

## PART IV—INSPECTION AND MAINTENANCE

It is not sufficient for us to make recommendations whereby the present accumulation of repairs can be made good. Our terms of reference require us also to make proposals whereby our churches can be kept in a good state of repair thereafter. In turning to this part of our task we find a starting point in the evidence of the Royal Commission on Historical Monuments (England). The Royal Commission, we are told,

"is concerned that churches of historical and architectural importance should be so maintained that extensive renewals should not become necessary as these are liable to be destructive of just those qualities in which the Commission is interested."

We agree, and add that such a policy is also the more satisfactory from the financial point of view. A small sum of money spent wisely each year on maintenance may avoid a crushing bill for repairs at a later date. All whom we have questioned are agreed on this point, and we wish to bring out with all the emphasis we can that good maintenance is not only the soundest policy architecturally but also the cheapest.

### (A) THE LEGAL POSITION

At the outset of this part of our task we have to consider where the legal responsibility for the maintenance of church fabrics lies and whether any changes are desirable.

Under the early medieval canon law the rector was responsible for the repair of the whole church, but by custom the parish assumed responsibility for the nave. By Canon LXXXV of the Constitutions and Canons Ecclesiastical of 1604 it was laid down :

"The churchwardens or questmen shall take care and provide that the churches be well and sufficiently repaired, and so from time to time kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain and even, and all things there in such an orderly and decent sort, without dust, or any thing that may be either noisome or unseemly, as best becometh the house of God, and is prescribed in an homily to that effect."

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By the Parochial Church Councils (Powers) Measure, 1921, Section 4, this duty was transferred from the churchwardens to the parochial church council in the following words :

“ 4.—(1) From the commencement of this Measure there shall be transferred to the council of every parish—

- (i) . . .
- (ii) All powers, duties and liabilities of the churchwardens of such parish relating to—
  - (a) . . .
  - (b) the care, maintenance, preservation and insurance of the fabric of the church and the goods and ornaments thereof.”

The rector of the parish, whether spiritual or lay, remained liable for the repair of the chancel from the Middle Ages onwards; but by the Ecclesiastical Dilapidations Measure, 1923, an incumbent who was the rector (or who would otherwise be solely liable for the repair) only by reason of his incumbency was relieved of the responsibility, and in such cases the chancel has been repairable in the same way as the rest of the church. A rector who is liable for the repair of a chancel may compound his liability, after consultation with the parochial church council and with the approval of the Diocesan Dilapidations Board, by payment to the Diocesan Board of Finance of a sum which, in the opinion of the Board, is sufficient for the future repair of the chancel.

The present position is therefore that the parochial church council is responsible for seeing that the church is “ well and sufficiently repaired.” If a rector, whether lay or spiritual, is liable for the repair of the chancel, the parochial church council may serve on him a notice stating the extent of the disrepair and calling upon him to carry out the repairs. If he does not comply, court proceedings may be taken. By the Chancel Repairs Act, 1932, such proceedings were transferred from the ecclesiastical court to the county court, and the court may give judgment for the sum which in the opinion of the court is necessary. In the case of chancels for which the parochial church council is itself responsible—and these constitute the vast majority—and in all cases of repairs to the nave, the parochial church council is entitled to call upon the parishioners to provide the necessary sum. But there is this big difference that it has no power to enforce its demand. In former days, as we have already seen, the churchwardens were able to enforce the obligation by means of a compulsory church rate levied by the vestry, but since the Compulsory Church Rate Abolition Act, 1868, no proceedings can be taken to enforce payment of such a rate.

*(i) Responsibility of Parochial Church Councils*

At this point we should like to emphasize that under the present law it is the parochial church council which is responsible for seeing that the church is kept "well and sufficiently repaired" and for seeing that funds are forthcoming for this purpose—though it has no means of enforcing its demands except in those cases where a rector is responsible for the repair of the chancel. The incumbent is not personally responsible in law, and never has been—for before parochial church councils the responsibility rested with the churchwardens—except in so far as he is responsible in virtue of his freehold. The incumbent is, of course, chairman of the parochial church council and as such has an appropriate share of the responsibility for its actions. He has also the moral duty of leadership which his position gives him. But we should like to state with emphasis now that the responsibility in fact lies with the whole parochial church council. Where any bad cases of disrepair are brought to light, it is not sufficient to blame the incumbent; every member of the parochial church council has a share of the fault.

This is the existing legal position. Is it desirable to make any change?

*(ii) Diocesan Church Repair Boards?*

The suggestion is sometimes made that the responsibility for maintaining church fabrics should be taken out of the hands of parochial church councils and transferred to a diocesan church repairs board. The present practice with regard to the repair of parsonage houses is cited as a model.

For those who are not familiar with this system, it may be said that under the Ecclesiastical Dilapidations Measures 1923-1929 there were instituted Diocesan Dilapidations Boards which have the duty, under the general direction of the central authority, now the Church Commissioners, of operating the Dilapidations Scheme for the maintenance of buildings belonging to benefices.

The Boards appoint surveyors to survey parsonage houses and such glebe properties as are not let on repairing leases, and a schedule of dilapidations is sent to the incumbent, who is required to carry out the necessary repairs, the cost of which is provided by the money which has been accumulated during the previous five years either by deduction from his stipend or by payment on his behalf by the parochial church council. Every five years a fresh assessment of the amount likely to be required in the future is made. These payments can be recovered at law, but an incumbent cannot be compelled to carry out repairs at a greater cost than the amount of the Repair Fund standing to the credit of his benefice.

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The rise in building costs over the past twelve years has meant that in the majority of cases the amount of the Repair Fund has been in fact inadequate to meet the cost of repairs recently found to be necessary, and that a considerable amount of extra money has had to be found to prevent the system breaking down altogether.

It would in theory be possible to set up in each diocese a diocesan church repairs board, to which would be transferred the responsibility for the maintenance of all churches in the diocese; and a diocesan architect and staff could be appointed to carry out the work. But there are no revenues on which a levy could be made for the work, as there are in the case of benefices, and it would presumably have to meet its considerable expenses by an addition to the existing diocesan quota or by a new quota or by a special appeal; none of these courses would produce more than a fraction of the sum needed. For a long time past parishioners have given large sums of money to maintain the church which they see every day and with which their own lives are intimately connected. We are not sanguine that if the responsibility is taken away from them their contributions will continue to flow on the same scale to a diocesan body.<sup>1</sup>

The suggestion may therefore be dismissed on financial grounds alone, but there are also architectural reasons for disliking it. The point is well made by the Royal Institute of British Architects:

"In all matters arising out of the organization of the work, it is considered most important to maintain the parochial interest of the incumbents and congregation alike as custodians for the time being of their churches, and nothing in the financial organization should detract from the responsibility of the incumbents and congregations. This consideration is important, both from the point of view of financing the work and of maintaining the tradition and interest of local craftsmen, who take an added sense of personal pride in maintaining local traditions of building."

The problem of maintaining parsonage houses is of a very different order from that of maintaining ancient churches. There are of course a considerable number of parsonage houses of high architectural merit and we, as a Commission, are not concerned to give any opinion on the relative success or failure of the present system, regarded from this point of view. But normal dilapidations concern minor repairs, sanitation, and so on, and are as a rule a straightforward builder's job. The transfer of the responsibility to a diocesan authority has therefore less risk of architectural mis-handling than is the case with churches, although we should like

<sup>1</sup> An article, "Faith Rebuilt This Church," by Mr. Laurence Easterbrook is reproduced by permission in Appendix IV as an example of what parishioners will do for their own church.

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to see proper skill available for the more historic of our rectories and vicarages.

The transfer had to be made because a large number of incumbents, no doubt through growing financial pressure, were allowing their houses to fall into serious disrepair, and presenting their successors with problems too great for individual solution. But even incumbents who allowed their houses to fall into disrepair generally fulfilled their duty conscientiously towards the churches in their care; and whereas the care of the parsonage was theirs alone, the responsibility for the upkeep of the church was shared with the churchwardens, with the parochial church council and eventually with the whole parish.

##### (iii) *Value of Present System*

This has an important bearing on any proposals for changing the present legal responsibility for maintenance. The complaint is sometimes made that the responsibility is too diffused; there is no single person who can be held responsible. This is true, and there would be some advantage in being able to pick out one person when a church falls into disrepair and fasten the responsibility on to him. That person need not necessarily be the incumbent; by a change in the law he could be made one of the churchwardens, or a new parochial office could be created. But we do not recommend this course because we hold that the present diffusion of responsibilities has advantages which outweigh the disadvantages. Under the present system a churchwarden or any member of the parochial church council has the right and duty, if he considers the maintenance of the church to be at fault, to make representations to the incumbent or to raise the matter in the parochial church council. This acts as a valuable check on an incumbent who is slack or who in his absorption in spiritual things may forget the needs of the fabric. If keen parishioners did not have the *locus standi* provided by membership of the parochial church council they would be in a weaker position for making representations. On balance we have come to the conclusion that no change is needed in the law defining the responsibility for maintenance.

#### (B) TRAINING OF INCUMBENTS AND OTHER RESPONSIBLE PERSONS

If incumbents, churchwardens and parochial church councillors are to be left, as we believe is essential, with the legal responsibility for ensuring that their fabrics are properly maintained, it is desirable that they should be trained in the principles of proper maintenance. It cannot be assumed that they will come by this knowledge auto-

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matically. So far as the clergy is concerned, we believe that this training must take place before ordination, during post-ordination courses and after induction into an incumbency.

### (i) *Theological Colleges*

In order to find out what is already done, we asked the heads of all the theological colleges in England whether it was their practice to include lectures on the care of church fabrics during the lifetime of each student and whether visual aids were used. The replies were reassuring. All the heads of theological colleges are convinced of the need for such training, and there are very few theological colleges where such lectures have not been given in recent years. Many avail themselves of the lecturers offered by the Central Council for the Care of Churches; others have highly qualified experts living near them and invite them to talk to the students from time to time. In about half the cases visual aids such as slides or film strips are used. After studying the replies, we sent a further inquiry to the heads of all theological colleges asking if they would give us an assurance that it was their intention to have lectures on the maintenance of churches during the period of residence of each student. We are happy to inform the Assembly that all have given us such an assurance.

### (ii) *Post-ordination Courses*

We believe it is even more important that such lectures should be supplemented by further training in the post-ordination courses now arranged by all dioceses. This is the stage when the young priest or deacon is an assistant curate, inevitably making acquaintance with the problems of maintaining the fabric, but not yet responsible for it. The Central Council for the Care of Churches is able to arrange lectures appropriate for this stage, and we recommend all dioceses to take advantage of them if they do not already have a suitable lecturer within the diocese.

### (iii) *Guidance for Incumbents and Churchwardens*

We further believe that on induction into an incumbency the priest should be presented with a concise guide to his principal practical duties in the maintenance of the fabric now committed to his charge. With the help of the Central Council we have prepared such a leaflet, setting out the main things to watch as simply and helpfully as we can, and it is printed as Appendix V. The Central Council will ask the diocesan authorities to take copies of this leaflet for presentation to incumbents at induction, and we urge them to do so. This is not the first such leaflet that has been

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prepared for this purpose, but it embodies the experience gained from earlier attempts, and if it is issued with the authority of the Church Assembly it will have greater influence.

In view of the historical relation of the churchwardens to the care of the fabric, and the practical help they can give to incumbents, we recommend that this leaflet be presented also to churchwardens when they are admitted.

From the leaflet we have extracted a few main principles to be set out on a card that we have prepared for hanging in the vestry, where it will serve as a concise reminder to the incumbent and churchwardens; this will be found in Appendix VI, and when the card is published we urge the diocesan authorities to ensure that each church is supplied with a copy.

#### (iv) *Lectures to Clergymen and Laymen*

For more advanced guidance in the care of churches than can be given in a leaflet the best way of reaching the clergy is perhaps in the ruridecanal chapters, and we urge chapters to arrange for periodical lectures on the subject. In these chapters all the clergymen of a rural deanery are accustomed to meet in a friendly and intimate atmosphere, and as the problems of their churches are likely to be similar they can give each other much help under expert guidance. The Central Council has assured us of its readiness to assist in providing suitable lectures, if desired, for these and similar occasions.

From time to time as opportunity offers, parochial church councils should also be invited to listen to talks by experts on the care of the fabric. The initiative may lie with the incumbent, with the Central Council or with the expert himself. Where a parochial church council neglects its duties in respect of the fabric, the arch-deacon should not fail to point out its duties. A wider circle of the laity can be reached in the diocesan and ruridecanal conferences, and we recommend that lectures should also be given occasionally at their meetings.

Before we pass from the instruction of the clergy and laity, we should like to point out that lectures on the maintenance of churches lend themselves readily to what are now called visual aids, and a far more vivid impression is left by their use than by the mere spoken word. The Central Council and the Incorporated Church Building Society have good collections of slides, but the most modern form of presentation, the film strip, is not yet as developed as it should be. The Central Council has experimented with film strips, but has found difficulties in their use. We emphasize also the value of having local illustrations, which means that many

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film strips will be needed. A still more serious obstacle to the effective presentation of the subject is that few dioceses or theological colleges have satisfactory projectors. This is caused solely by lack of finance, but we believe the time has come when every diocese and perhaps theological college should possess such apparatus as part of its essential equipment.

### (v) Purpose of these Recommendations

The underlying reason for the recommendations in this section is the prime importance of ensuring that the elementary precautions against damage to the fabric should be observed by the parochial church council, guided by the incumbent and the churchwardens, during the periods between the inspections by technical experts discussed in the following Section (C). All clergymen at present holding cures and all existing churchwardens should be fully informed of their duties and the diocesan advisory committees should assist as far as possible in checking any serious lapse in carrying out obligations which, however trifling they may seem, are vital for the proper upkeep of the church buildings.

## (C) REGULAR INSPECTION

### (i) Archdeacon's Survey

The canon law makes provision for the regular inspection of the state of repair of churches by archdeacons every three years. Canon LXXXVI of the 1604 code, which is in force today though now in course of revision along with the rest of the code, reads :

"Every dean, dean and chapter, archdeacon, and others which have authority to hold ecclesiastical visitations by composition, law or prescription, shall survey the churches of his or their jurisdiction, once in every three years in his own person, or cause the same to be done, and shall from time to time within the said three years, certify the high Commissioners for causes ecclesiastical, every year of such defects in any the said churches, as he or they do find to remain unrepaired, and the names and surnames of the parties faulty therein. Upon which certificate we desire that the said high Commissioners will *ex officio mero* send for such parties, and compel them to obey the just and lawful decrees of such ecclesiastical ordinaries, making such certificates."

In the draft canons prepared by the Archbishops' Commission on Canon Law the survey of churches is mentioned among the rights of an archdeacon in Draft Canon LXXVI, *Of Archdeacons*.



THE HEART OF ENGLAND: A TYPICAL PARISH CHURCH  
St. Michael and All Angels, Ufton, Warwickshire, mainly built in the 14th century

*F. J. Zenas Carter*



National Buildings Record

“AN ENGLISH VILLAGE BUILT AROUND ITS PARISH CHURCH”  
The village green and parish church of St. Peter, Monks Eleigh, Suffolk

A. F. Kersting



National Buildings Record

G. L. Mellin

#### "THE SIMPLE SHRINES OF OUR SAXON FOREFATHERS"

The pre-Conquest tower of St. Mary, Sompting, Sussex; the south transept also seen in the view was a separate chapel built by the Knights Templars in the 12th century



National Buildings Record

F. T. S. Houghton

**"THE SOLID AND SATISFYING ARCHES OF THE NORMAN BUILDERS"**

Interior of the 12th century church of St. Mary and St. David,  
Kilpeck, Herefordshire



National Buildings Record

H. Felton

**"ELABORATE, INACCESSIBLE ROOFS, COSTLY TO REPAIR"**

The nave roof of Wymondham Abbey, the parish Church of Wymondham, Norfolk, dedicated to St. Mary the Virgin and St. Thomas of Canterbury, with its series of arches springing from angel brackets, built about 1450

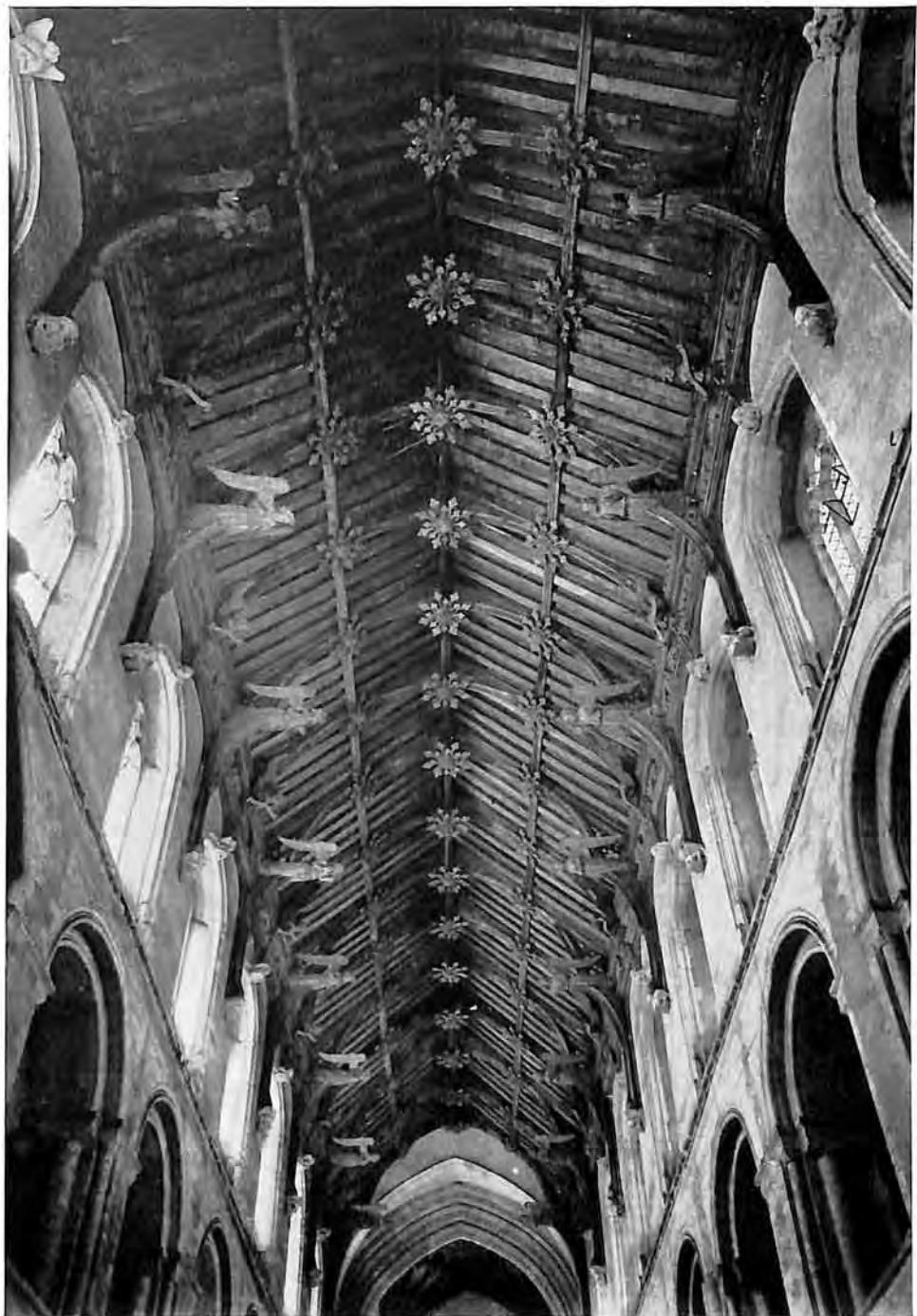


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National Buildings Record

F. Sunner

"STONE WORKED LIKE LACE"

Fan tracery in the south or lane aisle of St. Andrew, Cullompton, Devon, 1520-26



*Central Council*

*T. E. Routh*

**"THE VARIOUS STAGES OF THE GOTHIC STYLE"**

St. Patrick, Patrington, in the East Riding of Yorkshire, as rebuilt  
c. 1330, a notable example of a parish church with aisled transepts

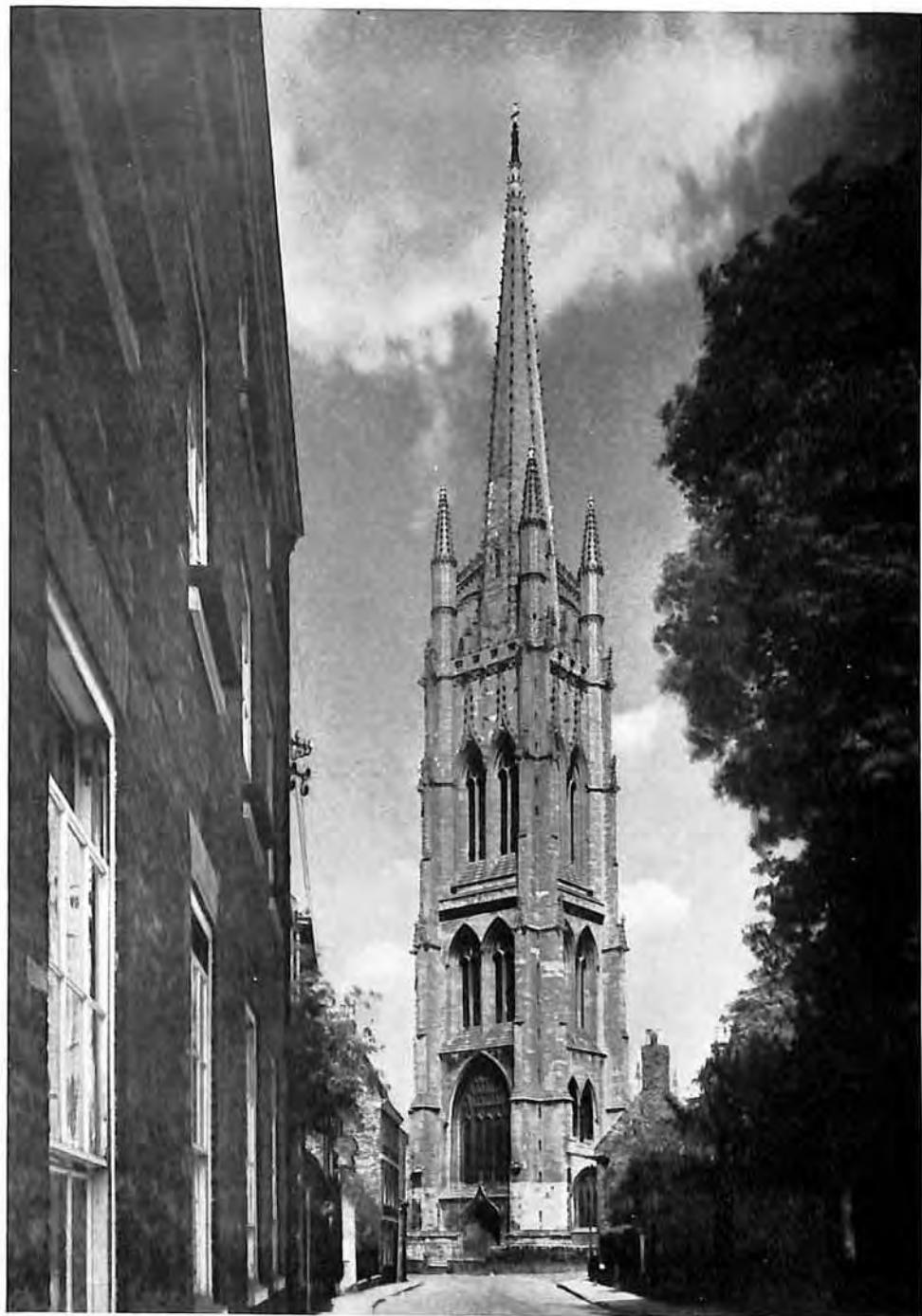


*Central Council*

*W. J. Croome*

### "DOMINATING THE LINCOLNSHIRE LANDSCAPE"

North-west view of the tower of St. Botolph, Boston, one of the largest parish churches in England, affectionately known as "Boston Stump" (Boston=Botolph's town); the base of the tower was begun in 1309



National Buildings Record

A. F. Kersting

#### "SPIRES WHOSE SILENT FINGER POINTS TO HEAVEN"

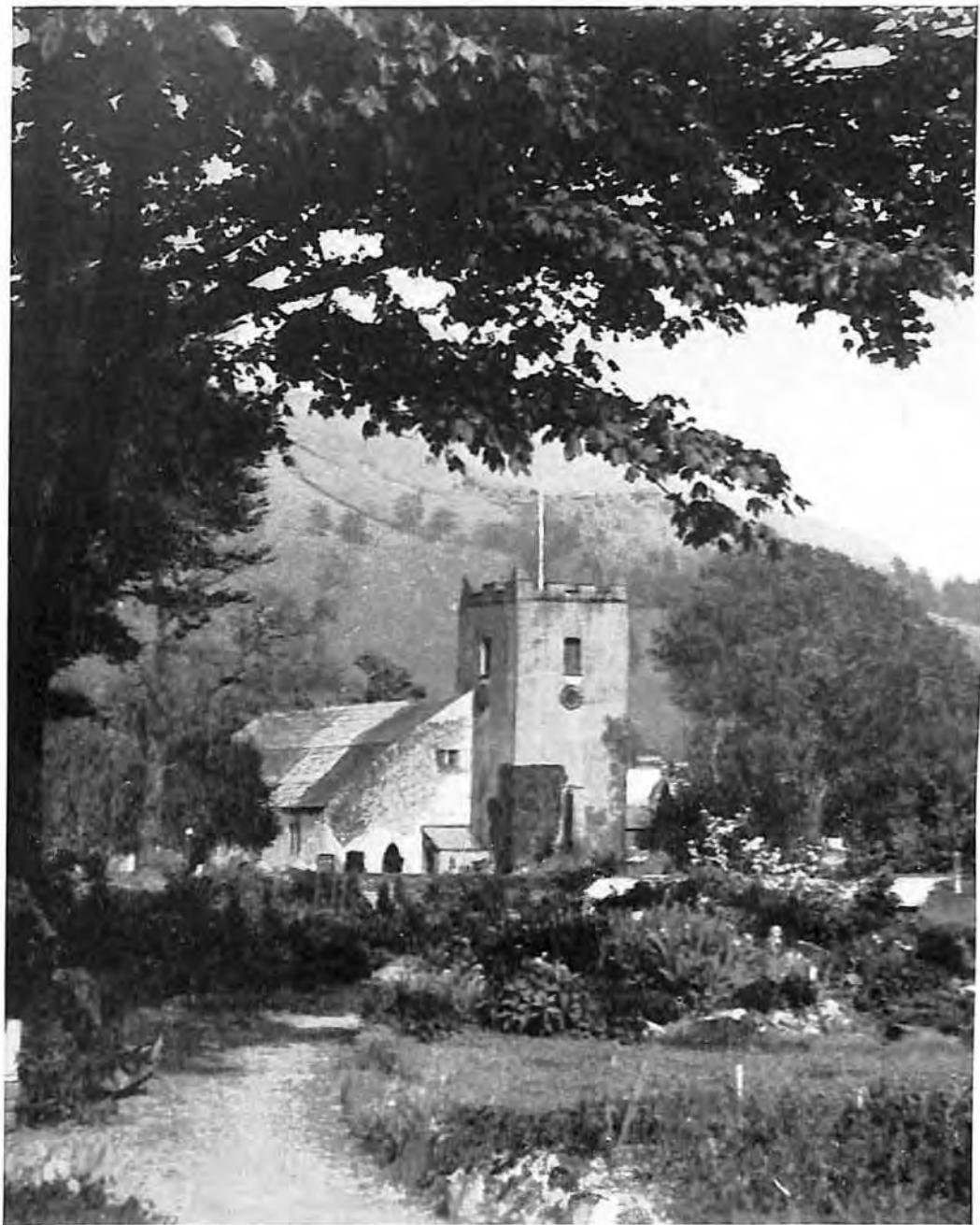
St. James, Louth, Lincolnshire, a fine example of the unity of spire and tower,  
early 16th century—the spire cost £279 10s. 5d. to build!



*Central Council*

**"HALF-TIMBERED CHURCHES OF THE WELSH BORDER"**

The south side and south porch of St. James, Marton, Cheshire

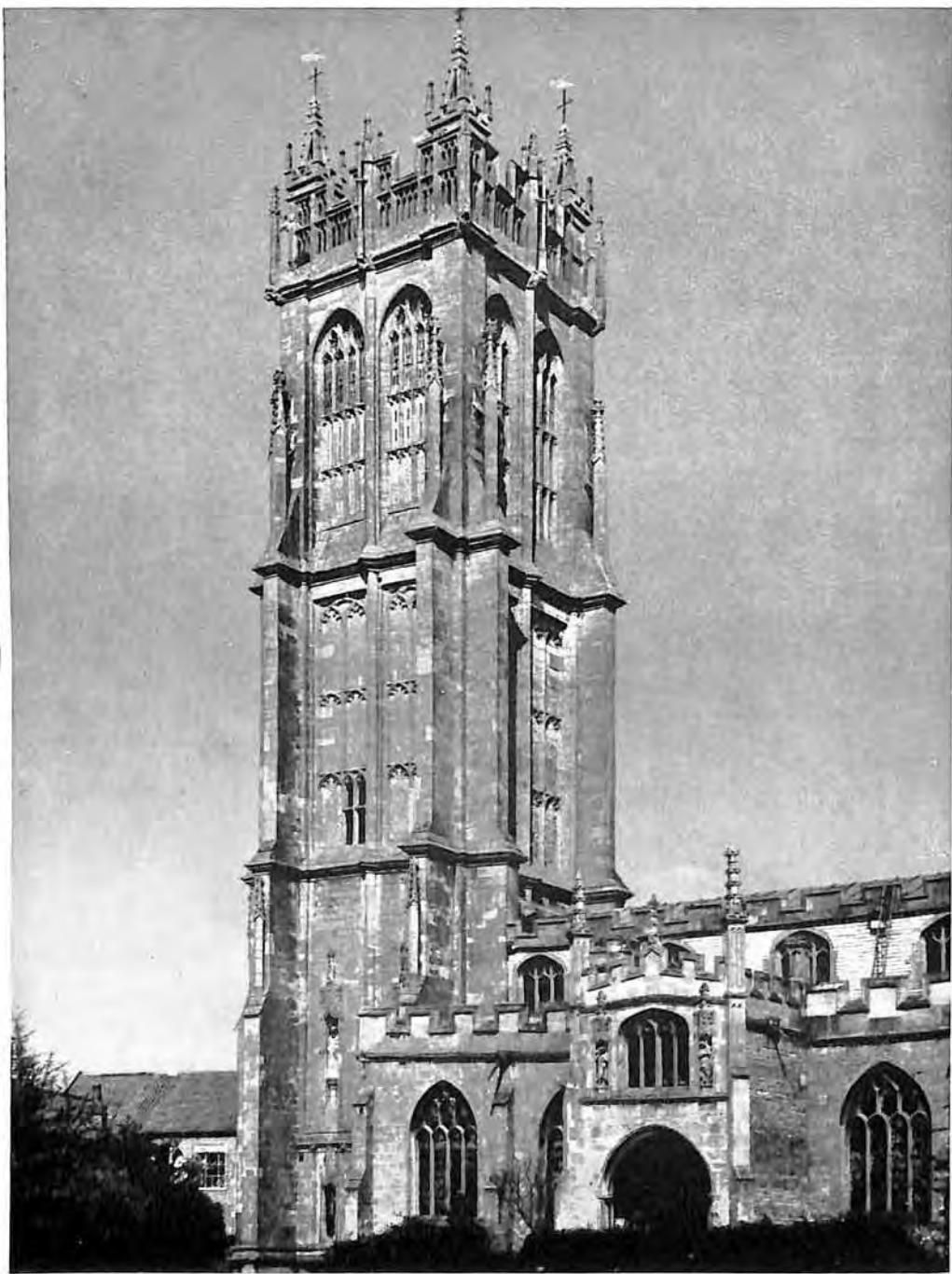


*Central Council*

*H. E. Illingworth*

#### A LAKESIDE CHURCH

St. Oswald, Grasmere, Westmorland, which Wordsworth, who worshipped there and is buried in the churchyard, described as "Not raised in nice proportions . . . but . . . for duration built"; parts may go back to the 13th century



National Buildings Record

R. F. Wills

### A SOMERSET TOWER

In this tower of St. John Baptist, Glastonbury, as elsewhere in this county of fine towers, the medieval builder has concentrated his ornamentation on the belfry, parapet and pinnacles so that the eye is insensibly led upwards



National Buildings Record

F. J. Palmer

#### "THE MIRACLE OF THE ENGLISH PERPENDICULAR"

St. Mary the Virgin, Saffron Walden, the parish church of an  
Essex market town, as rebuilt 1450-1526



National Buildings Record

“THE ENGLISH GENIUS DID NOT FAIL WITH THE MIDDLE AGES”  
Interior of St. Peter, Cornhill, a City of London Church rebuilt  
by Sir Christopher Wren



National Buildings Record

Avery Colebrook

#### A RESTORATION CHURCH

St. Mary Magdalene, Willen, Bucks, built by Robert Hooke, F.R.S., 1678-80



National Buildings Record

Warburg Institute

“TABLETS ADORNED WITH FIGURES, HERALDRY AND INSCRIPTIONS”  
The wall tablet in memory of Sir Richard Newdigate, the famous lawyer  
and judge, who died in 1678, St. Mary, Harefield, Middlesex

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The relevant words are contained in Clause 5, and read:

"It is the right of every archdeacon within his archdeaconry . . . to survey all churches, chancels and churchyards, and to give direction for the amendment of all defects in the walls, fabric, ornaments, and furniture of the same."

This has been passed by both Houses of the Convocation of York as it stands. In the Upper House of the Convocation of Canterbury the words have been amended to read:

"Every archdeacon shall within his archdeaconry . . . in person or by deputy, survey all churches, chancels, and churchyards . . ."

This accords with Draft Canon CXI, *Of the Survey of Churches*, which deals with the subject specifically and reads:

"Every archdeacon shall survey the churches, chancels, and churchyards within his jurisdiction at least once in three years, either in person or by the rural dean, and shall give direction for the amendment of all defects in the fabric, ornaments, and furniture of the same."

This draft canon has not yet been considered in either convocation.

### (ii) Rural Dean's Visitation

We believe that the existing canon law is right in vesting the responsibility for the regular inspection of churches in an ecclesiastical superior, and that the proposed new canon is right in retaining this duty, which has since early days appertained to the office of archdeacon. But the increase of work in modern days has made it more difficult for the archdeacon to carry out his survey in person, and we welcome the emphasis in the draft canon on his power to carry out his survey by the rural dean. The rural dean's periodic visitation of the churches in his deanery is a practical means by which the archdeacon's statutory survey can be made a reality. The Central Council has invited us to recommend universal adoption of the relevant sections of the report of the committee appointed by the Lower House of the Convocation of Canterbury regarding the history, functions and manner of appointment of rural deans (665/1948). The report included the following resolution dealing with the rural dean's visitation, which was approved by the Lower House of the Convocation and which we are glad to commend:

"The rural dean should visit the parishes of his deanery in person not less than once in three years and during the vacancy of any benefice, when he should inspect the churches and their property. . . . A report of the visit should be recorded on a diocesan form provided for the purpose signed by the rural dean and lodged in the church safe of the parish concerned. A dupli-

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cate of this report should be filed by the rural dean to be passed on to his successor, and a copy sent also to the archdeacon. . . . For the more efficient carrying out of the duty of inspecting the fabric of churches, the diocesan bishops should ensure that every rural dean is in possession of the pamphlet on the subject prepared by the Central Council for the Care of Churches."

This pamphlet, which we also cordially recommend, is entitled *The Rural Dean's Visitation* and is described in the sub-title as "Being the bishop's instructions to his rural deans on the conduct of the regular periodic inspection of the churches in their deaneries, with notes on the points to be specially looked for in examining a church building and its fittings." It is thoroughly practical and cannot fail to be of the greatest help to rural deans in making their visitations effective.

### (iii) Weaknesses of Existing Law

The proposed new canon removes archaisms and by specifically introducing the rural dean goes some way to making the archdeacons' survey more effective, but it does not attempt to remedy two fundamental weaknesses in the existing canon, LXXXVI in the 1604 code.

In the first place, the canon can no longer be enforced in the manner contemplated. The High Commission for Causes Ecclesiastical has long since disappeared, and the duties here assigned to it have not been given to any other court, ecclesiastical or civil. Archdeacons generally observe the duty of surveying the churches in their jurisdiction once every three years, as the replies given to us show, but they now have no means of ensuring that their requirements are carried out, except in so far as an exception has been made by the Faculties Jurisdiction Measure, 1938. This Measure gives archdeacons a limited power of intervention in repairs. By Section 1 the archdeacon of the archdeaconry in which the parish is situated is deemed to have an interest as such in any proceedings for obtaining a faculty. By Section 2 the ecclesiastical court may decree the issue of a faculty subject to a condition requiring the work to be carried out under the supervision of the archdeacon or of any other person nominated by the court; and the court may direct that, in default of the incumbent and churchwardens carrying out the work so authorized a faculty shall issue to the archdeacon authorizing him to do it.

The second defect is that the archdeacon is not except in rare cases a trained architect, and however conscientiously he carries out his survey he cannot be expected to detect flaws needing a professional eye. The survey of churches is only one of many duties imposed upon an archdeacon, and although his personal visitation

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is a useful check on glaring instances of neglect he cannot, without professional advice, be reasonably expected to check disrepair in its incipient stages. Just as he is provided with professional advice in matters of law, so it is essential that he be provided with professional advice on the subject of the fabric of churches.

### *(iv) Need for Regular Inspection by Architects*

All who have given evidence before us on the principles of good maintenance are agreed that the most imperative need is more regular and frequent inspection by architects skilled in the care of churches. We cite a few opinions from the evidence before us:

The Society of Antiquaries :

“ It cannot be too strongly stressed that the means of proper care and maintenance of ancient buildings is through regular inspection by architects who have experience in this class of work.”

The Royal Commission on Historical Monuments (England) :

“ In the Commissioners’ opinion the first necessity is to provide a service of inspection so that decay may be taken in time, and apart from the advantage of this in preventing the need for large renewals, the point which especially concerns the Commissioners, this is the only economical policy from the point of view of money, labour and materials, especially timber.”

The Society for the Protection of Ancient Buildings :

“ Of the importance of obtaining regular inspection of churches there is no doubt. It is the cumulative effect of neglect of ordinary maintenance which produces the great majority of appeals for the hundreds if not thousands of pounds required for major repairs.”

The Incorporated Church Building Society :

“ The Society has consistently advocated the regular inspection of all churches by qualified architects, and considers that such inspection by architects experienced in the care of, and sympathetic towards, ancient churches is imperative for their preservation.”

### *(v) Frequency of Inspections—Proposed Quinquennial System*

We strongly endorse these opinions, and proceed to ask how frequent such inspections should be. This is bound up with the further question whether they should be made obligatory and also with the question whether there are sufficient architects skilled in the care of ancient churches.

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Not only as a counsel of perfection, but as a substantive recommendation in cases where it is practicable, we should like to see an inspection of all ancient churches carried out twice a year by the same architect, or by someone appointed by him. Such an inspection would not take long, but it would enable damage to be detected before it had become extensive. In such an inspection the architect or the person appointed by him would examine only the visible parts. It would be analogous to a routine examination by a doctor. Just as the doctor may find something that causes him to operate, so the architect may discover something that leads him to open up the building, but normally both doctor and architect are content with the examination of the exposed parts by a practised eye and hand. In the cases known to us where this system is employed it works well, and we wish to see it extended. It may also prove in the long run to be the cheapest method, not only because it saves costly repairs, but because it may even be cheaper than any other system of inspection; the cost of brief frequent inspections at half-yearly intervals may well prove to be less than the cost of one thorough inspection every five years. We urge, therefore, on incumbents and parochial church councils the value of having such half-yearly inspections where it is at all possible.

But we are restrained from making this a general rule by two considerations. In the first place the number of architects to whom the supervision of ancient churches can be entrusted is at present far too small to make it universally practicable. This is an important question to which we shall return. In the second place, if we are going to say that every church should be inspected by an architect regularly we must specify a period which will be recognized by everyone as reasonable and which will be observed without demur by the vast majority of parochial authorities. There is at present no requirement that churches should be regularly inspected by architects, and it would not be practicable to jump immediately to a period so frequent as twice a year. We can reasonably expect that all parishes will comply with a requirement to have their churches inspected once every five years. We believe that, provided the elementary matters of maintenance referred to in section (B) above are properly dealt with, this requirement of quinquennial inspection, which finds strong support in the evidence before us, will be sufficient to ensure that our churches are kept henceforth in a proper state of repair. It is not ideal, but it will prevent damage from getting out of hand.

Here are some of the opinions given to us :

The Central Council for the Care of Churches :

"The Council considers that regular inspection of all church

buildings by an architect is essential at least every five years."<sup>1</sup>  
The Pilgrim Trust :

"The Trustees believe that some system whereby every church can be inspected, not less than once every five years, by a qualified architect is absolutely essential, both to establish public confidence and to ensure the 'stitch in time' that will save the Church as a whole a large expenditure on major repairs."

Mr. George Pace :

"As a safeguard against the churches drifting into a bad state of repair, it is essential that the fabric should be officially inspected every five or seven years by a competent architect."

The Georgian Group desires a more frequent inspection :

"In our view arrangements should be made for all Georgian and earlier churches to be inspected annually by an architect who is accustomed to deal with old buildings, and any extensive repairs should be carried out under the same expert supervision."

The Society of Antiquaries

"would recommend that at the very least it be made obligatory for archdeacons and rural deans to conduct triennial inspections in company with specialists who can detect faults which would, if left, develop into major deterioration."

The Society for the Protection of Ancient Buildings wants a "purely maintenance inspection" twice a year, but it makes clear that this would not be done by an architect, but by a builder nominated by an architect or working under his direction.

"The Society is firmly of the opinion that steps . . . should be taken immediately to ensure that every church is visited twice a year for the roofs to be inspected and gutters, downpipes, water heads and drains to be cleared."

Taking stock of all the evidence cited above we consider that in present circumstances it is necessary that churches should be inspected every five years by a qualified architect. Should we lay this down as an ideal? Or should we seek to make it universal?

#### (vi) *Means of Enforcement*

If the Church Assembly adopts our advice, and steps are taken to bring it to the notice of all who have responsibility for the care of fabrics, we do not doubt that the great majority will readily

<sup>1</sup> The evidence includes this footnote: "There is no doubt that more frequent inspections than quinquennial are the ideal, but that cost would make the suggestion quite impracticable, it is felt, at the present time. It is essential, however, that everything possible should be done to make the rural deans' and archdeacons' inspections more effective as a means of detecting defects of maintenance between the visits of the professional, and towards getting the work he recommends carried out."

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comply, and that a five-yearly inspection by qualified architects will become increasingly prevalent. The overwhelming majority of incumbents and parochial church councils want to preserve their churches, and they ask only to be told what to do. The idea that there is any large number of incumbents who are indifferent to the fabrics in their charge may be dismissed. But here and there will be met the incumbent who through slackness or pressing cares or even through concentration on the purely spiritual side of his cure needs to be kept up to the mark; and it may happen also that neither the churchwardens nor the parochial church councillors are sufficiently informed to perform that function.

Because the incumbents and parochial church councils in general wish to co-operate and ask only for a lead, we shrink from proposing a Measure to make a five-year architect's inspection compulsory. Moreover, there is such a dislike of compulsion in the Church of England that such a Measure might have the opposite effect from that intended. It would also be difficult to enforce. As we have already shown, the Ecclesiastical Dilapidations Measures do not afford a suitable precedent.

But because we do not propose a Measure making a five-yearly architect's inspection compulsory, we do not think we can rely merely on the good sense of the parochial authorities. Though the great majority will comply when the need is explained to them, a small minority may not do so. It may happen that some among this small minority will have the responsibility for churches of great architectural or historic interest, but whether this is so or not the matter cannot be the concern of the recalcitrant parishes alone, and the great majority are entitled to expect some machinery whereby the indifferent few are made to comply. For this reason we think it desirable to have in reserve powers whereby parishes that do not of their own free will arrange for a five-yearly architect's inspection shall have pressure brought upon them to do so.

### *(vii) Reserve Powers for Archdeacons to Hold Architects' Inspections*

The machinery for so doing is already provided by the archdeacon's surveys. As already explained, an archdeacon has the duty of surveying each church in his jurisdiction every three years. We suggest that he should ask when the church was last inspected by a qualified architect, and if the answer is more than five years ago, and he cannot secure an assurance of an early inspection, we ask that he be given authority to have an inspection made by a qualified architect. The cost of such an inspection should, we suggest, be borne in the first instance by the funds at the disposal

of the diocese, but would be made a charge against the parish and would be recovered by sums payable to the parish or in any other way open to the administrators of the fund. If such powers are vested in the archdeacon, we believe there would be little occasion to use them; the knowledge that they could be employed, and that the offending parish would get no support in public opinion, would ensure in almost every case that an architect would be called in to inspect. The system which we propose could be introduced by an appropriate amendment to Canon LXXXVI, but it could be better and more expeditiously done by an amendment to the Faculties Jurisdiction Measure, 1938, and this is the course we recommend.

### *(viii) Cost of Inspections*

We have made this proposal on the assumption that each parish will pay for the cost of its own inspections once the present accumulation of repairs is overcome. If arrangements were made to pay for the cost out of diocesan or central funds, no doubt the object of five-yearly inspections would be easily secured. There must be very few parishes which would decline to have an architect's inspection paid for by someone else. But we see no reason why the hard-pressed diocesan or central funds should be further burdened with such a charge, nor why contributions made nationally for the repair of churches should be tapped for routine inspections. Regular routine inspections of the fabric must be regarded as a normal part of the work of maintaining a church, and if that responsibility is to be left, as we think it ought to be, in parochial hands, then the cost of inspections should be accepted as a charge on the parish. If the cost were high we might be more inclined to agree that the cost should be subsidized or wholly borne by diocesan or central funds. But once the present accumulation of repairs is overcome no parish should have difficulty in meeting the charges for periodical inspection, especially if it makes provision year by year as it ought to do. The Royal Institute of British Architects states :

"Professional services may be divided into the following broad headings:

- "(i) Initial inspection and report on the condition of the fabric;
  - "(ii) The specification, arrangements and supervision necessary to put the building into proper repair;
  - "(iii) Subsequent periodical revision.
- "(i) Determination of the fee for the initial inspection is a difficult matter, as the amount of work necessary must vary largely between the various churches, and it is considered that a fee of twenty-five guineas would normally be appropriate for this inspection and report,

it being left for arrangement with the individual architect as to whether a proportion of this fee be taken into account in the fee chargeable for the subsequent carrying out of the work, as it would depend upon whether or not professional service necessary for preparing the specification had actually been undertaken in the first inspection.

"This fee would be exclusive of the cost of assistance by a building contractor in providing ladders and opening up work, and so on.

"(ii) The fee payable for the specification, arrangements and supervision necessary to put the building into proper repair would be in accordance with the normal scale of Professional Charges of the Royal Institute.

"(iii) The fees for subsequent periodical inspections would be chargeable on a *quantum meruit* basis."

We are not now concerned with the cost of first inspections, which must be regarded as part of the task of making good the present accumulation of repairs, and is in any case, as the Royal Institute suggests, likely to be not infrequently merged in the cost of the work. It is obvious from the evidence cited that, in the view of the Royal Institute, the cost of regular inspections after the first would be considerably less than twenty-five guineas. The Central Council for the Care of Churches suggests "ten guineas a church (or two guineas a year) as probably more in accordance with general customs among architects." Mr. Pace has prepared schemes for the dioceses of York and Sheffield which would cost each parish on the average four guineas a year. We regard such figures as within the means of parishes without supplementation from diocesan or central sources.

We have become aware in the course of our inquiries that many parishes are reluctant to call in a skilled architect lest his inspection should reveal a state of things that they do not care to contemplate. In the same way some persons who suspect that they have a serious disease hesitate to call in a doctor lest he should advise an operation. In each case the wise course is to call in the professional expert at an early stage; and we have been given a striking example of the value of so doing. One parish, faced with an estimate of £10,000 for the repair of its church, asked for the advice of an architect from the Society for the Protection of Ancient Buildings, and with his expert knowledge he found that the church could be put in a satisfactory state for £2,000. This is an outstanding case, but less glaring examples are by no means infrequent.

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The Royal Institute's figures are given on the assumption that each parish will make its own arrangements with a professional architect. Lower figures could no doubt be secured if the Church organized a national or diocesan inspectorate. But this question cannot be determined by purely financial considerations.

### (ix) *A National Inspectorate?*

The idea of a national inspectorate finds no support in the evidence submitted to us. It "does not commend itself to the Royal Institute . . . particularly from the point of view of cost and the limitation of experience in building work as a whole available to such an inspectorate." We believe this last to be an important consideration. National inspectors would almost certainly be fully engaged in inspecting and would lose the experience that come from actually putting up or repairing buildings.

### (x) *Diocesan Inspectorates?*

The value of diocesan inspectorates has, however, been pressed on us strongly by several witnesses, not least by Mr. Pace, who thinks that "the diocese is the ideal unit for the organization of a regular inspection and maintenance service." He considers that each diocese should have a diocesan architect, who would be in private practice and would make his own arrangements for staff training pupils and improvers. "As there are so few architects of the required calibre available, two or more adjacent dioceses could well share the same architect." The Central Council for the Care of Churches also favours the appointment of diocesan architects, and gives figures to show the lower cost as compared with the cost of inspections individually commissioned by each parish. It would like to see adjoining dioceses combine in order to secure the services of better qualified architectural staff and to cut down administrative expenses. It assumes in its calculations that the diocesan architect's time would be occupied by inspections on certain days of the week, and that on the remaining days he would be free to carry out his private practice; but in another place, where it is considering the danger of "a corollary more serious from the artistic point of view," namely that the design of all new work will fall into the hands of a diocesan inspector, it comments:

"The only really sure way to avoid the establishment of a cadre of entrenched general practitioners is, we are convinced, to employ full-time experts for inspection, and also if possible for the bulk of the subsequent repair works, and to make it a condition of their engagement that they will not take private commissions for the design of new work."

A full-time inspectorate would, as we have already noted, lead

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to the "artistic danger" of a loss of the skill that comes from actual work on buildings, but the Central Council guards against this by asking for the inspectors to have the bulk of subsequent repair works.

### (xi) Existing Diocesan Schemes

There are four diocesan schemes in existence—in Lichfield, London, Salisbury and Southwell. That in Lichfield came into being about 1944 largely to substantiate claims against colliery owners in respect of subsidence of church buildings undermined by coal workings. It is open to parishes in mining and other districts. Parishes may join the scheme or not as they wish. The surveys are made by one architect, who is also the diocesan surveyor of dilapidations. Inspections can be made every five years and charges are based on the size of the churches. The parishes may pay in one sum or spread the payments over the five years. The charges for a first survey in a mining area vary from £15 to £24 and in a non-mining area from £7 10s. to £12; the charges for a re-survey vary from £5 to £8 in a mining area and from £3 15s. to £6 in a non-mining area. A total of 71 churches out of the 567 in the diocese have so far asked for initial surveys.

The London scheme arose from the necessity to survey war damage but in its present form came into operation in 1947. Architects have been appointed for each rural deanery. The scheme is managed by a special managing committee under the London Diocesan Fund. Inspections are made every five years. The fee for the initial inspection and for each quinquennial inspection is twenty-five guineas, but this includes supervision of the first £100 worth of work; after the first £100 the architect is entitled to the appropriate fee for the works supervised by him. The fee is paid in annual instalments of five guineas, of which three guineas is paid by the parish, one guinea by the London Diocesan Fund and one guinea by the City Parochial Charities. The administrative costs are met by the London Diocesan Fund and the City Parochial Charities. Membership of the scheme is not compulsory, but about two-thirds of the 603 parishes in the diocese have joined; and if allowance is made for churches destroyed by enemy action and not now in use, about 90 per cent. of the parishes may be regarded as having joined.

The Salisbury scheme was also instituted in 1947 and is on a voluntary basis. The individual parish is left free to find an architect and to negotiate with him the cost of undertaking a survey; up to June 1950 only 46 surveys had been carried out, and the greater number, we are informed, have been placed in the hands of one of the diocesan surveyors of dilapidations. The Church Buildings

Committees of the diocese meet one half of the cost up to £3 for any one survey.

The Southwell scheme resembles the Salisbury scheme in several respects. The archdeacons at their visitations ask when the church was last inspected by an architect. Where there has been no recent inspection, the archdeacons visit the parish and try to persuade the parochial church council to engage an architect. If this proves impossible for lack of funds, the archdeacons arrange for the fee to be paid in whole or in part by the Diocesan Board of Finance; for this purpose the Diocesan Conference recently voted £200 a year, which it is hoped will pay for surveys of twenty ancient churches a year. It is hoped to get all the ancient churches of the diocese surveyed in five years.

Discussions have taken place with the object of instituting a diocesan scheme of inspection in the dioceses of York, Chichester, Lincoln, Blackburn and Sheffield, but no schemes have yet been approved in these dioceses.

### *(xii) Need to Use Private Practitioners at Present*

We must now consider whether we shall recommend the Church Assembly to make diocesan schemes of inspection by official architects compulsory, or at any rate to urge their general adoption. In favour of this course the weighty advice of the Central Council and of Mr. Pace cannot be neglected. But against such a course we have the evidence of the Central Council itself and of others that it would at the present time be difficult to find forty-three architects working in the right areas who are skilled in the repair of ancient churches and could combine the work of a diocesan architect with their private practice. Where there is no obvious architect in or near a diocese known for his skill in repairing ancient churches it is more than probable that the diocesan surveyor of dilapidations would be appointed. We should not wish to decry the work of the dilapidations surveyors, but the task of maintaining parsonage houses presents no more difficulties than that of maintaining other houses, whereas the repair of ancient churches calls for knowledge and skill of a different order.

The Royal Institute of British Architects has not offered an opinion on this specific point, but the tenor of its evidence is that inspection, like repairs, should be left in the hands of private practitioners engaged by the parishes themselves. This is implicit in its statement.

"The appointment of a suitable architect for individual buildings may require special consideration, and if it is desired, the President of the Royal Institute, in consultation with the allied societies, would be prepared to nominate architects experienced

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in this class of work and available in the area of each diocese.

"The Royal Institute recommends that the actual appointment of the nominated architect should rest with the parochial church council acting in liaison with the diocesan authorities and their advisory committees."

As it would be difficult at the present time to find sufficient architects suitably distributed geographically, and as there are acknowledged to be some artistic dangers in the system, we do not recommend the Church Assembly to make the appointment of diocesan inspectors compulsory, nor even to urge their appointment. But we do not belittle those diocesan schemes in which a diocesan architect has been appointed. They are pioneer efforts and we should like to gain more experience of their working. If similar schemes are adopted in other dioceses by the desire of all concerned we should welcome them. But in general we prefer, at any rate for the next few years, to see each parish making its own arrangements with some suitable architect in consultation with its diocesan advisory committee. But in saying this we must not be understood as weakening in the slightest degree in the two fundamental principles; (1) there must be an inspection of each church at least every five years, and (2) this inspection must be carried out by an architect skilled in the maintenance of churches. We have already made proposals for securing (1) through the archdeacon's visitation; and our proposals for ensuring (2) will be made when we consider the allied question of the subsequent repair work, to which we now turn.

### (D) SUPERVISION OF REPAIRS

If it is desirable that churches should be periodically inspected by qualified architects, it is no less desirable that any subsequent repair work should be carried out by trained hands and under expert supervision.

#### *(i) Diocesan Advisory Committees*

To some extent provision for supervision already exists in the law of faculties and the system of Diocesan Advisory Committees for the Care of Churches. Though ordinary current repairs may be executed by the parochial church council on its own authority, repairs of a more serious and exceptional nature require either a certificate issued by the archdeacon or a faculty issued by the consistory court of the diocese. Until 1938 a faculty was required in all such cases, but in order to obviate the cost of obtaining a faculty the archdeacon is empowered by section 6 (1) of the Faculties

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Jurisdiction Measure, 1938, to authorize minor repairs by certificate. As a rough guide it may be said that archdeacons will grant certificates for repairs costing a sum of not more than £100. In cases involving any alteration in the structure of a church or in its ornamentation, and in cases where the stability of the church, or part of it, is involved, the Chancellor usually insists on an application for a faculty. Furthermore, section 5 of the Faculties Jurisdiction Measure, 1938, lays down:

"In every diocese there shall be an advisory committee for the care of churches appointed by the bishop (in this Measure referred to as 'the advisory committee') whose duty it shall be to give advice to intending applicants for faculties, and to advise the Chancellor (if required) or the archdeacon before the grant of a faculty or the issue of a certificate."

#### (ii) *Central Council for Care of Churches*

This gave statutory authority to a system that had been growing up since 1913. In that year, when the Ancient Monuments Bill consolidating and extending the law relating to ancient monuments was before Parliament, there was some demand for the inclusion of churches, which would have brought them under the oversight of the State. Churches were not included after an undertaking on behalf of the then Archbishop of Canterbury that the Church would set up her own machinery for the care of her ancient churches. The Central Council thus records the subsequent history:

"He (Dr. Davidson) commissioned distinguished lawyers to prepare a scheme, and they reported in favour of something like the system that exists today. But its inauguration was delayed by the first war, and no central or general action was taken. Little by little advisory committees came into existence in a few dioceses, stimulated by an interested group of responsible people, such as Sir Cecil Harcourt Smith, Director of the Victoria and Albert Museum, South Kensington; Canon Rawnsley, better known as one of the founders of the National Trust; Archdeacon Gibbs, of St. Albans; and particularly Dr. Gore, Bishop of Oxford, who broke the deadlock by setting up a committee on war memorials for the diocese of Oxford. The system gradually spread, and the group just referred to developed into a central committee, which was widely consulted and helped to promote and explain the work. In time, every diocese was brought in, and the committees were improved, and developed uniformity of methods, procedure, and standards. Meanwhile, the central committee was adopted by the Church Assembly, and its position established. But it was not until just before the second war that the system was made statutory and an indestructible part of the

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machinery of the Church by the Faculties Jurisdiction Measure,  
1938."

The adoption by the Church Assembly took place in 1924, when the original constitution was revised. The central committee was named in full the Central Council of Diocesan Advisory Committees for the Care of Churches or in brief the Central Faculties Council. It was laid down that fifteen members should be appointed by the Assembly and that the chairman should be appointed by the Assembly. The constitution was again revised in 1927 when, among other items, the short title was altered to the Central Council for the Care of Churches. A further revision, taking account of the Faculties Jurisdiction Measure, was adopted by the Central Council in 1948 and approved by the Assembly in 1950. It is now provided that the Council shall be made up as follows: (1) two members appointed by the Advisory Committee for the Care of Churches of each of the dioceses within the provinces of Canterbury and York; (2) fifteen members appointed by the Standing Committee of the Church Assembly, of whom not less than ten shall be members of the Church Assembly; and (3) not more than six members co-opted. The Central Council does much of its work through a Standing Committee consisting of not more than fifteen members of the Council, of whom a majority must be members of the Church Assembly. The chief officers of the Council are its Secretary (Dr. Francis C. Eeles, O.B.E., D.Litt., F.S.A.(Scot.), F.R.Hist.S.) and the Assistant Secretary (Miss Judith Scott, F.S.A.(Scot.)). The offices are at Dunster, Somerset, where they have remained following wartime evacuation. Dr. Eeles has made the preservation of our churches his life's work, and the Church and nation cannot be too grateful to him for a remarkable example of self-dedication to a great task. The devotion, the tireless energies and the good taste that he has brought to it are already well known to those specially concerned in the preservation of our churches and we welcome the opportunity of making his zeal in the care of churches known to a wider circle.

*(iii) Use Made of Advisory Committees*

The advisory committee in each diocese is appointed by the bishop. It is usual for all archdeacons to serve, and the general practice is for the committee to meet once a month. Plans and drawings supporting applications for faculties or certificates are then considered by the committee, and if necessary visits are paid between meetings to churches making the applications. Bishops nearly always find one or more architects or other experts skilled in the care of ancient churches willing to serve on these committees.

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This system ensures on paper that no repair work is undertaken unless it has received the approval of a panel of outside experts. The effectiveness of the system in practice depends on three factors: (1) whether repair work is undertaken without a faculty or archdeacon's certificate; (2) whether chancellors and archdeacons refer all applications to the advisory committees; and (3) whether the advisory committees have the right qualities for passing judgment.

(1) Though churchwardens are always asked by archdeacons at their visitations what changes have been made in the structure and ornaments of the church, there are undoubtedly some cases where work is done without either a faculty or certificate. We deplore these cases, and ask for the co-operation of churchwardens and parochial church councils in ensuring that in accordance with the principles of Church order no work requiring a faculty or certificate is begun until duly authorized. As we have shown, the system is a reasonable one devised to ensure that the parochial authorities act as trustees for posterity; and the introduction of the archdeacon's certificate has reduced the cost of applications considerably. We do not believe there is any unwillingness to co-operate so far as the care of the fabric is concerned. The unwillingness to apply for a faculty, where this spirit exists, nearly always concerns the ornaments in the church and comes from the days when the decisions of chancellors failed to correspond with the growth of opinion in the Church. We do not think there is any case for changing the law or seeking sanctions to enforce it, nor do we wish to suggest that infractions of the law are numerous. What is needed is to convince the parochial authorities of the inherent reasonableness of the system and to build up confidence in it. This will depend upon the soundness of the decisions given by chancellors and diocesan advisory committees, and the expedition and efficiency with which they do their work.

Though we do not believe that there is any widespread unwillingness to apply for a faculty or archdeacon's certificate where the fabric of the church is concerned, we have heard of cases where it is not understood that all repairs to the fabric should be brought before the diocesan advisory committee. We emphasize, therefore, that a faculty or certificate needs to be sought for all such work, however slight, and in this way it will be brought before the diocesan advisory committee.

(2) So far as we are aware, the artistic aspects of applications for faculties or certificates are referred by all chancellors and archdeacons to their diocesan advisory committees, and they would not issue a faculty or certificate without the approval of the committee. The system is therefore water-tight at this point.

(3) In the last resort the effectiveness of the system depends on

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the qualities of the diocesan advisory committees and the extent to which their decisions commend themselves to applicants and to the Church and nation at large. The forty-two advisory committees naturally differ very much in stature according to the persons available. Some are extremely good, others are only just finding their way about their work. Taking the system by and large, and bearing in mind that its growth has been interrupted by two world wars, we have no hesitation in pronouncing that it marks a revolution in the Church's attitude to the skilled preservation of her ancient treasures. Much of its success is due to the Central Council, and especially to its permanent staff, who issue guidance on general principles and see that the weaker committees do not fall too far below the level of the good. The reports of the Central Council—eleven have so far been published—and its specialized monographs give invaluable guidance to those who have the actual responsibility for fabrics in their hands.

We have described this system at length because its existence is not as widely known as it should be. "Why does not the Church set up some machinery for keeping the fabrics in good repair?" is a question often heard. But the machinery exists, and those who have the best opportunities of judging know the value of the work it has been doing since the first world war.

### *(iv) Need for Early Consultation*

We have no confidence that if we had to devise new machinery we could suggest any better. The problem is not to devise new machinery, but to make effective use of that which exists. The Society of Antiquaries concurs, but points out that many incumbents and parochial church councils commit themselves to architects and builders *before* their alteration or restoration schemes come before the advisory committees. It is most desirable that the diocesan advisory committees should be consulted at an early stage, and certainly before commitments are made to architects and builders, and we believe that this is being increasingly understood in the parishes. This is the way in which really helpful advice can be given. We urge all incumbents and parochial church councils to avail themselves of the help of their advisory committees before entering into commitments.

### *(v) Need for Supervision of Repairs by Experienced Architects*

This is a valuable suggestion, but in our view what is needed above all to make the system really effective is to ensure that no repair work is carried out except under the supervision of an

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architect skilled in the care of churches or someone approved by such an architect.

The system of diocesan advisory committees, though some of the weaker committees may need strengthening, goes as far as a voluntary, unpaid system of scrutiny can go. But a great volume of evidence before us suggests that expert supervision is needed on the work itself. Here are a few opinions:

The Royal Commission on Historical Monuments (England):

"Where repairs and renewals are necessary, it is of the utmost importance that they should be carried out by properly qualified men, both architects and craftsmen."

The Royal Institute of British Architects:

"There can be no doubt that work in the restoration and maintenance of churches should be carried out under the direction of a skilled architect with experience in this particular field. Such supervision, even for comparatively minor work, ensures as far as possible that all aspects of the problems are considered and may bring to light needs in a particular case which would not otherwise be apparent. This applies particularly to the restoration and periodical inspection of ancient churches of architectural and historical interest."

The Incorporated Church Building Society:

"Some clergy fail to understand the need for employing experienced architects to supervise church repairs, and the correct procedure in dealing with professional experts."

### (vi) *Proposed Advisory Panels of Specialist Architects*

The case for an official Church inspectorate not having been accepted, it follows *a fortiori* that the Church should not attempt to create her own *cadre* of architects for repairing fabrics. In this opinion we concur with the Royal Institute, which says:

"It is considered that proper supervision can be provided by private practitioners in the profession, *who have experience in this class of work.*"

The last words bring us up against the problem of deciding who are the architects with experience in this class of work. It would not solve the problem of church maintenance merely to require that an architect be employed to supervise repairs; he must be an architect with "experience in this class of work." At the present time, as we have already emphasized, there are few architects who possess it.

After considering all the possibilities, the proposal which we make is as follows: There are sufficient architects skilled in this class of work to constitute advisory panels for groups of dioceses, and we recommend that such panels be set up by the Central Council in concurrence with the diocesan advisory committees concerned

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and the Royal Institute of British Architects. When repairs to a church are about to be undertaken, the parish would ask the diocesan advisory committee to obtain from the panel the name of a suitable architect. Wherever possible the panel would suggest an architect who lives in or close to the area in which the church is situated, as better supervision is likely to be secured thereby. In some cases the selected architect's experience of repairing churches will be such that the panel can feel complete confidence in his work without further supervision. In other cases the panel will ask the selected architect to submit his specification for their approval, and will suggest any desirable modification before giving their approval. The appropriate fee would be paid to the panel for such professional work.

If the money is forthcoming by the methods we have suggested, there will be a vast amount of church restoration in the next ten years. It will, indeed, be one of the most active decades in the preservation of our churches. There are not nearly sufficient architects capable of doing this work without some skilled supervision. We believe that the system of approval of specifications by a skilled panel will meet this difficulty, ensure that the work done is of the necessary quality, and, not least, encourage more architects to interest themselves in this important department of their profession.

#### *(vii) Recourse to Panels as a Condition for Grants*

We do not think it is necessary to take powers to make recourse to the panels obligatory. There is a more satisfactory and more powerful inducement in the central grants that will be available. This inducement was not open to us in making proposals to ensure systematic inspection by qualified architects as we hold that the relatively small cost of such inspections is a proper charge on parochial funds, and therefore we had to fall back on reserve powers. But the cost of repairs over the next ten years will be heavy, and if our hopes are realized the Trust for the Preservation of Historic Churches will have means totalling £4,000,000 to supplement what the parishes can do for themselves. We suggest that grants should be given only to those churches which have their repairs done by an approved architect or by an architect whose specification has been approved by the local architectural panel. This system will not, indeed, ensure that all repairs within the next ten years are carried out under skilled architectural supervision. A parish able to raise all the money for its repairs would be able to employ any architect on whom its choice might happen to fall. But our proposal would cover a high proportion of the churches needing repair, and above all it would cover almost every church of great

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architectural or historic interest. We have earlier suggested that the Trust for the Preservation of Historic Churches should use its monies in block grants to diocesan funds, and the administrators of the diocesan funds would no doubt co-operate in seeing that no grant is given unless the architect or his specification has been approved by the panel.

The system which we here propose finds support in the evidence of the Society of Antiquaries and it is akin to that developed by the Incorporated Church Building Society. The Society has had since 1848 the advantage of a Committee of Honorary Consulting Architects; the present committee includes some of the most eminent names in the profession. The society will not make a grant unless the work is done under the supervision of an architect whose specification has been approved by the committee of architects. In one case where the committee approved an architect's report and a grant was voted, the vicar, unknown to the architect, asked a firm of contractors to give an estimate based on the architect's proposals and in due course asked the contractors to carry out the work. The architect quite properly declined to issue a certificate saying that the work had been carried out under his supervision and to his satisfaction, and the grant remains unpaid.

This method strikes us as sound, and if our proposals mature the Trust for the Preservation of Historic Churches will have resources far greater than the society for inducing parishes to employ architects; and by the end of ten years we believe that the habit of employing architects approved by the suggested panels will have become so accepted that it will become the normal course.

## (E) SUPPLY OF ARCHITECTS

### *(i) Effect of Increased Demand*

We have had to refer several times to the present lack of architects skilled in the repair of ancient churches. To some extent this is a reflexion of the enforced postponement of church repairs, for naturally architects turned to classes of buildings for which licences, labour and raw materials were more readily available; and it is likely that if the large ten-year programme which we contemplate is realized architects will be attracted once more to church work.

This is the view of the Royal Institute of British Architects, which says:

"It is realized that there is a danger of losing this experience in the restoration of ancient buildings through the shortage of this class of work, and this has, to some extent, discouraged the younger men entering the profession from maintain-

ing an interest. Here again, if arrangements can be made for this urgent work to be put in hand, the opportunity will be provided for handing on to future generations the experience of past years."

The Society of Antiquaries also holds that an impetus would be given "if it were known that a large volume of work was awaiting graduates, and, in the natural order of things, a supply of men would soon meet the demand."

### *(ii) Need for Training in Traditional Methods*

We do not feel, however, that we can be wholly content with reliance on the laws of supply and demand, which may not work sufficiently quickly nor wholly satisfactorily. The present shortage of architects who can safely be entrusted with the repair of ancient parish churches is not simply due to the lack of this type of work during the period of enforced neglect. The main causes are more fundamental and go farther back than the outbreak of the last war. They are: (1) The falling off in the study of medieval architecture among architectural students which has been a marked feature of the present century, and (2) the revolutionary change in materials, methods and construction which has resulted in practices that are mostly unsuitable for the treatment of ancient buildings. There is, moreover, a very real danger that architects who are unfamiliar with old materials and construction will tend to over-restore and rely too much on new work instead of conservative repair.

We therefore urge that every encouragement should be given to students who are willing to undertake courses in this subject and especially to become pupils of those architects who have specialized in repair. We are strongly of the opinion that no architect should be appointed to the care of an ancient church unless he can satisfy the appropriate diocesan advisory committee that he has the skill and experience requisite for this particular work.

The Royal Commission on Historical Monuments (England) shares our view that schemes of positive training are necessary. After observing that the "first necessity is a service of inspection" the Commission says:

"The second necessity is a supply of competent architects and craftsmen to advise on or undertake the repairs to buildings in such a way as not to do serious damage to them as historical documents and works of architecture. The trend of architectural education and practice in the last thirty years has been definitely anti-historical and has led to the prospect of a very serious shortage of such men. The Commission has experience of this problem in trying to recruit its own staff. There is no doubt that this situation will get worse rather than better unless energetic

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steps are taken. There are, however, signs in various quarters of an awareness of this problem; the Society for the Protection of Ancient Buildings some years ago provided scholarships for young architects who were apprenticed to recognized specialists in the field of repair and maintenance of historical buildings and have recently held short courses for architects in these subjects. A continuance and enlargement of this policy might do much good. More recently the Bartlett School of Architecture (University College, London) has started a course of training in the repair of ancient buildings; and recently a movement has started in York to hold yearly courses for young architects in the technique of repairs to ancient buildings, and we hope that this will grow into a regular institution. The movement has the support of the architectural schools at the Northern Universities and there are signs elsewhere of similar awareness of this problem."

The Central Council is equally appreciative of the work of the Society for the Protection of Ancient Buildings and the York Civic Trust and thinks that perhaps the Council for the Preservation of Rural England and the National Trust might co-operate to provide further courses. Mr. Pace also values such courses, and adds :

" But young architects can only be given a very superficial and dangerously small knowledge in such courses. Even assuming the young architect has all or most of the necessary gifts, he must spend years actually on restoration works under a master of the technique if he is to become an architect to whom it is safe to entrust the restoration of an ancient church."

To work as a pupil or improver with a master in the technique is undoubtedly the ideal way in which to become proficient in the care of old churches, and we desire to urge on the architectural profession that means should be found to encourage this practice.

## (F) SUPPLY OF CRAFTSMEN

### *(i) Effect of Increased Demand*

The dearth of experienced craftsmen, as the Society of Antiquaries notes, is an even greater difficulty. Mr. H. M. R. Drury finds the cause in the new techniques that have speeded up the process of building. " The building crafts needed for the repair and maintenance of churches " have one feature in common, that " they are slow in operation," and in this age of new techniques they will " die unless special steps are taken to keep them alive." There is ground for particular anxiety over the supply of stonemasons. Unless there is a bigger inflow, the ancient and honourable craft of the mason will die out. When a big work in stone, such as the new

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House of Commons, is undertaken virtually all other work has to cease; and even in the great stone districts good masons are hard to find. The Royal Institute of British Architects thinks that with an increased demand for craftsmen there will be an increased supply.

"It is appreciated that there is a great shortage of craftsmen and of apprentices entering the crafts, but this is due in part to the shortage of suitable craftsmen's work in post-war years rather than an absence of desire on the part of young people to undertake good quality work in the building industry."

### (ii) *Need for Courses of Training*

The Royal Commission on Historical Monuments (England) is of a similar opinion but adds the need for positive training:

"There is a shocking dearth of masons, and at present masons are taking other work as they find the nomadic life is ill rewarded as compared with jobs which are fixed in one place. The Ministry of Works has recently started courses of training for masons and the Commissioners urge very strongly on the Church Assembly that they should do everything in their power to encourage and extend such activities, even to the provision of financial assistance and including the making of approaches inviting the further co-operation of the Ministry of Works and the help of the Ministry of Labour and the building trades organizations."

We agree that this question cannot be left to be solved entirely by the laws of supply and demand, though the new opportunities created by the programme of church work we contemplate will be the most essential element in a solution. Positive steps are needed to train new masons. We consider that as this is a matter affecting the whole tradition of building in stone the initiative should come from the professional and trade organizations and the State, and we readily acknowledge the steps that have already been taken. The subject was dealt with in a special report of the Building Apprenticeship and Training Council which is set up by the Minister of Works. The report, entitled *Recruitment of Masons*, was published in 1948 and made a number of recommendations which have had sympathetic consideration from the Government. The Council is, of course, concerned with recruitment to all the main building crafts, but that of mason is receiving special attention through a separate Consultative Committee for the Stone Industry set up in 1950 under a chairman from the Ministry of Works to advise on matters relating to the processing and use of block stone for masonry and monuments. The number of boys entering the building industry as masons is still below the figure of 550 recommended as a minimum in the special report, but there has been a marked

## INSPECTION AND MAINTENANCE

improvement since the report was issued. We should, however, like to see the whole position authoritatively reviewed again by the Ministry in conjunction with the Royal Institute of British Architects and the trade organisations. We know that it is a matter which the Ministry has very much at heart.

### (iii) *Use of Cathedral Workshops*

Though the main responsibility for the recruitment of masons rests in other hands, there is one piece of practical help that the Church can give in re-creating the tradition of building in stone, and that is to make the cathedral workshops a centre of training. The argument runs strongly against any attempt to keep the parish churches in good repair by a direct labour force. The Royal Institute of British Architects says:

"It has been suggested that the maintenance work to churches should be undertaken by a mobile labour force of craftsmen operated centrally through the machinery of the diocesan authorities on the lines of the direct labour force engaged upon certain of our great cathedrals.

"This suggestion does not appeal to the Royal Institute, as apart from the cost arising through travelling and remote control of the work, it is felt that it would not attract the devoted services of individual craftsmen as members of a permanent organization. Such an arrangement would certainly tend to detract from the feeling of personal responsibility on the part of the incumbents and congregation."

But direct labour on a cathedral is a different matter, and many of our cathedrals have excellent workshops and masons' yards in the precincts.

Where there is space available these could be enlarged and the staff increased. Sometimes the whole staff would be needed on the cathedral, but in slack periods the staff could do work on neighbouring parish churches. This would make the cathedral workshops an excellent training ground for masons who will find their normal employment in work on parish churches. This idea is commended to us by the Central Council for the Care of Churches, which asks us:

"To encourage the cathedrals to establish larger and better-equipped workshops, provided with apparatus for mechanical stone-dressing and rough-carving, lead casting and calm making, joinery and other work, and to increase the number of their staff, wherever adequate premises can be provided."

By this means, the Central Council continues,

"some of the repair work to parish churches and their fittings in a diocese, or group of dioceses, would be executed efficiently.

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with reduced supervision, and to the financial advantage both of the parishes and of the cathedral."

The Society of Antiquaries also believes that

"cathedral workshops . . . could perhaps be extended and re-equipped in order to take more apprentices and eventually to form centres of craftsmen working throughout their dioceses. This is a reasonable method, but the Society considers that to make the scheme an economic one the number of these *ateliers* should be limited to, say, six throughout the country and that, to obtain a fair distribution in proportion to the density of church buildings in different areas, some separation from the cathedrals would be necessary."

It is convenient to mention here another suggestion which has impressed us. This is that the diocesan authorities should acquire tubular scaffolding which would be hired out to the churches of the diocese at a reasonable cost. If dioceses owned their own supplies of scaffolding, it could be made available both for inspection and for repair at a cost below the commercial rate and could stay up until the job was well done. Where there is sufficient space in the cathedral yard, no doubt the cathedral authorities would allow the scaffolding to be stored there—when dismantled it is not bulky—and in other cases there are very few places where a suitable site could not be found.

### (G) PARISH CHURCH LOG-BOOK

According to our view, and the view of all who have submitted evidence to us so far as they have expressed opinions, the parish must remain responsible for the repair of its own church or churches, and all the recommendations we have made have been for helping the parish to discharge this duty. We have already recommended in our financial section that each parish should keep its Repair and Restoration Fund distinct from all other accounts, and in such a manner that it cannot be "raided" for other purposes; in this architectural section we now recommend that every parish should keep a log-book of all repairs and restoration done in the church. With the help of the Central Council for the Care of Churches we have considered various types of books, but we have come to the conclusion that the best form is a blank book in which the incumbent would make such entries as he considered suitable in the light of guidance printed on the inside cover of the book. The guidance that we consider suitable is printed as Appendix VI. This suggestion is not made simply for the satisfaction of having a complete record of the church. If such a log-book is kept, it will be of practical help to future incumbents, churchwardens and parochial church councils, and especially to architects, when

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churches are inspected or repaired. We should like to see the specifications for repairs filed with such a log-book, but if for lack of space this cannot be done an indication where the specification can be found should be given with each entry. Ideally the log-book and the specifications should be kept in a safe in the parish, with a copy in a diocesan or central registry, but so long as a log-book is kept with a reference enabling the specifications to be found we should not insist on this course. We hope that if the Church Assembly approves our recommendations a log-book will be issued after the pattern we have suggested, and we trust that almost all parishes will buy it, and keep it accurately.

#### (H) MEMORIALS IN PARISH CHURCHES AND CHURCHYARDS

The monuments within a church and the churchyard and monuments around it are closely associated with the fabric. An unkempt churchyard and neglected monuments can easily mar the beauty of a well-kept fabric. The Royal Commission on Historical Monuments (England) specially draws our attention to this problem.

"The Commissioners would like to call the attention of the Church Assembly to the problem of church monuments, both inside and outside the churches. At present the responsibility of the maintenance of these lies with the families concerned and in the case of the earlier monuments this clearly often means nobody. The grander monuments inside churches do not present such problems as their very nature and position protects them and leads to their being tidied up from time to time (though whether this tidying up process is always a satisfactory one is another question). The churchyard monuments, which are often of great interest and high quality, are more often left to decay and often their state is very bad indeed. There are many cases where they have already decayed beyond the resources of a small parish to remedy. This is one aspect of the special problem of churchyards and the external setting of our parish churches and the Commissioners are of the opinion that the Church Assembly's commission should pay special attention to this problem and to the question of the advantages and disadvantages of the system whereby closed churchyards may be handed over for maintenance to the local government authorities."

Though we cannot pursue this subject as far as the Royal Commission might desire, we are glad to endorse these views. Our cathedrals and parish churches are the chief repositories of English sculpture and mason-craft throughout the ages. This store of material which is of the highest value, whether viewed from the

#### THE PRESERVATION OF OUR CHURCHES

historical or the art point of view, is of very great magnitude, its extent being indeed hard to realise except by the few who have made the subject their special study. The great bulk of it is in our parish churches in the form of tombs, leger-stones and wall tablets placed there by the families who worshipped in the churches. They comprise altar tombs with effigies, valuable brasses often with full length figures, elaborate wall monuments (master-pieces of architect and sculptor), innumerable tablets fixed to the walls adorned with figures, heraldry and inscriptions of every description and floor slabs from the early incised stones, floriated crosses, etc., to the later armorial legers and the cast-iron floor-slabs of the Weald. The lettering alone on these memorials (apart from the historical value of the inscriptions) forms a vast corpus of incised alphabets of very great beauty.

The medieval tombs and brasses are for the most part well cared for because they are a source of pride and prestige to the church that possesses them. In spite of the fact that their position and number are sometimes most inconvenient to the conduct of services and the comfort of the congregation they are not often disturbed, and this in itself is a recognition of the fact that our churches have historical claims which receive first consideration. There are, however, occasions when incumbents wish to disturb these ancient tombs and brasses, but the diocesan advisory committees can generally be relied upon to prevent anything that is clearly prejudicial to them.

The supreme art-value of the later post-reformation monuments has only been lately and gradually recognized (largely owing to the studies of the late Mrs. Arundell Esdaile), and they are in a more precarious position. An idea is prevalent that they are works of private ostentation, whereas they are in fact tributes to former worshippers to which great artists and regional craftsmanship have given of their best. During the restorations of churches during the nineteenth and early twentieth centuries, these memorials were often relegated to the tower, as at St. Nicholas, Brighton, or the triforium as at the Temple Church, London, and sometimes were removed altogether, leaving serious regret to the present generation, but where the memorials have been cared for, as at Chelsea Old Church, their beauty and merit have had world-wide recognition.

There is, however, a real problem in the responsibility for keeping these monuments in repair and in meeting the cost. They are fixtures in the church and yet they are held to be the property of the families of the persons commemorated. In the majority of cases the families either cannot be traced or refuse to interest themselves in the maintenance of monuments erected in a distant past. The Society of Antiquaries consider that "a sense of responsibility

#### INSPECTION AND MAINTENANCE

would probably be found to survive through three or four generations at the most, and it follows that a majority of monuments dating from before about 1830 are disregarded by the families concerned." There are a few instances of sufficient endowment (such as Lady Dacre's tomb at Chelsea) but in general money has to be found by those interested in them as works of art. Unfortunately many of these memorials are apt to fall into disrepair and wall tablets become insecure and dangerous; when this happens only the most skilled attention can preserve them. The Pilgrim Trust intervened recently to save the fine Boyle monument erected by the first Earl of Cork in Preston Church near Faversham, which otherwise would have entirely collapsed.

The matter is further complicated by the number of privately-owned tomb-chapels that are attached to many churches. In some cases they have been purchased and handed over to the Church (e.g. the More and Laurence Chapels at Chelsea) but where they are still private property difficult situations arise. These Chapels are structurally part of the church and often quite open to it, but there is a division of responsibility. Neglect of the chapel affects the church fabric and vice-versa, and where the local family is impoverished or has left the neighbourhood, or where as sometimes happens there is friction between the two parties, a great deal of needless damage is caused. It would seem advisable that these matters should be dealt with by the Church authorities at a higher level than that of the parish.

Beside the question of the memorials within the church there is the problem of the churchyards. Here, as in the church, there is the work of generations of masons, all showing their characteristic regional methods. The churchyards of the Cotswolds are famous for their elaborate altar tombs and headstones, but numerous and beautiful examples exist in all parts of the country. From the Portland stone of the south to the slate of the north and west, there are numberless examples of finely wrought and lettered headstones ranging from the late seventeenth to the early nineteenth centuries. The constant attrition to which they are subject involves the nation in continual loss and impoverishment which is viewed by those who care for these things with increasing dismay.

The English churchyard at its best has remarkable beauty and is a perfect setting for the church. The practice which allows local authorities to take over disused churchyards is not satisfactory and there is no guarantee that the memorials will be properly cared for. Indeed most local authorities prefer to clear the ground of headstones and devote it to recreation. The Society of Antiquaries finds this practice repugnant, and it cannot be approved by those who remember for what purpose the ground was consecrated and

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the implicit trust that here the dead might lie undisturbed with their memorials set over them.

The question of the monuments both within and without the church is a very large one, and it may be that a satisfactory solution could be found only by setting up a special organisation to deal with it. There is no doubt that it would have a wide appeal, and should receive the support of the various important institutions that make the national arts their special care. There are few who would wish in any way to weaken the direct association of these memorials with the Church, for they constitute the most effective evidence of the long history of the Church and its members throughout the ages. Commemoration of the dead is a sacred institution and is part of the Church's tradition. The fact that the Church is the custodian of these great national treasures is a privilege to be prized and whatever outside help is forthcoming should be used to encourage each parish to understand and value its heritage.

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This completes the recommendations we have to make. We set out from divergent standpoints and at the outset it may have seemed to some unlikely that we could present a unanimous report. We have been able to do so because the tasks of preserving our great national heritage is bigger than any of our predilections; and in the course of working together we have found that the questions before us often have many more aspects than is commonly supposed.

It is tempting for a Commission faced with a problem such as that entrusted to us to demand sweeping changes and to suggest elaborate machinery capable of enforcing the recommendations made. We believe that the recommendations we have made are more in accordance with the genius of the Church of England and more likely to ensure that our parochial churches are handed down to our descendants in as good a condition as that in which we have received them. We have not pinned our faith to any single remedy nor have we suggested any elaborate new machinery except for the temporary purpose of raising the large sum of money necessary within the next few years. Our proposals will no doubt be judged conservative, and so they are, just as we believe the actual work of repairing churches should be. After a thousand years or more in which our churches have been the glory and envy of the world, it would be paradoxical if some panacea for their preservation should be found in the year 1952. The reforms which we suggest are grafted on to the structure of the Church of England as it has come down to us from Anglo-Saxon and Norman days. The parish must, in our view, remain the unit of organization; and the machinery which we suggest for ensuring that our churches are kept in a

#### INSPECTION AND MAINTENANCE

proper state of maintenance is the familiar machinery of the arch-deacon's survey. In making our recommendations we have always borne in mind that the clergy and laity of the Church of England can always be led but seldom driven. But because we have sought to use old machinery rather than to create new, the significance of the changes here proposed should not be minimized. If they are approved by the Church Assembly, and carried out whole-heartedly by those who will have the responsibility, not only will there be an intense decade of church preservation to make good an equal period of enforced postponement of repairs, but every church in the use of the Church of England will be inspected by a qualified architect at least every five years, and all repairs will be carried out under the supervision of a qualified architect. These developments would not be negligible. If they are approved, they will go far to creating public confidence when the appeal is made, as we believe it must be, for a sum of £4,000,000 to supplement the efforts of parishes. In our closing words we emphasize that the raising of this sum within the next ten years is the most immediate and important of the recommendations we have made, and failure in this task would jeopardize all our other proposals. Great and pressing as are the other calls on Churchpeople, we are confident that the money will be found, and that our parish churches will continue to bear their witness to the beauty of holiness for many centuries yet to come.

Ivor Bulmer-Thomas  
(Chairman)

E. Milner-White  
E. G. Selwyn  
J. G. Brewis  
Lancelot Addison  
M. M. Hodgins  
S. J. A. Evans  
A. M. Cook  
Caroline B. Bridgeman  
Esher  
Walter H. Godfrey  
George Goyder  
Grey  
R. V. N. Hopkins  
Laurence King  
James Mann  
Tovey  
Richard Wood

J. A. Guillum Scott (*Secretary*)  
17 April 1952

## APPENDIX I

### LIST OF WITNESSES

Written evidence has been given to the Commission by the following bodies and individuals, and the Commission thanks them for their help; in some cases the written evidence has been supplemented by an oral examination of witnesses.

The Royal Commission on Historical Monuments (England)

The Society of Antiquaries of London

The Pilgrim Trust

The Royal Institute of British Architects

The Society for the Protection of Ancient Buildings

The Georgian Group

The Church Commissioners

The Central Council for the Care of Churches

The Incorporated Church Building Society

The Ecclesiastical Insurance Office

The Friends of Ancient English Churches Trust

The National Association of Parish Councils

H. B. St. J. O'Neil, Esq., Chief Inspector of Ancient Monuments  
and Historic Buildings in the Ministry of Works

George G. Pace, Esq., F.S.A., F.R.I.B.A.

H. M. R. Drury, Esq., F.R.I.B.A.

Professor W. A. Robson, Professor of Local Government  
Administration in the University of London  
Diocesan Chancellors' Committee

Notes on continental practice have been supplied by A. W.  
Acworth, Esq., F.S.A., Le Rév. Père J. Leclerc (France), Professor  
Walter Starkie (Spain), Harold Goad, Esq. (Italy), M. Alexandre  
A. Pallis (Greece).

Notes on the practice of certain Oxford and Cambridge colleges  
have been supplied by John Christie, Esq., Principal of Jesus  
College, Oxford; Colin A. Cooke, Esq., Estates Bursar of  
Magdalen College, Oxford; Arthur Garrard, Esq., Bursar of St.  
John's College, Oxford; the Rt. Hon. H. U. Willink, Master of  
Magdalene College, Cambridge; Patrick Wilkinson, Esq., Senior  
Tutor of King's College, Cambridge; and Paul Spens, Esq.,  
Domestic Bursar of Corpus Christi College, Cambridge.

Inquiries have been answered by the 104 archdeacons of the  
provinces of Canterbury and York and by the 24 heads of theologi-  
cal colleges in England.

APPENDIX II  
SYNOPSIS OF ARCHDEACONS' RETURNS

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DIOCESE AND ARCHDEACONY	No. of Churches	No. in need of Repair	No. of cases where repairs could be met by Parish	Total Expenditure needed in cases where extra-parochial help is essential:				No. of Medieval Churches	No. of Post- Medieval Churches built before 1800	No. of Post- 1800 Churches
				Not exceeding £1,000	Between £1,000 and £2,000	Between £2,000 and £5,000	More than £5,000			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	
PROVINCE OF CANTERBURY										
<b>Canterbury</b>										
Canterbury	174	43	32	6	1	3	1	136	1	37
Maidstone	147	45	21	10	1	10	3	111	—	36
Croydon	33	3	2	—	1	—	—	3	—	30
<b>London</b>										
London										
Middlesex										
Hampstead										
Hackney										
	560	164	19	52	40	35	18	51	62	447
<b>Winchester</b>										
Winchester	197	29	13	13	—	1	2	51	3	143
Basingstoke	152	28	11	12	3	2	—	90	10	52
<b>Bath and Wells</b>										
Wells	273	45	32	5	4	1	3	171	7	95
Bath	108	30	10	10	3	5	2	62	5	41
Taunton	190	26	18	3	3	1	1	160	—	30
<b>Birmingham</b>										
Birmingham	85	40	25	—	3	7	5	3	1	81
Aston	100	12	8	1	2	—	1	20	10	70

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
<b>Bristol</b>										
Bristol	121	35	15	5	6	4	5	32	15	74
Swindon	93	2	—	—	2	—	—	51	31	11
<b>Chelmsford</b>										
West Ham	142	23	9	5	4	5	—	26	5	111
Southend	200	24	1	6	10	7	—	134	1	65
Colchester	225	22	4	7	4	7	—	197	—	28
<b>Chichester</b>										
Chichester	192	20	14	3	—	2	1	143	3	46
Lewes	175	10	—	1	3	3	3	66	1	108
Hastings	128	80	69	—	4	4	3	31	33	64
<b>Coventry</b>										
Coventry	98	41	34	—	2	3	2	52	8	38
Warwick	140	80	69	—	4	4	3	112	2	26
<b>Derby</b>										
Chesterfield	94	5	5	—	—	—	—	38	2	54
Derby	189	30	21	2	4	3	—	97	30	62
<b>Ely</b>										
Ely	147	32	29	2	1	—	—	128	2	17
Huntingdon	96	6	—	—	4	—	2	90	1	5
Wisbech	103	42	8	17	15	—	2	77	—	26
<b>Exeter</b>										
Exeter	188	15	3	5	3	4	—	132	21	35
Totnes	165	40	26	5	5	4	—	113	19	33
Barnstaple	142	66	44	22	—	—	—	93	28	21
Plymouth	91	45	16	16	5	7	1	43	1	47
<b>Gloucester</b>										
Gloucester	228	53	18	27	6	1	1	118	6	104
Cheltenham	194	51	22	19	7	3	—	141	10	43



	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
<b>Rochester</b>										
Rochester	130	24	16	6	2	—	—	55	1	74
Tonbridge	97	23	10	6	3	4	—	57	2	38
<b>St. Albans</b>										
St. Albans	202	50	—	39	9	1	1	117	5	80
Bedford	152	31	9	14	6	2	—	111	1	40
<b>St. Edmundsbury and Ipswich</b>										
Suffolk	181	48	6	29	7	4	2	158	19	4
Sudbury	162	30	7	17	3	3	—	145	1	16
Ipswich	158	57	44	4	8	1	—	142	—	16
<b>Salisbury</b>										
Sherborne	164	20	10	6	1	2	1	119	8	37
Dorset	167	29	17	1	7	3	1	99	12	56
Sarum	152	144	115	23	4	1	1	130	10	12
Wilts	126	30	—	10	17	3	—	94	—	32
<b>Southwark</b>										
Southwark	121	46	33	—	3	5	5	5	6	110
Kingston	130	30	6	12	6	6	—	13	6	111
Lewisham	105	29	—	21	3	5	—	3	9	93
<b>Truro</b>										
Cornwall	139	28	5	19	1	3	—	104	4	31
Bodmin	124	28	11	14	3	—	—	102	2	20
<b>Worcester</b>										
Worcester	131	—	—	—	3	3	—	—	—	—
Dudley	102	5	5	—	—	—	—	—	—	—
<b>Provincial totals*</b>	<b>11,888</b>	<b>2,854</b>	<b>1,156</b>	<b>1,004</b>	<b>378</b>	<b>224</b>	<b>92</b>	<b>7,006</b>	<b>589</b>	<b>3,972</b>

\* Excluding Chichester, Isle of Wight and Worcester in columns (2)-(7), and Portsmouth, Worcester and Dudley in columns (8)-(10). The Warwick figures in columns (2)-(4) are estimated on the basis of the replies furnished.

PROVINCE OF YORK												
<b>York</b>												
<b>York</b>	216	45	11	22	8	3	1	157	2	57		
<b>East Riding</b>	211	43	14	11	9	6	3	141		70		
<b>Cleveland</b>	213	26	3	13	5	3	2	123		5	85	
<b>Durham</b>												
<b>Durham</b>	161	81	37	20	10	8	6	29	4	128		
<b>Auckland</b>	112	86	63	15	5	1	2	45	5	62		
<b>Blackburn</b>												
<b>Blackburn</b>	140	29	20	5	2	2	—	13	14	113		
<b>Lancaster</b>	126	4	2	1	1	—	—	8	5	113		
<b>Bradford</b>												
<b>Bradford</b>	82	10	3	3	2	2	—	10	7	65		
<b>Craven</b>	96	14	7	3	2	2	—	32	1	63		
66	<b>Carlisle</b>											
	<b>Carlisle</b>	167	4	4	—	—	—	56	26	85		
	<b>Westmorland</b>	91	30	25	4	—	1	—	29	14	48	
	<b>Furness</b>	60	7	5	1	—	—	1	9	5	46	
<b>Chester</b>												
<b>Chester</b>	189	7	—	2	1	—	4	43	15	131		
<b>Macclesfield</b>	124	4	3	—	1	—	—	17	42	65		
<b>Liverpool</b>												
<b>Liverpool</b>	102						1	1	4	3	95	
<b>Warrington</b>	119						1	16	6	6	97	
<b>Manchester</b>												
<b>Manchester</b>	197	6	6	—	—	—	—	6	15	176		
<b>Rochdale</b>	178	17	14	—	—	2	1	7	17	154		
<b>Newcastle</b>												
<b>Northumberland</b>	164	36	21	10	—	2	3	24	16	124		
<b>Lindisfarne</b>	91	14	5	7	1	—	1	39	20	32		

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
<b>Ripon</b>										
Richmond	125	24	4	12	6	2	—	73	28	24
Leeds	141	22	3	13	3	2	1	25	3	113
<b>Sheffield</b>										
Sheffield	129	4	3	—	1	—	—	24	2	103
Doncaster	100	35	25	3	4	3	—	40	3	57
<b>Sodor and Man</b>										
Isle of Man	32	—	—	—	—	—	—	—	6	26
<b>Southwell</b>										
Newark	112	40	30	7	1	1	1	79	2	31
Nottingham	159	20	12	1	2	3	2	86	3	70
<b>Wakefield</b>										
Halifax	97	12	6	2	—	1	3	5	8	84
Pontefract	157	35	14	15	5	1	—	36	5	116
<b>Provincial totals*</b>	<b>3,891</b>	<b>655</b>	<b>340</b>	<b>170</b>	<b>69</b>	<b>45</b>	<b>31</b>	<b>1,176</b>	<b>282</b>	<b>2,433</b>
<b>Add Canterbury totals</b>	<b>11,888</b>	<b>2,854</b>	<b>1,156</b>	<b>1,004</b>	<b>378</b>	<b>224</b>	<b>92</b>	<b>7,006</b>	<b>589</b>	<b>3,972</b>
<b>All-England totals†</b>	<b>15,779</b>	<b>3,509</b>	<b>1,496</b>	<b>1,174</b>	<b>447</b>	<b>269</b>	<b>123</b>	<b>8,182</b>	<b>871</b>	<b>6,405</b>

\* Excluding Liverpool and Warrington in columns (2)-(7).

† Excluding Chichester, Isle of Wight, Worcester, Liverpool and Warrington in columns (2)-(7) and Portsmouth, Worcester and Dudley in columns (8)-(100).

Notes.—A blank space indicates no return, — a nil return. The answers given by archdeacons are their estimates of the number of churches in the various categories according to the best information at present available. The answers in columns (3)-(7) are subject to correction in the light of architects' inspections. In assessing the total expenditure needed any sums receivable by way of War Damage payments have been omitted. The placing of churches in the categories indicated by columns (8)-(10) necessarily leaves much room for uncertainty in cases where churches have been partly rebuilt in a later period; for the purpose of these returns the end of the Middle Ages has been taken as 1537. The number of churches shown in column (9) may be inflated as it is believed that in some cases the figures show the number of parishes created in the period, though the permanent churches were not built until early in the nineteenth century. The Norfolk and Lynn figures have not been split up between columns (8)-(10) but the churches are mainly medieval.

## APPENDIX III

### THE PAROCHIAL CHARITIES OF ST. PETER WITH ST. OWEN, HEREFORD<sup>1</sup>

#### ST. PETER'S CHARITIES

1. Dr. G. Cope, Canon of Hereford, 1820. £300 for poor.  
(1) Bibles and Prayer Books; (2) Blankets; (3) Cloaks and stout flannel waistcoats.
2. Mr. W. Leinthall's Gift. 40s. on 20 March yearly, at the Market Place, paid annually by the Mayor's order.
3. Thomas Symonds's Charity. Will 1680. £50 to raise annually £3 to be distributed to poor housekeepers of St. Peter's parish on St. Thomas's day at the discretion of the Corporation and the Vicar.
4. Miss May Holt's Charity. 25 September, 1834. Part proceeds of the sale of land in Fownhope.
5. Evan Preece's Gift. 1623. £1 a year; but one of the sons of Evan Preece was hanged, and his 10s. was lost. The other 10s. is secured on a house without Byster's gate.
6. Mrs. Eliz. Price's Gift. 1697. Charge on a house near Byster's gate of 20s. a year, at Christmas and Whitsuntide.
7. Joan Phillipps's Gift. 6s. a year; distributed in bread on Good Friday. Charged on a house, the property of Messrs. Matthews and Philipps.
8. Henry Rogers's Gift. 1722. £3 a year out of his property near the Market Place. Distributed in December partly in bread.
9. Edmund Aston's Gift. 1727. Interest on £50 to be distributed on Lord's Day in bread to poor.
10. Smith's Gifts. 1734. Charge of £1 1s. a year to the Minister of St. Peter's for preaching a sermon on Good Friday. Some quit-rents (16s.) to be distributed to the poor at Michaelmas (8s. from one house and 4s. each from two others).
11. Andrews's Charity. 1756. Interest on £200 to be distributed at Michaelmas and Lady Day in money or bread.
12. Wellington's Charity. 1784. Interest on £200 to be paid in 6d. loaves of bread to six poor widows every Lord's day at the

<sup>1</sup> This is a summary made by a former incumbent from the *Report of the Commissioners appointed in pursuance of Acts of Parliament to enquire concerning Charities and Education of the Poor in England and Wales, 1815-1839*, vol. 32, pt. 2, 30 June 1837, pp. 49-52, and checked by the present Commission.

#### THE PRESERVATION OF OUR CHURCHES

discretion of the Minister and Church-wardens; with a 6d. loaf given to six poor widows on Michaelmas day and £4 in money.

13. Miss Wenland's Gift. 1764. Interest of £10 for the benefit of the poor. This is paid by her Church-rate and distributed in bread.

#### ST. OWEN'S CHARITIES

1. Judith Gunter's Charity. 1720. Interest on £20 to be distributed in 2s. 6d. to poor widows on Good Friday.
2. John Wellington's Gift. 1732. Rent of land at (£4 10s.) distributed in bread to the poor at Candlemas.
3. Andrew's Gift. 1756. £60, the interest on which was to be distributed half-yearly amongst the poor of the parish.

## APPENDIX IV

### "FAITH REBUILT THIS VILLAGE CHURCH"

by Laurence Easterbrook

*This article on the rebuilding of the ruined church of Elsted, Sussex, is reprinted from the News Chronicle of 17 December, 1951, with the permission of Mr. Easterbrook and the editor of the News Chronicle.*

The lights burn gaily on a memorable December evening in our little village church, reflecting back from the pale grey colour-wash that covers the flint walls built by Saxon craftsmen.

Against this background the great bunches of chrysanthemums from the squire's greenhouse stand out like tongues of flame.

#### *Making History*

Candles flicker on the altar, and the village choir (strange how the naughtiest of the younger members has a most angelic look) are there in full force. . . . a dozen of them. Every seat is occupied and benches have been brought in to accommodate the overflow.

To the strains of a well-worn harmonium (played by the rector's wife in the face of technical difficulties which only she can fully appreciate), the choir, the rector, and then a flock of local parsons (vaguely classified as "visiting clergy") move up the aisle to their seats.

Bringing up the rear of the procession is the bishop, bearing his crozier, wearing a mitre of gold and adorned in a cope of glowing ruby red that outmatches even the squire's chrysanthemums for brilliance.

For this is a great day for us. We know we are making history. We know that in a hundred years' time our unborn descendants will refer to this occasion. It is the day when the ruined village church which we have restored is being rededicated.

#### *Ruined by Tree*

Its story stretches back into the mists of barely recorded time. It was there in the time of Domesday, in which it is noted, and was built with flints gathered from the neighbouring Downs. Those early builders wrought them into a herring-bone pattern with a skill that is still a matter for wonder.

There are round arches which the Normans loved, and when the Plantagenets ruled England, unknown masons added lancet windows.

When Oliver Cromwell was a young man, still unknown to history, an entrance arch of singular beauty was built. And then,

## THE PRESERVATION OF OUR CHURCHES

in the second half of the last century, a tree fell across the roof and no one did anything about it.

Wind and weather did their work. The roof fell in, only the chancel was left. For 60 years, until this day, the church was classified as a ruin.

A modern church was built a century ago when Elsted and Treyford churches were closed, but it never gained the affection that was felt for the older shrines. This year we had to blow it up because it had become unsafe. It seemed that we would have no church in our village.

Only the rector refused to accept the situation. He began getting estimates for rebuilding the ancient ruin. The earlier ones worked out at £3,000 to £4,000.

Our total population, men, women and children, is under 300 and no rich people live among us. Then the rector found a builder who would do the job for £2,500.

### **£10 a Head**

This seemed such an improvement that we forgot it represented £10 for everyone of us, including new-born babes, so the rector clinched the deal. But not on the sort of prospectus that would appeal very much to shareholders. In fact, we just did not know where the money would come from.

But after that act of faith, it was surprisingly easy. The two churchwardens (a farmer's wife and a dentist) guaranteed part of the money at the bank, we got some more on loan from the diocese. Meanwhile we had jumble sales at which we sold our old clothes to one another, whist drives, dances, our Young Farmers' Club contributed from their funds (running into temporary debt to do so) and, of course, individuals contributed their odd pounds and shillings.

The result is that today our little church stands proudly, resplendent in its new masonry, a bright torch of faith shining through the darkness of an age that has become so sceptical that it cannot even believe in itself. And all but £250 can now be paid off.

### **Feast for all**

No wonder that, on this historic evening we let ourselves go, for once drowning the choir in such grand old hymns as "All people that on earth do dwell" and "Praise my soul the King of Heaven." For were we not declaring our belief to the world that man is less than half-man if he denies a place to his soul?

The service ended. We trooped out, no one quite the same as he had gone in. We went to the village hall where the Mothers' Union had prepared a feast for all of cakes and sandwiches. At least, today they were the Mothers' Union. In actual fact they were the same devoted little band of village women who minister to our bodily needs on every occasion.

#### APPENDIX IV

We dutifully restrained ourselves until the bishop joined us. The small boys answered his questions politely when he patted them on the head, with only their eyes straying longingly towards the meringues and éclairs. Practically the whole village was there and no man or woman in that room was a stranger to another.

But it remained for Mrs. Colehatch, the cowman's wife, to set the perfect seal on everything and sum up the hidden thought in all our hearts. Unknown to anyone, she had made a cake to be cut and handed round, sugared with her own icing. Written on it in sugar, in slightly straggly, chocolate-coloured letters, were the words : "Thank you, God, for everything."

## APPENDIX V

### LEAFLET FOR INCUMBENTS AND CHURCHWARDENS

It is the duty of the incumbent, the churchwardens and the parochial church council to see that their parish church is kept in good repair and to this end continual vigilance is necessary. Three essential points should be observed :—

1. The whole fabric should be inspected by a competent architect once every five years, and oftener if practicable.
2. Any visible signs of disrepair between such inspections should be reported to the architect without delay so that he may have ample time to advise as to the remedy.
3. The building should have weekly attention, just as our own houses do, in cleaning, warming and ventilating the interior and keeping all gutters and waterways clear and removing vegetation from the walls and their surroundings. This third point is of prime importance since its neglect often involves expensive repair later on. It would be valuable if this weekly inspection were made a matter of strict routine.

These three points can be further elucidated :

(1) The selection of an architect should have the approval of the Diocesan Advisory Committee for the Care of Churches, since in the case of an ancient church it is essential to employ someone with the requisite experience.

(2) Interim repairs should not be made except under professional advice. Small matters such as the renewal of one or two missing tiles, fixing a loose gutter, and repainting gutters and downpipes can and should be attended to as ordinary routine, but care should be taken not to allow a variation in material, colour, and so on. Defective stonework, however, whether in walls, windows or parapets, loose mortar joints, cracks in masonry, damp walls or floors, and rot or worm in woodwork (where active), and all things of this nature should be reported to the architect the moment they are observed. No general decoration of walls, inside or out, should be put in hand without his advice.

(3) It is, however, in the careful and conscientious observance of the ordinary precautions against neglect that will be found the greatest insurance of health in the fabric. If gutters are kept clear (especially behind parapets and between parallel roofs), if rainwater downpipes are sound and unimpeded and if the drains or open water-tables round the church into which the rainwater is discharged are kept properly repaired, with firm joints, no obstructions and with correct falls, much harm will be avoided. Defects in any of these things bring damp and decay into the fabric. All vegetation near the building should be kept continually under control and cut short,

#### A P P E N D I X V

and gutters should have special attention in the autumn when the leaves fall.

It is important that the building, particularly near the ground, should have plenty of air-space around it and that no heaps of soil, grass-cuttings or coal or coke should be allowed against it. The ground in churchyards is apt to rise in level and become higher than the church floor. Wherever this happens it should be lowered for the width of at least a yard to check the damp coming from the soil, and this should be carried round all buttresses and other projections.

The church should be kept scrupulously clean inside and should be frequently warmed and regularly ventilated. No rubbish should be allowed to accumulate, and old hassocks, outworn curtains, tattered books (all breeding grounds for pests) should not be tolerated. There are often troublesome places, such as the belfry, the space behind the organ, perhaps a disused rood-stair or an elaborate monument, where it is difficult to keep everything clear, and here some special periodical cleaning should be arranged.

It is not reasonable to expect incumbents, churchwardens or members of parochial church councils to acquire the technical knowledge necessary to pronounce on structural defects. Indeed, it would have a certain danger since the mere presence of cracks in masonry, worm and beetle in wood, and so on, do not necessarily imply anything serious. But the normal maintenance both of the external means of defence against weather and the internal standard of cleanliness are of the utmost importance in preserving the building in a sound condition and in preventing unnecessary expense.

*NOTE.—This leaflet has been prepared for the guidance of incumbents, churchwardens and members of parochial church councils by the Repair of Churches Commission appointed in 1951 by the Church Assembly, and has been prepared in collaboration with the Central Council for the Care of Churches.*

## APPENDIX VI

### CARD FOR DISPLAY IN THE VESTRY.

It is suggested that the following notes, based on the leaflet in Appendix V, should be printed on a card and be hung in the Vestry of every church.

## CARE OF THE CHURCH



### NOTES FOR INCUMBENTS AND CHURCHWARDENS



1. Every week, take a walk around the church, inside and out, to see that the interior is kept clean, warm and well ventilated, and that all gutters and waterways are clear. Make this a matter of strict routine—say, after morning service each Sunday.



2. Every five years, and oftener if practicable, see that the building is inspected by an architect approved by the Diocesan Advisory Committee.



3. Between inspections, if at any time you see any signs of disrepair, report it to the architect at once.



4. At no time allow soil, coal, coke or other materials to be heaped against the wall of the church; this is a frequent cause of damp.



These notes have been drawn up by the Commission on the Repair of Churches appointed by the Church Assembly in 1951. If you observe them you will keep your church in good condition and save much expense later on.

## APPENDIX VII

### PARISH CHURCH LOG-BOOK

NOTE.—*It is recommended by the Commission that there should be issued a Parish Church Log-Book which would consist of blank pages with the following guidance printed on the inside front cover. (See pp. 88-89.)*

This book has been issued at the instance of the Repair of Churches Commission appointed by the Church Assembly in 1951. It is intended to be a journal of all matters that concern the fabric and fittings of the Church, so that there may be a written record when changes occur or repairs are undertaken. Such a record will prove invaluable to the present incumbent, his successors and all who have the care of the church in the future. In fact, the absence of a record of this kind has been a very serious hindrance to architects and others who have to deal with problems the earlier treatment of which is unknown.

Entries may be brief but should be as precise as possible. Each entry should bear the date when it is written. The architect or designer responsible for repairs, additional building, or new fittings should always be named and when specifications, drawings, contracts, etc., have been in use some reference to where they are kept should be inserted. The names of firms employed will also be valuable and a note of the cost, to which can be added, if desired, the names of benefactors or such other means by which the money was raised.

There is nothing to prevent entries of more general interest, such as special days of festival or thanksgiving, notable peals by bell-ringers or any events of particular local importance, so long as the main object of the log-book is kept in view, namely the record of all changes in the fabric of the church, its periods of repair and the names of those who have assisted, especially in advice, supervision and design.

Memory is fallible, loose documents go astray, the people who have witnessed the changes in their church are removed by death or by leaving the neighbourhood. *Litera scripta manet*. The notes written down in a volume of this nature are likely to be preserved and will increase in value and interest with the passing of the years.

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## REPAIR OF CHURCHES COMMISSION

The Commission was appointed in June, 1951, "to advise the Church Assembly on the problems concerned with the repair of churches and with the proposals for securing their regular inspection."

The problem is considerable. It is estimated that the number of parochial churches in England coming within the scope of this report amount to 15,779, of which 8,300 were built wholly or mainly before 1537. While much has been, and is being done by the parishes concerned, the cumulative effect of the war years has produced a serious situation.

The report is arranged in four sections; a survey of the present position; the financial need, both immediate and continuing; various methods of raising the money required; and a full review of questions of inspection and maintenance.

Four main recommendations are made :

1. A sum of £4,000,000 to be raised over the next ten years to supplement the efforts of parishes in putting our churches into good repair.
2. A Trust for the Preservation of Historic Churches, with county trusts associated with it, to raise this money.
3. All churches to be inspected at least once every five years by a qualified architect, thanks to new reserve powers to be vested in archdeacons.
4. Grants for repairs to be given only to churches that have them done under the supervision of an architect skilled in the care of churches.

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