

St. Luke in the City Parish Liverpool. A suggested walk around Liverpool themed around Peace and Social Justice, starting at St. Bride's, Percy Street

Feature	Commentary and questions for discussion.	Onward directions	Km to next	Minutes to next
St. Bride's Church, Percy St.	Back in the 19 <sup>th</sup> century, St. Bride's had pew rents and shareholders. <b>How do we feel about that now? What would those people have thought of how liberal, progressive St. Bride's has changed? And of its Foodbank?</b>	Turn left along Percy St, right along Huskisson Street, left along Hope St at the T-Junction then right onto Upper Parliament St. Pause by the Pelican crossing and look across the road.	0.27	4
Toxteth Library	This is a 'Carnegie' Library, donated by Andrew Carnegie. It was opened by him personally. He was a Scot who emigrated to America and became one of the super-rich of his day by leading the expansion of the steel industry. He gave away the equivalent in today's money of £5.3 billion, much of it to build thousands of libraries across the world, but also for peace, education and research. His example inspired others to also be philanthropic. He paid for the building of 660 libraries in Britain. <b>How do we feel about the super-rich, then and now? What about philanthropy? How important are libraries and books?</b>	Carry on down Upper Parliament St a short way then bear round to the right, entering the gate to St. James Gardens, with its many gravestones. Above you is the Vestey Tower of the cathedral, built with money donated by the Vestey family, whose involvement with tax avoidance is legendary. (Does that matter?) Head down the main path, which soon bears left. Keep going to the large memorial ahead of you. Also look for Kitty Wilkinson's gravestone on its own on the grass, opposite the Cathedral's big arched doorway.	0.30	6
Huskisson Memorial & Kitty Wilkinson Gravestone	William Huskisson was an extremely able and well respected MP, often in office in the early 19 <sup>th</sup> century. His influence on policy regarding the Corn Laws and free trade was crucial in ensuring affordable food for ordinary people. In some other ways he was 'of his time', however he was a popular MP for Liverpool, widely liked. Kitty Wilkinson is a Liverpool legend, the 'Saint of the Slums', for her dynamic pioneering work in cleanliness during a cholera outbreak leading to the first wash-house in the city, and in 1842 to Britain's first combined public baths and wash-house. <b>Huskisson was prepared to resist pressure from wealthy, powerful interests to ensure ordinary people's needs were met. What would be a modern equivalent? Do we mind that some of his views were 'of his time'? What would Kitty be doing in our society now?</b>	Continue through the Gardens. After 50 yards or so there is a series of gravestones with many children's names from that Dickensian time when there was little defence against infection. Just after them there are gravestones mentioning those lost at sea. Liverpool was an extremely busy port at a time when ships were often lost. Bear left and up to the exit at the end of the gardens. Head to the traffic lights, crossing over to the even numbered side of Rodney Street	0.47	11

<p>62 Rodney St. Birthplace of William Ewart Gladstone.</p>	<p>Gladstone was Prime Minister 4 times, finally resigning as PM in 1894, 62 years after entering Parliament. He oversaw the development of the Whigs into the modern Liberal Party. He was an extremely capable and energetic administrator and politician. As his life developed he espoused many progressive causes and enabled much positive legislation. There has recently been controversy about his early defence of his father's slave plantation interests. Liverpool University changed the name of its Gladstone Halls, even though he later changed his views and strongly opposed slavery. There were hot words on each side. <b>What do you think? Were the University right to change the name? Should people be 'allowed' to change their views?</b></p>	<p>Cross the road, and turn back towards the Cathedral, taking the first left up Mount Street, then first left again onto Pilgrim St. Take the first right onto Hope Place, walking past the Unity Theatre, with plaques giving its history as a synagogue. The Unity has a history of radicalism and community theatre. Pause by the statues at the top of Hope Place.</p>	<p>0.25</p>	<p>6</p>
<p>The Two Bishops, Hope Street, by noted local sculptor, Stephen Broadbent.</p>	<p>These sculptures celebrate the lives and influence of Anglican Bishop David Sheppard and Catholic Archbishop Derek Worlock. Their friendship was crucial in building bridges and bringing to an end the Catholic-Protestant hostility which had existed in the city. They were also known as campaigning bishops, standing up for the disadvantaged at a time when Liverpool was at an economic low point. <b>What do you think? Have a look at the newspaper articles which form part of the sculpture. Should bishops be political? See if you can find the article about David Sheppard refusing to play cricket in apartheid S. Africa.</b></p>	<p>Turn left along Hope Street, then left at the lights. The Old Blind School is soon to be found on the left</p>	<p>0.12</p>	<p>2</p>
<p>'The Old Blind School' originally known as The Liverpool School for the Indigent Blind, and still running today as 'The Royal School for the Blind' in Wavertree. The first such school in Britain and only the second in the world.</p>	<p>The school was founded in 1791 by Edward Rushton. He was apprenticed to sea from age 11, and sent on a slave ship aged 18. He opposed the brutality there and was accused of mutiny. He contracted ophthalmia from sneaking food to the captives and became blind in one eye, partially sighted in the other. He became a popular, radical abolitionist poet and writer gaining many enemies in Liverpool. However he made enough money from bookselling to found the school, as he had noticed the plight of visually handicapped people less fortunate than himself. He died in 1814. Many years later, in 1851, the school moved to this building, leaving it for Wavertree in 1898. <b>Is putting people's backs up, as Rushton did, inevitable in effecting social change? Is there a group of people whose needs are being neglected now?</b></p>	<p>Keep going down Hardman Street. St. Luke's 'The Bombed-our Church' is at the bottom on your left with the Christmas Truce statue clearly visible.</p>	<p>0.23</p>	<p>4</p>

<p>St. Luke's and the Christmas Truce statue.</p>	<p>St. Luke's was hit by a German incendiary bomb on 6<sup>th</sup> May 1941, which left it the burnt out shell we see today. It is no longer owned by the Church and has become a much-loved community facility. The Christmas statue, by Andy Edwards, named 'All Together Now', was unveiled in Dec 2014. It concerns a series of incidents of fraternisation in the First World War trenches around Christmas 1914, including legendary football kickabouts between opposing soldiers. <b>Around 4,000 civilians were killed by bombing in Liverpool during World War 2. Pause a while and consider what that was actually like. Consider the statue and the moment of humanity it captures. Do ordinary people really want to kill each other?</b></p>	<p>Continue downhill but initially bearing slightly left to keep Sainsbury's on your right and go down Bold Street. Look to the left about 100 yards down for News from Nowhere Bookshop.</p>	<p>0.17</p>	<p>2</p>
<p>News from Nowhere and Bold Street</p>	<p>Bold Street is named after the prominent slaver and former city mayor Jonas Bold. It is ironic that Liverpool's famous radical bookshop is situated here. It is also the street in the city centre where you're most likely to find people begging. <b>If Gladstone Hall was renamed even though Gladstone changed his views, why not rename a street named after an unrepentant slaver? And how much influence do books have? What is News from Nowhere achieving? Will you be giving some thought to how you respond to those begging?</b></p>	<p>Keep going down Bold Street. Turn right just before La Parrilla Bar and Grill, and walk through partially pedestrianised Heathfield Street to a T junction with Renshaw St. Turn left and cross over carefully, soon turning right past the Barcelona Bar, along Upper Newington. Where Upper Newington meets Mount Pleasant, turn right, stopping soon at the gardens just after Tesco Express.</p>	<p>0.41</p>	<p>6</p>
<p>William Roscoe Memorial Garden, site of the grave of Roscoe (1753 - 1831) and of the former Unitarian Chapel, which he attended. The gardens are sometimes locked but can be viewed from the pavement.</p>	<p>Roscoe was one of England's first abolitionists despite being from Liverpool, the main slave-trade city. He was a banker, lawyer and briefly a local MP. While an MP he bravely voted for abolition and was dragged from his carriage and beaten up on his return. He was a respected historian, art collector, botanist and writer, famous for a children's poem '<i>The Butterfly's Ball and the Grasshopper's Feast</i>'. He was one of the founders of Wavertree Botanic Gardens, Liverpool Athenaeum and the Liverpool Royal Institution. Some of the works of art he collected are still in the Walker Art Gallery. His contribution to civic life is seen as so considerable that Liverpool John Moores University named its long running series of Citizenship lectures after him. Many prominent speakers have participated. <b>What do you think of the concept of 'civic life'? Are lectures on Citizenship by famous people worthwhile?</b></p>	<p>Turn round and head back down Mount Pleasant. Cross over at the traffic lights to walk along the front of the historic Adelphi Hotel. When past it, cross over and turn right up Copperas Hill, then almost immediately left along Bolton St. Lime Street station is ahead of you. Enter and look for two life size statues about 40 yards inside on the left.</p>	<p>0.28</p>	<p>6</p>

<p>Bessie Braddock Statue and Liverpool Pals Mural. Lime St. station</p>	<p>Bessie Braddock, 1899 -1970, was MP for Liverpool Exchange from 1945-70, and a local councilor from 1930-61. She never held office but had a national reputation for forthright campaigning on social issues such as housing and public health. She has been described as ‘formidable’ ‘outspoken’ and ‘a pugnacious presence in Parliament’. From 1953-57 she served on The Royal Commission for Mental Health, which led to The Mental Health Act of 1959. She later became Liverpool’s first female ‘Freeman’.</p> <p>Beside her is a statue of Ken Dodd, Liverpool’s famous funny man, and also a Freeman. No obvious issues of social justice, although no doubt there would have been if he had been found guilty at his tax evasion trial in 1989. He was knighted in 2017, and died in 2018. Many call him ‘the greatest’.</p> <p>A few yards past the statues, on the left above head height are the very moving Liverpool Pals murals, with an accompanying plaque of explanation.</p> <p><b>Does the world need more ‘Bessies’? What are your thoughts on the Pals, their initial enthusiasm and the huge losses they suffered?</b></p>	<p>Leave the Station by the entrance close to the statues and keep ahead, using the Pelican crossing to go over the dual carriageway (Lime Street). Turn right onto St. George’s Plateau, heading for the Cenotaph in the middle.</p> <p><u>Temporary instructions</u></p> <p><i>The instructions above do not apply while the extensive work on Lime Street continues. To get to the Cenotaph make your way down the left hand side of impressive, historic St. Georges Hall then circle your way round St. Georges Hall via St. Johns Gardens as best you can. While doing so pause at the statue of William Rathbone, an influential philanthropist. Continue round to the front of the building. The front plateau has sometimes been roped off during the work, but if the way is clear walk to the Cenotaph at its centre.</i></p>	<p>0.15</p>	<p>3</p> <p>8</p>
<p>The Cenotaph</p>	<p>Dedicated in 1930, it was designed by Lionel Budden, later Roscoe Professor in Architecture at Liverpool University. It is Grade 1 listed. In the <i>Pevsner Architectural Guides</i>, Sharples expresses the opinion that “it is one of the most remarkable war memorials in the country”. Its powerful inscriptions and realist portrayals are well worth pondering.</p> <p><b>The Cenotaph is not a place for easily posed questions. Your own thoughts and feelings will no doubt be enough.</b></p>	<p>Keep going along the Plateau (<i>or retrace steps if following temporary instructions</i>) to the huge column at the end in front of the impressive Walker Art Gallery. In doing so you are walking from one Conservative Prime Minister to another, as Disraeli’s statue is adjacent to the Cenotaph.</p>	<p>0.1</p>	<p>1</p>
<p>Wellington’s Column The column was completed in 1865. It was intended to honour Arthur Wellesley, Duke of Wellington, 1769 - 1852.</p>	<p>After experience in India (where he grew rich from prize money) Wellington rose to command the Allied forces during the successful Peninsular War 1808-12, against Napoleons’ forces. He also commanded the Allied forces at the Battle of Waterloo to bring the Napoleonic Wars to an end. His battles in these wars are recorded on the plinth. In all he took part in 60 battles and had an exemplary military record. He was famous for his adaptive defensive style of warfare, with thorough advance preparation of supplies and defence works. This meant that he could be unusually frugal with the</p>	<p>Cross back over Lime St by the Pelican towards the Unite Trade Union building. This is an opportunity to ponder the role of trade unions over the years. You are aiming for a point opposite the Unite building on the far side from it, across the Hunter Street dual carriageway. You reach this by moving clockwise round the building to Pelican crossings over the dual carriageway.</p> <p>Once across the final Pelican and on the far side</p>	<p>0.31</p>	<p>7</p>

	<p>lives of his troops and he had several victories when outnumbered.</p> <p>Wellington was also an active politician, being Prime Minister twice - from 1828-30 and briefly in 1834. He was responsible for Catholic Emancipation in 1829, a progressive measure. However, he is often remembered for his resistance to the great Reform Act of 1832. This Act was the beginning of our modern democracy and it is ironic that the reactionary man who led the resistance to it (and was never reconciled to it) is celebrated in what is now probably Britain's most left-wing city. It may be partly why his column is often overlooked, while Nelson's Column in London is so well-known.</p> <p><b>Should we celebrate Wellington more?</b></p>	of Hunter St. look to the left for a large sculpture on a plinth.		
The Hunter Street sculpture	<p>This sculpture commemorates the dead and injured of the construction industry. There is also a plaque marking 150 years of the TUC (the Trade Unions Congress).</p> <p><b>What do we owe to construction workers? How important is Health and Safety? How important are trade unions?</b></p>	Recross to Wellington's column and keep down past it. At the library entrance see how many books you can see in list in the floor which are relevant to Peace or Social Justice. We count at least 9. Turn left at the bottom of the street.	0.49	13
The Hillsborough Monument Memorial, commissioned by the Hillsborough Justice Campaign and created by sculptor Tom Murphy in 2013	<p>As you turn round the corner with St. Johns Gardens on your left you are confronted by this incredibly moving memorial. There is much to quietly ponder, including the names and ages of those who died and figures representing Justice, Hope and Loss. Words cannot express what the Memorial means to the people of the city particularly, but also to a much wider world of those touched by the tragedy.</p> <p><b>Why did it take such a long, hard struggle, to get something approaching Justice for those who died and their families?</b></p>	Keep walking straight ahead, with St. Johns gardens on your left and the Birkenhead Tunnel on your right. Cross to an island on the right then to the pavement by a wedge-shaped old building, which comes to a narrow point. Go to the left of this building and keep straight ahead along Whitechapel, onto its pedestrianised section. After the Metquarter, turn right onto Stanley St. Halfway up on the right there is a statue.	0.34	9
Eleanor Rigby Sculpture	<p>This sculpture, dating to 1982, was designed and made by Tommy Steele, with some costs covered by the Council &amp; the Liverpool Echo. It refers to the famous Beatles song and is dedicated to 'All the Lonely people'. 5% of people (1 in 20) in Britain report that they feel lonely 'often' or 'always'.</p> <p><b>How involved should government and councils get in addressing people's loneliness? Is it just up to neighbours, families, and voluntary groups? Has the internet helped or hindered?</b></p>	Continue up Stanley St, crossing Victoria St. At the T-junction with Dale St, take the road a little to the left ahead of you - Moorfields. Walk past Moorfields Station. At the T-junction with Tithebarn St cross to the far side, turning left, then taking the first right onto Bixteth St. Edmund St is third on the left. Just as you turn into Edmund Street there is a plaque on a wall on your right.	0.56	11

<p>Former home of John Newton, author of 'Amazing Grace'</p>	<p>John Newton, 1725-1807 had an extraordinary life. He went to sea at 11. At 18, he was pressganged into the Navy, being flogged when he tried to desert. Then he worked on a slave trading ship, but at 20 became a slave of an African princess until rescue after 3 years. On the voyage home he had a spiritual conversion and thereafter avoided profanity, gambling and drinking. However he continued in the slave trade and later said his true conversion did not come for many years. He became captain of several slave trading ships. After a stroke in 1754 he gave up seafaring. He was the 'Tide Surveyor' (a tax collector) for the Port of Liverpool from 1755 and lived at this address. He studied hard for the ministry and was finally ordained in the Church of England in 1764. He was a popular preacher, as well known for his pastoral care as for his beliefs, always building bridges to those in other denominations. He affected many others, including William Wilberforce. 'Amazing Grace' is the best known of the many fine hymns he wrote, some in a famous cooperation with William Cowper. In 1788 he broke his silence on Slavery with a powerful, popular pamphlet, thereafter becoming a leading abolitionist.</p> <p><b>Liverpool's prosperity was founded on the Slave Trade, which for many 'good people' at the time was normalised. How do you feel about that now? Is there a modern equivalent? What are your thoughts about Newtons life?</b></p>	<p>Continue to the end of Edmund St then turn left onto Old Hall St. Looking across to the Liverpool Echo building you may wish to ponder the role of a free Press. See if you can find - down the side road to the left - the obscure entrance to the Home Office UK Visas and Immigration office.</p>	<p>0.13</p>	<p>2</p>
<p>The Home Office - UK Visas and Immigration, Capital Building, Union Street</p>	<p>This building is where asylum seekers come, with trepidation and hope, for interviews and for the administration of their case.</p> <p><b>How would it feel to be an asylum seeker walking into the office you see? How would it feel to work there, making life-changing decisions? Does the UK make it too easy for asylum seekers, or too hard? What benefits and challenges do they bring to our society?</b></p>	<p>Continue along Old Hall St. At the T-junction cross Chapel St and go through the gap into Exchange Flags. Walk on, keeping the Town Hall on your left. At Water St turn right, soon passing the main doors to the old Martins HQ building. Martins historic prosperity was rooted in the slave trade. In the 1960s, it was Britain's 6<sup>th</sup> largest clearing bank, the only one HQ'd outside London and innovative with firsts in ATMs, drive-thru banking and computing. However it was socially conservative. As late as 1965 male employees could only marry when their salary reached a certain level. Barclays took it over in 1969. Stop at a small entrance past the main one.</p>	<p>0.39</p>	<p>7</p>

The Martins Bank doorway figures	The figures in the doorway are of a tall bearded, patriarchal presumably white man, with his hands on the heads of two African children. Many people have taken exception to them. They speak of racism, ideas of racial superiority, a possible reference back to the slave trade, and a complacent patriarchy. Since they date from 1932 they can also be seen as representing a 'high' point of British notions of Empire. <b>How do you feel about the figures? Does that sort of thinking persist anywhere? How should it be addressed?</b>	Continue down Water St and very soon take the first right onto Rumford St. The Western Approaches Museum is fairly soon on the right.	0.10	2
The Western Approaches Museum	This is an underground bunker containing the nerve centre of the WW2 Battle of the Atlantic. It remains how it was when it closed 15 <sup>th</sup> Aug 1945. The Battle - the longest continuous military campaign of the War - lasted its entire length, complex and ever-shifting as participants, codes and technology changed. It pitted German U-boats, warships and aircraft against Allied navies and merchant shipping. The UK was very dependant on imported goods. Winston Churchill wrote 'The only thing that really frightened me during the War was the U-boat peril. I was even more anxious about this battle than I had been about ...the Battle of Britain'. 3,500 Allied merchant ships and 175 warships were sunk and 72,200 seaman lost their lives. The Germans lost 783 U-boats and 47 warships with 30,000 sailors killed. Warfare has seen many examples of attempts to starve the enemy into submission, but none so long-lasting or complex. <b>Consider the courage of the sailors. What would the world be like if the U-Boats had been successful?</b>	Continue along Rumford St, turning left onto Chapel St at the junction. At the corner is the historic Anglican Church of our Lady and St. Nicholas. Turn into its churchyard and walk ahead keeping the church on the right. There is a stone in the path commemorating A. Bell, an enslaved African buried in the churchyard in 1717. He was the first recorded black resident of the city. Also look out for a naval memorial to the left for the lives lost on the Atlantic Conveyor during the Falklands War. Bear slightly right to the far side of the churchyard where a figure is sleeping on a bench	0.28	5
The Homeless Jesus	The Homeless Jesus sculpture depicts Jesus as a homeless person sleeping on a park bench. It was devised by sculptor Timothy Schmalz for Toronto University in 2013. Copies have been created in many other places. Ours was installed in April 2019, unveiled by residents of the YMCA and blessed by the Bishop of Liverpool. The unveiling took place during a Homelessness Conference drawing together participants from across the public, private and charitable sectors of the city. <b>We saw in lockdown, in the UK and elsewhere, that where there is sufficient political will homelessness can be eliminated. Why doesn't that happen?</b>	Cross over the main road, formerly known as the Goree Piazza, after an island in Dakar, Senegal. The Goree Warehouses on the Piazza, built in 1793, were intimately connected with the slave trade. They were demolished in 1958. Go to the left of the Royal Liver Building. Turn left onto the Pier Head, passing statues of the Beatles. 'Give Peace a Chance'? Across the river, Cammell Laird is visible, where many warships were built. By the waterfront to the left of the ferry terminal is a group of memorials.	0.61	11

<p>The Pier Head naval memorials</p>	<p>Perhaps the most striking memorial is Tom Murphy's 1998 statue of Capt F.J. ('Johnnie') Walker CB, DSO &amp; three bars, 1896-1944, the most successful anti-submarine commander of the Battle of the Atlantic. His death in July 1944 was attributed to overwork and exhaustion after an extended period protecting the Normandy landings. There are two memorials to the Merchant Navy, one of which carries hundreds of names of sailors lost in WW2. Another memorial commemorates the sailors of Poland, Norway, Belgium, the Netherlands and China. There are plaques for the SS Arandora and HMT Lancastria. There is a plaque marking the repatriation of men, women and children to the Far East at the end of WW2, a decision which still causes deep feelings, especially in the Liverpool Chinese community.</p> <p><b>Dying in a depth-charged submarine is a terrible way to go, yet we celebrate Johnnie Walker who was implacable in bringing it about. However, if the Battle of the Atlantic had been lost the Nazis would have triumphed. There is much to reflect on. You may also wish to ponder the racism of post-war Britain which drove the repatriations.</b></p>	<p>Continue along the waterfront away from the Royal Liver Building and towards the Albert Dock. Look out for a green plaque on the wall to your left.</p>	<p>0.25</p>	<p>7</p>
<p>Remember the Great Famine</p>	<p>The plaque states, in Irish Gaelic and English - 'During the Famine years 1845-52 over one million Irish people left from this shore to escape hunger and poverty and to seek a new life across the seas. Remember the Great Famine'. The Famine was a watershed in Irish life &amp; politics, still resonating today. It was caused by the failure of the potato crop. Contributory factors were English landlordism, a Poor Law not fit for purpose and a patchy and utterly inadequate relief effort. Ireland's population fell by 20-25% due to death and emigration, triggering a century-long population fall and determined campaign for independence. The effect on Liverpool was huge as many emigrants stayed in the city, often in desperate circumstances.</p> <p><b>Hunger and poverty still create desperation and refugees, though now the world is sometimes better organised in doing something, through the UN, governments and charities. Are you happy with the charities you support? Healing is still needed in Ireland, emotionally and politically.</b></p>	<p>Keep going towards the Albert Dock, bearing left towards the Maritime Museum, within which is the International Slavery Museum. A visit is not included within this walk, but can we strongly encourage you to arrange one.</p>	<p>0.16</p>	<p>5</p>



<p>The International Slavery Museum</p>	<p>The Museum opened on 23<sup>rd</sup> Aug 2007, the date of the annual Slavery Remembrance Day, and bicentennial of the abolition of the British slave trade, in which Liverpool played a central role. Liverpool ships carried about 1.5 million enslaved Africans across the Atlantic, mostly to the Caribbean. There were about 5000 voyages, of which only 300 or so went to mainland America. The ships returned with sugar, rum, tobacco and coffee, making fortunes for their owners. The Museum explores the history powerfully but also covers contemporary slavery - often overlooked or disguised. <b>Many have found that words are inadequate for what is in the museum. Is there any small encouragement to be found in the fact that Britain voluntarily gave up what had been a source of great wealth?</b></p>	<p>Turn right out of the museum and keep ahead, crossing the Strand via the Pelican. Keep ahead through Chavasse Park (more of him later) with the Hilton hotel on your right. Go past John Lewis on your right, keeping straight ahead up Manesty's Lane at the junction of pedestrianised ways. Soon turn right along pedestrianised College Lane. Soon, just past the back entrance to the Bluecoat, turn left by Radio Merseyside, up Blundell Lane. The Meeting House is at the end, at the junction with School Lane.</p>	<p>0.66</p>	<p>10</p>
<p>Quaker Meeting House, 22 School Lane</p>	<p>The Quakers ('The Religious Society of Friends') have a long, admirable history of campaigning for peace and social justice. They have taken, and continue to take, many practical measures to further both, work that often does not get reported. They were the first religious movement to condemn the 18<sup>th</sup> century Atlantic slave trade and were foremost in both America and Britain in the campaign for abolition of that trade. A plaque on the wall covers some of the history of the Quakers in Liverpool. <b>In religious terms, Quakers were outsiders in 18<sup>th</sup> century Britain. Why did it take outsiders to see matters clearly and to challenge the injustice and cruelty which had become normalised? Is there a modern equivalent?</b></p>	<p>Turn right onto School Lane then left onto Hanover Street, soon taking the Pelican over the road into pedestrianised Bold St. The statue is a short walk up on the right.</p>	<p>0.28</p>	<p>4</p>
<p>The Statue of Reconciliation, 1989</p>	<p>This is another Stephen Broadbent creation. Stephen was based in Liverpool, learning his craft from the legendary Arthur Dooley. This statue was originally one of three, with the other two erected in Belfast and Glasgow - other cities with a history of Protestant-Catholic conflict. Later, after much consultation and community involvement, two copies, embellished with themes relating to slavery, were erected in Benin (source of many captive slaves) and Richmond Virginia (former capital of the Confederate States in the USA). <b>Do statues help in overcoming sectarianism? Can they help in healing great historic hurts and injustices?</b></p>	<p>Continue up Bold St to Oxfam, turn left along Newington, and keep ahead, crossing Renshaw Street with care. Turn right then soon turn right then right at the traffic lights up Mount Pleasant, going past the old YMCA Building. In 1877 this was the first purpose-built one in the world. The YMCA in Liverpool was energetic and idealistic providing a host of facilities. This building was requisitioned for the US Army and left in such a state that it didn't re-open till 1956. Stop at the unmistakable RC cathedral</p>	<p>0.68</p>	<p>11</p>

<p>The Metropolitan Cathedral of Christ the King, site of the former Liverpool Workhouse.</p>	<p>For those who were destitute before the late 1920's there was nowhere to go but the workhouse. Inmates lived a highly regulated life, which, during the 19<sup>th</sup> century, gradually improved from a very low base, under a system of statutory inspection. The Liverpool Workhouse on Brownlow Hill was one of the largest in the country. Its official capacity was 3,000 but on occasion it held as many as 5,000 people. Much of its history was problematic, especially by 21<sup>st</sup> century standards. However in 1865 it pioneered the use of twelve nurses, trained at the 'Nightingale School'. These were paid for by local philanthropist William Rathbone, whose statue stands in St. Johns Gardens behind St. Georges Hall. Eventually a skilled nursing system spread to all workhouse infirmaries in the country. In 1911, Robert Tressell, author of <i>'The Ragged Trousered Philanthropist'</i> died here in poverty. The workhouse was closed in 1928 and demolished in 1931.  <b>How do you feel about how society has developed and changed so that the Workhouse is no longer necessary? Are we doing well these days for those who, for whatever reason, are 'at the bottom of the pile'?</b></p>	<p>Continue in the same direction past the cathedral, crossing soon when convenient. As one enters Abercromby Square, statues come into sight. Turn right to examine them.</p>	<p>0.15</p>	<p>1</p>
<p>Statue honouring Double VC (Victoria Cross) Noel Chavasse, and other VC's born in Liverpool</p>	<p>Noel Chavasse, 1884-1917, was a son of the Bishop of Liverpool, Francis Chavasse. He was a pupil of Liverpool College, and ran the 400 metres for Britain in the 1908 Olympics. He was a doctor who was awarded his VC's for extraordinary courage in going into no-man's land between the trenches to attend to and rescue wounded men (twenty on the first occasion), disregarding his own wounds and constant enemy fire. He had already been given the Military Cross. He was the only person to be given a double VC in the First World War and one of only three ever. He died of wounds after the second occasion on which his actions earned the VC. The statue also bears the names of many other holders of the VC who were born in Liverpool.  <b>Ponder the appalling carnage of the First World War and the widespread aspiration that it would be 'The War to end all Wars'. How is extraordinary courage and care for others expressed these days by outstanding individuals?</b></p>	<p>Continue with the statues behind you and Abercromby Square to your left. Soon turn right onto Cambridge Street, then left past the Cambridge pub onto Mulberry Street. Go along Mulberry Street, soon finding a green plaque on the wall on the left.</p>	<p>0.28</p>	<p>3</p>

<p><b>Plaque commemorating Irish Famine migrants buried nearby</b></p>	<p>The plaque states in Gaelic and English ‘Near this place in 1847, some 2,600 destitute Irish Famine migrants were buried in unmarked pauper graves. They had died in extreme poverty in the parish of Liverpool, so ending their flight from the Great Hunger 1845-52’. The significance of the dreadful famine years has been described above. But the existence of this mass grave is yet another reminder of the sheer desperation of the time, with starvation combining with infectious diseases such as cholera and typhoid to carry off thousands.</p> <p><b>How remote do we feel from people dying from starvation? Does the existence of many foodbanks in modern Britain concern you? Are we too complacent about how infectious diseases impact on poor people, given the COVID statistics?</b></p>	<p>At the end of Mulberry Street keep going in the same direction through the junction so that you are on the left hand side of Catharine St. After 50 yards or so there is a large building on your left, the former Women’s Hospital.</p>	<p>0.18</p>	<p>2</p>
<p><b>Site of Former YMCA Gymnasium and former Women’s Hospital</b></p>	<p>As previously mentioned, the YMCA in 19<sup>th</sup> century Liverpool was energetic and idealistic providing a host of facilities. In 1880 it opened the best gymnasium in Europe on Myrtle Street, free for the working classes. This was requisitioned by the Army in WW2 and left in such a state that it had to be sold, becoming the site of the Women’s Hospital.</p> <p><b>How important are opportunities for healthy living for ordinary people? Is this a social justice issue? Why shouldn’t ordinary people have the best for free?</b></p>	<p>Admiring the Georgian houses as you go, continue along Catharine Street, turning right then crossing over at the traffic lights onto Canning St. Take the first left off Canning St onto Percy St, and return to St. Bride’s.</p>	<p>0.68</p>	<p>5</p>

This is the second draft of a demanding Figure 8 shaped walk of more than 5 miles, taking at least 3 hours with about a minute at each site. Most people will no doubt take longer. It has been split into two shorter walks - an Eastern circuit and a walk through the North and centre of town. Please check the website for these if preferred

If you spot any mistakes or have any suggestions, please contact Dave Bradley at [davebradley80@hotmail.co.uk](mailto:davebradley80@hotmail.co.uk). There are many other sites associated with Peace or Social Justice in Liverpool. This walk is probably already long enough, but the hope would be to build any suggestions into shorter walks.