the magazine of the FRIENDS OF THE CITY CHURCHES

November 2019

PHOTOS: THOMAS VOELKER

ST BOTOLPH ALD Gate

St Mary at Hill

All Hallows London Wall
James Lovely writes Further to the article in Skyline August 2019 by Eric de Bellaigue, I should like to draw attention to Peter Firstbrook’s well researched and thorough biography of Captain John Smith, A Man Most Driven, published in 2014 by One World Publications.

As a soldier, Smith had no nautical training nor much experience of sailing when he set sail for the New World in December 1606.

Three ships formed the flotilla led by the Susan Constant commanded by Captain Christopher Newport, an experienced Elizabethan ‘Sea Dog’.

The Godspeed was commanded by Captain Bartholomew Gosnold who had sailed with Sir Walter Raleigh and in 1602 had commanded his own voyage to the Americas. The final ship, the Discovery was commanded by Captain John Ratcliffe. This small ship had a very shallow draught, hardly suitable for a transatlantic crossing but was to be used to explore the rivers of Virginia.

Smith would have been listed as a passenger and is thought to have sailed on the Susan Constant although his exact role is unclear. The stained glass window in St Sepulchre suggests he was involved in navigation. However, as stated in the Skyline article, en route in February 1607, Smith was restrained as a prisoner on charges of treason. The party landed in Virginia in mid May 1607 and chose a site for the foundation of Jamestown. Smith was still a prisoner!

The stained glass window in St Sepulchre seems to suggest that Lord Willoughby and Sir Samuel Saltonstall sailed with the flotilla although there is no evidence they did so. Sir Richard Saltonstall (1586-1661) the elder son of Sir Samuel did indeed sail for the Americas and settled there. The placement of frames within the stained glass window is deceptive.

Sally Bernard writes How I miss the many and varied concerts in the City churches! The other evening I went to an organ recital at a local church in Canterbury, where I now live. It cost me £10. The church is lovely, the organist was relatively competent, but the organ was not good at all. Even I could hear it needed tuning and work. It took me back to the many occasions on which I enjoyed free organ concerts in the City of London. They are wonderful. In the City one is so fortunate to have those concerts on one’s doorstep. Please go to them. Thankfully, John Reynolds and his team still do City Events. Pick up a copy in any City church and you will find all the services (wonderful at Christmas with carols!) and concerts on in the City. Most of them are free of charge; any donation is just that; you only pay if you can and think it was worth it. Do go, enjoy: make the most of these organists and particularly the organs that the City has.

Keith Billinghurst writes I thought this extract from the London Metropolitan Archives website might be of interest to Friends, given the importance of the Whitechapel Bell Foundry to the City churches. https://www.cityoflondon.gov.uk/things-to-do/london-metropolitan-archives/the-collections/Pages/whitechapel-bell-foundry-cataloguing.aspx

Mary Milne-Day writes The four days in the year when Skyline arrives are red-letter days for me. It seems to get better and better with its mix of FCC news and fascinating articles, always telling me things I hadn’t known about matters I thought I knew well. There is usually a light-hearted piece as well, either a cartoon or a poem. But the poems seem to have dried up recently; I hope the poet’s muse hasn’t deserted him and we shall soon have more verses to read.

The delightful play on words which was to have been this quarter’s cartoon, touched on religious matters. Too late to ask ToeKnee for something secular, it was felt best to withdraw it.  

Ed

February deadline: Friday 3 January 2020

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Registered charity no 1155049
The Friends of the City Churches was formed following a strongly worded report by SAVE Britain’s Heritage in May 1994 attacking the proposal to close up to 27 City churches, including some of the finest and most complete surviving churches by Sir Christopher Wren. We wrote ‘No City church need close. This report proposes the establishment of a new trust aimed at ensuring that every church in the City is kept alive, open to the public, and available for worship.’

Our report *The City Churches have a Future*, published in May 1994, was a forceful reaction to the official Templeman which took a deeply pessimistic view about the churches suggesting that many should simply be ‘mothballed’. We were also concerned that conversion to secular uses could involve the removal of pews, choir stalls and more. I wrote ‘the interiors of the City churches represent a golden age of English craftsmanship in terms of woodwork, ironwork, plasterwork and sculpture’. The late Giles Worsley pronounced ‘The City of London churches represent one of the finest groups of ecclesiastical buildings in Europe’. Simon Thurley added ‘The woodwork in the City churches represents one of the most important groups of dated documented decorative woodwork and carving anywhere in the country’.

Such was the support we received that we quickly formed FCC. We had a surprise windfall when we discovered that there had been an earlier group of friends formed to support restoration of City churches bombed in the Blitz. When this work was done there was a surplus which had been entrusted to the Ancient Monuments Society which kindly transferred the £10,000 funds to the new FCC. This ensured our new group was off to a flying start.

A second boost came when the new Bishop of London, Richard Chartres, agreed to become our patron. He said he would never close a church, and we found ourselves unexpectedly in London on Good Friday. My mother was wondering what on earth she was going to do with me all day while we waited for news from the hospital, when I brightly suggested we should go and look at Wren’s City churches.

It was a magical day, though I have to say that my mother was rather shocked at how many of the churches were closed – on Good Friday of all days. But we admired the steeples, found our way into three or four, and still had enough to keep us occupied on the Saturday. Meanwhile my Dad made a good recovery.

Thanks to the Friends, trustees and volunteers, long ably chaired by Oliver Leigh-Wood, countless people can appreciate Wren’s masterpieces and the other remarkable churches which give the City of London a dimension unrivalled in any of the other financial capitals in the world.

Many cities struggle with the problem of closed churches, notably Venice, but FCC have shown there is no need to be pessimistic or defeatist and this is why I not only commend your continued work but am proud to be your President.

A message from our President

Marcus Binney CBE

never did. Instead he helped to find new congregations and new missions with spectacular success. May this great work continue under our new Bishop.

The Friends have done a magnificent job in ensuring churches are open. We could not have dreamed of a better recruiter than the wonderful Melba Coombs.

The City churches were my first passion in architecture. One day in 1955, when I was 10, my maths master cast aside the text books and decided to teach geometry by looking at the plans of Wren’s City churches. It was certainly the best week’s class I had ever had.

Just before Easter that year my Dad had a bad heart attack and we found ourselves unexpectedly in London on Good Friday. My mother was wondering what on earth she was going to do with me all day while we waited for news from the hospital, when I brightly suggested we should go and look at Wren’s City churches.

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Over the years, the Friends have accumulated a fair collection of books about the City of London and particularly its churches, as well as leaflets and guidebooks from the many churches themselves. Recently, we have also begun to accrue a large number of digitised books, now out of copyright, as PDFs on the office laptop (mainly, but not all, with searchable text for ready reference).

We are still cataloguing all this material, but wish to make these resources available to Friends. As everything is necessarily stored in the FCC office in St Mary Abchurch, we are proposing a trial run with access on Fridays (our administrator’s day off) between 11 and 3, when the church is open to visitors. Friends are invited to read the books and pamphlets under supervision in the office or adjacent vestry, and to bring in their own laptops or USB flash drives to download the copyright-free digital resources which they can then use at their leisure at home.

We are initially offering 24 January, 14 and 24 February, and 13 and 27 March. Please contact me to book a place (see below).

The collection has largely accrued through donations from Friends, with a few strategic purchases. We welcome further donations, on the understanding that we shall keep the best copies for our collection and sell on duplicates.

events@london-city-churches.org.uk or mobile 07740 476470

Lesley Thrift

FCC LIBRARY AND ARCHIVE

LESLEY THRIFT

WATCHERS’ NEWS

Thanks to those who mopped up the vacancies post meeting, and those that were so enthusiastic they signed up for the same day in different churches. You are forgiven but it shows you how necessary it is to enter the Watches in your diaries, and to check your diaries against the rota sheets.

There will be a police presentation on sensible anti-terrorist procedures and behaviour on Monday 20 January 2020. Tell me if you wish to attend. Time and place will be confirmed nearer the time.

Don’t forget the Watchers’ meeting at St Mary at Hill, 10am Wednesday 27 November.

Lesley Thrift

Outing

The Chairman’s Outing in September was a wow, and Kathy Claus’s illustrated report will be published in February.

GRANTS

Three small grants have been agreed by the Trustees:

- St Anne and St Agnes will receive the maximum £2,000 towards the restoration of the bell.
- St Margaret Pattens will receive the maximum £2,000 towards the repair of the organ.
- St Mary Aldermary will receive the necessary sum to service the clock above the South door.

The Trustees invite further submissions.

Liz Chalmers

CHURCH RECORDING IN THE CITY

September 2019

It really is time I updated Friends on what Church Recorders are up to in the City. We have two groups. The one I lead is supported by FCC in general and Church Watchers in particular, and is at the end of recording St Magnus the Martyr, tying up loose ends (finishing the vestment section in particular), and proofreading before printing. In October (by the time you see this) we shall have started recording at St Katharine Cree.

The other group is led by Joyce Wallis and sponsored by the Arts Society Westminster, but has also had FCC members in the group. They are assembling the record for All Hallows by the Tower but I don’t think their next church has been decided yet.

So this is the moment for anyone interested in knowing more about church recording, and possibly considering a new, fascinating and definitely sociable activity, to get in touch. It is a cross between a treasure hunt and a detective story. We explore the church and City heritage in new depth and make good friends at the same time. You learn on the job and all you need is availability (for my group) on the first Thursday of the month, moderate computer skills, and innate curiosity! In particular we need someone with a knowledge of and interest in textiles (and there are wonderful textiles in City churches), and a heraldry expert to help us interpret and blazon all the armorials. But we also cover all the other aspects of church interiors – memorials, metalwork, woodwork, records, paintings and so on. We get hooked and never bored – come and see!

lizsmercia@gmail.com

Liz Chalmers
**SIX IN THE CITY: THE CITY CHURCHES COLLECTION**

January 2020 sees the inception of a new cycle of guided walks which will visit all the churches and standing remains in the City (plus a few just beyond its borders), entering as many as welcome visitors and briefly introducing those which are in use full-time with other activities. The walks will be led by a group of recently-qualified City Guides working collectively as Six in the City. This initiative recognises that many Friends would appreciate a full schedule of walks as an introduction to the churches or an occasional refresher. This manageable 15-month cycle of walks can be repeated as long as Friends wish.

**THE MELBA COOMBS MEMORIAL FUND: a plea from the Chairman**

As many of you will know, it was Melba who joined the recently revived FCC and founded the Watchers. Undeterred by resistance within the administration of some of the City churches, it was she who got the doors open. Melba was one of those who made a difference, and it was that which inspired a private foundation to donate £50,000 to establish a fund in her name to boost our small grants programme.

In addition, as you may recall, every pound that we raise before 30 November 2019, up to a further £50,000, will be matched by the foundation. To date we have raised over £12,000. So please anything you can give to get us nearer to our goal will be most gratefully received.

We have two fund-raising highlights:

- **on Saturday 16 November at 11am** the Chairman, and others, will lead a two part walk: an extravaganza encompassing the varied exteriors of most of the City churches. It will start at the Charity’s headquarters, St Mary Abchurch, to do a western loop, taking in such wonders as St Bride Fleet Street and St Dunstan in the West, returning at about 1 for refreshments (provide your own) and setting off at around 2 for a shorter loop eastwards around those churches. Tickets £10 per person at the door.

- Also on Wednesday 20 November at St Mary Abchurch at 6pm there will be a recital by the acclaimed Iúnó Connolly. Born in Wiltshire, graduating from the Royal Academy of Music, Iúnó has been singing all over Europe and we are very grateful that she is coming to St Mary Abchurch to support the Melba Coombs Fund. Tickets £20 per person.

**£££: HONORARY TREASURER NEEDED**

The Chairman has been standing in as Honorary Treasurer since the retirement of the last, but a new one is needed.

John Wilson will continue as bookkeeper, but a new Trustee is needed: someone ideally with experience of the legal requirements for charities. It would be absurd to suggest that this is a sinecure. But it is not a thankless task – thanks will flood over you along with the nitty gritty.

Please send your application into the office For Careful Consideration – and it goes without saying that Honorary means without Honorarium.

**SIGNE HOFFOS**

**SAVE THE DATE**

The Friends will have a service of Evensong at St Mary Abchurch next May to commemorate 75 years since VE Day (8 May 1945). The service will be at 3pm on Wednesday 6 May 2020. We have avoided the actual day – Friday 8 May – as it will be May Bank Holiday with many other commemorations.

**CARD PAYMENTS**

FCC is trialling the use of card payments for UK Friends, to gauge demand. The office can now take debit and credit cards in person or over the phone for subscription and merchandise expenses. (We still ask for cheques or cash when booking events, please.)

**corrections**

Each time I pick up August’s Skyline a new error hits me in the face. They are too many to list; you will have spotted many. I must, however, apologise to our cartoonist: his caption was supposed to have read ‘The Vestry’. Also Condell’s collaborator on Shakespeare’s First Folio was Heminge (which rhymes with, but is not spelt like, Lemming). I can only hope that I shall have done better in this issue. ED
Friends may have noticed, on the north side of the east wall at St Mary Abchurch, a plaque (admittedly quite high up and not too easy to read) to Sir David Burnett who ‘saved the Crystal Palace for the Nation’. As I used to live not far from Crystal Palace and frequently took visiting nieces and nephews to the park to see the dinosaurs, I was intrigued by this. Why did it need saving and from whom?

After the Great Exhibition ended in 1851, Londoners were keen that it should remain open and Paxton, not unnaturally, was loath to see the end of his masterpiece. He set about raising money to buy it. By May 1852, the Crystal Palace Company Ltd had been formed with £500,000 capital. Soon after, contracts were exchanged for the purchase of 200 acres of wooded parkland on the summit of Sydenham Hill with a fine view over London. The Crystal Palace had been bought from the Commissioners for £75,000 and a contract had been signed to dismantle, transport and re-erect it.

Although the Company never made a profit, the Palace itself enjoyed over 30 years of popularity after its transfer, and out-ranked the Tower of London as a magnet for foreign visitors. But by the turn of the century its fortunes had declined and the word ‘seedy’ began to be applied to it. There was also a dichotomy of purpose – it was conceived as scientific amusement but the main objective of the visitors was an ‘outing’ – eating, drinking and fun! The building needed maintenance which could never be afforded and by 1911 bankruptcy could no longer be avoided. The Court of Chancery had set a provisional date for an auction and the site was in danger of falling into the hands of speculative developers. A movement was started for the City of London to buy the site. Sir David Burnett, then Lord Mayor, launched the King Edward National Memorial Fund saying ‘The Crystal Palace is … known throughout the world. Every visitor from colonial shores must see and wonder at it and admire. The pleasure it has provided in past days has woven a charm in the hearts of many who hold this happiness in remembrance.’ However after a year only £25,000 had been received. On 30 June 1913, at Sir David’s request, The Times made an appeal for £90,000. The next day contributions were received from the King and Queen, as well as Queen Alexandra, quickly followed by many others. The managing director of Harrods offered 10/- for every pound subscribed up to his own contribution of £30,000 and on 14 July the Mansion House fund reached its target and closed in December. Six days after Britain declared war in August 1914 the purchase of the Palace was completed. The Palace had been ‘saved for the nation’ to be used in perpetuity ‘for recreation, education and for promoting industry, commerce and art’. Sir David headed the Board of Trustees. WW1 started in 1914 and in September the Palace and its grounds were offered to the Admiralty to act as a recruitment and training centre. After the War it was used by the government to exhibit trophies and memorabilia, such as tanks and armoury, a collection that eventually became the Imperial War Museum.

David Burnett was born in 1851, coincidentally the year the Great Exhibition opened. He practised for over 60 years in the City as a surveyor and auctioneer, and was one of the earliest members of what is now the Royal Institution of Chartered Surveyors. He represented Candlewick Ward from 1888 (which accounts for his memorial plaque’s being in St Mary Abchurch). He was a member of the Loriners’ Company. By the end of 19c, according to its website, the Company had almost no role in relation to its craft [bridle-making] however it did have the reputation of being very attractive in its social aspects, as well as of being a great force in the public life of the City. He was knighted in 1908 and was Lord Mayor in 1912/13. During the War he was the Honorary Colonel, 4th Battalion City of London Regiment (Royal Fusiliers) and he also received the Légion d’Honneur, the highest French military order, and Knight Commander, Order of the Crown of Belgium. Sir David continued to be the Chairman of the Board of Trustees of Crystal Palace until his death in July 1930 aged 78. His place was taken by his only son.

**Bibliography**


Graham Reeves, *Palace of the People*, Bromley Libraries, 2004
The monument to Robert Dow at St Botolph Aldgate is one of the more interesting monuments to be found in a City church. His original memorial of 1612 was a brass, now lost, that was fixed to the wall of the chancel as recorded by John Strype in his updated edition of John Stow’s *Survey of London*. He clearly did not think such a benefactor as Dow should have such a lowly monument describing it as ‘a very unworthy monument (in my mind) for a man of so great charity and bounty, not having so much as a graven stone bestowed on him upon the ground.’ The brass also commemorated Dow’s wife Lettice and their son Thomas. Strype goes on to list his benefactions to the parish of St Botolph. With Dow, his wife and even his eldest son dead, the brass plaque had been erected by Zachary Dow. It is not known the relationship of Zachary with Robert, possibly a nephew.

In 1622-3 the Merchant Taylors’ Company erected a sumptuous monument to him on the south side of the chancel in the old church. Christopher Kingsfield, a member of the Masons’ Company was paid £13 6s 8d for producing it. Surprisingly no other monuments by him are known. The Company kept it in good repair as an inscription on it records: it was restored in 1675 and again in 1890.

It is now in the baptistry having been placed there during the restoration of 1965-6. Dow looks stern with his long beard and staring eyes, wearing a ruff, and black gown over a red doublet. On his head is a black cap. He appears to be standing, but only the upper half is visible, set within a niche, his hands resting on a skull, an emblem of mortality. Immediately below is a long inscription listing his charitable deeds with the amounts.

Two heraldic shields are shown. At the top are the arms of the Merchant Taylors’ Company, at the bottom the arms of Dove, which have at some date been repainted incorrectly. They should be sable a fess dancettée ermine between three doves argent beaked and legged gules.

Dow was born about 1523, the second son of Henry Dove of Stadbroke, Suffolk. He married Lettice (Letitia), daughter of Goldsmith, Nicholas Bull. By about 1586 he had five sons and the family was living in the parish of St Clement Eastcheap. Dow was apprenticed to the Merchant Taylors’ Company and called to the livery by 1562, before working his way up the hierarchy, becoming Master in 1578. He was a Member of Common Council for the City 1565-1593. He was also a member of the Russia Company, and collector of a subsidy of tunnage and poundage on exports in the Port of London. Dow outlived his wife and his eldest son Robert, a music copyist who had died in 1588. Dow died in May 1612 and was buried in the chancel of St Botolph Aldgate.

Of the many bequests Dow left, £50 went to St Sepulchre for the sexton or bellman to ring a bell in Newgate Prison on the night before the accused were to be hanged, exhorting them to repent of their sins. As the condemned were taken past on their way to execution, the great bell would toll (‘the bells of Old Bailey’ in the nursery rhyme *Oranges and Lemons*), again reminding the prisoners to pray for repentance. The execution bell in St Sepulchre is one of the church’s most viewed items. A grim reminder of the past.

**Sources**


It is possible to hear the bell ring, on YouTube. Type ‘Ringing the bells of Old Bailey’ in the search box.

**PHILIP WHITTEMORE**

**ROBERT DOW – A JACOBEAN PHILANTHROPIST**
It is usually to the interior of our delightful City churches that we pay most attention when visiting, although most of us do look up at the tower and spire, and observe the entrance porch and the western, or other principal elevation(s). In many cases the other elevations are hidden from view by other buildings and occasionally are inaccessible. In some cases these side or rear elevations were built pretty roughly because of the proximity and often abutment of adjacent structures. In other cases, and where these secondary elevations are visible, brick has been employed fairly widely. Indeed, over half of the City churches have exposed brickwork at least on these elevations.

Brick as a building material has been around for at least 8,000 years especially in the West Asiatic countries and in Egypt (it is mentioned in the Bible – Exodus 5 for example). In these warmer climes the bricks were usually sun dried. The Romans brought brickmaking to these shores and many of their bricks survive albeit in much later structures – the most famous probably being the tower of St Alban’s Cathedral. Like so many of the Roman skills, brickmaking was not continued here and did not commence again until 13c, predominately in East Anglia where the proximity and trading ties to the Low Countries meant that the wonderful brick churches there could well have inspired merchants to tell of these on their return. Some continental bricks even made their way across the North Sea as ballast in trading vessels. Immigrants would also have brought brickmaking and laying skills with them. Brick was a particularly attractive building material in those parts of East Anglia where there was good clay and very little building stone other than flint. Thus brickmaking started in these parts.

Traditionally bricks were made from clay, the better ones usually from two different types of clay with different properties, one a plastic type clay, the other sandy, puddled (mixed) together, moulded into shape and then, in our country, for obvious reasons, fired in a kiln, not sun dried.

Brick sizes were not standardised at this time but averaged 9 x 4½ x 2ins basically to facilitate laying and bonding. The 4½in width was comfortable for the bricklayer to hold in his hand, the 9in length allowed bonding, being twice the width, and the depth was determined by the weight of the brick, so that it could be lifted in one hand whilst it was buttered with the mortar using the other hand. The brick was then laid and tapped into position. Brick sizes were regulated in 1571 but variations persisted. External brick walls had to be at least one brick thick (9in) and usually thicker for stability and waterproofing. This required bricks to be bonded (the arrangement by which bricks are laid). In the early days this was often fairly haphazard but gradually a pattern emerged which became known as English Bond where one course (row) of bricks was laid showing the stretcher (long) face of the bricks and the next course showing headers (short) face. Vertical joints being staggered. During 17c, as brick became increasingly popular especially in the south-east and East Anglia, the Flemish Bond, where stretcher and headers alternated in each course, became a regular feature. Most of the City churches employ Flemish Bond although St Mary Le Bow uses English Bond. Flemish bond is often thought to be the more attractive. Bricks were laid in mortar, a mix of lime and sand around ¼in thick.

When King James v1 and i came down from Edinburgh in 1603 he was horrified at the timber buildings in London which he saw as temporary and a fire risk (Edinburgh being predominantly a stone city).
As King of a major trading nation he, like Henry VIII and Queen Elizabeth I before him, was concerned about the loss of timber from the forests (timber being needed for shipbuilding) and all this led him to decree that ‘the houses in London should have their forefronts built of brick or stone as much for decency as to save the wastage of our forests’.

The brickmakers were quick to exploit this and increased their prices and, sometimes, the size. Whilst length and width remained constant for practical reasons, the thickness could be increased, provided that the weight was constant; hence the introduction of an indentation or frog, which was not seen once laid but allowed the depth to increase to 2 3/4 inches. Thus the standard brick became 8 3/4 x 4 1/4 x 2 3/4 inches, and so it remains to this day albeit recorded in metric units. Various attempts were made at larger bricks especially after the Brick Tax was introduced in 1784 because the tax was per 1,000 bricks, but these were impractical as they considerably slowed down the laying process.

After the Fire of London in 1666 and the subsequent London Building Act of 1667 brick became the principal material in the City for all but the grandest buildings where stone was still seen to be more appropriate. Wren was building St Paul’s Cathedral, he needed vast quantities of Portland stone and thus its use was limited on other buildings. He even persuaded William and Mary to have Kensington Palace built mainly in brick thus starting a fashion for the material. Brick also had the advantage of being cheaper than stone, involved much less transportation and bricklayers earned less than stonemasons.

In London and along the Thames Valley between Tilbury and Hayes as well as around Enfield there were excellent clays for the making of bricks. On the other hand there was no good building stone in London, and any used had to be transported from afar.

Wren and his contemporaries such as Hooke, had to be sparing with Portland stone on the City churches and whilst there are examples of City churches constructed of stone, many use some brick. Several of the churches, especially the cheaper ones, use brick much more extensively such as St Benet Paul’s Wharf. St Anne and St Agnes is a particularly fine example, which also used projecting rubbed brick details. St Andrew by the Wardrobe and St Mary Abchurch are largely brick. Brick was also used over the years in patch repairs as on the south wall of St Stephen Walbrook and in upward extension of towers as at St Giles Cripplegate.

Post 17c churches in the City continued to use brick extensively as in All Hallows London Wall and St Botolph Aldgate, whilst even in the mid 20c the Jewin Welsh Church was built in brick.

Bricks come in a wide variety of colours. The colour of the brick relates to the composition of the clays that were used, although time and pollution have often dimmed these colours. The principal colours are brown (All Hallows London Wall), red (St Anne and St Agnes) blue (headers in St Benet Paul’s Wharf) yellow (St Mary at Hill). In some cases walls are stuccoed (St Clement Eastcheap and the east wall of St Botolph Aldersgate) but behind the stucco lie bricks, as they often do hidden behind stone facings.

Brick has proved to be an attractive and durable material that has stood up well to the pollution it has suffered in London. It requires remarkably little maintenance for such a humble material. Next time you watch in, or visit, a City church spend a few minutes studying the brickwork: you will be well rewarded.

**Bibliography**
Alec Clifton-Taylor, *The Pattern of English Building*, Faber and Faber, 1972
Our inventory of church connections in the New World now takes us beyond St Sepulchre (Skyline August 2019) to five other City churches. We find that the geographic imprint is at its greatest with the tiny medieval church of St Ethelburga. Henry Hudson, having been hired by the Muscovy Company of England to find a North Eastern passage via the North Pole to Japan and China, took communion in the church with his crew on 19 April 1607. They were twelve in all, the last being his son, John. The chalice believed to have been used on that occasion has been preserved (see photograph). On 1 May they set sail, returning on 15 September, having mapped part of the coast of Greenland. This was the first of four exploratory journeys, two of which were focused on a North Eastern passage (1607 and 1608) and two on a North Western passage to Asia (1609 and 1610/11). That of 1609 was under the Dutch flag, being financed by the Dutch East India Company. The journeys in 1609 and 1610/11 gave rise to such eponymous nominations as the Hudson River, the Hudson Strait and Hudson Bay – a remarkable instance of a private individual's stamping his name on a vast stretch of land and water. Hudson Bay was to serve as Henry Hudson’s ultimate memorial following a mutiny that saw him with a crew of seven – his son John included – set adrift in an open boat.

St Dunstan in the West marks the burial place of George Calvert (1578/9-1632), created Baron Baltimore of Baltimore in the Irish peerage in 1624/5. As George Calvert, he had obtained in 1620 from King James I a grant of the Province of Avalon in Newfoundland, carrying extensive privileges and the sonorous title of Proprietary Governor. After a substantial outlay, he took his second wife and his children to Avalon in 1628. It then does not come as a total surprise to read that the family had to abandon Avalon, largely ‘because of the severity of the winter weather’. As Baron Baltimore he had also obtained from King Charles I a grant of Maryland, under a charter that established Maryland as a palatinate, giving Baltimore and his descendants rights nearly equal to that of rulers of an independent state.

George Calvert had converted to Catholicism in 1625. This fed an ambition to found a colony to serve as a refuge for English Roman Catholics, a goal that was to be fully taken up by his sons. Some two months after George Calvert’s death, the grant of Maryland was duly made out under the great seal to Cecil Calvert, second Baron Baltimore, on 20 June 1632. The foundation of the colony can be said to date from 25 March 1634, with the arrival of two ships carrying over 300 settlers under the command of Cecil Calvert’s younger brother, Leonard Calvert, later to become Maryland’s first Colonial Governor. The settlers were equally divided between Catholics and Protestants and occupied land that had been purchased from the native tribe. Baltimore, the largest town in the State of Maryland, was later named after the second Baron Baltimore.

At this point, it has to be noted
that the Calvert family’s allegiance to St Dunstan in the West was not sustained, thanks to a decisive shift to St Giles in the Fields where the second Lord Baltimore was to be buried in 1675, as were four other members of the family at various dates in the 17c and 18c.

In August we explored the early, not entirely happy, expeditions to America.

It is pleasing to be able to add a joyful note on the origins of the Jamestown Settlement: a small head sculpture in St Bride Fleet Street represents Virginia Dare, the first child born in the Americas to English parents. They had been married in St Bride in 1585.

Atlantic crossings were not entirely in one direction. The moving memorial plaque in St Botolph Aldersgate records the death of ‘Miss Catherine Mary Meade, Daughter of George Meade Esq of Philadelphia who departed this Life the 18th day of January 1790 in the 21st Year of her Age.’ (Artistic licence seems to have given the land-locked state access to the Atlantic Ocean.)

A Father’s Blessing and a Mother’s Boast;
On Albion’s sea-girt Shore, an early fate,
Postponed each transport to a future state:
Death raised a barrier to each tender scene,
More fatal than the Waves that roll between

A reminder of an Atlantic tragedy is provided in the church of St Edmund King and Martyr. In memory of Charles Melville Hays, President of the Grand Trunk and Grand Trunk Pacific Railway Companies of Canada, who lost his life on April 15th 1912 by the foundering in mid-Atlantic of the Steamship Titanic, through collision with an iceberg, while on her maiden voyage from Southampton to New York. A memorial service was held in this church simultaneously with one in Montreal on Thursday April 25th 1912’.

Sources
Dictionary of National Biography, 2004
B R Leftwich, A Short History and Guide to the Guild Church of St Ethelburga, 1957
J R Satterthwaite, St Dunstan in the West, 1959

THE FONT IN ST KATHARINE CREE

St Katharine Cree is an unusual City church in that it is the only one built between the Reformation in the mid-16c and the Great Fire, a hundred and thirty or so years later. Originally a parish church attached to the nearby Holy Trinity Priory, it became an independent parish church in the early 15c. The body of the church was rebuilt in 1628 (alongside the existing medieval tower) and was consecrated by Archbishop Laud in 1631.

One of the church’s famous patrons was Lord Mayor Sir John Gayer who, in 1643, was travelling across Syria when he encountered a lion. In fear for his life, Gayer fell to his knees in prayer and, miraculously, was spared any harm. In thanks for this divine intervention (or piece of luck, depending on your point of view), Gayer gave a font to the church and also initiated the Lion Sermon, which is still preached on, or close to, 16 October every year.

The font and font cover are quite different in style from those of the Wren period in so many City churches, but they are quite elegant and the font has an eight-sided bowl which bears painted heraldic cartouches featuring the coat of arms of Sir John Gayer, who became Lord Mayor in 1646, resting on a four-sided base with Ionic capitals and scrolls.

For many years, the view of the interior of the church was spoiled by the cheap offices installed along both sides of the nave, but, since their removal, it has been possible to admire the spectacular architecture of this lovely church in all its glory and to inspect the many fine monuments and furnishings of which the Gayer font is one.
ROYAL FUSILIERS’ CHAPEL

Anyone visiting St Sepulchre without Newgate will probably wander down and around the south aisle and wonder at the names and details of the many soldiers carved in the wooden panelling on the south wall. They are the names of men of the Royal Fusiliers who have passed away.

During the autumn of each year a few more names are added in readiness for blessing at the subsequent Remembrance Day service in November. Many of those named died on active service whilst others passed away in old age.

Only members of the Royal Fusiliers can have their name and details entered on to a panel. After being in existence for 283 years the regiment was amalgamated with three other regiments in 1968 to form the Royal Regiment of Fusiliers. At present only those serving in the regiment at the time or having served before the amalgamation are eligible to be remembered in the chapel. Those joining the amalgamated Regiment after 1968 are ineligible.

Not every fusilier is commemorated in this way as the final choice lies with the individual and his family, whether to be included or not and if so, where on the panelling and what the wording should be. Clearly, those eligible for inclusion are getting older and the numbers decreasing but I’m assured that there is enough space for the remaining eligible soldiers. My thanks to Colonel Mike Dudding of the Royal Fusiliers, for assistance in preparing this article.

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BOOK REVIEW

THE ARCHITECTURAL DRAWINGS OF SIR CHRISTOPHER WREN AT ALL SOULS COLLEGE, OXFORD

BY ANTHONY GERAGHTY


ISBN: 9780754640714

This review has been included as the book is important and relevant. Its published price is such that we expect Friends to be glad to consult it at the Barbican Library or British Library. ED

This is a complete catalogue which provides colour reproductions of all 484 drawings in the collection at the Codrington Library. Drawings were produced in Wren’s Office of Works, Scotland Yard by himself, Sir John Vanbrugh, Nicholas Hawksmoor, and various assistants, and craft workers in stone or wood.

His Surveyorship at St Paul’s Cathedral, commissioned 30 July 1669 is covered by this catalogue raisonné from 1663 to 1722. It was previously published as a hand list by the Wren Society Annual vol.20 (1943) with selected illustrations in black and white.

Over 70 sheets relate to the City churches, yet some 400 more widely cover Renaissance and Baroque architecture in Britain. There are drawings in which Gothic and Classical elements blend as City churches exert their medieval ground plans and partial influences with Italian, French Renaissance learning and native invention, while aiming at a consensual design for each locus – site, situation, emblem, symbol.

Anthony Geraghty’s studies included history of architecture at the Courtauld Institute of Art where Professor Kerry Downes studied and taught. Geraghty then wrote his PhD at Cambridge on the rebuilding of the City churches after the Great Fire. His catalogue as a whole aims to show how Wren went about designing one of the largest cathedrals in Europe, some fifty churches, numerous royal buildings and not a few country houses.

In addition to commentary on the drawings, he gives the first detailed account of Wren’s office practice and a full reference for all the drawings by a concordance showing in three columns (a) this full catalogue (b) the Wren Society published drawings and (c) references as the same were previously folio bound in the Codrington Library. Anthony Geraghty is Professor in the History of Art at York University. Friends should be aware that some 226 other drawings apparently made in the site office at St Paul’s Cathedral (hence referred to as St Paul’s Collection) are kept in the Guildhall. An online catalogue by Gordon Higgott is available at www.stpauls.co.uk/history-collections/the-collections/architectural-archive/wren-office-drawings

COLIN BROOKING
Men sit together at prayer in an upper room as in St Luke's Gospel, but this is a yard in 1660s London: a timber merchant perhaps, a school teacher and a local butcher — men who had supported the Fraternities and sought lecturers to fill the post-Reformation preaching vacuum. Until 1689, early nonconformists could worship openly only if a Licence had been obtained under a Declaration of Indulgence by Charles II in 1672, when he needed Parliamentary support. Clandestine worship (a conventicle) was vigorously prosecuted.

Of the 70 or so City ministers ejected at the Restoration, several came to lead Licensed Congregations. They included Joseph Caryl, formerly of St Magnus the Martyr and licensed in Leadenhall Street, and William Jenkin from Christ Church and licensed in Aldersgate. Finally, with William and Mary, came the 1689 Act of Toleration: then could the ‘Glorious Temple’ of Robert Wild (1609-1679) rise from his epitaph of Edmund Calamy, who had fought for an episcopacy embracing nonconformists. Nevertheless, it would be over 100 years more before they could stand for state or municipal office.

‘O For a Thousand Tongues…’

Today in the City, apart from the Calvinist Dutch Church at Austin Friars and the Lutheran Church at St Mary at Hill (so-called Stranger Churches), only three regular Protestant congregations meet beyond the established Church of England. They are the Jewin Welsh Church (Welsh Presbyterian, historically Calvinistic Methodist), the City Temple (United Reform Church) and the Scots’ City Presbyterian Church St Botolph Aldersgate — whereas there were 85 nonconformist meeting places identified in Roque’s 1747 map of London, Westminster and Southwark, of which 37 were in the City: 6 Baptist, 12 Independent, 15 Presbyterian, 2 Quaker and 2 Methodist. Some were led by the same minister, but the figures remain striking.

Sometimes after the Civil War nonconformists were drawn into local conflicts but by 18c were referred to as the business class at prayer. Nonconformists raised the spiritual life of the nation. The politically led complacency of the Georgian Church was reflected in the popular sermon of Archbishop John Tillotson ‘His Commandments are not Grievous’. However, it will be clear from hymnals today, that it was the work of 18c men like Isaac Watts and Charles Wesley that has had the greatest effect: authors of the dissenters’ powerful engine in the struggle for congregational singing. Those two have already featured in Skyline, but not the man who showed them the way: Benjamin Keach (1640-1704). We venture south across the Thames to find him.

‘Salem’s Plains’

Today, the City’s Bridge Ward Without (now joined with Bridge Ward) extends no further south than the span of London Bridge, but until 1978 the City’s writ ran far wider. In his 1598 Survey of London, John Stow defined the Ward, then the 26th in number, as including land now at the southern piers of London and Tower bridges, and beyond. In short, the Borough of Southwark in the County of Surrey and ‘a ward of London without the walls’. To the west had stood the stew-houses of medieval towns with exhaustive rules ‘for the repair of incontinent men to the like women’, condemned in 1546 as common brothels. Eastwards, tidal Thames waters had created fine grazing land and small creeks from which timber could be landed to yards alongside.

The Old English name of this latter area was ‘Horseidune’ meaning dry higher ground in marshland, but by late 17c it was known as Horselydown. Few traces of that name remain, but in 1747 Rocque lists eight meeting places in the vicinity. Six were Baptist, perhaps because of the proximity of the river, which facilitated the total immersion, which many sought. Keach, born in Buckinghamshire, arrived here after ten years’ Evangelical Baptist preaching around his native county and having survived the pillory and prison. In London he became a Particular Baptist, who followed Calvin’s view that only chosen individuals were destined for salvation. The General Baptists, from whom they had broken away in 1638,
PRIVATE AND PERJURER – BOTH LORD MAYORS

There are two memorials to Lord Mayors once buried in St Mary Abchurch.

PETER PERCHARD
(c 1729 –1806)

You will have walked on his simple ledger stone on entering the church. It has only minimal details of his life and family. For these we rely on a long reminiscence in the Gentleman’s Magazine of 1834, written by O, who had been taken into Perchard’s office directly from school in about 1775. He remembers Perchard ‘was handsome, he had a commanding mien, and features repulsive, though prominent and well-turned.’ Make of that what you can.

Perchard became a privateer based on Guernsey, where he was born, and obtained letters of Marque and Reprisal. These, issued by the Admiralty, allowed him to intercept ships as a private citizen and benefit from the sale of the vessel and its contents. He bought a lugger, armed it with cannon and preyed upon French merchant ships returning from the West Indies. France was an ally of the American colonies at that time, with which Britain was having difficulties.

O had literary pretensions and describes an attack by the privateers led by Perchard. ‘All ready, a crew of resolute fellows not to be baffled and knowing and valuing life hardly at a pin’s fee, knowing every inch of the French coast. Silent and dark as the night they lay low in the water. Every shot they fired into the French vessels, heavily laden, took effect. They boarded the enemy usually with little loss of life and limb.’ Perchard made a considerable fortune and with careful investment became a rich goldsmith.

The stone in St Mary Abchurch records that four of the Perchard children, they had six in all, are buried with their parents. A memorial in St Pierre du Bois, Guernsey records Perchard ‘was handsome, had a commanding mien, and features repulsive, though prominent and well-turned.’ Make of that what you can.

Following the Arminian belief in general salvation, the two groups merged in 1891.

Goat Yard, Horselydown, was Keach’s meeting place from 1668, sometimes in private houses nearby but taking advantage of the Declaration of Indulgence in 1672, he built a chapel said to have accommodated 1,000! Attitudes to music in Baptist services were mixed. The General Baptists in particular called metrical psalm singing ‘carnall formalities’, but one Particular Baptist defined singing as a ‘Gospell Ordinance’. Keach introduced his first hymns in 1676 under the title of War with the Powers of Darkness. His finest collection emerged in 1691: Spiritual Melody, and that year as many as 30 Particular Baptist congregations were singing. Keach lies near his former chapel. His hymns preceded Watts’ work by 30 years.

‘Keach, Our Keach is dead’

In 1733, to accommodate an increasing population, a new church St John was built for Horselydown. It suffered badly in WW2, and has been absorbed into St Mary Magdalene, Bermondsey Street, historically linked with the dissolved Cluniac Priory of Bermondsey, and is also one of the parishes of Stow’s Bridge Ward Without. There is no trace, however, of the Dipping Place or Baptisterion, but for one anonymous 18c writer ‘Death Boasts Keach’s Triumph.’

Sources and Further Reading


John Stow, A Survey of London 1598

to it, reading 'Peter Perchard, Mayor'. As all his daughters were either dead or adult by the time he became Lord Mayor, this charming story is apocryphal and already part of an hagiography.

We get a vivid picture of the man in the reminiscence. Plain living and disliking anything fancy. 'He ate well, roast and boiled, and abhorred trashy entremets and kickshaws'.

When a relative visited in a carriage 'Seeing the cocked hats and shoulder knots, bouquets and canes of the footmen, he used to vent his spleen with "Well, for my part, this fellow will certainly come upon the parish" and snatching up his own hat and cane, walk out of the house, that his very soul might not be sickened by the friperies.' You can see him, scarlet with suppressed fury, slamming the back door and disappearing, huffing and puffing, so as not to meet his wife's cousin.

Domestically, all was not always harmonious for him: 'His sister came sometimes to visit the house, but his wife and she did not agree and there was not uncommonly some Norman blood between them, not apt to be sweetened when the ear of Mr P admonished him to go up and compose the strife.'

A widower when he became Lord Mayor, his daughter, Rachel, acted as Lady Mayoress. Peter died on 21 January 1806, ten weeks after the end of his mayorality.

Other members of the Perchard family were buried in St Mary. His uncle Matthew, like Peter, a resident of Abchurch Lane, has a wall monument and floor slab and left £30,000 in his will. A further stone to other relatives is in the middle of the church.

SIR PATIENCE WARD
(1629-96)

In contrast to the modest memorial of Perchard, his predecessor has the finest memorial in the church. At the end of the South aisle, it partially blocks the East window. Two putti, one weeping, mourn his passing, and sit below a female figure, possibly the Virtue, Patience, standing high on a triangle of stone. There are urns, cherub heads and carved decoration. All a fine conceit befitting his former status.

Ward went up to Cambridge in 1643, but claimed to have gained little benefit from the experience. After an eight-year apprenticeship, he became a Freeman of the Merchant Taylors' Company, but did not take up his livery. A record of 1663 indicates he had been admonished several times and was now threatened with an appearance before the Court of Aldermen. The matter was settled by payment of £50. These little difficulties did not stop Ward’s becoming Master of the Company in 1671. From this date he moved increasingly into politics and came into contact and sometimes friction with the aristocracy and royalty.

In spite of these problems, he was elected Sheriff in 1670 and Alderman of the Ward of Farringdon Within, later in the same year. In 1675 he was knighted by Charles II.

Ward became Lord Mayor in 1680, but had gained Royal displeasure and Charles refused to attend his installation. This was of great magnificence and paid for by the Merchant Taylors. The crowd was entertained by 'artfull pieces of architecture and rural dancing' then the festive tone was lowered by songs entitled In praise of the Merchant Taylors, Protestants' Exhortation and the plotting Papists' Liturgy. Spirits then revived on seeing a tent lined with ermine, a camel on each side, each ridden by a richly dressed Indian – the Arms of the Merchant Taylors.

On the North panel of the Monument is a description of the progress of the Fire. When Ward was Lord Mayor a final line was added which read, 'But Popish frenzy, which wrought such horrors, is not yet quenched'. He must have known of this and knowing his religious views, he may well have suggested and certainly, supported it.

In response to this, the following was written:

That sniffing whig-mayor
Patience Ward,
To the damned lie had such regard.
That he had his godly masons sent,
T' engrave it round the Monument.
They did so, but let such things pass,
His men were fools, and He an ass.
This short verse is far more fun than a congratulatory poem on Ward becoming Lord Mayor by W W. It grinds on for an interminable number of lines; its quality can be judged by the first two.

As when Ambassadors from
Princes come,
We all by custom from our houses run.
The Monument’s extra line was removed in 1831 at the time of Catholic emancipation.

In 1683, Ward became caught up in a case against the Duke of York, which was tried under Judge Jeffreys, the Hanging Judge. The Duke was accused of being involved in The Fire of London. Ward had earlier in his life attempted three times to stop the Duke's becoming a successor to the monarch on the grounds that he had become a Catholic. Unsurprisingly then, Ward was found guilty of perjury and fled to Holland with his wife Elizabeth, whom he had married in 1653. She died there, childless, on Christmas Eve 1685, and is buried in Amsterdam. He only returned to London in 1689, after the Duke, who had become James II, had quit the throne.

Under William, he returned to favour, but then his career waxed and waned, until his death in 1696. The Dictionary of National Biography, 1895-1900

The Gentleman's Magazine, January 1825 and March 1832
London and Paris Observer, Vol 13, 1837
Charles Welch (ed), History of the Monument, Lands Committee, City of London, 1893
16 November 10.15 for 11 & 1.30 for 2
**Melba Coombs fundraising walk**
(see Noticeboard)
*Meet St Mary Abchurch*
£10 per person at the door
(there is no time to book)

2 Tuesday 26 November 2 for 2.15
**St Peter Cornhill and crawl on**
with Judy Stephenson
Another gentle exploration taking in St Andrew Undershaft
*Meet St Michael Cornhill*
£9 per person

3 Wednesday 20 November 5.45 for 6
**Melba Coombs fundraising**
Recital by Iúno Connolly
*St Mary Abchurch*
£20 per person

4 Wednesday 27 November 10 for 10.30
**Watchers’ meeting**
*St Mary at Hill*

5 Monday 9 December 2.45 for 3
**FCC Carol Service**
The celebrant will be the Revd Fr Timothy Handley SSC, the organist Paul Gobey; the choir the Hatcham Consort from Haberdashers’ Aske’s College with music director Emily Segal.
*St Michael Paternoster Royal*
£5 per person

6 Wednesday 11 December 10.45 for 11
**St Stephen Walbrook and crawl on**
with Judy Stephenson
Another gentle hour
*Meet St Stephen Walbrook*
£9 per person

7 Thursday 16 January 10.45 for 11
**City Churches Collection 1**
Walk with Kelly Coburn
This is a new cycle of guided walks from Six in the City (see Noticeboard). This first covers St Michael Paternoster Royal, St James Garlickhythe and St Mary Aldermary.
*Meeting Mansion House station Garlick Hill exit*
£9 per person

8 Monday 10 February 1.45 for 2
**Fishmongers’ Hall & St Magnus the Martyr**
Visit with guided tour. The 12th in our ongoing series. The grand Fishmongers’ Hall was rebuilt in 1831 on the approach to ‘new’ London Bridge. It is full of rare treasures. After the tour we shall visit the sumptuous Wren church of St Magnus the Martyr.
*Meet Fishmongers’ Hall, London Bridge*
£20 per person

9 Thursday 13 February 10.45 for 11
**City Churches Collection 2**
Walk with Caroline Powell
The second of these walks takes in St Andrew by the Wardrobe, St Benet Paul’s Wharf, the Welsh Church (little altered since Wren and his friend Robert Hooke last saw it), St Nicholas Cole Abbey and St Mary le Bow with its iconic bells.
*Meet Blackfriars Station TFL ticket hall, blue column*
£9 per person

10 Wednesday 26 February 10.45 for 11
**God and Mammon**
Walk with Jill Finch
This walk looks at how religion and money have always gone hand-in-hand in the Square Mile.
*Meet Liverpool Street Station, Kindertransport statue opposite McDonald’s*
£9 per person

11 Thursday 5 March 10.45 for 11
Visit to Fenton House, Hampstead
£14 per person

12 Tuesday 10 March 2 for 2.30
**Talk by Dr Michael Hebbert**
£10 per person

13 Wednesday 18 March 10.45 for 11
**City Churches Collection 3**
Walk with Freda Dahl-Nielsen
£9 per person

**BRIAN EVANS**

**REQUIEM AETERNAM**
The lives of two men, with very different roots in the City of London were celebrated in September.

At St Sepulchre without Newgate in a Promenaders’ Service of Thanksgiving and Reflection at the End of the Season, thanks were given for Sir Henry Wood on the 75th anniversary of his death. The vicar, The Revd David Ingall, reminded the congregation that Sir Henry was assistant organist at the church at the age of 14. He drew attention to the St Cecilia window in the Musicians’ Chapel portraying Wood at the organ and in his immensely more famous role of founding conductor of the Proms. Robert Alderman, for the Promenaders, pointed to the John Masefield poem quoted there: ‘At this man’s hand a million hearers caught an echo of the music.’ A sentiment which was beautifully mirrored in Heinrich Schutz’ setting of Psalm 149 Cantate Domino, ‘let the congregation of saints praise him,’ sung by the choir of St Sepulchre, directed by Peter Asprey.

The service, primarily attended by Promenaders and Friends of the Musicians’ Chapel, ended with the laying of a chaplet of oak leaves where Sir Henry’s ashes are buried.

Some days earlier, the family and friends of Terry Barber met for a Requiem Eucharist of Thanksgiving at St Stephen Walbrook to mark his sudden and greatly mourned death. Terry’s face was familiar to many as Verger, Server, Watcher or guide (at 2 Temple Place). The vicar The Revd Stephen Baxter, acknowledged Terry’s early guidance to him, while The Revd Jim Rosenthal hoped he would ‘sort out’ all those heavenly vergers! The English Chamber Choir, under Guy Protheroe, sang Haydn’s Jugendmesse and Beati Quorum Via by Stanford, ‘Blessed are they whose road is straight’.

Advance notification of March Events – full details in February