

SKYLINE



February 2019

St Sepulchre
photo Paul Simmons

the magazine of the **FRIENDS OF THE CITY CHURCHES**

1 Monday 11 March
1.45 for 2

Behind the scenes at LAARC

Guided tour

The London Archaeological Archive and Research Centre (LAARC) holds finds from excavations all over Greater London, as well as artefacts reclaimed from demolition and redevelopment.

Meet reception LAARC, Mortimer Wheeler House, 46 Eagle Wharf Road, N1 7ED (buses: 21,76,141,271)

£16 per person

2 Wednesday 3 April
10 for 10.30

Watchers' Meeting

St Mary at Hill

3 Wednesday 10 April
12.45 for 1

Holborn Circular

Walk with Jill Finch

Holborn may have derived its name from the Middle English 'hol' (a hollow) and 'bourne' (a brook). Modern Holborn has a fascinating history and this gently paced circular walk weaves through alleys and courts that tell tales of lawyers, slum priests, a dancing Queen and a desperate poet.

Meet Chancery Lane, Exit 3, outside Caffè Vergnano

£9 per person;

4 Tuesday 16 April
2 for 2.15

Brother's tour of the Charterhouse

This special tour of the ancient Charterhouse will be led by one of the resident lay Brothers, and will last for about two hours. The museum and



chapel are also free to visit between 11 and 5.20.

Meet main entrance

£20 per person

5 Wednesday 5 June
2 for 2.30

London by Postcode

Talk by Mark Mason

This offbeat exploration of odd place names, curious monuments and amusing trivia is based upon his *Mail Obsession: A Journey Round Britain by Postcode*.

St Anne and St Agnes

£10 per person

6 Thursday 20 June
3pm

FCC – AGM

St Mary Abchurch

7 Monday 24 June
2 for 2.30

As Good as Gold

Talk by Alexandra Epps

This lavishly illustrated lecture tells the story of gold, its significance and symbolism throughout the history of art.

The Dutch Church, Austin Friars

£10 per person

Booking for all events is essential.

The draw will take place on **Wednesday 27 February**; please allow a generous week for your tickets to arrive

OLIVER LEIGH-WOOD

ANONYMOUS DONATION ESTABLISHES THE MELBA COOMBS MEMORIAL FUND

'When she speaks, her words are wise, and she gives instructions with kindness' *Proverbs 31*.

These words were read at Melba Coombs' memorial service, and echo what those who worked closely with her for many years have all said: practical advice, always delivered with authority laced with humour; amazing organizational skills; a clear vision; a determined and persuasive way of getting her message across.

Following a successful nursing career, and running a significant part of what was then known as NADFAS (today's Arts Society), Melba was persuaded to join the very recently revived FCC, and take on the challenge of getting the churches within the City open. She started with *St Sepulchre without Newgate* in the teeth of the administrator's dismissive 'why do you want to open it? No one comes here!' Melba changed that.

Now, some 23 years and 320 volunteers later, 20 churches are Watched by about 100 volunteers.

Melba has been described as a person who made a difference, and a private foundation has been inspired to set up a permanent fund in her name. The anonymous donor has made a down payment of £50,000, and will match, pound for pound further donations made within the next twelvemonth. This time next year the Melba Coombs Memorial fund could stand at £150,000. The income from this investment is to be earmarked to finance the FCC's small grants scheme for the City churches.

Please give generously. ✨



'Sir Christopher, what gave you the idea?'

Letters to the Editor

Alan Beale-Forbes writes: As a freeman of the City of London Solicitors' Company and a regular attendee at our annual Guild Service, I was very interested in Mr Williams' article in the November 2018 issue.

Mr Williams suggests that the bones of Sir (later Saint) Thomas More are now in the crypt beneath the marble floor of the chapel, along with Anne Boleyn, Catherine Howard and others who incurred Henry VIII's displeasure. With the deepest respect, the tomb of Sir Thomas with his bones lies within an alcove of the chapel from whence the choir of the Chapel Royal process at the start of our service. It was restored a few years ago to commemorate the 480th anniversary of his execution in July 1535. I'm given to understand that his head now lies in a church in Canterbury.

By coincidence, Thomas More (as he then was) contracted his first marriage in our village church of **St Peter-ad-Vincula, Roydon**, Essex in late 1504 or very early 1505 (the marriage certificate seems not to be extant) to Jane Colte of Nether Hall Roydon. His second marriage, following Jane's death, took place in **St Giles Cripplegate**. A stone memorial to Jane with words by Thomas More can be found in **Chelsea Old Church** having survived WWII bomb damage.

I can, therefore, confirm Mr Williams' views on the quality of the singing of the Chapel's choir and of the Reverend Canon Hall's annual sermon while the reception and supper is always made more splendid by the superb view of the floodlit Tower of London from Trinity House's windows.

Spencer Williams replies: Thank you for this. My first thought was – Hooray! Someone actually read my article – no one else has mentioned it to me at all.

So Sir/Saint Thomas More. Firstly my article was not intended to focus

on him although he is very special to the Solicitors' Company. I was rather keen instead to focus on St Yves (our patron saint) who is not so well known and, perhaps, more unusual. More can, of course, also be quite controversial depending on whether you subscribe to the Robert Bolt or the Hilary Mantel view of him.

As I understand it, More was executed on Tower Hill on 6 July, 1535. His body was unceremoniously buried beneath the floor of **St Peter ad Vincula** in an unmarked grave. His severed head fared slightly better. It was apparently displayed on a pike above London Bridge for about a month before his eldest daughter, Margaret Roper, managed to rescue it from being thrown into the Thames. When Margaret died in 1544, the skull was buried with her at Chelsea Old Church (which begs the question as to where she kept the severed head from 1535-1544? A rather gruesome thought). When Margaret's husband, William Roper, died in 1578 the remains of Margaret and the skull were reinterred (with William) in the Roper Vault at **St Dunstan's Church** in Canterbury. So much for the head!

I'm afraid I cannot find anywhere any reference to More's bones being found underneath the Chapel (although they must have been or are there) or to their being reinterred in the alcove where the shrine/memorial is erected although I am quite happy to be corrected on this. The shrine/memorial simply says he was buried in the chapel in 1535 (see photo). There is no reference to the discovery of More's bones on the St Peter website and I decided to play safe and simply



refer to their being somewhere beneath us.

The crypt is not open to the general public; however visits can be arranged with the approval of the Governor of the Tower, for those with a particular religious devotion to, or academic interest in Thomas More. Ed

Tony King writes: In response to the enquiry by Mandy Green, in the November 2018 issue, the image of a parent bird, shielding its young under outstretched wings, is most probably taken from the Book of Psalms. Several verses have the idea of God shielding/ shadowing/protecting, the supplicant, under His feathers/wings. To quote just two:

Ps.17.8: 'Keep me as the apple of the eye, hide me under the shadow of thy wings.'

Ps. 91.4: 'He shall cover thee with his feathers, and under his wings shalt thou trust.'

Of course, the picture of a chicken gathering its babies under its feathers, as used by Jesus, is not likely to be found in a Jewish cemetery.

Rowan Brown writes: Enthusiasts for the City churches will be well aware that over a period of time many books and guides about them have been produced. They vary enormously from lavish coffee table publications to thin pamphlets. Many are interesting and accurate, but quite a few are not.

One of the most charming that I have encountered is *The City Saints* by M V [Molly] Hughes, first published in 1932. Molly Hughes was the epitome of the modern Victorian woman. Born in Canonbury in 1866, she followed her schooling with a spell at Cambridge, eventually taking up a career in teaching. From 1892 she was the principal of Bedford College, promoting the lot of properly qualified lady teachers. After marriage she moved to Cuffley, but sadly her husband was killed in an accident whilst still relatively young. *The City Saints*, a guide to City churches was followed by a trilogy of books documenting life in London from

1870 to 1900. *A London Child*, *A London Girl* and *A London Home* are totally fascinating social history, and reveal a sparky and erudite author.

The City Saints has an easy but informative style, and is full of meaningful, historical anecdotes. Being written in the thirties, it of

course records our churches in a time before the Luftwaffe got at them: descriptions of places such as **St Mildred**, **St Dionis** and others remain an important record.

'In the beadle's pew there still stands the gold-headed stick used for stilling the children!' Where else but

St Mary Abchurch of course.

This is a book well worth seeking out on the second-hand market, easier now with internet searches. It would be better still if a new edition were published, as has happened with her trilogy. ✨



BOOK REVIEWS



SALLY BERNARD

THE CITY CHURCHES

MARGARET TABOR

184 pages. Headley Bros, 1917
Available from True World of Books
(Delhi India) Print on Demand
£7.20

On a wet March day in Canterbury, I was returning home from the shops, when I happened across a little book shop I had yet to discover.

In the front window blinking at me was a book about City churches I had never seen before. I was so excited. Despite dripping clothes and sore feet, I realized I was missing London and my City churches so much, so I promptly went in and bought it.

I spent the next few days of appalling weather happily reading the book and comparing it with my other City church books. What a delight! I forgot about the weather, and lost myself again in the City.

The City Churches was a guide written by Margaret Tabor during WWI. My copy is a reprint of the second edition and dates from 1928. Originally, the author apologizes for the quality of the paper, but she feels that although many museums and galleries were shut during this period, the British people still loved their churches and in particular those of the City. She wanted to share with overseas

servicemen what was in London, and open to look around.

It is by no means a definitive book about City churches and it mentions some long gone after WWII.

In 1924 the author noted that since her original publication, **St Katherine Coleman** and **St Alphege London Wall** (except the tower) were already in the process of demolition.

She also lists 'churches menaced by Commission in 1920'.

CAROLINE SWASH

THE STORY OF THE GUILD CHURCH OF ST KATHARINE CREE, LEADENHALL STREET, CITY OF LONDON

BRIAN GRUMBRIDGE (2018)
272 pages, £25 available from the Parish Administrator,
St Olave Hart Street

This is a wonderful meandering book, full of information on the subject of the Guild Church of **St Katharine Cree** founded by Queen Matilda in 1108. Many documents have been discovered and scanned by the author in search of the history of the people in charge of the building as well as those who used it. Snippets of gossip, efforts at reform, angry parishioners as well as changes to the structure of the building itself from the time when permission was obtained to build a church (between 1280 and 1303) in the grounds of the **Priory of the Holy Trinity** until the present day.

Leisurely reading is essential. This is no 'guide book', more a compendium of original texts arranged in chronological order



interspersed with the author's terse, informative comments. We are shown the Miracle Plays of the Middle Ages, Archbishop Laud's reforms, Victorian High Church revival as well as Post War reconstruction and plans for a 21c future.

Besides tracing the history of the people who worshipped there, the book concludes with useful lists of the church's physical treasures (priests, organists, vergers etc) and its memorials (stained glass windows, sculpture, furniture, bells etc). This is an amazing feat of scholarship, immensely useful to anyone interested in this beautiful church and its people. ✨

BEFRIENDING THE CITY CHURCHES

On 5 December, Lord Chartres, former Bishop of London, delivered the Stephen Dykes Bower Memorial lecture to the Ecclesiological Society, entitled 'Befriending the City Churches'.

He gave a very erudite and interesting lecture to a large audience of members of the Society, members of the Friends of the City Churches plus some members of the clergy.

He started by reflecting on the legacy of Stephen Dykes Bower, a distinguished architect, Gothic revival designer and Surveyor of the Fabric of Westminster Abbey who had been very involved with the Society before his death in 1984. This was the twenty-first in a series of annual lectures in his memory.

Lord Chartres explained that before he visited any of the City churches, he would refer to *The City Churches* by HW Clarke published in 1898 to give him the low down. Surprisingly, at the time of publication the most flourishing was **St Nicholas Cole Abbey**.

He gave a brief history of the FCC which had originally been set up in the wake of the second world war, when the question of the rebuilding of some churches was in doubt. But it was the publication of the Templeman Report, which recommended the closure of two-thirds of the City churches in 1994, that galvanized it into the forceful organization it is today. He made a special mention of the 100+ volunteer Watchers who keep open some 20 churches.

Other topics covered included the restoration of **St Mary at Hill**, the use of **All Hallows, London Wall** by XLP – a charity tackling youth problems which had been visited by the Duke and Duchess of Cambridge, and the rebuilding of **St Ethelburga** to which £1m was donated by the Clothworkers. He admitted to being sceptical about rigid, overdetailed, long term business plans preferring to take opportunities when they arise. ✨

THE 'MARROW BONE' LEGACY TO THE CITY

At the foot of Marylebone Lane, W1 – between the junction with Wigmore Street and the Steinway grand-piano emporium! – a stone marker of the 18c indicates the site of the earliest operation to convey fresh drinking water to the City of London in 13c.

As the 13c began, the City's supply of 'sweet water' – for the poor to drink and the rich to 'dress their meat' – was dwindling fast. Wells (you can still see where some of them were) could no longer satisfy the ever growing population nor importantly the increasing numbers of visiting merchants. River courses directly entering the City, like the Walbrook, had become irredeemably polluted by adjacent house-building and stabling.

A lost Banqueting House

Meanwhile, three miles west, the River Tyburn, containing plentiful clean water from springs in Hampstead, ran freely through open country before crossing the road to Uxbridge – now Oxford Street. Thus, in 1237, encouraged by King Henry III, the City and citizens were granted exclusive access to these waters to convey them by conduit; and, adjacent to today's marker-stone, Victorian workmen chanced upon what is thought to have been the cistern into which the Tyburn waters were diverted. From there the water went in pipes south to **St James Piccadilly**, then east close to the Strand and Fleet Street, ending in Cheapside



Banqueting House and Ground old drawing

with the 'Great Conduit' (1285) opposite Mercers' Hall.

In time, the Mayor and Aldermen assumed responsibility for checking the quality of the water. Fox-hunting preceded a banquet in a house built on a section of the land granted to the City to enable the pipes to be laid (the 'Conduit Mead'). The Banqueting House was lost in late 18c land reforms, and is now the location of Stratford Place. Only Conduit Street among the Mead's original 37 acres, holds any echo of hunting mayors or medieval navvies!

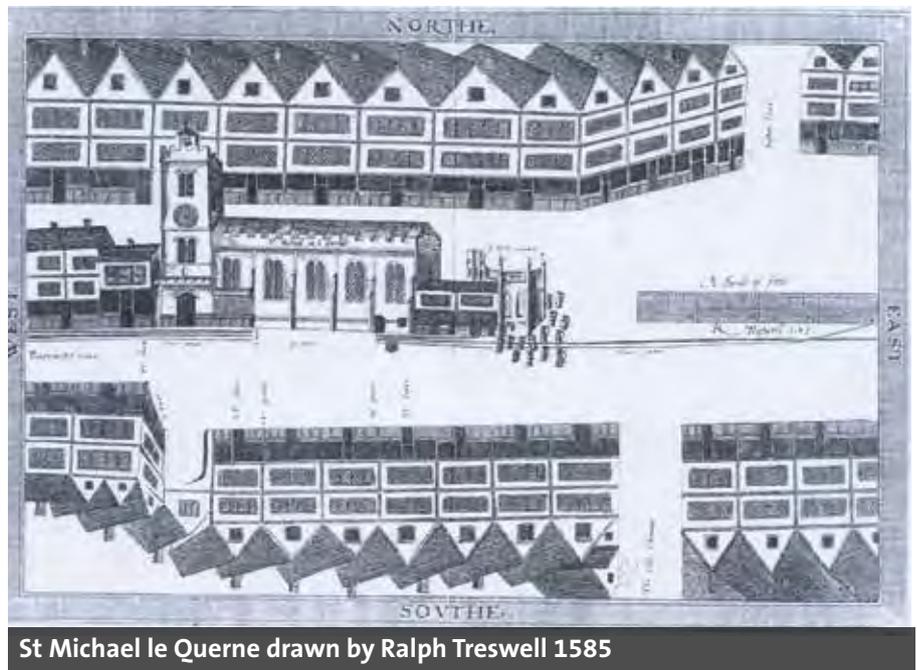
More 'fodders' of lead

Many external sources of drinking water were identified by the 15c, and lead pipes laid to accessible conduits in different locations around the City: London Wall, Aldgate, Fleet Street etc. A place of especial interest was the 'Little Conduit', where the Cheapside Cross had stood, and later incorporated into the enlarged church of **St Michael le Querne** (destroyed in the Great Fire). A contemporary drawing shows a castellated building surrounded by butts used to collect water. When, in 1478, one William Campion was caught 'tapping' a conduit pipe near his home, he was made to ride from conduit to conduit with such a butt strapped to his head, so he was constantly soaked from small holes around the continually replenished vessel. (No thought for the horse!)

To avoid a drenching, Campion could have paid a water bearer, like Cobb in Ben Jonson's 1598 drama *Every Man in his Humour*. A growing sight as more conduits began operating, they worked to rounds like the 20c milkmen Friends will remember. Regulated by the keepers and wardens of the conduits, who had punished Campion, for their mutual interest water bearers created a fellowship of St Christopher.

A growing thirst

The demand for clean drinking water continued to increase, leading in 1609, to the banker, Hugh Myddleton's New River, bringing water from Hertfordshire. It needed the investment of King James I as it became so costly. Meanwhile, conduits were posing a hazard to the City's horse and cart traffic and were replaced by individual wooden-piped supplies from reservoirs new-built in Hampstead and Muswell Hill in Queen Elizabeth I's reign.



A series of private water companies were established from the 18c, of which the most famous was the Chelsea Waterworks, where Victoria Station is today. Not until the 20c were the companies merged and Thames Water formed: now 70% of the supply is from the Staines & Walton reservoirs and the River Lea, 30% from ground water – perhaps those Hampstead springs? 🍷

SOURCES AND FURTHER READING

- John Stow, *A Survey of London 1598 (rev 1603)* The History Press, 2009
- David Brandon and Alan Brooke, *Marylebone & Tyburn* Past Historical Publications, 2007
- Nicholas Barton, *The Lost Rivers of London* Historical Publications, 1994
- The Survey of London Vol 51: South-East Marylebone, Part 1* Yale University Press, 2017



ERIC DE BELLAIGUE

CHARLES KING AND MARTYR & THE CALVES-HEAD CLUB

The City churches that continue to hold commemorative services honouring Charles I include **St Katharine Cree** on his birthday (19 November 1600) and **St Margaret Pattens** on the day of his execution (30 January 1649). Until recently, **St Magnus the Martyr** and **St Andrew by the Wardrobe** held services on or around the date of the Proclamation of the Restoration (29 May 1660).

What is less well known is the number of City taverns, coffee houses, livery halls that at one stage opened their doors to members of the Calves-Head Club, who held meetings on such dates ‘for the purpose of blaspheming the memory of Charles I’.

Royalist mourning will have started on the very day of Charles’s execution, with the successfully uncensored publication of *Eikon*

Basilike, the king’s account of his travails. At the same time, relics were eagerly sought, ranging from chips off the block and blood-stained spoonfuls of sand to the occasional personal possessions. These will have been credited with the prized healing powers associated with the touch of the anointed sovereign. Early in March 1649, an anonymous sermon, printed by Richard Royston, was being circulated, the unequivocal introduction of which reads ‘The King was most unjustly and cruelly put to death on January 30’. These sentiments were to be reinforced by a proliferation of editions of *Eikon Basilike*: within a month and a half of Charles’s death, about twenty had been printed clandestinely and by 1680 the total had reached thirty-nine, plus twenty in translation. A certainty is that, throughout the period of the

Commonwealth, 30 January will have been kept by many as a day of private mourning, whether in a family setting or in discreet gatherings.

Republican sentiment, by contrast, being free of constraints – aside from the dictates of Puritan good taste – could be openly expressed. Some republicans will no doubt have viewed the anniversary of Charles’s execution as an occasion for celebration. Oliver Cromwell did not, however, give the date national significance, his stated aim as Lord Protector being ‘healing and settling the nation’.

The 1660 Restoration changed all rules of engagement. First of all, 30 January was incorporated into the Church of England Calendar, calling for a special service in honour of blessed Charles the Martyr, while 29 May was appointed to be forever kept holy, marking the end of the Great Rebellion. More generally, 30 January became a date for the reaffirmation of royalist loyalties, often prompting wide-spread celebrations. The first anniversary of the Restoration was marked by the grotesque exhumation of Cromwell’s body from Westminster Abbey. It was duly decapitated, with the body tossed into a ditch at Tyburn, and the head only finding a final resting place in 1960 beneath the floor of the antechapel at Sidney Sussex College, Cambridge.

For those republicans desirous



from St Katharine Cree

PHOTO: PAUL SIMMONS

to mark the overthrow of a man they viewed as a 'tyrant', open rejoicing was necessarily replaced by a subdued response, as with the emergence of secret societies such as the Calves-Head Club. Their undercover character adds greatly to the difficulty of tracing their origins and development. The *Encyclopaedia Britannica* of 1911 describes the Calves-Head as being 'a club established shortly after the death in derision of the memory of Charles I'. Its chief meeting was held on the thirtieth of each January, the anniversary of the King's execution. The dishes served were a cod's head to represent the individual, Charles Stuart; a pike representing tyranny; a boar's head representing the king's preying on his subjects; and calves' heads representing Charles the king and his adherents. On the table an axe held the place of honour. After the banquet a copy of the King's *Eikon Basilike* was burnt, and the toast was 'To those worthy patriots who killed the tyrant'.

Early references to the club are few. Samuel Wesley, writing in 1704 about an incident in 1693 mentioned the club. Edward Hyde, Earl of Clarendon's *History of the Rebellion and Civil Wars in England*, completed in 1671 (published posthumously in 1702) alludes to such celebratory societies. The most compelling piece of evidence consists of a pamphlet in the British Library, a small eight page ephemeral survivor: *A Lecture Held Forth at the Calves-Head Feast Before the Society of Oliverians & Round-Heads At the White L...n in Cornhill on the Thirtieth of January 1691/2 In Contempt of the Martyrdom of King Charles* by Dan Bergice London Printed for C.G. 1692. That this was a regular reunion is indicated in the preamble 'This is the day (my Beloved) on which we Annually sunder ourselves together, to Triumph in the Conquest made over him that exalted himself to Dethrone us'. The date of publication draws attention to the more relaxed regime prevailing in the reign of William and Mary.

Oral evidence as it were, also exists



St Katharine Cree

PHOTO: PAUL SIMMONS

in the circulation of songs – termed 'anthems' – that accompanied such banquets. This brings me to Edward Ward, Royalist pamphleteer, author of *London Spy* and more to the point author of *The Secret History of the Calves-Head Club, Compleat: or the Republican Unmask'd*, the first edition of which came out in 1703 as a twenty-two page booklet. Subsequent editions, to which other writers will have contributed, were greatly expanded, building up by 1714 to an octavo book of more than two hundred pages furnished with up to ten songs, assembled by one Ben Bridgewater, and eye-catching descriptions of the sessions and accompanying ceremonies. Increasingly the Calves-Head History ceased to function as a snapshot of a 17c-18c social curiosity, becoming instead a vehicle for Tory propaganda that highlighted the dangers that any move towards a Commonwealth presented. Bizarrely, this led some historians to question the very existence of such a club, dubbing it a myth.

Mythical possibilities aside, the City locations for these virtual or real feasts make for an interesting list. The Cock, Suffolk Street; a house in Leadenhall Street; The White Lion, Cornhill; The Black Boy and The Tatler Newgate Street; a blind alley

off Moorfields; Bartholomew Close; in Southwark, The Sign of Two Men and The Bull Head. Coffee houses mentioned include Garraways and Jonathans. Two Livery Company Halls, both of which had served as meeting places for nonconformist gathering were Salters' and Pinmakers'. An end to such reunions was, however, close at hand: in 1735 The Cock was the scene of a serious riot, which led the authorities to ban further gatherings.

A little over a century later in 1859, the 30 January entry for Charles King and Martyr in the Church of England Calendar was dropped, following the repeal of laws that had mandated 'political' and 'state' services. In sharp contrast to the experience of the Calves-Head Club, however, royalist commemoration of such dates has endured, sustained in part by the activities of such organizations as The Society of King Charles the Martyr. Beyond the City, celebrations include those at the Banqueting House, Trafalgar Square and the Chapel Royal St James's Palace. Further afield, the patronal festivals observed in churches named after King Charles the Martyr in Peak Forest Derbyshire, Falmouth Cornwall, Tunbridge Wells Kent and Potters Bar Hertfordshire hold on to their slots in four church calendars – pleasing evidence of history's obstinate ability to resist suppression. ✨

SOURCES

- Edward Walford, *Old and New London*, 1878
- Ned Ward, *The London Spy: The Vanities and Vices of the Town Exposed to View*, 1703; with notes by Arthur L Hayward, 1927
- Edward Ward (attributed), *The Secret History of the Calves-Head Club, Compleat: or, The Republican Unmask'd*, 1705
- Dan Bergice, *A Lecture Held Forth at the Calves-Head Feast Before a Society of Oliverians and Round-Heads*, 1692
- Michelle Orihel, 'Traacherous Memories' of Regicide: the Calves-Head Club in the Age of Anne, *The Historian*, 2011

PAUL SIMMONS

THE PITY OF WAR

These words of Wilfred Owen, occurring in his poem 'Strange meeting' struck home to me in the service of choral evensong in **St Mary Abchurch** on 14 November 2018, 100 years and three days after the final ceasefire in 'The Great War'. The order of service was headed 'Lest we forget' and how could we? We have travelled through the centenaries of the many battles in that 'war to end war' and played our part by remembering the sacrifice of those named on a memorial found in the crypt, who were until recently the unknown dead.

Thanks to three indefatigable researchers from our Friends we now have a fuller picture* of their costly contribution to the Great War, and the new Bishop of London led the service of dedication of that war memorial, now placed for all to see under the tower.

It had been a long journey for us; first to determine to which parish or firm the memorial belonged, and then painstakingly picking up the threads of the lives of those who were named: 38 lost in the first world war and 11 in the second.

As Bishop Sarah said in her introduction to the order of service,



ELAINE EDGE

In responding to the appeal for volunteers to research the abandoned memorial in the crypt of **St Mary Abchurch**, we little suspected that we would be embarking on a journey which was to be both addictive and moving. As we followed the men, we found that their eventual fates were destined to be played out in multiple theatres and circumstances of war. And, researching the company who commissioned the memorial, we were surprised to be led deep into the commercial history of the City of London. Joseph Travers & Sons, whose name has all but vanished along with the names of its fallen employees, had in its heyday been one of the great importers of the nation's tea, sugar, spices and much else. We were thrilled to see the memorial raised once more into the light of day, *adopted* by St Mary Abchurch and FCC, and finally dedicated in its new home by the Bishop of London. It remains to try and fill the gaps, then assemble and present our unabridged research in a form readily available to other researchers, via the Imperial War Museum, and possibly eventually as an on-line resource. So the journey continues.

We are going to allow a short break in recounting these biographies, but shall resume again, culminating with another Evensong to mark the 75th anniversary of the end of the second world war in 2020. Ed

'the desire to remember and commemorate is a fundamental response to bereavement . . . an act which sets the loss we have suffered in the context of God's good gifts which are not lost in death.'

And so, with a full church of Friends and some relatives of three of those commemorated, Bishop Sarah led a service of Choral Evensong supported by our Chaplain, David Goodburn, with Ian Shaw as organist (whose predecessor organist Cecil Wright was killed in action in 1918, and is remembered on a plaque near the balcony stairs) and the chamber choir of St John's Wood Church directed by Michael Clayton.

With two British Legion standard bearers whose banners were laid on the altar during the service and a representative of the Imperial War Graves Commission in attendance, there was formal external recognition of the importance of this service of rededication.

Well-chosen hymns were sung lustily including 'Eternal father strong to save' (a traditional Naval hymn with an added final verse remembering the Royal Air Force 'Strong Son of man, save those who fly...'), 'I vow to thee my country', and 'O valiant hearts, who to your glory came'; and finally, of course, the National Anthem.

The choir chose Henry Purcell's

STEVE GLASON

*Let's not forget those City men
Who worshipped in a church by Wren
Marched off to war that August day:
In memory we kneel and pray.
How young they were – so full of life
Left behind a sweetheart/wife
Grim reading of those 'missing' lists
Over the top in autumn mists
Some people say – 'twas all in vain
However we shall meet again
God protect them – at their side
Come wear the poppy flower with pride*



PHOTOS: KATRINA BRADLEY

setting of the Magnificat and Nunc dimittis which were probably written when Purcell lived off Thames Street nearby. The anthem chosen was a setting of Psalm 65 by Malcolm Boyle. After this there was a hushed silence as the Bishop, Chaplain, standard bearers, FCC officers and relatives left the nave and gathered in the tower for

the formal rededication, wreath laying and one minute's silence.

So we did not forget, and Owen's tragic loss one week before the armistice felt all the more bitter as those we remembered also lost their future so we could have ours.

'Strange, friend,' I said, 'Here is no cause to mourn.'

'None,' said the other, 'Save the undone years, the hopelessness.'

**This has been prepared by Elaine Edge, Ian Parrott and Mark Williams. Thanks to their hard work, we now have a 60 page booklet detailing all but three of those on the memorial; it is worth every penny of the £5 cost. ✨*

CANON DAVID PARROTT'S SABBATICAL

SPEAK THROUGH THE EARTHQUAKE, WIND AND FIRE, O STILL SMALL VOICE OF CALM

(from the hymn 'Dear Lord and Father of mankind')

During 2018 I was fortunate to take a Sabbatical from my work as Guild Vicar at **St Lawrence Jewry next Guildhall**. I travelled the world exploring City and Livery links in many countries.

There is a reflection on my travels on the parish web site (<https://www.stlawrencejewry.org.uk/sabbatical-2018>). St Lawrence Jewry is the church of twelve Livery Companies and one Guild (working towards Livery), as well as of various other organizations including the New Zealand Society of the UK. As I travelled, I was able to speak about the City and to reflect on the links which it and its churches have around the world.

I spoke at events in Florida, Toronto, Auckland, Wellington, and Melbourne. This article is to remind us all that as we seek to support and keep open the wonderful churches of the City of London we are part of something so much bigger.

One of the issues I faced around the world was that church buildings have been built, destroyed and rebuilt time and again. The need for fit places in which to worship the Lord God is the same the world over. We are very familiar with this in London. Our own church here was destroyed in the Great Fire and again on 29 December

1940, along with many others on both occasions.

I spoke in Florida at St Paul, Delray Beach, a church which has a long history of social action amongst the Haitian communities who live nearby. There is much poverty in the area, but the church attracts many professional members to the congregation, and they work hard to be aware of the social and spiritual needs of others around them. The problem in Florida is wind. We heard of this in 2018 when another major hurricane hit Florida. The church has

twice, literally, been blown over.

I also spoke at the Cathedrals in Auckland and Wellington, New Zealand. Both current buildings are relatively modern, and are now built to withstand not fire or wind but earthquake. Again we have heard of the earthquakes in New Zealand, the most devastating in recent years destroying Christchurch Cathedral. These beautiful modern buildings have brought new hope and continuing ministry to their cities. Here the ministries are more akin to our own at St Lawrence Jewry, being a focus for the civic life of the City while also ministering to tourists and other who drop in, and to many organizations in their cities.

Which takes me back to my title. The final words of this wonderful hymn by John Greenleaf Whittier are a reminder of the theme. He was a farmer, then a shoemaker and finally an editor and poet. (That should get him into the Worshipful Companies



St Paul, Delray Beach, Florida

of Farmers, Pattenmakers and Stationers, none of which comes to St Lawrence Jewry!) The hymn reminds us of Elijah, seeking out God in his time of desperation and persecution. The voice of God was not heard in the earthquake, wind or fire, but in the quiet loneliness of a cave, where he heard the still small voice.

It was interesting as I travelled to see so many fine buildings and to hear of their common experience of build and re-build. They have suffered earthquake (New Zealand), wind (Florida) and fire (London), according to their locations. Like the City churches, these buildings are only important because of their purpose and use. They are there to be places where mission and ministry take place and where the still small voice of God can be heard afresh in each generation. The work of the Friends of City Churches is a vital part of making our buildings accessible, that those who have ears can hear, and those who have eyes can see. ✨



Top: Auckland Cathedral;
Lower: Wellington Cathedral



CAROL STANLEY

ONE CHURCHYARD, TWO CHURCHES

On Camomile Street, not far from where it meets Bishopsgate and London Wall, there is a small patch of raised ground in a recess of an office building. Paved with tiles and planted with shrubs, it looks nothing special, but it must be significant or it would surely have been built over. There is one clue: set into the tiles is a small gravestone, chipped around the edges, broken across the middle and with its inscription almost worn away. A few words and phrases are just about legible: 'BODENHAM; loving husband'; and 'Also the Body of / MRS. MARY BODENHAM / . . . of the above / Who departed this life'.

This patch of ground was once the churchyard of **St Martin Outwich** (hence the name of Outwich Street nearby). The site of the church, which was demolished in 1874, is marked by a City of London Corporation plaque, not here but some distance away on the wall of Lloyds bank on the corner of Threadneedle Street and

Bishopsgate. It turns out that St Martin Outwich and its burial ground, although both dating back to medieval times, only became linked in the 16c and had very different histories before then.

The churchyard originally belonged to another parish church, that of **St Augustine Papey** ('Papey' probably derives from the town of Pavia in Italy where relics of St Augustine of Hippo were kept). That church belonged to the nearby **Holy Trinity Priory** and was founded at about the same date as the priory, 1108. The burial ground was probably added later; the oldest surviving record of it is from 1384. St Augustine, described in 1405 as a 'poor church', eventually proved unsustainable, and around 1430 the parish was united with **All Hallows on the Wall**. In 1442 the church became the chapel of a hospital or almshouse for elderly and infirm priests. In 1538, in the midst of the Dissolution of the Monasteries, the brothers who ran the hospital sold the churchyard for £2 13s 4d to St Martin Outwich, which until then had buried its parishioners in vaults inside the church or in ground near St Paul's. The Hospital of St Augustine Papey was suppressed and demolished, chapel and all, during the reign of Edward VI. St Martin's churchyard survived and continued in use until 1852, when it

was closed under the Burials Act. The area was badly bombed during the second world war, and the office building that now surrounds the churchyard on three sides was constructed in 1990.

St Martin was probably founded in the late 12c; a surviving document proves it was in existence in 1217. In the 14c it became known as 'Outwich' when it was rebuilt at the expense of members of the Ottewich or Oteswich family. They had acquired the patronage from the earls of Surrey and later passed it to the Merchant Taylors' Company, whose hall was in the parish. The church escaped the Great Fire, but was badly damaged in 1765 in a fire which also destroyed 50 houses. The church was repaired, but in 1794 it was decided to pull it down and rebuild it on a smaller footprint. The new church, designed by Samuel Pepys Cockerell, had an unusual elliptical interior to fit the reduced space. Being in a very noisy location, it had few windows and light came from above instead. A new burial vault was added to the existing two and the new church was consecrated in 1798.

Substantial alterations were made in 1827 by Charles Barry, but later in the 19c, as the City's population fell, St Martin Outwich became surplus to requirements. The need for road widening was an additional pressure. The parish was united with **St Helen Bishopsgate** and in 1874 the church was demolished. A number of monuments, including the magnificent alabaster tomb of Sir John de Oteswich and his wife, were moved into St Helen

and can be seen there today. Proceeds from the sale of the site were used to build the new church of **Holy Trinity, Dalston**, also known as the Clowns' Church because it holds an annual service in honour of Joseph Grimaldi and other clowns both living and dead.

When St Martin Outwich was demolished, remains from burials inside the church were reinterred in the City of London Cemetery at Manor Park. There they now share a handsome memorial with reburials from the churchyard of St Helen Bishopsgate.

For images of St Martin Outwich, search Collage the London Picture Archive: <https://collage/cityoflondon.gov.uk> 



The London Stone is back in Cannon Street: beautifully displayed and explained. Photograph: Carol Stanley

DAVID JESSOP

DING DONG MERRILY

FCC held our 2018 carol service on 13 December at **St Mary Abchurch**. The congregation heard again the Christmas message presented through readings and carols; and the Chaplain, The Revd David Goodburn, preached on the theme of Christmas giving: with Christ being the greatest gift of all. The choir was made up from the pupils of the Vocal Consort from Haberdashers' Aske's Hatcham College under the supervision of their music director, Emily Segal. Afterwards mulled wine and mince pies were enjoyed by all.

Our thanks to everyone who made this service such a success and a special thank you to Friends for supporting the occasion. The retiring collection made £230.45 which has been divided between the FCC charitable fund and our contribution to the repairs to St Mary Abchurch.



LOOK UNTIL YOU SEE!

All of us, I imagine, going along a familiar road, will suddenly have seen something new, something we have not noticed before, a house or view, perhaps. So it is for me watching in the City churches.

Recently in **St Mary Abchurch**, there being no visitors, I stared at one of our alms boxes, and staring back was an inverted face, three key holes, a trinity of openings. Charity to those less fortunate is a basic tenet of all religions. We can see this in the City churches, rather boastfully on benefactors boards, and practically with the provision of bread shelves and alms boxes.

There is little written evidence of the provision of poor boxes before the Reformation. However, the Churchwardens' accounts of **St Mary at Hill** of 1517-18, record that '30s.9d was taken from one of the alms boxes'. Receptacles for offerings at different altars and reliquaries would have been needed, and probably common. Matters were regularised in 1549 under Edward VI. All parishes were required to provide an alms box, and members of the congregation told to 'offer alms to the poor men's box, every one according to his ability and charitable mind'.

Further instructions for the collection of alms and use of the box, were included in the Book of Common Prayer of that year. During the communion service 'one or more of these Sentences of holy scripture, to be song whiles the People doo offer . . . then shal the Church wardens, or some other appointed



by them, gather the devocion of the people, and put the same in the poremans box; and upon the offering daies appointed, every man and woman shall paye to the curate the due and accustomed offeringes'. The sentences were biblical and extolled generous giving.

This separation of money into two parts, one for the poor, the other presumably for general church costs, may have become impractical, or the practice fallen out of use, as in the 1662 edition of the *Book of Common Prayer*, the instructions had been modified. ' . . . the Alms for the Poor, and the devotions of the people, [to be put] in a common bason. . . and placed upon the Holy Table', as is the practice now.

The provision of more than one key, a security device, for church chests containing vestments, altarware, money, for example, had

long been a common practice. Thomas Cromwell in 1538, required every parish to keep a record of their births, deaths and marriages, and for these to be kept in a chest fitted with two locks, one key to be held by the priest, the other by one of the church wardens. It was not unusual to have three keys as in 'our' alms box.

The Abchurch alms boxes were made by the joiner, Thomas Creecher, one of the able craftsmen employed by Wren. Creecher is also recorded as having worked at **St Edmund**, **St Mary Aldermary** and **St Stephen**. He arranged the upper key hole horizontally, at right angles to the other two, all with their 'lozenge-shaped escutcheons' (the protective metal surrounds of the keyhole).

In 1694, when The Revd Thomas Whincop handed the keys of his brand new alms boxes to his churchwardens, money was desperately needed for the many poor. Sadly, 325 years later, the need is still great, but hearteningly, the collection from the FCC Harvest Festival, went to the homeless. ✨

SOURCES

- Marjorie Keniston McIntosh, *Poor Relief in England 1350-1600*, Cambridge University Press, 2011
 Robert Whiting, *The Reformation of the English Parish Church*, Cambridge University Press, 2010
 Simon Bradley and Nikolaus Pevsner, *London 1: The City of London*, Penguin Books, 1997
 NADFAS church record for St Mary Abchurch





CRYSTAL HOLLIS

TRANSATLANTIC TRANSPLANT: ST MARY ALDERMANBURY

Those familiar with the City of London and its churches have likely visited the site where **St Mary of Aldermanbury** once stood. The all too familiar empty footprint which now serves as a garden lies off Love Lane, and has been empty since the 1960s when the church was moved to its current location in the United States.

Having volunteered in or visited most of the City of London churches, I had a strong desire to get to Fulton, Missouri to see the City of London church that somehow made its way across the Atlantic. When the opportunity presented itself I made the five hour drive to Fulton to see the relocated building. Five hours through the mid-September heat and grasslands, corn fields, and soy fields of the American Midwest, and I pulled into the small town of Fulton with its brick homes with wood porches, old brick bars, and charming small-town atmosphere – and in the middle – an unmistakable Wren church at Westminster College.

The church is entered from the basement – where the crypt would be and is used as a museum to

Winston Churchill. As I was there for the church itself, I was given access to the galleries and the staircase which has retained some of its late medieval fabric. The church had to be completely rebuilt and is therefore an almost blinding white with a few cracks and traces of damage on the columns in the nave.

Climbing up the staircase in the tower was a rare treat. The carefully reconstructed stone steps are much more worn than the rest of the building, and are recorded as originally being the stairway to the crypt. There are obvious new steps added, and I'm not certain the steps are in their original order, but faint and badly damaged graffiti exist on



some of them.

A few artifacts also crossed the Atlantic, including a replica ceremonial sword, presented to the church by the Worshipful Company of Cutlers in about 1720. It is in what would have been the crypt, not far from the church's set of silver. There is a sword rest within the body of the church that was partially supplied by the Worshipful Company of Haberdashers. It holds the sword seven times in the year on significant City days. The pulpit is from **St Paul Hammersmith** and was sent as a gift from the Diocese of London. It bears a small plaque to commemorate the 9/11 terrorist attacks on America. A communion set from **St Anne and St Agnes** sits at the back of church on display with silver candlesticks that were gifted from the Roman Catholic **Westminster Cathedral**.

St Mary Aldermanbury's survival is truly extraordinary and represents a unique connection between the City of London and the United States. The contributions from livery companies and other London churches to furnish the interior, as well as the commitment to rebuild and restore the building by Westminster College has helped keep this church beautiful, alive, and open to the public – despite being thousands of miles from its home. *The history of the rebuilding of the church with photos as well as some digitized documents can be found on the website of the National Churchill Museum.* ✨



TONY TUCKER'S TREASURES

NO 36

THE STOW MONUMENT in ST ANDREW UNDERSHAFT



One of the finest monuments to be seen in any church in the City of London is that of John Stow in **St Andrew Undershaft**. Unfortunately, it is also one of the least visited, as the church is closed to the public for most of the time. Visitors can, however, gain access by arrangement (via **St Helen Bishopsgate**) or often by just ringing the doorbell, when the group who use the church are normally more than happy to allow visitors in, if there is no event on at the time.

John Stow was born in about 1525 and spent much of his life working in the Leadenhall Street area. He became a member of the Worshipful Company of Merchant Taylors, one the City's most

prestigious livery companies, and achieved fame through his book, *A Survey of London*. He died in relative poverty in 1605 and was buried in St Andrew Undershaft, where a monument was erected to him in the north-east corner of the church.

The monument shows Stow sitting at his writing desk, quill pen in hand. Pevsner says that Stow is shown 'stiffly seated at a table and writing in the Elizabethan scholarly tradition'. The arms of the Merchant Taylors are featured above and there is elegant carving on the pillars around him.

The monument is at the centre of one of the many historic traditions so much loved in the City, when the Lord Mayor replaces Stow's quill pen with a new one in a ceremony which takes place every three years (it used to be an annual event until quite recently. See Mary Milne-Day's piece in the August 2017 issue of *Skyline*). A fine memorial to a much-loved character. ✨

ICE WATCH

**11th – 21st December 2018
or until it melted!
Bucklersbury EC4**

A public art work by artist Olafur Eliasson and geologist Mink Rosing supported by Bloomberg Philanthropies.

On 11 December six huge block of ice were placed in Bucklersbury opposite **St Stephen Walbrook**. The idea was to present an immediate and tangible testimony to the effect of climate change.

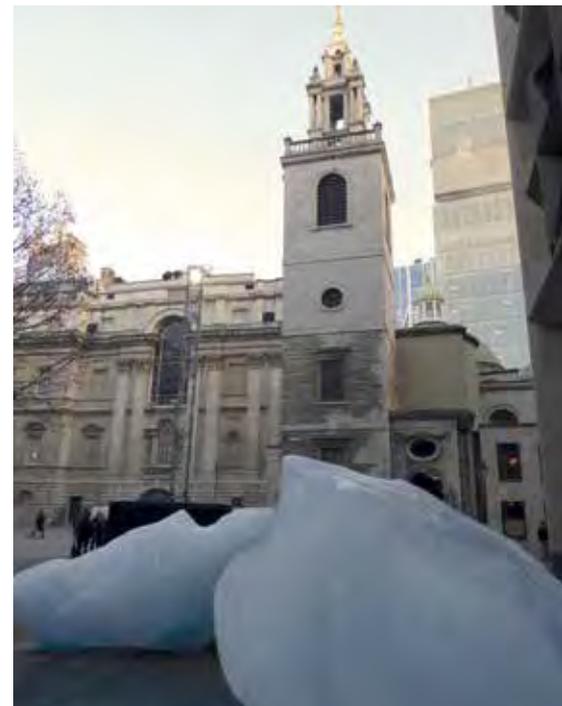
Millions of years of snowfall created the massive sheet of ice that covers 80% of Greenland. The glacial

ice flows slowly towards the ocean where it melts or breaks apart to form icebergs. The warming of the planet has now thrown the Greenland ice sheet out of balance causing it to lose 200 to 300 billion tonnes of ice each year. This rate is expected to increase radically in the future.

The ice blocks in Bucklersbury were brought from Nuup Kangerlua fjord outside Nuuk in Greenland. The blocks had already been lost from the ice cap before being harvested. The ice sheet loses 10,000 such blocks of ice per second throughout the year.

The blocks caused a huge amount of interest and hopefully will be a reminder of how fragile the environment has become.

Vanessa Morris



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