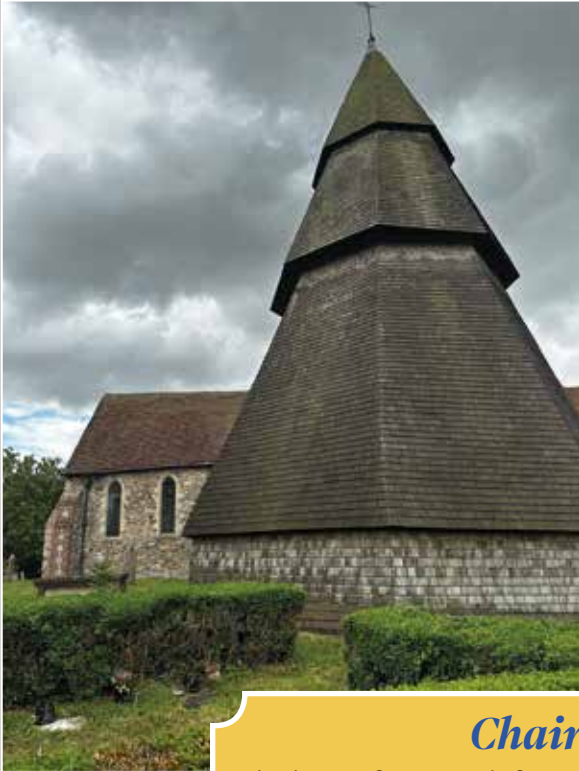


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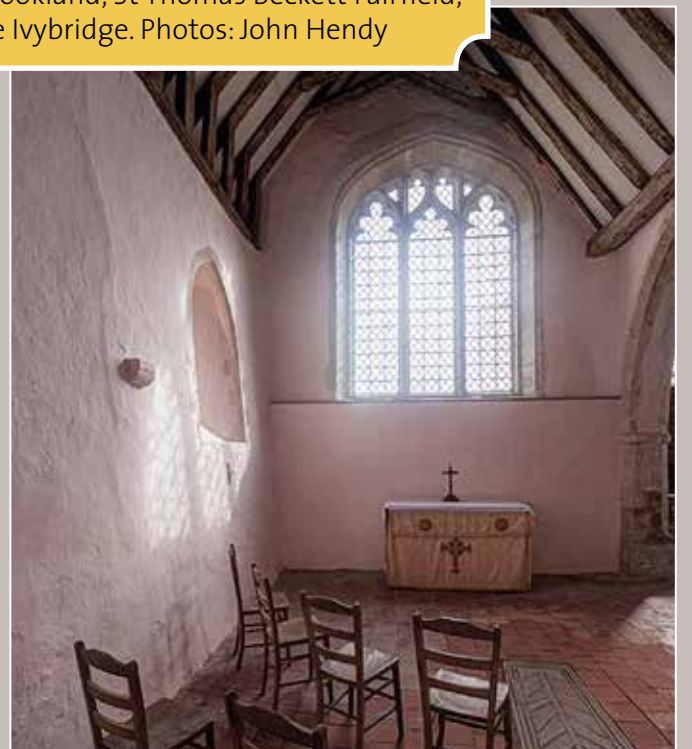
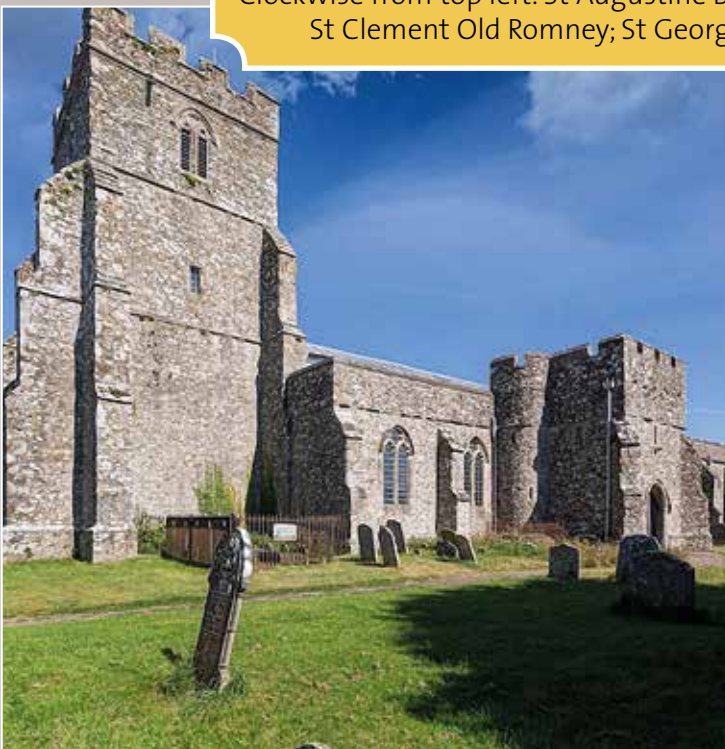


October 2023



Chairman's Outing 2023

Clockwise from top left: St Augustine Brookland; St Thomas Beckett Fairfield; St Clement Old Romney; St George Ivybridge. Photos: John Hendy



✧ Noticeboard ✧

MICHAEL NORMINGTON, THE HON TREASURER

Having had a brief opportunity to introduce myself at the General Meeting in July, and the AGM in September, in person and via Zoom, I now have a further opportunity to do so to the entire body of Friends through the pages of *Skyline*.



I am a chartered accountant by profession, now retired, and spent in excess of 30 years working in various finance roles primarily for two company pension funds: those of British Steel and Unilever. I think the fact that I am now receiving pensions from both of these pension schemes indicates that I must have done something right during that time.

My recent involvement in the charity sector was with the London Handel Society, where I was a trustee for about twelve years and treasurer for ten, so I bring significant charity accounting experience to the table.

I joined the FCC in around 2012, having been recommended to the organisation by a friend. I was about to offer my services as a Watcher when the pandemic came along, and only started doing so in January of this year. The first

Friday in January at **St Martin Within Ludgate** was a cold start, but I have thoroughly enjoyed it so far, and have met some really interesting and informative people, both among my fellow-Watchers, and in members of the public. One doesn't look for thanks in Watching, but when it does come, it is extremely rewarding.

My other interests are cricket (red ball, not the tip and run nonsense), opera and classical music, and food, both preparing and consuming. The pandemic got me back into the kitchen, and it has been great fun. I have noticed, since I became involved with the Friends, that I am once again partial to cake! I also run a U3A Classical Music Appreciation Group, via Zoom, in the London Borough of Richmond upon Thames.

I look forward to working with my fellow trustees and with the Friends in the months ahead.

DAVID JESSOP

The Friends hosted a service of Evensong at St Mary Abchurch on 7 June to commemorate the life of Sir Christopher Wren who died 300 years ago. The Bishop of London, Dame Sarah Mullally, preached at the service and spoke about the glorious heritage of Wren churches we have in the City of London. She also thanked the Friends for all we do to keep the churches open and she noted that 2023 marked 10 years that the Charity had been based in St Mary Abchurch. The service was led by our Priest in Charge, Dr Malcolm Torry. It was so nice to see such a large congregation of the Friends and guests.

A large choir from The City of London School led by their Director of Music, Richard Quesnel provided a stunning musical backdrop to the whole occasion. Richard also wrote music for the anthem. Callum Anderson was guest organist for the event and our resident organist, Ian Shaw, provided the music while everyone enjoyed afternoon tea after the service.

DAVID JESSOP

The London Chinese Philharmonic Choir, led by their Artistic director Bo Wang, has now been using **St Mary Abchurch** for rehearsals for almost as long as FCC has been headquartered here. As many of you will know we have almost 'adopted' them as our resident choir. The singers have been performing in many venues over the years from The Royal Festival Hall earlier in 2023 to a role in the Wren300 celebrations singing at **St Michael Cornhill** in June.

They were chosen by the British Museum to provide music for the Museum's summer exhibition – China's Hidden Century.

A warm 'well done' from the Friends and we hope our relationship continues for many years.

MERCHANDISE NOVELTIES

The Friends are delighted to thank Terry Freestone for the use of her photographs for a fridge magnet, calendar and Christmas card.



Magnet:
St Magnus the Martyr
90x65 mm
price £4

Christmas card:
Chandelier in St Dunstan in the West.

The message inside reads:
With best wishes for
Christmas and the new year
£5 for 10

Calendar: January- December 2024
A4, opens to hang as A3 portrait: picture above, room to write in the dates below
£10 each



EDITORIAL

DAVID GRAEME SALTER

6 October 1934 - 2 June 2023

Michael Young writes: After his retirement from his position of assistant manager/chief cashier at the Regent Street branch of NatWest, David became a very active member of the Friends. Not only was he a regular Watcher for over 20 years, but he was one of four of us who were the first rota managers – a role that he helped develop alongside Melba Coombs. After Melba's retirement, David took on the job of chairing the Watchers' meetings and finalising the rotas – a role he ably did for several years. David also was one of a team of four of us who delivered *City Events* around the City churches (and a few on the periphery) every month for some 20 years. Not only did he deliver these, often heavy, packages, but he usually travelled up to the City the day before, to count out the papers and package them up, in order to make the job easier for the other three. David was regularly seen at Friends' events, often accompanied by his wife Shirley, who predeceased him.

David was always ready to lift a hand to help, and to go that extra mile. His funeral was at **St Philip and St James Church**, Whitton, where David worshipped and was an active member. His daughter Helen extended an invitation to the Friends, and a few of us attended. We send our sympathy to his children and grandchildren. We too shall all miss him – a Friend who also became a true friend.

One of the supermarkets which bombard me with email sales pitches, promised me a threat . . . an h, better dropped. I'm in good company it would seem, and I am grateful for the good-humoured corrections (see also letters on p4). Jonathan Causer sent me a witty clerihew correcting the howler in the Editorial:

The Art of Topology
Is different from Topography.
Topography is about Cityscapes,
But Topology is about Pretty Shapes.

(Reading through this issue, I am astonished at how often the word 'topography' crops up.)

It was interesting to see how many Friends were also members of the London Topographical Society: we had been invited to have a table at their AGM (not the topologists) in July. Our chairman addressed the society with his characteristic engaging charm, and now several more members of the LTS are also Friends with us. If this is your first *Skyline* or your umpteenth, enjoy it and write for it.

I should dearly like to be able to report on Wren 300. By the pricking of my thumbs, I think it might just spill into Wren 301 – so with luck more next year.

John Bethell has written telling me not to forget the 70th anniversary of Chad Varah's founding the Samaritans. **St Stephen Walbrook** will hold an evensong, where the Bishop of London will preach: 5.30pm on 2 November itself.

Watchers at **St James Garlickhythe** have enjoyed seeing St James in the parish room, removed from his perch upon the clock. Bakers of Danbury are making the replacement, which will be quite different. February's *Skyline* hopes to bring much more on this.

Wearing my other hat, I was glad to be asked to arrange a visit to the London Metropolitan Archives. To my shame, I had never been, mistakenly thinking it was all dry and dusty archives. But no! Symeon Ververidis dug out wonderful early photographs. We explored the LMA's extraordinary buildings, and went home like children, treasuring little boxes.

Finally, our front cover (and p6) show that the chairman's outing finally happened. We were rewarded for our patience: a joy even for me who loathes fields with a passion.

JUDY STEPHENSON



PHOTO: DIANA POWELL

Letters to the Editor

Lesley Thrift writes: Whilst I was Watching at **St Lawrence Jewry**, a visitor arrived with the usual greeting about having worked in the City for years and never having been inside the church and how wonderful it is. His next remark was 'by the way, would you happen to have a block of granite inside the church?'

Fellow Watcher and I looked at each other, by which time the visitor had realized what he had said – 'that must be one of the strangest requests you ever heard'. No, in fact we do get asked lots of interesting questions, but actually that does top it. He then explained that a friend had loaned him a geiger counter and he wanted to test it. Not to show my ignorance, I then

proceeded to google 'granite' which does indeed have seams of radioactive elements. We sent him on his quest to find granite elsewhere in the City.

Nicholas Hills, Director and Clerk to the Trustees of St Andrew Holborn writes: I thought I would include a more recent photograph of the interior of **St Andrew Holborn**. The church has been transformed since the rather

ancient photograph included on p9 of the June edition of *Skyline*. As you will see, the galleries are still here and still beautiful, though brighter and less encumbered than they were. Please do encourage your readers to visit Wren's understated gem in this under-visited corner of the City.

I can only apologise: I should have checked. Ed



David Bellamy has begun to investigate the Cottle memorial in St Benet Paul's Wharf following the editor's plea in June.

Mark Cottle: born 1630 (maybe) no place. Same for marriage and no information on children. He was Registrar for Prerogative Court of Canterbury in the Doctors Commons (wills and probate). Therefore, he must have gone to either University of Oxford or Cambridge to get a Doctor of Law degree (LLD or LCD). He lived in Greenwich at some point, where on Tuesday 26 December 1665 he invited Samuel Pepys for dinner. He was an administrator of the wills for John Tradescant the Younger and Doctor William Harvey.



He died January 1682 but as there is no mention in St Benet's parish registers, he probably died in Greenwich. His wife Alice died 26 August 1698 and was buried in wool in the chancel of St Benet's according to the parish register.

As for the monument D and PV remain a mystery to me, as does the connection between the Cottles and Lloyds. Nath Lloyd most likely stands for (Sir) Nathaniel Lloyd 1669-1745 who was an Advocate

– P L U M S –



at Doctors Commons – Court of Admiralty and more. Nathaniel was the son of Sir Richard Lloyd 1634-1686 who has a similar provenance.

Mike Robinson writes: Whilst whiling away time in **St Mary Abchurch**, I noticed what I took to be both open and closed pea pods on the pulpit, attributed to William Grey. Would



he be responsible for all the carving on the pulpit? Or someone else? I am aware of the Grinling Gibbons pea pods in both St Mary Abchurch and **St Paul's Cathedral**: also, the pea pod carved by William Emmet on a doorcase in **St Martin within Ludgate**. Are any other pea pods, either open or closed, in City churches?

Liz Chalmers writes (following my enquiry) about the shields over the doors from the nave to the vestibule in **St Lawrence Jewry**. On the north side (left) it is the



arms for the Basing family for the Ward of Bassishaw. On the south side (right) it is the arms of Gresham for the Ward of Cheap.



JOHN SPEED A MAN OF MAPS

On the internal south wall of **St Giles without Cripplegate** there is a memorial to John Speed (1552-1629), historian and cartographer, restored by the Merchant Taylors' Company in 1971 after suffering damage in the Blitz of 1940-1941.

Speed originated from Farnon in Cheshire. His father, also named John, was a merchant taylor and member of the Merchant Taylors' Company, as was he, by patrimony.

In the late 1580s the younger John Speed had become interested in theological matters after meeting and working with the theologian and Hebraist Hugh Broughton (1549-1612). Broughton's work on biblical genealogy and text criticism brought him into conflict with the then Archbishop of Canterbury, John Whitgift, resulting in his fleeing to Germany until 1611. In 1592, just before his flight, Speed oversaw the printing of his *Concent of Scripture*. Broughton left his genealogies to Speed who had helped compile them. They were also published in 1592 as *Genealogies Recorded in the Sacred Scriptures*. Speed was able to insert these into every copy of the authorised version of the Bible for at least ten years. Funds from this enterprise enabled Speed to indulge in his passion for cartography. Speed's son, also named John, continued this practice, until selling it to the Stationers' Company in 1638 for £700.

By 1595 Speed had developed an interest in historical and cartographical matters resulting in the production of a map of the biblical Canaan bringing him to the attention of Queen Elizabeth I, who subsequently rewarded him with an appointment as a customs 'waiter' (customs officer). Sir Fulke



PHOTO: COURTESY OF THE BRITISH LIBRARY BOARD 670038-47

The map of Middle-sex shows the River Thames as the southern boundary running from Staines in the west to Stratford in the east and north to Enfield and Edmonton. This is a very typical example of the style of maps developed by Speed.

At the four corners of the map are drawings of St Peter's (**Westminster Abbey**) and the old **St Paul's** after the lightning strike of 1561, but before the restoration by Inigo Jones in the 1630s, lower right and left respectively. In the upper left, the City of Westminster is shown; the City of London top right.

This is a very typical example of the style of maps developed by Speed. They are not dissimilar to those produced by other cartographers.

Also in the map of Middle-sex as in most of Speed's maps, is a small cartouche acknowledging the help of others with the words 'Described by John Norden, augmented by I Speed. Solde in Popes Head Alley against the Exchange by George Humble'. There is usually a similar acknowledgement of the engraver, in this case: *Jodocus Hondius celavit*.

Greville, first Baron Brooke, probably recommended him for the position. Speed always acknowledged the help of Greville in his publications. Other works were to follow: *A Description of the Civill Warres of England* was published in various formats between 1600 and 1603.

Between 1596 and 1610 Speed had been busy accumulating information and compiling his next two publications, *History of Great Britain* and its accompanying sister volume of maps, *The Theatre of the Empire of Great Britaine*. These were published in 1611-12. On the reverse of each map Speed wrote summaries of the topography, administrative and historical centres, landmarks and

monuments, chief assets, climate, agriculture, towns and villages. Many of the towns and villages marked on his maps still exist.

Both maps and text were the result of years of intense research into manuscripts and printed material generated by contemporary cartographers such as William Camden (1551-1623), John Norden (1547-1625) and Christopher Saxton (1544-1611). Saxton published 34 county maps and a general map of England in 1579. Speed relied heavily on the style and information in Saxton's maps, who in turn had used information from William Camden's maps. Speed also placed

continued on page 14 ➔

CHAIRMAN'S OUTING

Finally, on Saturday 1 July, after many postponements caused by covid and rail strikes we could enjoy the Chairman's outing, expertly coach-driven through the thin ribbon roads of the Romney marsh. We were greeted by John Hendy of the Romney Marsh Historic Churches Trust, who had compiled information sheets, and also gave us invaluable introductions at each of our four stops, pointing out the features common to all the churches as well as those which were unique.

Without delving into theological debate between Catholics and Protestants, John explained the differences by examining the architecture. I have never heard such a succinct and non-partisan overview.

For example, in **St Clement, Old Romney**, mid-12C, squints had been cut into the columns on either side of the sanctuary for the congregation in the side aisles to see the priest during the Mass. It was part of the Reformation changes which gave prominence to the lectern and pulpit. Box pews abound in these churches. At St Clement we have them in pink, at the request of a film company, not some 18C folly (see front cover).

On we sped to **St George** at Ivychurch, a small village with a large 14C church, one of the first to be dedicated to the newly designated patron saint. Largely funded by the Archbishops of Canterbury, its size was in proportion to ecclesiastical prestige not to the size of the parish. John told us that this serves the village very well, as with no box pews, there is ample room for country dances and harvest suppers. The Lady chapel is now re-purposed as a museum of no longer used agricultural equipment.

After a pub lunch, we were driven to the 13C **St Augustine, Brookland**. High box pews and double-decker pulpit, and again a decorative remnant of stained glass date from



Leaden font in St Augustine, Brookland

PHOTO: LESLEY THRIFT

post-Reformation centuries, while a medieval wall painting of Thomas Becket's murder survives. A leaden Norman font is still in use, the twelve astrological signs surmounting rural labours appropriate to the seasons, and the months of the year – in French not English: *avril, septembre*, etc.

The wooden belltower which stands beside this church still amazes – its shape, its height, its age. Constructed in the mid-13C to warn of flood or invasion, it doubled in height to its present 60ft in 15C. We were fortunate to be able to admire its interior.

Then finally we were plunged into the Marsh, down a set of steps from the roadway and along a ridge (the only access in a flooded winter) to the tiny church of **St Thomas**

Becket, Fairfield. The village has gone. The nearest human habitation barely visible on the low horizon, we were surrounded by dykes and sheep.

The interior boasts the ultimate in high boxed pews. You enter a cell: bench-seats on three sides, with no need for all to face one way, as the preacher's voice carries easily from the triple pulpit. The railings round the Holy Table were installed primarily to ward off wandering beasts.

I was struck by the resonances these little churches had with the pre-Fire City churches: small cosy, and uncluttered. My only complaint is that there was not enough time to rest and enjoy: simply a few minutes more. How could the day have gone so fast? Isn't that the age-old cry after an enjoyable day out. ✨

Where there is Brass • 12

THREE CHEERS

The brass to Roger James, Citizen and Brewer of London, 1591 at All Hallows Barking by the Tower

The brass to Roger James, citizen and brewer of London, is to be found in the chancel. It is in a new slab, following ww2 damage to the church, in which the previous one was destroyed.

James is shown wearing a long fur-edged, open gown reaching his ankles over a doublet. Narrow false sleeves hang from his shoulders. He has long cuffed sleeves over which are shorter elaborately shaped wider sleeves. Around his neck is a ruff. His hair is short and he has a beard and moustache. He stands on a tiled base below which is the inscription in five lines of black letter:

*Here vnder lieth ye bodye of
Roger James late of london
Brewer/whoe beinge of the age
of threeskore and seven departed
this/lyfe the second daye of
March in the yeare of our Lorde
one/Thowsand five hundred
foure skore and eleaven leavinge/
behind him Sara his wyfe eight
sonnes and one daughter.*

To the left of his head is a shield bearing the arms of the Brewers' Company, Gules, on a chevron argent between three pairs of barley garbs in saltire or, three tuns sable, hooped or. It has not been recorded whether any further shields originally formed part of the composition.

Roger James was of Dutch parentage, the son of Jacob van Hastrecht of Cleve near Utrecht. The inscription on his brass records his age at the time of his death as 'three score and seven years' indicating that he was

born in about 1524. He was a brewer who came to England with his brother Derrick, also a brewer. His early years in London are unrecorded, possibly both worked in the brewing trade, most likely as apprentices. He was known as Roger Jacobs, later Roger James, alias Hastrecht. At some date he obtained letters of denization under the king's patent, which allowed him to become a subject of the realm, giving him the right to own property.

He went into partnership with a number of 'alien' brewers, most notably John Cornelliuss, and was admitted to the Brewers' Company in 1560. Six years later he bought Clare's Quay near the Tower of London, and

a property occupied by Elizabeth Alderton from Thomas Wylson, yeoman. Between 1576-79 he bought The Ram's Head in Petty Wales, next to Clare's Quay. As well as four brew houses, James owned a water mill, and several other quays for loading goods for the dispatch of beer by water transport. He owned more property in London, Essex, Kent and Middlesex.

The date of his marriage to Sara, daughter and heir of Henry Morskyn of Liege and London is not known. They had nine children, eight sons and one daughter.

At the time of his death James had amassed a fortune, with bequests of over £6,000 (many millions in today's money); Sara alone received £1,500 together with the house in Clare's Quay for as long as she remained unmarried. Bequests were left to the poor of **All Saints** [*sic*] giving them £5 a year for ten years; £5 to the poor of Christ's Hospital and £10 to the poor of the **Dutch Church**.

The production of brasses by the 1590s had moved from the City of London to Southwark, and was in the hands of a number of Dutch engravers, the most well-known being Garat (Gerard) Johnson the elder †1611. He and his sons, were well known producers of brasses, monuments and other forms of stone work. It was probably Johnson or his workshop who were responsible for producing James' brass. ✂

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 Survey of London, vol. 15 *All Hallows Barking by the Tower Pt. II* 1934
 TNA, PROB 11/89/41 *Will of Roger James*



WILLIAM FITZSTEPHEN

AN 850TH ANNIVERSARY TRIBUTE

William Fitzstephen wrote a remarkable tract 850 years ago, vividly detailing contemporary London including the churches within the City. He was an aide to Thomas Becket, and one of three with Becket on 29 December 1170 in Canterbury when *Lux Londinium*, the 'Light of London', was brutally snuffed out. His *Description of the Most Noble City of London* is generally said to date from 1174. It was the first topographical description of the City, and over the centuries has been called upon to date features including the earliest reference to Clerken Well. Fitzstephen's survey formed a 12-page preface to his *Vitae Sancti Thomae*, (*Life of Becket*) produced 1180. Fitzstephen is recorded in a tax roll a decade on, dying around 1190.

Why was it written?

Thomas Becket was canonized in 1173, his assassination three years earlier had sent shock waves across Europe. London in the 1170s had an economic vigour and purpose. There was an urgency to upstage Canterbury including the commercial attractiveness to the pilgrim market. After all, London had produced the Becket lost in Canterbury's care.

Construction of a new London Bridge in stone began in 1176. Work was overseen for three decades by Peter Colechurch, a fellow London cleric to Fitzstephen and based near the Becket birthplace. The bridge incorporated a chapel midstream dedicated to **St Thomas**, an attraction for pilgrims to and from Kent and

for others. The bridge would last six centuries. Fitzstephen describes river pageants and spectacles 'On the bridge and on galleries overlooking the river are numerous spectators ready to laugh their fill'.

Cadfael readership

Novelist Ellis Peters' imaginings of Cadfael and the television dramatisations, set a few decades earlier in the 12c, offer an insight into Fitzstephen's likely readership market. He was not the only contemporary commentator but no one else offers the detail and variety of observation packed into Fitzstephen's survey. Sprinkled with 38 ancient and classical references it may be seen as the work of a learned and cloistered cleric, but enthusiasm bubbles up describing all that London had to offer, drawing upon lived experience.

Priory priorities?

Fitzstephen begins his survey with the clemency of the skies, London's climate is complimented. Later on there is reference to summer evenings when scholars and youths head to springs and wells like Clerken Well



for fresh air. Although here perhaps is a hint at pollution and smells in the crowded city.

The survey regales its Latin-reading audience with London's attractions. Smithfield's Friday horse market and horse racing conveys excitement, detail and witnessed drama. In writing on ice skating at Moorfields, on school pupils' competitive sport and academic excellence Fitzstephen was surely drawing upon his own childhood spent in London, as in part was Becket's.

In 1173 there was discord across the realm. King Henry II was estranged from his wife Eleanor who was in Aquitaine backing her sons against their father. Bolstering London's troop-raising vigour Fitzstephen may have chosen to become a little fanciful. A City mustering of 80,000 is quoted at the time of the anarchy and Stephen and Matilda, a time still within living memory.

Smithfield's attraction merits more than three times the attention devoted to a summary of the City's church estate. Although the City's weekly horse racing fixtures are somewhat diminished today, and ice skating too, even at Broadgate, quality control of ecclesiastical assets has survived nine centuries.

Maintaining excellence over 850 years

Early on Fitzstephen despatches the City's religious assets in just twelve lines, but those standards of provision have been maintained. Today's City (and the Friends) can take pride that the ratio of churches to resident population is comparable to that nine centuries ago.

The 12c audit lists 126 churches serving 25,000 Londoners (a modern estimate). Today there are about 10,000 residents and some 46 City churches. It means that a ratio of around 200 residents per church in Fitzstephen's audit survives 850 years on. Can any other institution make such a claim?

Many of the lost churches live



on, united within near neighbours. Plaques remind of their former presence. A number of towers and churchyards continue to bear witness in the streetscape and in open spaces. Churches can accommodate services by other Christian denominations. With other dedicated places of worship in the City they meet the needs of a working and visitor population that Fitzstephen and Becket might scarcely have imagined.

Feeding the 5,000

From a bustling mid-12c city, teeming with services and businesses, it is a public cook shop, 'Cook's Row', that is singled out for reverent homage by Fitzstephen. In 18 lines an extraordinarily detailed and unique restaurant review is offered. It includes meat and fish menus varying with the season, cooking options and waiting times. Service was round the clock and there was advice on seating capacity and how hosts might manage their guest reservations. A welcome for all manner of custom was offered 'on the river bank, among the wines in ships and cellars sold by the vintners.'

John Stow's 1598 *Survey of London* was the first printing of Fitzstephen's survey in English, and he references it repeatedly. He describes the City's later riverside at Vintry Ward, 'lodgings of the Bordeaux merchants, have been built in place where before time were cooks' houses.'

A modern take on Fitzstephen?

Before the arrival of the printing press and widespread literacy, distribution of Fitzstephen's London guide would have been limited, but the emissary of Manuel Comnenus, Emperor of Byzantium, arriving in England in

November 1176 to see King Henry II, 'the most illustrious ruler of the world,' might have found a copy useful.

Is there a cleric for a new 850th anniversary edition of the guide? Daunt bookshop in Cheapside is obvious for a launch, just across the road from Becket's birthplace, where today the image of the patron of London gazes out from Mercers' Hall. Maybe a couple of police horses could accompany guests to refreshments. For scale and location the 'Crosse Keys' Wetherspoon on Gracechurch Street, might cook up suitable fare.

Church Watch 1174 – 2024

Which churches might Becket and Fitzstephen have frequented? Early church Watchers at **St Mary at Hill** might have enjoyed a visit. Becket served as a parson there. The Becket family interests centring around the Mercers and Peter Colechurch nearby, offer a further ecclesiastical hotspot in **St Mary Colechurch**.

Lost Churches remembered

Today's church Watchers can offer insights into the surviving religious estate first described by Fitzstephen



St Thomas Becket in Cheapside

850 years ago. The 2024 anniversary offers heightened opportunities. A number of churches have surviving fragments of foundations. Their sitings and survival within street patterns and place namings are also important. At the Friends meeting 3 July 2023

church Watching at **St James Garlickhythe** was mentioned. This vintner and riverside neighbourhood was clearly familiar and fondly recalled by Fitzstephen, particularly the cook shop.

Rooftop vantage points like **St Paul's Cathedral** or the adjacent One New Change, with its public roof terrace offer views of the rare thatched roof on the Globe Theatre. A representation of the medieval 'Episcopal Seat of St Paul', that Becket and Fitzstephen would have known, is traced out at the south west corner of Wren's cathedral.

Fitzstephen throughout his writings, references classical Roman texts and he speculates on London's place and status within Roman history. **St Stephen Walbrook** is next to the Temple of Mithras, a Roman archaeological site now freely accessible.

Ecclesiastical Airbnbs

Apart from Fitzstephen's reference to **St Paul's**, 13 conventuals, 126 churches and 3 principal church schools, he writes of bishops, abbots and magnates of England having 'their own splendid houses, to which they resort, where they spend largely when summoned to great councils by the king or by their metropolitan, or drawn thither by their own private affairs.' The new Museum of London taking shape at Smithfield is in an area which had a number of such ecclesiastical Airbnbs, – hostels, lodgings, Prior's Houses and the like. London bases included the Gilbertine Order with the Prior of Sempringham's Head House near **Holy Sepulchre**. The Bishop of Ely's House in Ely Place, still with a church today, merits references in three Shakespeare plays, including peace negotiation dramas of 1416 soon after Agincourt when Sigismund, a future Holy Roman Emperor, stayed. A century later another Holy Roman Emperor stop-over included regal real tennis played out at Blackfriars near **St Andrew by the Wardrobe**, further relatable drama for City churches. ✨



BOOK REVIEWS

**WREN'S BURFORD MASONS:
UNsung HEROES OF 17TH AND
EARLY 18TH CENTURY ENGLISH
ARCHITECTURE**
MELODY MOBUS

213 pages, illustrated, bibliography,
index
Routledge, 2023
£130 hardback
ISBN 978-1-032-41493-5

HUGH WEDDERBURN



A brilliant book!
I declare my
interest is as a
carver - and a
woodcarver at
that. Carvers
embellish the
fabric masons
and joiners
construct.

I compare
these material occupations with
those of historic fiction writers,
the embellishers, and academic
researchers who provide the
constructions on which stories are
threaded. Dr Mobus does both. She
has laid out meticulous historic
research with engaging prose,
which informs and captures the
imagination, revealing the past for us
to understand with the present.

Wren's Burford Masons is not
only a history of successful quarry
men, masons and builders forming
dynasties. It is also an education in
business acumen, how contracts and
financial devices can be arranged and
drawn up, partnerships entered into,
family alliances made and relied on,
all to advantage.

Reading *Wren's Burford Masons*,
and familiar with many of the
buildings referred to, we can marvel
at the sheer scope of intuition and
knowledge these families possessed,
and how times have changed. We all

walk the ground but few know where,
in the geology beneath our feet, lies
the stone we can quarry for building,
how this varies from place to place,
even from bed to bed within the
same quarry: the colour, the quality
to work and hold a form, an edge, to
weather. How to ease the prize from
the ground, transport it and work
it, construct to an architect's vision,
adapt with fashion and style and
all the while carrying the burden of
financing the costs for an indefinite
period. We are reminded that this was
a period of history that echoes and
reverberates daily in today's news
headlines; civil division, governance,
global trade and black lives matter,
pandemics, transport, natural
resources, design, style, construction
and society, finance and contracts are
all our modern concern as they were
in this age of turmoil. (The South Sea
Bubble in 1720 occurred towards the
end of the Burford masons' building
activities.)

Revelling in nostalgia is a
mistake. We know there were wars,
fierce argument. Labour rights were
minimal, medicine rudimentary,
justice brutal and yet, walking
through London between towering
glass structures supported on
steel and concrete frames, digitally
designed and produced, my spirits
are diminished by the implications
of the carbon footprint required
for such endeavour, the loss of
human presence in the end result.
Where are the hand and thumb
prints we have left on our dwellings
since caves were inhabited? How
refreshing are the remaining stone
structures in between, many from
the labour of these Burford masons.
Not only is my soul in sympathy
with the natural materials of stone
and wood within, comforted by
the craftsmanship and artistry
evident in the worked surfaces, my
sentiments are also soothed by the
low-carbon technology utilised in
their construction, stone quarried
by men at one with nature, split
from the earth, eased up and out,
carried by cart and watercraft,
worked with hand tools and craned

into position with muscle and
ingenuity; nevertheless built to
last and to beautify, to enrich the
built environment and humanity's
wellbeing and yes, to flatter the ego.

Huge leaps in science and
philosophy were made as Wren
rebuilt London, raised the fabric
of Oxford and Cambridge in
splendour as understanding and
learning blossomed within, turned
country houses into palaces. This
was an age to marvel at and in which
Wren's Burford masons played a
significant part. Dr Melody Mobus
generously reveals this to us through
thorough and careful research
communicated with engaging clarity.
Thank you, scholar.

To end - a plea for public libraries.
Sadly, the economics for this category
of publishing place the pricing
considerably beyond that of most
readers' wallets. I expect university
libraries will all hold copies, but the
popular reader will have trouble
finding copies in local libraries which
are ever fewer and further between.

**THE A TO Z OF REGENCY LONDON
1819**

Introduction by PAUL LAXTON;
indexes compiled by ROGER CLINE

159 pages
London Topographical Society
Publication No. 187, 2023
Available to non-members at £36 +
postage and packing
ISBN 978-0-902087-74-3
www.londontopsoc.org

JONATHAN CAUSER

In 1985 the London Topographical
Society published
*The A to Z of
Regency London*.
It reproduced
at 54% size
in black and
white Guildhall
Library's copy
of the 3rd (1813)
edition of Richard
Horwood's map.
Although its name is on the cover, LTS
was not fully in charge of the 1985



edition, which was part of Harry Margary's A to Z series (there are several others), and is now hard to obtain.

The present volume reproduces at 65% size and in full colour the 4th (1819) edition of Horwood's map, from a copy belonging to the *Bibliothèque Nationale de France*. It is thus a completely new work, handsomely printed on good quality paper, well bound and more enjoyable to use than its predecessor.

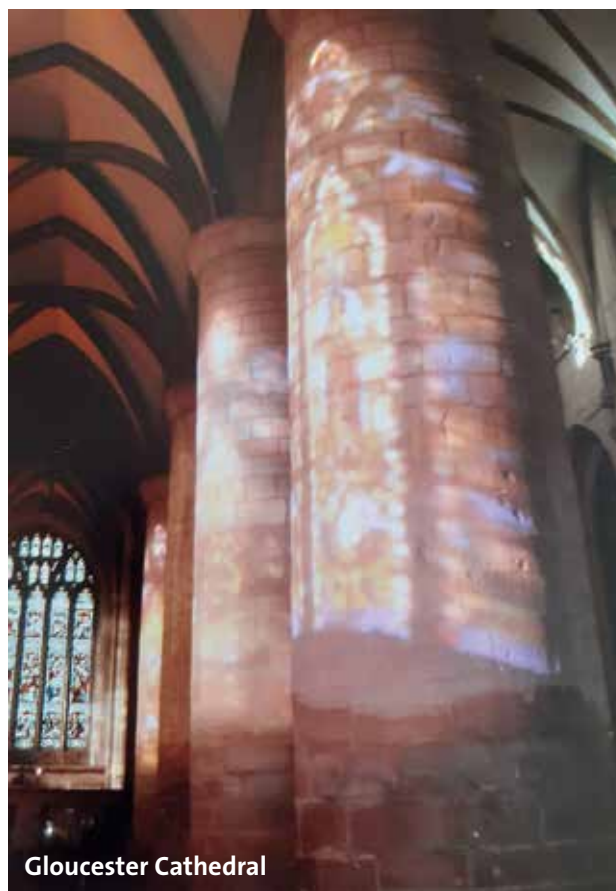
Paul Laxton of Liverpool University is common to both editions. He has spent 50 years studying and admiring Horwood; he has considerably expanded his introduction, which now contains numerous pictures, comparative plans and some technical material on Horwood's geodesy and topography. Joseph Wisdom's index has been re-compiled by Roger Cline.

Maps are an essential tool for those interested in City churches; for some of them, like **St Mary Bothaw**, now submerged by Cannon Street station, they supply almost all our visual information. Horwood's map is one of the most significant, and this book is a very welcome. When he started work, Rocque's famous map of 1790 was far out of date; Horwood's 1819 map in this edition is for most users of more utility than the 1813, for example showing developments like Regent Street (1819 only just qualifies as Regency, hence the slight change of title).

The LTS (founded 1880) is an under-appreciated treasure. For a modest annual subscription (currently £18) members receive interesting twice-yearly newsletters, access to an archive and best of all each year's presentation volume: this is 2023's. Some earlier ones have become much sought after. The AGM having passed, it is too late to get it for £18 by joining this year, but the members' discount of 25% on back-issues (hence £27) would be available. Alternatively, buy for £36 from the LTS. It is well worth the money.

ELAINE TURNER

LET US CONSIDER STAINED GLASS WINDOWS



Gloucester Cathedral

Women's love of plain glass windows has made me consider the uses and functions of stained glass windows in a place of worship. Of course, many are beautiful to behold: pieces of art in their own right. And perhaps many will hold a lesson for the congregation to remember, but inevitably, if you go to the same church consistently, it would be limited to the same lesson.

However, I am pretty sure there is more to it. I believe stained glass windows were a significant element in

medieval church worship and experience. Many years ago, I was in **St Albans Abbey** when the entire church was suddenly filled with light and colour. The air itself was drenched in coloured light. Unexpectedly, my heart soared. This is what these windows are there for! Medieval services took place in daylight. Consider: the liturgy chanted in Latin, the choir singing, the smell of incense stimulating your nostrils and the air all round you swirling in coloured light: a personal, sensual experience of spirit; a totally immersive experience.

The windows take an active role in the ritual. It is utterly in keeping with the medieval world that all senses be engaged. Much of their art was focused on creating multi-sensual experiences. Another common project of medieval art, from architecture to music, painting, and drama is the consummate aim of creating spirit from matter, creating an experience of spirit from the material of the physical world. Witness for example the perception of soaring which rises in the solid stone of Canterbury Cathedral. Surely stained glass windows are no different, transcending the physical limitations of paint and glass to create a spiritual experience of air and light.

Of course, it is no surprise that in the lead up to the Age of Enlightenment worship might be expected to be more focused on thoughts and ideas than sensuality and transcendence. The focus of the Protestant service tended to be the word: the congregation encouraged to watch the priest, to listen and consider the words of the service. Indeed, sensuality in particular, most likely would have seemed inappropriate. Thus, plain windows to represent and let in God's light would be in keeping with prevailing thought. But if we travel back to 14C – how thrilling, how glorious, how magnificently the sounds, the smells, the colours surround us and transport us to the world of the spirit. ✨

HELLO WORLD – ST LAWRENCE JEWRY IS BACK!

For over a year, **St Lawrence Jewry** was under wraps. Behind the scaffolding and tarpaulins, our wonderful contractors, Bakers of Danbury, worked their magic. Under the supervision of Andrew Coles, Associate Director of Julian Harrap Architects, the building has been elevated from a beautiful Wren church to a truly glorious shining beacon on Gresham Street. Just walk up from **St Paul's** and see what I mean!

We are extremely grateful to the City of London Corporation and the Diocese of London for the support they have given to this restoration project.

Many of the works are behind the scenes: full re-wiring, replacement of all water services, heating systems and fire safety upgrades. Externally, all of the roofs have been insulated and renewed, and the masonry walls cleaned and extensively repaired.

I was most fortunate to go on to the scaffolding to get up close and personal with the richly-carved Corinthian portico on the east elevation of the church. Andrew pointed out the egg-and-dart mouldings, which a young apprentice would likely have carved on site in the late 1600s; the egg symbolising life and the dart, death. Wren believed in putting decoration at the top of his buildings so that God had something beautiful to look at – a gentle, humbling thought. I wonder if church architects think of this today as well.

We now have new clock faces (see June's *Skyline's* front cover), their previous sky blue – a colour chosen, I believe, for the late Queen's Silver Jubilee in 1977 – now a smart black with gold hands and numerals. If you look closely you will see on each

face a gridiron, not only the symbol of St Lawrence's martyrdom but also that of the Worshipful Company of Girdlers, who donated towards the decoration.

Inside, our beautiful plasterwork ceilings have been repaired and redecorated. Christopher Webb's post-war windows, always lovely to see, have been cleaned and restored by Ark Stained Glass. If you thought they shone like jewels before, come and admire them now!

At one stage, on a slightly precarious trip up a ladder, I was able to admire the Ascension window – my favourite – close up, and saw details that I had never noticed, such as the wound on Christ's side. Now the windows can truly be enjoyed by all. Much to my delight, Webb's use of



subtly different hues to give colour and movement to details, such as clothing, is now very clear and gives the figures a life that they had lost with the build-up of London grime over the past 60 years.

When the scaffolding first went up, a fascinating discovery was made: looking through the Christ the King window above the altar, the

contractors saw a light bulb. Further investigation revealed that the window was meant to be lit, so it now has (I am assured) a very long-life bulb. I cannot wait until our carol services when, as we begin the service with dimmed lights, this extraordinary window will truly shine.

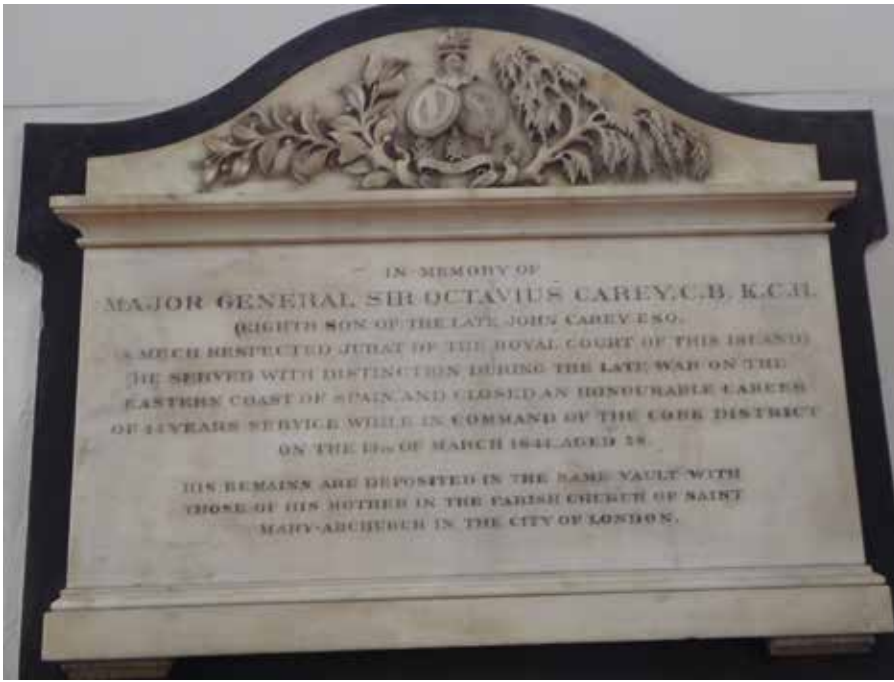
Master mason Edward Strong, in the Wren window, who had been unfortunately rendered legless by a scaffolding pole, is I am delighted to announce, whole again!

We reclaimed the keys to the church on 28 February, and on 3 March the Ven Luke Miller, Archdeacon of London, celebrated our re-opening with a Eucharist. Our new Guild Vicar Fr James Tittley, late of the Diocese of Lincoln, had his institution and induction on 17 July. The service was conducted by the Bishop of London and the Archdeacon. The Lord Mayor and many City dignitaries were present alongside Fr James's family and friends. He is now settling in well, and looking forward to the challenges his new role will bring. We are open Monday to Friday 8.30am – 4pm. We have Watchers (thank you) on Tuesdays.

As *Skyline* readers may be aware, my erstwhile colleague Arnel Sullano has now left us, so I had to unpack the church alone. It was a poignant moment when I opened what was probably the last box he and our volunteers packed, to find their mugs put away as if they had just enjoyed a last cuppa together.

Skyline readers may also remember my wayward kneelers, which seemed to be moving all over the church during the pandemic (*Skyline*, February 2021). They were gathered in, cleaned and packed away for storage, but there seems to be such a thing as breeding pairs (which may explain their earlier behaviour), for I now have rather a lot. If anyone could give a good home to a few frisky kneelers, please let me know. (Be aware that I can't guarantee their gender or, for that matter, their behaviour!)

We look forward to welcoming you. ✨



VANESSA MORRIS

ST MARY ABCHURCH AND THE GUERNSEY CONNECTION

On a recent visit to the **Town Church** in St Peter Port Guernsey, I found a memorial tablet to Major General Sir Octavius Carey, who died on 13 March 1844 which states that ‘his remains are deposited in the same vault with those of his mother in the Parish Church of **Saint Mary Abchurch** in the City of London.’

Sir Octavius Carey was born in Guernsey on 31 May 1785. He enlisted in the army in 1801 and received a knighthood in 1830. He died in London after a protracted illness. His mother Mary Carey (née Le Rey), the wife of John Carey, died in London on 31 August 1785 aged 36. She is buried in St Mary Abchurch in the same vault as Matthew Perchard. Mary’s mother was from a branch of the Perchard family.

Matthew Perchard, a native of Guernsey, was apprenticed to a goldsmith in Hatton Garden in 1717. He became Prime Warden of the Worshipful Company of Goldsmiths and died in 1777 leaving an estate

of £30,000, about £7 million today. Matthew lived in the Abchurch Parish for over 46 years.

Another memorial tablet in the St Peter Port Town Church is to Peter Perchard, born in Guernsey in 1730 and states ‘Peter Perchard and his wife Martha together with four of their children lie buried in the same grave in the Parish of St Mary Abchurch London.’

Peter Perchard had been apprenticed to his uncle, Matthew Perchard, in 1746. Not only were the Perchards jewellers and goldsmiths, they were also merchants and money agents, chiefly for Guernsey, Jersey and Alderney. Living and working in Abchurch Lane gave them easy access to the main General Post Office, the banks of Lombard Street and the London docks.

Peter was a liveryman of the Worshipful Company of Goldsmiths, an Alderman for the Ward of Candlewick, elected Sherriff in 1793 and on 9 November 1804 was elected Lord Mayor of the City of London. He

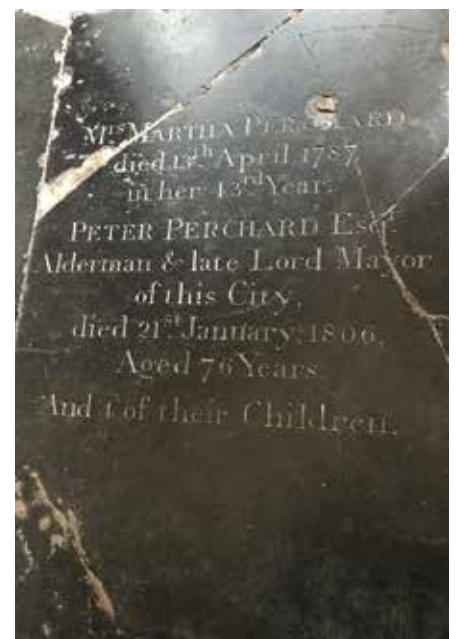
was the second Guernseyman to hold the post of Lord Mayor, the first being Paul Le Mesurier in 1794.

Peter Perchard died on 21 January 1806. (Do read Tony King’s biography *Skyline*, November 2019.)

Paul Le Mesurier was born in Guernsey in 1755. He was elected Alderman in 1784, and in the same year he was elected for the first time as a director of the East India Company. The East India Company, at that time, was still involved in the slave trade.

65 years earlier, on 20 November 1719, an advertisement appeared in *The Daily Courant* as follows: ‘There is a Negro Boy of 8 or 9 years old to be sold of very good black complexion. Enquire at Mr Perchard’s Pewterer, the corner of Abchurch Lane, Cannon Street’. There is no indication whether the Mr Perchard referred to was acting for himself or a third party. He may have been an uncle of Matthew, although I have not yet been able to find any details. Matthew of course, only had his residence in the parish from 1730 onwards. There is no evidence that I can find, that would indicate any knowing involvement in the slave trade by either Matthew or Peter Perchard.

The Perchard vaults are at the west end of St Mary Abchurch and there are also memorial tablets on the walls of the church for Matthew Perchard, Peter Perchard and Martha Perchard. ✨



John Speed, man of maps

→ continued from page 5

much reliance on the work of John Norden, who in 1600 was appointed as a surveyor by the Crown, mapping the woods and forests of Southern England and the Duchy of Cornwall. In 1593 Norden had produced a guide to Middle-sex with plans of the Cities of Westminster and London. Although in 1611 Speed used Norden's maps in his *Theatre* publication, there is no evidence of an active collaboration between the two. Indeed, in the absence of any copyright law Norden may well have been unaware of Speed's use of his work.

In general, Speed's county maps were not drawn to the same scale thus Rutland appears to occupy the same area as Yorkshire. Very few roads are shown, with no indication of land height above sea level. The use of contour lines on maps to indicate height or depth was many years away. A few illustrations of 'mole-hills' on the maps were intended to give an impression of hills. The relative location of towns and villages was fairly accurate with the vast majority still existing today.

Although Speed used the maps of others as the basis of his own, he believed that his embellishments were sufficient to distinguish his work from that of his contemporaries, nevertheless he always acknowledged their contribution.

John Speed married Susanna Draper (1557-1628) becoming a father in 1571. Susanna died in 1628 and John a year later. Both were buried in the churchyard of St Giles without Cripplegate. The couple was survived by twelve sons and six daughters. There is, however, some ambiguity on this point. Speed's last will and testament mentions his having twelve sons and six daughters. A 1791 engraving by John Thomas Smith, now in the Welsh Portrait Collection, of the original memorial in St Giles without Cripplegate merely states 'He died the 28 of July




John Speed's memorial in St Giles Cripplegate

1629 having had twelve sons and six daughters by one wife'. How many survived infancy is unclear.

Descendants of John and Susanna included James, their great grandson who emigrated to Virginia in 1695. Future generations fought in the American Revolution, and married into the family of President Thomas Jefferson. Later, others worked closely with Presidents Abraham Lincoln and Andrew Johnson.

The maps produced by John Speed and his contemporaries more than 400 years ago were of the highest quality and sufficiently accurate to form the basis of modern maps, many comparing favourably with today's Ordnance Survey maps.

Many of the documents and maps associated with John Speed and his contemporaries can be viewed at the British Library (www.bl.uk). 

SOURCES

Sarah Bendall, 'John Speed', *Oxford Dictionary of National Biography* 2008

John Speed, *The Counties of Britain – A Tudor Atlas of Britain*, British Library and Pavilion Books 1995

MARK PARSONS

AN IMPORTANT WREN CHURCH THAT IS NOT REALLY A WREN CHURCH

With Wren 300, many of us marvel at his City churches and other buildings. We study his life story, and we wonder what early events shaped him into all that we now admire. One place where we get a sense of his early life is the church of **St Giles, Bletchingdon**, a few miles north of Oxford. Here Wren spent what were arguably his most formative years, and whilst St Giles is not a 'Wren church', it must be regarded as a church he cherished, and in which he must have spent many hours thinking about his future.

While much of Wren's early life is shrouded in mystery, we know he was born in East Knoyle in 1632. He spent his childhood there and in Windsor where his father was Dean, and then at Westminster School in London. From the age of 14 in 1646 and into the late 1650s we know he spent a great deal of time in Bletchingdon.

By 1646 the Civil War had turned against the king. Wren's father, an advisor to Charles I and a high-level churchman, had taken his family into hiding, living with his daughter Susan and her husband, William Holder, who was Rector of the church of St Giles, Bletchingdon from 1642. Here young Christopher watched the tumultuous world around him, and while being protected and mentored by wise and thoughtful people including his father and Dr Holder,

both of whom had interests and skills that would have stimulated young Christopher, his character developed. He learned lessons that allowed him to thrive during a long and dramatic life, remaining well thought of and successful right to the end.

Bletchingdon in the 1640s was dominated by Sir Thomas Coghill's family, owner of Bletchingdon Manor. The Wrens would come to know the Coghill family well. When Charles I made Oxford his capital in 1642 his armies began garrisoning manor houses, and Bletchingdon eventually became part of a ring of protection around Oxford. As a loyal supporter of the king, Coghill requested and was allowed to form his own garrison. Other manors had been damaged as fortifications were built, and they were obliged to provide supplies to the soldiers quartered there. Using his own local people allowed Coghill to protect his family and property. This resulted in some friction with the regular army officers, and matters came to a head when Oliver Cromwell raided the area on 24 April 1645. The Royalist officer in charge of the Bletchingdon garrison, Col Francis Windebank, was entertaining his wife and other officers' families when Cromwell surrounded the manor, demanding surrender, as was customary. The way both sides treated garrisoned manor houses that had to be taken by force was usually to plunder all the valuables, abuse the people, and destroy the property. Windebank must have been under tremendous pressure to minimize any fighting in order to protect people and property. He negotiated a surrender, which allowed everyone to leave undisturbed, and prevented damage. Sadly, he was court-martialled and executed at Oxford the following week for his inaction.

Cromwell's troops took over the manor, and at some point the Coghills relocated to the nearby 'old house' near the church. This house is described as being substantial and may have been the original manor house. The Coghills seem to have lived there off and on until Sir Thomas sold



'...we can envision Christopher and Faith walking the quiet paths ...'

much of the manor property in 1656, with its continuing as their residence after he died in 1659.

When Christopher went up to Oxford as a student in 1649, he would return to Bletchingdon to visit his family, including after his father died in 1656. Dr Wren was buried in St Giles church. Young Christopher would have also visited the Coghills, and would have got to know Sir Thomas's daughters. Wren returned to Bletchingdon in 1669 to marry Faith, who was four years his junior. He had by then attained a reputation in academic sciences, established himself in London, and had his new career in architecture well underway.

St Giles church remains pretty much as it was in the 1650s. One can sit quietly, usually all alone, as the church is not on many tourist agendas. There are Norman remnants, a fine 15c wooden ceiling, memorials to various Coghills, well maintained paths and a lovely cemetery. Looking around the church and the village, we can envision Christopher and Faith walking the quiet paths, even sitting on the low stone walls, visiting, contemplating the future.

The large manor house was replaced in 1782 with a grand house which is now part of an exclusive

development called Bletchingdon Park. The 'old house' near the church is gone. The Old Rectory where the Holders and Wrens lived is still there, but has been, and is now again, undergoing renovation. One is willing to wonder, if during such remodellings, might a dusty box of papers turn up? We hope it would contain the diary of a bright youth, which could illuminate his early years and help us know this remarkable man better. We can dream anyway. ✨

SOURCES

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- BHO, British History Online, *Parishes: Bletchingdon*, pages 56-71 <https://www.british-history.ac.uk/vch/oxon/vol6/pp56-71> accessed 13 May, 2023.
- James Henry Coghill, *The Family of Coghill, 1377 to 1879*, Alpha Editions reprint 2020
- Roy Sherwood, *The Civil War in the Midlands, 1642-1651*, Sutton, 1997
- A Tinniswood, *His Invention So Fertile: the Life of Christopher Wren*, Random House, 2001

Diary

Any suggestions for future events should be sent to events@london-city-churches.org.uk

The ballot will be on **Wednesday 18 October**

Please use the booking form and remember to enclose a stamped sae.

1 Thursday 26 October
2.30pm

The Bank of England's Art Collection

Tim Kidd repeats last summer's well received lecture.

£15 per person whether in the

church or Zoom

Manual join Zoom
836 9377 3521

Auto join Zoom Meeting
<https://uso6web.zoom.us/j/83693773521>

St Mary Abchurch



SAVE
BRITAIN'S HERITAGE

Image: Dalton Waterworks, Eveleigh Photography

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Thursday 16 November
6 for 6.30pm

Sacrifice! In honour of those who give their lives for their friends

Recital performance by ArchiCantiores with motets, songs and readings

No booking necessary; retiring collection in aid of The Royal British Legion

St Mary Abchurch

2 Friday 17 November
10.45 for 11am

Steeple of the City

Tony Tucker's walk repeated, as the tube strike disrupted it in the summer. Walking stamina required between Blackfriars and the Tower

£15 per person

Meet Blackfriars underground station exit

Wednesday 22 November
10.15 for 10.30am

Watchers' sign up meeting
St Michael Paternoster Royal

3 Friday 1 December
1.25 for 1.40pm

Dick Whittington

Walk the pantomime in the City with Karen Chester

£15 per person

Meet Royal Exchange, Duke of Wellington

4 Monday 11 December
2.30 for 3pm

FCC Carol Service

The Revd Malcolm Torry will lead the service this year.

There will be no tickets

Manual join Zoom

889 8742 4708

Auto join Zoom Meeting

<https://uso6web.zoom.us/j/88987424708>

us/j/88987424708

• **Booking essential** for seating, catering and Zoom purposes.

St Mary Abchurch

5 Wednesday 24 January
10.45 for 11am

Why Canonbury in Islington?

Walk with Anne Tickell

In 1253 the land was granted to the Canons of St Bartholomew's Priory, Smithfield, and in 1509 Prior William Bolton oversaw the building of a manor house and tower which still stand today.

£15 per person

Meet Canonbury Station

6 Thursday 15 February
2.45 for 3pm

Discovering Lost Churches in the City of London

By popular demand an illustrated talk by Karen Chester, who will then follow up with three different walks.

Refreshments and questions of course, but no zoom

£15 per person

St Mary Abchurch

7 Tuesday 27 February
1.15 for 1.30pm

Lost Churches Walk 1

With Karen Chester

£15 per person

Meet St Mary Aldermary, Bow Lane entrance

The other, different, walks will be Monday 11 March and Friday 22 March (next booking period)

February 2024 deadline: Wednesday 27 December

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