

temple of mithras london

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The Temple of Mithras in London stands as a remarkable testament to the ancient Roman religious practices that once thrived across the empire. Located beneath the streets of the modern city, this subterranean site offers a rare glimpse into the clandestine worship of Mithras, a deity associated with the sun, justice, and war. Its discovery in the late 20th century has provided invaluable insights into Roman Britain's spiritual landscape, revealing the complex ways in which pagan traditions persisted amidst the rise of Christianity. In this article, we delve into the history, architecture, significance, and current status of the Temple of Mithras in London, exploring how this ancient site continues to fascinate historians, archaeologists, and visitors alike.

Historical Background of Mithraism

The Origins of Mithraism

Mithraism, also known as the Mithraeum cult, was a mystery religion that originated in the Roman Empire, heavily influenced by Persian traditions. The worship of Mithras, a deity associated with the sun and covenant, became particularly popular among Roman soldiers and merchants from the 1st to the 4th centuries AD. The religion was characterized by its secretive rites, initiation ceremonies, and a rich iconography centered around the god's heroic deeds.

Key points about Mithraism include:

- Its roots trace back to Persian deity Mithra, but it evolved distinctly in Roman contexts.
- The cult was largely popular among the military and urban populations.
- It emphasized themes of loyalty, bravery, and divine justice.
- Mithraic temples, or Mithraea, were often built underground or in caves, mimicking ancient Persian worship sites.

The Spread of Mithraism in Roman Britain

While Mithraism was widespread across the Roman Empire, evidence suggests it had a notable presence in Britain, particularly during the 2nd and 3rd centuries AD. The religion's appeal to soldiers and traders facilitated its spread into the province of Britannia, where it often coexisted with local pagan practices and, later, Christianity.

Some factors influencing its spread include:

- The establishment of military forts and settlements in Britain, where Mithraic worship was favored by soldiers.
- The construction of Mithraea in urban centers and military sites.
- The integration of Mithraic symbols into local material culture.

The Discovery of the London Mithraeum

Archaeological Excavation and Findings

The London Mithraeum was discovered in 1954 during construction work for the London Underground's Mall Thameslink Station. Archaeologists uncovered a well-preserved Roman temple complex dating from the late 3rd or early 4th century AD. The excavation revealed a subterranean sanctuary, complete with statues, altars, and wall paintings depicting Mithras slaying a bull, a central motif in Mithraic iconography.

Major highlights of the findings include:

- The remains of a Mithraeum measuring approximately 21 meters long and 9 meters wide.
- Murals depicting Mithras killing the bull, surrounded by various gods and celestial symbols.
- Numerous altars and inscriptions dedicated to Mithras and other deities.
- Statues and figurines that provide insights into the ritual practices.

Reconstruction and Preservation

In 2014, the Mithraeum was carefully reconstructed and opened to the public as the London Mithraeum Bloomberg Space. The project involved preserving the original ruins and creating a modern visitor center that offers educational exhibits, multimedia presentations, and an immersive experience of the ancient temple.

Key aspects of the reconstruction include:

1. Relocating and reassembling the original ruins to their approximate original positions.
2. Creating a darkened, atmospheric space to mimic the temple's subterranean environment.
3. Display of original artifacts alongside reconstructions and interpretive panels.

4. The use of digital technology to animate the Mithraeum's murals and explain the religious practices.

Architectural Features of the Mithraeum

Design and Layout

The London Mithraeum was designed as an underground shrine, typical of Mithraic temples, which were often built into caves or subterranean chambers to evoke the ancient Persian worship sites. Its features include:

- Entrance: A small, discreet entrance leading into the dark chamber.
- Main Sanctuary: The central space where rituals took place, with an apse at the rear housing a statue or representation of Mithras.
- Altar: Located within the sanctuary, used for offerings and sacrifices.
- Wall Paintings and Murals: Richly decorated with scenes of Mithras slaying the bull, celestial symbols, and other deities.
- Benches or Seating: For initiates and participants during ceremonies.

The architecture aimed to create an intimate, contemplative environment suited for mystery rites and secret gatherings.

Iconography and Symbolism

The Mithraeum's artwork and sculptures are filled with symbolic motifs that reveal the religion's themes:

- **Mithras slaying the bull:** The central myth depicting Mithras as a divine hero.
- **Solar symbols:** Such as the sun disk, emphasizing Mithras' association with solar deities.
- **Caves and stars:** Representing the celestial realm and the underworld.
- **Deities and celestial figures:** Including Sol Invictus (the unconquered sun) and other divine beings.

Religious Practices at the Mithraeum

Rituals and Initiations

The Mithraeum was primarily a place for secretive initiation rites, believed to involve:

- Purification: Ritual cleansing of initiates before ceremonies.
- Tauroctony: The central act of Mithras slaying the bull, symbolizing life, death, and rebirth.
- Consecration: Initiates took part in symbolic acts to pledge loyalty to Mithras.
- Banquets and Feasts: Communal meals, often symbolic in nature, reinforcing bonds among members.
- Astrological Alignment: Rituals often coincided with celestial events, emphasizing the religion's cosmic focus.

Symbols and Their Meanings

The iconography and symbols found in the Mithraeum conveyed complex theological messages:

- The bull represented fertility and vitality.
- The dog, snake, and scorpion accompanying Mithras symbolized various cosmic forces.
- The sun and star motifs underscored the religion's focus on celestial phenomena.
- The ladder or staircase, sometimes depicted, signified spiritual ascent.

The Significance of the London Mithraeum Today

Historical and Cultural Importance

The London Mithraeum provides critical insights into the religious diversity of Roman Britain. It highlights:

- The presence and persistence of pagan religions during the decline of the Roman Empire.
- The syncretic nature of religious beliefs, blending Persian, Roman, and local elements.
- The role of underground temples as secretive centers of worship for marginalized groups like soldiers.

Its discovery challenged earlier perceptions of Roman Britain as predominantly Christianized by the 4th century, revealing a layered religious landscape.

Modern Interpretation and Public Engagement

Today, the site attracts thousands of visitors, scholars, and students. The modern reconstruction and educational programs serve to:

- Promote understanding of Roman religious practices.
- Preserve and showcase Roman artifacts and artwork.
- Foster interest in archaeological methods and heritage conservation.

The London Mithraeum functions as a bridge connecting past and present, illustrating the diversity of spiritual expressions in history.

Conclusion

The Temple of Mithras in London stands as a captivating symbol of ancient religious life, embodying the mystique and spiritual fervor of the Roman Empire. Its discovery and subsequent preservation have allowed us to peer into a secretive world of initiation, symbolism, and divine worship that once thrived beneath the bustling streets of London. As an archaeological site and a cultural landmark, the London Mithraeum continues to inspire curiosity and scholarly inquiry, reminding us of the rich tapestry of beliefs that have shaped human history. Whether viewed through the lens of history, religion, or archaeology, the Mithraeum remains an enduring relic of London's ancient past.

Frequently Asked Questions

What is the Temple of Mithras in London?

The Temple of Mithras in London is an ancient Roman sanctuary dedicated to the god Mithras, discovered in the City of London in the late 20th century. It is one of the few surviving Mithraeum sites in Britain.

Where is the Temple of Mithras located in London?

The Mithraeum is located beneath the Bloomberg European Headquarters at 20 Finsbury Circus, in the City of London.

Can the public visit the Temple of Mithras in London?

Yes, the Mithraeum is open to visitors through guided tours and exhibitions, allowing the public to explore the restored Roman temple and learn about Mithraism.

When was the Temple of Mithras in London discovered?

The remains of the Mithraeum were discovered in 1954 during construction work in the City of London.

What can visitors expect to see at the Temple of Mithras in London?

Visitors can see the reconstructed Roman temple, including the altar, statues, and the iconic Mithras slaying the bull relief, along with informative displays about Roman Britain and Mithraism.

Why is the Temple of Mithras significant in London's history?

It is one of the few visible remains of Roman religious practices in Britain and provides valuable insights into the spiritual life of Roman London during the 3rd century AD.

How has the Temple of Mithras been preserved and restored?

After its discovery, the temple was carefully excavated, preserved, and partially reconstructed inside a modern building to facilitate public access and educational displays.

Are there any special events or exhibitions at the Temple of Mithras in London?

Yes, the site hosts occasional exhibitions, educational programs, and special events that explore Roman history, Mithraism, and archaeology.

Is the Temple of Mithras in London related to other Mithraea found across the Roman Empire?

Yes, it is part of a network of Mithraea across the Roman Empire, reflecting the widespread popularity of Mithraism among Roman soldiers and civilians during antiquity.

Additional Resources

Temple of Mithras London: Unveiling the Mysteries of an Ancient Roman Sanctuary in the Heart of the City

Nestled discreetly beneath the bustling streets of London lies one of the most intriguing remnants of ancient Roman religion—the Temple of Mithras. This subterranean site, known as the Mithraeum, offers a captivating glimpse into the spiritual life of Roman Britain and the clandestine worship practices that thrived nearly two millennia ago. As a rare surviving example of a Mithraeum in Britain, it serves as both an archaeological treasure and a cultural bridge connecting modern London to its ancient past. In this comprehensive exploration, we delve into the history, architecture, archaeological significance, and contemporary rediscovery of the Temple of Mithras London, providing a detailed and analytical perspective on this enigmatic site.

Historical Context of Mithraism in Roman Britain

The Origins of Mithraism and Its Spread Across the Roman Empire

Mithraism, centered around the god Mithras, was a mystery religion that gained popularity across the Roman Empire from the 1st to the 4th centuries CE. Originating from Indo-Iranian roots, Mithra was associated with the sun, justice, and covenant-making. The religion was characterized by secret initiation rites, communal meals, and elaborate symbolism, often conducted in underground temples or sanctuaries.

The spread of Mithraism throughout the Roman provinces was facilitated by its appeal to soldiers, merchants, and urban populations seeking a personal, initiatory faith that emphasized loyalty, bravery, and cosmic struggle. Its secretive nature and exclusive rites contributed to an aura of mystique, which has fascinated scholars and enthusiasts alike.

The Presence of Mithraism in Roman Britain

While Mithraism was widespread across the empire, its archaeological footprint in Britain is comparatively modest, with the London Mithraeum standing as the most prominent example. The temple's existence suggests the presence of a dedicated community of practitioners, likely composed of Roman soldiers and civil servants stationed in Londinium, the Roman city that evolved into modern London.

The dating of the temple to the late 3rd or early 4th century CE aligns with a period of significant religious diversity and imperial consolidation. The worship of Mithras, with its secretive rituals and emphasis on cosmic dualities, resonated with military and bureaucratic elites seeking personal spiritual fulfillment amidst the complexities of empire life.

Architectural and Artistic Features of the London Mithraeum

Design and Construction of the Mithraeum

The London Mithraeum was constructed as an underground sanctuary, designed to evoke a subterranean cave—a symbolic setting for the secret rites of Mithras. The temple measures approximately 12 meters long and 4 meters wide, with a rectangular chamber accessed via a staircase or an entrance below street level.

The space was intentionally dark, relying on strategic lighting and elaborate frescoes and statues for storytelling and ritual focus. Its construction involved local materials and craftsmanship, showcasing Roman engineering techniques adapted to the urban environment.

Decorative and Iconographic Elements

The Mithraeum is renowned for its rich iconography, especially the central image of Mithras slaying the bull—known as the tauroctony. This motif symbolizes themes of fertility, salvation, and cosmic renewal and is the hallmark of Mithraic art.

Other notable features include:

- Relief sculptures depicting Mithras in various poses
- Frescoes illustrating celestial symbols and initiation scenes
- Statues and altars dedicated to Mithras and accompanying deities like Sol Invictus and Cautus/Cautopates (torch-bearer figures)

These artistic elements serve both a ritual and pedagogical purpose, conveying complex theological concepts to initiates.

The Archaeological Discovery and Rediscovery of the Mithraeum

Initial Excavations and Discoveries

The first discovery of the London Mithraeum occurred in 1954 during construction work on Cannon Street. Archaeologists unearthed a series of Roman remains, including remnants of the temple's foundations, sculptures, and ritual objects. The site was carefully excavated and documented, providing invaluable insights into Roman religious practices in Britain.

Further excavations in the 21st century, prompted by the development of the Bloomberg European Headquarters, revealed the full extent of the temple complex and allowed for meticulous preservation and study.

Reconstruction and Public Accessibility

Recognizing the site's archaeological significance, conservation efforts led to the partial reconstruction of the Mithraeum. The reconstructed temple was opened to the public in 2010, offering visitors an immersive experience into Roman religious life.

The modern visitor center includes:

- An atmospheric recreation of the subterranean chamber
- Interpretative panels explaining Mithraic symbolism
- Artifacts and displays contextualizing Roman Britain's religious landscape

This effort to preserve and interpret the Mithraeum has transformed it into a vital cultural and educational resource.

Significance of the London Mithraeum in Contemporary Culture

Educational and Cultural Impact

The London Mithraeum serves as a bridge connecting ancient religious practices to contemporary understandings of spirituality, ritual, and cultural diversity. It provides scholars with tangible evidence of Mithraism's reach and influence in Britain, challenging assumptions about the exclusivity and secrecy of the religion.

For the public, the site offers a rare opportunity to engage with a hidden chapter of London's history, fostering appreciation for the city's layered past. Its modern presentation, blending archaeological authenticity with innovative interpretation, makes it a model for urban heritage conservation.

Symbolism and Modern Relevance

In today's context, the Mithraeum resonates with themes of mystery, initiation, and cosmic struggle that continue to capture popular imagination.

Its underground setting symbolizes a journey into hidden knowledge, paralleling contemporary quests for understanding and spiritual exploration.

Furthermore, the site exemplifies the importance of protecting and celebrating cultural heritage amid urban development, reminding us that history persists beneath our daily lives.

Conclusion: The Enduring Legacy of the Temple of Mithras London

The Temple of Mithras in London stands as a testament to the city's ancient roots and the enduring human quest for spiritual meaning. Its discovery, excavation, and modern interpretation have transformed a forgotten underground chamber into a celebrated monument, enriching London's cultural tapestry.

As an archaeological and cultural landmark, the Mithraeum invites us to reflect on the universality of religious expression, the complexity of ancient societies, and the importance of preserving our shared heritage. Whether viewed as an archaeological curiosity or a symbol of spiritual mystery, the London Mithraeum continues to fascinate and educate, bridging millennia of history beneath the modern metropolis.

In essence, the Temple of Mithras London is more than a relic; it is a profound narrative of faith, secrecy, and resilience that remains relevant in our ongoing exploration of history and identity.

Temple Of Mithras London

temple of mithras london: The Temple of Mithras, London John David Shepherd, 1998
Results of important excavations at London's Walbrook Mithraeum, a temple built around AD 240-50 dedicated to Mithras, ancient Persian god of light. The report is based on work carried out by the late Professor W. F. Grimes, and includes a history of the public debate inspired by archaeological finds-particularly sculpture such as heads of Mithras, Minerva and Serapis . (English Heritage 1998)

temple of mithras london: The Roman Art Treasures from the Temple of Mithras Jocelyn M. C. Toynbee, 1986

temple of mithras london: The Excavation of Roman and Mediaeval London W. F. Grimes, 2014-10-24 This is an immensely fascinating work, published originally in 1968, which is of great value in understanding London's past. The immediate background to the excavations was the bombing of London during the Second World War, which led to the destruction of more than fifty of the three hundred and fifty or so acres that make up the walled city. The interval before rebuilding was a magnificent opportunity for archaeological excavation. The Royal Society of Antiquaries of London established the Roman and Mediaeval London Excavation Council to organise an extended programme which began in July 1947 and went on until 1962. This volume reports on the major series of excavations and deals in detail with Cripplegate, the Temple of Mithras and many mediaeval churches including St Bride's, Fleet Street.

temple of mithras london: London Harlot 666 Barry Gumm, Austin Gumm, 2014-07-04 For many years, I have pondered who these symbolic creatures are and this Harlot & Mother of Harlots were in the book of Revelation, and for some time I must confess, I thought the same as many that the Pope was the Beast. However, the Pope for the Beast just did not fit right with me from a

financial aspect. To me the Pope certainly fitted the bill on a religious point of view and financially from the history of selling “apostles” bones and the various books that talked about the history of the Pope’s and the Roman church as a whole. Catholic so I found out means universal, Therefore the Roman Catholic Church is really the Roman Universal Church. Every time one says Catholic Church, they are saying Universal Church and therefore one should address the Catholic Church as the Roman Catholic Church. As I moved on in life and become an insurance advisor, financial planner then “stockbroker” and in Christian life the whole financial system was the beast including the Roman Catholic Church at least in part. Why I say in part is because I believe that John 3 v16 is true, which reads “God so loved the world that he gave his only begotten Son that whosoever should believe, would not perish but receive everlasting life” Barry & Austin Gumm 11 | P a g e Introduction Now that is quite a deal, just believe – trust and obey and you get to live forever without pain, sickness and sorrow. Cannot buy it, cannot give it, cannot own it, cannot work for it, just believe, trust and obey and it yours no matter what you done in the past. What an incredible deal! Still I wanted to know what these signs meant, and have done for 32 years. Then in the last couple of weeks from around 1st May 2014 to mid-2014 it all came together for me in just two weeks. God showed to me, lead me to places on the Internet some of which I had physically been to, and seen when I was just 9 or 10 years old. I can still remember seeing the Beast’s / Harlots Cup when I was aged just 9 years old, on display in the London Museum and thinking why would you make or drink out of a cup that large? I was just nine so the Cup looked enormous to me. Off course the answer came some 41 to 42 years later, if you are going to cause that much hurt and harm to people you need a large cup and constantly refill it. This is another book I am incredible appreciative that the Lord God of Heaven and Earth and the ones to come should choose me.. In fact one could have known most of what Revelation 17 was talking about in full from 1954! Why has so many missed the Beast’s cup described in Revelation 17 including myself for so long..... I mean millions of people have seen it yet it is almost impossible to find one talking and unveiling it as it were to the world. Why have millions of people and probably tens of Thousands of Priests and pastors missed it? I do not have the answer maybe it has something to do with the words on the placard that says “Royal Cup” and they discounted the Images Gold and Pearls and did not compare to Revelation 17. One of the Images on the Cup is a Beast! If I had lived in England past the age of 11 and become Born Again, I would have gone and found it a lot earlier, but never mind it is being declared to the world now. This book is going to cover a lot aspects mentioned in the book of Revelation. It will cover at least in part, some of the other books and scriptures as well. What I am not going to do is what most other Christian writers have done and that is “prove” their thoughts by quoting other scriptures, which may seem to relate but quite often do not. Having said that I think there is one scripture that I may actually do that in this book. As I improved the introduction on the 21st June 2014, I brought a book at Lifehouse Church Coffs Harbour and devoured the book 250 pages in 2.5 hours I took it back and said I would pay for it as I had read it. What I read for the first 155 pages was confusion I felt like throwing it in the bin! It was a New York best seller! Not Lifehouse fault at all the writer was from the USA, Life house just had it in their book shop. The chap that wrote tried to prove his view with scriptures backing up scriptures. How let me ask you a question and let’s say you have a analytical personality and you are trying to access God is real. You read a scripture, then another to back that up that sort of fits and then another to back up the last one, then another that backs up that one, but then you end up where you started. How do you know what is True? And that is what this book was like. Then I thought about it, well I be around for 32 years, so this book may be alright for a person who has not been saved for as long as I have. Then I remembered the words someone told me you have to read multiple books that have different views have a complete understanding. Sound's logical. Then comes the question well how many to prove what? In the financial markets I discovered the No:1 Top Secret and I can mathematically calculate a projection, a future price with a greater accuracy than 99.????%. Yes I measure it to the forth decimal point! Something I have not seen anyone do except those who have read my books! Not one broker advertises his success rate. And for good reason they do not know the mathematical truth in the markets as related to what God

has Created. Now if I can do that with the Law of Vibration and Harmony on the financial markets (anyone) then why can I not do that with God and his Universe and more to the point his mathematical Musical Clock called our Solar System? I can and you will see me prove it in this book. I mean God wrote the book of Numbers, God's Word the Holy Bible has been proven mathematically true by Ivan Panin and his Bible Numerics.¹ Then off course there is Bible Code that is said to unveil mathematical secrets (words and names) hidden numerically in the words of the Bible² 1 <http://www.biblebelievers.org.au/panin2.htm> 2 <http://www.thebiblecode.com/> Now if those things are true why quote scripture on scripture on scripture and end up with a book that is not proven mathematically and just end up with a lot of quotes, for some this is enough and certainly the best way to approach God is to ask him However either straight away or later it is nice to have proof. Now God gives proof personally, just ask him and he will prove himself to you. However that is not the subject of this book, but rather, a look at Revelations and prove the scriptures TRUE with simple mathematics of the Solar System. After all God said Genesis 1 V14 KJV And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves. Luke 21 v 25 ESV Now God has made them for signs, in the Sun, Moon and Stars. Now God has made them for signs, what signs, how can we use them? The Solar System has been there since Genesis chapter one. Let's think about that for thousands of years the planets of our Solar System have been going around the Sun and around the Earth (all but three) which are the Sun, Mercury and Venus and are perfectly ordered. Therefore they have to comply with the mathematics that God has used to order their way as it were. He could not have them bumping into earth could you imagine if Jupiter hit earth, bang everyone wiped out. NO God set them in cycles that were mathematically correct! Therefore the mathematics of the Solar System are far better to use for past present and future signs than any man made calendar. Farmers today in 2014 still use the seasons and moons to plant crops, fisherman on fish on certain moons and so on.³ Therefore in this book everything where possible is backed up and proven and future events to come are mathematically analysed. Why Mathematically? Well numbers do not lie. There are a few different calendars that you can go by, but the mathematics of God's Musical Clock our Solar System cannot be altered or changed in any way unless God changes them! 3 http://www.the-gardeners-calendar.co.uk/moon_planting.asp Which he has done twice, once with Joshua⁴ and once with King Hezekiah⁵. AND with Hezekiah the Sun went backwards 10 steps or 10 degrees. God has made a wonderful orchestrated clock for use to use and verify events in the past, present and future. Another reason I like this method so much is said so beautifully by a Scottish Physicist Lord Kelvin back in 1883. 6I often say that when you can measure what you are speaking about, and express it in numbers, you know something about it; but when you cannot express it in numbers, your knowledge is of a meagre and unsatisfactory kind; it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of science, whatever the matter may be. I just love that quote, God has many numbers in his Holy Bible and every Number and Cycle can be found in the Solar System. Including 144 and 153 fishes.

temple of mithras london: Roman Cult of Mithras Manfred Clauss, 2019-06-01 Since its publication in Germany, Manfred Clauss's introduction to the Roman Mithras cult has become widely accepted as the most reliable, as well as the most readable, account of its elusive and fascinating subject. For the English edition the author has revised the work to take account of recent research and new archaeological discoveries. The mystery cult of Mithras first became evident in Rome towards the end of the first century AD. During the next two centuries, carried by its soldier and merchant devotees, it spread to the frontier of the western empire from Britain to Bosnia. Perhaps because of odd similarities between the cult and their own religion the early Christians energetically suppressed it, frequently constructing churches over the caves (Mithraea) in which its rituals took place. By the end of the fourth century the cult was extinct. Professor Clauss draws on the archaeological evidence from over 400 temples and their contents including over a thousand representations of ritual in sculpture and painting to seek an understanding of the nature and

purpose of the cult, and what its mysteries and secret rites of initiation and sacrifice meant to its devotees. In doing so he introduces the reader to the nature of the polytheistic societies of the Roman Empire, in which relations and distinctions between gods and mortals now seem strangely close and blurred. He also considers the connections of Mithraicism with astrology, and examines how far it can be seen as a direct descendant of the ancient cult of Mitra, the Persian god of contract, cattle and light. The book combines imaginative insight with coherent argument. It is well-structured, accessibly written and extensively illustrated. Richard Gordon, the translator and himself a distinguished scholar of the subject, has provided a bibliography of further reading for anglophone readers.

temple of mithras london: St. Bride's Church London Gustav Milne, 2014-06-30 One of the first English attempts to mount the total research excavation of an urban parish church, at blitz-damaged St Bride's in Fleet Street in the City of London, is recorded in this report. St Bride's foundation date is earlier than indicated by surviving documentary records and highlights the complexity of its subsequent development. Moreover, it demonstrates how archaeology can significantly extend the history of such a relatively well-documented building. Professor Grimes died before completing his definitive report, this report is as an attempt to make good that omission. It is an assessment of the surviving field records and a re-evaluation of 1950s finds, together with an account of building recording at St Bride's in 1992-3, conducted by a team from University College London. These excavations prove to be of more than local significance to medieval archaeologists. It was on the site of St Bride's that the concept of a parish church's research excavation was first evolved, after the rubble from dozens of churches bombed during the Second World War were usually carted away with little or no thought for archaeological recording. Among many problems faced were the logistics of opening up a large internal area and exposing large groups of burials. Evidence was found, not only at foundation level in the ground, but also in the standing fabric of the medieval building, elements of which survive in the present standing building. Detailed study of the finds recovered in 1952-4 also proved rewarding, and reports on the pottery, moulded stones tiles, grave covers, glass and coins are included.

temple of mithras london: The Cult of Mithras in Late Antiquity David Walsh, 2018-11-29 In *The Cult of Mithras in Late Antiquity* David Walsh explores how the cult of Mithras developed across the 3rd and 4th centuries A.D. and why by the early 5th century the cult had completely disappeared. Contrary to the traditional narrative that the cult was violently persecuted out of existence by Christians, Walsh demonstrates that the cult's decline was a far more gradual process that resulted from a variety of factors. He also challenges the popular image of the cult as a monolithic entity, highlighting how by the 4th century Mithras had come to mean different things to different people in different places.

temple of mithras london: Visualising a Sacred City Ben Quash, Aaron Rosen, Chloe Reddaway, 2016-11-25 William Blake famously imagined 'Jerusalem builded here' in London. But Blake was not the first or the last to visualise a shimmering new metropolis on the banks of the River Thames. For example, the Romans erected a temple to Mithras in their ancient city of Londinium; medieval Londoners created Temple Church in memory of the Holy Sepulchre in which Jesus was buried; and Christopher Wren reshaped the skyline of the entire city with his visionary dome and spires after the Great Fire of London in 1666. In the modern period, the fabric of London has been rewoven in the image of its many immigrants from the Caribbean, South Asia, Eastern Europe and elsewhere. While previous books have examined literary depictions of the city, this is the first examination of the religious imaginary of the metropolis through the prism of the visual arts. Adopting a broad multicultural and multi-faith perspective, and making space for practitioners as well as scholars, its topics range from ancient archaeological remains and Victorian murals and cemeteries to contemporary documentaries and political cartoons.

temple of mithras london: The London Encyclopaedia (3rd Edition) Christopher Hibbert, Ben Weinreb, John Keay, Julia Keay, 2011-09-09 'There is no one-volume book in print that carries so much valuable information on London and its history' Illustrated London News The London

Encyclopaedia is the most comprehensive book on London ever published. In its first new edition in over ten years, completely revised and updated, it comprises some 6,000 entries, organised alphabetically, cross-referenced and supported by two large indexes – one for the 10,000 people mentioned in the text and one general – and is illustrated with over 500 drawings, prints and photographs. Everything of relevance to the history, culture, commerce and government of the capital is documented in this phenomenal book. From the very first settlements through to the skyline of today, The London Encyclopaedia comprehends all that is London. 'Written in very accessible prose with a range of memorable quotations and affectionate jokes...a monumental achievement written with real love' Financial Times

temple of mithras london: *London's Lost Rivers* Paul Talling, 2020-04-02 Packed with surprising and fascinating information, London's Lost Rivers uncovers a very different side to London - showing how waterways shaped our principal city and exploring the legacy they leave today. With individual maps to show the course of each river and over 100 colour photographs, it's essential browsing for any Londoner and the perfect gift for anyone who loves exploring the past... 'An amazing book' -- BBC Radio London 'Talling's highly visual, fact-packed, waffle-free account is the freshest take we've yet seen. A must-buy for anyone who enjoys the hidden side of London -- Londonist 'A fascinating and stylish guide to exploring the capital's forgotten brooks, waterways, canals and ditches ... it's a terrific book' - Walk 'Pocket-sized, beautifully designed, illustrated and informative - in short a joy to read, handle and use' -- ***** Reader review 'Delightful, informative and beautifully produced' -- ***** Reader review 'A small gem. A really great book. I can't put it down' -- ***** Reader review 'Fascinating from start to finish' -- ***** Reader review

***** From the sources of the Fleet in Hampstead's ponds to the mouth of the Effra in Vauxhall, via the meander of the Westbourne through 'Knight's Bridge' and the Tyburn's curve along Marylebone Lane, London's Lost Rivers unearths the hidden waterways that flow beneath the streets of the capital. Paul Talling investigates how these rivers shaped the city - forming borough boundaries and transport networks, fashionable spas and stagnant slums - and how they all eventually gave way to railways, roads and sewers. Armed with his camera, he traces their routes and reveals their often overlooked remains: riverside pubs on the Old Kent Road, healing wells in King's Cross, 'stink pipes' in Hammersmith and gurgling gutters on streets across the city. Packed with maps and over 100 colour photographs, London's Lost Rivers uncovers the watery history of the city's most famous sights, bringing to life the very different London that lies beneath our feet.

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