

St. Luke in the City Parish Liverpool. A suggested walk around Liverpool themed around Peace and Social Justice, starting at Lime St. Station

Feature	Commentary and questions for discussion.	Onward directions	Km to next	Minutes to next
<p>Bessie Braddock Statue and Liverpool Pals Mural. Lime St. station. Opposite Platform 7.</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 to the right of the statues (looking from the platforms), above head height, are the very moving Liverpool Pals murals, created by sculptor Tom Murphy.</p> <p>There is an accompanying plaque of explanation, on the wall next to Left Luggage</p> <p><b>Does the world need more ‘Bessies’? What would she be campaigning on now? 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>0.18</p>	<p>5</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 to the huge column at the end, in front of the impressive Walker Art Gallery</p>	<p>0.14</p>	<p>2</p>

<p>Wellington's Column, completed in 1865, to honour Arthur Wellesley, Duke of Wellington, 1769 - 1852.</p>	<p>After experience in India, he 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. He took part in 60 battles and had an exemplary 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 lives of his troops and he had several victories when outnumbered. 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. <b>Should we celebrate Wellington more?</b></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 a series of Pelican crossings, moving anti clockwise round the building. Once across the final Pelican and on the far side of Hunter St. look to the left for a large sculpture on a plinth.</p>	<p>0.33</p>	<p>7</p>
<p>The Hunter Street sculpture</p>	<p>This sculpture commemorates the dead and injured of the construction industry. There is also a plaque marking 150 years of the TUC, and 40 years of Health &amp; Safety reps. <b>What do we owe to construction workers? How important is Health and Safety? How important are trade unions?</b></p>	<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.</p>	<p>0.50</p>	<p>10</p>
<p>The Hillsborough Monument Memorial</p>	<p>As you turn round the corner with St. Johns Gardens on your left you are confronted by this incredibly moving memorial. It was commissioned by the Hillsborough Justice Campaign and created by sculptor Tom Murphy in 2013. 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. <b>Why did it take such a long, hard struggle, to get something approaching Justice for those who died and their families?</b></p>	<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, via further crossings, 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.</p>	<p>0.44</p>	<p>9</p>

Eleanor Rigby Sculpture	<p>This sculpture, dating to 1982, was designed and made by Tommy Steele, with some costs covered by the Council and by 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	10
Site of the former home of John Newton, author of 'Amazing Grace'	<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>	Continue to the end of Edmund St. Looking across to the Liverpool Echo building you may wish to ponder the role of a free Press. Cross over into Union Street and look for the Home Office entrance soon on your right	0.13	3

<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.  <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>Reverse your steps and turn right onto Old Hall St. At the T-junction cross Chapel St and go through the gap into Exchange Flags, bearing right past the Nelson memorial, which some see as expressive of the slave trade. Walk on, keeping the Town Hall on your left. At Water St turn right, very soon passing the imposing main entrance to the old Martins Bank HQ building. Martins Bank was, in the 1960s, Britain's 6<sup>th</sup> largest clearing bank, the only one headquartered outside London. It had nationwide branches, under the sign of the grasshopper. Its historic prosperity (as 'The Bank of Liverpool') was rooted in the slave trade. In the 1960s it was probably the most innovative UK bank 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. It was taken over by Barclays in 1969. Stop at the smaller entrance past the main one.</p>	<p>0.39</p>	<p>7</p>
<p>The Martins Bank doorway figures</p>	<p>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? If so, what can be a response?</b></p>	<p>Continue down Water St and very soon take the first right onto Rumford St. The Western Approaches Museum is fairly soon on the right.</p>	<p>0.10</p>	<p>2</p>
<p>The Western Approaches Museum</p>	<p>This is an underground bunker containing the nerve centre of the WW2 Battle of the Atlantic. It remains how it was when it closed in 1945. The Battle was the longest campaign of the War, lasting its entire length, complex and ever-shifting as participants, codes and technology changed. It pitted U-boats, warships and aircraft against Allied navies and merchant shipping. The UK was highly dependant on imported goods, especially food &amp; oil. Winston Churchill</p>	<p>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</p>	<p>0.14</p>	<p>4</p>

	<p>wrote ‘The only thing that really frightened me during the War was the U-boat peril.’ 3,500 Allied merchant ships and 175 warships were sunk and 72,200 seaman lost their lives. Germany lost 783 U-boats, 47 warships &amp; 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></p>	<p>the city. Also look out for naval memorials to the left for the lives lost on the Atlantic Conveyor during the Falklands War, and for those lost in the sinking of the MV Derbyshire. Bear slightly right to the far side of the churchyard where a figure is sleeping on a bench</p>		
<p>The Homeless Jesus, installed April 2019</p>	<p>The sculpture depicts Jesus as a homeless person sleeping on a park bench. It was devised by Canadian sculptor Timothy Schmalz, originally for Regis College, Univ of Toronto in 2013. Copies have been created in many other places. Ours was unveiled by residents of the YMCA and blessed by the Bishop of Liverpool. The unveiling took place during a Homelessness Conference organised by the parish church drawing together the public, private and charitable sectors of the city. <b>We saw in lockdown, and see from examples in other countries, that homelessness can be eliminated if there is sufficient political will. Why doesn't that happen?</b></p>	<p>Cross over the main road, which used to be the Goree Piazza, named after an island in Dakar, Senegal. The Goree Warehouses on the Piazza, built in 1793, were connected with the Slave trade. They were demolished in 1958. Go to the left of the famous Royal Liver Building and turn left onto the Pier Head, passing the Beatles statues. ‘Give Peace a Chance’? By the waterfront to the left of the ferry terminal is a group of memorials.</p>	0.57	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, the most successful anti-submarine commander of the Battle of the Atlantic. His death in July 1944 was attributed to overwork and exhaustion after 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 &amp; 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. <b>Dying in a submarine is terrible, yet we celebrate Johnnie Walker who was implacable in bringing it about. But if the Battle of the Atlantic had been lost (the sailors’ names on the memorial are a stark reminder of how near that came) the Nazis would have won. Much to ponder. We might also ponder the repatriations and the racism of 1940s Britain.</b></p>	<p>Continue along the waterfront away from the Royal Liver Building and towards the Albert Dock. Looking across the river, Cammell Laird is visible, the pride of Birkenhead, where many warships were built. Look out for a green plaque high up on the wall to your left.</p>	0.20	7

<p>Remember the Great Famine</p>	<p>The plaque states, in 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 moment in Irish life and politics, still resonating today. It was caused by the failure of the potato crop. Contributory factors were undoubtedly English landlordism, a Poor Law not fit for purpose and a patchy and utterly inadequate relief effort. The population of Ireland fell by 20-25% due to death and emigration, triggering a century-long population decline and a long campaign for independence. The effect on Liverpool was huge as many of the emigrants stayed in the city, often in desperate straits.</p> <p><b>Refugees still flee hunger and poverty, though now the world is sometimes better at helping, through the UN, governments and charities. Are you happy with the charities you support? Healing is still needed in Ireland, emotionally and politically. What will Brexit mean for the island, especially if (uncertain as we write) it is no-deal?</b></p>	<p>Keep going towards the Albert Dock, bearing left towards the Maritime Museum, within which is the International Slavery Museum</p>	<p>0.28</p>	<p>5</p>
<p>The International Slavery Museum</p>	<p>The Museum opened on 23<sup>rd</sup> August 2007, the date of the annual Slavery Remembrance Day, and the 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 as something else.</p> <p><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 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>12</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.</p> <p><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>5</p>
<p>Bold Street and The Statue of Reconciliation</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 News from Nowhere is situated further up. It is also the street in the city centre where you are most likely to come across people begging. The statue is a Stephen Broadbent creation. For many years 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 1989 in Belfast and Glasgow - other British cities with a history of Protestant-Catholic conflict. Later, after much consultation and community involvement, two copies of the statue, embellished with themes relating to slavery, were erected in Benin, West Africa (source of many captive slaves) and Richmond Virginia (former capital of the Confederate States in the USA, committed to slavery).</p> <p><b>If the University's Gladstone Hall is being renamed even though Gladstone changed his views, why not rename a street named after an unrepentant slaver? Do statues help in overcoming sectarianism? Can they help in healing great historic hurts and injustices? Will you be giving some thought to how you respond to those begging?</b></p>	<p>Walk further up Bold St to Oxfam, turn left along Newington, and keep ahead, crossing busy Renshaw Street with care. Keep ahead along Upper Newington. Soon turn right along Mount Pleasant, passing a small Tesco's to find a small memorial garden on your right.</p>	<p>0.29</p>	<p>5</p>

<p>William Roscoe Memorial Garden, site of Roscoe's grave and of the former Unitarian Chapel, which he attended.</p>	<p>William Roscoe, 1753 - 1831 was one of England's first abolitionists despite coming from Liverpool, the main slave-trade city. He was a banker, lawyer and briefly a local MP. While an MP he courageously voted for the abolition of slavery and was dragged from his carriage and beaten up on return to the city. 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.</p>	<p>Lime St station can be regained by turning left out of the gardens, crossing right at the lights (with care) to walk in front of the famous Adelphi Hotel. Turn briefly right at the end of the hotel, then immediately left along Bolton St. the station is facing you and is reached by crossing Skelthorne Street.</p>	<p>0.39</p>	<p>7</p>
<p><b>What do you think of the concept of 'civic life'? Are lectures on Citizenship by famous people worthwhile?</b></p>				

This is a walk of about 3 and a half miles, taking perhaps 2 hours with a little time at each site. Most people will no doubt take longer. There is also an accompanying Eastern walk.

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.