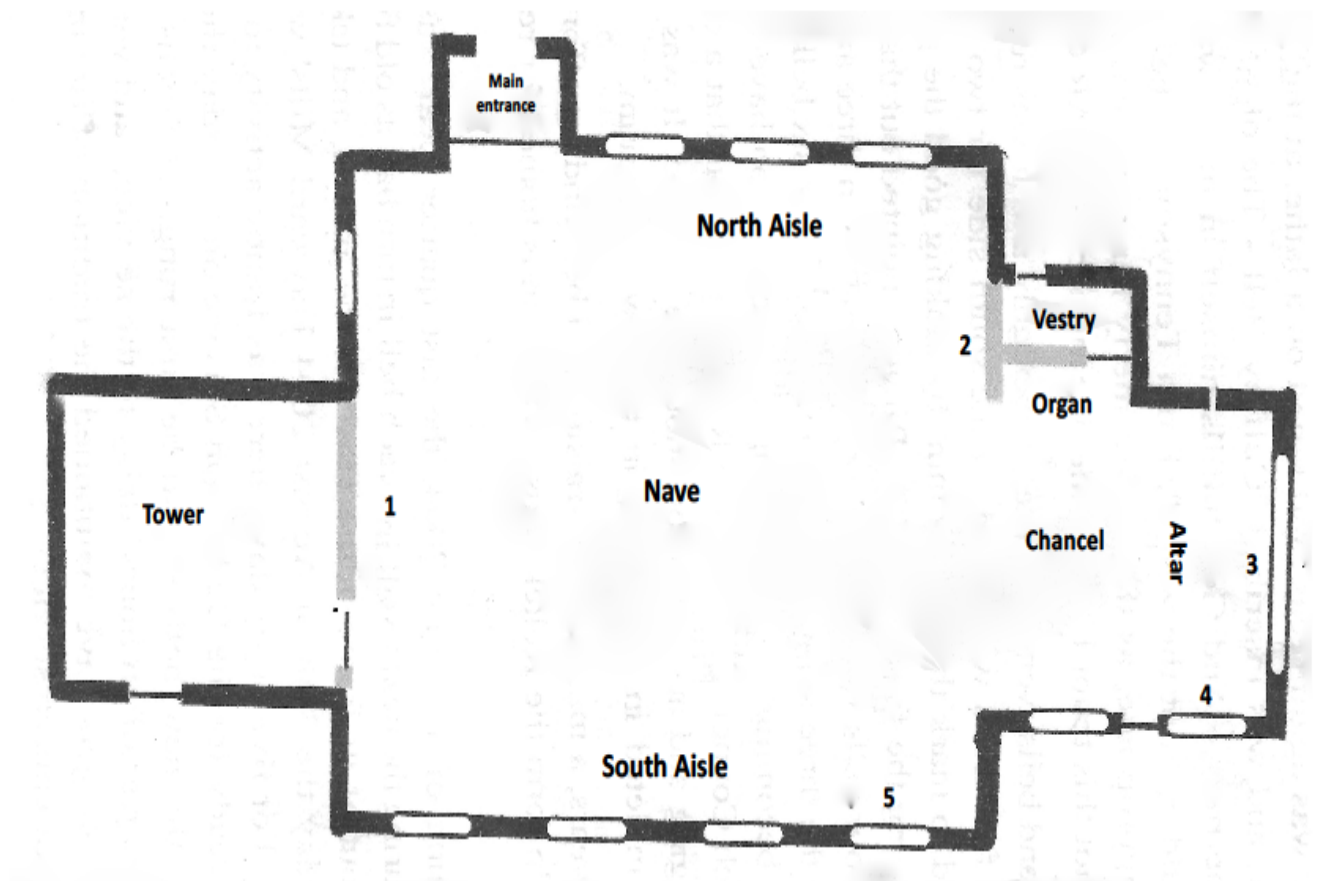


# **St Andrew's Church**

## **Potterhanworth**



## Plan of St Andrew's Church



### Key

1. Baptismal Font
2. Dr Richard Smith Brass Plaque
3. The East Window
4. The Moses Window
5. The Battle Window

**Part A**

**Short Church Guide for  
Visitors**

## 1. Potterhanworth

Human settlement in Potterhanworth may have begun in the Neolithic period, between 4000 and 2500 BC. The original name, Haneworde, is old Saxon for 'the enclosure of Hana's people', suggesting early Saxon origin, and Hana's Hall was almost certainly located on the site of the Manor House which is opposite the church. There are two place names within the parish ('Barff' and 'Norman Hay') which suggest Viking settlement.

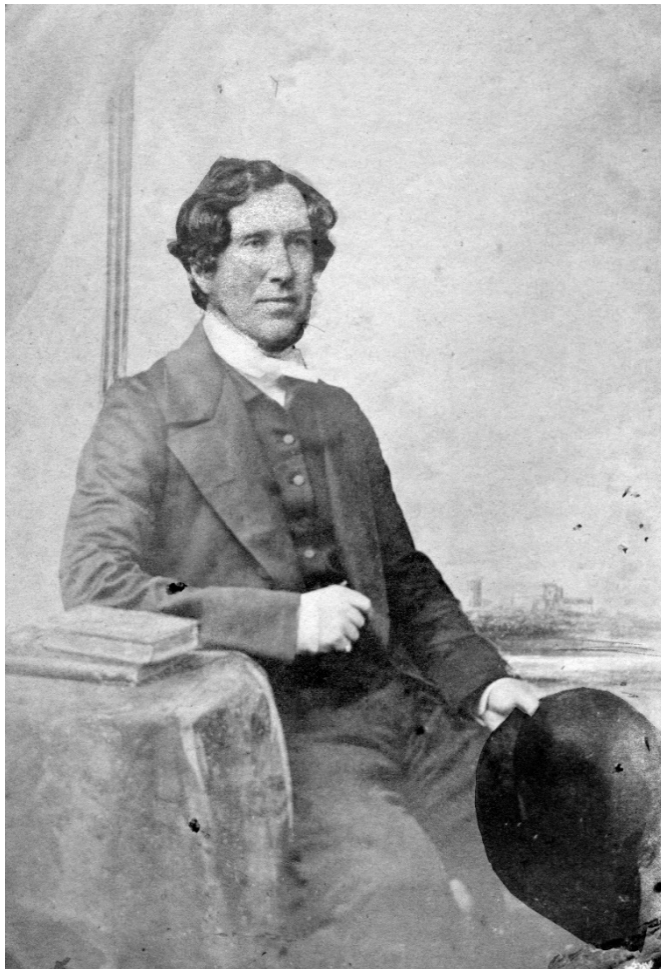
The prefix Potter appeared in 1334 and is obviously related to the medieval pottery which existed at the time. Large quantities of medieval pottery are still to be found in the village. For several centuries the name was Potter Hanworth and remained so until the 1920s when the two words were merged to avoid confusion with the railway station at Potter Heigham in Norfolk! Some local people simply refer to the village as 'Potter'. For more information about the village there are signboards around the village which you can consult. Two are located just outside the church on the small green.

## 2. The Building of St Andrew's Church

Entry to the church is from the north through a gate in the stone wall which surrounds the church and extensive graveyard. The orientation of the church is east-west as is the case with most Christian churches. The altar is positioned at the east end so the congregation face towards the east and the rising sun, which symbolises the risen Christ.



There is evidence of a church building as early as Saxon times (as mentioned in the Domesday survey) but this and subsequent buildings fell into disrepair and were replaced. The building you see today was built in 1855-56 under the direction of Reverend Arthur Henry Anson who was installed as rector in 1847.



Reverend Anson was a man with connections and considerable wealth and set about making improvements to the village, not only the reconstruction of the church, but also other buildings including a new rectory and village school.

The new church was constructed broadly on the foundations of the building before it but with the addition of the north aisle and an enlarged chancel. The north aisle was added to allow for a larger congregation which was felt desirable at the time. The building has a mixture of styles based broadly on a gothic theme.

For more detail on the history of the church please refer to Part B of this guide and to the website [www.pottertimes.co.uk](http://www.pottertimes.co.uk).

### 3. Main Features inside the Church

As you enter the church enjoy a first impression of this simple rural village church. If you look up you'll notice a beautiful grapevine frieze running along the top of the inside walls on both the north and south aisles. You can see this pattern replicated on the tiles along the floor. You'll also see this motif picked up on the kneelers in the choir.



#### The Baptismal Font

The baptismal font stands to the right of the tower door as you enter the church. The relief on the front of the font depicts the Easter lamb which symbolises the new life gained through baptism.

At the base of the font you'll notice some old gravestones set in the floor which are the only monuments to have been saved from the pre-1856 church. They are partly obscured because the font was originally by the main door and only moved to this position at a later date.



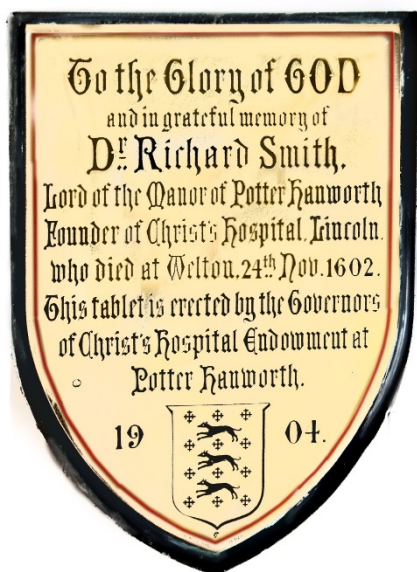
## Memorial Shrine



Above the font is a memorial shrine - an oak board bearing in gold the names of the men from the parish who died in the First World War (1914-1918).

## Dr Richard Smith Brass Plaque

If you walk down the main aisle towards the altar, you'll see a brass plaque on the north-east wall of the nave. This was installed in 1904 in memory of the 16<sup>th</sup> century philanthropist Dr Richard Smith

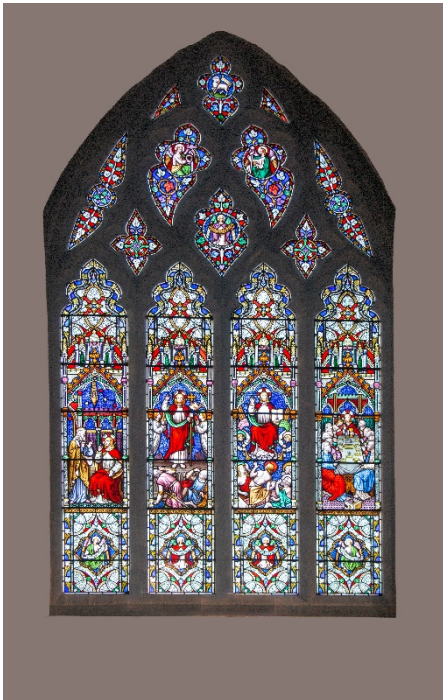


Dr Smith, who was born in Welton, practised medicine in London for 30 years, but returned to Welton to retire. In the 1590s he bought the manors of Welton and Potterhanworth with their associated farmland.

In his will of 1602 he bequeathed his entire assets of Potterhanworth and Welton for the purpose of founding the Hospital of Jesus Christ in Lincoln which was based on the Blue Coat Charity School in London. This foundation provided education for the boys of poor families from Potterhanworth, Lincoln and Welton. The fund is still in use today, providing grants to the children of Potterhanworth for educational, musical and sporting activities.



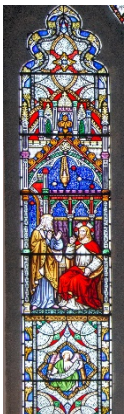
## The East Window (behind the altar)



This large stained-glass window was donated by Reverend Anson's father. It illustrates four events in the life of Christ, who wears a red cloak and has a halo above his head.

At the bottom of each section an angel holds a banner with words from the Bible. At the very top of the window, a small windowpane shows Jesus as the Lamb of God, risen from death, carrying the Resurrection Banner – echoing the image engraved on the font.

The scenes from left to right (1-4) are as follows:



Scene 1 depicts the story from John 3, 1-10. A pharisee called Nicodemus visits Jesus under cover of darkness as conveyed by the presence of stars and a lit lantern. Nicodemus, a Jewish leader and teacher, wishes to find out from Jesus more about the kingdom of God. The banner reads: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*



Scene 2 shows Christ rising from his tomb, the marks of the nails visible on his hands and feet, to the astonishment of Roman soldiers cowering below. The banner reads: *Now is Christ risen from the dead and become the first fruits of them that slept.*



Scene 3 depicts Judgement Day. Jesus holds open the Book of Judgement, the trumpets sound, and men and women rise from death. The banner reads: *Christ the first fruit afterward they that are Christ's at his coming.*





Scene 4 shows Jesus gathered with his closest friends to celebrate The Passover, their last supper together. Jesus, at the head of the table, breaks bread, blesses the wine and invites them to drink. The overturned stool symbolises that Judas Iscariot has rushed away to betray Jesus to the authorities. The banner reads: *Is it not the communion of the blood of Christ. Is it not the communion of the body of Christ.*

## The Moses Window (to the south of the altar)

To the south of the East Window is a memorial to Baron Campbell of St Andrews, Lord Chancellor of England in 1859. It depicts four key events in the life of Moses. The small window at the top shows an angel holding the scales of justice.



Scene 1 (top left): An Egyptian princess discovers the baby Moses in a basket on the banks of the River Nile. His mother had set him adrift to save him from being killed by the authorities.

Scene 2 (top right): Moses has led his people out of Egypt, escaping through the Red Sea and then through the desert. On top of Mount Sinai, he receives the Ten Commandments on stone tablets as a gift from God.

Scene 3 (bottom left): Moses shows the Ten Commandments to the people. These ten guiding principles would become the basis of the Torah, the Jewish Law and of Christian teaching.

Scene 4 (bottom right): Forty years after the exodus from Egypt Moses stands alone on a mountain, looking out across the River Jordan into the promised land. He will not reach it, but his people will.

## The Battle Window (adjacent to the pulpit)

On the south wall the so-called 'Battle Window' commemorates Arthur Newsum Battle, 2<sup>nd</sup> Lieutenant of the Lincolnshire Regiment who was killed in action at the Battle of Gallipoli during the First World War aged just 21.



Two saints are depicted: St George on the left with a lance and shield and St Martin on the right wearing the purple cloak of a Roman officer and carrying a sword.

St George is the patron saint of England; the brave knight who fights the evil dragon. St Martin was revered as a peacemaker and his saint day is 11<sup>th</sup> November which is also Armistice Day.

The bottom scenes show St George slaying the mythical dragon and St Martin sharing his cloak with a beggar. At the top of the window, the Badge of the Lincolnshire Regiment is illustrated.

## The Organ



In 1876 the organ was donated to the church by Edward Nicholls. In 1932 electricity came to the village which brought lighting to the church along with bellows powered by electricity.



## 4. Outside Features of the Church

If you have time to go outside and look at the church building, you'll notice some interesting features.

The position of the church on the top of a hill which appears to have been steepened to make a good defensive position could have been set as early as the 7th century. This is particularly noticeable from the south side of the church where you'll notice the graveyard descends steeply towards a field at the bottom of the hill.



### The Tower

The most notable part of the building is the tower which contains the oldest remaining parts of the church dating to around 1300. The tower contains the bells and the clock. There are four clockfaces, one on each side of the tower.

The top of the tower with its ornate, openwork parapet is Victorian and typical of the time. The four corner pinnacles, however, are direct copies of their medieval predecessors.



## The Bells and the Culfrey Legend

There are six bells which were installed in 2006. The bells hold a special significance due to the Legend of the Culfrey Bell, ('culfrey' probably meaning 'curfew').



The legend goes that a traveller, lost on the heath, is guided to the village and safety by following the sound of the Culfrey Bell which is rung at dusk. The Culfrey Bell was still being rung out each evening until about 1890. An illustration of the story of the Culfrey Bell can be found on the main village signboard on the green in front of the church.

The bell ringers of Potterhanworth are renowned for their campanology skills and regularly ring the bells for church services and special occasions.

## The Sundial

On the south wall of the church about halfway up there is an unusual sundial. The sundial encompasses two parts at ninety degrees to it each other. This allows for the time to be read over a greater number of hours during the day on a sundial which has vertical faces. If it is a sunny day, it is worth observing how the shadow indicates the time of day. Unfortunately, the numbers of the sundials' faces are hardly visible but it's still possible to ascertain the time from the shadow made.



**Part B**

**An Outline History of  
St Andrew's Church**

## **An outline of the church's history.**

The present church was built in 1855-56. It is almost certainly the fourth, and possibly the fifth, church to stand on this site and more or less in the present orientation.

### **The Saxon church (circa AD 600 - AD 1160)**

The "Hanworth" part of the village name translates to modern English as "The enclosure of Hana's people", or "Hana's enclosure". The names indicate a middle Saxon (AD 600 to 800) time for the origin of the settlement. The church stands at the top of a hill which appears to have been steepened and fortified on the south and east sides, with a natural slope a short distance away on the west side. The manor house probably occupies more or less the site of Hana's hall, across the road to Nocton opposite the east end of the church, and these buildings were probably both inside the "enclosure". How far the enclosure extended is uncertain. There was probably a spring more or less on the site of the village sign, and the houses of the settlement, built over now by the core of the modern village, occupied the area immediately to the north, but may have been outside the fortified area.

There was at least one Saxon church, since it and the attendant priest are mentioned in the Domesday survey of the village. We know nothing about the nature of this church. It could have been built of wood, stone or wattle and daub. Given the actions of the Viking invaders in what became Lincolnshire, it may not have been the first church on the site, since the founders of the village in middle Saxon times were probably Christians, or rapidly became so, and their church may have suffered and needed re-building in the invasion period, before the Vikings settled down, were pacified, absorbed and converted to Christianity.

### **The medieval church and its decline (circa AD 1160 – AD 1749)**

After the Norman conquest, the manor of "Hanworth" (the "Potter" part came considerably later) which had been held by Earl Halfdan, was granted to Walter De'Eynecourt, a prominent Norman knight, who held lands scattered throughout the east midlands, with his main holding being at Blankney.

Sometime in the Twelfth century, possibly around 1160, Ralph, grandson of Walter, gave the holdings and presentations of all the churches on the family lands to the community of Thurgarton Priory in Nottinghamshire, which the De'Eynecourt family had helped to found around 1120. The Priory effectively controlled the church in Hanworth until the dissolution of the monasteries, often presenting monks of the Priory to be rectors of the church, though various members of the De'Eynecourt family and their successors, the Goldesboroughs, together with a few outsiders also held the office. At some point between 1120 and 1350, the church was built or re-built in stone. This rebuilding survives in the form of the lowest stages of the church tower, which



are said on architectural grounds to date from the later thirteenth or early fourteenth century, though it may be earlier, and there is some evidence that the stonework of the very lowest part of the tower is different from the bulk of the tower above it. The re-building at the turn of the thirteenth century may be linked to the increased prosperity that came through the thirteenth and fourteenth century pottery industry which thrived in the village and caused the adding of "Potter" to the village name.

The medieval church survived until the eighteenth century, though the records suggest that it was in an increasingly dilapidated state. With Thurgarton Priory gone, there was no significant local power to look after the building, and neglect probably set in during the period between 1540 and 1570. The records are scanty and the situation was probably confused throughout the various stages of the Reformation. Indeed, there is a significant gap in the line of parish priests from around 1530 to the late 1560s. Later, the situation was probably made worse in the Civil War, when Potter Hanworth, along with most of upland North Kesteven, became a battlefield between the royalist garrison in Newark and the parliamentarian forces holding Lincoln and Lindsey. Each side conducted raid and counter-raid, levying taxes, seizing animals and produce, conscripting men for their armies and applying their own (frequently very rough) justice. It is unsurprising that the harried villagers, trying to keep body and soul together, had little to spare for looking after the church, and there may have been another gap in the succession of rectors during the war and the interregnum.

In 1675, it was noted in the diocesan records that:

*"The Churchwardens of Potter Hanworth in the Archdeaconry of Lincoln and others the inhabitants thereunto signified unto us that the roof of their parish Church was very ruinous both in the timber and the lead, and according as workmen upon their view thereof informed them might be repaired for twelve or fourteen pounds. But when ye said roof was taken down the lead was found so much decayed and the timber so rotten that they were forced to make the said roof or most of it of new timber and to cover it with new lead. The repairing thereof cost eighty and od pounds a greater sum than your said Petitioners are able to disburse without endangering the ruin of them and their families. We therefore give and grant unto you our said Commissioners or to any three of you, hereof the said Doctor Lodington to be one, full power and authority at any time to take a serious view of the said roof of the said church and thereupon to consider of the truth of the contents of the said petition whether it was necessary to take down the said roof and likewise whether you think it worth so much repairing as is expressed in the said petition and which way in your judgement it may be raised and of what value the old materials belonging to the old roof are, to the end thereof you are herein to certify us or some other competent Judge in this behalf at or before the first day of March next ensuing.*

*Given under our seal commonly used in this behalf this five and twentieth day of January in the year of our Lord God 1675* (signed) A. Thorold. Regy Deput

In their reply, three local clergymen declared that it was indeed very necessary to take down the roof, that reports of the churchwardens about the costs of the repairs were true and the old materials remaining might be worth five shillings. Further, the parish was very poor but "there was a bell lying uselessly in the church which they are not able to recast" and it could be sold to raise money to defray the cost of

the repairs to the church.

Repairs were carried out, but in the early eighteenth century the church again fell into disrepair, for, on the eleventh day of October 1739, Edward Morris the Churchwarden reported to the Diocesan that

*"Whereas at the last Episcopal Visitation the Parish Church of Potterhanworth was presented as out of repair, to wit, the Leads belonging to the said Church and other parts of the roof. These are to certify that (they) are now put into Good and sufficient repair"*

### **The Georgian church (AD 1749- AD 1856)**

This happy state of affairs did not last, as shortly after John Curtois became Rector on 5<sup>th</sup> May 1747 he found the church dilapidated and almost unusable, and he partially (viz virtually totally) rebuilt the church in 1749. The resulting building was a remarkable hybrid, with the medieval tower remaining with some pinnacles, and probably most of the buttresses added, and the main body of the church being Georgian in style, with a low-pitched roof and a semi-circular apse serving as a chancel, Despite the building being relatively low, it seems to have contained a loft to increase the available accommodation

The 1749 church. A Georgian nave and chancel appended to a medieval tower. The buttresses and finials on the tower may have been added in 1749.

(An engraving, almost certainly made from a photograph, by Harrison of Lincoln in 1855.)



John Curtois was the first of a line who for three generations were to hold Potter Hanworth in plurality with Branston parish for the next one hundred years, and at times also held Nocton. They all lived at Branston, taking their part as gentry in Lincoln society. John Curtois appropriated the Charity monies of Potter Hanworth parish to repair the church. These monies totalled £39 per annum, according to the returns to the Charity Commissioners in 1786.

### **The current church (AD 1856 – present)**

The Curtois family tenure of the Potter Hanworth living finally came to an end, and on the fourth of May 1847 Arthur Henry Anson was installed as the Rector of Potter Hanworth Church. As an Anson, he was a relation of the earls of Lichfield, the son of the Dean of Chester Cathedral and the brother of the Prince Consort's Private Secretary. He thus had considerable wealth, and connections that even Fitzwilliam Darcy might have envied. He found a village lacking in most of what were considered the essential amenities of the day, and immediately set about rectifying the deficiencies.

Between 1847 and his early death at the age of 42 in 1859, the following projects were undertaken:

A new rectory, complete with home farm, and surrounded with a park planted with trees. (1848)

A village school with two adjacent large cottages to be used as the bases of smallholdings, (1855)

New farmhouses on the Glebe lands on the heath and in the fen (1858)

Above all, he caused the re-building of the church to produce the present church building. The decision to re-build was the basis of the request for a Faculty to rebuild the Church, which was granted on March 22nd 1856. The request was backed by evidence:

*"That the Roof of the Parish Church of Potterhanworth is in a decayed and dilapidated condition and the said Church being of limited dimensions and devoid of a Chancel, the accommodation therein is insufficient for the Parishioners and Inhabitants thereof - - -", and permission was asked to "pull down the old parish church except the tower and build a new one on the site thereof and a Chancel".*

The building was designed by Richard Hussey and the work was carried out by Mr. Charles Ward of Lincoln. The opening services were held on Tuesday the 9<sup>th</sup> of December 1856. Bishop Jackson preached in the morning and the Revd J. Hildyard, Mrs. Anson's brother-in-law, in the evening. The collections amounted to almost £100. In the afternoon, the Rector entertained two persons from every household with roast beef and plum pudding set out in Mr Battle's Barn.

The Reverend Arthur Anson died three years later on November 24<sup>th</sup> 1859. He was buried just to the east of the North Porch of the Church on the 30<sup>th</sup> of November 1859. His tombstone is still there but his body was re-buried in Croxall in Derbyshire on the 29<sup>th</sup> of March in 1899 in accordance with directions left in his widow's Will.

The church resulting from the Anson re-building can perhaps be most kindly described as an interesting mixture of styles, based around a broadly gothic theme. The new south wall was erected on the foundations of the old south wall, and the pillars

of the new north aisle follow the line of the old north wall. Monuments and tablets on the outside and within the old church were to be affixed on the walls of the new church "as near as possible to the site they now occupy'. Sadly, this intention appears to have failed for there are only two gravestones, in the church floor, which pre-date 1856. The north aisle represents the increase in capacity which was thought desirable in 1855. The vestry and enlarged chancel are also additions to the Georgian floor plan. the top stage of the tower was also part of the rebuilding of the church in 1856. It has an ornate and unmistakably Victorian openwork parapet.

Since 1856, no major building works have been carried out, but there have been other changes, mainly to the interior.

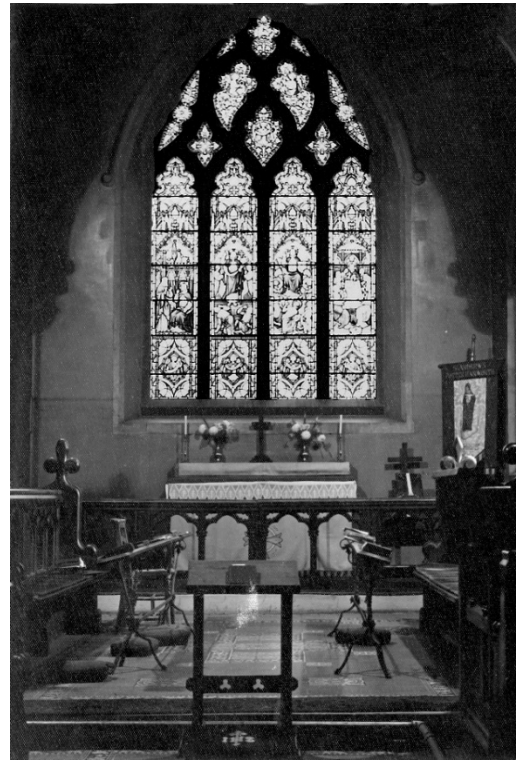
### **The Organ**

In 1871 an organ was lent to the church by Mr Edward Nicholls, son of John Nicholls who was parish church clerk at Mr Anson's death. On 24<sup>th</sup> August 1876 he wrote from Brampton Manor by Chesterfield to give the organ outright to the church. Electricity came to the village in 1932, and shortly afterwards, the church was supplied with electric lighting, and at some point the organ bellows were converted to work by electricity.

### **The Clock**

In the Tower is the clock, paid for by public subscription to mark the Diamond Jubilee of Queen Victoria. It cost about £130 and originally had four dials, one on each side. They were of open fret cast iron, approximately six feet across and the figures were Roman numerals, decorated with gold leaf. These dials were removed because the birds used to get behind them, nest and stop the clock. They were eventually replaced with solid faces. These were reduced to two faces on the north and east sides as an economy measure in the 1960s. The faces are of solid construction and still work perfectly, and have blue faces and gold numerals. In commemoration of the Golden Jubilee of queen Elizabeth in 2002 the west and south faces were restored. The works of the clock are in a separate chamber from the bells in the tower and are the original ones made by Joyce of Whitchurch in 1897. They have a two-train movement with a flat bed frame, pinwheel escapement and an hour strike.





Three views of the interior:

Top left, before the days of electric light, probably before 1920.

Top right, 1949. Many of the original fittings from 1856 are still in place and the beautiful tiles in the floor of the chancel visible.

Bottom right, 2008 with the carpets in place and many items of furniture donated as memorial gifts replacing original items.



## The lightning strike

Crowning the Tower are four corner pinnacles. The one on the north-west was struck by lightning in 1948 and crashed to the ground. Fortunately it fell away from the church and no damage was sustained by either the Tower or the church roof.



The church after the loss of a pinnacle to lightning strike in 1948 and repairs being carried out in the following year.



In the 1980s the font was moved from its' rather exposed position close to the main north door to its' present location just outside the interior door to the tower, standing on gravestones which are the only surviving memorials of the pre-1856 church,

The interior of the church was re-arranged to make better use of the area in the north aisle and the choir vestry in 2005.

## The bells

There have been bells in the church tower since at least 1616, and probably long before. It will be remembered that in 1675 one of the bells which had fallen and was cracked and unusable was sold to help pay for the repairs to the chancel, raising £18. The bell was supposed to be replaced when the parish could afford it, but this never happened, and for centuries there were three bells in the tower, though there had originally been four, and there were spaces for six.



In 1992 the tower and bells were inspected thoroughly and it was reported that in 1857, following the rebuilding, work had been carried out on the bells by John Taylor and Son of Loughborough.

In 1999 it was agreed to mark the millennium by making good the promise of our ancestors and replacing the fourth bell. The Ringers then pointed out that, from a ringing point of view, four bells would not be much better than three and to make the project worthwhile the three should be augmented to five or six bells. As the three original bells were becoming difficult to ring and would soon have to be re-hung on new fittings, the Parochial Church Council agreed to the Ringers' proposal that the entire programme of re-hanging and augmentation should be pursued. It was realised that this could not be completed in time to ring in the new Millennium! The Ringers began obtaining quotations from bell hangers and it became clear that the total cost would be about £30,000 - a huge amount for such a small village. However, with the support of the villagers, congregation, local ringers and the determination of Bell Fund Committee it was agreed it could be achieved. The Appeal was launched on Saturday 13<sup>th</sup> May 2000 with an Open Day to inform everyone about the project. There followed four long years of fund raising guided, encouraged and urged on by Mrs Yvonne Woodcock, the Captain of the tower. Through hard work, determination and great good fortune, three new bells were found at a price that could be afforded, and the old bells were repaired and the new bells installed. The new ring of six bells was first rung at their dedication service on 4 September 2004.

The history of the bells deserves a story of its' own, and this will eventually be provided. It must be mentioned here however that the oldest bell in the ring is the "Culfrey bell". Its' name is probably a derivation of "curfew", and the story goes that a traveler, lost on the heath on a stormy night, heard the church bell tolling and by following its sound found his way to the village and safety. In gratitude he gave a thatched stone cottage for the use of the oldest poor man on condition that he rang the bell for twenty minutes from 7o'clock every evening from old Michaelmas (September 29<sup>th</sup>) to old Lady Day (March 25<sup>th</sup>) as a friendly warning to other travelers. The Culfrey Bell was still being rung each evening until about 1890. It is inscribed "fear God 1616"

Again, the full telling of the Culfrey legend and its' importance to the village deserves a story of its' own, and that will eventually be provided.

Finally, to celebrate the Platinum Jubilee in 2022, a new flag pole was placed on the tower roof, and appropriate flags provided for use on special occasions. A flag was first officially flown from the pole on 6th June 2022. Alas, the next time the pole was in use was to fly the union flag at half-mast to mark the passing of Queen Elizabeth the Second.