

MMT NEWS

THE NEWSLETTER OF THE MAUSOLEA & MONUMENTS TRUST

Nº 19

July 2008

NEW PATRONS AND CHAIRMAN

After some dark weeks following the untimely deaths of our Patron, Sir Howard Colvin, and Chairman, Thomas Cocke, the Mausolea & Monuments Trust is delighted to welcome two new Patrons and a new Chairman to take the MMT into its second decade.

Patron James Stevens Curl is honorary senior research fellow at Queen's University Belfast and professor emeritus of architectural history, De Montfort University; he has twice been visiting fellow at Peterhouse, Cambridge. His many books include *The Oxford Dictionary of Architecture and Landscape Architecture*, *Classical Architecture*, *Victorian Architecture: Diversity & Invention*, *The Egyptian Revival*, *The Victorian Celebration of Death*, *Irish Castles and Country Houses* and *The Art and Architecture of Freemasonry* (winner of the 1992 Sir Banister Fletcher Award for architectural writing). **Patron Tim Knox** (MMT Chairman 2000-2004) is a graduate of the Courtauld Institute of Art; from Assistant Curator at the RIBA Drawings Collection, he moved to the National Trust in 1995, becoming its Architectural Historian in 1996 and Head Curator in 2002; since 2005, he has been Director of Sir John Soane's Museum, London. He regularly writes and lectures on art, architecture and the history of collecting. **Chairman Roger Bowdler** did a Ph.D. at Cambridge on 17thC funerary monuments with macabre imagery, and joined English Heritage in 1989, first as a historian, more recently as a listing inspector. He is now Head of Designation in the Heritage Protection Department, responsible for English Heritage's recommendations on listing, scheduling and other designation issues.



At the Annual General Meeting of the Mausolea & Monuments Trust, (Art Workers' Guild, London, 22 May 2008): guest speaker Dan Cruickshank, Chairman Roger Bowdler, Trustee Leanne Targett-Parker, Treasurer Ian Johnson and Secretary John St. Brioc Hooper

THOMAS COCKE

19 FEBRUARY 1949 – 23 APRIL 2008



Thomas Cocke was a precociously gifted architectural historian who was denied the academic career in which his gifts might best have shone, but who nonetheless made important contributions to the subject, and worked or volunteered for a variety of institutions that benefited greatly from his enthusiasm, gregariousness, and knowledge.

He grew up in the family mansion, N° 1, Southside (once, when someone expressed surprise at the extent of his rural knowledge, he said: "But didn't you know? I grew up in Wimbledon"). At prep school, he won the fiendishly difficult Townsend-Warner Preparatory Schools History Prize, not once but twice. He won a scholarship to Marlborough (thus establishing an additional link with his subsequent supervisor, Anthony Blunt), and another to Pembroke College, Cambridge, when only sixteen.

Sensibly deferring going up for two years, he went to America – in particular, California, where, in some way that was never fully explained, he became an honorary member of a Native American tribe. He also went to Bologna to stay with an aunt (who had married the mayor of the city in 1933 and had remained there during the war), learning Italian, and beginning to develop an interest in the history of architecture.

Nonetheless, when he went up, it was history itself that he read, after changing from classics, and he always retained a delight in the arcana of the subject. There can have been few contemporaries who knew, as he did, the meaning and significance of the term *reichsunmittelbar*, or that there had been over seventy successive Barons, Counts, and Princes of Reuss, all called Heinrich. Unsurprisingly, he gained a first in Part II of the History Tripos, and the Hadley History Prize, in 1970.

Going on to the Courtauld Institute, with particular tuition from Anthony Blunt, he gained a distinction with his MA, and then embarked on a thesis whose topic owed more to another of his tutors, Peter Kidson: 'Attitudes to the Restoration of Medieval Buildings in England from c.1550 to c.1775', for which he obtained a Ph.D. in 1982.

This took in the relatively unexplored topic of Gothic Survival, as well as the more familiar pioneers of a taste for the 'Gothick'. It was researched and written while occupying full-time posts, first as Lecturer in the History of Art Department of the University of Manchester (where he found Professor C.R. Dodwell an unsympathetic Head of Department), and then as Investigator for the Royal Commission on Historical Monuments (RCHM).

His thesis resulted, most notably, in the exhibition and catalogue devoted to 'The Ingenious Mr. Essex, Architect, 1722-1784' at the Fitzwilliam Museum in 1984, and to his work for the RCHM on *Churches of South-East Wiltshire* (HMSO 1987), and thus for the HMSO itself, for which he and Peter Kidson wrote *Salisbury Cathedral: Perspectives on the Architectural History* (1993).

He was, meanwhile, a regular on the Courtauld Summer Schools taken by Anthony Blunt and Peter Kidson: in Bavaria in 1973 (where Blunt famously 'discovered' Neil MacGregor, and nurtured what would become *Baroque & Rococo: Architecture and Decoration*, 1978); Austria in 1974 (on which Cocke wrote an amusing spoof); and Rome in 1976 (out of which grew Blunt's *Guide to Baroque Rome*, 1982). Through these inimitable tours he became great friends with their generous creators and organizers, Charles and Barbara Robertson, for whom he helped take the School to Lombardy in 1981.

He was always a committed Christian and a firm Anglican, latterly with a particular fondness for Julian of Norwich. (With moving aptness, his funeral at St. James Garlickhythe – the church of the Skinners Company, of which he was proud to be a liveryman – was on May 8th, the day of her

fifteen 'showings'.) Thus it was a satisfying career change for him to become Secretary to the Council for the Care of Churches (CCC), from 1990 to 2001. This, too, he combined with other things, that would have taken all the energies of a lesser man – most notably, selecting, cataloguing, and assisting in the arrangement of the exhibition '900 Years: The Restorations of Westminster Abbey', at St. Margaret's, Westminster, in 1995 – as well as giving numerous papers and lectures, writing articles, and taking tours for Swan Hellenic and Inscape.

He met and married Carolyn Clark (now Development Director to the Royal Marsden Hospital) before he went to Manchester in 1973. Always regarding himself as a countryman at heart, he and Carrie bought a house with a satisfyingly complex history (that he characteristically sought to unravel), in Stonham Aspal, Suffolk, whilst keeping a pied-à-terre in London. The dual life that this entailed may have contributed to the strains that emerged in his later years.

So, too, perhaps did his move from the CCC to become Chief Executive of the National Association of Decorative and Fine Art Societies (NADFAS) in 2001. There was an obvious link between his particular interests and NADFAS's admirable voluntary work in compiling detailed inventories of the contents of parish churches all over England, but the managerial role was one for which he was not ideally suited, and a clash of personalities led to his resignation in 2006. He did not take another full-time job, but continued to write and lead tours – including one to Bologna for the Society of Architectural Historians in 2007 – and to serve on numerous committees, not least

becoming Chairman of the Mausolea & Monuments Trust in 2005. Depression increasingly took hold of him, however, for which no clinic was ever able to find the cure, and he died on St. George's Day, aged 59. A memorial service will be held at St. Margaret's, Westminster, on Monday 6 October 2008 at twelve noon.

ALASTAIR LAING

Thomas Hugh Cocke, architectural historian: born London 19 February 1949; Lecturer, History of Art Department, Manchester University 1973-1976; Investigator, Royal Commission on the Historical Monuments of England 1976-1990; FSA 1983; Member, Faculty of Architecture and History of Art, Cambridge University 1985-2000, Fellow, Darwin College 1987-2001; Chief Executive, National Association of Decorative and Fine Arts Societies 2001-2006; Chairman, Mausolea & Monuments Trust 2005-2008; married 1973 Carolyn Clark (one son, one daughter); died 23 April 2008.

VICTORIAN MINIATURE

There are several references in this issue to *Victorian Miniature*, Owen Chadwick's meticulous study of the journals, letters, publications and private papers of Sir John Boileau, the Rev. William Wayte Andrew, their families and neighbours, which *The Times* called "better than any fiction". We warmly encourage anyone with an interest in early Victorian society – or human relations in any age – to acquire a copy forthwith. Extracts from *Victorian Miniature* © Owen Chadwick 1960, published by Cambridge University Press, reproduced with permission.

BEQUESTS

The Mausolea & Monuments trust has received over £1000 in donations in lieu of flowers in memory of the late David Allibone, and a most generous bequest of £5000 from his will. David was the husband of the late Dr. Jill Allibone, who founded the MMT (*MMT Newsletter N° 18*), and we are most grateful for this last of many gifts.

We know that at least one other member intends to leave a legacy to the Trust, and we hope that those who can will remember us amongst other charities in their wills, and be remembered in turn for helping to preserve some of the country's most remarkable and splendid buildings.

A bequest to the Mausolea & Monuments Trust represents an extremely valuable gift to us, free of Inheritance Tax. The form that such a gift should take is set out below; please ask your solicitor to insert this bequest in your testamentary provisions. Rather than set a fixed sum, you may also designate a proportion of your estate as a bequest.

FORM OF BEQUEST

I bequeath a legacy of £..... to the Mausolea & Monuments Trust (Registered Charity N° 1106634) whose office is at 70 Cowcross Street, London EC1M 6EJ, for its general purposes and I declare that the receipt of the Secretary for the time being of the said Trust shall be a good and sufficient discharge to my Executor in respect of such legacy.

THE BOILEAU MAUSOLEUM

The Boileau Mausoleum at Ketteringham, Norfolk, was handed into the care of the Mausolea & Monuments Trust on Sunday, 27 April 2008, following Morning Prayer amidst the many splendid monuments of St. Peter's church. The ceremony was attended by members of the Boileau family, the Chairman of the South Norfolk District Council, representatives of the South Norfolk Buildings Preservation Trust (SNBPT), stonemason Tony Dobson, Trustees and members of the MMT, and members of the congregation.

The vicar spoke of the rich history of the church and of the benevolence of Sir John and the Boileau family. Viscountess Knollys, Chairman SNBPT, thanked the many people involved with the restoration of the mausoleum. Raymond Boileau, the present head of the family, spoke about his ancestor Sir John, and Lady Catherine, whose remains lie within the mausoleum. He then presented the key, and a copy of Owen Chadwick's *Victorian Miniature* – which tells the story of Sir John and the vicar of Ketteringham, the Rev. William Wayte Andrew – to our new Patron Tim Knox, who accepted on behalf of the Trustees of the MMT.

Tim, in his speech, praised the enthusiasm and diligence which had driven the restoration and, in particular, the enormous amount of work and energy that Dr. Mary Parker had put into the project – without her, the mausoleum might have faced a very different future. We are

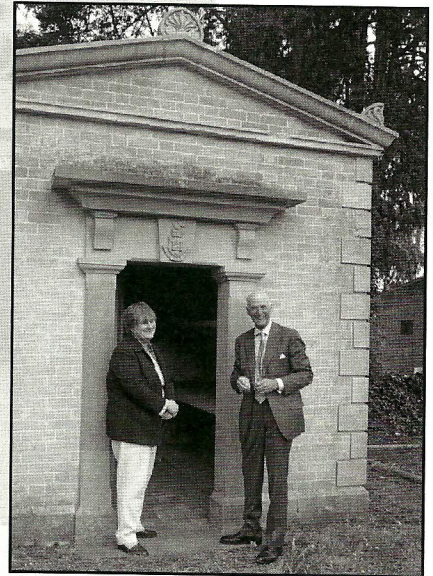
Dr. Mary Parker and Mr. Raymond Boileau at the handover of the Boileau Mausoleum

delighted to receive the fully restored Boileau Mausoleum into our care.

JOHN ST. BRIOC HOOPER

Fortified spiritually by Matins in St. Peter's, Ketteringham, philanthropically by the transfer of the key of the Boileau Mausoleum, and bodily by a generous lunch, we set off for two more mausolea within a five-mile radius of Ketteringham.

We were warmly received at Bracon Ash, where the Berney Mausoleum was added to the north of the chancel of the church of St. Nicholas in the mid-18thC. An imposing stone-built structure with classical detailing, it contains ranges of recesses for coffins. It is entered through a much earlier front of Early Renaissance terracotta, which Pevsner and Wilson say is



“without doubt the work of the same craftsmen who did the Bedingfeld monuments at Oxborough and the nearby Wymondham monument”. The latter is, curiously, also only a façade, and not a monument at all. The answer at Bracon Ash is surely, as our Patron Tim Knox first suggested, that this terracotta front was not originally associated with the mausoleum but with the oval tablet above it, to the Rev. William Bedingfeld (†1696), fourth son of Humphrey Bedingfeld of Wighton, and husband of Elizabeth Wood of Bracon Ash. Could this conforming scion of the recusant Bedingfelds have abstracted it from elsewhere? And could some similar transfer have occurred at Wymondham Abbey? The Rev. William, like the Bedingf(i)elds of Oxburgh Hall, was descended from Grace, daughter of Sir Henry Marney; she married Sir Henry Bedingfeld in 1508. Her father was created Baron Marney six weeks before his death in 1523, but the title died with his son John just two years later. The two barons lie under a great tomb-chest with a similar terracotta canopy in the church of St. Mary the Virgin, Layer Marney, near Colchester.

We then progressed to All Saints, Hethel. With its Vanbrughian detailing in brick, the Branthwait(e) family chapel is much more imposing without than within (where it is whitewashed, with three rather mean aedicules that have never received their intended tablets or inscriptions). The massive flagstone covering the entrance to the vault was lifted, and one or two bolder spirits were preparing to descend, when we realized that the floor was under water. The idea was abandoned – as interments evidently had been too.

The chapel-cum-mausoleum was built for Miles Branthwait of Hethel Hall, in or

around 1730. The fine alabaster monument to Miles (†1612, *æt.* 55) and his wife Mary (née Southwell) Branthwait, the first owners of the now vanished Hall, and a number of black ledger stones to subsequent members of the family, indicate that previous burials had been in the chancel. The first interment in the mausoleum, of one of a later Miles’s numerous children, took place in 1740, but was followed by just two more, also of children. That Miles’ daughter and heir, Elizabeth, married Thomas Beevor of Norwich, created a baronet in 1784. His son Thomas, later 2nd Bt., married Anne, daughter and heir of Hugh Hare of Hargham Hall, which thereafter became the Beevor seat. Not only did they abandon the mausoleum, but in 1840 the eccentric 3rd Baronet sold Hethel Hall to none other than Sir John Boileau. The tenant at the time – in the absence of any parsonage or suitable house within the parish of Ketteringham – was the Rev. William Wayte Andrew. His ejection from the Hall by Sir John – not even to create a dower-house, but for the newlywed Boileau tutor and governess, who set up a prep school there – was one of the first incidents to sour relations between squire and vicar, as Owen Chadwick’s *Victorian Miniature* vividly recounts. After years of letting to a succession of tenants, Hethel Hall had become derelict by 1937, and was finally demolished around 1950. Who is responsible for the mausoleum now?

The visit was rounded off with a short walk across a field to the Hethel Thorn, reputedly nearly 800 years old, and preserved, with some of its old crutches, by the Norfolk Wildlife Trust. As with the Glastonbury Thorn, it needs to be viewed with the eye of faith, to appreciate its antiquity.

ALASTAIR LAING

VICTORIAN MINIATURE

The man who built the Boileau mausoleum is brought vividly to life in Owen Chadwick's exquisite study *Victorian Miniature* [Hodder and Stoughton 1960]. By happy chance, both Sir John Boileau (1794-1869) and the Rev. William Wayte Andrew (1805-1889), squire and vicar respectively of Ketteringham, Norfolk, left substantial family papers that minutely document the thirty uneasy years of their mutual incumbency. Sir John was scion of an old family with new money who bought Ketteringham Hall in 1836 from the heirs of the eccentric spendthrift Mrs. Edward Atkyns. In residence, he took on the character of a Georgian patriarch with a benevolent but autocratic interest in all the business of the estate and parish. His foil, at almost every turn, was an indefatigable evangelist who might actually have enjoyed the Commonwealth, disapproving as he did of scarlet cloaks, laughing in church and dancing under any circumstances. Yet as often as they clashed, not

all their disagreements were personal; one particularly diverting chapter of Chadwick's history, 'The Coffins', falls between a case study and a farce as a catalogue of human errors escalated into a local scandal that led ultimately to the construction of the Boileau mausoleum.

More than once, Sir John assumed rights within the church that a true old squire might have known to be the vicar's, not least erecting and moving monuments. In the autumn of 1853, with his delicate wife in terminal decline, Chadwick relates that "he felt it appropriate that a squire and his family should be buried in the chancel vault at the squire's church." On the quiet, not to distress his family, he investigated the vault with his carpenter, who determined that it was nearly full and somewhat malodorous, with no coffin plate later than 1702. Starting as he would go on, Sir John assumed from scant evidence, without asking anyone who might know, that no living person was likely to

Within St. Peter,
Ketteringham:
Raymond Boileau,
Dr. Mary Parker,
Viscountess Knollys
(Chairman SNBPT),
Tim Knox (MMT)



have an interest should he clear the vault for his own use. He put this view first to his old tutor, then to the Bishop of Norwich. Bishop Hinds, in poor health and a little intimidated by the forceful Sir John, believed that such an action would be illegal but unlikely to be contested, and thus, while alluding to the requirement for a faculty, pragmatically advised that the vicar be remunerated, and the work undertaken "privately and quietly".

So detailed are the surviving accounts, that the next sequence of events, trivial but for their consequences, falls into place: Sir John meant to speak to Andrew directly, but was detained by an visit from his wife's doctor. He therefore sent a note, that was delivered just as the vicar was about to conduct a wedding. This was the first he heard of the affair; Chadwick says:

Andrew was accustomed to think Sir John high-handed, but he was staggered at the high-handedness of the proposal now before him. No one had been buried in the vault since he had become the incumbent. But he knew the parish well enough to be aware of its recent history, and he had owed the benefice to the connection between his wife's family and the Atkyns family. Both he and his wife were aware that the vault had been used for burials within living memory, and indeed for the burial of the near relatives of persons now living. They supposed that the squire must be as aware of these facts as themselves. They had no idea that Sir John supposed the bodies to have been buried 150 years before, and to belong to extinct families. It seemed to Andrew, and still more to Mrs. Andrew, that the squire in his passion for rule and possession was intending to commit an act of sacrilege. Yet he claimed that he had the bishop's sanction for the act.

Andrew in his turn consulted two fellow clergymen, and then wrote to the archdeacon. Before he received a reply, Sir John

bearded him directly. Formidable with his congregation, Andrew could still be browbeaten by the squire: against his better judgement, he assented to the plan, and even took a sovereign's fee for the breaking a new grave in the churchyard to receive the remains from the vault. While the vicar brooded, "Sir John believed that all the proprieties had now been observed". He directed his men to undertake the work, wrote to reassure the archdeacon, and noted in his diary "Once the coffins (are) removed this night I do not know who is to put them back again, or who can call me to account, and I hope I have also done it all wisely and discreetly and decently." On the following Sunday morning, 13 November 1853, he went to church. Chadwick relates:

The Andrews had arrived at church earlier. It had been reported to them that the stench in the church was insufferable. The long-pent odour of death, released after so many years, hung about the pews like a miasma. They fetched chloride of lime to purify the atmosphere before the congregation assembled. Mrs. Andrew could not conceal her passion at what had been done. As the people came to church and Sir John among them, she saw [Sir John's men], and made a violent attack upon them in public. The matter could not be hid. Before many hours had passed, the entire village knew what had been done.

The passion of Mrs. Andrew was easily roused and frequently expressed, but "Sir John was but mildly perturbed", still confident that he had acted with authority, and indeed to the benefit of the church. However, ten days later, he received a letter from a Mr. Pemberton of Bourn Hall, Caxton, in Cambridgeshire.

He had not before received a letter couched in such language. "Sir, I learn this morning, with the deepest surprise and indignation, that

you have ventured to break open the family vault at Ketteringham and directed that the coffins should be all placed in a hole dug by your direction, somewhere in the churchyard. As one of those coffins contains the remains of my sister-in-law, I lose not a post in writing to request an immediate explanation of this most extraordinary proceeding – and I will at once avow to you that should my information prove but too true I shall do my best to seek reparation by law for a conduct so utterly outrageous, so utterly devoid of the feelings either of a gentleman or Christian ...”

Deeply shocked, Sir John drafted a reply, which he took to the chancellor of the diocese. With his advice, he replied:

“It was not till I got your letter that I had any idea that there was any coffin such as that you name, nor that of any person related to those now alive. Had I known this, or felt that I could pain the feelings of any living person, I beg to assure you I would have suffered any distress myself for want of the vault rather than have occasioned it. I will only add that the state of the vault for health and safety made it desirable something should be done with the coffins and that it never occurred to me, nor apparently to those whom I consulted, that irreverence would be shown to the dead by the coffins being removed to the churchyard.”

By 26th November, the matter was becoming widely known. Wherever he went, Sir John met people who had heard of it. Thrower, the Ketteringham blacksmith, was heard to declare hotly in the midst of a drinking bout that he would be revenged on the squire for removing his old friends’ coffins. Mrs. Andrew, thoroughly roused, had visited the cottages of Mrs. Blomfield and Miss Beasley and talked about Sir John’s shocking conduct.... She wrote one of her fierce letters to Sir John himself, couched in the third person. [The dean and the archdeacon both received sharp letters from other irate

women.] Even in Wymondham ballads were being composed in the public houses; neighbouring villagers began to salute the inhabitants of Ketteringham with the jeer, ‘Are you one of the body-snatchers?’ Popular gossip talked of it as the resurrection case, and Sir John Boileau was frequently described in the taverns as ‘Resurrection Jack’. [His daughter] Caroline Boileau, teaching her little class of boys in the Sunday school, told them innocently that God alone can raise the dead from their graves, and was vexed to find that they all burst into laughter. ‘If murder had been committed,’ said [the Boileau’s tutor] to Sir John, ‘more odium could not have been excited’.

According to the popular version, the squire had known that his recent predecessors were buried in the vault; secretly and by moonlight he and his men had crept into the church, sacrilegiously emptied the vault and jumbled the remains irreverently in a common grave; all this betrayed by the stench when the congregation came to church.

Sir John called on his own social circle to explain himself, and was unkindly received by some – including a neighbour who maintained that the vicar had known all, but was too afraid to speak up when consulted; this Sir John refused to credit. By mid-December, the local newspapers were on to the story, but the combined efforts of Sir John and his supporters effectively stifled further comment – such that another angry woman attacked the editor of the *Norfolk Chronicle* for refusing to publish articles sent to him.

At the end of November, Mr. Pemberton “demanded that the coffins be restored to the vault and in the presence of a member of his family.” Sir John suggested a compromise, not least as his workmen doubted the stability of the vault, but eventually acquiesced.

On 13th December, therefore, a solemn procession restored the coffins to the vault.... Mr. Pemberton insisted that Sir John be not there, and the dean of Norwich had persuaded him, though with extreme reluctance, to consent.... Some neighbouring villagers wished to witness the occasion, but were prevented from entering the churchyard by a superintendent of police and his constables. The church was filled with workmen, the floor was covered with straw, the heavy coffins were placed on trucks and trundled to their destination. Then the vault was bricked up, the steps filled with mould, and the top (the entrance being just on the left of the church stove) was paved over.

Mr. Pemberton then discovered that a monument to his relations had been moved (illegally) to accommodate a history of Sir John's family; a fortnight later, the two monuments were swapped over.

Relations between the squire's family and the vicar's remained cool, not least as Mrs. Andrew did not desist from letter-writing, and Sir John had to accept that both the Andrews had known but withheld the vital information that might have averted the whole calamity.

The two men did not meet socially until 2nd February 1854. They happened to pay a simultaneous visit to Miss Beasley, the schoolmistress, who was ill. Both men have left descriptions of the encounter. Andrew wrote, "I was visiting Beasley when he entered and no person could have discerned any interruption of (his usual term) our friendship." Sir John recorded, "Walked to Miss Beasley ... and there met suddenly Mr. Andrew, who delighted to see me ... I should have had my say with him but Miss Beasley almost fainting, and unwilling to agitate her."

Thereafter, their relations were outwardly normal. And yet, it seemed to Andrew that the positions of the two men had perceptibly changed. The policy of submission no longer

appeared appropriate; had indeed contributed to the disaster. In October 1854, at the first harvest festival, Andrew consciously abandoned that policy. Sir John requested that there should be only one prayer. 'I however commenced my future mode of conduct.... I have found my past yielding everything has not brought peace. Henceforth I shall act with distinctness and decision.' He read two prayers.

Sir John was not to be diverted by these events from securing a proper burial for his family. It seemed to him somehow inappropriate that the squire's family should be buried in a grave; it was appropriate that they should be buried in a vault, and he had been excluded from the vault which he regarded as his own. He turned to investigating the possibility of constructing a vault in the churchyard. He took every possible precaution that nothing could be challenged, a long succession of legal opinions. It was found better to construct a mausoleum above ground in the churchyard. A faculty was secured, the design (almost a copy of Mr. Bevan's mausoleum in Nunhead cemetery) was approved by the lawyers. The mausoleum was erected by Lofty, the stonemason of Hethersett, its place in the graveyard selected, and Andrew's approval sought. Andrew was paid a fee of £25 for this construction. It stands there today, with its rusty lock and double doors of metal ... not trivial nor mean, to him who has the eye of history and can see behind the last century, far behind, to [Sir John's ancestor] the Provost who ruled Paris while Saint Louis called the warriors to his ill-fated crusade.

But for the diaries and letters, from the suppressed coverage in the local newspapers, this would be a very different story. We can only wonder how many mausolea and family monuments have such provenance, lost to us, who can only admire the mute witness of standing remains.

SIGNE HOFFOS

REVIEW: LONDON CEMETERIES

London Cemeteries: an illustrated guide & gazetteer by Hugh Mellor & Brian Parsons, The History Press, Stroud, 2008; 417 pages, 221 illustrations, £25

Hugh Mellor's classic work on the cemeteries of London was first published in 1981 and only slightly revised thereafter. This edition is updated and expanded by Brian Parsons, editor of the *Funeral Services Journal*, a respected practitioner in the black trade, and author of *The London Way of Death* (2001) and *Committed to the Cleansing Flame* (2005).

The new edition closely follows the original format, with a substantial 70-page introduction describing the history, development, monuments and wildlife of the cemeteries of London, followed by a gazetteer of 126 burial grounds (that is, excluding churchyards) within or closely associated with the great conurbation.

Each cemetery has a section comprising its basic statistics, history and a sage appraisal of its architecture and monuments. Significant people are listed, with their accomplishments recounted in rarely more than a dozen words; however, as providing detailed maps for every cemetery would have lengthened the book unduly, there are no pointers to assist in locating specific graves, monuments or mausolea.

One is frequently saddened to read of all the official vandalism that has taken place in London cemeteries over the years, but also pleased to realize that the tide has turned and that many are finally receiving the respect they deserve. In the quarter of

a century since this work first appeared, there has been a remarkable upturn in the official recognition of the heritage value of the built environment, and cemeteries are now considered a fundamental part of this. Hugh Mellor deserves credit for being part of this movement at a time when burial places were completely undervalued.

Coincidentally, the intervening years have seen an astonishing rise in family history research and in this Web-charged quest for historical roots, cemeteries are now playing a crucial role, as they can be both the ultimate goal and the springboard for further research.

This book is plentifully illustrated with black and white photographs, both contemporary and archival, although one might have wished to see a few colour pictures enlivening its pages. That aside, here we see some good, solid research resulting in an unquestionably valuable work of reference that will be indispensable for all those with an interest in London, and more especially in its burial grounds.

This book is particularly useful, and (bar the odd doubtful assertion) generally reliable as a reference for the burial places of the famous within the metropolis. Recent years have seen the publication of one or two popular guides to London's burial places that are not conspicuously well researched; *London Cemeteries* has always been the chief source for these derivative works and remains unchallenged in its field.

ROBERT STEPHENSON



**THE MAUSOLEA &
MONUMENTS TRUST**

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EVENTS

Saturday, 27 September 2008

VISIT TO WEST NORWOOD CEMETERY

Norwood Road, London SE27 9JU

Meet at the main gate at 14:00

Members £3, non-members £5 at the gate: no booking
required. A gentle walk, with some uneven ground, to
be led by Dr. Robert Flanagan, Chairman of the Friends
of West Norwood Cemetery.

Wednesday, 12 November 2008

VISIT TO MALPLAQUET HOUSE

One of our new Patrons, Tim Knox, has most generously
offered to open his home, the early Georgian
Malplaquet House in Stepney, East London, for the ben-
efit of the Trust. Places will be limited to 30. Formal
notice of this event will be sent out later, but if you are
interested, note the date in your diary now!

TRUSTEES' MEETING: Tuesday, 21 October 2008

*If anyone would like to organize a trip, lecture or other
event of interest to members, please contact The
Secretary at mausolea@btconnect.com, 020 7608 1441,
or by post to 70 Cowcross Street, London EC1M 6EJ.*

**The Society For Church Archæology and The Society For
Post-Medieval Archæology** are holding a joint annual
conference on the archæology of religion in Britain
from 1580 to 1900, at The Maid's Head Hotel, Tombland,
Norwich, over the weekend of 12-14 September 2008.
Details from Dr Simon Roffey, Publicity Officer,
Simon.Roffey@winchester.ac.uk; www.spma.org.uk or
www.britarch.ac.uk/socchurcharchaeol.

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