

Appendix 3

City of London Churchyards

“Burial places have substantial significance, and are often the only evidence for cultures that would otherwise be forgotten”

Historic England, 2014

“Such strange churchyards hide in the City of London”

The Uncommercial Traveller, Charles Dickens

Executive summary

City of London churchyards are a unique assemblage of burial places in the heart of a vibrant, 21st-century city. They make an important contribution to amenity as green, tranquil havens amidst high volumes of commercial activity. As they have not previously been assessed as a group, statements of significance have been written to bring together existing information and create a tool for their future management and interpretation.



The churchyard of St Olave Jewry, Ironmonger Lane

Overview

Nowhere else in Britain is there so concentrated a group of burial grounds within a tightly proscribed urban area. As a group of heritage assets, the City's churchyards are as unique as the much-praised City churches. They vary in size, arrangement and atmosphere; individually and collectively they make a valuable contribution to City amenity, well-being and sense of place.

As the City's irregular medieval street network survives, the churchyards (and churches) are frequently juxtaposed with modern buildings and spaces in endlessly surprising and stimulating ways. Many are screened from the hustle of the main streets, offering respite and

encouraging reflection. This role will increase in importance as the City's population continues to grow over forthcoming decades.

It is a fundamental function of a society to lay its dead to rest and churchyards are important evidence for this. As the City churchyards have been used for burials for many hundreds of years, these spaces connect us in the most direct way with previous City communities – the people who lived, worked and died in the square mile and who shaped it in the centuries before ours. For instance, Mary Abdy, who died aged 58 and was buried in the churchyard of St Mary Staining in 1820, or Frederick Papineau, a boy of 8 who was buried in the churchyard of St Olave Hart Street in 1839.

This critical aspect of the churchyards can sometimes be overlooked. Widespread usage of them for burials ceased over 150 years ago. Many of them now look more like urban gardens or simple open spaces, their original function evident through such detail as surviving tombstones, a raised ground level, strong visual or physical link with a church or a strong sense of enclosure. Details like these add to the special atmosphere and character of these spaces.

Though the churchyards were primarily associated with the dead, today they form a network of life-enhancing spaces. There is a need to consider how their contribution to amenity and the environment can be sustained and enhanced, particularly in the context of current strategic thinking about the future City up until 2036.

The significance of the City churchyards

The **values** are taken from Historic England's *Conservation Principles* framework (2008), national criteria for the assessment of the significance of heritage assets. **Evidential** value is how much evidence a place can give us about the way people did things in the past. **Historical** value is how far a place connects us with particular historical people, events and aspects of life. **Aesthetic** value is how much a place stimulates the senses and the intellect. **Communal** value is how far a place holds meanings for people and figures in their collective experience or memory.

The churchyards were used for burial between the 11th century and the 19th century. As such, they are tangible reminders of past City communities and notable figures, and have deep **historical** and **communal** value.

They form the setting to and are places from which to appreciate the significant architecture and **aesthetic** value of the City churches.

As they survive in differing forms and stages of preservation, from the intactness of St Mary Abchurch to the wholly altered St Magnus the Martyr, they have strong **evidential** value for the historical pace of change in the City. Correspondingly their varied appearance has strong **aesthetic** value.

Further **evidential** value is created by their significant archaeological potential and surviving historic structures such as tombstones, boundary walls and railings. **Evidential** and **aesthetic** value is found in features like raised levels, indicating the presence of burials.

The way they relate to the wider City townscape has important **aesthetic** value, encountered within the irregular medieval street plan in endlessly surprising and stimulating ways.

With the City churches, the churchyards have important **evidential** and **communal** significance in reflecting the piety and burial practices of the City in the centuries before our own.



The churchyard of St Mary Staining

Scope of document

These statements of significance have been produced to form an evidence base for the current Local Plan review, to provide a resource for Development Management casework relating to these sites and to support the emerging Churchyard Enhancement Programme. Hitherto there has been no such characterisation or analysis of them as a group of open spaces and as elements of the townscape.

Historical development

Churches

Christianity had been practiced in Britain during the Roman period. It was decisively established with the founding of St Paul's Cathedral in 604 AD. Following the formal reoccupation of the walled city by Alfred the Great in the 9th century, there is evidence for the existence of a number of churches inside the walls by the late Saxon period (9th – 11th centuries), such as All Hallows by the Tower and St Lawrence Jewry, and just outside the walls, including St Andrew Holborn and St Bride Fleet Street.

The majority of City churches are thought to have been founded in the centuries following the Norman Conquest in 1066, with many first recorded by the end of the 12th century. They may have originated from private chapels, neighbourhood churches or churches associated with particular trading cliques or groups of citizenry, such as the Flemings who founded St Vedast Foster Lane (Schofield p.35; Jeffrey p.9). By the end of the 12th century 120 parish churches were recorded in the City, reflecting London's rapid growth since the Conquest.

Churchyards

Like the churches, the City churchyards have late Saxon, Norman or early medieval origins. Pope Gregory the Great (590 AD) recommended the use of churchyards for burial, so that those coming or going from the church would remember the dead in their prayers. Churchyards were first consecrated for burial after Cuthbert, Archbishop of Canterbury, obtained permission from the Pope in 752 AD. This represented a significant change in burial practices, with the dead customarily buried beyond city limits in the Roman period. The same was true later, in the Anglo-Saxon period, where burials took place around Lundenwic (near the Strand).

Origins

Estimates of the population of early medieval London vary, but the general consensus is that it grew steadily between the 11th and 14th centuries to become the largest city in Europe, from c.18,000 in 1086 to c.40,000 by 1300 (Lobel p.55). With more people came the need for more burial places.

By the early 14th century nearly all churches are recorded as having churchyards. Some were probably established much earlier, within a few years of the church or at the same time. Given the spectrum of ages among parishioners, it would seem fair to speculate that burial space connected to a church would be required within a few decades, if not years, of its establishment. For instance, the foundation of St Lawrence Jewry has been dated to c.1050 AD on the basis of a burial of that date in its churchyard. There has even been a suggestion that the need for burial grounds may have been one reason for the foundations of some churches (Schofield p.73).

People could choose to be buried outside their parish in another burial ground or the cathedral precincts. Burials did occur within the church under the floor, but space was limited.

Then, the churchyards ranged in size, from small to generous, and shape, from irregular to well-defined. Typical boundaries were and still are building lines, thoroughfares and plot

boundaries, forming quadrilateral spaces. There are obvious visual relationships with their churches, which in most cases border them on one or more sides (though there are some like St Katherine Cree or St Gabriel Fenchurch where the churchyard is separated entirely); the commonest orientation seems to have been south of the church, as can still be seen at St Peter Cornhill, St Michael Cornhill, St Botolph Bishopsgate, St Anne & St Agnes and many others.

Few are larger in size than their host churches though some are today quite extensive, having acquired additional land since their establishment. The variation in size is illustrated by comparison of the churchyards of St Nicholas Shambles (163 square metres) and St Lawrence Jewry (650 square metres).

It has been suggested that most churchyards were originally hard-surfaced, with funerary structures set into paving, gravel, sand or earth (Harding pp.53-4), rather than predominantly planted and lawned. Some churchyards were called the 'green churchyard', implying this was not the norm. An example is the 'Green Ch.Y' at St Giles Cripplegate on Rocque's 1746 map.

In addition to the original churchyards, the growth of the population saw many churches acquire additional ground for burial. St Bride Fleet Street acquired a new churchyard by donation and agreement in 1610, while St Dunstan in the West had consecrated part of its burial ground in Breems Buildings in 1625 (Harding p.50).



The churchyard of St Mary Abchurch, unchanged in form and location for 800 years

Subsequent change

Some churchyards have retained their essential form and location since their establishment: examples are St Peter Cornhill and St Mary Abchurch. But as London became more densely developed, other churchyards were subject to varying degrees of encroachment or more wholesale change.

At the Reformation (1520s/30s) religious establishments such as priories and friaries were dissolved and parish churches were often established on or near their sites, with accompanying churchyards. An example is St Bartholomew the Great, where part of the priory church became a parish church with a churchyard laid out in 1543. Other examples are St Ann, Blackfriars and the nave of Austin Friars, which was used as a Dutch chapel.

Following the Great Fire (1666) those churches that were rebuilt generally occupied the same sites with broadly the same relationship to their churchyards, though many of the latter were reduced in size, as at St Lawrence Jewry. Some churches were destroyed in the Fire

and their sites became churchyards or were left as open spaces, as happened at St Peter Westcheap, St Laurence Poutney and St Mary Staining.

There was generally less upheaval in the 18th century, though church rebuilding at this time sometimes resulted in changes to the form and location of the churchyard, as at St Botolph Aldgate and St Botolph Bishopsgate. St Mary Woolnoth's churchyard had been built over by 1745.

Victorian infrastructure projects accounted for a large amount of alterations to the shape or setting of the City's churchyards. For instance, the creation of Queen Victoria Street saw the truncation and altered settings of many of the churchyards along its length, including St Andrew by the Wardrobe, St Benet Paul's Wharf, St Nicholas Cole Abbey and St Mary Aldermary. The building of the Holborn Viaduct did the same for St Andrew Holborn and St Sepulchre.

By the mid-19th century, the City's residential population was fast declining as people took advantage of improved transport connections to live in the developing suburbs. With the shift to a predominantly working population came the increasing disuse of many City churches. The 1860 Union of the Benefices Act provided for the closure and demolition of over twenty churches. Their sites were sold for redevelopment (the profit used to fund the construction of suburban churches) and their churchyards rarely survive.

In further recognition of the City's reduced residential population, several of the City churches were made Guild churches by an Act of Parliament (1952), affiliated with a particular Livery Company. This freed the churches from parish responsibilities in order to minister full time to non-resident City workers in the week.

Usage

As well as the burial of the dead the churchyards could serve other purposes. Archaeological evidence for 11th-century refuse-dumping has been recorded at St Lawrence Jewry. Some had wells, later made into pumps, where people gathered for water (e.g. St Bride Fleet Street, St Olave Jewry). Administrative meetings about parish or ward affairs were held in others (the 1339 wardmote for Farringdon Within was held in St Sepulchre's churchyard (Schofield p.75)). Preaching crosses were erected in some, such as St Michael Cornhill, where people came to hear open-air sermons. In this way they regularly functioned as formal and informal meeting places. Though their principal significance is funerary, these were places experienced regularly by the living for a multitude of reasons.

Closure for burials

By the 1840s and 1850s London's churchyards were overcrowded and it was believed their effluents – or 'miasma' – posed a significant health risk. Larger cemeteries outside the city were developed with the first, Kensal Green, being laid out in 1832. Six more followed, creating the 'magnificent seven' cemeteries culminating with the creation of Tower Hamlets cemetery in 1841. In 1855 the City Corporation laid out the City of London Cemetery and Crematorium on a site near Epping Forest for the same purpose.

Alongside this a series of Burial Acts were passed in the 1850s, enabling the Secretary of State to close metropolitan churchyards and make provision for burials to take place elsewhere. As a result, the remaining City churchyards were closed in the 1840s and 1850s, and some were cleared of burials, their contents reburied in the new City of London Cemetery or elsewhere.

Not all churchyards were cleared of burials. Where it did happen, burials were removed with varying degrees of thoroughness. In some cases, only the tombstones were cleared but the

ground left undisturbed. In others, the burials were removed from some parts of the churchyard but not others.

Where closed, provision was made for the churchyards to be laid out as public gardens and maintained by the local authority. Most were adapted for this purpose soon after their closure. The two churchyards of St Ann Blackfriars were closed in 1849 and laid out as gardens. St Botolph Bishopsgate was another early garden completed in 1863, apparently fenced with railings from Old London Bridge. By 1875 the majority of City churchyards had been converted into public gardens.

Churchyards belonging to churches not rebuilt after the Great Fire or demolished for another reason are affiliated with another active parish, such as the association of St John Zachary churchyard with St Anne & St Agnes. Some churchyards now lie below parts of the public highway. These are listed in the appendix [TBC].

Today, many of the City churchyards are in parish or Diocesan ownership and are maintained by the City Corporation.

References

- Lobel, M (ed) *The City of London From Prehistoric Times to c.1520* (OUP 1991)
Harding, V *The Dead and the Living in Paris and London, 1500-1670* (CUP 2007)
Jeffrey, P *The City Churches of Sir Christopher Wren* (Hambledon Press 1996)
Schofield, J *Saxon and medieval parish churches in the City of London: a review in Transactions volume 45* (LAMAS 1994)

Policy context

Churchyards are considered to be non-designated heritage assets¹. In addition, they are considered to form the settings of listed buildings and scheduled monuments where applicable and to contribute to the character of conservation areas.

National policies

Chapter 12 (Conserving and enhancing the historic environment) of the Government's **National Planning Policy Framework** (NPPF) has a number of policies relevant to churchyards. These include:

- 126** (setting out a 'positive strategy' for heritage assets in the Local Plan)
- 129** (identifying and considering significance in proposals for change)
- 131** (desirability of sustaining and enhancing significance in determining planning applications)
- 135** (non-designated heritage assets)
- 139** (non-designated archaeological assets).

planningguidance.communities.gov.uk/

Local policies

Chapter 7 of the **London Plan** includes policies relevant to churchyards:

- 7.8** ('Heritage assets and archaeology')
- 7.18** ('Protecting open space and addressing deficiency')
- 7.21** ('Trees and woodlands')
- 7.23** ('Burial spaces').

www.london.gov.uk/

The **City of London Local Plan** policies relevant to churchyards are as follows:

- CS10** ('Design')
- DM10.4** ('Environmental enhancement')
- DM10.8** ('Access and inclusive design')

- CS12** ('Historic Environment')
- DM12.1** ('Managing change affecting all heritage assets and spaces')
- DM12.2** ('Development in conservation areas')
- DM12.4** ('Ancient monuments and archaeology')

- CS19** ('Open Spaces and Recreation')
- DM19.2** ('Biodiversity and urban greening')

CS22 ('Social infrastructure and Opportunities') – in the sense that churchyards contribute to mental and physical well-being.

www.cityoflondon.gov.uk

¹ These are buildings, monuments, sites, places, areas or landscapes identified as having a degree of significance meriting consideration in planning decisions but which are not formally designated heritage assets (NPPF).

Key aspects of City churchyards

A City churchyard's special character is often delicately composed and stems from the interplay between the primary characteristics given below. It is important to recognise that these spaces contain important historic and archaeological evidence and support biodiversity. Their optimum management is best considered as a carefully managed balance of preservation and enhancement.

Boundaries

The boundary of a churchyard defines its physical extent and its treatment is a critical factor. The spatial integrity of a churchyard depends on the strength of its boundary definition – where the boundary is unclear or visible only as a mark in the ground, the churchyard 'bleeds' into the surrounding townscape and loses a great deal of its character.

Traditional iron railings and gates, such as at Christchurch Greyfriars, can impart a strongly civic effect. In locations where the railings are particularly ornamental, such as at St Mary Woolnoth, this effect becomes almost ceremonial. The railings of St Sepulchre Holborn, painted in the colours of the Royal Fusiliers (with whom the church is associated) are a key part of its identity. Railings can have intrinsic significance: those at St Peter Westcheap date from 1712 and incorporate very characterful ornaments, a rare example of decorated railings of this date. They benefit from allowing views through the boundary of the churchyard and out into the streetscape.

Railings are often mounted on a **boundary wall** (the gates on stone piers or other railings) and even when the railings are no longer present the wall defines the churchyard extent, as at St Helens Bishopsgate. Such walls are typically either stone or brick and capped with coping stones. Further examples exist at All Hallows London Wall, St Alphage, St Anne & St Agnes, St Mary-at-Hill and many others. Considered to be non-designated heritage assets, these walls make a significant contribution to a churchyard's character, providing a strong sense of enclosure and privacy that people value in churchyards.

Buildings can form churchyard boundaries and their elevations have an effect on the mood and character of a churchyard. At St Dunstan-in-the-West the glazed and tiled elevation of 185 Fleet Street contributes a great deal to the character of the space (along with the elevations of the church). Where a church is tightly hemmed in by buildings this can heighten the sense of enclosure – examples include St Bartholomew the Less, St Katherine Cree and St Mary Abchurch. A combination of enclosing buildings and a boundary wall or railings creates further emphasis – for example at St Mary-at-Hill or St Clement Eastcheap. At St Olave Jewry, the interplay between the surrounding red brick and stone elevations, black railings and narrow passageways produces a very special sense of place.

Poorly expressed churchyard boundaries are opportunities. Strengthening their definition strengthens the churchyard as a place. This should be considered in relevant development schemes. Many churchyard boundaries have historically been subject to incremental extension, and interpreting this should form part of any future works.

Levels & burials

The ground level of a City churchyard is often raised and this is normally because there are burials below the surface. Ground levels in churchyards lifted incrementally as people were buried in them. By the 19th century the small City churchyards had become full, prompting their closure on health grounds.

A churchyard's raised ground level is therefore an important indication of its former burial function that should be respected.

With the closure of the City churchyards for burials in the mid-19th century, some were cleared of their interments, though it should be noted that this was done with varying degrees of rigour. Some were totally emptied of bodies; some were emptied partially; some had only the tombstones cleared.

The presence of burials in a churchyard should be assumed unless it can be proven otherwise.

This aspect of City churchyards should not be overlooked and opportunities for interpretation should be taken in development schemes.

As a result of raised ground levels, many churchyards are without level access. Incorporating this presents challenges in spaces of such sensitivity, but all reasonable efforts should be made to accommodate all user groups while respecting the presence of burials and archaeology.

Landscaping

Within their boundaries, the surfaces of City churchyards are variable. Some are dominated by lawns and large planting beds, such as Postman's Park, Christchurch Greyfriars or St Michael Cornhill. Soft landscaping and planting schemes can be an integral part of the churchyards' character and are much valued as elements of greenery within the City. Some planting schemes reflect particular aspects of history, such as the herbs at St Olave Hart Street associated with the 16th-century botanist William Turner, who is buried there.

Other churchyards are almost entirely paved with materials of varying typology, age and quality. For instance, St Olave Jewry is laid with attractive historic granite setts, while the Temple churchyard is paved in smooth, worn York stone slabs. A particularly fine historic surface exists at St Mary Abchurch, where the Purbeck marble pattern dates to c.1838. Many churchyards have ledger stones in the ground surface – these are discussed separately below.

Some churchyards have poorer quality materials, such as the defective crazy paving at St Mary-at-Hill or St Peter Westcheap, and represent opportunities for renewal.

In any proposal affecting a churchyard the potential for reuse of existing materials should be carefully considered. They are generally of good quality and they should be retained in the interests of sustainability and for the contribution they make to the existing character of the place.

Monuments

Perhaps the most recognisable signs of a churchyard's former burial function are **funerary monuments** where they survive. They are present in many of the City's churchyards, either *in situ* or lining the inner boundaries (usually moved there following churchyard clearance), and include gravestones, ledgerstones, chest tombs, table tombs, wall-mounted plaques and funerary monuments of a more custom design. Their presence instantly indicates these churchyards' original purpose and as such form a fundamental part of their significance. Often they are the only clue that a space is a churchyard – an example of this is the lone gravestone in the former churchyard of St Augustine Papey. They add great interest and pathos to the churchyards.

Their condition is variable, ranging from intact stones with well-preserved inscriptions to severely eroded monuments with barely legible inscriptions. It is desirable for any proposals to make provision for the conservation of monuments in a City churchyard. The City

Corporation can provide guidance on the protection and conservation of churchyard monuments.

Churchyards can contain **other structures and objects** that add layers of interest to the space. The following list is not totally exhaustive but illustrates the variety of features these spaces can contain:

- the inner faces of boundary walls and associated gate piers
- raised planting beds
- steps
- statues, busts and sculptures e.g. the memorial to the publishers of Shakespeare's First Folio at St Mary Aldermanbury
- noticeboards
- plaques
- handrails
- war memorials e.g. the 1916 Jutland memorial at St Botolph Bishopsgate (grade II listed)
- drinking fountains and water features
- ramps
- the remains of buildings e.g. the church at St Dunstan in the East, St Mary Aldermanbury
- archaeology e.g. the exposed Roman and medieval City wall at All Hallows London Wall (scheduled ancient monument)
- traditional lampstands
- lead cisterns
- bollards

Another important aspect of the City churchyards is their links to notable people, which structures and objects can physically express. Examples include the tomb of 18th-century writer Oliver Goldsmith in the Temple churchyard and the statue of Elizabethan explorer Captain John Smith in Bow Churchyard. Most commonly plaques will bear witness to the associations of a particular churchyard.

Relationships to church

Most churchyards are bordered on at least one side by their associated church where it survives. The presence of the church forms an attractive architectural setting for the churchyard and straightaway bestows an identity on the open space. It emphasises the senses of piety and profundity that set the churchyards apart from other open spaces in the City.

There are some yards without churches. Importantly, some churchyards are the only physical evidence for City churches lost to the Great Fire, closure or Second World War damage. St Ann Blackfriars, St Augustine Papey, St Botolph Billingsgate and St Peter Westcheap are examples. The absence of a visual link to a church can make them harder to identify. However, many retain the features and special atmosphere common to most City churchyards.

Some are inaccessible to the public and appear under-used, such as St Botolph Billingsgate.

The peacefulness and seclusion of these spaces is one of their greatest contributions to an increasingly frenetic urban environment. Different uses within churchyards should take this into account. Commercial uses* may conflict with their special sense of place and do little to encourage people to linger there. On the other hand, these spaces provide a largely untapped educational resource that could be exploited for great public benefit. Alongside physical enhancement where appropriate, the churchyards could be used to impart information about the City's history and character to its workers, visitors and residents.

Using the Statements of Significance

An explanation of the format used for each churchyard entry is given below.

Regulatory context

Lists the 'intangible' aspects of each site: relevant planning designations such as statutory designations, Conservation Area, information on ownership and maintenance responsibilities, the relevant City Public Realm Area Strategy and classification as a site of local/borough/metropolitan importance for nature conservation.

Physical context

Lists the 'tangible' aspects of each site: size, its accessibility, whether burials are known to be present, whether it has trees, railings or gates, a summary of its archaeology, its principal structures, and relevant cross-references with the Open Spaces Critical Audit (2012) and the Rupert Harris churchyard structures survey (2007).

Physical description

A succinct description of the site's form, shape, orientation, boundaries, surfacing, contents and extent of greening; an impression of the individual character of each site.

History

A succinct account of the site's origins, subsequent morphology, significant associations and events, closure and conversion and any other information relevant to its present appearance.

Archaeology

A brief discussion of each site's archaeological potential and summary of any previous archaeological work, including evidence for burials and monuments.

Significance

An assessment of the significance of each churchyard in accordance with the *Conservation Principles* established by Historic England – the main framework used for assessing the significance of heritage assets in England.

Status

Lists recent, current or imminent proposals or situations that affect a churchyard's appearance, significance and amenity. Items noted here range from amenity issues such as noise, to planning applications, to level of usage.

References

Lists the specific sources used to write each churchyard statement.

Example statements

The full survey can be accessed at:
W:\File Transfer\City churchyards statements of significance 2016

St Andrew Holborn



Regulatory context

| Statutory Designations | Ownership | Maintenance | Area Strategy | Nature Class. |
|---|--------------|------------------|---------------|---------------|
| <ul style="list-style-type: none"> Setting of grade I church, grade II vicarage and grade II City Temple | Guild church | City Corporation | Holborn | None |

Physical context

| Size | Access | Burials | Railings & Gates | Trees | Archaeology | Structures | OS ref | RH ref |
|------|--|---------|------------------|------------|--|--|--------|--------|
| - | Level access to church and churchyard Locked at night | No | Yes | In W space | <ul style="list-style-type: none"> Roman remains C19 burial vaults | <ul style="list-style-type: none"> Ledgerstones War memorial Elaborate gates and stone piers Stone balustrades | A3 | A3 |

Physical description

North churchyard: A long, rectangular space set against the north wall of the church and extending from its east end to just beyond the west end tower. It is recently paved with York stone and has small York stone squares surrounding the burial slabs that lie at the foot of the north church wall. There is a retaining wall between it and the Holborn Viaduct that forms the north boundary of the church. This is of brick, capped with fine stone balusters with elaborate iron gates between stone pillars within an opening down to the churchyard, reached by a series of stone steps with the same style of baluster. The steps are supported on a brick structure with arches beneath. At the base of the retaining wall are planting beds with four benches backing onto them. This churchyard can also be accessed from the west end of the church through a small gate.

Western open space: This area is roughly 'q' shaped and comprises a modern arrangement of lawns, planting beds, benches and a series of trees. To the south and east the space is enclosed by a low brick retaining wall topped with black cast iron railings. It communicates with the churchyard by five steps. This was not strictly part of the churchyard proper, being until relatively recently covered by buildings (see below).

History

The site of the church lies outside the walled city and became part of the city from the medieval period. Records indicate an 'old church' here c.959 but the churchyard is not recorded certainly until 1348 (Schofield). In 1676 there were churchyards to the north and south of the main building. The churchyard to the north encroached into Holbourn Hill and retained this configuration until the 1860s when part of the north yard was purchased for the Holborn Viaduct scheme, which subsequently covered part of it. In 1870 the vicarage and associated structures were built by SS Teulon on part of the south churchyard. To the west, St Andrew's Street was driven through at the same time as the Viaduct. Immediately west of the church there were buildings on what is now an open space, formed post war following bomb damage. This was recently landscaped in 2014.

Archaeology

The churchyard has archaeological potential for Roman remains and 19th century burial vaults that were left in situ following a watching brief in 2001-2.

MoLAS identified a Roman rubbish pit under the tower in 2001-2, 135 sherds of pottery dated to 200-250AD, and the pit was observed to continue under the wall and foundations of the tower. Historic maps suggest the new church was built over the footprint of the old, so remains of the previous church may survive. There was extensive cemetery clearance during the later 19th Century. During an Archaeological Watching Brief (Sep 2014. Site Code: SAH14), very occasional remains of human bone were found in almost all of the monitored trenches. This confirms how substantial the 19th century clearance was. Just one 'in situ' burial was identified. 2 burial vaults were discovered adjacent to the north east entrance of the church, and following the line of the existing north wall. Site Code: SAH14.

Significance

Values from Historic England's *Conservation Principles* (2008)

St Andrew's is a particularly ancient church in the City, first mentioned in c.959 (**historical**). It has been used for burials from that time until the 19th century (**historical, communal**). The significant space is the remaining area of the churchyard to the north. The space to the west is a more recent formation, of lesser historic significance. The space to the south retains its open quality but is now used as a car park. The churchyards are variously framed with buildings by notable architects Wren and S.S. Teulon (**historical**). Unusually the churchyards are *lower* than their surroundings (**aesthetic**); this is down to the numerous 19th century infrastructure works, including the Fleet Valley improvements and Holborn Viaduct, that now girdle them (**evidential**). The northern churchyard has a formal quality created by its regular geometry, ornamentation of its stone baluster borders, formal staircase from the street and architecture of the church, providing a sympathetic and uncluttered setting for the north elevation (**aesthetic**).

Status

A landscaping scheme was successfully implemented in 2014.

References

[London Gardens Online entry](#)

Lobel; Schofield; Pevsner

St Bartholomew the Great



Regulatory context

| Statutory Designations | Ownership | Maintenance | Area Strategy | Nature Class. |
|--|-----------|------------------|-----------------|---------------|
| <ul style="list-style-type: none"> ▪ Setting of grade I church, grade II* 41-42 Cloth Fair, grade II* Gatehouse, grade II 39-40, 43-46 Cloth Fair and grade II 58-59 West Smithfield ▪ Smithfield CA | Parish | City Corporation | West Smithfield | None |

Physical context

| Size | Access | Burials | Railings & Gates | Trees | Archaeology | Structures | OS ref | RH ref |
|------|---|---------|------------------|-------|---|---|--------|--------|
| | No level access to churchyard Level access to church | Yes | Yes | 2 | Roman Priory church foundations Lady Chapel foundations Tombs Vaults Burials | <ul style="list-style-type: none"> ▪ Tombstones ▪ Benches ▪ Ledger stones ▪ Steps to Cloth Fair | A7 | A7 |

Physical description

The churchyard is a roughly rectangular space extending from the face of the church to the rear of 58-59 West Smithfield. It is bordered by the pathway to the church and Cloth Fair. Edging the space is a paved pathway which encircles a lawn area with two large plane trees, planting and tombstones. The churchyard is raised in level and is accessed by steps up from the path to the church door. To the east is a garden framed to the north by the surviving priory cloister wall, dating to the postwar period when bomb damaged buildings were not rebuilt.

History

The church was founded outside the City wall at Smithfield by the Augustinian canon Rahere in 1123 and was an Augustinian Priory until the Reformation, when it became a parish church. The churchyard was in existence by 1244. The west churchyard was formed in 1543 on the site of the nave of the priory church that had been demolished (the path between the

gatehouse and church follows the central aisle of the nave). This space has had a roughly square or polygonal shape for much of its existence. Assumed closed for burials in the 19th century, when in 1855 the garden was laid out by Fanny Wilkinson, landscape gardener for the Metropolitan Public Gardens Association. Between 1886 and 1898 Aston Webb carried out works to the church that included the rebuilding of the frontages facing the churchyard. The present boundaries date from 1950.

Archaeology

There is archaeological potential on the site for Roman, later medieval remains, building foundations associated with the priory and later buildings on the site, tombs, vaults and burials.

Former location of the nave of the priory church which was demolished in 1539 and the churchyard created. The churchyard is significantly higher than the surrounding street level. Part of the churchyard was excavated in 1987. The earliest deposits recorded where Roman, and were sealed by later deposits through which a large number of burials had been made. Parts of the 14th century Lady Chapel were also identified, including features that may have been tombs or burial vaults.

Significance

Values from Historic England's *Conservation Principles* (2008)

The churchyard was used for burials from the 16th century to the 19th century (**historical, communal**). The site is of very high significance for its tangible roots in the Norman period; the space itself occupies the former site of the nave (**aesthetic, evidential**). It has numerous associations with important historical figures such as Rahere and the architect Austin Webb (**historical**) and with wider cultural events such as Bartholomew Fair (**historical**).

Status

N/A

References

[London Gardens Online entry](#)

Lobel; Pevsner

St Peter Westcheap



Regulatory context

| Statutory Designations | Ownership | Maintenance | Area Strategy | Nature Class. |
|---|-------------|------------------|---------------|---------------|
| <ul style="list-style-type: none"> Tree Preservation Order on the Plane tree | Diocese (?) | City Corporation | Cheapside | None |

Physical context

| Size | Access | Burials | Railings & Gates | Trees | Archaeology | Structures | OS ref | RH ref |
|------|-------------------------------|---------|------------------|-------|---|--|--------|--------|
| - | No level access to churchyard | Yes | Yes | 3 | <ul style="list-style-type: none"> Roman remains Human remains Remains of the church | <ul style="list-style-type: none"> Benches Ledger stone Tombstones Purbeck paving Signboard Planting bed | B17 | B17 |

Physical description

The churchyard is a square space enclosed by tall buildings on the north, west and south sides and a set of elaborate ornamental railings dated 1712 to the east, set into a low stone plinth (at the time of writing this is suffering from cracking caused by tree roots – the Rupert Harris survey contains a fuller diagnosis). The latter are elaborate and incorporate ornamental keys and a relief of St Peter holding the keys of heaven, with an inscription dated 1712 naming the churchwardens who donated the railings. Access is through a small gate to the right.

The area within the enclosure is somewhat defectively paved with some raised beds planted with evergreen groundcover and tree ferns. A large platanus tree (London plane) is the most striking feature after the railings, dominating the space. A row of benches and a bin line the western edge. The benches have plaques affixed reading: 'Provided by the Metropolitan Public Gardens Association'. The southern edge is slightly recessed from the building line to provide access to a vault through a gate from Wood Street. It is reached by gated steps spanned by a thin metal arch. There is a black ledger stone set into the ground immediately before it. This churchyard is separated from this thin strip of land by a low wall with a raised central section against which three tombstones are placed. A signboard with information about St Peter Cheap is prominently displayed to the east of the churchyard.

History

The church was established on the site of the churchyard by c.1115 (Lobel); it occupied this site until 1666 when it was destroyed in the Great Fire and not rebuilt, the parish being united with that of St Matthew Friday Street (when this church was demolished in 1885 its parish and that of St Peter Westcheap were joined with the parish of St Vedast). The yard in its present form was presumably thus established in the late 17th or early 18th century – the railings enclosing the churchyard to the east are dated 1712. The buildings to the south are notable as “almost the last survivors of the ‘least sort of building’ defined in the Rebuilding Act of 1667” (Pevsner). Further research is needed to establish whether burials were solely restricted to the present churchyard in medieval times or whether another burial ground was also used. The site was laid out as a public garden in the 19th century (LGO); in 1850 the large plane tree was planted, the oldest tree in the City. It appears in Wordsworth’s *Reverie of Poor Susan*.

Archaeology

There is archaeological potential on the site for:

- Human remains associated with the use of the churchyard for burials, as well as associated evidence of tombs and vaults
- Roman remains
- Foundations of the medieval church

Archaeological investigations in the vicinity have recorded evidence of Roman roads to the south and west of the site, with settlement evidence in addition to this. The medieval church was established by 1115 on the site of the later churchyard. It is likely that burials would have taken place within the nave and there is a likelihood of surviving evidence of the medieval church and later burials in the churchyard.

Significance

Values from Historic England’s *Conservation Principles* (2008)

The churchyard is tangible evidence for the former church of St Peter Westcheap, burnt in the Great Fire and not replaced (**historical**); the low buildings to the southern edge, dating in essence from this time, form a group with the churchyard (**historical, aesthetic**). Its raised level indicates its former use as a burial ground (**evidential, aesthetic**), a use further evident in the tombstones and ledger stones (**communal, aesthetic**). The particularly fine railings to the eastern boundary were donated by churchwardens in 1712 and have strong **aesthetic** and **historic** value. There are further significant associations with Wordsworth through the London plane tree, the oldest surviving in the City (**historical, communal**). Like Cheapside, the epithet ‘Westcheap’ derives from the Anglo-Saxon word *chepe* meaning market, reflecting former activity in the area.

Status

A landscaping scheme is proposed for early 2016. The churchyard is afflicted by heavy use as a smoking area.

References

[London Gardens Online entry](#)

Lobel; Pevsner

Conservation management strategy (forthcoming)

Appendices (forthcoming)

<https://content.historicengland.org.uk/images-books/publications/developing-local-assessment-toolkits-developing-standard-model-for-recording-cemeteries-and-burial-grounds/6358-cemeteries-report-mytum-2015.pdf/>

<http://www.london.anglican.org/kb/churchyards-and-wildlife/>