

again the back of it, had later workings. Efforts were made to save this stone, but it had disappeared when the others were collected for removal.

The large white stone, 18 in. wide and 27 in. high, was elaborately moulded and enriched with a frieze of quatrefoils with carved central bosses. It may have been part of a large tomb like the Rahere monument at St. Bartholomew's, Smithfield; as illustrated, it may be upside down or on its side. It was too large to be removed. Another stone may have been also part of a tomb recess, it differs from the rest in being of a rather friable red-brown material. This was saved, but had suffered from exposure and misuse. They were practically all isolated examples and no replicas were seen. But many of the other fragments of carvings or mouldings were very badly smashed or mutilated. It is rather surprising that no Norman or earlier carvings were found, and there were very few pieces earlier than the 14th century.

ALL HALLOWS, LOMBARD STREET

By FRANCIS R. TAYLOR

THIS church was demolished in 1939-40, and was watched by J. W. Bloe, F.S.A., and myself from June to March. Many stones from mediaeval churches were evidently used by Wren in his rebuilding after the Great Fire of 1666, some from other churches on the site, some from elsewhere.

This is the sixth City church with a similar dedication which no longer exists. All Hallows, London Wall, built in the late 18th century, is still intact, but All Hallows, Barking, has only its four extreme walls and its brick tower of 1658 still standing.

All Hallows, Lombard Street, was given by Britmer, of Grasschurch, to the Priory of Christchurch, Canterbury, in 1053, which gives it a Saxon origin. A second church was built in 1258, enlarged in 1494, and finished in 1544.

The church had to be demolished after the Great Fire, though parts were still standing in 1679. Wren rebuilt it in 1686-94, for £8,058 15s. 6d. Part was built on the old arched

foundations, and Wren, as usual, employed suitable existing material, and followed the plan of the mediaeval church.

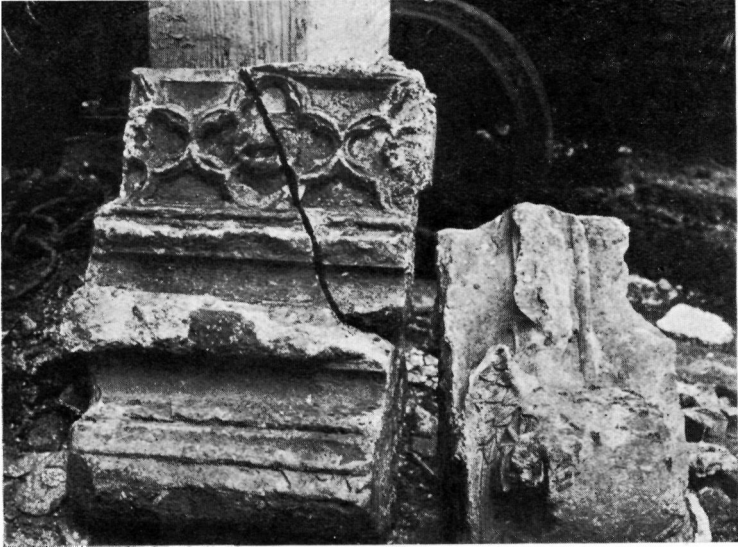
The exterior of the church, erected on an enclosed site, was plain. At the south-west corner was a three-storey tower, with string course dividing the storeys, finished with a cornice and open parapet.

The porch on the south side had two Corinthian columns at the entrance, with entablature and pedimented tablet with the name of the church inscribed. Access from the north side of Lombard Street was through a low archway, and its encirclement by buildings, obscuring all but the tower's summit, earned it the name of "the church invisible." Its interior had beautiful fittings by late 17th-century craftsmen; the reredos, inlaid Communion table, pulpit, bread shelves, and the screen at the west end being excellent examples of Wren period woodwork. The white marble bowl of the font, which came from St. Brides, Gracechurch Street, has cherubs carved at the corners, on a well designed pedestal, with a fine wood cover surmounted by a figure of charity.

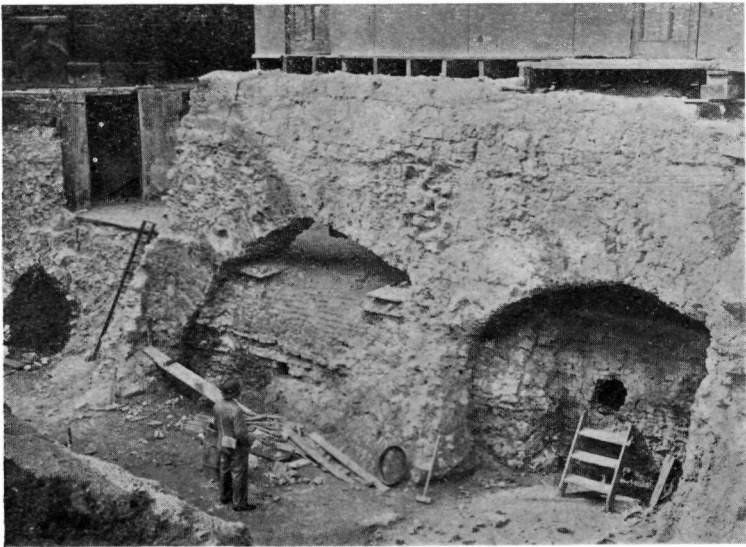
In March, 1934, the City Dangerous Structures Surveyor condemned most of Nos. 18 and 19 Gracechurch Street, and it was soon discovered that some of their walls were also part of All Hallows Church. A summons issued in August, 1934, led to the demolition of the party wall on 8th November, 1934.

The Bishop of London's Commission next planned to unite the Benefice of All Hallows with St. Edmund's and pull down All Hallows, using its interior fittings and sacred vessels in some other church. A protest was made by a conference of nine societies interested in the preservation of City churches and open spaces, including our own Society, and presided over by Lord Esher.

They pointed out that the site had been occupied for a church since the reign of Edward the Confessor; that it possessed good carved woodwork the removal of which would diminish interest; and that it was a dangerous precedent. The ecclesiastical authorities claimed the right to do what they liked with their own; to which reply was made that the church had been built and beautified by successive generations of citizens and that it was the site value that determined the decision of the Bishop's Commission. The Lord Mayor and Corporation supported the protest but the Judicial Committee of the Privy Council decided that the site should be sold, the



ALL HALLOWS: LOMBARD' STREET.
15th Century stones utilised in the walling.



ALL HALLOWS: LOMBARD STREET, Arches to Foundations at West end.

church demolished, but all its interior fittings preserved and used elsewhere.

The destruction or damage of so many city churches during the war suggests that strong measures must be taken by the public to prevent the sweeping away of churches with historical association to provide the church authorities with huge site values.

Is not the truth of the matter stated by the *Architects' Journal* for 28th July, 1926—"It is but human to wish to take the line of least resistance. To obtain the necessary money by the sale of the sites of the City Churches is delightfully easy. But the Church of England claims to be national, and its historic church buildings it holds in trust for the nation."

The Church of All Hallows, Twickenham, has the old Lombard Street tower, modified in the thickness of its walls, with the entrance facing east, not south. The old carved gateway at the west end of the church, originally at the street entrance, has been refixed on the north wall of the re-erected tower. All the interior fitments have been used in the new church; the reredos, the carved communion table, the tablets of the Lord's Prayer, Creed and Ten Commandments, the pulpit, font, the west screen with the carved door case with figures of Time and Death, the organ, organ case and gallery, the pews with pierced and carved panels and the bread shelves and all the monuments have been utilised in the new church at Twickenham.