NOTES ON SOME OF THE GUILD CHURCHES OF THE CITY OF LONDON

WHEN our worthy Secretary asked me to give a talk on the City Churches he set me a problem, as it would be impossible to cover the subject in any adequate manner in the time available on these occasions. I thought, therefore, it would be topical to speak about some of those which under the recent City of London (Guild Churches) Act are now designated as Guild Churches.

By way of preface, however, a brief review of the general position of the Church in the City might not be amiss. As far back as the latter half of the 12th century there were, according to Fitzstephen, 126 parish and some 13 conventual churches in London. This large number of parish churches is possibly due to the fact that many of them were originally the household oratories of nobles and others, the extent of whose properties would often determine the size of the eventual parishes, which rarely exceeded three acres.

At the close of the sixteenth century Stow records 123 churches, of which 106 were within the City boundaries. Reddaway* informs us that there were 87 destroyed in the Great Fire. Of those so burnt 35† were not replaced. Wren rebuilt 49, exclusive of the Cathedral of St. Paul's, and the two churches he built outside the City, St. Clement Danes and St. James's, Piccadilly.

By the beginning of the 19th century the total number of churches had been reduced to about 70. The earliest Wren church to be demolished was St. Christopher-le-Stocks in 1781, but in the following century 16 Wren and three other churches were demolished, and during this century up to the outbreak of the War five others had gone, including two more of Wren's.

At the commencement of World War II there were 47 churches, of which 30 were Wren and eight were pre-Great Fire buildings. During the War 18 were totally destroyed or reduced to mere shells, of which 14 were Wren, and three were pre-Great Fire churches.

Under the re-organisation scheme the 47 churches, which existed immediately prior to the War, are to be dealt with as follows:—

24 are to remain parish churches; 16 will become guild churches; three will not be rebuilt, they are St. Alban, Wood Street, St. Mildred, Bread Street, and St. Stephen, Coleman Street; and of the others, St. Augustine, Watling Street is to be incorporated in the new Cathedral Choir School; Christ Church, Newgate will become a Diocesan Headquarters and Assembly Hall, and the fate

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†See appendices for these, and other detailed lists.
of two is still in the balance, that is St. Swithin, London Stone, and
St. Anne and St. Agnes in Gresham Street.

The 16 guild churches are:

All Hallows, London Wall. St. Margaret Pattens.
St. Andrew, Holborn. St. Martin, Ludgate.
St. Benet, Paul’s Wharf. St. Mary Abchurch.
St. Botolph Without Aldersgate. St. Mary the Virgin, Aldermanbury.
St. Ethelburga-the-Virgin. St. Mary, Woolnoth.
St. Katherine Cree. St. Michael, Paternoster Royal.
St. Lawrence, Jewry. St. Nicholas, Cole Abbey.

Time will permit reference to only some half-dozen of these.

All Hallows, London Wall.—The dedication recalls that it was
Pope Boniface IV who, being desirous that of the many less popular
Saints no one would be forgotten, instituted the Feast of All Saints
(or All Hallows) which we celebrate in our Church calendar on the
1st November. At one time there were no less than eight Churches
of All Hallows within the City so that the need for the territorial
suffix to the title is evident.

The Church is actually built against the Wall, a fragment of
which can be seen in the churchyard; and the semi-circular vestry
rests upon the foundations of one of the old bastions.

All Hallows is mentioned in the time of Henry I, whose Consort
granted it to the Prior and Convent of Holy Trinity. That early
Church withstood the Great Fire but was demolished nearly a
century later.

The present edifice was built in 1767 to the design of George
Dance, the younger, who was the architect of Newgate Prison, which
I think he must have had in mind when drawing his southern
elevation of the Church which is only remarkable for its severe
ugliness. The main front, however, is not at all unattractive, with its
tower surmounted by a small Corinthian cupola.

Internally there is little that calls for mention other than the
peculiar fact that the pulpit can only be approached by going up
some stairs in the vestry, which lead to an opening through the wall
and directly into the pulpit. It has no entry from the Church itself.

A tablet commemorates the Rev. William Beloe, who, after
holding the living for 20 years died in 1817; he was the author and
translator of several works and a librarian at the British Museum.
Another Rector was the Rev. S. J. Stone, who wrote the hymns
“The Churches One Foundation” and “Weary of Earth and
laden with my sin”.

All Hallows derives much of its interest from its association,
from very early times, with the various “ankers” or anchorites of
whom Simon the Anker, author of “The Fruyte of the Re-
dempcyon” was the most celebrated.

These anchorites were really a religious order but without any
vows, and their mode of life was less rigorous than that of monks.
That they were held in great veneration is evident from the large
number of bequests with which the Wills of London citizens abound.
Their anchorage or cell was generally in the tower, or over the porch, and sometimes as at All Hallows, in the vestry.

The Church suffered substantial damage during the War, and is to be repaired eventually, but in the meantime is closed.

*St. Botolph Without Aldersgate*, standing immediately to the north of the site of the gateway of Aldersgate, is one of which our earliest knowledge is in the reign of Henry III.

The present edifice was built in 1790 and has a plain exterior, except for the east front which was built in 1831, when the original size of the Church was curtailed for street widening. It has a pleasing interior and some interesting monuments.

There are two other Churches in the City dedicated to this Anglo-Saxon monk, who gave his name to Boston—a corruption of Botolph's Town—in Lincolnshire. They are St. Botolph, Aldgate and St. Botolph Without Bishopsgate. A third, St. Botolph, Billingsgate was not rebuilt after the Great Fire, but we are reminded of it in the Lane running down from Eastcheap to the Fish Market. As the patron Saint of wayfarers his Churches are invariably found just without the gates of cities and towns, where the traveller could call in and ask for a blessing at the outset of his journey, and tender a thanksgiving on his safe return.

Stow records numerous burials in the old Church, among which may be mentioned that of William Marrowe, Alderman of Broad Street Ward and later Tower Ward, who was Lord Mayor in 1455-56, sometime Member of Parliament for the City and thrice Master of the Grocers' Company. Another is that of Lady Anne Packington, widow of Sir John Packington, Chirographer to the Court of Common Pleas: she died in 1563 and was a great benefactor to the parish. Her monument still remains.

Outside the Church a tablet records the conversion of John and Charles Wesley “in Aldersgate Street” in 1738. The old Churchyard, together with those of Christ Church, Newgate and St. Leonard's, Foster Lane, now forms the “Postman's Park”. Here the well known artist G. F. Watts erected at his own expense a Loggia in memory of Queen Victoria's Jubilee; on the wall are numerous tablets, each of which is a memorial to some hero from the more humble walks of life, who sacrificed his own life in an endeavour to save that of another.

The Church is now undergoing reparation.

*St. Andrew, Holborn* is of great traditional antiquity; a log building of the Saxon period, dedicated to St. Andrew, is reputed to have stood on the site in King Alfred's day, and there is a definite reference to the Church in A.D. 971 in the, albeit discredited, Charter of King Edgar to Westminster Abbey.

The patron Saint, like his brother Simon Peter, was a fisherman and one of the earliest of Christ's disciples. After the Resurrection Andrew travelled through Turkey and Greece preaching Christianity, and is said to have been crucified at Patras in Archaia; the diagonal Cross of St. Andrew represents the form on which he was martyred. In 357 A.D. his body was reburied in Constantinople.

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and in 1210 it was removed to Italy and finally buried in the crypt of Amalfi Cathedral where it has since remained.

The rebuilt Church of 1446 escaped destruction by the Great Fire, but twenty years on Wren built it anew, with the exception of the west end and the lower part of the tower, which he incorporated in his building and faced with Portland stone. It was a fine lofty building of the Basilican type with well proportioned galleries, not unlike, but not so fine, as St. James’s, Piccadilly.

The list of Rectors is complete since 1320; one was the eminent divine William Stillingfleet, Bishop of Worcester, who held the living for several years following the Restoration; and another, the notorious Dr. Henry Sacheverell, from 1713 to 1724 when he died, and was buried in the chancel.

John Davy, the name has become corrupted into Thavie, the founder of the neighbouring Inn of that name, by his Will of 1397 left properties for the maintenance of a Chantry in the Church for the good of his soul, the Trust for which incidentally is still in existence; and for a period of over two centuries the Churchwarden’s accounts record payments by four of the Inns of Chancery, i.e. Barnard’s, Furnival’s Staple and Thavie’s, whose members were intimately associated with the Church.

The famous lawyer and Chief Justice to James I, Sir Edward Coke, was married in the old building, in 1598, to Lady Elizabeth Hatton, as his second wife; and in the later Church William Hazlitt married Sarah Stodart, in 1808, with Charles Lamb as his best man, and Charles’s sister Lucy as bridesmaid.

Interesting baptisms are those of Disraeli, in 1817, when according to the Register he was about “12 years old”, and Henry Addington, the first Speaker of the House of Commons, and later Prime Minister, of whom Canning wrote his rather scathing criticism “Pitt is to Addington, as London to Paddington”. The Registers also note the death, by his own hand, of Thomas Chatterton, the boy poet, in 1770, who was interred in the paupers’ pit of Shoe Lane Workhouse nearby.

Just by the North Door a tablet records that in 1827, on the adjoining steps, Dr. William Marsden found a penniless girl in a dying condition for whom he was unable to obtain admission to any hospital without payment; which sad incident had a fortunate sequel in the founding, by Dr. Marsden, of the now famous Royal Free Hospital.

The tower and walls are all that now remain of St. Andrew’s. It is, however, to be rebuilt.

St. Margaret Pattens situated at the corner of Rood Lane and Eastcheap, is reputed to have its origin in the wooden chapel of St. Margaret of Eastcheap built in 1067. Its dedication is to Margaret, Virgin and Martyr, who, according to tradition, was beheaded about A.D. 300 at Antioch, under the persecution of Diocletian.

Stow ascribes the suffix of Pattens to the clog makers who lived in the neighbourhood, but there is little reason to doubt that it refers, as Kingsford suggests, to the family of Patin who lived in the parish in the 12th century.
The earliest authentic note of the Church is in the time of King John, and next in 1275 when the Will of John de Wyteby mentions it as St. Margaret de Patins. Richard Whittington presented the living to the Mayor and Corporation in 1411, in whose hands it has remained until now, under the new Act, it devolves upon the Lord Chancellor.

The old Church was rebuilt in 1538 partly out of the oblations made to the Crucifix then newly set up in the Churchyard. It was this Rood that gave the name to the Lane previously known as St. Margaret Pattens Lane.

Wren rebuilt the Church in 1685-87. The pinnacled tower, surmounted by an elegant lead covered spire, is beautiful in the proportion and simplicity of its design. It is Wren's third highest spire, the actual figure varies with different authorities; some say it is 199 feet and others 215 feet. The latter figure was probably correct before the removal of the Cross which at one time topped it, and now stands in the Church.

Among the interior features are the oak panelling, some fine carving in the Lady Chapel, and the two canopied pews of a type rare in this country and unique among our City churches; there are also two good Sword Rests of Sussex iron.

Notable memorials include one to Sir Peter Vandeput, twice Master of the Drapers' Company, Alderman of Lime Street Ward, 1684-87 and Sheriff in 1685, who was a son-in-law of Sir John Buckworth, Alderman of Coleman Street Ward 1683-86. Another memorial, the work of Rysbrack, is to Sir Peter Delme, Alderman of Langbourn Ward 1712-28 and Lord Mayor, 1723-24, who was a Governor of the Bank of England and Prime Warden of the Fishmongers' Company, 1714-16.

Dr. Thomas Birch who died in 1766 and is buried in the Chancel, was a distinguished Rector, being a man of considerable literary attainments, and Secretary of the Royal Society of which he wrote a history. His successor in the living was another man of letters, the Rev. Peter Whalley, who edited Ben Johnson's works; he was Headmaster at Christ's Hospital for some eight years, and a President of Sion College.

A foot slab, dated 1686, commemorates one James Donaldson, Citizen and Weaver, the "City Garbler". This was an Office of some antiquity, the duties being tantamount to those of an Inspector of drugs and spices, etc.

St. Benet, Paul's Wharf is included in the survey of churches by the Dean of St. Paul's in A.D. 1111, wherein it is referred to as "Sancti Benedicti super Tamisiam", and during the two succeeding centuries it had some 17 or 18 varying forms of title.

The dedication is to the saintly Benedict who established the celebrated monastery of Montecassino about A.D. 530, where he promulgated that Rule of Living which was to become the guide for most subsequent monastic Orders. Tradition says that his monks so disliked the introduction of this stern Rule that they endeavoured to poison him, and would have succeeded had not the chalice miraculously burst asunder in his hands; hence he is generally portrayed in
art holding either the Book of Holy Rule or a broken cup with a serpent at his feet.

There were three other Churches in the City which claimed him as their patron saint; St. Benet Fink in Threadneedle Street which was demolished in the eighteen-forties in connection with the Royal Exchange improvements; St. Benet Gracechurch, demolished 1867-68 for the widening of Gracechurch Street; and St. Benet Sherehog which stood in Pancras Lane prior to the Great Fire, but which was not rebuilt.

The present Church of Paul’s Wharf was itself earmarked for demolition in 1877, but fortunately it was ultimately decided by an Order in Council that it should be granted to the Metropolitan Welsh Congregation for the conduct of Church of England services in their national tongue, and it has since become popularly known as the Welsh Church.

It was built by Wren in 1683-85 to replace the earlier edifice destroyed in the Great Fire, and has a most pleasing exterior in red brick with stone quoin, and a well proportioned tower.

In the pre-Fire Church the illustrious architect Inigo Jones was buried and among many other interesting monuments were those to Sir William Cheney, Chief Justice of the King’s Bench who died in 1442; Richard Cladwell, President of the Royal College of Physicians who died 1585, and Sir Gilbert Dethike, who was Garter King of Arms when, in 1555, Queen Mary granted Derby House, formerly the residence of the Stanley family, as the College of Arms. This was the predecessor of the present Wren building which dates from 1683.

The proximity of the College and of Doctor Commons accounts for the number of memorials to Officers of Arms and to doctors, advocates and proctors of the Commons. It was in this Church that Henry Fielding was married in 1747 to his second wife, Mary Daniel.

*St. Dunstan-in-the-West* is another instance of an Anglo-Saxon patron saint. Dunstan lived in the 10th century and was born near Glastonbury. He became an Abbot in A.D. 943, and made the Abbey of Glastonbury the greatest centre of learning in the country. He aimed at every priest learning a craft, being himself a goldsmith and metal worker. By the Sees of Worcester and London he succeeded to the Archbishopsric of Canterbury, and it is topical to note that the ceremonial he drafted and used for the Coronation of King Edgar will largely govern that to be used at the Coronation of Her Majesty Elizabeth II next June.

The legend of Dunstan is that whilst working at his forge one day, the devil tempted him to leave his work; waiting until the devil came near, Dunstan seized his nose with the red hot tongs and so sent him screaming away. The scene is depicted as a background to the painting of him in the Hall of the Goldsmiths’ Company whose patron saint he is.

Although St. Dunstan-in-the-West was probably in existence earlier, the first time we have any reference to it is towards the end of the 12th century. Later in 1237 we learn of its assignment by
Henry III to the custodians of a house for converted Jews, later comprised in the Liberty of the Rolls. This old Church, doubtless repaired many times, existed until towards the end of 1829.

In it Tyndale, the translator of the New Testament, preached in 1523. Dr. Thomas White, the founder of Sion College, who was Vicar from 1575 until he died in 1623, was buried in the Church. His successor in the living was John Donne, the eccentric Dean of St. Paul’s whose biography was written by another celebrity, a parishioner of St. Dunstan’s, to wit, Izaak Walton, the author of The Compleat Angler, who lived a few doors down the street nearer Fetter Lane.

Walton, in his life of Donne, tells how one day the Dean dressed himself in a shroud, and standing upon an urn, had the picture sketched. It was from this that the curious form of monument in St. Paul’s arose. Incidentally this remains the only complete monument saved from the old Cathedral.

The Registers at St. Dunstan’s record the baptism in 1593 of Thomas Wentworth, afterwards the famous Earl of Strafford, who was executed on Tower Hill in 1641.

St. Dunstan’s clock was the best known in London. It was bought in 1671 to replace an older one, and was fixed in a large alcove between two giants of life size who struck the quarters and the hours upon two suspended bells. When the Church was demolished the clock and figures were bought by the Marquis of Hertford, who removed them to his new residence, then being built in Regents Park, which he named St. Dunstan’s.

There is little doubt that at the end of its time the old Church with its motely architecture, its shops along its front and its great dial clock formed a most picturesque feature in Fleet Street.

The present Church, consecrated in 1833, was designed by John Shaw, who a few years previously had been the architect for the new Hall of the old Christ’s Hospital in Newgate.

The Gothic style tower, with its pierced octagonal lantern, in all 130 feet high, is said to have been suggested by that of St. Helen, York. It gives to the west end of Fleet Street a most graceful landmark and a happy contrast to the steeple of St. Bride’s at its east end.

The interior is octagonal in plan, but differs appreciably from that of St. Bartholomew the Less, the only other octagonally designed church in the City. The placing of the altar in the north is uncommon.

There are many monuments removed from the previous Church, including those to the two distinguished ancestors of Mr. Alderman Hoare. The one, Sir Richard Hoare, Kt., and Lord Mayor 1712-13, who was the first member of the family to be officially connected with the Church, since when each successive generation has been so represented; the other to Sir Richard Hoare, Kt., and grandson of the first mentioned, who was elected Lord Mayor at the early age of 36.

Thanks to the generosity of the late Viscount Rothermere the old clock and the figures of King Lud and his sons were returned to
St. Dunstan’s Church in 1935. The statue of Queen Elizabeth, which was originally on Ludgate, and is one of the oldest statues in London, was bought by Sir Francis Gosling when Ludgate was taken down, and erected by him above the vestry door of old St. Dunstan’s. When the Church was demolished the statue was lost sight of for a while, but was recovered later and erected in front of the new Church, over the school door, in 1839.

Our old friend Pepys, the diarist, has left us an insight into his fondness for the ladies in connection with one of his visits to St. Dunstan’s in 1667, where in his own words “Being wearied turned into St. Dunstan’s Church, where I heard an able sermon of the Minister of the place; and stood by a pretty modest maid whom I did labour to take by the hand and body; but she would not, but got further and further from me; and at last I could perceive her to take pins out of her pocket to prick me, if I should touch her again—which seeing I did forbear, and was glad I did spy her design. And then I fell to gaze upon another pretty maid in a pew close to me; and I did go about to take her by the hand, which she suffered a little and then withdrew. So the sermon ended, and the Church broke up, and my amours ended also”. And so, also, ends my dissertation, Mr. Chairman!

APPENDIX I.

Churches not Rebuilt after the Great Fire.

1. All Hallows the Less (Upper Thames Street).
2. All Hallows, Honey Lane.
3. St. Andrew Hubbard (Eastcheap).
4. St. Anne Blackfriars.
5. St. Benet Sherehog (Pancras Lane).
7. St. Faith under St. Paul’s.
10. Holy Trinity the Less (site now covered by Mansion House Station).
11. St. John the Baptist, Walbrook.
12. St. John the Evangelist (Friday Street).
13. St. John Zachary (Gresham Street).
16. St. Leonard, Foster Lane.
17. St. Margaret Moses (Friday Street).
18. St. Margaret, New Fish Street (site now covered by the Monument).
19. St. Martin Orgar (St. Martin’s Lane).
20. St. Martin Pomary (Ironmonger Lane).
22. St. Mary Bothaw (site now covered by Cannon Street Station).
24. St. Mary Magdalen, Milk Street.
25. St. Mary Mounthaw (site now covered by Queen Victoria Street).
26. St. Mary Staining (Staining Lane).
27. St. Mary Woolchurch Haw (site now covered by the Mansion House).
29. St. Nicholas Acon (Nicholas Lane).
30. St. Nicholas Olave (Bread Street Hill).
31. St. Olave Silver Street.
32. St. Pancras, Soper Lane.
33. St. Peter, Paul’s Wharf.
34. St. Peter, Westcheap.
35. St. Thomas the Apostle.

APPENDIX II.

CHURCHES DEMOLISHED BETWEEN THE GREAT FIRE AND THE COMMENCEMENT OF WORLD WAR II.

1. 1781 w. St. Christopher-le-Stocks,
2. 1832 w. St. Michael, Crooked Lane,
    d. for new approaches to London Bridge.
3. 1841 w. St. Bartholomew-by-the-Exchange,
    d. for improvement of Royal Exchange surroundings.
4. 1843 w. St. Benet Fink (Threadneedle Street),
    d. for improvement of Royal Exchange surroundings.
5. 1866 w. St. Benet Gracechurch,
    d. for widening of Gracechurch Street.
6. 1870 t. All Hallows Staining,
    the pre-Fire church collapsed 1671; new church 1674-5 incorporated old tower, d. 1870 but tower retained.
7. 1871 t.w. St. Mary Somerset (Upper Thames Street),
    the first to be d. under the Union of Benefices Act, 1871.
8. 1872 w. St. Mildred, Poultry.
9. 1874 w. St. James, Duke’s Place (Creechurch Place).
10. 1874 w. St. Martin Outwich (Threadneedle Street).
11. 1876 w. St. Dionis Backchurch (Lime Street).
12. 1876 w. St. Michael Queenhithe (Upper Thames Street).
13. 1877 w. All Hallows, Bread Street.
14. 1878 w. St. Antolin, Watling Street.
15. 1886 w. St. Mary Magdalene, Old Fish Street, burnt down.
16. 1886 w. St. Matthew, Friday Street.
17. 1888 t.w. St. Olave Jewry (Old Jewry).
18. 1894 w. All Hallows the Great, Upper Thames Street.
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<tr>
<th>No.</th>
<th>Year</th>
<th>Church Name</th>
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<tbody>
<tr>
<td>19.</td>
<td>1894</td>
<td>St. Michael, Wood Street.</td>
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<tr>
<td>20.</td>
<td>1898</td>
<td>St. Michael Bassishaw (Basinghall Street).</td>
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<td>21.</td>
<td>1904</td>
<td>St. George, Botolph Lane.</td>
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<td>22.</td>
<td>1907</td>
<td>St. Peter-le-Poer (Old Broad Street).</td>
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<td>23.</td>
<td>1923</td>
<td>St. Alphage, London Wall,</td>
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<td></td>
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<td>the pre-Fire church d. 1774; rebuilt 1777.</td>
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<tr>
<td>24.</td>
<td>1924</td>
<td>St. Katherine Coleman (Fenchurch Street).</td>
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<td>25.</td>
<td>1938</td>
<td>All Hallows, Lombard Street,</td>
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<td></td>
<td></td>
<td>d. for extension of Barclay's Bank Head Office premises.</td>
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*Note*: d. demolished, t. tower remains, w. built by Wren

### APPENDIX IV.

#### Pre-Fire Churches at Commencement of World War II.

1. *All Hallows, Barking.*
2. St. Andrew, Undershaft.
4. St. Ethelburga the Virgin.
5. *St. Giles, Cripplegate.*
7. St. Katherine Cree.
8. *St. Olave, Hart Street.*

#### List of Wren's Churches at Commencement of World War II.

1. *St. Alban, Wood Street.*
2. *St. Andrew-by-the-Wardrobe.*
3. *St. Andrew, Holborn.*
4. St. Anne and St. Agnes.
5. *St. Augustine, Watling Street.*
7. *St. Bride, Fleet Street.*
8. *Christ Church, Newgate.*
10. St. Edmund the King and Martyr.
11. St. James, Garlickhythe.
12. *St. Lawrence, Jewry.*
15. St. Margaret, Pattens.
17. St. Mary, Abchurch.
18. *St. Mary, Aldermanbury.*
20. St. Mary-at-Hill.
24. *St. Mildred, Bread Street.*
27. *St. Stephen, Coleman Street.*
30. *St. Vedast, Foster Lane.*

#### Other Churches at Commencement of World War II.

1. All Hallows-on-the-Wall.
6. *St. Dunstan-in-the-East (Steeple only by Wren).*
8. St. Mary Woolnoth.

*Destroyed in World War II*