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LONDON CITY
CHURCHES



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THE LONDON CITY CHURCHES

THEIR USE, THEIR PRESERVATION
AND THEIR EXTENDED USE

Containing

HISTORICAL NOTES, BY DR. PHILIP NORMAN, F.S.A.

A TABULAR LIST OF THE CHURCHES AND THEIR
PRESENT USE

(COMPILED BY THE CITY RECTORS),

SUGGESTIONS FOR THEIR EXTENDED USE, BY THE
REV. ARTHUR G. B. WEST,
RECTOR OF ST. DUNSTAN IN THE EAST.

COMPILED AND ISSUED BY
THE LONDON SOCIETY,



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THE LONDON CITY CHURCHES

INTRODUCTORY REMARKS

By DR. PHILIP NORMAN, F.S.A.

LONDON in ancient times was most richly supplied with ecclesiastical buildings. Fitzstephen, biographer of Becket, who wrote during the reign of Henry II, says that there and in the suburbs were 13 churches attached to convents and 126 parochial ones; Peter of Blois, in a letter to the Pope at the end of the 12th century, puts the number in London at 120, while Fabyan in 1516 gives "the summe of the parysshe churchys" as 113. After the Reformation these parish churches mostly survived without much structural change except what was necessary through lapse of time, until in the great fire 86 were destroyed or badly injured. Fifty-one of them were rebuilt, 33 being made to serve for 2 parishes, while St. Mary-le-Bow did duty for 3. Of the churches that escaped the great fire, 21 in number, 8 still remain. Among these St. Bartholomew the Great forms a portion of the Priory church founded in 1123, to the nave of which, destroyed at the Dissolution, the lay people of the precinct previously had access. The church of St. Helen Bishopsgate had been partly occupied by nuns of the Benedictine order, the north aisle or nave having been theirs while the parishioners occupied the other. The remaining 6 are parochial churches of ancient foundation. Of these St. Andrew Undershaft and to a great extent St. Giles Cripplegate were reconstructed in the first half of the 16th century, while St. Katherine Cree, excepting the lower part of the tower, dates from 1628-30.

WREN'S CITY CHURCHES.

In rebuilding the City churches after the great fire, Sir Christopher Wren had a unique opportunity which he turned to marvellous account. Living when Gothic architecture had practically died out, he accepted the classic orders, but from them evolved more or less a style of his own,

1630435

suitable for the requirements of the time and climate. He was master of proportion and a most admirable constructor; one of his axioms was that architecture should possess the attribute of the eternal. Being, however, compelled to practise strict economy, wherever charred walls or only the foundations of a medieval church remained in solid condition he worked them into his designs, his ground plan being often identical or almost identical with that of the previous building. In Wren's towers, which are so varied and original, again and again medieval masonry is incorporated. The outsides of his churches are now perhaps as a rule more telling than his interiors, chiefly because the effect of the latter has too often been injured by tasteless "restoration." His few attempts at Gothic, although quite wrong in detail, never fail to show evidence of his genius.

The following brief notes on existing City churches are placed in alphabetical order irrespective of their date. There is no space for detailed architectural description; the writer has tried to give salient points in history, architecture, or both. St. Benet Paul's Wharf is not described, as it is no longer parochial, being now in the hands of a Welsh congregation.

St. Alban, Wood Street.

This church is of remote origin if, as Matthew Paris says, it was built by King Offa, who founded St. Alban's Abbey. In 1077, Paul, 14th abbot, exchanged the advowson, which came into the hands of the master of St. James's Hospital, Westminster, and in 1477 passed to the provost and fellows of Eton College. St. Alban's was rebuilt by Inigo Jones, 1633-34, in Gothic style, and, badly injured in the great fire, Wren rebuilt or repaired it in similar style, his work being finished in 1685. What one sees of the tower outside is undoubtedly his, but in the body of the church there are traces of his predecessor. The interior has been much altered and the apse is modern. There are one or two monuments dating from before the fire, and a 17th century hour-glass in a brass frame for the preacher.

All Hallows, Barking.

This important church, so called because for years it belonged to Barking Abbey, Essex, is of great architectural and historical interest, first known mention temp. King Stephen. The present brick tower was built in 1658, the former one having been taken down after damage by an explosion. The great fire consumed part of south porch. The western portion of arcading belongs apparently to the 13th, the slender eastern columns to the 15th century. The timber roof and north porch are modern. From the latter one enters church through Tudor doorway.

There are splendid monuments, among them two 15th century altar tombs, and various brasses, also much fine renaissance work, the pulpit, case of organ built by Renatus Harris, font with elaborate cover, and sword-stands, being noteworthy. Archbishop Laud's headless body was here from 1645 to 1663. Lancelot Andrewes was born in this parish 1555, William Penn was baptized here, and here J. Quincy Adams, afterwards President U.S.A., was married to Louisa Catherine Johnson.

All Hallows, Lombard Street.

Given in 1053 by one Brihtmer to the priory of Christchurch, Canterbury, it is mentioned as All Hallows de Gerschirch (Grasschurch) in 1278; next year the rector was named Henry de Stanton. It was rebuilt partly by John Warner, sheriff in 1494, his son Robert and the Pewterers' Company continuing the work. The church was damaged in the great fire, but the steeple remained until 1679. Eventually the whole was rebuilt by Wren, who probably incorporated parts of the old structure; the ground plan is clearly medieval. Internal alterations have injured the effect of the interior, which is so darkened by modern stained glass that it has been necessary to insert a skylight, but some of the fittings are beautiful, the reredos being especially fine, the pulpit, sounding board and organ case richly carved, the font and cover typical of the Wren period. The Holy Bible (1613) and Paraphrase of the New Testament, in a glass case, come from the destroyed church St. Benet, Gracechurch Street. Affixed to the west wall of the passage from Lombard Street is a well carved gateway formerly at the street entrance.

All Hallows, London Wall.

This church is against the City wall, the semi-circular vestry having important remains of a Roman bastion beneath it. The parish is mentioned in a will of 1285 and the list of rectors begins in 1349. References to a 15th century "anker" or anchorite who dwelt hard by and gave to the church are interesting. It escaped the great fire, but was taken down in 1764, and the present building erected in its stead from the designs of George Dance the younger. It has value as rather a good example of the architecture of its period, and contains one or two monuments from the former church, also a tablet in memory of the Rev. William Beloe, incumbent—a well-known writer who died in 1817. The copy of an Italian picture is by Sir Nathaniel Dance-Holland, brother of the architect.

St. Andrew, Holborn.

The church of St. Andrew "de Holeburne" has great traditional antiquity. The name occurs in the spurious charter of King

Edgar to Westminster Abbey, A.D. 971. It is first mentioned in a husting will of 1280. Rebuilt in the 15th century, it escaped the great fire, but was rebuilt by Wren in 1686. He spared the tower, which he refaced and heightened in 1704. The ground stage still contains three pointed arches. The west window also is ancient. Structurally the interior is a fine example of what Wren thought necessary for a large parish church, but it has suffered from tasteless alterations. The east window contains painted glass by Joshua Price of York, 1718. There is also armorial glass of the 17th century, and some good plaster work. Built into the north wall outside is a carving of the day of judgment, brought from a disused burial ground. Historical associations are of high interest, but there is only space to add that Disraeli was baptized here July 31st, 1817.

St. Andrew Undershaft.

A church of old foundation; the parish is mentioned in a will of 1298. At first called St. Andrew's-upon-Cornhill, the name was superseded by that of Undershaft because a may-pole was put up annually in front of the south door. The custom ceased after a riot in 1517. The present building dates from between 1520 and 1532. A chief subscriber to the cost was William FitzWilliam, sheriff, and afterwards of the King's Privy Council. It is a good example of Tudor Gothic; the lower part of the tower is a survival of the former church. The glazing of west (formerly east) window has portrait figures of monarchs and was originally given by Sir Christopher Clitherow, Lord Mayor 1635, to whom there is a memorial tablet. The heads of aisle windows have shields of benefactors. The organ by Harris is in a fine case, there is a carved pulpit and other good woodwork. The font was made by Nicholas Stone. Among many interesting monuments that to John Stow, author of the "Survey of London," is the most memorable.

St. Andrew-by-the-Wardrobe.

The 2nd name is derived from the king's wardrobe, which before the great fire was hard by, and is commemorated by Wardrobe Place. The first rector mentioned is John de Castillo, 1261, and the first reference in a will is dated 1284, when it is called St. Andrew's Castle Baynard. Having been destroyed in the great fire, the present church by Wren was finished in 1692. It is large and well proportioned and there are a few good fittings; the plaster-work also is worthy of study. There is a monument to the Rev. William Romaine, 1795, by the elder Bacon. The building has become prominent owing to the formation of Queen Victoria Street. The parish is united with that of St. Anne, Blackfriars, not rebuilt after the great fire.

St. Anne and St. Agnes.

This church was granted under the name of St. Agnes to the Dean and Chapter of St. Martin's-le-Grand in the first half of the 12th century. In a will of 1275 it is called "S. Anne de Aldredesgate." In 1460 there is reference to the saints jointly; Stow speaks of St. Anne in the Willows. Destroyed in the great fire, the present church was completed by Wren in 1681. It is small and in ground plan an irregular square. Within this area another square is formed by four Corinthian columns on high bases. They support a vaulted plaster ceiling of ingenious structure with tasteful decorations. The old woodwork has mostly been cut up and rearranged. The church has a low tower with lead lantern.

St. Augustine, Watling Street.

This church is mentioned in an inventory by Edward the priest, 1148, and in a survey of livings 1171. It was partly rebuilt in 1630 and destroyed in the great fire, after which the parish of St. Faith was united with it, the parishioners having previously worshipped in a chapel under the quire of the cathedral. The church was opened in 1683 after rebuilding by Wren, but the steeple was not finished until 1695. This, with its delicate lead-covered spire, forms, like that of St. Martin Ludgate, a pleasing contrast to the great dome of St. Paul's; in its lower stage it contains medieval masonry. The interior, consisting of a nave and side aisles, owing to faulty restoration has rather lost its charm. Some of the 17th century fittings remain but have been mutilated. There is a tablet to Judith, wife of William Cowper, who became Earl Cowper. The Rev. R. H. Barham, author of the *Ingoldsby Legends*, died rector of St. Augustine and St. Faith in 1845.

St. Bartholomew the Great.

Part of the church of the priory of Austin Canons founded in 1123 by Rahere. Architecturally of extreme value from the Norman and transitional work which survives. It was originally apsidal with lady chapel at east end, central tower, and nave occupying site of present graveyard. The gateway facing Smithfield was the 13th century west entrance of south aisle. About 1336 the present lady chapel was built; in 1405 the apse was replaced by square east end. Prior Bolton's window, with rebus, in south triforium dates from about 1530. After the Dissolution, Henry VIII sold the priory buildings to Sir Richard Rich, except the quire and crossing. The present brick tower was built in 1628. Rahere's tomb with effigy (1505?) is one of the best of its kind. There is a 15th century font. The 5 bells were cast in the early 16th century. Since 1863 there has been much repair and rebuilding, latterly under Sir Aston Webb, who restored the apse, lady chapel, etc. Work is now being carried on in the remains of the cloister.

St. Bartholomew the Less.

This was built for inhabitants of the hospital, and became a parish church, the vicarage being in the gift of the governors. The first "custodian" named by Hennessy is Maurice, 1223. The parish is often mentioned in husting wills from the 13th century onwards. The old church contained many monuments, a few of which are preserved. The oldest is a brass to William Markeby, 1439, and Alice his wife. There is a tablet erected by Sir Thomas Bodley to his wife Anne, and one to R. Balthrope, 1591. The body of the church was remodelled by the younger Dance in 1789, and rebuilt by Hardwick in 1823, but the 15th century tower, now covered with stucco, has survived and contains three medieval bells, each with a legend. That on the tenor is:—"Intonat De Celis Vox Campana Michaelis." St. Michael was recognised as the guardian of departing souls. In this church Inigo Jones was baptized.

St. Botolph, Aldersgate.

St. Botolph, the Saxon saint, having been looked on as the patron of wayfarers, the dedication was rather frequent outside the gates of cities. Three thus placed remain in London. That by Aldersgate was a rectory in the gift of the dean and chapter of St. Martin's-le-Grand, but in 1333 was annexed to Westminster Abbey. Hardly touched by the great fire, it was taken down in 1790, and a new church built on the site; the east wall, however, was not taken down but merely heightened. Its architectural claims are modest, but it looks well from the large disused graveyard laid out as a garden. There are some good monuments, the oldest to Dame Anne, widow of Sir John Packington, "late Chirographer in the Court of the Common Pleas."

St. Botolph, Aldgate.

This church is of Anglo-Saxon origin, and in 1115 was given to the priory of Holy Trinity. There are many references to it in wills of the court of husting. It was pulled down in 1741, and replaced by the present building from the designs of the elder Dance. St. Botolph's is of brick with stone dressings and the altar is placed on the north. Some years ago it was renovated by Bentley, architect of Westminster Cathedral. There are some monuments here from the old church; perhaps the most interesting is a tomb with a recumbent figure to the memory of Thomas, Lord Darcy of the North, Sir Nicholas Carew, and members of their families. They were both beheaded, the former in 1537 and the latter in 1538. An effigy, half length, of Robert Dowe (1612), who left money for the ringing of a bell at St. Sepulchre's, is also here.

St. Botolph, Bishopsgate.

Not much is known of the early history of this church. The parish is mentioned in a will-dated 1274. In 1566 Edward Allen, actor and founder of Dulwich College, was baptized in the old building. The 7th Earl of Argyll, father of the first Marquis, was married there to a daughter of Sir William Cornwallis. The church was taken down and rebuilt 1725-29, the architect being James Gold. The tower rises at the east end, and the lowest part forms the chancel. A famous parishioner was Sir Paul Pindar, whose monument used to be in the chancel, but was moved from there some years ago. In the disused graveyard is a church school having in front interesting figures of a boy and a girl.

St. Bride, Fleet Street.

This building, as an example of Wren's architecture, stands very high among his City churches, as the interior is admirably proportioned, and the steeple for pre-eminence vies with that of St. Mary-le-Bow. The dedication, to St. Bride or Bridget, seems to show a very ancient origin, but the first known date connected with it appears to be 1222. It was a rectory till about 1507; since then it has been a vicarage. Destroyed in the great fire, nothing survives from the old building except the marble font inscribed with the date 1615. The date of the present church is 1680, the steeple being finished 21 years afterwards. Some of the woodwork is fine, especially the case of the organ built by Renatus Harris. Among noteworthy people buried in the old church were Wynkyn de Worde and Richard Lovelace, and here lies Samuel Richardson. Samuel Pepys was born in the parish.

Christchurch, Newgate Street.

The Franciscans or grey friars having established themselves north of Newgate Street, their great church was begun in 1306, Queens Margaret and Isabella contributing to the cost. After the dissolution it became parochial and was pulled down in 1687. The present church, one of the largest of those designed by Wren, was not completed until 1704, and only covers the ground of the quire of the previous building, the columns and walls apparently occupying the actual sites of their predecessors; the disused graveyard to west covers the site of the nave. West of the altar rails, pavement of reddish brown and grey marble may be of the time of the friars. In the south aisle a coffin-shaped tomb slab to Bernart de Jambe dates from about 1300. The old parish pulpit had fine carvings of biblical subjects in relief. These are now on quire stalls; the present pulpit came probably from the Temple church. The organ case, communion table, and font with cover are each fine examples

of their kind, and there is other good carving. In the galleries the boys of Christ's Hospital used to sit until their removal to Horsham. The stone steeple with lantern is admirable.

St. Clement Eastcheap.

The first priest of this church mentioned in Hennessy's *Novum Repertorium* is Stephen de Southlee, 1309-10. Destroyed in the great fire, it was rebuilt by Wren in 1686, and is one of the smallest of his churches. The shape is irregular and it has a shallow south aisle rapidly diminishing in width towards the east end. The tower at S.W. corner was built of brick with stone dressings, but is now covered with cement. The church was over restored by Butterfield in 1872, but still has fine woodwork. Observe the carved pulpit with sounding board, the door-cases and reredos, also shelves for bread with ornamental frame. The modern west window is a memorial to Thomas Fuller, church historian, for a short time lecturer at St. Clement's, to Pearson, who here delivered discourses on the Creed and became Bishop of Chester, and to Bishop Walton, compiler of the Polyglot Bible. Henry Purcell was organist at St. Clement's.

St. Dunstan in the East.

A Saxon dedication. In a will dated 1271-2 mention is made of "S. Dunstan towards the tower of London." Added to in 1382, the church was repaired in 1633, and fatally injured in the great fire. Wren rebuilt the nave and aisles in his usual style, but the steeple, not finished until 1699, is one of his best attempts at Gothic. He is thought to have imitated the steeple of St. Nicholas, Newcastle-on-Tyne. The renaissance nave and aisles were rebuilt in Gothic 1917-21, Mr. David Laing architect. It contains interesting 17th and 18th century monuments, also one to Sir George Buggin, whose widow married the Duke of Sussex and in 1840 was created Duchess of Inverness. The 1st Lord Chelmsford was christened here in 1794.

St. Dunstan in the West.

The patronage of this church was given by Richard de Barking, abbot of Westminster, to Henry III in 1237. Tyndale, translator of the New Testament, was a frequent preacher here, Donne, dean of St. Paul's, held the living till his death in 1631, and here, in 1593, was baptized the Earl of Strafford. St. Dunstan's escaped the great fire. In 1631 a clock was bought with figures striking the hours and quarters which became famous. The old church, after much patching, was taken down in 1829. The present building from the designs of John Shaw is set further back; the tower looks well from Fleet Street. The interior is

wanting in charm; some of the monuments are not without interest. Over a door leading to the vestry room is a statue of Queen Elizabeth from Ludgate.

St. Edmund King and Martyr.

The dedication implies that the church was originally Saxon; it is mentioned in 13th century wills. Burnt in the great fire, the present building, completed by Wren in 1690, stands north and south, and is oblong in plan without aisles, the altar being in a recess at the north end. Its stone tower, crowned by a lead-covered lantern, is at the south end, and has a projecting clock. The side windows have been blocked and a skylight cut in the ceiling. The pulpit has a fine sounding board and the marble font a handsome oak cover. On the east wall is a monument by the elder Bacon in memory of Jeremiah Milles, dean of Exeter, pres. Soc. Antiq., and rector of St. Edmund and St. Nicholas Acon. Here Joseph Addison was married to Charlotte, Countess Dowager of Warwick and Holland, 9th August, 1716.

St. Ethelburga.

The dedication of this small church to the daughter of Ethelbert, fourth King of Kent, and sister of St. Erconwald, seems to indicate a Saxon origin, but apparently the earliest known reference occurs in a deed of 1250. It has a nave and south aisle separated by four arches on clustered columns supporting a clerestory. There are pointed south windows partly blocked, and corresponding windows blocked in the nave. The masonry is of the 15th century, excepting perhaps a quatrefoil embedded in the north wall. The west tower is separated from the nave by a large pointed arch. The entrance porch has been mutilated, but contains panelling of the early 16th century. The small shops on each side date, that on the south from 1570, the other from 1614. The font has on it a Greek palindrome, or sentence reading backwards and forwards. The living was in the gift of the convent of St. Helen.

St. Giles Cripplegate.

This church was built outside the City wall about 1090. According to one account the founder was Alfune, another says Ælmund the priest. It was rebuilt towards the end of the 14th century, almost destroyed by fire in 1545 and again rebuilt. In recent times there have been enlargements and repairs. The structure has a shallow chancel, a nave with clerestory, aisles and a lofty tower, the brick portion of which was added in 1683-84. There are 12 bells worked by a chiming machine, also a small bell in the cupola. Fittings from the church of St. Bartholomew, Moor Lane, have been placed in the north aisle. The church is famous

for its monuments, the oldest being to Thomas Busby who died in 1575. Among those buried here have been Milton, his father, John Foxe the martyrologist, and John Speed. Oliver Cromwell was married in this church 22nd August, 1620. It stands in a large burial ground containing a bastion of the City wall.

St. Helen Bishopsgate.

There was probably a church here before the Conquest, and about the middle of the 12th century it was in the jurisdiction of St. Paul's Cathedral. William, son of William Goldsmith, obtained leave to found a Benedictine nunnery attached to it. The parochial nave and south transept already existed; he added a nave or quire for the nuns on the north side, and conventual buildings beyond it. The arcading which separates the two naves contains in all 6 arches of different periods. Those to the west were partly reconstructed from a bequest by Sir John Crosby, who died in 1475 and to whom there is a fine altar tomb in the chapel of the Holy Ghost. The oldest architectural features in the church are a lancet window near the west end of north wall and another in the west wall of transept. A few of the nuns' stalls remain, there are many interesting monuments and fine 17th century woodwork. Want of space prevents a detailed description of the historical and architectural treasures of this unique church, which will be adequately described in a volume to be published for the London County Council and the London Survey Committee.

St. James Garlickhithe.

So called, says Stow, because "in old time on the bank of the river of Thames, near to the church, garlick was usually sold." The first rector whose name is known was Peter del Gannok, 1259. It was rebuilt in the 14th century. Here was buried Eleanor Nevil, 1st wife of Thomas Lord Stanley who afterwards married the mother of Henry VII. Destroyed in the great fire, the present building from the designs of Wren was opened in 1682. It consists of a nave with side aisles and a well-proportioned stone tower rather like that of St. Michael, Paternoster Royal, with projecting clock surmounted by a figure of St. James. The church has fine carving and ironwork of its own and some from St. Michael's, Queenhithe, now destroyed. There are entries in the church register as early as 1535.

St. Katherine Cree.

The parish of "St. Katherine de Christchurch" is mentioned in a will of 1280. The church had been built early in the 13th century for inhabitants of the priory precinct of Holy Trinity, or Christchurch,

Aldgate, and was first served by a canon of the priory, the earliest secular vicar being appointed in 1414. Of the original structure little or nothing remains above ground. The lower stages of the tower belong to a rebuilding of 1504. The body of the church was rebuilt in 1628-30, being consecrated by Laud. It covers the former site, with additional ground to north. The general design is Gothic, the detail renaissance; it is therefore a rare example of architecture. There are good monuments, the finest an altar tomb to Sir Nicholas Throckmorton. The font was carved by Nicholas Stone and presented by Sir John Gayer, Lord Mayor in 1641, to commemorate whose escape from a lion the "lion sermon" is still preached.

St. Lawrence Jewry.

Called Jewry because Jews lived in the neighbourhood before their expulsion, the church is mentioned in a will of 1259; in 1294 the patronage was given to Balliol College, Oxford. Destroyed in the great fire, the present church from the designs of Wren was opened for service in 1677. It is untouched by any other building, and it contains some of the finest woodwork in the City. The organ case is superbly carved, so are the panels of the vestry, which is also adorned with handsome plasterwork, and paintings on the ceiling and over the mantelpiece. There is a north aisle screened off from the nave; among the monuments is one with effigy to Archbishop Tillotson, who had been lecturer here and married a niece of Oliver Cromwell. To the Corporation pew the Lord Mayor comes in state on St. Michael's day. Among famous people buried in the old church were the great-grandfather of Anne Boleyn and the father of Sir Thomas Gresham.

St. Magnus the Martyr.

This church is dedicated in honour not of the Norwegian king, canonised in 1135, but of an earlier saint, for the Domesday chartulary, Westminster, proves its existence temp. William I. Destroyed in the great fire, it was opened after rebuilding by Wren in 1676, but his beautiful stone tower with octagonal cupola is 30 years later. The projecting clock was presented by Sir Charles Duncombe. In 1760 the vestry and part of the roof were burnt. Soon afterwards the passage under the tower was formed as a footway to old London bridge. There is a fine reredos. The altar rails (1683) are choice examples of wrought-iron work, so are the balustrades to the pulpit, and there are other good fittings. Miles Coverdale, under whose direction the first complete English bible was published in 1535, became for a short time rector. When St. Bartholomew's-by-the-Exchange was destroyed his remains were moved to St. Magnus.

St. Margaret Lothbury.

It has been suggested that the 2nd name of this church may come from Albert Lotering who held land in Warda Haconis (Broad Street?) about 1130, but there is no proof of this, and moreover St. Margaret "de Lodebure" occurs 1181-1204. The meaning of the word therefore is uncertain. St. Margaret's was "re-edified" about 1440, repaired about 1621, destroyed in the great fire and rebuilt by Wren in 1690. It is well proportioned, of moderate size, and contains a perfect museum of fine woodwork, partly from other churches, for instance, the splendid chancel screen and the sounding board from All Hallows the Great (the pulpit has gone to Hammersmith). There is a marble font, the bowl of which is sculptured with scriptural scenes, and various other fine fittings. The church now serves 6 parishes besides its own. It is at present closed, the work of underpinning having been taken in hand.

St. Margaret Pattens.

Stow says the church was so called because "of old time" pattens were sold in Rood Lane hard by. Early it was known as St. Margaret Patynz, in 1272 the 2nd name is de Patins, and del Patynes in 1291. Mr. C. L. Kingsford suggests that the name might be due to a benefactor. In the Domesday chartulary a charter of Henry I tells us that "the Abbot and Church of St. Peter's, Westminster, hold these churches given them by the King's father, viz.: the wooden chapel of St. Margaret of Eschep, etc." The first mention of the parish in husting wills is 1275. The church was rebuilt in the reign of Henry VIII, and after being twice repaired was burnt in the great fire. Wren finished the present fabric in 1687. The plain but beautifully proportioned tower with lead-covered spire is medieval in outline though not in detail. Inside, some of the fittings are admirable, especially the churchwardens' seats at the west end with carved oak canopies above them.

St. Martin Ludgate.

In his chronicle of England, Robert of Gloucester takes back its origin to the mythical days of a British king, "Cadwallo." The first known reference is a deed of gift earlier than 1223. It was rebuilt in 1437, and repaired in 1623. Burnt in the great fire, it was again rebuilt by Wren in 1684, a strip of land bought from the Stationers' Company being then added. In the passage to the vestry is walling of the old church. In arrangement the interior resembles St. Anne and St. Agnes, the main portion forming a Greek cross. On the handsome font is the Greek line reading both ways which is also at St. Ethelburga. A 16th century brass comes from the destroyed church of St. Mary Magdalen. The slender spire forms an admirable contrast to the dome of St. Paul's. Purchas, who wrote *Purchas, his Pilgrimage*, was rector 1614-15-26.

St. Mary Abchurch.

St. Mary Abchurch is named, like St. Mary-at-Hill, from being on rising ground. A 12th century deed mentions "Robert the priest of Habechirck," and this is the first known reference to it. Hopelessly damaged in the great fire, it was rebuilt by Wren, being finished in 1686. The ground plan is nearly a square into which a dome is skilfully introduced, the lower part being decorated with monochrome figures of saints. Above are paintings in colour of angels singing and in adoration, thought to be the work of Sir James Thornhill. The reredos is of elaborate design and decorated by beautiful carving; above it is a pelican with wings outspread. There is also a large brass pelican over a doorcase. There is a fine pulpit with sounding board, and the marble font and cover are also noteworthy. Perhaps the most interesting monument is that to Sir Patience Ward, Lord Mayor, who died in 1696.

St. Mary Aldermanbury.

This church is mentioned by Ralph de Diceto in 1181. Here were buried Condell and Heminge, Shakespeare's fellow actors and editors of the first folio (1623). In the old church also Milton married his second wife Katherine Woodcocke, 12th November, 1656. The Presbyterian Edmund Calamy was minister here from 1639 to the restoration. The present building was completed from Wren's designs in 1677. It follows apparently the medieval ground plan. The base of the tower escaped the great fire. Of late the interior has been very much rearranged and modernized, and now, except the pillars, ceilings and font, hardly anything Wrenian remains. There is a monument with busts of Richard and John Chandler who resided at 70, Aldermanbury (where their arms are on the string-course) and died in 1686 and 1691. Judge Jeffreys and members of his family were buried here. The church has a well-proportioned tower and stands in a pleasant churchyard.

St. Mary Aldermary.

This church must be of very early foundation, if Stow is right when he says that it is "older than any church of St. Mary in the Citie." The priory of Christchurch, Canterbury, held it by the gift of Living, the priest, in the reign of William the Conqueror. The first rector mentioned is Ernest de Berket, 1233-4. An early benefactor was Richard Chaucer, vintner, whose will is dated 1349. It was partly rebuilt by Henry Keble, mayor in 1511, the work being completed a century afterwards. Injured in the great fire, reconstruction was carried out by Wren, chiefly from funds supplied by another citizen, Henry Rogers, and he tried to repeat the former style. His fan vaulting in plaster is remarkable. The lower part of Keble's tower has survived. St. Mary's is a picturesque

example of Wrennian Gothic. The font and the wooden sword-stand are both dated 1682. A rector, by name Henry Gold, was executed in 1534 for being involved in the disturbance caused by the "Holy Maid of Kent." Here Milton married his third wife, February 24th, 1662-63.

St. Mary-at-Hill.

The ancient church on this site was at latest of the 12th century, for in 1177 Walter de Gaunt, abbot of Waltham, bought ground on the south side of it on which he built a town mansion for himself and successors. Stow says that Thomas Becket was at one time "person of Saint Marie-hill." Injured in the great fire, the tower and part of the walling were incorporated in Wren's new building finished 1677. The present brick tower replaced the old one in 1780. The internal plan is that of a Greek cross within an oblong, having a dome at the intersection. There is plenty of fine carving which dates from Wren's time. When the interior was remodelled in 1848-9, much was added by W. G. Rogers, looking almost like 17th century work. Most City churches have or had a pew with a handsome sword-stand, generally of wrought iron, decorated further by a carved lion and unicorn, to which a Lord Mayor who was a parishioner came in state during his term of office. In St. Mary-at-Hill there are 6 handsome sword-stands. In the lobby is a carving of the day of judgment formerly over a gateway. Edward Young, author of *Night Thoughts*, was married here to Lady Elizabeth Lee.

St. Mary-le-Bow.

In the 11th century St. Mary-le-Bow was already of great importance. Stow gives two explanations of the 2nd name. He says that it referred to the arches or bows on the top of the steeple, and later that it was so called because it was built on arches. The court of arches was held here before the great fire. An accident happened to the roof in 1090 or 91. The fall of part of the steeple in 1271 indicates that it was then old. Destroyed in the great fire, the present church by Wren was begun in 1671. He built his nave over the Norman crypt, which he encroached on somewhat; it is still of great value as an example of 11th century architecture. Wren's famous steeple, finished in 1680, is built on what he believed to be a Roman causeway. The body of the church is not of supreme interest, and it has been much modernised. On the north is a spacious vestry partly over the crypt. Against the west wall are three large monuments. The pulpit has interlaced initials of Charles II and Catherine. There are 12 bells. The church now serves for 5 parishes.

St. Mary Woolnoth.

Mr. J. H. Round suggested that the 2nd name was due to a person called Wulfnoth. He found an allusion to it in 1191, as "Wlnot

Maricherche," and Mr. C. L. Kingsford gives examples not much later. The earliest reference in husting wills is 1273-4. Rebuilt about 1438, it was badly damaged in the great fire. Wren repaired it unsuccessfully, and it was again rebuilt in 1716-27, Wren's pupil Hawksmoor being the architect. It is thought to be his masterpiece, its most important feature being the tower, the upper part divided into two turrets, which occupies a conspicuous site at the west end of Lombard Street. The interior has been over restored, and the handsome woodwork shifted about in an aimless manner. Sir Robert Vyner lived by this church, and John Newton, Cowper's friend, was rector for 28 years.

St. Michael Cornhill.

A very important church of early foundation. The exact date of this is not known, but in 1055 Alnothus or Alnod the priest gave it to the abbey of Evesham. It was open on the north to Cornhill; at the suppression of chantries in the reign of Edward VI the small churchyard on this side was sold and built over. Destroyed in the great fire, St. Michael's was rebuilt by Wren, being opened in 1672. The tower was at first merely repaired, but had finally to be rebuilt, and was not completed until 1721. It is one of Wren's experiments in Gothic and bears some resemblance to the previous tower of St. Michael's, the base of which he doubtless utilised; it is also not unlike that at Magdalen College, Oxford. Sir Gilbert Scott's porch, added in 1858-9, is not in harmony with it. The details of the church were in Wren's usual style, but in 1858-60, under the direction of Scott, much of his work was effaced. There is some good modern carving by W. G. Rogers, the font is dated 1672, and the large carved and gilt pelican is perhaps of similar date. Fabyan the chronicler was buried here, so were the father and grandfather of John Stow. There are monuments to the Cowper family. Cowper's Court hard by marks the site of their town mansion.

St. Mildred, Bread Street.

The dedication indicates a Saxon origin. The Hist. MSS. Report, IX, p. 23, gives Richard the priest, 1170, as the first rector. Fatally injured in the great fire, St. Mildred's was rebuilt by Wren, being opened in 1683. It has been less damaged by "restoration" than most of Wren's churches, and the interior is charming. A rather flat dome rises above four semi-circular arches, the church being lengthened by shallow bays to the east and west. Of fittings, the carved oak reredos, the font, royal arms, and pulpit with its fine sounding board, are specially noticeable. An open partition of wrought ironwork must not be forgotten. The loyalist Sir Nicholas Crisp was a benefactor. He died in 1665,

his body being buried here and his heart placed in an urn at St. Paul's, Hammersmith. In 1898 his body was moved to Hammersmith churchyard. At St. Mildred's, Shelley was married to Mary Wollstoncraft, December 13th, 1816.

St. Michael, Paternoster Royal.

In 1282, Ralph the Deacon was rector of this church, and it is mentioned in a will of Osbert de Suthffolk, 1284. Rebuilt by Richard Whittington, it is then described as "St. Michael Paternosterchirche" in the street called "La Riote" (from the French town La Reole), "Paternoster" referring to a street to the south called Paternoster Lane. Whittington also founded here a college and almshouses and was buried in the church. Burnt in the great fire, it was replaced by the present fabric in 1694 from the designs of Wren, but the well-proportioned stone tower was not finished until 1713. The church in plan is oblong without aisles. It has been much rearranged but contains fine woodwork, decorative ironwork, and other fittings, some from All Hallows the Great, where Hanseatic merchants worshipped. Monuments to Sir Samuel Pennant, who died of gaol fever in 1756, and to Jacob Jacobsen, house-master of the Steelyard (d. 1600) are hardly visible.

St. Nicholas Cole Abbey.

This church was early called St. Nicholas Coldhaby, Coldenabbey, Coldabbey, etc. Stow was probably right in deriving the 2nd name from Cold Harbour. He says that it was "somewhat ancient," the steeple and south aisle being later than the rest. Destroyed in the great fire, the present building was completed by Wren in 1677. When the underground railway was built it injured the foundations and the Company had to pay for damages, a further sum being received when the site of St. Mary's Somerset was sold. With this money the interior was rearranged and a new approach was formed from Queen Victoria Street, this being made the principal entrance. When the oak panelling was removed for a time, the south wall was found to be ancient; the north and east walls contain much old material. There are fine fittings and the tower is well proportioned. The church now serves 7 parishes.

St. Olave, Hart Street.

The church, dedicated to the Norwegian king Olaf who helped Ethelred to drive the Danes from London, is mentioned in a charter of Henry I, and the parish in a will of 1283-4. The present building dates chiefly from the 15th century. The vestry was added in 1661-2, and the brick addition to the tower was made in 1731-2. There are many interesting renaissance monuments, among them the following:—To Sir Richard Haddon (1524) with his two wives and five children; to

Sir James Dean ; to William Turner Dean of Wells, and to his son Peter ; to Admiral Sir John Minnes ; and to the Baynings, one of them ancestor of the Duchess of Cleveland. There is also a monument with bust to Elizabeth, wife of Samuel Pepys, who was Clerk of the Acts and lived in Seething Lane while the diary was in progress. His monument is modern. The gateway of the churchyard in Seething Lane dates from the 17th century.

St. Peter-upon-Cornhill.

A legend claiming that this church was founded, A.D. 179, by "Lucius—first Christian king of Britaine" is set forth on a brass tablet now in the vestry. According to Strype the original dated from the time of Edward IV; it was destroyed in the great fire. C. L. Kingsford tells us that the Lucius legend first appears in the *Liber Pontificalis* not later than A.D. 700. There is record that in 1417 the first place among City clergy was given to the rector because it was held that his church for 400 years and more had been the metropolitan see. The fabric, which had been almost rebuilt in the reign of Edward IV and repaired in the 17th century, and extended 10 feet further east than the present one, was burnt in the great fire, and rebuilt by Wren, who completed it in 1681. Externally the chief feature is a tall and dignified brick tower, under which at a considerable depth is a pointed arch of rough masonry probably not later than the 13th century. Inside, the most striking feature is the carved oak chancel screen. There are other fine fittings. Here is a manuscript of St. Jerome's Vulgate. A Roman wall passed obliquely beneath the north-east corner.

St. Sepulchre, Holborn.

Given in the 12th century to the prior and convent of St. Bartholomew Smithfield, this important church was confirmed to them by a charter in 1253, and rebuilt in the 15th century, Sir John Popham contributing largely. After the great fire it was reconstructed by Wren, but most of his work has disappeared. The ground plan is medieval; the south porch, with fine groining, and lower part of tower were built in the time of Popham. There is a piscina in the south wall, another near the east end of the north aisle, and portions of medieval walling. St. Stephen's chapel to the north now contains the organ, the case of which has been spoilt by gilding. The reredos and the font cover, which is dated 1670, are fine examples of the carved work of the 17th century. There is a peal of 10 bells, the smallest and oldest cast by William Eldridge, 1698. Roger Ascham, author of *Toxophilus* and clerk to Queen Elizabeth, was buried here. John Rogers, vicar, was burnt as a heretic in 1555.

St. Stephen, Coleman Street.

Newcourt proves that this church existed temp. Ralph de Diceto (1184-1204) and that it was a chapelry of St. Olave's Jewry, 1322. Stow wrongly thought that it was once a synagogue. Burnt down in the great fire, and rebuilt by Wren in 1676, it is without aisles, more or less oblong, but widest at the chancel end. The ceiling is flat with coved sides. Part of the south wall is medieval, as shown when damaged in an air raid. The woodwork includes a handsome pulpit. In the tympanum of the gateway is a curious carving of the day of judgment. It is a copy, the original having been placed in the vestry. There is a stone tower with square bell turret. Anthony Munday, playwright and continuator of Stow's Survey, was buried in the old church.

St. Stephen Walbrook.

Given by Eudo to Colchester abbey about 1100, it stood on the west bank of the Walbrook, but was rebuilt on the east bank, 1429-39. Destroyed in the great fire, the present church, one of Wren's architectural triumphs, was opened in 1679. The following extracts from a parish book show that the parishioners were not unappreciative. In 1672-3 for "his great care and extraordinary paines taken in ye contriving ye designe," they gave him "20 guineys in a silke purse." Afterwards in 1679 his "Lady" was presented with "ten pieces of gold." Rectangular in plan, the interior is divided into bays by Corinthian columns, a cruciform arrangement being indicated by the high roofs carried over a nave of four bays. The central space is covered by a large dome of timber covered with lead and surmounted by a lantern. This was Wren's earliest attempt at domes and it is most impressive. Although the effect of the church has been injured by modern alterations it contains many splendid fittings. The handsome stone tower is probably in part medieval.

St. Swithin, London Stone. *Saw this*

The Saxon dedication indicates that this church is of ancient foundation. The first rector in Hennessy's *Repertorium* is one Alexander, 1236. The 2nd name is derived from the stone, probably of Roman origin, now embedded in the north wall. After the great fire, rebuilt by Wren in 1678, it is in plan not unlike St. Mary Abchurch, but the square area is surmounted by an octagonal dome or cupola, enriched with panelling, festoons and paintings. Like many of Wren's churches, it has a handsome communion table. The fine pulpit has lost its sounding board. There is a large monument to Michael Godfrey, nephew of Sir Edmund Berry Godfrey and first deputy-governor of the Bank of England, who was killed at the siege of Namur in 1695. The tower is a fair example of Wren's less important church towers.

St. Vedast, Foster Lane.

Stow calls this "St. Foster's church," the two words having the same meaning. St. Vedast or Vedastus was a bishop of Arras who lived in the 6th century. On the continent Vedastus became Va-astus and the transition to Fosters is easy. The first rector mentioned by Hennessy is John de Ruberge, 1291. In 1617 the church was described as "lately new builded." Much injured in the great fire, it was again rebuilt by Wren in 1697, the old walls being doubtless utilised to some extent, for it only cost £1,853 15s. 6d. This can hardly have included the beautiful stone steeple, which was not finished until 1697. As may be observed elsewhere, the plan of the interior is far from being a perfect parallelogram, here the east and south wall are out of the square. There has been much rearrangement of fittings, but the reredos and the pulpit with sounding board are fine, the ceiling is enriched with plaster ornament, and there is a well-proportioned though rather plain font. Attached to the church on the north side are old school buildings.

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
1	ALL-HALLOWS BARKING THE TOWER, E.C.3	8.30 H.C. 10.30 Morning Prayer 11 H.C. (Choral) 3 Children 6.30 Evening Service	8.30 H.C. daily 6.15 Evening Prayer daily 1.5 Mon., Organ Recital 1.5 Wed., Mid-day Service	8—7 daily
2	ALL-HALLOWS LOMBARD STREET E.C.3	8.45 2nd, 4th & 5th Sundays H.C. 11 Morning Prayer 6.30 Evening Service	1.15 Intercession 1.15 Fri., Address	11—3.30 daily (Not Saturday)
3	ALL-HALLOWS LONDON WALL E.C.2	11 Matins 11.45 H.C.	8 Occasionally	10.30—3 daily
4	ST. ALBAN WOOD STREET E.C.2	8.45 H.C., 3rd S. 11 Choral Matins 11.30 Eucharist, 2nd & 4th S. 6 Evensong	Occasional Services; for City Companies and others	12—3 daily (Not Saturday)
5	ST. ANDREW UNDERSHAFT ST. MARY AXE, E.C.3	8.30 H.C., 2nd S. 11 Matins & H.C. 6.30 Evensong	1.15 Wed. and Fri. and Saints' Days	12—3 daily
6	ST. ANDREW BY THE WARDROBE ST. ANDREW'S HILL, E.C.4	7.45 Matins 8 H.C. 12.15 Sung Eucharist and Sermon 7 Evening Service	8.45 H.C. 12.15 Thur., H.C. 7.15 & 12.15, Holy Days 1.15 Wed., Service and Address 7 Fri., Evening Service	8.30—9.30, 12—2, also Fri. 5.30—7.30

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the Public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
Certain special services, lectures, etc.	Not yet. A new entrance must be made	CornExchange; Port of London Authority, etc. Chiefly the spiritual centre of the Anglican membership of "Toc H."	Probably the oldest parochial foundation with a continuous history in the City. The College of Clergy now includes the Chaplains of "Toc H." across the world; and a small Training College is contemplated to reinforce these men
No	Yes	The Pewterers' Coy.	
Place of rest for Work Girls early morning, 7—9 on week-days	Yes	Carpenters' Company The Rector is their Chaplain	Church stands on remains of 4th Century Roman Wall
Lectures, Wed., 1.15—2 p.m.	Not St. Alban, but St. Olave, Silver Street	Haberdashers' Coy. ; Parish Clerks' Coy.	
No	None	"The Baltic Exchange"	The Church escaped the Fire. John Stow Memorial Service held annually
Lectures, Lantern Services	St. Anne's Garden open daily, 12—2 in the summer	Apothecaries' Coy	St. Andrew's Hall, Rest Room for men and women, daily 8—3. St. Michael's Retreat, rendezvous for business men. Sunday School, 60 children, also children's and young men's Guilds; West City Girls' Fellowship

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
7	SS. ANN AND AGNES GRESHAM STREET E.C.2	Not now open on Sunday	1.15 Wednesday, Address	12—2 daily (Not Saturday)
8	ST. AUGUSTINE WITH ST. FAITH OLD CHANGE, E.C.4	10.30 Matins 11 Holy Eucharist	12.15 Wed., Litany and Intercessions; Holy Days, Holy Eucharist	11—2 daily, except Sat.
9	ST. BARTHOLOMEW THE GREAT WEST SMITHFIELD E.C.1	8.45 H.C. 11 Matins 6.30 Evening Ser- vice Children's Service once a month	12.30 daily 11 Saturdays 6.30 Evensong & Sermon	All day
10	ST. BOTOLPH ALDERSGATE STREET E.C.1	8 or 9 H.C. 11 Matins 6.30 Evensong	1.20 daily, except Saturdays 6.30 Evensong on Saints' Days	12—4 daily 12—2 Sat.
11	ST. BOTOLPH ALDGATE, E.1	8.30 H.C. 11 Matins 6.30 Evensong	1 daily, except Saturdays	12.30—1.30 daily
12	ST. BOTOLPH BISHOPSGATE, E.C.2	8 H.C. and Saints' Days 12.15 1st S. 11 3rd S. (Choral) 11 Matins 6.30 Evensong	1.15 Wed., Inter- cession Service with address throughout year except August 1.15 Thurs, Special address with prayers, by the Rector through- out the whole year	1.15 daily prayers 10—4 Open daily 10—1 Sat.

Is the Church used for any purpose other than those stated?	Is the Church-yard open to the Public?	Is the Church associated with any City Company or Civic Organisation?	General Remarks.
Confirmations and other special services	Yes, when the Church is	Ironmongers' and Cordwainers' hold special services	The Rector is the Bishop of Northern and Central Europe. Large congregations attend the special services. The Church has been connected with Diocese of London nearly 300 years
			Wren
1.15 Thurs, Organ, Instrumental and Vocal Recitals	No	No	The finest and oldest Church in London, England, etc. Norman period of architecture. 800th anniversary kept this year, 1123—1923
No	Yes		
	Yes	The Weavers' Coy. are patrons of a Lectureship	
Occasional special services Wed., Thurs. & Fri.	Yes. Very attractive; largely used	As the Rector is Chaplain of the Hon. Artillery Coy. their Annual Service is held here	John Keats baptised here. Supposed that Shakespeare worshipped here. Edward Alleyn buried here, and Sir Paul Pindar a patron. In the year ending Dec. 31, 1922, the attendance of worshippers at public and private prayer was over 62,000. This was slightly abnormal. The average annual attendance is 50,000

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
13	ST. BRIDE FLEET STREET E.C.4	8.15 H.C. 1st S. 11 Matins 6.30 Evensong	1.20—1.50 daily, except Saturday 1—2 Tues., Organ Recital and Ser- vice	10—4 daily
14	CHRIST CHURCH GREYFRIARS NEWGATE STREET, E.C.1	8.30 H.C. 11 Matins, H.C. 1st & 3rd 7 Evening Service	Occasional	12—3 daily
15	ST. CLEMENT EASTCHEAP 17-21, CLEMENTS LANE, E.C.4	9 H.C. twice a month 11 Matins, H.C. on Festivals 6.30 Evensong	12.10 Litany H.C. on Holy Days	12—3 daily, to be extended from Oct., 1923
16	ST. DUNSTAN-IN- THE-EAST IDOL LANE, GREAT TOWER STREET E.C.3	On Great Festivals only	8.45 H.C. Thurs. Advent and Lent Mid-day Services	10—4 daily
17	ST. DUNSTAN-IN- THE-WEST FLEET STREET E.C.4	11 Matins & H.C. 7 Evensong 3.5 Afternoon 1st S. in month	12.30—1.30 Tues. and Fri. Litany Fri. 7 Evensong	12—3 daily
18	ST. EDMUND THE KING LOMBARD STREET E.C.3	8.30 H.C. 1st S. 10.45 Matins H.C. (Choral) with Sermon after Matins 6.30 Evensong	1.15 Wed. & Fri. Litany 1.15 Mon., Tues., Thurs, Short ser- vice Noon Festivals H.C. 1.15 Te Deum and Sermon	10—4 daily

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
No	No	No	Annual Service of the Church Missionary Society
Organ Recitals	To Parishioners if required	Cordwainers' Coy. ; Christ's Hospital Boys and Girls have services. Lord Mayor and Sheriffs and Governors of Royal Hospitals attend for special sermon, & for Christ's Hospital Service, St. Matthew's Day	Was the Church of the Grey Friars.— 1st Church 1228 ; 2nd Church 1327. Rebuilt by Wren, 1704. Organ built by Renatus Harris 1690. Recently restored
1.10 Fri., Organ Recital. Vestry is used for Candlewick Ward Meetings	No	No	Names of Rectors are known from 1308-9
1 Thurs., Organ Recitals Girls' Club held in Vestibule daily Boys' every Wed.	Yes. Largely used	The Worshipful Companies of Clothworkers and of Bakers have their Halls in the Parish	Annual Service, Australia Day ; Service for Bakers' Coy, Custom-House Officials, St. Dunstan's College, Catford, etc.
12.30—1.30 Tues. & Fri., Quiet Hour Service with Address	None	Cordwainers' Coy. holding Annual Service here	St. Dunstan's Day School, founded 1708. Educates to-day 100 children
	None		The steeple has an octagonal lantern, closely resembling those with which Wren adorned Pembroke and Emanuel Colleges at Cambridge

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
19	ST. ETHELBURGA BISHOPSGATE, E.C.2	11 Matins 6.30 Evensong	1.15 Wednesday 1.15 Friday	12—4 daily
20	ST. GILES CRIPPLEGATE FORE STREET E.C.2	8 H.C. 10.30 Matins 11 Sung Eucharist 3.30 Children's Service 6.30 Evensong	10 Matins daily 1.15 Weds., Thurs. and Fri. 7.30 H.C., Thurs. and Holy Days 7 or 8 Evensong, Fri. and Eves of Holy Days	10—4 daily
21	ST. HELEN BISHOPSGATE E.C.3	8.30 1st S. H.C. and on Great Festivals Every Sunday 11 Matins 11.30 H.C. and Sermon 6.15 Evensong	1.5 Litany, Wed. and Fri. 12.15 H.C. on Festivals	11.30—4 daily, except Sat.
22	ST. JAMES GARLICKHYTHE GARLICK HILL E.C.4	11 H.C. on 1st, 3rd & 5th S. 10 on 2nd & 4th S. 11 Morning Prayer 6.30 Evensong Additional Cele- brations on High Festivals		
23	ST. KATHERINE CREE LEADENHALL STREET E.C.3	11 Matins, H.C. 1st and 3rd S. 6.30 Evensong	1—1.15 Tues., Re- cital 1.15—1.45 Address 1.45—2 Recital 6 Lectures 1—1.15 Wed., Readings by the Rector Thurs., Recitals & Orchestral Society meetings	12—2 daily

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the Public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
Classes and Lectures are held frequently and regularly	Yes	No	Built in early 15th century. Henry Hudson and his crew communicated here. Church is always full on Sundays, and over 13,000 attended on Sundays in 1922
Organ Recitals on alternate Thurs.	Open to visitors to old Roman Wall	The Church is closely associated with the civic life of the Ward	Frobisher, Speed, Fox, Milton, buried. Cromwell married
Much visited by travellers, tourists, antiquaries, etc.	Open only when the Church is	Merchant Taylors' Coy. are the Patrons and come to service twice a year. Leathersellers' Coy. also attend service on day of election of Master. Turners' Coy. attend service on St. Catherine's Day	The Hebrew Guild of Intercession hold a service once a month and a Festival annually. Various Guilds, etc., hold a " Quiet Day "
1.15 Every Wed., Organ Recitals	None		The steeple is often compared with St. Michael's, Paternoster Royal, and has a strong likeness to the Western Towers of St. Paul's
6.30 Monthly Social run by Societies connected with the Church	No	Lion Sermon, Oct. 16th, since 1647	Archbishop Laud consecrated this Church, Jan. 16th, 1630-1. For his method in consecration service he was afterwards indicted, together with other & graver charges

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
24	ST. LAWRENCE JEWRY GRESHAM STREET E.C.2	9 H.C. (1st S. in month) 11 Shortened Matins & Choral Celebration 6.30 Evensong	1 Tuesdays 1.15 H.C. Holy Days Frequent Special Services	10—4 daily, except Sat.
25	ST. MAGNUS THE MARTYR LOWER THAMES STREET, E.C.3	9 H.C. 11 Matins 6.30 Evensong	8 H.C. 12.15 & 1.30 Thurs. and frequently at mid-day, and 6 p.m.	8—9, 12—6.30 daily
26	ST. MARGARET LOTHBURY, E.C.2	8 H.C. 11 Matins & H.C. 3.30 Children's Service 6 Evensong	9.30 Matins 12 Litany Intercessions or H.C.	9.30—6 daily
27	ST. MARGARET PATTENS 18-23, ROOD LANE E.C.3		12.30 H.C., Thurs. and Saints' Days 1.15 Litany, Tues. 1.5 Evensong, Fri.	11—3 daily
28	ST. MARTIN LUDGATE, E.C.4	8.30 H.C. 11 Matins 6.30 Evensong	1 Litany, Wed., Fri. 11 H.C., Holy Days	11—2 daily

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the Public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
No	None	Girdlers' Company ; Corporation of London generally	Annual Services for Girdlers' Company. Annual Service on Sept. 29th before Election of Lord Mayor
Lectures, Recitals, Quiet Day	None	Fishmongers' Coy. ; Coopers' Company ; Bridge Wards	The Tower till 1830 stood over pavement of old London Bridge. Stone Church mentioned in Doomsday. United with St. Margaret, New Fish St., and St. Michael, Crooked Lane. Fine bells. Fish Harvest Festival.
Yes	No	The William Jones Golden Lectures (The Haberdashers' Coy. Trustees) are usually given in this Church	No services on Sat. or Mon. unless a Saints' Day, when there is H.C. at 8 a.m. or 12 (noon)
1.15 Wed., Organ Recitals, well attended ; various Lectures		Patten Makers', Basket Makers', Masons' Coy. Annual Services	Unique canopied pews. Celebrated pictures. Phoenix Musical Soc. has Festival Services here
Lectures at 6 p.m. about half the year one evening a week	None	No	Excluded from operation of Union of Benefices Act; built as a " foil " to St. Paul's as seen on approach from Fleet Street. West wall of Church built upon the old City Wall

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
29	ST. MARY ABCHURCH ABCHURCH LANE E.C.4	Closed by order of the Bishop	8.15 & 1.15, ex- cepting the latter on Satur- day	8—9.30, 12—3
30	ST. MARY ALDERMANBURY E.C.2	11 Matins & H.C. 12.15 H.C., Saints Days and Festi- vals 6.30 Evensong	1.15 Fri., Organ Recital. (Average attend- ance between 100 and 150)	11—2.15 daily
31	ST. MARY ALDERMARY 37 & 38, BOW LANE E.C.4	8.30 H.C. 11 Matins; H.C. 1st & 3rd, also Saints' Days 7 Evensong	1.15 daily, except Saturday, with address	12—3 daily
32	ST. MARY-AT-HILL EASTCHEAP, E.C.3	9 H.C. 11 Matins 3 Sunday School 6.30 Evangelistic Service	1.15—2 Lantern Service daily, except Sat.	10.30—4 daily
33	ST. MARY-LE-BOW CHEAPSIDE, E.C.2	11 Matins and Choral Eucharist 6.30 Evensong & Sermon	12 Matins 1.45 Evensong H.C. Holy Days 1 Addresses, Tues., Wed., Thurs., & Fri.	10—4 daily

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the Public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
For Social work between 8 and 9.30, and for a branch of the Mothers' Union. A Knitting Guild for Barts	Yes	No	A Wren Church with carving by Grinling Gibbons, and painted ceiling by Thornhill. The Rector gives a Bible Lecture to L.C.C. Teachers at 6.15 p.m. on Mondays during the Session
Lectures and Special Services	Yes, and used by 300 or more daily	No	A Wren Church. Burial place of Hemings and Condell, fellow Actors with Shakespeare; also many City celebrities
Quiet days, Lectures, Musical, etc.	None	No	One of Wren's best; beautiful roof, etc.; most prominent position; often used for special occasions
Band of Hope, Preparation Classes, etc.; Vestibule used for Rest and Refreshment, tea being provided	None	No.	Brass Band Services each Sunday Evening, in which over 50 voluntary workers take part
Lectures, etc. Vestry used constantly for meetings	One open, two closed	Cordwainers' Ward Club	Roman 2nd century, Saxon and Norman work in crypt; 11th century spire, Wren's masterpiece. Organ Recitals 1 p.m. Wed. Famous bells, 12. City Dragon Vane

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
34	ST. MARY WOOLNOTH LOMBARD STREET E.C.3	11 Matins 11.30 H.C. 1st & 3rd 6.30 Evensong	1.5 Litany, Weds. and Fri. 12.30 H.C., Thurs. and Saints' Days	10—4 daily 10—12 Sat.
35	ST. MICHAEL-UPON- CORNHILL, E.C.3	11 H.C. (1st in month) 8.30 Other Sun- days 7 Evensong	12.15 H.C., Weds. 1.25 Choral Ser- vice	12—3.45 daily
36	ST. MICHAEL, PATER- NOSTER ROYAL, COLLEGE HILL, E.C.4	8.30 H.C. (except 1st) 11 Matins, H.C. 1st S. 7 Evensong	12.15 Week-day Festivals, Sung Mass 12.15 Tues., Plain Mass 1 Daily Devotions	Lady Chapel, all day 12—2 the Nave
37	ST. MILDRED BREAD STREET E.C.4	11.20 Matins	1.15 Tues., Choral H.C. 1.15 Thurs., Lec- ture 1 Fri., Recital	12—2, except Saturday
38	ST. NICHOLAS COLE ABBEY QUEEN VICTORIA STREET, E.C.4	8 & 9.30 H.C., 1st S. 8.15 H.C., other Sundays 11.15 Matins 7 Evensong	8.10 H.C. daily 12.15 Wednesday	8—4 daily 8—12 Sat.

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the Public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
Special Services in Lent, for which the Staffs of some of the large offices in the Parish provide choirs	None	There was an official connection with the Goldsmiths' Coy., and an Annual Service at which they attended until about 30 years ago	Sir Martin Bowes, Master of the Goldsmiths' Coy., was the first lay patron after the dissolution. His helmet, gauntlets, etc., are preserved in the Church, and his banners hang from the West Gallery
Very well attended Organ and Music Recitals — (historic organ)	Yes	The Drapers' Coy. (the Patrons) and the Merchant Taylors hold Annual Services in the Church	Attendances in year, 27,000; exclusive of those using Church for Private Prayer
For hearing Confessions, daily 1.15 p.m. Weekly, 5—6 p.m. Fridays	There are three Churchyards in the united Parishes; one is open to the Public, 12—3 p.m.	Annual Services held here for Innholders, Vintners, Gold and SilverWyreDrawers' and Glaziers' Companies. Aldermen and Councilmen of Dowgate and Vintner Wards attend service New Year's Day	
Annual Service of Cordwainers' Coy. Special Lectures & Services for Societies visiting the Church		Cordwainers' Coy.	Connection with Milton. Shelley married to M. Godwin. Henry Cecil married here. "The Lord of Burleigh" (Tennyson's poem). A charming Wren Church
Organ Recital, Tues. 1 p.m. Frequent Guild Services, etc.	None	Bowyers' Company's Service. Historically with Fishmongers' Company. Early Closing Association	Unusually fine interior

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
39	ST. OLAVE HART STREET MARK LANE, E.C.3	8.30 or 11.30 or both, H.C. 11 Morning 6.15 Evening 3.5 Children's Sunday School or Service with All Hallows, Barking	Holy Communion 8.45 Wed. { and 12.10 Thur. { Holy Days. 1 Thurs., Service and Address 1.10 Fri., Litany 3 Alt. Tues., Service for Women	8—9.30, 11—4 daily
40	ST. PETER-UPON-CORNHILL E.C.3.	9 H.C. on Festivals 11 Morning Prayer, H.C. & Sermon every Sunday 6.30 Evening Prayer and Sermon	1.30 Mon., Prayer Meeting in Vestry 1 Tues., Sacred Poetry Recital 12 Wed., Litany & Intercessions 1 Series of Addresses by eminent laymen. 12 Thurs., H.C. & every Holy Day at 12	10—4 daily, except Sat. 10—12; but open on Sat. afternoon by arrangement
41	ST. SEPULCHRE HOLBORN VIADUCT E.C.1	8 H.C. 8.30 Litany 11 Matins, H.C. 1st & 3rd 3.15 Children 7 Evensong	8 & 10.30 H.C., Saints' Days 10 Morning 4 Evening 1.15 Litany, Wed. and Fri.	10—4, not Sat.
42	ST. STEPHEN COLEMAN STREET E.C.2	11 Matins, H.C. 1st & 3rd	12 Wed. Thurs. Lectures, 3 courses a year	12—2 daily, except Sat.

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the Public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
Service of Music, Tues. 1 p.m., other Guild Services and Meetings	Yes, but only through the Church	Clothworkers' Coy. Corporation of Trinity House	Built middle of 15th century. Fittings mostly 17th century. Closely associated with Pepys, who is buried in the crypt. Fine modern organ. Names of Rectors known from 1314
Yes. Several Societies regularly hold their meetings in the Vestry. Oratorios are often given in the evening. Also Organ Recitals at mid-day on Father Schmidt's organ	Yes, and is seated and regularly used by the clerks and office boys for their lunch	With the Poulterers' Coy. for 578 years. The Rector is <i>ex-officio</i> Chaplain to the Poulterers' Coy.	The traditional first Christian Church in London and the Archbishop's See until the coming of St. Augustine. It is protected from demolition or being united to any other Church by two Acts of Parliament, on account of its history. Is in the Gift of the Mayor and Corporation. The beautiful screen— one of the only two Wren built— and the only one standing in its original place
Vestry used for Ward meetings of Farringdon Without	Yes	Since 1631 the Cordwainers' Coy. attend Service once a year	Day Schools for 250 children full. Renatus Harris' Grand organ disused owing to decay and poverty
1 p.m. Thurs., Organ Recitals	No		

THE CITY CHURCHES.

	Name of Church.	Sunday Services.	Week-day Services.	When open for Prayer.
43	ST. STEPHEN WALBROOK, E.C.4	10.30 1st S. Matins 10.30 other S., H.C. (Choral) 11 1st S., H.C. (Choral) 11 other S., Matins 6.30 Evensong	12.30 H.C. Saints' Days 1.30 Wed., Short Service and Ad- dress Addresses at Organ Recitals, Fri. in Advent and Lent	12—3 daily, except Sat.
44	ST. SWITHIN LONDON STONE CANNON ST., E.C.4	H.C. 1st & 3rd S. 11.15 Service 6.30 Service		12—3 daily, not Sat.
45	ST. VEDAST FOSTER LANE E.C.2	8.30 H.C. 1st S. 11 Matins & H.C.	Various	12—3 daily, not Sat.

Is the Church used for any purpose other than those stated ?	Is the Church-yard open to the Public ?	Is the Church associated with any City Company or Civic Organisation ?	General Remarks.
1.10 p.m. Thurs. & Fri., Organ Recitals	No	The Grocers' Coy. are alternative Patrons and hold their Annual Election Service here, as do also the Weavers' Coy. The Ward of Walbrook Annual Election Service is held here alternately with St. Swithin, London Stone	
No, but there is a right of way through it to the London Chamber of Commerce			Contains a monument to Michael Godfrey, one of the founders of the Bank of England
1.15 Mon., Organ Recitals Schoolroom is used for Girls' Rest Room	Yes, for Members of Girls' Rest Room	Yes. The Saddlers' Coy.	There is a Choral Society attached to Church

THE "SCANDAL" OF THE CITY CHURCHES.

WHAT IS BEING DONE, AND WHAT COULD BE DONE.

By THE REV. ARTHUR G. B. WEST.
(*Rector of St. Dunstan's-in-the-East.*)

The "Scandal of the City Churches" is not one-sided. It touches quite frankly those who underestimate the value of historic, and irreplaceable buildings—no less than those others who are unable, under changed conditions, to make adequate use of them. And sheer ignorance on the part of controversialists is the enemy.

It is a "scandal," for instance, that men in positions of authority should allow themselves to state that "The City of London gives practically no financial help to Church work in the Metropolis"; that "City Clergy live lives of luxury on incomes of £1,000, away from their parishes." The fact is, that over £100,000 every year passes from the endowments of the City to Church work outside its walls*; and that the average income of the Clergy (including four Suffragan Bishops) is £750, without a house. The Rectory Houses have in the majority of cases been taken away—without the consent of the present Clergy—who must even live where they can.

In 1921 no less than 127 Churches in the Diocese of London, Canterbury, Chelmsford, Rochester, Southwark and Winchester, received grants from the City Church Fund, for repairs to Churches and Church buildings, and the erection of Parsonages and Mission Halls. As an example (among many) of the use to which ancient endowments are put, the Rector of St. Michael's, Cornhill, by an "Order in Council" divides anything over his stipend of £750 between ten parishes: St. Peter le Poer, Friern Barnet; St. Benet Fink, Tottenham; Old St. Pancras; St. Mary's, Somers Town; Holy Trinity, Haverstock Hill; St. Peter's, Regent Square; St. Mary's, Charterhouse; Holy Cross, St. Pancras; St. Michael, Camden Town; St. James, Upper Edmonton.

It is a "scandal" to assume, as has been very largely done, that

* This is, of course, additional to the huge sums paid away from Parochial Funds to Education and Philanthropic Institutions.

the decision as to the continued existence or "disposal" of London City Churches can rest with Diocesan or even Church authorities. The buildings themselves are of national, even Imperial, interest; the wealth of their endowments is due to the commerce not of England or Europe only, but of the whole world. The interest in the shrines of the Metropolis is great among lovers of London, and great among students of architecture, but probably greatest among those visitors from the larger world of Australia, Africa, India, Canada, and America, who look upon this Island as their Home. Their wishes must be considered.

It is a "scandal" to assume that Sunday is the only day upon which Houses dedicated to God can be used by believers. Statistics taken in Lent of 1922 show that 19,440 week-day worshippers attended services in 19 City Churches during the six weeks. Experience, since then, has shown that, given the right Minister, there is an almost limitless opportunity for Church work from a City Church, among the half-million day workers.

It is "scandalous" to assume that City merchants, clerks, women typists, young boys and girls and other workers, do not set a very high value on these oases of refreshment which brighten daily toil. The tiny gardens are frequently an additional joy. Even though many of the workers may not be attracted to services or music within the Churches, it is the case that the beauty of architecture, the sense of history, and an atmosphere other than that of mere business, enriches and gives repose to their lives. The sites of the Churches would be of comparatively small value without the gardens, and the loss of these, merely as material breathing spaces, would be a real calamity. They are at present protected by law.

It is a "scandal" that the National Church should even contemplate mending its finances by the sale of "capital" which may yet, under other conditions, be of incalculable value for the purposes to which it has been for centuries dedicated. And it is a mistake to argue that any readjustment of such endowments can take the place of the only sane financial policy, which is to induce Church people to support their Ministry and Public Worship from present-day resources.

On the other hand, it is a "scandal" that 46 Parish Churches, with Clergy, Choir and Staff, should be supposed to have as their main *raison d'être* the supply of Sunday services for a resident population of under 20,000.

The waste of man-power in the Ministry caused by ill-attended Sunday services could, therefore, first of all be lessened, by authorising the closing down on Sunday of all but 12 or 15 City Churches. This would at once release 30 Clergy—equal to the full staff of many a Colonial Diocese—for work in suburb or slum, where the workers of the City dwell. Seeing that City Clergy are usually men of exceptional power

and experience, this addition to the mobile force of the clerical staff ought to be specially valuable. This is a policy which has been already approved by the Bishop of London, and it could be considerably extended.

Again, there are cases in which contiguous parishes, two or more, could, as opportunity occurred, be united into one cure. This need not mean the destruction of any building, for the shortage of Parish Halls, and meeting places for social purposes, is at present a serious handicap to the work of City Clergy. And, with the increase of women workers, the need for such accommodation is becoming ever greater. But it could bring amalgamation of stipends and a saving of expense.

There are instances in which a City parish could well be linked up with a new Mission District in the suburbs. Such an arrangement would be most valuable when a Rector was young and energetic, and patronage would need to be exercised from this point of view. Given, then, that he had no Sunday services in the City, he could live in his Mission District, work there every night and week-end, and follow his people to the City on working days. The link of sympathy between City merchants and struggling Missions could in this way be made much stronger and the Church would retain as an asset of incomparable value those historic traditions which, once destroyed, can never be replaced.

A writer in the *Times* has expressed the opinion that the only constructive suggestion yet made in this controversy, is that City Livings should be attached to Theological Professorships at King's College, London. This entirely depends, of course, upon the use made by Patrons of their right of presentation. But it may be said at once that facilities will be most gladly given by City Rectors for the use of their Churches for exactly this purpose if the Professors can use them.

There are some few City Churches which, in the opinion of many, have small value and interest, æsthetic, historical or ecclesiastical. They can be very fully used as Lecture Halls, Music Schools, Libraries and the like, in the interest of half a million people of both sexes who visit the City daily. Any early morning visitor to the City can see, from the state of the waiting-rooms in the stations before nine o'clock, what a need there is for simple resting houses, in which those who come to town by the workmen's trains could shelter till their offices and warehouses open. This is no unworthy work for the Church.

City Churches, being in a large degree extra-parochial, are admirably adapted for one particular Imperial use. They can be specially attached to one Dominion or Daughter State, and be a centre in the Metropolis for all visitors to the homeland from that State. This has been done with some success, for the last fifteen years in one case, where the Church is now recognised as the meeting place for Australians on the anniversary of their foundation. The same principle might gradually be extended on behalf of Canada, India, South Africa.

Whatever amalgamation of Parishes be made, or saving of expense in other ways achieved, one thing appears to be of paramount importance. The City which provides funds for Church extension, and work outside its walls, should have some voice and responsibility in the administering of those funds. This would be a new departure. For although, as has been said, more than £100,000 goes out annually from City Parishes to Church work in the greater Metropolis, the men who pay this money have no kind of voice in its disposal. It is either (a) alienated for ever to some particular parish, or (b) is disposed of by the Ecclesiastical Commissioners—who receive it in a lump sum from the City Parochial Trustees—and no trace is discoverable by the man in the street of the actual way in which any part is spent. Interest in the use of City Church funds is naturally lost.

Funds which are saved in the future should be entrusted to a Special Board, representing Church authorities, and the City men who actually pay the money. This Fund, as it accrued, should be administered as a mobile force for enabling new districts and parishes to establish themselves as self-supporting Churches. Alienation in perpetuity should cease for ever.

There are doubtless other ways in which the Funds, the Fabrics and the Clergy of the City Churches could be more fruitfully used. The suggestions made above are fairly practical, and they do not contemplate destruction. Until some of them have been reasonably discussed and tried, Churchmen in every land will continue to regard proposals of abolition and "disposal" as a scandal.

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