

STUART ENGLAND 1603-1714

8. Life, Death and James II



- https://www.youtube.com/watch?v=EZH3YWkx0zU&list=OLAK5uy_nVWFthxyoOn7AuDZCfZQnYistejNpcRaY&index=6
- “London’s Lottery”, performed by Euan MacColl (Broadside Ballads, 1600-1700)





The end of Charles II

In February 1685, Charles dies as the result of a stroke. On his deathbed, he apologises to his long-suffering queen, Catherine, and converts to Catholicism

- *What kind of society and politics does Charles leave to his brother, James?*
- *What problems face James?*

POPISH DAMNABLE PLOT

AGAINST

Our Religion and Liberties, lively Delineated in several of its Branches,

With an Account of the Manner of the Execution of

WILLIAM Viscount STAFFORD on Towver-Hill.





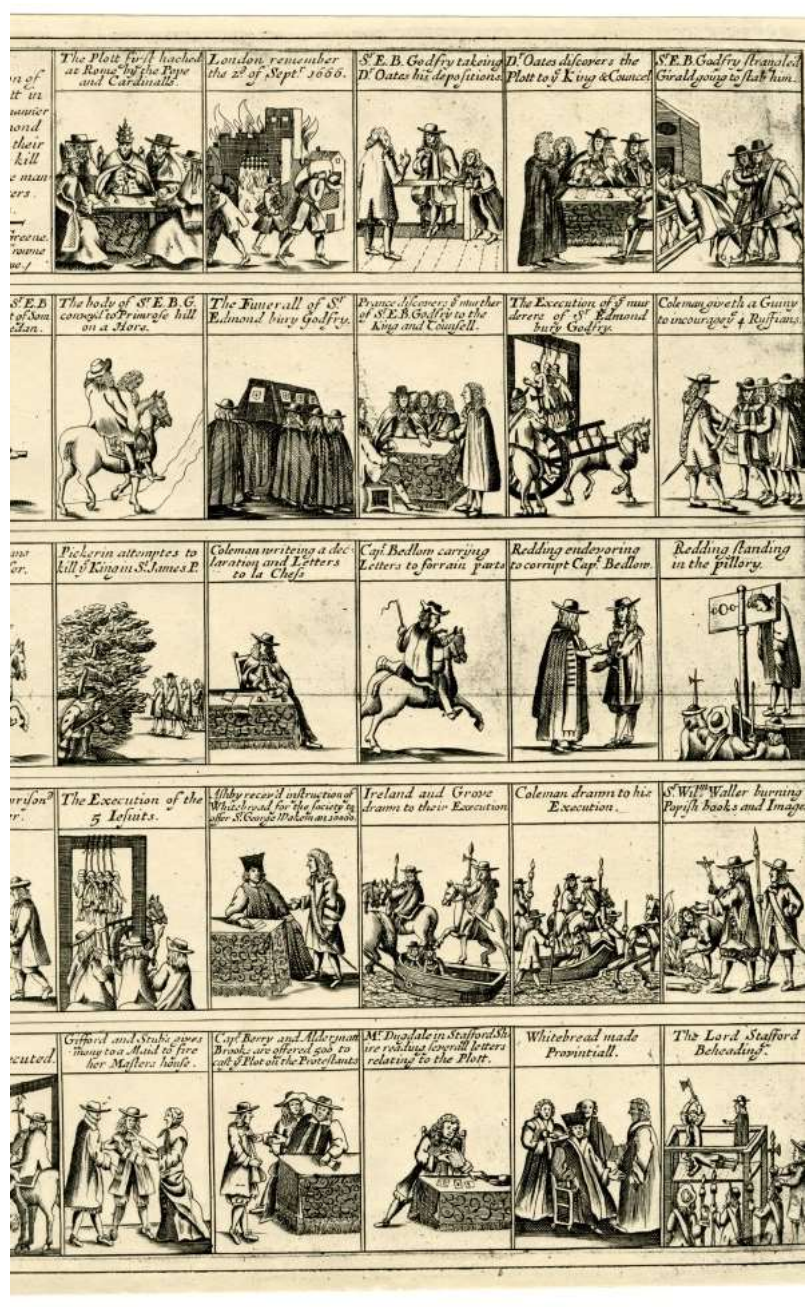
THE
SECRET HISTORY
 OF THE
Rye-House Plot :
 AND OF
MONMOUTH'S REBELLION.

Written by
FORD Lord GREY,
 In MDCLXXXV.

Now first Published from a Manuscript sign'd by
 himself, before the Earl of SUNDERLAND,

L O N D O N :
 Printed for ANDREW MILLAR, in the Strand,
 MDCCCLV.

[Price Two Shillings.]



James, Duke of York

- Charles I's third child and second son, an able military commander
- Lord High Admiral, Governor of the Royal African Company, and decisive in the capture of New Amsterdam – renamed New York in his honour
- In charge of firefighting the Great Fire of 1666 ('indefatigable')...
- Exposed as an open Catholic since 1673 and Parliament's Test Act, preventing Catholics from holding public office
- The Popish Plot of 1679 unleashed anti-Catholic hysteria
- Parliamentarians leapt to exclude James from becoming king (the Exclusion Crisis), in favour of his illegitimate son the Duke of Monmouth...
- Charles II had to continually dissolve Parliament from 1679 to prevent this



‘From popery came the notion of a standing army and arbitrary power [...] Formerly the crown of Spain, and now France, supports this root of popery amongst us; but lay popery flat, and there’s an end of arbitrary government and power.’

– Sir Henry Capel, MP (1679)





James II (1685-88)– struggles

- James is crowned quickly in April 1685. Initially, he's popular, with a £2m household income granted by a loyal Parliament, and no real opposition to his Catholicism
- Two weak rebellions are led by the Earl of Argyll in Scotland, and the Duke of Monmouth in Dorset, but both are unpopular and defeated easily
- James' reaction to these proves to be his undoing:
 - *Widespread and brutal punishment of the rebels, many hardly conspirators, by Judge Jeffreys in 'The Bloody Assizes'*
 - *Enlargement of a standing army, including a Catholic army in Ireland*
 - *1687 Declaration of Indulgence repeals all laws punishing Catholics and Puritans. Soon after, James fills many top roles with Catholic favourites in the army, navy and government*



The Glorious Revolution

- The 'Whigs', a new party within Parliament, were alarmed not only at James' Catholicism, but his autocratic ways, imposing unpopular changes on England
- James had further offended many by imprisoning Seven Bishops for seditious libel after they opposed his Declaration. They would be acquitted in June 1688, a disaster for James' government and reputation
- In June 1688, James' son is born (also James), to his second wife Mary, a Catholic
- Prior to this, James' heir was Mary Stuart, Protestant, married to William of Orange
- Anxious of a new Catholic dynasty, figures within government secretly request that William invade England and depose the king
- William, anxious of a possible Anglo-French Catholic alliance crushing the Netherlands, had already been preparing to attack...



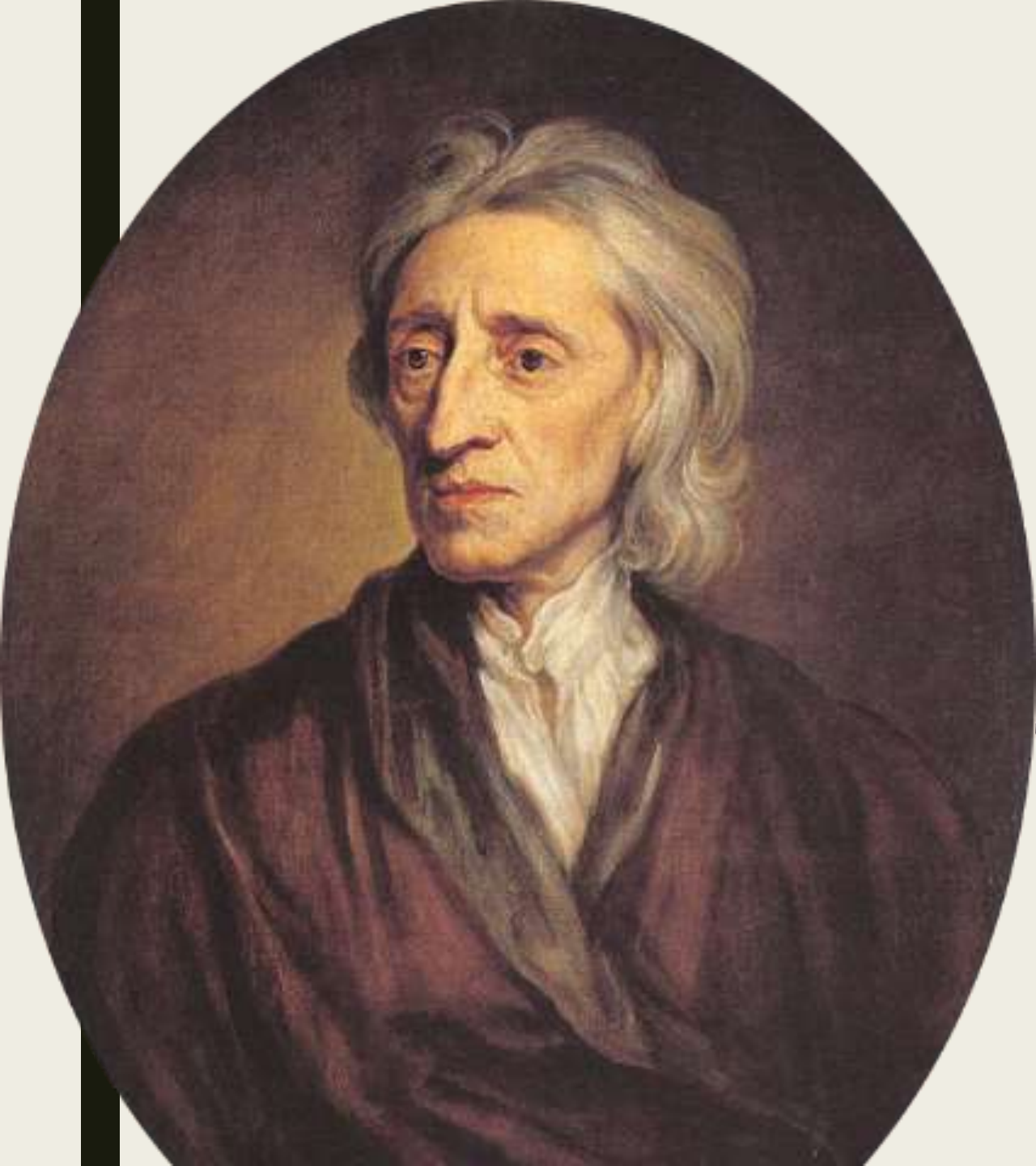


The Glorious Revolution

In the background, many English political thinkers were questioning the nature of tyranny and discussing new bases of political sovereignty...

Take a look at one of the two excerpts below by Algernon Sydney (executed in 1683) and John Locke

- *What view of politics emerges?*
- *How might it present a challenge to the older Stuart way of governing?*
- *Could we call these revolutionary ideas? If so, in what way?*





The downfall of James

‘We have great reason to believe, we shall be every day in a worse condition than we are, and less able to defend ourselves, and therefore we do earnestly wish we might be so happy as to find a remedy before it be too late for us to contribute to our own deliverance ...

the people are so generally dissatisfied with the present conduct of the government, in relation to their religion, liberties and properties (all which have been greatly invaded), and they are in such expectation of their prospects being daily worse, that your Highness may be assured, there are nineteen parts of twenty of the people throughout the kingdom, who are desirous of a change; and who, we believe, would willingly contribute to it, if they had such a protection to countenance their rising, as would secure them from being destroyed.’

— invitation to William, from “*The Seven*”



William arrives, and James flees

- After ensuring sufficient political and financial support within England, William eventually arrives at Torbay in November 1688
- James dithers, anti-Catholic riots break out, large swathes of the army desert
- After defeat at the Battle of Reading in December 1688, James II and family flee
- He drops the Great Seal of Parliament in the Thames, without which Parliament cannot be called, and disbands the army and Navy without pay
- Rumours of an impending massacre by James' Catholic Irish Army lead to a mass panic in December ('the Irish Fright'), leading to amateur militia being formed in London and elsewhere, numbering tens of thousands
- Anarchy is taking over...







VANA SALVS OMNIBVS
MEMOR ESTO QVONIAM MORS NON TARDAT ET TESTAMENTVM
INFERORVM QVIA DEMONSTRATVM EST TIBI: TESTAMENTVM
ENIM HVIVS MVNDI MORTE MORIETVR

OMNIA SVO PROVENIYNT TEMPORE ATQVE TRANSEVNT ECCLESIASTICI
CAP.
ANTE MORTEM NE LAVDES HOMINEM QVENQVAM { ECCLESIASTICI CAP. II.
QVONIAM IN FILIIS SVIS AGNOSCITVR VIR.

PERCIVALLVS SMALPACE ARMIGER
OBIIT 2^O DIE FEBRVARII A^O DNI
1558 R ELIZABETA REGNANTE
CVIVS QVIDEM CORPVS IYXTA
HVNC TVMVLVM HYMATVM
EXISTIT

AGNES VXOR EIVS ET FILIA
IOHIS TEBOWLD ARMIGERI OBIIT
TERCIO DIE SEPTEMBRIS A^O DNI
1588 R ELIZABETA REGNANTE
CVIVS QVIDEM CORPVS IYXTA
HVNC TVMVLVM HYMATVM
EXISTIT

LIBERI INTER EOS MICHAEL ET THOMAS
ADHVC VIVENTES QVI IN RELIGIOSA MEMORIA
OPTIMORVM PARENTVM SVORVM HOC
MONVMENTVM POSERVNT

MORIENTI CVNCTA QVIESCVNT
BEATI QVI MORIVNTVR IN DOMINO

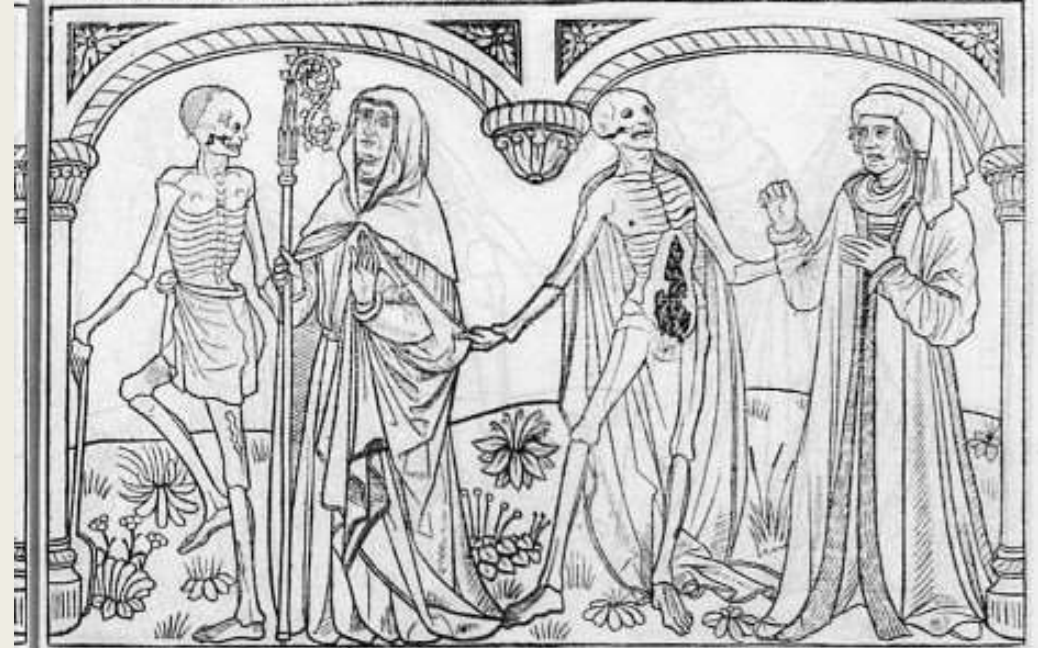


Memorial at St Bartholomew
the Great, 1588





L: The Dance of Death (1493) by Michael Wolgemut, from the Nuremberg Chronicle of Hartmann Schedel
R: La Danse macabre (Abbot and Bailiff). Paris, Guy Marchant, (1486)



Le mort

Abbe: Venez tost: vous fuyez:
Fuyez la la chiere esbave.
Il convient que la mort s'uyez:
Combien que moult lauez haye
Commandez a dieu labaye:
Que gros et gras vous a nourry.
Tost pourriez a peu de aye.
Le plus gras est premier pourry.

Labbe

De cecy neusse point enuie:
Mais il convient le pas passer.
Las: or nay le pas en ma vie
Gardez mon ordre sans casser.
Garde vous de trop embrasser
Vous qui vivez au demorant:
Se vous voulez bien trespasser.
On sauise tard en mourant.

Le mort

Bailly qui sauez quest iustice
Et hault et bas: en mainte guise:
Pour gouverner toute police.
Venez tantost a ceste assise.
Je vous adiourne de main mise
Pour rendre compte de vous fais
Au grant iuge: qui tout vng prise.
En chascun porteras son fais.

Le bailly

Hee dieu: veyz dure iournee:
De ce cop pas ne me gardoye
Or est la chaise bien toinee:
Entre iuge honneur auoye.
Et mort fait ravauler ma loye:
Qui ma adiourne sans rappel.
Je ny voy plus ne tour ne voye.
Contre la mort na point dappel.

‘About this Cloyster was artificially and richly painted the dance of Machabray, or dance of death, commonly called the dance of Pauls’ – John Stow, 1603

‘But if we not only here this word Death, but also let sink into our heartes, the very fantasye and depe imaginacion thereof, we shall perceive therby that we wer never so gretly moved by the beholding of the Daunce of Death pictured in Poules, as we shal fele ourself stered and altered by the feling of that imaginacion in our hertes.’ – Thomas More

The chapel was pulled down in 1549.

Growth of the monastic orders

- In the 13th century, new monastic orders arrived. From the 1220s the Montfichet keep housed the Dominican Black Friars (arriving 1221), and later the Carmelite White Friars (1241).
- These popular preachers were granted liberty from secular jurisdiction which lasted until 1697, and their 'liberty' became a haunt of outlaws and slums.
- The Franciscan Grey Friars (1223) were based in Stinking Lane, inside Newgate, alongside butchers. Greyfriars would become the second-largest church in medieval London, and later became Christ's Hospital, which took in underprivileged children
- The Austin Friars were established from 1253. The Crutched Friars, who wore a crucifix on their habit, were based from 1298 by the Tower.



Growth of the hospitals

- Orders set up hospitals, which doubled up as travellers' hostels.
- Funded by donations from aristocrats and aldermen, doing works for the poor
- By the 15th century there were up to 30 'hospitals' in London, which become increasingly specialised: St Bartholomew for the sick, St Thomas for the 'wounded, maimed, sick and diseased' and later the elderly, Greyfriars or Christ's Hospital for orphan children, Bridewell for 'the correction of vagabonds'
- St Mary's of Bethlehem, opened in 1247, began as a priory for the order of the Star of Bethlehem, used to collect alms for the Crusades, and later for the poor and needy...

‘Bedlam’

- 1403: nine inmates supervised by a master, a porter and his wife, as well as a number of servants. Numbers slowly grow
- Some were allowed to leave the ‘madman’s pound’ in order to wander the streets as mendicants; a tin badge on the left arm signified their status, and they were known as ‘God’s minstrels’ or ‘anticks’, shrouded in fear, superstition, pity and charity
- In the early 16th century, 31 were found to be crowded into a space for 24, where ‘the cryings, screechings, roarings, brawlings, shaking of chains, swearings, frettings, chafings are so many, so hideous, so great; that they are more able to drive a man that hath his wits rather out of them’
- Jacobean theatre theme: distinction between madness and reason
- Hospitals mostly closed following Henry VIII’s dissolution, 1536-41...



Tom o'Bedlam

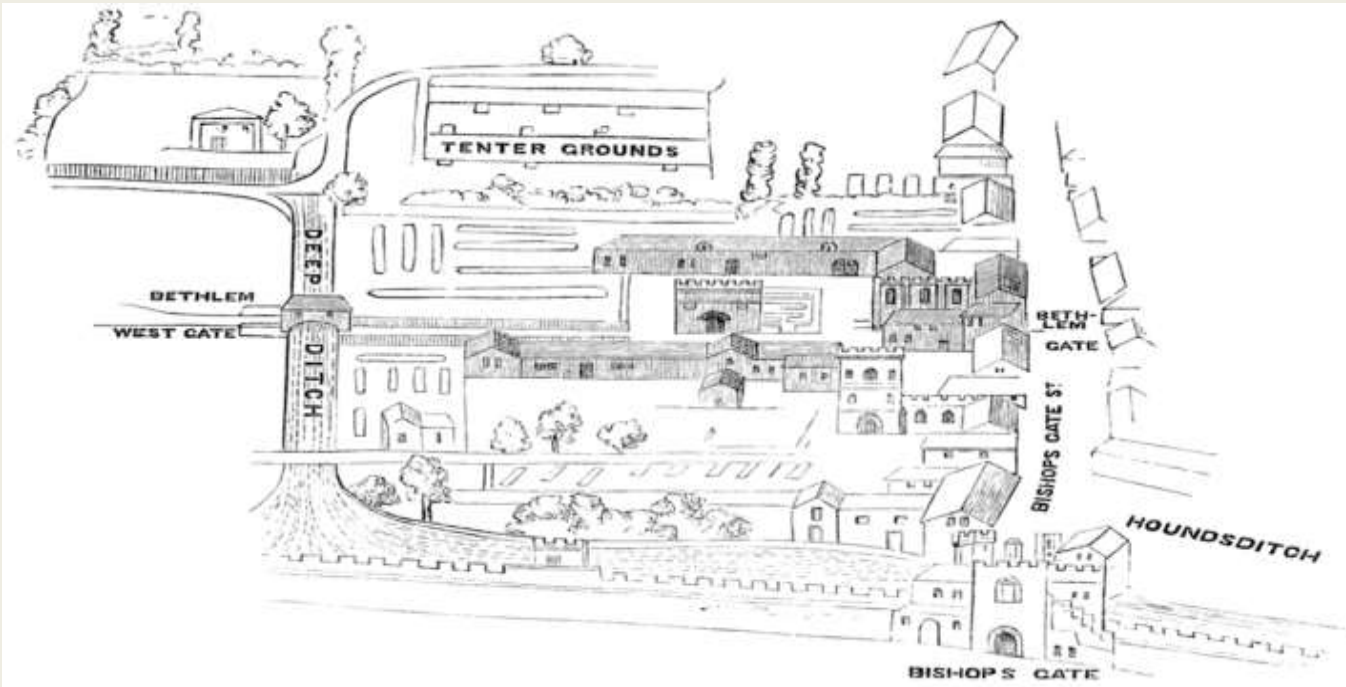
From the hag and hungry goblin
That into rags would rend ye,
The spirit that stands by the naked man
In the Book of Moons defend ye,
That of your five sound senses
You never be forsaken,
Nor wander from your selves with Tom
Abroad to beg your bacon,
While I do sing, Any food, any feeding,
Feeding, drink, or clothing;
Come dame or maid, be not afraid,
Poor Tom will injure nothing.

Of thirty bare years have I
Twice twenty been enraged,
And of forty been three times fifteen
In durance soundly caged
On the lordly lofts of Bedlam,
With stubble soft and dainty,
Brave bracelets strong, sweet whips ding-dong,
With wholesome hunger plenty,
And now I sing, Any food, any feeding,
Feeding, drink, or clothing;
Come dame or maid, be not afraid,
Poor Tom will injure nothing.

Early 17th century anonymous ballad

Dissolution of monasteries

- On his deathbed, he permits the City to establish or renew five institutions, including St Bartholomew, St Thomas, Bethlem Hospital, Bridewell, and Christ's Hospital
- Though enlarged in 1667 to accommodate 59, the governors decided by 1674 that 'the Hospitall House of Bethlem is very olde, weake & ruinous and to[o] small and streight for keepeing the greater numb[e]r of lunaticks therein att p[re]sent"
- A new Bethlem Hospital is built in 1676, designed by Robert Hooke, just north, Guarded by two statues, Raving and Melancholy, the new structure was tall, grand and light, just north of the City wall



Bethlem Hospital,
first location



Bethlem Hospital,
1676



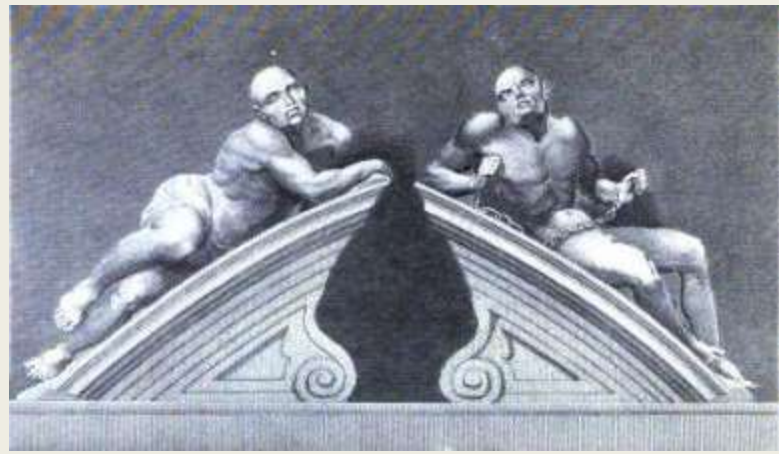
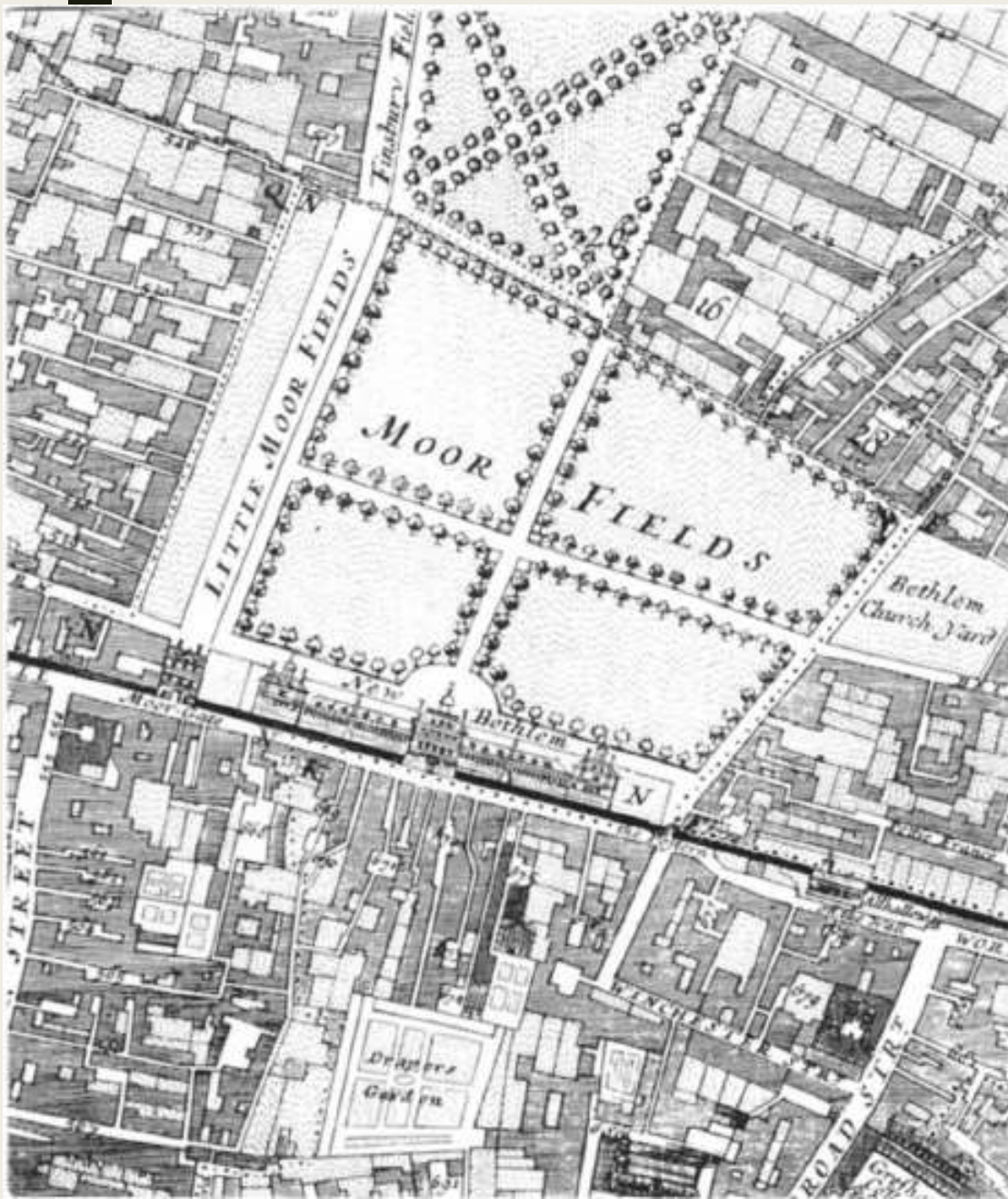
Bethlehem Hospital



Printed for & Sold by Gorington Bowles,

Nº 69, St Pauls Church Yard, London.

A View of the Hospital of Bethlehem Vue de l'Hôpital de Bethlehem .





1624.

A Generall or great Bill for this Yeere, of the whole
Number of Burials, which have bene Buried of all Diseases,
and also of the Plague in euerie severall Parishes within the Citie of
London and the Liberties thereof; As also in the nine Out Parishes
adjoyning to the said Citie; with the Pest-house belonging to
the same. From Thursday the 16. day of December, 1624. to
Thursday the 15. day of December, 1625. According
to the Report made to the Kings most Excel-
lent Maiestie: Made by the Compa-
nie of Parish Clerkes of
LONDON.

1625.



London.	Bur. Plag.	London.	Bur. Plag.	London.	Bur. Plag.			
All Saints in Woodthorpe	188	78	Gabriel Fen-church	71	54	Martinus Innes-gate-lane	25	18
All Saints in Barking	3	253	George Butolph Lane	50	19	Martinus at Long-gate	264	164
All Saints in Breadstreet	38	14	Gregories by Paul	195	196	Martinus O-gate	85	47
All Saints in the Great	441	302	Hellen within Bishopgate	140	71	Martinus O-gate	60	30
All Saints in Holy-lane	18	8	James by Giltickneth	180	101	Martinus in the Vintery	349	227
All Saints in the Luffe	259	205	John Baptill	133	70	Matthew Fridaythorpe	20	11
All Saints in Lumbardithorpe	85	44	John Euangelist	7	0	Mauldins in M. Kerstreet	49	21
All Saints in Staynings	185	138	John in Zacharies	14	97	Mauldins in Oldchilthorpe	225	141
All Saints in the Wall	10	151	James Dukes place	110	97	Michael Bat. Row	159	159
All Saints in Cripple-gate	240	90	Katherine Coleman	164	151	Michael Cerne Hill	59	79
Andrew Howard	146	101	Katherine Creech-church	48	173	Michael Crooked-lane	144	91
Andrews Vinechill	219	140	Lawrence in the Jewite	91	55	Michael O-gate-lane	215	157
Andrews by the Wardrobe	17	101	Lawrence Pountney	106	129	Michael in the Queens	5	0
Antes at Aldersgate	195	118	Leonards Eddelthorpe	51	26	Michael in the Ryll	111	61
Antes Black-Frises	350	215	Leonards Fosterlane	29	109	Michael in Woodthorpe	189	68
Antes in Parke	01	31	Magus Parke by the Bridge	137	85	Mildreds Breadthorpe	60	44
Antes in Parke	73	40	Margarets Lockthorpe	114	64	Mildreds Puddery	54	45
Bachelors at the Exchange	53	24	Margarets Moles	37	25	Nicholas Acton	1	12
Barnets Fink	103	51	Margarets new Fishthorpe	125	82	Nicholas Cole-shby	87	67
Barnets in Grace-church	48	14	Margarets Patons	72	50	Nicholas Olaves	70	45
Barnets at Pauls Wharfe	226	131	Marie Abchurch	98	58	Olaves in Handthorpe	266	195
Barnets in Sheshogge	24	8	Marie Aldermanburie	126	79	Olaves in the Luffe	43	25
Barnets in Billing-gate	99	66	Marie Aldermanie	91	54	Olaves in Shierthorpe	174	103
Barnets in Church Parke	611	374	Marie in Bow	35	19	Pancras by Supplene	17	8
Barnets in Parke	48	28	Marie Botham	23	14	Peters in Chrape	65	44
Barnets in Eddelthorpe	87	73	Marie Colchchurch	26	11	Peters in Crosse-hill	97	78
Barnets in Back-church	99	59	Marie at the Hill	112	84	Peters in the parr in Broadthorpe	53	27
Barnets in the Hall	315	225	Marie Mountaw	76	58	Peters in Colemanthorpe	100	50
Barnets in Lumbardithorpe	70	49	Marie Summerles	270	193	Peters in Wallthorpe	25	13
Barnets in Lumbardithorpe	20	101	Marie Staynings	70	44	Swithins at London-House	59	60
Barnets in Lumbardithorpe	89	45	Marie Woolchurch	58	35	Thomas Apollies	14	107
Barnets in Follen-lane	149	103	Marie Woolthorpe	82	50	Trinitie Parke	148	87

Buried within the 97. Parishes within the Walls, of all Diseases. 14340. Whereof of the Plague 9197.

Antes in Black-Frises	1190	1636	Butolph Bishopthorpe	2334	714	Olaves in Southwarke	3689	1609
Antes in Black-Frises	116	360	Butolph without Aldersgate	178	394	Summers in Southwarke	2746	1671
Antes in Black-Frises	111	65	Dunthorpe in the Wall	860	642	Sepulchres Parke	2425	2410
Antes in Black-Frises	1481	1031	Georges in Southwarke	1608	913	Thomas in Southwarke	335	277
Antes in Black-Frises	1773	1651	Giles without Cripple-gate	1988	1338	Trinitie in the Minories	131	87
Antes in Black-Frises	113	152				At the Pest-house	194	189

Buried in the 16. Parishes without the Walls, standing part within the Liberties, and part without: in Middlesex and Surrey, and at the Pest-house. 36972. Whereof of the Plague 17153.

Clements Templebar	1284	755	Katherine by the Tower	998	744	Marie White-chappell	305	2372
Giles in the Fields	1333	947	Leonards in Shoreditch	1995	1407	Magdalens in Barmondyck-st.	1127	889
James at Clerkenwell	1191	903	Martinus in the Fields	1470	974	Savoy Parke	350	270

Buried in the nine Out Parishes, in Middlesex and Surrey. 13953. Whereof of the Plague 9067.

The result of all the Burials of all Diseases, within the Walls, without the Walls, within the Liberties, Middlesex and Surrey; with the nine Out Parishes and the Pest-house: is hereby bound of the Plague, this present year, is 33547. Whereof of the Plague 17153.

London, Printed by William Stansby, 1625.

LONDON'S Dreadful Visitation:
Or, A COLLECTION of All the
Bills of Mortality
For this Present Year:
Beginning the 27th of December 1664. and
ending the 19th of December following:
As also, The GENERAL or whole years BILL:
According to the Report made to the
KING'S Most Excellent Majesty,
By the Company of Parish-Clerks of London. &c.

LONDON:
Printed and are to be sold by E. Cotes living in Aldersgate-street.
Printer to the said Company 1665.

Bills of Mortality

- In June of 1557 the registrar of a parish records the following causes of death within that one month—'a swellynge ... ague ... consumption ... thought [cough] ... bloody fluxe ... poches [pox] ... postum which brake ... browce [bruise?] ... famyne ... consumed away'.
- The bills of mortality, published every Thursday, include those who were 'planet struck', or suffered from 'horseshoe head' or 'rising of the lights', as well as those 'killed in the pillory' or who 'died from want in Newgate'
- These Bills were produced by some City parishes from 1532, usually during outbreaks of plague, and was undertaken systematically from 1603 by royal charter to the Worshipful Company of Parish Clerks
- They include cause of death from 1629, and by early 18th century, age of death

Bills of Mortality

- From St Katherine Creechurch:
- In the 1630s there were more than 1,600 people resident in the parish and that within this heavily populated area there were 325 or so houses and tenements, the majority of them probably occupied.
- According to the Bills of Mortality, between 1629 and 1636 there were a total of 576 burials in St. Katherine Creechurch.
- Together with 66 burials recorded in the Bishops' Transcripts for 1639, this produces a mean total of 71.3 burials per annum for these years
- = a large base of floating inhabitants, many single young males (vagrants, servants, apprentices, journeymen), together with more established householders who had lived in the parish several years

Bills of Mortality

John Graunt analyses these to estimate London's population and life expectancies from 1662

In two groups, take a look at one of the 4 extracts

- *What can we learn about life in London?*
- *What makes Graunt's method interesting?*

Natural and Political OBSERVATIONS

Mentioned in a following INDEX,
and made upon the

Bills of Mortality.

BY

Capt. *JOHN GRAUNT*,
Fellow of the *Royal Society*.

With reference to the *Government, Religion, Trade, Growth, Air, Diseases*, and the
several Changes of the said CITY.

— *Non, me ut miretur Turba, laboro,*
Contentus paucis Lecloribus. —

The Fifth Edition, much Enlarged.

LONDON,

Printed by *John Martyn*, Printer to the
Royal Society, at the Sign of the Bell in *St. Paul's*
Church-yard. MDCLXXVI.

BM



London, the great plague of 1665

Problem of burial

- 'They died in heaps, and they were buried in heaps' – Henry Foe
- 'a piece of ground beyond Goswell Street, near Mount Mill ... abundance were buried promiscuously from the parishes of Aldersgate, Clerkenwell, and even out of the city' – Defoe
- Huge burial pits across London, dug in haste and without record, including at what is now Hyde Park, Spitalfields, Southwark, Stepney and Knightsbridge, where the tube is diverted
- Some of the bodies 'were wrapt up in linen sheets, some in rags, some little other than naked, or so loose that what covering they had fell from them in the shooting out of the cart'
- Pepys and Foe visited the massive plague burial pits at Moorfields and Aldgate

Grieving

- Out of despair, some of those grieving or sick flung themselves among the dead, as Henry Foe records
- He befriends a grieving man who watches his wife and child buried in the Pye tavern, close to the Houndsditch pit
- Some drunken apprentices in the pub began jeering at the grieving man who they had watched, encouraging him to jump in the pit
- Foe also noted some uttered ‘blasphemous expressions’ such as *There is no God* or *God is a devil*.
- One driver, Buckingham, ‘When he had any children in his dead cart could cry ‘Faggots, faggots, five for sixpence’ and take up a child by the leg’, and would undress women – later jailed
- By October-November 1665 the Plague recedes

The Prospect of Bridewell



Workhouses

- Paul Slack identifies five episodes in the histories of hospitals: the royal, civic, metropolitan, baroque, and voluntary from between 1505-1728
- In 1505, Henry VIII set up at the Savoy Hospital as a nightly lodge and asylum for beggars, travellers and pilgrims
- From 1552, the Bridewell Hospital – at times jointly administered with Bethlem – was a ‘house of labour and occupations’, and perhaps the first known workhouse
- Yet its functions were conflicted, and like the Savoy, often became used as ‘a nursery of rogues, thieves, idle and drunk persons’, a place to imprison undesirables
- The London Corporation of the Poor was set up in 1647 to centrally control social welfare and manage the new workhouses, but closed in 1660



A Brals Pott or an Iron Pott to mend
Rabiller les Poelles les Marmites & les Chaudrons
Concia caldare candelieri e Padelle

Mauron delin.

L'Empereur & Co. Paris. Mauron delin.



Four for Six pence Mackrell
Maquerons quatre pour Six Sols
Quattro Sgombri p. sei Soldi

L'Empereur & Co. Paris.



Knives Combs or Inkhornes,
Couteaux Peignes Ecrivoires
Calamari Pettenti e Cilielli.

Mauron delin.

L'Empereur & Co. Paris.

'A Brass Pot ... to mend', 'Four for six pence mackerell', and 'Knives combs or inkhornes', from Marcellus Laroon's series *The Cryes of London*, 1688



THE SQUIRE OF ALSATIA.

As he appears in 1688 at London. Drawn by



*London Courtezan
La Putain de Londres
Corregiana di Londra*

M. Lauren delin.

*P. Tempert excud.
Cum Privilegio*



Remember the Poor Prisoners
*Ayez Souvenance des Pauvres Prisonniers
Ricordatevi di far carita a Poveri Carcerati*

M. Lauren delin.

P. Tempert excud.

'The Squire of Alsatia'; 'London Courtezan'; and 'Remember the Poor Prisoners', from Marcellus Laroon's series *The Cryes of London*, 1688

Reconstruction

- After the destruction of much of the City, and hospitals like Bridewell and Christ's, there was a great reconstruction programme
- Increasingly scientific principles of treatment and care were introduced and developed by the early 18th century, drawing on European examples
- Military-linked hospitals like Chelsea (1691) and Greenwich (1692)
- Reconstruction of Bethlem (1676), St Thomas' (1700s), St Bartholomew's (1720s)
- New hospitals like Guys' Hospital (1721), the Foundling (1739), and St Luke's Hospital for the insane (1751)
- Development of maternity hospitals, like the British Lying-In Hospital, Long Acre (1749), the General Lying-In Hospital (later Queen Charlotte's, 1752)
- The Lock Hospital for venereal cases (1746), patients receiving moral and religious instruction as well as medical care



Wednesday: Historical walk

- We're going to walk around the old City again, on a walk themed on life and death in early modern London
- We'll pass the old Bedlam site, plague burial pits, plus some other interesting sites like the Barbican and Bunhill Fields
- Meet at 2pm outside the Railway Tavern, opposite Liverpool Street Underground station.
- Full address: 15 Liverpool St, London EC2M 7NX).
- If you're coming by tube e.g. Central Line, look for the exit that says Old Broad Street
- Any problems: text 07784 084854 or taylorda@Lawrence.edu.

