-Saxon nave was built on an eastward continuation of these tower foundations. Dr Taylor, in assuming that the plan of the existing nave is contemporary with the tower, failed to take into account the scar of a high, steeply pitched nave roof on the east face of the tower above the present roof. A scale drawing of this scar (Fig. 4) shows that the earlier roof that it represents could not have fitted the walls of the existing nave, but must have sheltered an earlier, narrower nave, about as wide as the tower foundations. Thus it is probable that the tower and the nave were built on a single, rectangular substructure. Evidence to confirm this comes from two large stone blocks resting on the tower foundations and projecting from the west wall of the nave to the north and south of the tower (Fig. 3), which may have formed part of the footings of the previous, late-Saxon nave.

Apart from the evidence of the earlier roof, there are other reasons for thinking that the present nave is later than the Saxon tower. Investigation of the junction between the north tower and west nave foundations has shown that the nave foundations are later than those of the tower. Dr Taylor comments that the fabric of the lower courses of the nave is of roughly-squared brown stone rubble, similar to the fabric of the lower stage of the tower, and considers that the west wall of the nave is in bond with the tower. The stripping of Victorian rendering from the lower courses of the nave, however, has revealed that the fabric is of large, well-dressed rectangular limestone blocks, more characteristic of Norman than Saxon walling, and that these blocks are not in bond with the roughly-coursed rubble of the tower. The north wall of the nave is 3'0" thick (not, as Dr Taylor estimates, 2'6"), a detail perhaps more typical of Norman than of Saxon workmanship, while almost all of the south nave wall was rebuilt in the 19th century. Two major restorations were carried out in the last century, in 1850

and 1868; it is not known during which of these the south wall of the nave was rebuilt.

Dr Taylor bases much of his argument for a single building date for the lower courses of the church on the existence of a double plinth, consisting of a lower square order and an upper chamfered order, which Dr Taylor regards as having been continuous around the whole church. In fact, as the illustrations show (Fig. 5: A, B & C), only the chancel has a plinth of this form; the tower plinth is of one square and three chamfered orders. Many late-Saxon churches in Lincolnshire appear to have simple two-order plinths only because earth has accumulated against them, as at Holton until recently. The nave plinth is of one chamfered order only. The nave plinth is paralleled exactly at the nearby Norman church of Grainsby, further suggesting that the original late-Saxon nave was replaced by a larger Norman structure soon after it was built.

Bloxham (1849: 63-80) records that in 1849 there was a chancel arch at Holton similar to the present tower arch. This opens up two possibilities: either Bloxham mistook a Norman arch for a Saxon feature, or else the Norman nave was built without interfering with the original Saxon chancel arch (see Fig. 3). Unfortunately, in 1850 a Victorian chancel arch in the 'Early English' style was inserted, and without stripping away much of the plaster from the inside of the east nave wall it is impossible to say which of these possibilities is correct.

Examination of the junction of the north chancel and east nave foundations has revealed that the chancel foundations are later in date than those of the nave. The walls of the chancel appear to have been largely rebuilt above the foundations, for the footings and walls are a patchwork of fire-reddened and unburnt stones. A serious fire affected the church after the nave was built, for almost all the original Norman work in the north nave wall is uniformly reddened by fire. The chancel was rebuilt after the fire, probably re-using many of the original stones; several burnt stones have been re-used with an unburnt surface exposed to the outside. The blocks which form the plinth are almost certainly original stones which have been re-used. This plinth (Fig. 5: C) can be closely compared with others belonging to 13th- and 14th-century churches in North Lincolnshire. The fabric of the chancel is of small, squarish and well-dressed blocks of limestone and chalk, regularly coursed, with large rectangular quoins. This again is suggestive of post-Norman work. One jamb of a window which may have survived the rebuilding still exists in the south wall of the chancel; it is difficult to date, but it is probably not earlier than the 13th or later than the 15th century. A possible clue as to the date when the chancel was rebuilt occurs in a record which states that between 1509 and 1519 the fabric of the church had been so neglected that the chancel was 'in a ruinous condition, both walls and roof', suggesting that it may have been rebuilt during the 16th century (Holton church had at this time been appropriated by the nearby Abbey of St Mary and St Peter at Humberstone [Tailby, 1974]). If this is so, the severe fire which scorched the masonry of the church probably occurred before 1500. A recently discovered 15th- or 16th-century doorway inserted into the north nave wall goes some way to confirm this relatively early date, for the inserted stones are all unburnt. A date somewhere between the 12th and 15th centuries is thus supposed for the fire.

A more detailed report on the archaeology of the church is in preparation.

References

- Bloxham, M. H. 1849. Principles of Gothic Architecture. London.
Tailby, A. R. (ed) 1974. The Abbey of St Mary and St Peter. Waltham.
Taylor, H. M. & Taylor, J. 1965. Anglo-Saxon Architecture I. Cambridge.

FIGURE 5: PLINTHS.

SCALE - 1/10TH

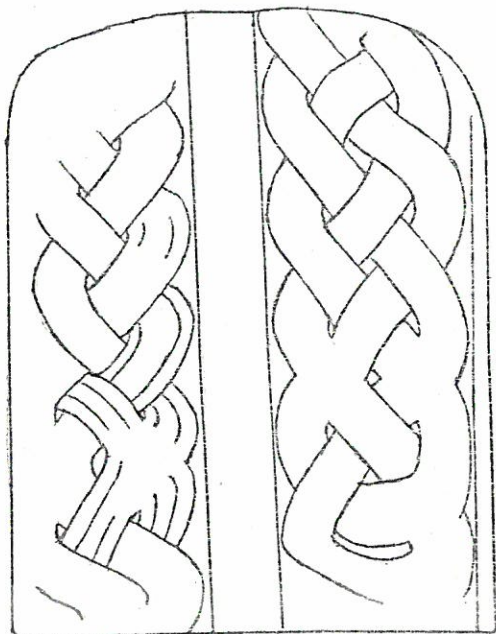
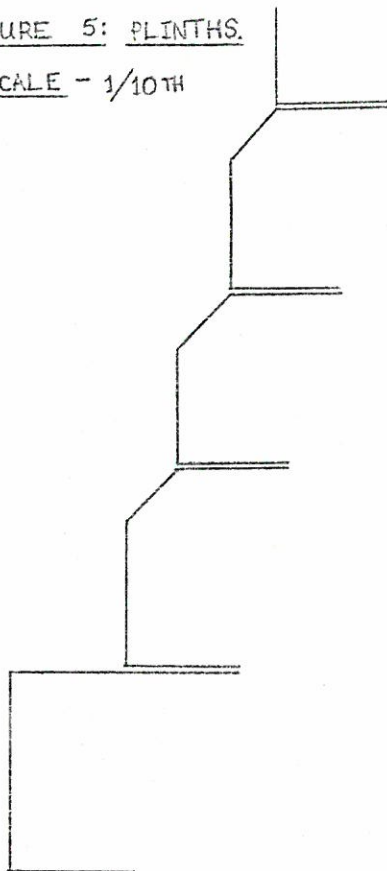
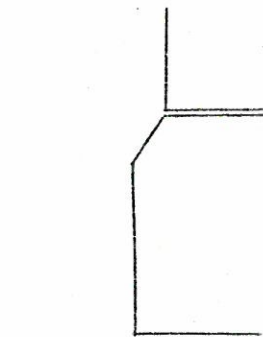


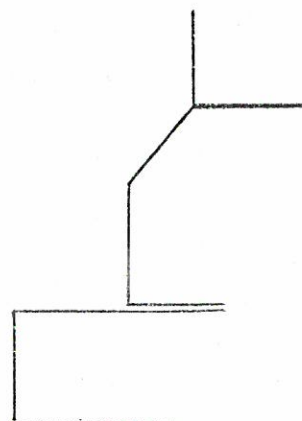
FIGURE 2: FRAGMENT OF ANGLO-SAXON MEMORIAL STONE. SCALE - 1/5TH



A - TOWER PLINTH



B - NORTH NAVE PLINTH



C - NORTH CHANCEL PLINTH

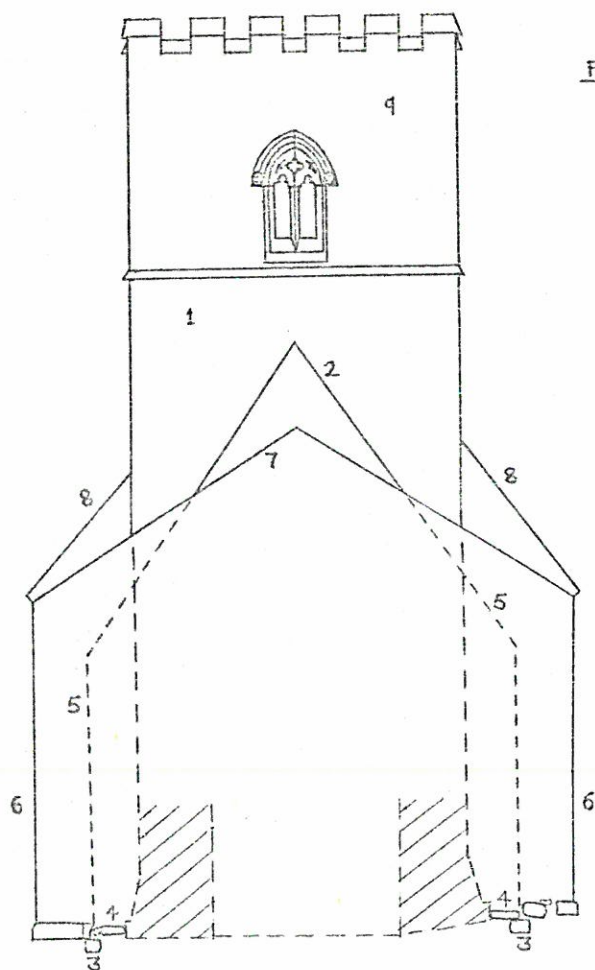


FIGURE 4: THE TOWER AND NAVE, SHOWING THE POSSIBLE DIMENSIONS OF THE SAXON NAVE.

SCALE - 1/120TH

- 1 - SAXON WORK UP TO STRING COURSE
- 2 - TRACE OF SAXON ROOF
- 3 - SAXON TOWER FOUNDATION BLOCKS
- 4 - POSSIBLE FOOTINGS OF SAXON NAVE
- 5 - POSSIBLE DIMENSIONS OF SAXON NAVE
- 6 - WALLS OF PRESENT NAVE
- 7 - ROOF OF PRESENT NAVE
- 8 - BUTRESS-LIKE REMNANT OF FORMER NAVE ROOF
- 9 - 14TH CENTURY DECORATED BELFRY

3 HEALING

Richard Morris

The parish church of SS Peter and Paul, Healing, in the Diocese of Lincoln, lies about 4 miles west of Grimsby. The building consists of a medieval tower of several periods coupled with what is reputed to be a Victorian nave, and chancel. The history of the church is something of a puzzle. In plan and scale the church resembles the early type of two-celled church with which Lincolnshire abounds, but there are few clues evident in the upper-structure to indicate the architectural history of the building. The earliest visible work above ground is to be seen in the arch which communicates between the nave and tower. This arch appears to date from early in the 13th century, and would thus be roughly contemporary with the arrival of the earliest recorded Rector in 1221. Thereafter, as beforehand, the history of the building is uncertain, until we hear of the deletion of a south aisle in 1774. Faculty papers tell us that the church was again modified by extensive rebuilding exactly 100 years later, in 1874. There is some doubt about the extent of this rebuilding, however, because the masonry of the nave and chancel appears to be of several periods. It seems likely that the Victorians trimmed away such masonry as was considered to be of doubtful stability, and then proceeded to graft their new courses to what was left of the older fabric. It may thus be that substantial portions of the present church are medieval, except for the south nave wall which must date, at least in its position, from the removal of the south aisle in 1774.

Healing church now stands apart from the village. This is probably to be explained by the fact that the original settlement, of which the church and adjacent manor with moat (which survives) formed the centre, was gradually abandoned: a process which perhaps led to the removal of the south aisle in 1774, and which has left faint undulations in the fields on either side of the churchyard. The fortunes of the area revived in the 19th century with the coming of the railway, however, and the old place name was transferred to a new village which grew up at the trackside, some three-quarters of a mile to the north.

Today Healing is again a growing community. Whereas in some other parishes in the Diocese of Lincoln churches are being declared redundant for want of support, for some time now the parishioners of Healing have been facing a problem of quite a different kind: how to accommodate a congregation which is too large for the church. The problem, of course, is not new. The medieval builder solved it by adding an aisle or by undertaking some more major form of enlargement. More recently it has sometimes been found convenient to build an entirely new church of more appropriate size and versatile form, or to amalgamate with neighbouring congregations, perhaps of different denominations, and move to a suitable existing building elsewhere in the parish.

At Healing it has been decided to transform the existing church by abolishing the old arrangement of nave and chancel and by shifting the ritual focus of the building away from the tiny chancel into a new, extended nave. To accomplish this the south wall of the present nave is to be removed in order to connect the old church with a new rectangular extension which is to jut deep to the south of the church, and which will be partially sunk into the elevated churchyard so that the new floor will correspond in level with the old. The original chancel will become a Lady Chapel. The ground storey of the tower will serve as a vestry, and in the angle soon to be formed between the Lady Chapel (chancel) and the new nave, a kitchen and washroom facilities are planned. In this scheme we see a further illustration of the way in which the architectural development of a church can mirror the fortunes of the community it serves.

News of the conversion proposals reached the Diocesan Archaeological Consultant, Mr Geoffrey Bryant, at the July meeting of the Lincoln DAC. Mr Bryant sits as a corporate member of the DAC, and the Committee postponed its decision on the issue of a faculty for one month in order to give Mr Bryant time to assess the archaeological potential of the church and churchyard and to arrange for action if he thought this was going to be necessary. With the approval of the incumbent and PCC, discussions were held with the architect, the archaeological officer for South Humberside, Mr J B Whitwell, the AAC Chairman and representatives of the Department of the Environment. The outcome of these consultations, which were co-ordinated from the office of the CBA Churches Committee at Leeds, was a decision to carry out a small-scale exploratory investigation financed directly from DoE central funds and staffed by an ad hoc team recruited specifically for the project by the CBA. Meanwhile, Mr Bryant made a survey of the churchyard and recorded the monuments in the area which was shortly going to be affected. Excavation began on 1 September, just 7 weeks after the case first came to attention, and is still proceeding. The work is being carried out at no extra cost to the PCC and will be completed before the contractor arrives.

A summary of the results of the excavation will appear in the next edition of the Bulletin.

4 ASHELDHAM

Enough church excavations have now taken place to teach us that the full history of a church is not always to be understood by a study of the upstanding fabric alone. There is often a longer, more intricate history leading up to the present building which can be reconstructed only after a careful consideration of evidence which is to be found within the fabric, the substructure and the surrounding site. A small-scale excavation in the redundant church of St Lawrence, Asheldham, in the Diocese of Chelmsford, has recently taken place in circumstances which demonstrate this point very clearly.

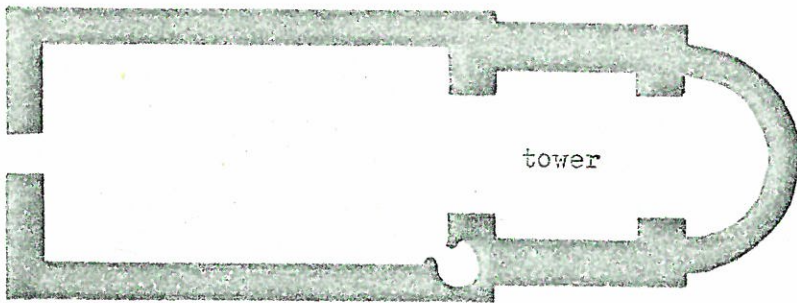
St Lawrence's church was declared redundant in 1972. The building, although of some interest, is not of outstanding architectural merit and was not judged to be worthy of preservation by the Redundant Churches Fund. Instead, a proposal to convert the church into a Diocesan Youth Centre was approved, and work on the necessary alterations has now begun.

A common problem in cases of this kind is the difficulty of deciding whether a building of no particular outward distinction is worth the effort and expense of excavation. In this case the results of a systematic archaeological survey of all the 225 churches in the Archdeaconry of Colchester were available, and it was largely on the basis of the results of this survey, in particular the siting of Asheldham church in relation to other churches in the region, that the decision to excavate was taken. Indeed, the survey enabled the DAC consultant, Mr W J Rodwell, to single out this site as being especially worthy of attention from a large number of other churches in the Diocese which are also undergoing conversion or restoration this year.

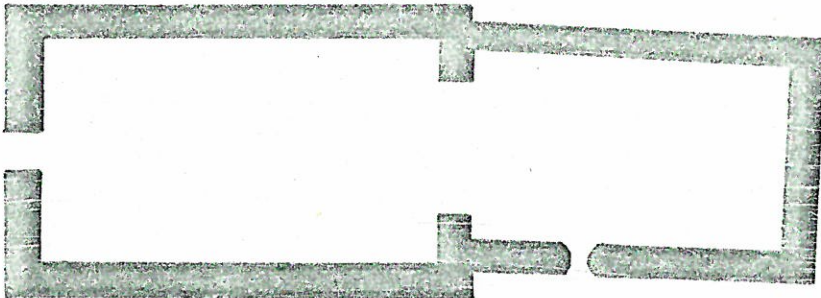
Unfortunately neither the Advisory Board for Redundant Churches nor the DoE were persuaded of the potential of the site (Pevsner's description of the church as being 'entirely of the C14' was on one occasion cited as evidence that excavation would be unprofitable) and Mr Rodwell was left to deal with the archaeology single handed, in his own time and at his own expense. In fairness to the Advisory Board, however, it must be stressed that the conversion scheme involves relatively slight alterations, and this was an opportunity nearly missed rather than information lost.

Mr Rodwell worked for a week at Asheldham - his third church campaign in as many years - and his account of the main results of the excavation follows here.

ST LAWRENCE, ASHELDHAM: EVOLUTION OF THE PLAN

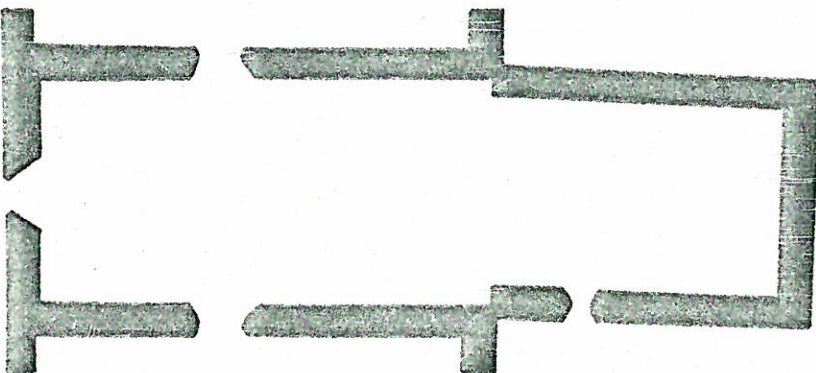


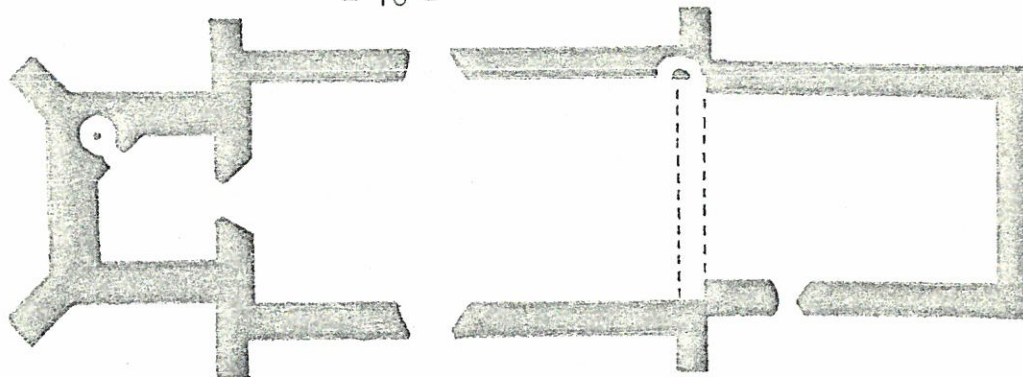
1 (above) Norman church, not precisely dated, but probably all of one build. Nave, chancel with tower over, and apsidal sanctuary. By and large only the foundation survived, but in places two courses of masonry also remained. Although it is not possible to be quite certain, it seems that there were no doorways in the N and S walls at this period. The church may have been built directly on a Roman road which gave access directly to the W end. An extensive foundation in the SE corner of the nave suggests the position of the tower stair, although nothing of its structure survived. The only parallel with tower and apse surviving that is known to the writer is Newhaven, Sussex, although Great Easton and Wakes Colne, both in Essex, were probably once the same.



2 (above) In C13 the chancel was rebuilt, reusing the tower foundations. Either the tower arch was modified or a new chancel arch was erected. In large part the N and S walls of this chancel still survive and contain a fine S priest's doorway and piscina.

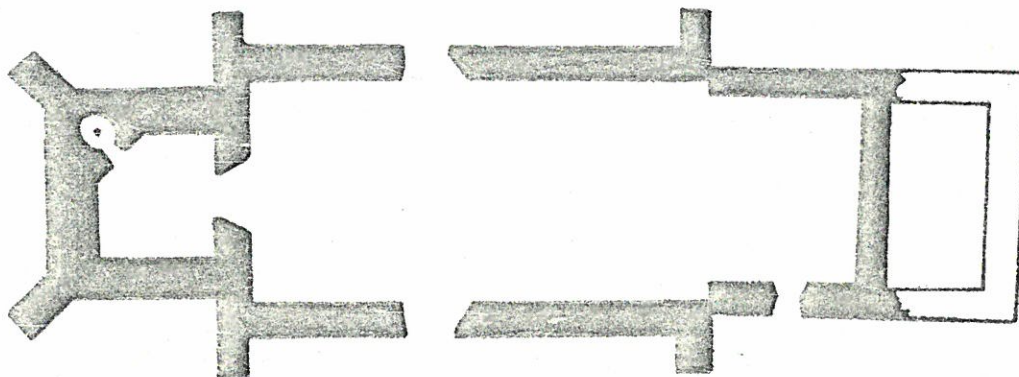
3 (below) The nave was totally rebuilt on the old foundations by the early C14. The work was probably spread over a number of years. The chancel arch was removed and it seems that a stone chancel screen was erected either in this or the next phase. The phase 3 nave survives today.



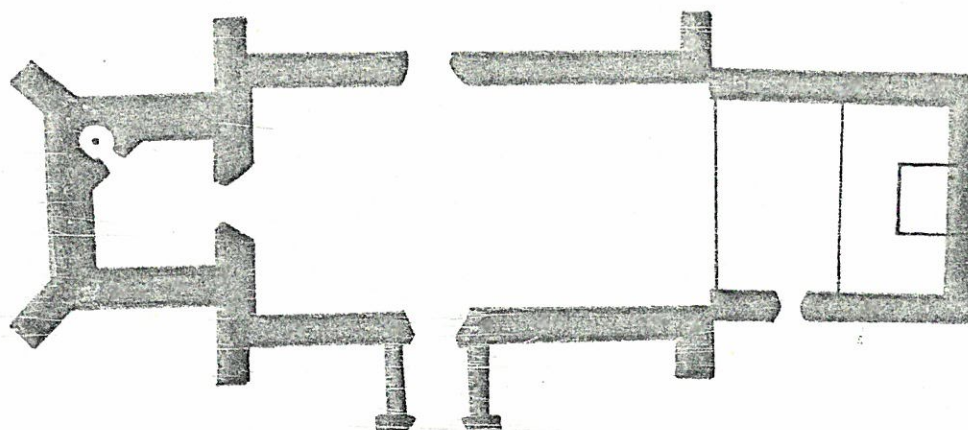


4 (above) By the later C14 a W tower had been added. The former W doorway was retained as the tower arch. The tower was built in two stages and the spiral stair which was certainly intended to go higher than the first floor, was never completed (or else the upper part of the tower was demolished and rebuilt). The rood stair and former loft probably belong to this phase.

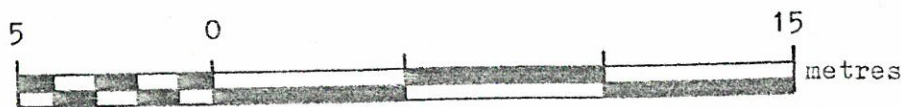
5 (below) Undated. The E end appears to have fallen into ruin and was walled off.



6 (below) In C19 the church was restored and the E end rebuilt, with the E wall just inside its former line. The S porch was added in 1867. The tower was re-roofed after a long period of being open to the weather, during which time the bell frame and interior suffered badly. A single bell was hung where once there had been three.



Of this church Pevsner says: 'Entirely of the first half of the C14. W tower with diagonal buttresses and later brick battenlements, nave and chancel. The windows are either cusped lancets or have some little ogee detail. The chancel S window, S doorway (with head-label-stops) and Sedile form a group.'



5 LITTLE SOMBORNE

Martin Biddle

The Church of All Saints, Little Somborne, was declared redundant in May 1974 and is now vested in the Redundant Churches Fund. At the invitation of the architect, Mr Richard Sawyer, and of the Fund, excavations have been in progress at weekends since late June.

The church is a simple rectangle, a blocked chancel arch testifying to the former existence of a separate chancel. The principle interest of the fabric lay in the Anglo-Saxon work of the western part of the nave: two pilaster-strips and two long-and-short quoins. The excavations have already shown:

- 1 That the Anglo-Saxon nave was originally c 2 metres longer. It had been cut back to the present west-end in the 14th century, the north-west and south-west quoins being rebuilt at the new corners in a bastard form of long-and-short.
- 2 That the Anglo-Saxon nave was originally c 8.5 metres in length and thus accounts only for the western 6 metres of the present building. The remainder is an extension of the late Norman period.
- 3 That there was originally a northern lateral building near the present east end, probably one of a pair of transeptal chapels.

The church is therefore already seen to belie its simple appearance. Little or nothing described under 1 - 3 would have been recorded during the impending - and very necessary - drainage works without prior archaeological examination. The excavations will continue over the winter and during next year.

Excavation is, however, only a part of the project. The plaster on the exterior of the south wall of the church has been stripped and all the interior plaster, resulting in the discovery of two previously unsuspected Anglo-Saxon double-splayed windows and many other features. The roof is to be stripped in its entirety, recorded, repaired, and retiled during the autumn. When this has been completed, stripping of the external plaster will be finished, together with external excavation. Only when all these tasks are over will excavation take place below the floor.

It seems that this sequence of operations may be ideal, gradually closing-in, as it were, on the excavation below the church floor, the most difficult part of the investigation. It means that one can come to the below-ground problems with many questions already posed, and some answered, from a thorough knowledge of the standing structure. It means, too, that one can approach the probably much disturbed below-ground evidence, and inevitably destroy it by excavation, with the full archive of above-ground evidence readily available for re-interrogation.

The Redundant Churches Fund are to be warmly congratulated on their foresight in forwarding this new initiative in their work.

The Anglo-Saxon portions of St Wystan's church are among the most distinguished survivals of Anglo-Saxon architecture. For over a century the crypt and eastern parts of the church have been studied and restudied by students of early architecture, most recently by Dr H M Taylor in his paper in England before the Conquest: Studies in Primary Sources presented to Dorothy Whitelock (Cambridge, 1971) and in his guide to the church. By 1973 a stage had been reached where further advances in our knowledge and understanding of the church could only be obtained by a highly detailed, stone-by-stone, analysis of the standing fabric and by excavation of the buried deposits around the building. It was with this general objective that Dr Taylor, my wife and I began in 1974 a joint investigation of the archaeology and architecture of the church in a project intended to cover several years. This note describes in brief outline the results of our work in 1974 and 1975 and provides a very welcome opportunity to express our grateful thanks to those who have made it possible.

We have two principal objectives, a general purpose to investigate the history of human settlement on the church site, especially the origins and growth of the Anglo-Saxon monastery; and a specific purpose to establish the sequence and character of the successive stages in the structure of the church itself. The attainment of these objectives requires close collaboration between architectural and archaeological specialists, between what Dr Taylor has called 'structural criticism' and excavation.

A first result of great importance has been to show that the crypt - the earliest visible part of the church - is not the earliest building on the site. This was not unexpected, but we can now demonstrate for the first time an outline of the events which preceded it. For the time being our knowledge is restricted to the limited area excavated on the south side of crypt and chancel, immediately east of the Sleepy Quire, but these results should prove to be of general relevance when further work is undertaken, although they can be expected to become more complex.

The Old groundsurface on which occupation of the site began lies some two metres below the present ground surface in this area. It consists of a deep brown soil developed on the local sand and pebble of the Bunter Pebble Beds. The earliest traces of human activity are flint flakes and a broken scraper, perhaps of Neolithic or Bronze Age date. These traces seen quite incidental to the main history of the site and no evidence of structures associated with them has so far been found.

The main development of the site begins with a series of burials laid out with their heads to the west. Nothing is yet known in detail of these graves, but they may belong to the earliest years of the monastery in the 7th century A.D. They are overlain by a series of pebble floors with intervening layers of fine soil. From these layers have come a mass of animal bones, a quantity of iron-working waste and, most important, some thirty fragments of vessel glass and fifteen pieces of window glass. The vessel glass seems to be of Roman origin, but it cannot indicate Roman occupation of the site since the other Roman material is so scanty, consisting of two fragments of tile and four or five sherds of pottery. It seems probable that the vessel glass was being recycled, probably in the manufacture of enamel or of the window glass. The latter occurs in three colours, a cold light blue, a rich dark blue, and an olive green with milky trails. It is in very small fragments which seem to come from tiny quarries, each with the clipped, or 'grozed' edges typical of early medieval window glass. Window glass of a closely comparable character was first recognised by Professor Rosemary Cramp at the Northumbrian churches

of Monkwearmouth, Jarrow, and Escomb, where it probably derives from an industrial tradition established by glaziers brought over from Gaul by Benedict Biscop in the late 7th century. Its discovery at Repton, only the fourth site from which such glass is known, provides a link with the Northumbria from which Mercia was converted to Christianity, as well as providing evidence for the artistic activity of the early monastery at Repton. These layers, with their evidence for iron-working and probably for the manufacture of glass, demonstrate the kind of industrial activity to be expected in such a community.

The pebble spreads with their evidence of domestic and industrial activity were in their turn sealed by layers of debris associated with the construction of the crypt and those parts of the Anglo-Saxon church immediately to the west. These layers included deposits of clean pebbles and sand spread around during the digging of the original trench in which the crypt was set, piles of chippings left by the masons dressing the stones, and post-pits in which the scaffold poles used in the erection of the central square of the church had been set. More work remains to be done on these deposits, but they show quite conclusively the level from which the crypt was originally constructed, nearly two metres below the present surface, and that the great stones of the stepped plinth were always intended to be visible above ground. It is only because the ground has risen in subsequent centuries, mainly as a result of burial, that the plinth now lies so far below the surface.

This was one of the main architectural objectives of the first seasons. The other was to establish the nature and purpose of the rectangular gabled projection on the south wall of the crypt, in front of the present square-headed window. Was this an original feature or an addition? Was it a tomb-structure, an entrance, or just a window? We now know that it belongs to the third stage in the development of the crypt, being subsequent to the inserted vault of the crypt itself. It thus falls into place alongside the diagonal passages by which the crypt is reached today from inside the church, for these passages are also later than the vault. Our provisional interpretation sees the south projection (like that which also existed on the north) as a window, inserted to light the previously windowless crypt. This was probably done in the third quarter of the 9th century when the cult of Wistan was growing and the passages were constructed to allow a flow of pilgrims from the church down into the crypt, where the saint's relics were presumably displayed, and out again by the other passage back into the church.

The layers of debris left outside the crypt by its original construction, by the construction of the central part of the church to the west, by the vaulting of the crypt, the construction of the chancel, and the later modification of the crypt, cannot so far be satisfactorily distinguished one from another, for this area subsequently became the site of a cemetery in use from the later 9th century down to the later middle ages. The earlier burials, in wooden coffins sometimes with iron fittings, probably belonged to persons of high social status who were able to obtain burial close to the saint's resting-place in the crypt, which was itself probably a mausoleum of the Mercian kings. The Viking axe-head found in the angle of the chancel and Sleepy Quire in 1923 probably came, in the writer's opinion, from one of these graves. It would thus represent the uncertain conditions of the late 9th century when the Danish settlers were gradually being converted to Christianity but still on occasion retained pagan practices, such

as the deposition of weapons with the dead.

Immediately south of the crypt, burial seems to have become less intense in the 11th century, and was perhaps interrupted for a period after 1172 by construction work on the priory to the east. South-east of the crypt this period seems to have been marked by a deep excavation of unknown purpose, possibly an unused foundation trench, which was soon refilled. Burials later made in this area were quite different from those further west. Most were marked by head and foot-stones and many were covered by slabs. One of these, which covered a monolithic stone coffin, was carved with a diamond 'twill' pattern and probably dates to the end of the 11th century (1). The burials here clearly belong to the lay cemetery of Repton Priory. At this time, the boundary between priory and parish church seems to have run due south from the south-east angle of the crypt and chancel, and the differences in burial practice to either side of this line appear to reflect real differences in social grouping.

Two seasons, totally twenty-six working days, have only begun to touch on the problems and reveal the possibilities of this remarkable site. This note has deliberately said little of the important new results emerging from Dr Taylor's analysis of the standing walls, for these are so complex as to need at least a sketch to illustrate their implications. Meanwhile, with the kindly forbearance of the church and school we hope to continue our work for at least the next three years, first up the eastern side of the crypt and then, on a larger scale perhaps, on its north side. There can be no doubt that this work will illuminate not only the history of Repton church and its early monastery, but also the development of Anglo-Saxon architecture in the central kingdom of the Heptarchy.

[The Repton project has been principally supported by the Society of Antiquaries of London and by The Observer, to both of whom we are greatly indebted.]

Note 1: I am grateful to Dr L A S Butler for identifying this type of slab. For an illustration of a slab in the same tradition, see his 'Minor Medieval Monumental Sculpture in the East Midlands', Archaeol. J. CXXI (1964), 120, Fig. 2: A.

BOOK-LIST

Archaeological work in churches generally takes place as a result of a decision which has been taken by an architect for reasons to do with the condition of the building. As the church archaeologist becomes more involved with the specification of architectural work it will become increasingly necessary for him to understand the implications of the constructional methods used in repair and restoration and the terms which refer to them. To give examples, how much damage might be caused to medieval masonry by 'plastic repair'; or what is involved in 'pressure grouting'? The books listed opposite could be regarded as providing a grounding for the archaeological consultant in the various matters which could concern him in this field. Useful reference texts for occasional use are also listed.

BOOK-LIST

Repair of Ancient Buildings, by A. R. Powys. J. M. Dent 1929. 208 pp.

an essential book to understand the kinds of repairs which were carried out on buildings before the introduction of modern construction methods. Still regarded by many as the best single work on the subject, although very traditional in its approach.

The Care of Old Buildings Today, by Donald Cusall. Architectural Press 1972. 197 pp.

Intended as an updated version of Powys' volume, this is important reading for those who wish to gain an insight into the thinking of most modern architects engaged in preservation work.

Preserving and restoring monuments and historical buildings. UNESCO, Paris 1972. 267 pp.

A collection of papers dealing with monument legislation, operation techniques, survey methods (including photogrammetry) and many other aspects of building preservation. Useful range of examples chosen on an international basis.

Specification 76 edition 1975. Architectural Press. 2 volumes.

If the concept of a specification for archaeological work in churches continues to gain support, the chapters on excavation, plant, equipment, among the many, will prove useful. Likewise:

AJ Legal Handbook, Architectural Press.

A guide to the complexities of contract and building law, this will be useful as a reference work to clear up the meaning of or interpretation of contract clauses.

Guide to Historic Buildings Law, 3 edition. Cambs. & Ely C. C., County Planning Dept.

This is the basic reference work to Historic Buildings Legislation. Although churches are largely exempt, many churchyards fall within conservation areas, and the district council may consider archaeology to be 'development' as defined in the Town and Country Planning Act.

For papers specifically concerned with the care of churches, the consultant should consult the following publications issued by the Council for Places of Worship (83 London Wall, EC2M 5NA). All these are in A4 format and are ready-punched to fit binders.

How to Look After Your Church (CPW 1970). 25p.

A handbook on the care and maintenance of church buildings, and their furnishings and fixtures. Useful guide to faculty procedure.

Heating Your Church (CPW 1970). 40p.

Maintenance and Repair of Stone Buildings (CPW 1970). 25p.

An analysis of causes of deterioration and decay; methods of protection and repair are also described. Useful book-list.

Wallpaintings (CPW 1970). 7½p.

Explains the origin and purpose of medieval wall decoration, and discusses how to take precautions against damage to such schemes.

Churches and Archaeology (CPW 1974). 5p.

Single-sheet pamphlet, largely intended to qualify some of the more drastic advice offered in Maintenance and Repair of Stone Buildings.

Finally, the consultant who wants to be in command of the redundancy legislation must own a copy of the Pastoral Measure 1968 (HMSO). He should also be receiving the annual reports of the two statutory bodies concerned with redundancy: the Advisory Board for Redundant Churches (Fielden House, Little College Street, SW1), and the Redundant Churches Fund (St Andrew-by-the-Wardrobe, Queen Victoria Street, EC4V 5DE). The ABRC reports are indispensable, since they list the churches dealt with under the various sections of the Pastoral Measure 1968 and include helpful tables of statistics which will not be found elsewhere. The RCF reports are illustrated and discuss the churches which have been vested during the year in question. The most recent RCF report (for 1974) is particularly useful since it lists all churches which have been vested during the first quinquennium since the Pastoral Measure took force.

The consultant who studies these reports carefully will soon be aware that redundancy legislation is far from being fixed or rigid, but that there has been and continues to be a certain evolution in its interpretation and application. The ABRC reports, in particular, regularly contain sections discussing the working of the Measure. In order to keep up to date the consultant may wish to read the Report of the Working Party on the Pastoral Measure 1968 (Church Information Office, SW1P 3NZ), while for the really keen the ABRC has produced a booklet entitled Comments on the Report of the Working Party on the Pastoral Measure 1968.

LESSONS FROM HEALING

So far the project at Healing (see p. 13) has been successful in a modest way. But it has only turned out to be so because of prompt and ready co-operation by all the parties concerned. A snag at any stage would have cost us the entire project, since excavation is taking place in the few spare days between the return of tenders and the start of work by the contractor. Without the goodwill of the incumbent and PCC, the approval of Mr Whitwell (whose organisation has on this occasion been by-passed); the willingness of the DAC to delay the issue of a faculty (at a time when building costs are rising by 1% per month); the fact that the DoE was willing to back the project at short notice; the vigilance of the DAC consultant, and the chance availability of suitable staff and equipment, this project could not have been undertaken in the time available.

Since Healing is probably typical of the kind of minor operation which will have to be mounted from time to time in all dioceses, it is worth pausing now to consider some of the basic lessons which this case can teach us.

Healing warns us that it is essential for the architect to consult the archaeologist on a project before the specification is written. Once a specification is drafted and put out to tender there will normally be no opportunity for effective archaeological participation in the project. Action was only made possible in this case because it turned out that much excavation could be done on the contractor's behalf by the archaeological team.

To achieve this early co-operation it is vital that every DAC and/or Diocesan Archaeological Consultant should make certain that the panel of architects who work in the Diocese knows of the fact that there is an archaeologist available for consultation. The consultant who sits as a DAC member should work towards a situation where he can come to regard his monthly meetings as the final safety-net for schemes of archaeological importance, while the consultant who is not yet a corporate member of his DAC may nevertheless be kept informed about schemes in which he should be giving advice. Few church alterations or restorations arise overnight: a parish often takes several years to raise the necessary funds for a project, and it is then, when the scheme is in gestation, that the consultant should become involved.

There is a second point to be made which concerns the problems of assessing the archaeological potential of churches which bear few outward signs of interest. There are many churches such as Healing in which the most important evidence is concealed. The task of picking out the right churches for investigation, particularly at short notice, is always going to be a hit-and-miss business until methodical and thorough archaeological surveys have been undertaken to supplement the existing architectural handbooks, and a sound research policy has been formulated.

The CBA Churches Committee has set up a small sub-committee to tackle these problems - particularly the question of manpower and finance - and it is hoped that the proposals of the sub-committee will be ready for inclusion in the next issue of the Bulletin. Meanwhile, any consultant who finds himself confronted with a case which he alone or the local unit cannot handle, he is invited to contact the Secretary of the Churches Committee at the CBA Churches Office in Leeds. If the case concerns a redundant church, or a church that is about to enter the redundancy process, it would be particularly advisable to inform the Secretary, since experience shows that redundancy cases are often complicated by factors of which the consultant may be unaware.

