



Finance, General Purposes and Estates Sub-Committee of the Board of Governors of the City of London Freeman's School

Date: MONDAY, 4 MARCH 2013

Time: 11.00am

Venue: CITY OF LONDON FREEMEN'S SCHOOL, ASHTEAD PARK, SURREY, KT21 1ET

Members: Deputy John Bennett (Chairman) Vivienne Littlechild
Roger Chadwick (Deputy Chairman) Anthony Llewelyn-Davies
Brian Harris Douglas Mobsby

Enquiries: Gemma Stokley
tel. no.: 020 7332 1427
gemma.stokley@cityoflondon.gov.uk

Lunch will be served at the conclusion of the meeting

**John Barradell
Town Clerk and Chief Executive**

AGENDA

Part 1 - Public Agenda

1. **APOLOGIES**
2. **MEMBERS' DECLARATIONS UNDER THE CODE OF CONDUCT IN RESPECT OF ITEMS ON THE AGENDA**
3. **MINUTES**
To agree the public minutes of the meeting held on 7 November 2012 (copy attached).

For Decision
(Pages 1 - 4)
4. **QUESTIONS ON MATTERS RELATING TO THE WORK OF THE COMMITTEE**
5. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT**
6. **EXCLUSION OF THE PUBLIC**
To consider the resolution excluding the Public in respect of those items containing exempt information:-

That under Section 100(A) of the Local Government Act 1972, the public be excluded from the meeting for the following items on the grounds that they involve the likely disclosure of exempt information as defined in Part I of Schedule 12A of the Local Government Act.

Item No	Exempt Paragraph(s)
7	1, 2, 3 & 4
8	3
9	3
10	1 & 3
11	3
12	-
13	-

Part 2 - Non Public Agenda

7. **MINUTES**
To agree the non-public minutes of the meeting held on 7 November 2012 (copy attached).

For Decision
(Pages 5 - 12)
8. **CITY OF LONDON FREEMEN'S SCHOOL - CITY SUPPORT**
Report of the Chamberlain (copy **TO FOLLOW**).

For Information

9. **MASTER PLAN UPDATE**
The City Surveyor to be heard. **For Information**
10. **ARREARS OF FEES**
Report of the Bursar (copy attached). **For Decision**
(Pages 13 - 18)
11. **FINANCIAL PERFORMANCE/SUMMARY**
Report of the Bursar (copy attached). **For Information**
(Pages 19 - 24)
12. **QUESTIONS ON MATTERS RELATING TO THE WORK OF THE COMMITTEE**
13. **ANY OTHER BUSINESS THAT THE CHAIRMAN CONSIDERS URGENT**