



JESUS COLLEGE  
CAMBRIDGE



**A PETITION FOR FACULTY SUBMITTED ON MONDAY 10 MAY 2021, TO THE CONSISTORY COURT OF THE DIOCESE OF ELY BY “THE COLLEGE OF THE BLESSED VIRGIN MARY, SAINT JOHN THE EVANGELIST AND THE GLORIOUS VIRGIN SAINT RADEGUND, NEAR CAMBRIDGE”, ALSO KNOWN AS “JESUS COLLEGE”, THE PETITION PERTAINING TO THE REMOVAL OF A MEMORIAL TO TOBIAS RUSTAT FROM THE CHAPEL OF THAT COLLEGE.**



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**Form 1B**  
(Rules 4.2 and 5.5)  
**Standard Information**  
(buildings included in list under Care of Places of Worship Measure 1999)

**Diocese of Ely**

**Building: Chapel**

**Relevant person or body: Jesus College,  
Cambridge**

Approximate date of building

C12

Is the building listed?

Yes / ~~No~~

If so, please state whether it is grade I, II\* or II

I

Is the building, its curtilage or any adjoining structure wholly or partly scheduled as an ancient monument?

~~Yes~~ / No

Is the building, its curtilage or any adjoining structure in a conservation area?

Yes / ~~No~~

If it is, please state which

Central Conservation Area, Cambridge

Is the building, its curtilage or any adjoining structure in a national park?

~~Yes~~ / No

If it is, please state which

n/a

Is there any evidence that bats use the building, its curtilage or any adjoining structure?

~~Yes~~ / No

Is the building consecrated?

Yes / ~~No~~

Has the curtilage of the building been used for burials?

Yes / ~~No~~

Is the curtilage currently used for burials?

~~Yes~~ / No

If the curtilage has ceased to be used for burials, has it been closed by Order in Council?

~~Yes~~ / ~~No~~ Unknown

If it has, please give the date of the Order

n/a

Are there any graves that are identified as war graves by the Commonwealth War Graves Commission?

~~Yes~~ / No

Please identify any historic structures, listed tombs, war memorials or significant trees within the curtilage

Other Grade 1 Listed buildings of Jesus College

Please give the name and address of the architect or surveyor appointed for the building under the Inspection of Churches Measure 1955 (if applicable)

No current appointee. (The Chapel was only recently transferred from the secular to the ecclesiastical jurisdiction)

Signed:



Paul Vonberg MA(Cantab) Dip Arch RIBA AABC

Date: 09 April 2021

Office or position held: Conservation Architect to Jesus College, Cambridge







**Ref:** 2020-056751 **Church:** Jesus College Cambridge Chapel  
**Diocese:** Ely **Archdeaconry:** Closed or Unattached Church  
**Created By:** Mr Jonathan Pycroft **Contact Tel.:** 01473 737500  
(26/11/2020)  
**Status:** Await applicant completion of the petition form

## Form 2

### Rule 4.9

#### Diocesan Advisory Committee Notification of Advice

**This notification constitutes advice only and does not give you permission to carry out the works or other proposals to which it relates. A faculty must be obtained from the Consistory Court before the works or proposals may lawfully be carried out.**

*The Committee should delete any parts of the form that are not applicable when completing it.*

#### **In the diocese of Ely**

#### **Parish of Jesus College Cambridge Chapel**

#### **Name or description of building Jesus College Cambridge Chapel**

The building is listed under the Planning (Listed Buildings and Conservation Areas) Act 1990.

The listing is grade I

At a meeting of the Diocesan Advisory Committee held on 03/12/2020

The following works or other proposals were considered:

Removal and inspection of and conservation works to the memorial dedicated to Tobias Rustat currently on the west wall of the College Chapel. Safe temporary storage or display of the monument on college premises.

#### **The works or proposals should be described in the petition for a faculty and in the public notice in the same way as they are described here.**

The Committee does not object to the works or proposals being approved by the court subject to the following provisos:

1. The DAC recommends that temporary storage of the monument should be limited to one year, after which time it should be reinstalled in the chapel in its current location.
2. If during the period of temporary removal the college identifies a long-term new home for the memorial outside the chapel, proposals for such should be submitted to the DAC for recommendation, together with a further statement detailing all the options appraised, and giving theological, pastoral and practical reasons against the monument's reinstatement in the chapel.
3. Any disposal of the monument should be on the basis of a long-term loan rather than a donation or sale.
4. A new memorial should be placed on the wall of the chapel noting the burial of Tobias Rustat and his dates, together with separate interpretative material.
5. Further details concerning any conservation works found to be necessary should be submitted to the DAC for recommendation.

**This advice does not constitute authority for carrying out the works or proposals and a faculty is required.**

In the opinion of the Committee rule 9.9 of the Faculty Jurisdiction Rules (publication of notice on diocesan or other publicly accessible website) applies.

In the opinion of the Committee the work or part of the work proposed is likely to affect -

- the character of the building as a building of special architectural or historic interest  Yes  No
- the archaeological importance of the building  Yes  No
- archaeological remains existing within the building or its curtilage  Yes  No

The following have been consulted on the works or other proposals:

- Historic England  Yes  No
- the local planning authority  Yes  No
- the following national amenity societies  
The Society for the Protection of Ancient Buildings  Yes  No
- The Ancient Monuments Society
- the Church Buildings Council  Yes  No
- the following body or person:  Yes  No

Objections have been raised by All responding consultees and have not been withdrawn. The Committee's principal reasons for approval or not objecting to the works or proposals being approved despite those objections are:

Following the advice of the casework group and the further submissions from the College during the summer and autumn of 2020, formal statutory consultations were undertaken with: The Ancient Monuments Society, The Society for the Protection of Ancient Buildings, The Church Buildings Council, Historic England and the City of Cambridge. At the end of the 42-day consultation period, responses had been received from all but the City of Cambridge.

The casework group members reviewed the responses of the consultees and noted they broadly shared the DAC's reluctance to support permanent removal of the memorial from the chapel at the present time, particularly when there is no clear end destination for it. A proposal for permanent removal of the memorial would be more complete if its final destination were known and fitting.

However, while the DAC remains unable to recommend permanent removal of the memorial from the chapel based on the case presented so far, it notes the concerns of the Dean and others about the impact its presence has on the current pastoral work of the chapel. Therefore the DAC is persuaded to not object to temporary removal of the monument from the chapel as proposed in this petition.

This advice is valid for 24 months from the date given below.

Signed: Geoffrey Hunter Date: 29/01/2021

Secretary to the Diocesan Advisory Committee



Form 3B  
(Rule 5.3)  
Petition for Faculty  
(building included in list under Care of Places of Worship Measure 1999)

**To the Consistory Court of the Diocese of Ely**

**Building: Jesus College, Cambridge: Chapel**

**Petitioner:**

NAME*	ADDRESS* (including postcode)
THE COLLEGE OF THE BLESSED VIRGIN MARY, SAINT JOHN THE EVANGELIST AND THE GLORIOUS VIRGIN SAINT RADEGUND, NEAR CAMBRIDGE	JESUS COLLEGE JESUS LANE CAMBRIDGE CB5 8BL

If you are authorised to act on behalf of a body, please give the name of the body concerned above and give your name and address below and include evidence of your authority to submit this petition. A telephone number and email address should also be provided.

FULL NAME*	RESIDENTIAL OR PROFESSIONAL ADDRESS* (including postcode)
PAUL VONBERG M.A. (CANTAB) DIP. ARCH. RIBA AABC  COLLEGE ARCHITECT	PAUL VONBERG ARCHITECTS HILL FARM HOUSE MONEWDEN WOODBIDGE SUFFOLK IP13 7DJ  Telephone: 01473 737500 / 07973 156587 Email: paul@paulvonbergarchitects.com

*\*Please use capital letters*

**I/We petition the Court for a faculty to authorise the following—**

*Please fully and accurately state the works or other proposals for which a faculty is sought. Where relevant, include the number and date on the architect's or surveyor's drawings or other specifications. If it is proposed to dispose of any item details must be given.*

*The works or proposals must be the same as those in respect of which the Diocesan Advisory Committee has given any advice (subject to any modifications that have been made to take account of advice received – if any modifications have been made they also must be described here).*

**SCHEDULE OF WORKS OR PROPOSALS**

**THE WORKS FOR WHICH A FACULTY IS SOUGHT COMPRISE:**

- 1) THE CAREFUL REMOVAL OF THE MEMORIAL TO TOBIAS RUSTAT FROM THE WEST WALL OF JESUS COLLEGE CHAPEL.
- 2) THE 'MAKING GOOD' OF THAT WALL, USING APPROPRIATE TRADITIONAL MATERIALS INCLUDING PLASTER AND PAINT.
- 3) THE CONSERVATION OF THE MEMORIAL'S STONEMWORK, PAINT AND METAL FIXINGS.

N.B.: INsofar AS IT MAY BE RELEVANT TO THIS APPLICATION, IT IS PROPOSED TO RE-ERECT THE MEMORIAL IN ANOTHER PART OF THE COLLEGE, THAT BEING A GROUND FLOOR ROOM IN 'EAST HOUSE' WHERE IT WILL BECOME A SIGNIFICANT AND ACCESSIBLE EXHIBIT AMONGST THE COLLEGE'S EXISTING ARCHIVES.

*Copies of the Standard Information Form and any drawings, plans, specifications, photographs or other documents showing the proposals must be provided with this petition.*

**A. PROFESSIONAL ADVICE**

*Please answer this section in every case*

1. Has the architect or surveyor appointed under the Inspection of Churches Measure 1955 been—

a. engaged in connection with the proposals?      Yes       No

b. asked for general advice in relation to these proposals?      Yes       No

2. If another architect or surveyor is being engaged—

a. what is his or her name and address?

PAUL VONBERG MA(CANTAB) DIP ARCH RIBA AABC

b. why is he or she being instructed in relation to the proposed works?

PAUL VONBERG IS A CONSERVATION ARCHITECT, EMPLOYED BY JESUS COLLEGE SINCE 2012 IN CONNECTION WITH THEIR MANY HISTORIC BUILDINGS. HE IS A REGISTERED ‘ARCHITECT ACCREDITED IN BUILDING CONSERVATION’. NO ARCHITECT IS APPOINTED UNDER THE 1955 ACT.

**B. CHANGES TO THE INTERIOR AND/OR EXTERIOR OF THE BUILDING**

*Please answer this section if applicable. Otherwise proceed to section C*

3. a. If changes to the interior and/or exterior of the building are proposed, has a statement of significance and a statement of needs been prepared?      Yes       No

b. If the answer to a. is yes, please supply copies of the statements with this petition.

c. If the answer to a. is no, what are the reasons for asking for permission for the proposals?

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*Please supply separate explanatory statement if more space is required*

### **C. PERMISSIONS FROM OTHER BODIES**

*Please answer this section in every case*

4. a. Are any external works proposed? Yes  No
- b. If yes, have you consulted the local planning authority as to whether planning permission or advertisement consent is required? Yes  No
- c. Please include a copy of any reply from the local planning authority.
5. a. If required, has outline or full planning permission or advertisement consent been granted? Yes  No
- b. Please include a copy of the planning permission or advertisement consent, if any, with this petition.
6. a. If any of the proposals affect a scheduled ancient monument, has scheduled monument consent been obtained? Yes  No
- b. If yes, please include a copy of the consent with this petition.

### **D. ARCHAEOLOGICAL MATTERS**

*Please answer this section if applicable. Otherwise proceed to section E*

7. a. Have you been advised that the proposals may have archaeological significance? Yes  No
- b. If so, please include any advice received.
- c. Is an archaeologist to be involved and to be given facilities for inspection and recording during the course of the works of excavation or works to the fabric? Yes  No



**E. CONSULTATION FOR WORKS OF DEMOLITION, ALTERATION OR EXTENSION OF A LISTED BUILDING**

*Please answer this section if applicable. Otherwise proceed to section F*

8. Have you consulted any of the following bodies?

- |   |     |                                     |    |                                     |
|---|-----|-------------------------------------|----|-------------------------------------|
| The Church Buildings Council                    | Yes | <input checked="" type="checkbox"/> | No | <input type="checkbox"/>            |
| Historic England                                | Yes | <input checked="" type="checkbox"/> | No | <input type="checkbox"/>            |
| The Council for British Archaeology             | Yes | <input type="checkbox"/>            | No | <input checked="" type="checkbox"/> |
| The Ancient Monument Society                    | Yes | <input checked="" type="checkbox"/> | No | <input type="checkbox"/>            |
| Society for the Protection of Ancient Buildings | Yes | <input checked="" type="checkbox"/> | No | <input type="checkbox"/>            |
| The Georgian Group                              | Yes | <input type="checkbox"/>            | No | <input checked="" type="checkbox"/> |
| The Victorian Society                           | Yes | <input type="checkbox"/>            | No | <input checked="" type="checkbox"/> |
| The Twentieth Century Society                   | Yes | <input type="checkbox"/>            | No | <input checked="" type="checkbox"/> |

If the answer to any of the above is yes, please include copies of any correspondence giving the views of the body concerned and your replies.

9. a. Have you consulted the local planning authority? Yes  No

b. If yes, please include correspondence giving its views and your reply. Please see the attached documents

**F. DETAILS OF CONTRACTORS**

*Please answer this section when you wish to carry out work of any kind*

10. Please give the name and address of each contractor to be employed for the different aspects of the works (e.g. builder, electrician, stained glass artist, organ builder etc.)

Contractor 1	Contractor 2	Contractor 3
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

**G. TIME FOR WORK**

*Please answer this section in every case*

11. a. How soon will the work start after the faculty is granted?

AS SOON AS THE WORK IS ABLE TO BE ARRANGED

b. How long is it expected that it will take for the work to be completed?

APPROX. FOUR WEEKS FOR THE REMOVAL OF THE MEMORIAL FROM THE WALL AND 'MAKING GOOD' THAT WALL

**H. DIOCESAN ADVISORY COMMITTEE**

*Please answer this section in every case*

12. Is a notification of advice from the Diocesan Advisory Committee included with this petition?      Yes  No

**I. FURTHER INFORMATION**

*Please answer this section in every case*

13. Will the work affect any graves?      Yes  No

14. Is the information about the building included in the most recent quinquennial inspection report or statement of significance still accurate?      Yes  No

15. If there is any further information that the petitioners would like the court to take into account, details should be set out in a letter or statement included with this petition.

Please see the attached documents

I/We believe that the facts stated in this petition are true.

Signed:

Date:



07 May 2021

\_\_\_\_\_  
(Signature of petitioner or person acting on behalf of petitioner)



## Statement of Significance

Guidance on completing this form can be found on the ChurchCare website at <http://www.churchcare.co.uk/churches/guidance-advice/statements-of-significance-need>

*This document must be accompanied by the Standard Information Form 1A*

### **Section 1: Brief history and description of the church building(s), contents, churchyard and setting**

Jesus Chapel is the oldest college Chapel in Cambridge, unique in that it preceded the foundation of the college by 350 years. Its construction began in about 1157 and was completed about 1245. It was, at the time, the largest church in Cambridge, a large Norman Church dedicated to St Mary and serving the twelfth century Benedictine convent of St Radegund.

Around 1496 the convent of St Radegund was dissolved by John Alcock, Bishop of Ely and rededicated as part of the then embryonic "College of the Blessed Virgin Mary, Saint John the Evangelist and the glorious Virgin Saint Radegund" now known simply as "Jesus College". Part of the church was demolished; the remaining portion underwent drastic modifications designed by John Alcock himself with the intention of creating a Chapel that was more suitable in scale for a small community of scholars. The reconstruction began in 1497-98 and is believed to have been completed after 1512. St Mary's church became Jesus Chapel although it continued to serve the parish and it was used for baptisms and marriages.

During the sixteenth century, the Chapel underwent many changes, following the various religious reforms and counter-reforms. Much of the furnishings and ornaments were removed following the 1641 order from Parliament to the Heads of all Colleges. The organ was dismantled and hidden by the fellows. At the Restoration, the interior of the Chapel was repaired and restored. Between 1660 and 1663 the organ was reinstated. In 1676, the Chapel was paved with black and white marble and between 1660 and 1680 a Gallery was built in the chancel.

The eighteenth and nineteenth centuries saw a number of restoration projects, including the rebuilding of the piers and arches of the Cloisters to designs by James Essex between 1762 and 1765, the rebuilding of the East window in the Chancel in the 1780's, and between 1789 and 1792, a major restoration to bring the architecture into accord with the prevailing Classical ideal in architecture. The sixteenth century stalls, sections of the carved woodwork of the pulpit and the screen were removed. A plaster partition was built to block off the eastern arch of the tower. New flat plaster ceilings hid the 15C oak roof of the Chancel and the Tower's roof-storey Gallery. The external walls were overlaid with cement and the battlements and the mouldings of the windows repaired.

The Gothic revival led to more restoration work between 1846 and 1849; this largely reversed the earlier changes. The plaster partition erected in the eighteenth century was removed in 1846, along with the Gallery on its eastern side. A new combined organ chamber and vestry was built on the Eastern side of the Northern Transept. A new organ was designed and purchased in 1849 by John Sutton. The two arches which opened into the choir were rediscovered and unblocked, together with the two arches which opened into the North Transept below the Gallery. The arches below the Gallery were filled with heavy tracery to counteract the weakening of the north-eastern pier of the tower that had occurred as a result of the opening of the arches.

This was coupled with a low solid screen of stone, linked to those in the Chancel and a heavy buttress in the Vestry. The upper story of the tower was also strengthened with heavy iron bolts. These repairs were completed on the advice of Augustus Pugin.

Pugin later removed the eighteenth century plaster ceiling and John Alcock's low-pitched Chancel Roof, which was replaced with a high-pitched roof in a thirteenth-century style. He also rebuilt the Choir Stalls and the Eastern wall and removed Alcock's perpendicular East Window, replacing it with three tall lancet windows, windows that archaeological evidence had shown was the original form that the windows had taken. Pugin created misericords using fragments (as templates) of some dating from 1500, that had been preserved in the Master's Lodge. The brass lectern and communion table were designed by Pugin in 1847-1849. Finely carved bench ends of circa 1500 were retained. The newly purchased organ was installed in the organ chamber and the Chapel was reopened with a full choral service on All Saints' Day 1849. Pugin installed stained glass windows to his own designs in 1850 and the other windows were glazed in the same style between 1850 and 1858.

Further repairs were completed between 1864 and 1867 by George F. Bodley, in response to the appearance of cracks in the arches and piers of the tower. The Tower was resurfaced and restored; a solid buttress was built in the South-East corner of the Master's Garden. Decorations for the newly panelled ceilings were designed by William Morris in 1867, and the windows in the Nave and the Transepts of the Chapel were glazed between 1873 and 1877, from designs by Edward Burne-Jones and Ford Maddox Brown. A larger organ was installed in a new Gallery at the west end of the Nave. It is at this point that the Chapel had attained its current proportions.

In 2004 restoration work to the North wall of the Nave revealed what appeared to be William Morris's demonstration of what the walls would look like decorated.

The Buildings surrounding Cloister and Outer Courts, including the Chapel were given Grade I listed status in 1950.

## **Section 2: The significance of the church (including its contents and churchyard) in terms of:**

### **i) Its special architectural and historical interest**

### **ii) Any significant features of artistic or archaeological interest**

**i) Special architectural and historical interest:** The Chapel is the oldest part of the college buildings, dating from the C12 and C13. Much of the fabric of the building dates from the fifteenth century. Fine carved bench ends date from circa 1500. The Chancel roof of 1847-1849 was designed by Pugin who was also responsible for numerous other alterations including stained glass windows, the brass lectern, screens, stalls and the communion table. The restorations and modifications that have taken place record significant stages in religious and architectural history, from the Protestant iconoclasm under Edward VI to the abolition of compulsory Chapel attendance by students in the early C20.

**ii) Special artistic interest:** Panelled ceilings were designed by William Morris.

**Section 3: Assessment of the impact of the proposals on the significance defined in Section 2**

The impact of the proposal on the significance defined in Section 2 would be low. Affecting only the West wall of the Nave, the sole modification to the fabric of the building would be some making good with bricks and a sympathetic, three coat lime plaster, and paint, repair of the wall from which the monument would be removed.

## Statement of Needs

Guidance on completing this form can be found on the ChurchCare website at <http://www.churchcare.co.uk/churches/guidance-advice/statements-of-significance-need>

*This document must be accompanied by the Standard Information Form 1A*

### **Section 1. General information**

*This should provide an overview of the parish and the current use of the building.*

Please refer to the supporting information provided with this application, with particular regard to the Appendices 1-5

### **Section 2. What do you need?**

Please refer to the supporting information provided with this application, with particular regard to the Appendices 1-5

### **Section 3. The proposals**

*Set out what you are proposing to do in order to meet the needs set out in section 2.*

Please refer to the supporting information provided with this application, with particular regard to the Appendices 1-5

**Section 4. Why do you need it and why do you need it now?**

*Justify your proposals by explaining why you can't meet your needs without making changes. Also include anything which may have prompted the proposals.*

Please refer to the supporting information provided with this application, with particular regard to the Appendices 1-5

**Section 5. Justification**

*If the proposals are likely to harm the significance outlined in the Statement of significance, explain how the proposals would result in public benefits which outweigh such harm (public benefits include matters such as liturgical freedom, pastoral wellbeing and putting the church to viable uses that are consistent with its role as a place of worship and mission).*

Please refer to the supporting information provided with this application, with particular regard to the Appendices 1-5







JESUS COLLEGE  
CAMBRIDGE

## RUSTAT MEMORIAL: FACULTY APPLICATION: INTRODUCTION

In May 2019, the College Council of Jesus College Cambridge set up the [Legacy of Slavery Working Party](#) (LSWP) to undertake an extended review of the College's historic links to enslavement and its long-term impact. The LSWP provided an [interim report](#) in November 2019, and a [further set of recommendations](#) in November 2020. Among the recommendations is action to be taken with respect to the large memorial to Tobias Rustat, which is featured on the west wall of the College Chapel.<sup>1</sup>

Tobias Rustat (1608–1693) was one of the College's largest benefactors before the twentieth century. Rustat was also an investor in several trading companies including the Company of Royal Adventurers of England Trading into Africa, commonly called the Royal African Company, which was chartered in 1663 and reincorporated in 1672 as The Royal African Company (RAC). The Royal African Company played a major role in the slave trade at the time. The fact of Rustat's involvement both with the College and in the slave trade is not in doubt. Further historical information and analysis by the Legacy of Slavery Working Party can be found in Appendix 1.

By the time of the LSWP's recommendations in November 2020, the Church of England had called for a critical dialogue over memorials which 'have links to slave trading or the exploitation of people,' noting that such dialogue 'must have real outcomes' which 'may include re-interpretation, or gaining permission for the alteration or removal of monuments'.<sup>2</sup> Since then, the report of the Archbishops' Anti-Racism Taskforce, *From Lament to Action*, has been published (April 2021). 'Regarding monuments and the built environment,' the report notes, 'deciding what to do with contested heritage is not easy. While history should not be hidden, we also do not want to unconditionally celebrate or commemorate people who contributed to or benefitted from the tragedy that was the slave trade.'<sup>3</sup> In May 2021, the Church of England's Director of Churches and Cathedrals, commenting on its formal guidance on dealing with contested heritage, noted: 'Our church buildings and cathedrals are the most visible part of the C of E, a Christian presence in every community. The responsibility to ensure they include, welcome and provide safe spaces for all is a vitally important part of addressing the way historic racism and slavery still impacts people today.'<sup>4</sup> The College's deliberation, discernment, and decision about the Rustat memorial have been undertaken in this spirit.

This Introduction will outline the memorial's context and history, the College's consideration of possible actions in response, and its decision to develop a proposal for its permanent relocation, for which it now petitions for a Faculty.

### The Chapel Context

Pastorally, the Chapel stands as an inclusive and welcoming space in the heart of the College. It originated as the priory church of the convent which preceded Jesus College, and forms part of a group of buildings that have always been at the centre of the College and its activities – its cloisters connect it with the Dining Hall, the Old Library, the Master's Lodge, accommodation for Fellows' guests and official College guests, meeting rooms, and the Chapter House (used as a Fellows' social and work space).

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<sup>1</sup> <https://www.jesus.cam.ac.uk/sites/default/files/inline/files/November%202020%20-%20update%20on%20implementation%20of%20LSWP%20actions.pdf> (November 2020) p.7.

<sup>2</sup> <https://www.churchofengland.org/more/media-centre/news/update-church-and-cathedral-monuments> (June 2020).

<sup>3</sup> <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf> (April 2021) p.53.

<sup>4</sup> <https://www.theguardian.com/world/2021/may/09/remove-or-alter-your-slavery-monuments-churches-are-told> (9 May 2021).

The Chapel is a place where students are regularly (and pleasantly) surprised by the lively and open ethos, as well as the power of its stillness and beauty of its surroundings. In addition to its more obviously religious purposes, Chapel hosts many historic and ceremonial occasions within College life - the election of the Master, the admission of the Master and Fellows, the awarding of Scholarships and Prizes to students and choristers. The nave in particular provides a place of wellbeing and creativity within College life, hosting concerts and recitals, welfare activities and student arts festivals, as well as serving as a quiet space during the annual May Ball. If the presence of a memorial (or any other feature) is perceived to be a barrier to members of our community participating in these central functions of College and Chapel life, and experiencing Chapel as a place of welfare and pastoral care for all College members, this must be taken seriously.



The nave in particular provides a place of wellbeing and creativity within College life, hosting concerts and recitals, welfare activities and student arts festivals, as well as serving as a quiet space during the annual May Ball. If the presence of a memorial (or any other feature) is perceived to be a barrier to members of our community participating in these central functions of College and Chapel life, and experiencing Chapel as a place of welfare and pastoral care for all College members, this must be taken seriously.

The Constitution of the College (Statute 1.2) declares that the College 'is a place of education, religion, learning and research'.<sup>5</sup> This is reemphasised in the College's charitable objects, that is, the aims and purposes of the charity in law, being 'to establish a College within the University of Cambridge for the advancement of education, learning, research, and religion'.<sup>6</sup> The designated legal beneficiaries of the charity of the College, and thus the Chapel's priority in its mission, are current and future Fellows and students of the College. It is in this context that the College Council, as the charity's board of Trustees, has taken the view that:

- the retention of the memorial in the Chapel is inconsistent with the charitable aims and purposes of the College in the advancement of education and learning in that the memorial is a hindrance to participation in the pastoral and community activities of the College which take place in the Chapel;
- the retention of the memorial in the Chapel is inconsistent with the tenets of the Christian faith, and, to the extent that the memorial may hinder members of the College from engaging in prayer, worship and the sacraments in the Chapel, the relocation of the memorial to an alternative location within the College contributes to the fulfilment of the College's charitable aims and purposes in the advancement of religion.

Further information and reflection on the pastoral and missional context of the Chapel, and the inconsistency of the retention of the memorial with the ministry and witness of the Chapel within the College community, can be found in Appendix 2.

### Tobias Rustat's Memorial

Tobias Rustat commissioned the monument during his lifetime (c.1686), including its inscription<sup>7</sup> (with the exception of the final two lines with his date of death):

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<sup>5</sup> <https://www.jesus.cam.ac.uk/sites/default/files/inline/files/Jesus%20College%20Statutes.pdf> p.6

<sup>6</sup> <https://register-of-charities.charitycommission.gov.uk/charity-search/-/charity-details/3999698/governing-document>

<sup>7</sup> Renfrew and Robbins record that the inscription was composed, 'or at any rate drafted' by Sir William Dugdale, Norroy King of Arms: Jane Renfrew and Michael Robbins, 'Tobias Rustat and his Monument in Jesus College Chapel, Cambridge', pp. 416-423 in *The Antiquaries Journal*, Vol. 70, Issue 2, September 1990, p. 419. Morgan and Morgan believe Rustat to be the author: Iris Morgan and Gerda Morgan, *Stones and Story of Jesus College Chapel*, Cambridge, 1914, p. 229, p. 330. See too William Hamper, *Life, Diary and Correspondence of Sir William Dugdale*, London, 1827, p. 40.

Tobias Rustat, Yeoman of the Robes to King Charles the Second, whom he served with all Duty and Faithfulness, in his Adversity as well as Prosperity. The greatest part of the estate he gathered by God's blessing, the King's Favour and his Industry, he disposed in his Lifetime in Workes of Charity; and found the more he bestowed upon Churches, Hospitalls, Universities, and Colledges, and upon poor Widows and orphans of Orthodox Ministers, the more he had at the year's end. Neither was he unmindful of his kindred and relations, in making them Provisions out of what remained. He died a Bachelour, the 15th. day of March, in the year of Our Lord 1693. Aged 87 years.<sup>8</sup>

For the last eight years of his life, the memorial resided at his house at Chelsea.<sup>9</sup> By the time of its commission, Rustat was already a major donor to the College (though not a Jesuan himself, his father was). Most scholarship concurs that it is the work of Grinling Gibbons, with perhaps some other minor contributors.<sup>10</sup> Rustat was buried somewhere in Chapel and his monument installed by Society (the body incorporating the Master and the Fellows).<sup>11</sup> His will, written the October before his death (in March), expressed his desire to be 'reverently buried in the Church or Chappell of Jesus College in Cambridge, where my tomb is in readinesse to be sette up'.<sup>12</sup>



### *Previous relocations of the memorial*

The monument was originally installed in its current location on the west wall, displacing the protruding window that now sits between Upper Hall and the gallery to the Hall. (The west wall had been put in when the convent became a College and the nave was reduced to form a Master's Lodge.) The memorial was then moved, at least once, perhaps twice: two early 19<sup>th</sup> century authors locate it in the north transept (the section where the *Pietà* statue now resides)<sup>13</sup> and during later Victorian restorations it was removed to the south transept (the opposing section, where the piano now resides).<sup>14</sup> It only moved back to its current and original location in 1922,<sup>15</sup> when a large nave organ (installed in 1887) was removed from the west end of the nave.<sup>16</sup> After the latest floor tiling occurred (possibly also 1922), a small tile in the chancel was inscribed with Rustat's name and

dates. (It is likely that this reproduced an inscription in the previous floor tiling, and that this is near where Rustat is interred; we may note the memorial is almost as far from Rustat's remains as it is possible within the Chapel to be.)

The College considers that, in contrast to Rustat's appearance on the donors' wall in the Cloisters, his memorial in Chapel represents a celebration of him:

<sup>8</sup> This inscription employs the 'old' calendar, as used for references to the events of Rustat's life throughout this application; the modern dating of his death is 1694.

<sup>9</sup> Renfrew and Robbins, 'Tobias Rustat', p. 418.

<sup>10</sup> Renfrew and Robbins, 'Tobias Rustat', p. 421. The most recent edition of Pevsner (cf. 1954 edition) concurs on the likely authorship of Gibbons; Simon Bradley and Nikolaus Pevsner, *Cambridgeshire, The Buildings of England* (series), London: Yale University Press, 2014, p. 117.

<sup>11</sup> Morgan and Morgan, *Stones and Story*, p. 229.

<sup>12</sup> David Green, *Grinling Gibbons, His Work as Carver and Statuary 1648-1721*, London, 1964, p. 157.

<sup>13</sup> W. Hewitt, Jr., *Memoirs of Tobias Rustat Esq. Yeoman of the Robes*, London, 1849, p. 86; also Daniel Lysons and Samuel Lysons, *Magna Britannia*, Vol. 2, Pt. 1, London: Cadell and Davies, 1808, p.119.

<sup>14</sup> Morgan and Morgan, *Stones and Story*, p.229, p. 330.

<sup>15</sup> Renfrew and Robbins, 'Tobias Rustat', p. 423, n. 31. Hewitt, for some reason, thinks it had been replaced on the nave's west wall 'lately' before 1849, which would mean it had had some five installations in its life by now. Hewitt is likely wrong in this, since his account fits no other information.

<sup>16</sup> Arthur Gray and Frederick Brittain, *A History of Jesus College Cambridge*, Cambridge: Silent Books, 1988, p. 197.

‘At the Society Meeting in November 2019 several options were debated, including that of its removal for which, at that stage, no support was expressed. However, views about statues and memorials have been evolving fast all spring and summer, and many Jesus members are increasingly vocal in seeing the current location of Rustat’s memorial as incompatible with the experience of Chapel as an inclusive community and a place of collective wellbeing. The placement of the memorial forces visitors to the chapel literally to look up to Rustat, and its proportions make it hard to ignore.’<sup>17</sup>

– *LSWP Report, November 2020*

### Options for permanent action

In July 2020, the College Council first discussed options for contextualisation, interpretation of the memorial, including its potential relocation, and decided to continue to explore various practical solutions and consult the Society. In October and November 2020, the Society and the College Council respectively received and extensively discussed the recommendation of the LSWP that the memorial be relocated to a suitable educational exhibition space within College.<sup>18</sup> Both bodies voted by an overwhelming majority for the memorial’s relocation to an educational space that would allow the College to acknowledge its past and offer proper contextualisation, as well as signalling its commitment to an anti-racist future for the College. The memorial’s removal to an external museum was also considered at that stage but this course of action attracted less support.

### *Discounting alternatives to removal*

At these meetings of the Council and the Society, consideration was given to potential options for the memorial which did not include its removal from Chapel. Reasons for discounting these as solutions were given both as a matter of principle and of practicality, and will be summarised here. In a principled sense, consultation with the Society suggested strongly that fostering an inclusive dialogue and culture within the Chapel and College could not be achieved if the memorial remained within Chapel, where its presence, even if contextualized, carries a significance and dominance of the space. Student representatives reported a very strong consensus among BAME students<sup>19</sup> that the Chapel was perceived to be the heart of welfare and pastoral support to the College community, and that the memorial’s presence was incongruous with this, and a barrier to the sense of inclusion the Chapel and the College more widely seek to foster.<sup>20</sup>

In a practical sense, three options were considered which did not involve removal of the memorial:

- *Contextualizing installation (art, or poetry)*

This option was discussed quite thoroughly, particularly during initial discussions in July 2020, but posed several difficulties:

- It would continue to emphasise the central and elevated position of Rustat’s memorial which is so key to the problematics of its current location, and would place Rustat at the centre of the continuing narrative. This would seem to foster the very opposite of a sense of inclusion.

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<sup>17</sup> In response to the intensification of public debates over statues and memorials during 2020, it was felt that the Rustat memorial could not be left without immediate contextualisation. The LSWP produced a leaflet which provides contextualising information on Rustat, which is available for any visitor to the Chapel. The LSWP also prepared a plasticised sign for a metal stand in front of the memorial, which directs visitors’ attention to the leaflet.

<sup>18</sup> Society meeting on 26<sup>th</sup> October 2020; College Council meeting on 2<sup>nd</sup> November 2020.

<sup>19</sup> We note that terminology around ethnicity and race is a sensitive matter. Throughout these petition papers, terms used vary for the most part in accordance with the usage and descriptions used by the various reports or analyses to which the papers refer.

<sup>20</sup> Society Minutes, 26 October 2020, 3.vii, p.4.

- Given the scale of the monument, any substantially commanding artistic installation that sought to respond to it would create something of an overbearing focus; to do so would create significant visual, architectural and liturgical impact both on the focal Morris & Co ceiling above that rightly draws the viewer in the nave to look heavenwards, and to the architectural compass of the building which encourages the visitor toward the focus of the sanctuary. It was noted that an artistic installation might unhelpfully obscure the memorial, rather than contextualise it.
- Given the pace of developing thought in critical engagement with legacies of enslavement, and the infancy of contextualization, any artistic engagement with the memorial would easily and quickly seem dated; in a decade, one might be faced with needing to commission a new form of installation, or look once again at relocation of the monument. This was, thus, not deemed an option with any sense of long view.

- Critical plaque

This option was felt to be an insufficient response given recent developments in thinking around responses to contested memorials of this kind. Contextualizing words, it was noted, would still leave unanswered the principled question as to why such a celebratory object was located in a position of veneration and elevated so prominently.

- Installation of a large curtain covering

Whilst this option would remove the memorial from sight and yet ensure it was still viewable as an artistic and educational object, it was agreed that covering the memorial would suggest the College were seeking to hide its history rather than facing up to its difficulties with honesty and seeking to reshape the future in the light of it. There were also some practical difficulties to the solution, given the depth of the protrusion of the memorial from the wall, and the obstruction therefore by a large curtain of the south-west door (traditionally used for the entrance of a coffin at a funeral). Again, this solution also did not address the principled objection that the memorial's presence in itself creates a pastoral and missional barrier to many members of the College community.

The possibility of relocating the memorial to an alternative position within Chapel was not included for consideration by the College Council or the Society because of the lack of appropriate and viable wall space elsewhere within Chapel. The memorial's probable former location in the north transept has since been uncovered to expose arches in the oldest section of the Chapel (towards the Chapter House), within one of which is now displayed the 18<sup>th</sup> century former altarpiece by Jouvenet; the memorial's only likely former south transept location now displays a coffin lid long held to be that of one of the priory's nuns. There are no other installation options available within Chapel other than its current location.

Relocation proposal

At its meeting on 2<sup>nd</sup> November 2020, College Council minuted its agreement 'that the memorial should be removed from its current position and stored for the time being in College, and that thought should then be given to where it should be stored or displayed on a more permanent basis' (Council Minute 10279).

On the basis of this proposal to apply for temporary permission to remove the memorial pending a permanent solution, the consultation period for heritage advisory bodies occurred (concluding 18<sup>th</sup> December 2020), a period of public notice was held (ending 23<sup>rd</sup> January 2021), and the Diocesan Advisory Committee provided its notification of advice (29<sup>th</sup> January

2021). Responses were largely sympathetic to the pastoral and theological challenges of the memorial's history and current location, but sought a clear and permanent proposal for where and how the memorial may most effectively be contextualised.

The current petition being submitted has been developed and honed in response to this advice, to further demonstrate the unsuitability of the memorial's Chapel location, and to offer a suitable permanent exhibition space within College where the memorial can be contextualized and viewed by the public. At its meeting on 15<sup>th</sup> February 2021, the College Council first considered a draft form of the current proposal to make use of the Song School in East House as an extension of the College Archive facilities, and considered this further at its meeting on 15<sup>th</sup> March 2021. At its meeting on 26<sup>th</sup> April 2021, Council received and considered a copy of the draft petition to relocate the memorial to the expanded College Archive facilities, and, after further consideration, agreed by majority vote to proceed with the petition to relocate the memorial.

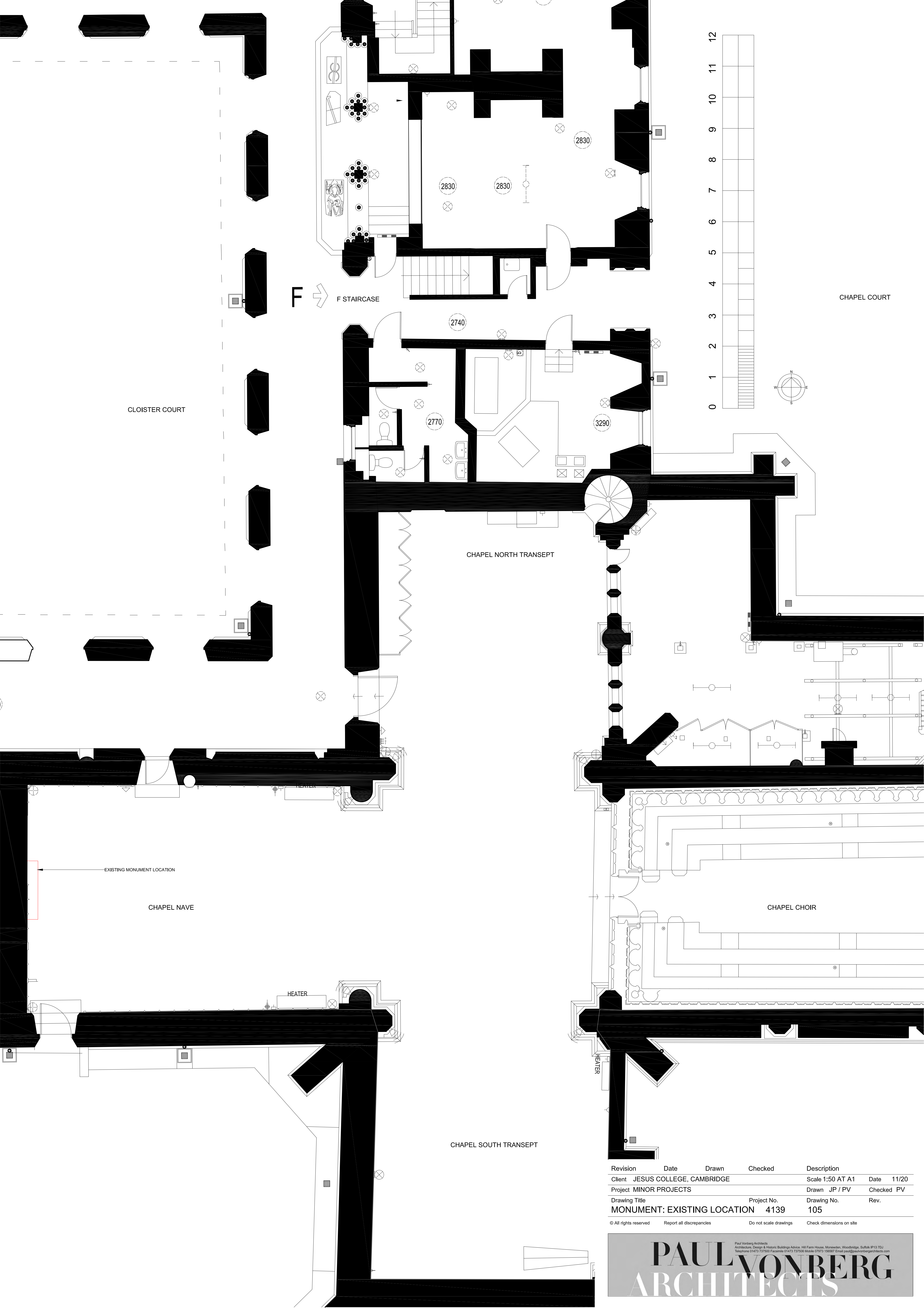
In a supporting statement from the College's current and former Curators of Works of Art (Appendix 5), Dr Berenbeim and Dr Cooper note:

‘[We] would strongly support the option of an expanded archive facility in East House. The College has a significant and distinguished curatorial history of art exhibitions—indeed, exhibitions of sculpture in particular. It also has a hugely important archive, reaching back to the female monastic foundation that preceded the College. The proposed new East House exhibition room could situate the Rustat Memorial in both of those contexts—curatorial and archival, artistic and historical—in a setting and physical display that would facilitate its closer examination.’

Relocation, therefore, would provide an opportunity to facilitate a greater level of public engagement with the memorial both as an artistic piece and an educational vehicle for discussion on the legacy and history of enslavement. The proposed relocation will also present an opportunity for conservation and study of the memorial and its construction, as urged by responses from heritage advisory consultations. This is especially pertinent given the tercentenary of Grinling Gibbons' death in 2021.







CLOISTER COURT

F → F STAIRCASE

CHAPEL COURT

CHAPEL NORTH TRANSEPT

EXISTING MONUMENT LOCATION

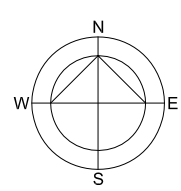
CHAPEL NAVE

CHAPEL CHOIR

HEATER

CHAPEL SOUTH TRANSEPT

HEATER

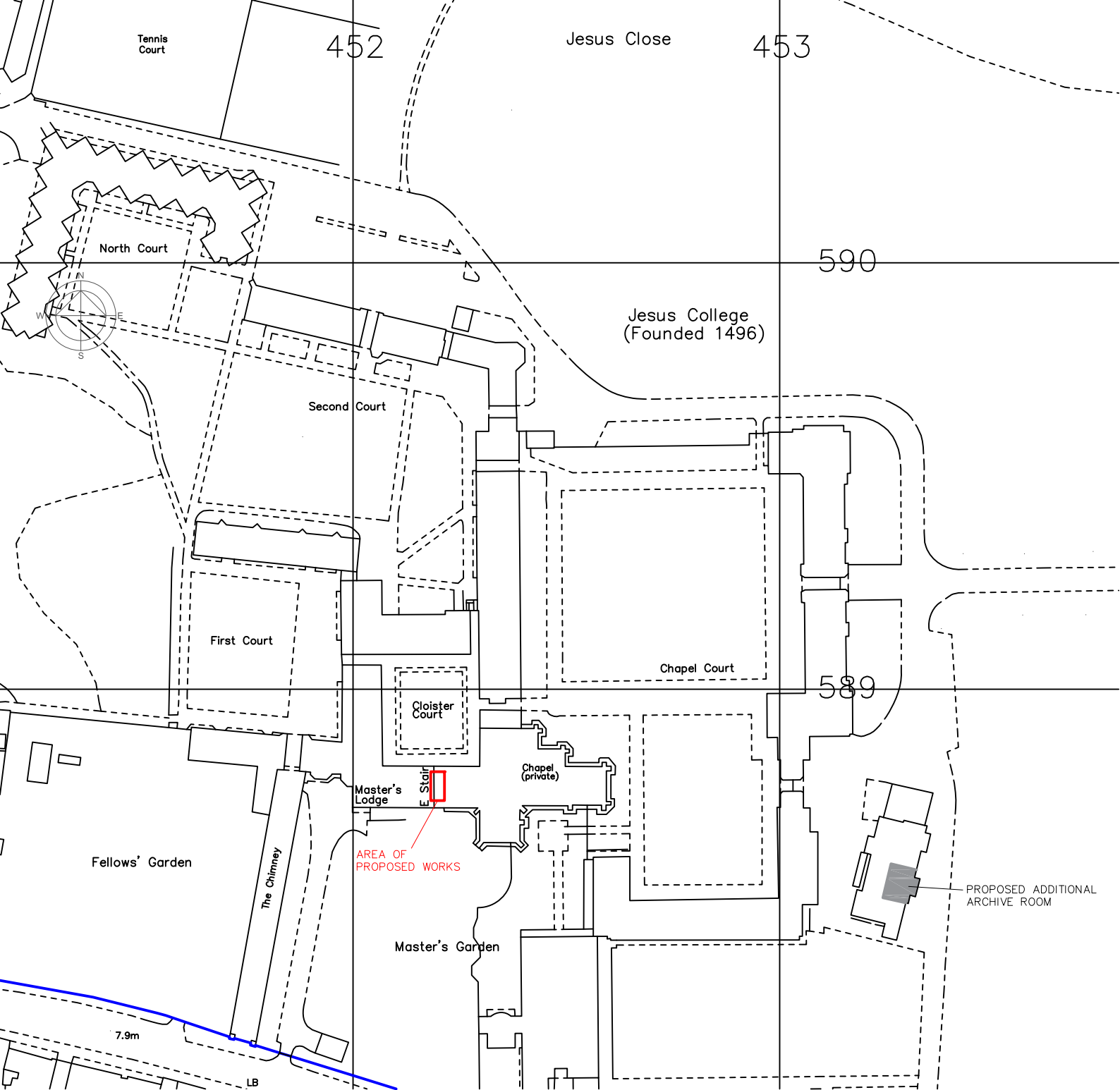


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Project	MINOR PROJECTS			Drawn JP / PV Checked PV
Drawing Title	Project No.		Drawing No.	Rev.
MONUMENT: EXISTING LOCATION		4139	105	

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**PAUL VONBERG**  
**ARCHITECTS**





AREA OF PROPOSED WORKS

PROPOSED ADDITIONAL ARCHIVE ROOM

Revision	Date	Drawn	Checked	Description
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Project	MONUMENT RELOCATION	Drawn	JP	Checked PV
Drawing Title	Project No.	Drawing No.	Rev.	
<b>LOCATION PLAN</b>	4139	104		

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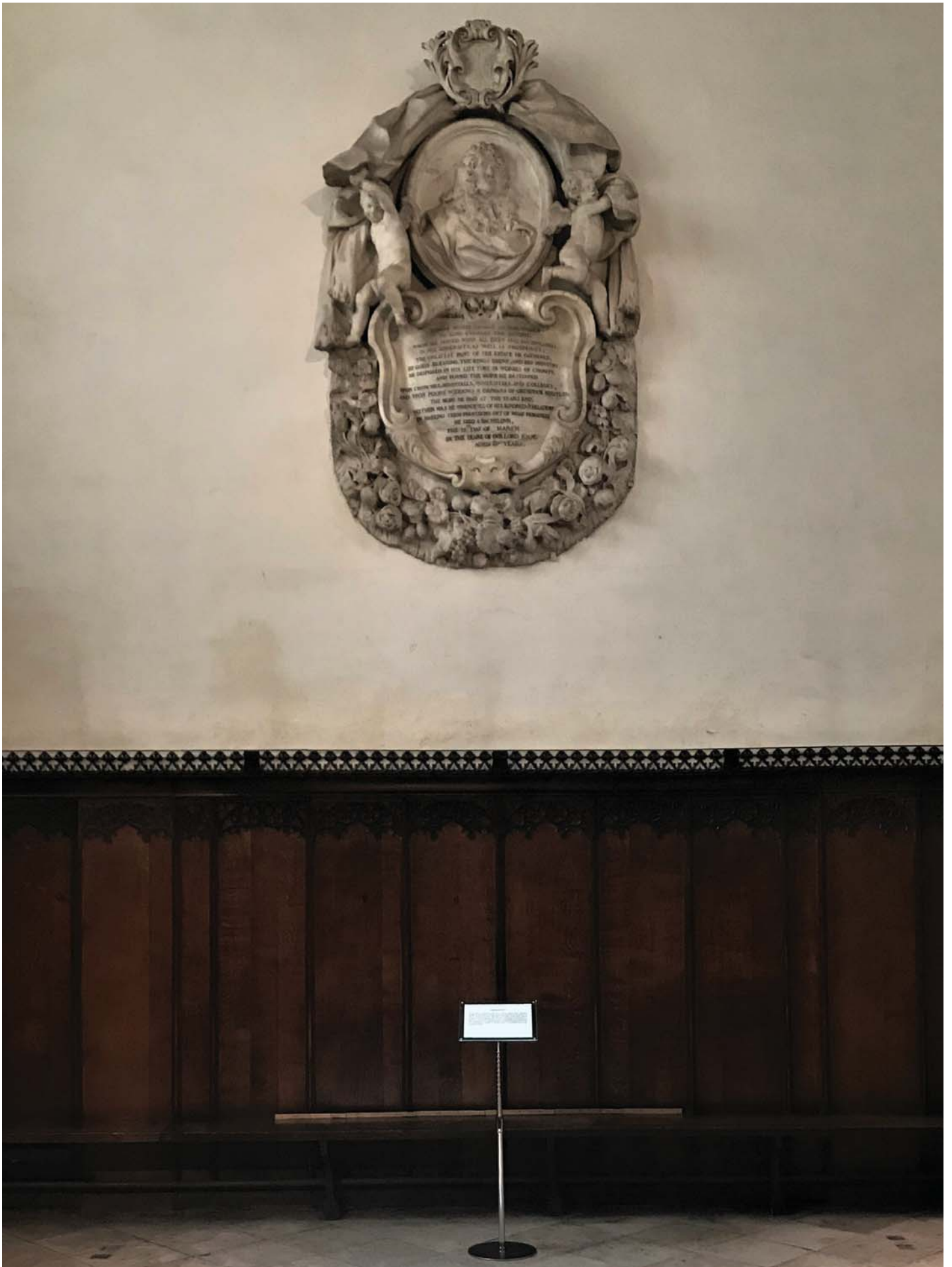
Existing and proposed locations of Monument

Paul Vonberg Architects  
 Project: 4139. Photosheet: 110

Chapel: Monument  
 April 2021

DOCUMENT NO. 10: PHOTOGRAPH A\_AS EXISTING





Existing Location of Monument in Chapel Nave (looking West)



DOCUMENT NO. 11: PHOTOGRAPH B\_AS EXISTING



Existing Location of Monument in Chapel Nave (looking West)

DOCUMENT NO. 12: PHOTOGRAPH C\_CHAPEL NAVE



Chapel: Looking West towards Tobias Rustat Memorial

DOCUMENT NO. 13: PHOTOGRAPH D\_CHAPEL IN USE





Chapel: Looking East







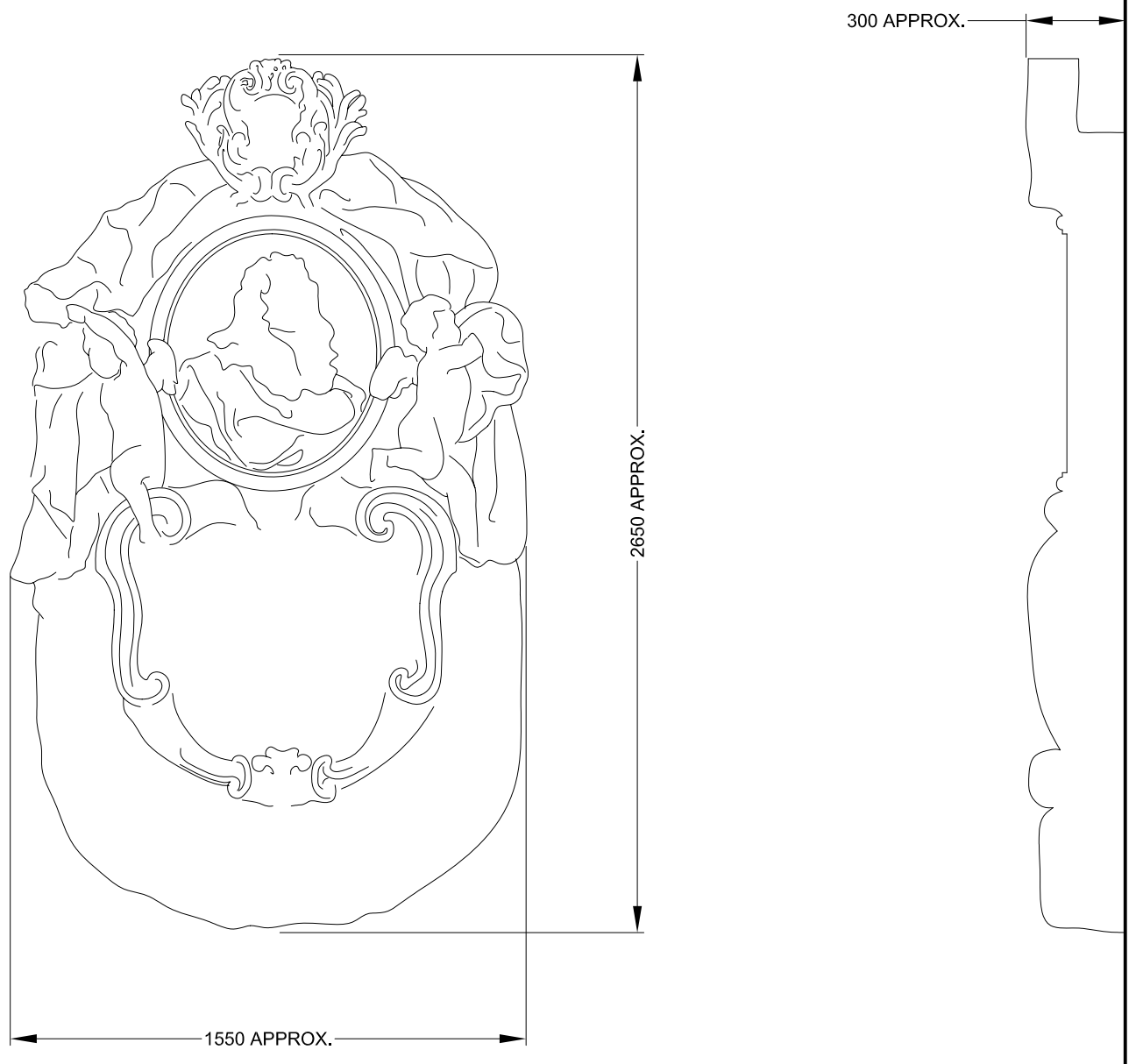
Jesus College, Choir of the Chapel. Arthur Gray 1912



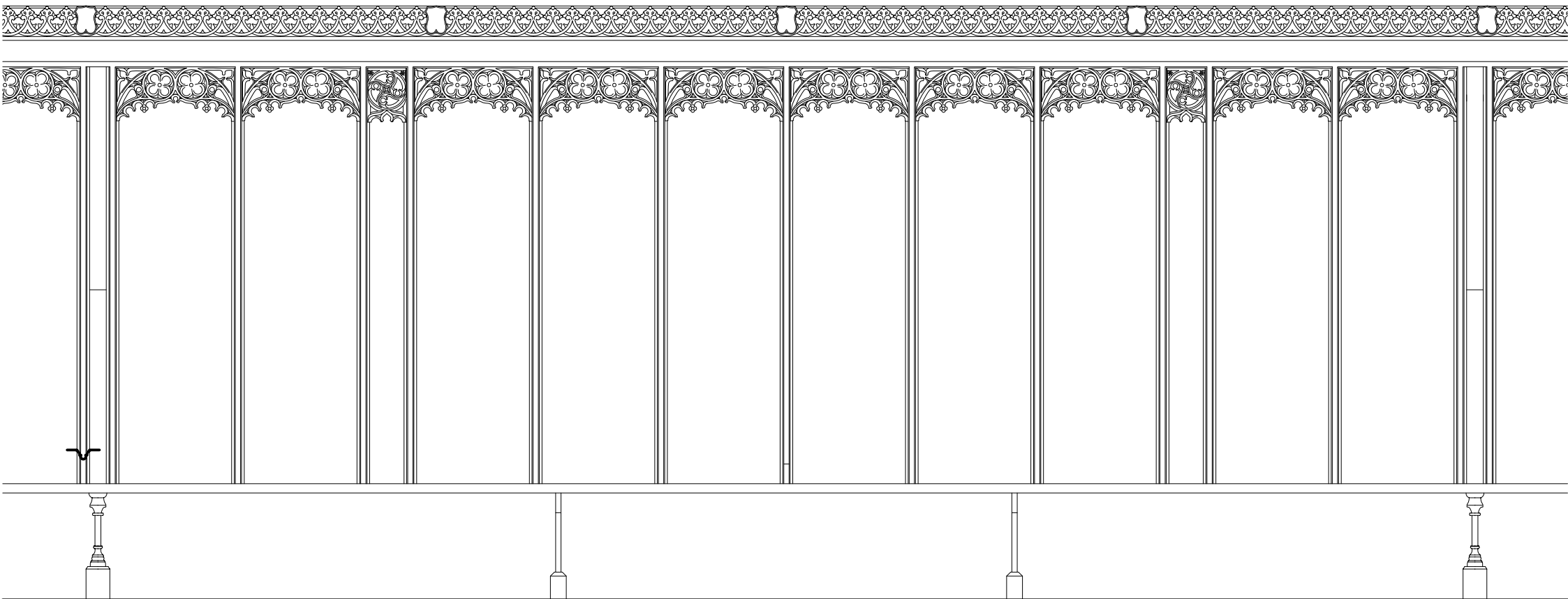
Postcard: Jesus College, Chapel







EXISTING SECTION  
LOOKING SOUTH



EXISTING ELEVATION, LOOKING WEST

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Project	MINOR PROJECTS			Drawn JP / PV Checked PV
Drawing Title		Project No.	Drawing No.	Rev.
CHAPEL MONUMENT: EX. ELEVATION		4139	103	

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## Appendix 1



### JESUS COLLEGE CAMBRIDGE

#### Legacy of Slavery Working Party Faculty Application Appendix

The Legacy of Slavery Working Party (LSWP) was established by the Council of Jesus College, Cambridge in May 2019 to research and reflect upon the links between the College and the legacies of enslavement and colonialism. The LSWP currently has eleven Jesus College members, including College Fellows in history, law, economics and social and political sciences, the College Archivist, and two student representatives, plus External Member Prof. Verene Shepherd, Vice-Chair of the U.N. Committee for the Elimination of Racial Discrimination. We have undertaken significant research in the histories of individuals, groups and objects with connections to enslavement and colonialism, and have produced a number of reports and recommendations. In July 2020, we recommended to College Council that the memorial to Tobias Rustat (1608-93) in the Chapel be removed and relocated to a new setting. This recommendation was warmly welcomed by a meeting of the entire Fellowship in October 2020 and approved by Council in November 2020. The purpose of this brief paper is to explain the reasoning behind our recommendation.

Tobias Rustat was a courtier to Charles II and among the most important benefactors to Jesus College during its first two centuries of existence. Rustat had been a committed Royalist during the turbulent middle decades of the seventeenth century, and his services to Charles I and Charles II from the 1640s onwards brought him a comfortable income which he sought to expand through his trading investments. Among these was an investment in the Company of Royal Adventurers of England Trading into Africa, chartered in 1663 and reincorporated as the Royal African Company in 1672. Rustat's name appears on the charter of both companies, and he is named in the RAC's records as an Assistant – broadly equivalent to a director – in 1676, 1679 and 1680. During the 1680s, Rustat also appears to have invested and had administrative involvement in the Gambia Adventurers, a subsidiary of the RAC. Although our research into the details of Rustat's finances is ongoing, we already know that he invested at least £400 in the Company – a sum roughly equivalent to £60,000 today – and that he received income from the RAC's annual dividends. Given his service as Assistant, we can say with authority that Rustat had financial and administrative involvement in the trading of enslaved human beings over a substantial period of time – including in 1671, when he made a significant gift to Jesus College.

Rustat's philanthropy was broad in one sense: he gave to hospitals, universities, and to poor clergy and their families. In another sense, though, his benevolence was tightly focused. Rustat was a tireless advocate of royalist causes, and concentrated his benefactions on Royalist individuals and institutions he felt had been harmed by the convulsive political controversies of the Civil War era. Jesus College, where his father had studied, became the recipient in 1671 of the largest single gift in his lifetime: a little more than £2000 in land, to support the orphan sons of Anglican clergymen. Further gifts brought his total support for the College to around £3230, roughly equivalent to £500,000 today. Rustat was a loyal man, but not a modest one: eight years before his death he commissioned the enormous marble memorial which hangs in the Jesus College Chapel from the studio of Grinling Gibbons. He also commissioned an

## Appendix 1

expansive epitaph, to be carved into the memorial, from the royalist historian William Dugdale. Rustat kept the memorial in his Chelsea house during the last eight years of his life, with the inscription missing only the date of his death. In their 1990 article on the memorial, Jane M. Renfrew and Michael Robbins speculate that Rustat kept it on display for his guests to admire.

The LSWP has reflected on Rustat's strong desire to ensure his own memorialisation, and on the considerable expense of the 'Rustat Monument' which came to Jesus College after his death. We have noted that Rustat commissioned the memorial at a moment when the Royal African Company was expanding its activities. Historian William Pettigrew has observed that the RAC "shipped more enslaved African women, men, and children to the Americas than any other single institution during the entire period of the transatlantic slave trade." During the first fifty years of its existence – years in which Rustat had both financial and administrative involvement in its operations – the RAC transported and traded nearly 150,000 enslaved people from Africa to the Caribbean. Rough estimates of mortality rates from the Middle Passage and from West African slave forts (which were owned and maintained by the RAC) would suggest that thirty to fifty thousand people captured by the RAC during those years died even before they reached the plantations of the Caribbean. The rest were condemned to lives of back-breaking labour and countless forms of violence and abuse.

A number of factors influenced our decision to recommend the removal of Rustat's memorial from the Chapel, and its relocation in a dedicated space within or beyond the College where it could be seen with appropriate critical contextualisation. Beyond the practical considerations – including the knowledge that it might be removed relatively easily and without damage to the Chapel or to the memorial itself – the LSWP discussed at length issues of history, morality, memorialisation and community. The Rustat memorial occupies a prominent space in a building at the heart of the College's communal life. The Chapel is a space of worship, but also of reflection, artistic performance, and of ceremony. Students and Fellows come to Chapel to worship, to listen to the Choir and other musicians, and to seek solace from the bustle and stress of College life. It is a profoundly welcoming and inclusive space, both to members of the College community and to visitors from around the world. The presence of a large memorial to a College benefactor who became wealthy in part from enslaving other human beings casts an enormous shadow over this space, particularly in the light of what is now widely known within and beyond Jesus College about Rustat's activities. The LSWP noted with particular care the views of our Black undergraduate and graduate students, who told us that they viewed the continued presence of the memorial in the Chapel as inappropriate and offensive. The College's BAME students discussed the matter as a group in October 2020 and offered unequivocal support for removal-and-relocation. They also asked that the removal of the memorial be expedited even if this means it might be stored temporarily pending its relocation to a dedicated viewing space.

The LSWP considered at length questions of morality and memorialisation, especially with regard to two arguments which have been deployed frequently in recent months in debates over commemoration and historical injustice. The first argument holds that we should not judge the past by the moral standards of the present. Yet Rustat's contemporaries were not all supportive of, or indifferent to, enslavement and the slave trade. While it is true that the principal moral arguments surrounding the Royal African Company in the late seventeenth century paid no heed to the welfare of enslaved people – they were, instead, about the purported right of individual Britons to engage in slave trading, and to challenge the effective monopoly of the RAC – it is not correct to suggest that humanitarian concerns were absent from public discourse at this moment. As the historian Philippe Rosenberg has demonstrated, the welfare of enslaved

## Appendix 1

people was championed in the late seventeenth century by Anglicans such as Morgan Godwyn, Quakers (including George Fox and Alice Curwen) and dissenters such as Thomas Tryon. (All were active in the 1670s and 1680s.) These authors all criticised the practices of enslavement from moral and religious perspectives. The excesses of the slave trade, and especially its dehumanising effects on African people, were therefore hardly invisible to observers and readers in the seventeenth century. It goes without saying that the views and feelings of enslaved people themselves might have relevance here, but that Rustat and the RAC's other investors and administrators consciously chose to disregard them.

The question of what we might term the moral headroom of the past – the scope for thinking about antislavery in the 1670s and 1680s – brings us to the second argument carefully considered by the LSWP: that removing the Rustat memorial would constitute an attempt to 'rewrite' history, or even to erase it. Here it is important to distinguish between the work of history and the work of memorialisation. Rustat's memorial is of course an historical object, but it is primarily a form of commemoration. It was commissioned by Rustat with the expectation that it would glorify his memory in perpetuity, and installed in the Chapel as a celebration of Rustat's benevolence to Jesus College. The memorial has been moved around the Chapel at various points since its original installation, just as the Chapel itself has been extended, rebuilt and remodelled across the centuries. There was a place of worship on the site for centuries before Rustat's memorial came to Jesus College; it is the hope of the Working Party that the Chapel will endure for centuries after Rustat's memorial is removed. The prominent placement of the memorial in one of the most important spaces in the College is not simply a fact of history. It is a continuing choice made by the College and the diocese to celebrate a man whose benevolence is circumscribed by his participation in an enormous and enduring injustice. The removal of the memorial would neither rewrite nor erase history. The record will show that Rustat was celebrated without reservation in this space for three hundred years. But relocating the memorial will certainly *make* history, in the sense that it will allow us as a community to express our values and to demonstrate our commitment to undoing at least part of enslavement's toxic legacy. Our request is not to 'erase' the memorial, but to interrogate Rustat's role in a more appropriate space – one dedicated to historical reflection, rather than to worship and community.

To this end, we have recommended that the College relocates the memorial to an educational, permanent exhibition space within the College, where objects from all aspects of the College's history (its foundation as a nunnery, its ecclesiastical history, the history of student clubs and societies, of the College's art, music and Choirs, the history of women at Jesus or of illustrious alumni like Laurence Sterne or Samuel Coleridge) would be displayed alongside Rustat's portrait and memorial, and other materials relating to the College's involvement with enslavement and the slave trade.

Given the levels of concern expressed by resident members of the College community over the continuing presence of the Rustat memorial in Chapel, along with our firm commitment to develop an alternative space in which the memorial might be displayed in a critical context, the LSWP recommended that the memorial be removed from the Chapel as soon as possible. News of the College's adoption of our recommendation has been warmly welcomed across the student body and the Fellowship, and we hope very much that the Diocese will grant permission for us to proceed with our efforts.



## Appendix 2



### JESUS COLLEGE CAMBRIDGE

#### The Memorial of Tobias Rustat, Jesus College, Cambridge Supporting Theological Reflection – May 2021

This paper seeks to explore some of the theological questions at stake in considering the future of the Rustat memorial, and reflection on the College's proposal to relocate it.

##### *Memory in Christian discipline*

Memory is a vital theological theme. Whether in the Deuteronomist's repeated exhortation to 'remember' the liberation of God's people, or in Christ's command to 'do this in remembrance of me', calling the past to mind is a constructive and critical force within Christian discipleship. We remember for a reason, and on purpose, not only to look backwards but also to look forwards. There is a dual task to Christian memory – remembering as thanksgiving, and remembering as repentance.

In thanksgiving (quite literally 'Eucharist'), we are recalled to recognition of the mercies, graces, gifts and sacrifices that have shaped us, as individuals and as communities. Such gratitude is a moral and spiritual task, contending with the human propensity for that theological amnesia which is ever part of the 'slippage' of creation into its fallenness (or 'fallingness'), reclaiming that which is good which may too easily be lost. Memory, then, sustains the good; but it is also an act of reinterpretation and critique. One may recall St Augustine's notable exegesis of the memory in his *Confessions*, highlighting both its vast wonders (journeying through the 'chasms' of his memory), and its elusiveness (memories of self are as illuminating as they are complexifying). It is this continual re-turning of the memory and its critical faculty that we see in that remembrance which is characterised as repentance.

In repentance, the rehearsal of memory attends to the reconstruction of a future healed of the fractures of the past. It is a case of re-remembering, putting the pieces back together in way that moves beyond the burdens of historical trauma (be it enslavement in Egypt, or the passion of Christ) and into that reconciliation which is always God's gift. Both thanksgiving and repentance, as modes of engagement with our past, involve making an assessment, a moral judgement, but perhaps repentance especially so. There can be no reconciliation without an honest and frank acknowledgement of a wrong, and no redemption without the critical space cleared to name and own the fracture. Implicit within such a posture of repentance, though, is awareness that these moments of moral judgement are likewise open to question and revision – they are open to a repentance of their own. We turn and turn again, for there is no standpoint from which to offer a final and total evaluation of ourselves morally, either as individuals, communities or a society. Such continual reformation does not, though, obviate the need for responsible judgement and appropriate action.

The Christian discipline of memory, then, is subject to two chief risks: attending to the past in such a way that its weight stifles the grace that sets us free for a new future, and skipping lightly over the need for that deep examination and repair of our past without which our aspirations for transformation lack a rootedness in the challenges and complicities we have inherited (and perhaps have ourselves propagated).



## Appendix 2

The legacy of enslavement is a reality we live with, in our varied ways. In our shared task of remembering, we reckon not only with historical ills, but with the continued propagation of well-established injustices and our own complicity in them. At the heart of the College's process of review over the last 18 months has been an exercise in that very truth-telling and repentant remembering that is at the heart, too, of the Christian call. This has not been so much about providing re-assessments of other people (historical figures, safely distant so as to be easy to blame) as it has been about an honest self-assessment of the subtle and sustained ways in which the livelihood, memory and built environment of the College need to adjust more unambiguously to meet the moral challenge of the contemporary significance of such historic realities. It has rightly involved attending to the voices and stories that have been silenced or ignored, as well as to how perspectives that have been centralised and celebrated serve to perpetuate this silence. This is not only a historical exercise – how we attend to our history impacts on the inclusivity of our contemporary community. An honest and critical act of remembering, both in thanks and penitence, risks an exclusionary memory if it continues to facilitate existing power narratives; such exclusionary memory cannot fail but fall short of the high task of repentance.

### *Memorials*

Memorials function as objects within this holy discipline of remembering with thanksgiving and repentance. Indeed, the recent Report of the Archbishops' Anti-Racism Taskforce, *From Lament to Action*, highlights the need to consider how such contested monuments can be engaged 'to use the built environment for repentance, reconciliation and as a spur for social action in the present'.<sup>1</sup>

There is much reticence in the Scriptures about buildings and monuments and suspicion of their theological potential, which suggest we should very well expect religious material culture to be drawn into our patterns of penitence and critical evaluation. On the one hand stands a set of traditions suspicious and nervous of the theological potency of material culture: the prophet Nathan voices God's reticence about having a temple (or house) built for him, the exilic prophets warn fiercely of the capacity of sculpted figures ('idols') to be invested with theological attachment, and in the teachings of both Christ and Paul the concept of the 'dwelling place of God' shifts violently from the temple building and institution and is instead identified variously with the human community, the human body, and spiritual integrity. On the other hand stands that tradition identified with Solomon and Ezra and John the Divine, in which, in a sense we may anachronistically describe as sacramental, this potency of the built environment is drawn into the economy of God's glory, and becomes a means of divine communication and hospitality, and a place of spiritual rootedness that enables human flourishing. In both traditions, material culture is seen as theologically highly significant, potentially contentious, and in need of spiritual judgement, retrieval and critique.

In the case of memorials specifically, and in the sense we are currently examining, a distinction is rightly drawn between funeral or grave monuments and celebratory statuary. The former mark a resting place and acknowledge the deceased with the simplicity and dignity that is right to afford to all God's children. The latter are less ambiguous forms of memorialization since functionally they offer moral judgements on that which is commemorated and an identification of the contemporary community with that judgement. Celebratory monuments have a contentious role to play in the continual act of remembering ourselves under the gaze and judgement of God, in our collective responsibility for how we choose to remember our past in all its moral complexity.

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<sup>1</sup> <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf> (April 2021) p.53.

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In the particular instance of Tobias Rustat, the College has taken a measured approach in addressing how he is commemorated. Rustat is buried in Chapel, marked simply by a floor inscription; this recognises and honours his final resting place, towards the east of the Choir. He is acknowledged elsewhere in College, on the donors' wall in the Cloisters and in the Oriel window in Hall; these are recognitions of his generosity toward the College, alongside others. It is right that these forms of memorialization continue to recognise his benefaction and role within our College life in this way.

The large Chapel memorial functions differently. Granted, it was carried in Rustat's funeral procession into Chapel, ready to be installed, since it had already been made several years before his death. But its prominent location demonstrates not where his body lies (at the other end of Chapel) but an unambiguously venerative moral statement. Likewise, its explicitly congratulatory text and grand style go some considerable way beyond merely recording his life but propound a moral assessment of the deceased and his continuing significance. The memorial is, thus, a deeply significant object in what and how the College community seeks to remember itself, what narrative it maintains and centralises. It is, by virtue of its placement within Chapel, also necessary to judge in what way this remembrance corresponds to the Christian gospel. It is incumbent upon us to ask whether such a memorial, elevated so centrally and dominantly, still speaks, implicitly or explicitly, in ways congruous with that human flourishing which is at the heart of the Christian gospel.

One may note that the memorial celebrates, explicitly, the generous Christian benefaction of Rustat, and we ought not expect the monument to be anything but a product of its time, with the moral assumptions and silences this involves. It may also be noted that the high praise of the memorial's inscription was of Rustat's design during his own lifetime; the memorial's explicit moral judgement of Rustat was his own self-assessment. The inscription is, not surprisingly, silent about the sources of some of Rustat's wealth – the wealth which the inscription attributes to divine generosity, and in turn enables Rustat's own generosity. We cannot and should not expect, from a historical perspective, such an inscription to realise our contemporary moral observations and objections. That said, we should note the ongoing pastoral impact of that silence, and that, in its current location, it can be read and perceived as contributing to historically ingrained silences (and silencings) that continue to be perpetrated as long as they are centralised and in positions of celebration (*even if* critical celebration). Nor, it might be noted, can we foster anything like reconciliation if our response to such silences is merely more (explanatory) talk by those whose silences they are not.

### *A liturgical parallel*

There exists already a helpful parallel to such questions in the Church of England's navigation of its liturgical texts. The Christian Scriptures contain stories, sayings and teachings that modern congregations to varying degrees may experience as morally or pastorally problematic – texts which may be understood within their own historical context, but which express views that Christians have, by and large, come to view as incompatible with the Christian gospel. The theologian Phyllis Trible notably referred to many of these as 'texts of terror' – those notorious verses which have variously been used to support racial segregation, 'ethnic cleansing', gender subjugation, sexual stereotypes, and parental violence. In the contemporary Lectionary, they are treated carefully and with some sense of perspective. The Church does not ignore them, and they are not cast aside, but they are located not at the heart of the Church's liturgical landscape – on Sundays, or at the Eucharist – but in the daily round of the Office readings. They are, thus, not read in ways that might suggest clear support for the views propounded there, or that treats them as teaching texts, or that suggests in them a coherence with the heart of the gospel. But nor are they viewed as dispensable. They are read in the context of the extended works in which they appear, that they may be better understood within the thoughts, and

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assumptions, of the broader text. If anything, such texts are salutary reminders to attend to our own capacity to suspect those we view as different, and to collude with exclusionary systems of power to the detriment of others. They serve a critical function in questions of theological and moral judgement, but do so best and most carefully by being located appropriately at slight remove from the central and celebratory life of the Church.

The fabric of the Chapel building, likewise, speaks theologically in ways already explored. It is itself a testimony, and a key currency in the economy of the Chapel's mission within the College community. Central to the concerns expressed by many College students and Fellows on the matter of the Rustat memorial has been a recognition that the Chapel's fabric is integral to the witness it provides of inclusive hospitality, welfare, and pastoral support. We must contend with its own difficult history, not by erasing that history or hiding it, but by asking how some of its features may be relocated appropriately in order to better account for the complexities and ambiguities – and clarities – of their moral messaging. Such relocation enables the telling of a different story, or the telling of the story differently. It is an act of that 're-membering' that is at the heart of repentance, by putting the pieces together in such a way that the dominating narratives of privileged power, and wealth accumulated through the exploitation of others, are no longer afforded a position of celebrated prominence but can be exhibited in such a way as to facilitate learning, contextualisation, repentance and change. It is this 'clearing of the space' that is a key step towards reconciliation and the possibility of a redemptive future.



# *Jesus College Cambridge*

## Jesus College Chapel: Pastoral and Missional Context

### INTRODUCTION

From a bird's eye view, Jesus Chapel stands right at the heart of the College. This physical setting is deeply symbolic of the role of Chapel at the heart of the lives of those who live, study and work in the College. The College's historic religious foundation is maintained and integrated within the life of its educational community.



In the building's earliest times as a medieval priory church, the devotional and liturgical life of the nuns was maintained alongside the broader public ministry of welcome as a parish church for the local community. A similar breadth and integration continue in its modern ministry to the College community – its worshipping life is enhanced by its mission to be a hospitable and inclusive space to other activities and purposes that punctuate College life. A sentiment that connects its earliest ministry as a priory and its contemporary mission, then, is the well-rooted understanding of the nave as the place of the people: a space for building and celebrating community, for sanctuary and wellbeing for all.

It is this nave's west wall that displays the memorial to Tobias Rustat, who is buried at the other end of Chapel, and whose known investments and involvements in companies that enslaved human beings present a growing challenge for the ministry of the Chapel to the College community. This paper will outline some of the activities and purposes of the Chapel within the increasingly diverse contemporary College community, in order to explain its distinctive pastoral and missional context.

### THE CHAPEL WITHIN COLLEGE LIFE

#### *Worship*

It hardly needs saying that the Chapel has an active worshipping life. What is particularly distinctive, though, in comparison to most Christian worship contexts is the extent to which its religious services seek to attract and welcome those of all faiths and none – students, staff, Fellows, chorister families, alumni, and members of the public – who may wish to attend services for a variety of reasons. The termly worship calendar includes daily Morning Prayer, four weekly Choral Evensongs sung by student choral scholars and choristers from local schools, a Sunday Eucharist, and Compline by Candlelight, as well as special services. Statistics collected in 2009 recorded an average total weekly attendance of 130 across all services. Statistics for the year 2019–20 (excluding lockdown periods) recorded an average total weekly attendance of 220 across all services. In addition to both these figures, services of Choral Evensong also include Choir and Clergy of c.25 people. Given the well-documented decline of Christian belief and identity in the general population in recent decades, particularly in younger demographics, this rising attendance for Christian worship at Jesus signals



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how the mission of the College Chapel seeks to reach well beyond the confines of those with formal religious interests – whether through the fine musical tradition of its choirs, the chance for communal reflection, topical speakers on issues of moral and spiritual enquiry, or a connection to the College’s historic roots. In this way even the more obviously religious endeavours of the Chapel serve a diverse set of needs for College members.

### *Sanctuary*

The Chapel is open every day from 6.00am to midnight, and College members and visitors are welcome to come and take pause, for prayer, reflection or silence. The distinctive role of service to a *residential* community means that this spiritual hospitality is a particularly key part of the Chapel’s mission.



For students especially, College life brings the pressures and anxieties of intense terms, shouldered expectations, close living proximities, and significant personal transition and formation. Therefore a space for decompression and stillness contributes valuably to their mental health and wellbeing. Being available in this way is a core part of the pastoral care of the Chapel to the wider College. In addition to its general accessibility for silent prayer, the Chapel hosts Wellness Week activities, mindful colouring sessions during the exam period, ‘Sacred Stillness’ guided breathing meditations, and is used as a quiet, reflective sanctuary during the College’s annual May Ball. The Chapel’s accessibility thus carries significance even for those who do not themselves find need to darken the door: fostering a sense among all College members that Chapel is open and welcoming to all is a vital element of its ministry.

### *Venue for the arts*



The Chapel is home to artistic creativity within College. Its weekly Jesus College Music Society (JCMS) recitals are given in the nave, as well as larger orchestral projects or musical festivals each year. Each term, the Chapel is used for JCMS’s ‘Blues and Chill’ evenings, when students can wind down with late night acoustic musical performances. The nave has housed the College’s short story club, the College’s art club, and other exhibitions and installations, including the staging of mystery plays put on by students. The annual student-run John

Hughes Arts Festival, established after the tragic death of the Dean of Chapel in 2014, brings the opportunity for various artistic projects, exhibitions and events within the Chapel. The Chapel and College Choirs contribute not only to the Chapel services, but give several concerts in the nave each year. The Choirs’ outreach work sees the Chapel welcome school choirs from a range of backgrounds, and the Chapel has housed summer choral outreach projects. Several times a year, it is location to prize-givings for student musicians and for choristers. Thus, the vast majority of students will have numerous reasons to want to enter Chapel, and this broader creative and community life fosters the care, enquiry, and spiritual discovery that lie at the heart of the Chapel’s core purposes.

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### *College traditions*

The Chapel's centrality as the historic heart of the College also means it regularly houses the traditional ceremonies of the College. By Statute, the election of a Master by the Fellows must occur in Chapel (Statute IV.A.5(a)).<sup>1</sup> When new Fellows, or a new Master, are admitted to the College, the Fellowship gather in a circle around the nave crossing and transepts, to hear incoming Fellows (or an incoming Master) take their solemn oaths. This is a profound and special moment for all involved. It is worth noting that the traditional formation, accidentally, involves the Fellow, back to the chancel screen, making their oath while directly facing Rustat's memorial. Students are admitted to scholarships in the nave each year, before attending the Commemoration of Benefactors service. The Chapel provides a space to mark matriculation and graduation, with a large majority of students attending special services prior to the matriculation and graduation dinners. Likewise Chapel is a place to mark other important events in the College calendar, including Remembrance Sunday, Advent and Christmas, College feasts, and major anniversaries (such as, in 2019, the fortieth anniversary of mixed admission), with special services variously for students, Fellows, staff, choristers and their families, and patrons and donors.

The Chapel is a continuing point of connection for College members at all stages of life. Alumni may return to be married in the Chapel, and when alumni return to their College for events and reunions, special services and visits to Chapel are often offered. Funerals and memorials for Fellows, as a rule, occur in the Chapel, to which all Fellows are expected, and in the rare circumstances that a student in residence sadly dies, a funeral, memorial or other chance for recognition in Chapel will always be offered. Such occasions can be very emotive focal points within the College community, as moments of reflection, solidarity and grief for the religious (of various faiths) and non-religious alike.

### **INCREASING DIVERSITY AND INCLUSION**

Running through this breadth of activity is a clear thread: at the heart of the Chapel's continuing mission among College members is its vocation to be a place of pastoral care, community, reflection and creativity for all. This needs to be at the heart of its Christian ministry of hospitality and celebration, accompaniment and fellowship.



This ministry can only be maintained and strengthened by remaining responsive and sensitive to the ever-changing context of the College and its membership. Jesus Chapel has a strong tradition of responding to the diversification of the student population, most notably around gender and religious diversity. After the landmark of women's admission in 1979, the College Choir was formed to include female choral scholars, and in the late 1980s the College welcomed its first female chaplain (years before the Church of England began ordaining women to the priesthood). In terms of religious diversity, I have already noted that the Chapel's worshipping life has grown even as determined commitments to Christian belief have decreased in the general population. The Chapel's broader pastoral and welfare role serves a College community that now includes students from a range of faith traditions, most notably Jewish and Muslim students. Responding to the increasing diversity of the College membership is vital if the Chapel is to be an inclusive place of welcome, support and care for all.

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<sup>1</sup> <https://www.jesus.cam.ac.uk/sites/default/files/inline/files/Jesus%20College%20Statutes.pdf> p.12

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Looking to the present and future, the University's drives for increasing access and participation and working for race equality have begun to shape this changing student demographic, and will continue to. I will briefly outline some elements of these University programs as they pertain particularly to ethnic diversity among undergraduates, before considering Jesus College's success in delivering on these goals and the resultant diversity of ethnicities among the current student intake, before turning to consider why the College seeks to respond in the instance of the Rustat memorial.

### *The University's Access and Participation Plan, and Race Equality Charter*

Ethnicity is just one among a matrix of performance indicators set by the University of Cambridge's Access and Participation Plan (APP).<sup>2</sup> This program seeks proactively to track and tackle various ways in which educational disadvantage and underrepresentation manifest systemically within the University and Colleges. The participation and attainment of students by ethnicities is a complex area, and only some key features can be highlighted here. In the light of some demonstrable trends, the University, in line with the national Office for Students, has identified a particular need to address access and attainment for students who identify as Black.<sup>3</sup> In 2017/18, whereas Black students made up 10.5% of full-time UK undergraduate and apprenticeship entrants across the sector, they only made up 2.2% of full-time UK undergraduate entrants to Cambridge.<sup>4</sup> Increasing the number of successful undergraduate applications from Black, Pakistani and Bangladeshi students remains a priority aim set by the University's Race Equality Charter Action Plan 2019 (REC).<sup>5</sup> This is paralleled also in the REC's aim to address the underrepresentation of BME candidates for academic and research posts across the University (and therefore among College Fellows).<sup>6</sup>

Beyond successful applications, the University APP and REC seek to address further barriers which may disserve students of minority ethnicities, hamper social cohesion and diversity and, in turn, inhibit a supportive environment for study and performance. It is evident that there are still disparities to address here. For instance, in terms of safety and welfare, BME students report significantly lower confidence in institutional responses to race-related incidents.<sup>7</sup> In terms of academic attainment, there is continued disparity in Cambridge UK-student first degree (i.e. undergraduate) final year results between Black and Asian students and White students (though closer than the disparity across the UK sector).<sup>8</sup> Such factors inform the University's objectives and priorities for achieving institutional change and embedding race equality within its structures.

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<sup>2</sup> [https://www.undergraduate.study.cam.ac.uk/files/publications/university\\_of\\_cambridge\\_app\\_2020\\_25.pdf](https://www.undergraduate.study.cam.ac.uk/files/publications/university_of_cambridge_app_2020_25.pdf). The APP 2020-21 to 2024-25 is based on data for the period 2013-18.

<sup>3</sup> Terms used in this paper reflect the usage/descriptions used by the report or analysis to which reference is made.

<sup>4</sup> [https://www.undergraduate.study.cam.ac.uk/files/publications/university\\_of\\_cambridge\\_app\\_2020\\_25.pdf](https://www.undergraduate.study.cam.ac.uk/files/publications/university_of_cambridge_app_2020_25.pdf) p.7

<sup>5</sup> [https://www.race-equality.admin.cam.ac.uk/files/uoc\\_rec\\_action\\_plan.pdf](https://www.race-equality.admin.cam.ac.uk/files/uoc_rec_action_plan.pdf), 2019 p.182

<sup>6</sup> [https://www.race-equality.admin.cam.ac.uk/files/uoc\\_rec\\_action\\_plan.pdf](https://www.race-equality.admin.cam.ac.uk/files/uoc_rec_action_plan.pdf), 2019 p.176f

<sup>7</sup> [https://www.race-equality.admin.cam.ac.uk/files/uoc\\_rec\\_action\\_plan.pdf](https://www.race-equality.admin.cam.ac.uk/files/uoc_rec_action_plan.pdf), 2019 p.174

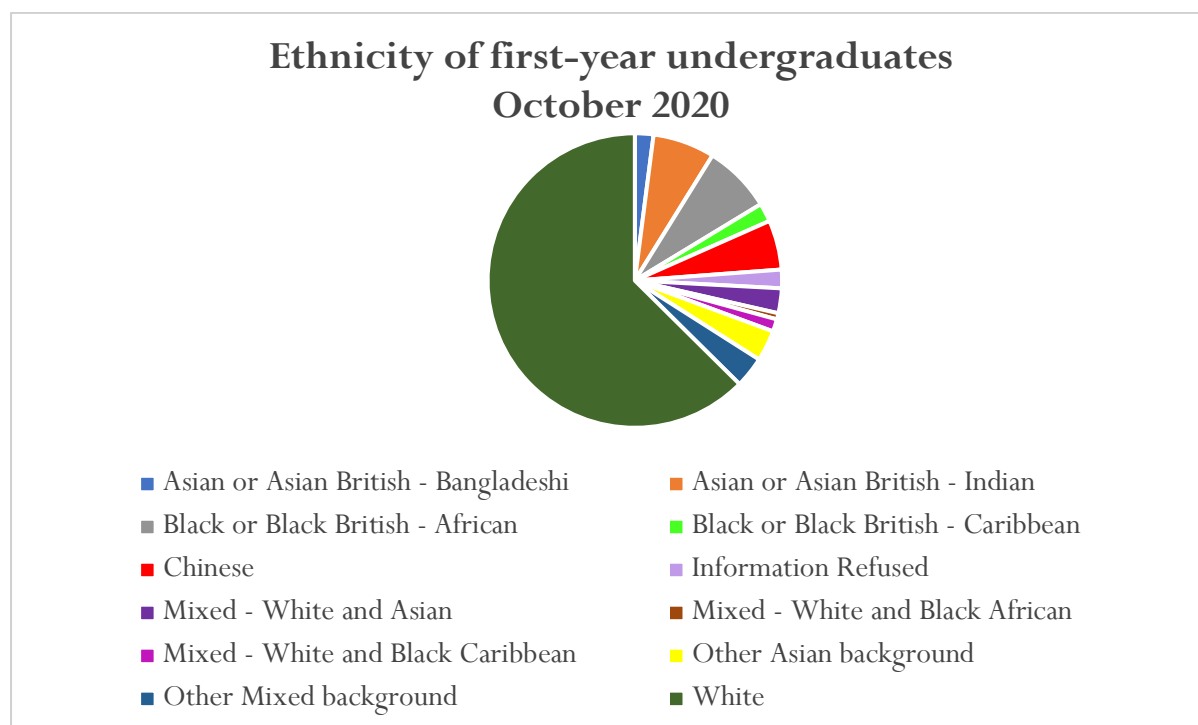
<sup>8</sup> [https://www.undergraduate.study.cam.ac.uk/files/publications/university\\_of\\_cambridge\\_app\\_2020\\_25.pdf](https://www.undergraduate.study.cam.ac.uk/files/publications/university_of_cambridge_app_2020_25.pdf) p.8. See <https://www.officeforstudents.org.uk/about/asures-of-our-success/participation-performance-asures/>, section 4. The REC also highlights significant awarding gaps for Black UK undergraduates: [https://www.race-equality.admin.cam.ac.uk/files/uoc\\_rec\\_action\\_plan.pdf](https://www.race-equality.admin.cam.ac.uk/files/uoc_rec_action_plan.pdf), 2019 p.206.



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### *Jesus College Admissions*

As a result of these programs and objectives within the University to address racial inequalities, and consequently Jesus College's work in widening access in this and other areas, student admissions at Jesus College have become increasingly ethnically diverse. In the intake of undergraduates in October 2020, of the 98% of students who provided ethnicity data, over 36% identified their ethnicity in a category other than White. Though ethnicity data have not been collected over an extensive number of years, the pattern over recent years shows a marked trend toward greater diversity: in 2017, this figure was 23%; in 2019, 27%.



As with previous developments in diversity among the student body, so too here it is incumbent upon the Chapel in its ministry to the College community to address factors which may inhibit its mission and outreach, and to foster opportunities for change by which it can be an inclusive and hospitable place of care, support and enquiry for all.

### **CONCLUSION: THE RUSTAT MEMORIAL**

It is in this changing context that the presence of the Rustat memorial presents a challenge to Chapel as an inclusive and accessible environment. The College's Legacy of Slavery Working Party reported in November 2020 that 'views about statues and memorials have been evolving fast all spring and summer, and many Jesus members are increasingly vocal in seeing the current location of Rustat's memorial as incompatible with the experience of Chapel as an inclusive community and a place of collective wellbeing'.<sup>9</sup>

<sup>9</sup> <https://www.jesus.cam.ac.uk/sites/default/files/inline/files/November%202020%20-%20update%20on%20implementation%20of%20LSWP%20actions.pdf> p.6

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The following statements of impact have been offered by students in April 2021:

"As a student ambassador for Jesus College I have given tours of college to potential applicants and in doing so, have described the chapel as a lovely quiet space to sit and reflect in, regardless of religious orientation, and this being as a part of the college's inclusive nature and welfare support. The prominent position of the Rustat memorial, with Rustat's historical context, seems incompatible with the inclusive nature of the chapel (and marketing of the college, as Cambridge seeks to improve its diversity), meaning that moving the memorial and providing historical context is the best way to balance the respect to significant college donors and admission of the role of slavery in Western history."

"I am not personally religious, but have always found churches and chapels to offer a safe space for contemplation and a real sense of peace. Instead, the continued presence of this self-congratulatory memorial looking down on me as I enter the chapel leaves me filled with rage. I cannot begin to imagine how this feeling must be amplified for others of a different ethnicity to me. I implore the college and the Diocese to recognise the utter incompatibility of such a memorial with both the values of the church and those of society in general and to understand that Rustat's own words are not adequate in historicising him."

"As someone who is very attached to the chapel space as a place of respite, and a member of choir who inevitably spends much time there, seeing the memorial frequently makes [me] feel frustrated that as a college we haven't yet moved it to a location where it can be used more effectively as an educative tool – both in terms of Rustat's links to slavery and the artistry of the memorial."

"As a member of the choir, having it in the chapel makes me question whether I want to continue to participate in that part of college life. I also think it might put PoC [People of Colour] off from joining the choir, as they'd have to be in the space so frequently, which is a real shame."

"I am a Choral Scholar at Jesus and I regularly use the chapel and participate in services of worship, usually 4 times a week. The chapel for me holds happy memories of singing together and worshipping, and I feel that in general it is a safe space. However, this is completely at odds with the memorial in the chapel because this does not support the message that the chapel is open and welcome to all. This does affect me when I am in the chapel and I have at times felt uncomfortable participating in services of worship when the memorial is in the same space and can act as a barrier to different people. I do believe that the memorial should be held in a place of education because Rustat has undoubtedly played an important role in the college's history, but ultimately especially as the college grows increasingly diverse, it is not acceptable for the memorial to be placed in the chapel."

"How can we look black students in the eye and tell them they are welcome and understood if this commemoration of a symbol of racial violence and murder remains in College? I would be so disappointed if the memorial is not removed. The idea that we are judging the past by the standards of the present is particularly insulting to those enslaved people who at the time knew exactly how wrong, violent and exploitative Rustat's ventures were. It must come down."

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Such views demonstrate a level of concern among some students for the impact the Rustat memorial in its current location may have on current and future students from minority ethnicity groups. There is a strong sense of allyship also, with such students expressing high levels of discomfort that the memorial might be a barrier to others. For some students, there is a deep sense of injustice, and hard questions to face as to whether they feel able to continue to participate in the life and ministry of the Chapel were the memorial to remain in its current location.

The Revd James Crockford, *Dean of Chapel*  
April 2021



Jesus College, Cambridge, Chapel: The Rustat Memorial.

**Architect's Notes in support of a Faculty Application to move the Rustat Memorial (Appendix 4)**

Introduction:

Jesus College wishes to remove the memorial from the wall of the Chapel but not from the College. The ethical, philosophical, and theological issues surrounding this aim have been discussed elsewhere; the purpose of these notes is simply to highlight some of the practical and architectural matters implied by the planned move. What is the relationship between the memorial and the wall on which it currently hangs? How big and heavy is the memorial? Who should be entrusted to remove it from the Chapel wall? What effect would such a removal have on the architecture, character, and history of the Chapel? To where and with what purpose should the memorial be moved?

The Memorial and its supporting wall:

The Rustat Memorial has been fixed in various parts of the Chapel over the last three centuries. Theories regarding its various locations are discussed in an accompanying paper but we know for certain that it was not in its current place as late as 1912. At that date, an organ filled the West wall.



The West wall has existed since the late C15 when the Chapel (previously a Convent Church) was reduced in length and the far parts of the nave converted into the Master's Lodge. Early in the wall's history, it supported an oriel window. The window was later moved to the Dining Hall Gallery where it remains.



The memorial seems finally to have been fixed to the W wall of the Nave in the 1920's. and has remained there since.



Meanwhile, although the window was moved, the reveal where the window once sat, still lies within the First Floor Bedroom on E Staircase (previously part of the Master's Lodge) and many years ago was filled with a fitted cupboard, now unused but protected by a Perspex screen. See image below, in which the Perspex has been removed.



Visible in this 'thin' wall at the back of the recess is at least one piece of natural stone. It seems possible that this may actually be the back of one of the stones which comprise the memorial. See image below. The stone is on the left.









How much does the memorial weigh? Marble typically has a density of around 2,700 Kg per m<sup>3</sup>. The likely largest section of the memorial, the central inscribed shield, numbered '8', is approximately one metre by one metre across its face. Assuming that this section of the memorial might perhaps be only 200mm thick, it would nevertheless have a volume of 0.2m<sup>3</sup> and weigh around 540Kg. Assuming that the other pieces might be smaller in their face areas, but thicker, the whole memorial weighs, very provisionally, perhaps 3.5 metric tonnes.

Clearly, some very substantial lifting gear and scaffolding will be required to move the stones laterally (i.e. out from the wall) from their current position and to lower them to the ground. The ease or otherwise of getting the necessary lifting equipment into the Chapel, and the need to protect from damage the adjacent surfaces including the oak panelling and bench seat below, and the stone slab floor will need very careful thought.

Cliveden Conservation have been engaged, working alongside Artful Logistics, to remove the memorial from the wall and to move it to another part of the College. Speaking as the College's historic buildings architect, the choice of Cliveden Conservation seems to be an ideal choice; they undoubtedly have the experience and resources necessary for what may prove a tricky operation.

#### How significant is the proposed change?

Of course, the proposed removal of the memorial arouses strong views because of its own history and meaning within the history of Jesus College and within the history of England and the actions of the English on the peoples of the world.

It is important to note, however, that, from a purely architectural perspective, it is less significant. Were the discussion about a smaller monument, perhaps one lower on the wall and so less demanding of reverence, and certainly if it were about a monument to a person who had no connections with slavery, it seems likely that its removal would become straightforward. Certainly, the effect on the architectural experience of the Chapel would be far less than many of the re-orderings, alterations to improve access, or insertions of galleries, shops, or lavatories which have received Faculties in recent decades.

Once the stones which comprise the memorial have been taken down from the wall, the wall would simply be repaired as necessary, plastered, and painted to match the existing wall adjacent. The West wall of the nave would look as shown below.



The precise nature of the infilling will depend on the structure and formation of the wall which is revealed but a reasonable assumption at this stage would be that brick will be used to infill large areas. The plaster will aim to follow that which exists. The arch and jambs of the reveal on the West side of the wall appear to be sound and there is no reason to suppose that there will be any major structural issues.

Given the long and varied history of the Chapel and the different locations in which the memorial has been fixed, and the other changes which have been made over time, the effect on the Chapel is not, in itself, especially significant.

In due course, no doubt some future generation would decide to fix something to it. An organ, a painting, a sculpture, perhaps even a memorial..

### To where should the memorial be moved?

The general requirements would seem to be that the memorial should be protected from future decay (i.e not be outdoors), that it should be readily accessible, but secure, and that it should be so displayed as to be capable of close study by scholars, whether of Rustat, of Grinling Gibbons, of slavery, or of approaches to artifacts with connections to slavery.

After consideration of one or two other possibilities, the College has come to the view that the most sensible approach would be to expand the current college archive facility in East House.

Currently the College's paper archives are stored in various small rooms within East House whilst cataloguing, paper conservation and management of the archive are conducted in one large room on the east side of East House, facing the football pitch. The room was no doubt once a Drawing Room and, across the Hall is a matching room which was no doubt once a Dining Room. Currently, that latter room is used by the College boys' choir but a new and better home for them has become available in Pump Court and the room is available.

The room has a high enough ceiling to comfortably accommodate the 2650mm height of the memorial, is light and large enough to display a range of other three-dimensional archives and artefacts as well. Being adjacent to the current Archive Room, which is normally manned during office hours, it also offers the possibility of access by casual visitors. It would be entirely possible for such visitors to be directed from the Porters' Lodge and admitted to the new Archive Room by the Archivist with minimal delay or formality. A permanent ramp would be created between the road level and the Front Door of East House; a drawing is attached which shows the ramp and identifies the works required to prepare the room for its new use. The memorial itself would be supported on a steel frame concealed within a thickened wall.

Of course, the College has much experience of curating and exhibiting paintings, sculpture and a range of other objects; an expanded Archive facility would be entirely straightforward and very much in line with the College's stated aims. To date, consideration has been given to displaying not only the Rustat Memorial but portraits of Rustat and other figures not currently displayed, as well as the Jesus College candle-stock currently on loan to the Fitzwilliam Museum, bound books and carved stones from demolished and altered buildings. The College's collection of such stones has recently increased by the archaeological works being done in connection with the new Kitchens. Displays would almost certainly vary over time as they would in any museum.



### Conclusions:

Whilst there is no doubt that the removal of the Rustat Memorial from its current home in the Chapel is a serious step to take, in the current circumstances it would appear to be an appropriate and prudent course of action, given its history of having been in different locations within the College Chapel, the availability of the appropriate skills and experience to ensure its safe removal and transport, and the existence of a highly suitable place for its storage and future study within the College.

### Appendix 4

Paul Vonberg MA (Cantab) Dip Arch RIBA AABC  
07 May 2021





## Appendix 5



JESUS COLLEGE  
CAMBRIDGE

5 May 2021

Dear Revd Crockford,

### **Re: Rustat memorial relocation: Art-historical supporting statement**

We are writing as specialists in medieval and Renaissance art, and as the College's former and current Curators of Works of Art, in the hope that an art-historical perspective may be helpful to the discussion of the Rustat memorial's relocation.

Whether the memorial is removed from its current location is primarily a matter of commemoration and public honour: the principal concerns are ethical and pastoral, not art-historical. Much extremely useful commentary of an art-historical nature can already be found in the report by the College's conservation architect, Paul Vonberg (Appendix 4: 'Architect's notes in support of a Faculty Application to move the Rustat Memorial'). We note that the memorial has been moved before within the chapel and was initially displayed in Rustat's lifetime in a domestic setting, the owner's house in Chelsea.

Art-historical considerations are more relevant to the question of what new location would be appropriate for the memorial, and here we would strongly support the option of an expanded archive facility in East House. The College has a significant and distinguished curatorial history of art exhibitions—indeed, exhibitions of sculpture in particular. It also has a hugely important archive, reaching back to the female monastic foundation that preceded the College. The proposed new East House exhibition room could situate the Rustat Memorial in both of those contexts—curatorial and archival, artistic and historical—in a setting and physical display that would facilitate its closer examination. This new display context would allow the monument to be more fully understood as an object, without suggesting that any public honour is due to its subject.

Kind regards,

Dr Jessica Berenbeim  
University Lecturer in Literature and Visual Culture  
Fellow and Curator of Works of Art, Jesus College

Dr Donal Cooper  
University Senior Lecturer in History of Art  
Fellow and Curator of Works of Art 2017–2021, Jesus College







Jesus College Chapel, memorial removed

DOCUMENT NO. 22: PHOTOGRAPH E\_PROPOSED NEW LOCATION IN EAST HOUSE





East House: Proposed location for memorial

DOCUMENT NO. 23: PHOTOGRAPH F\_PROPOSED NEW LOCATION IN EAST HOUSE

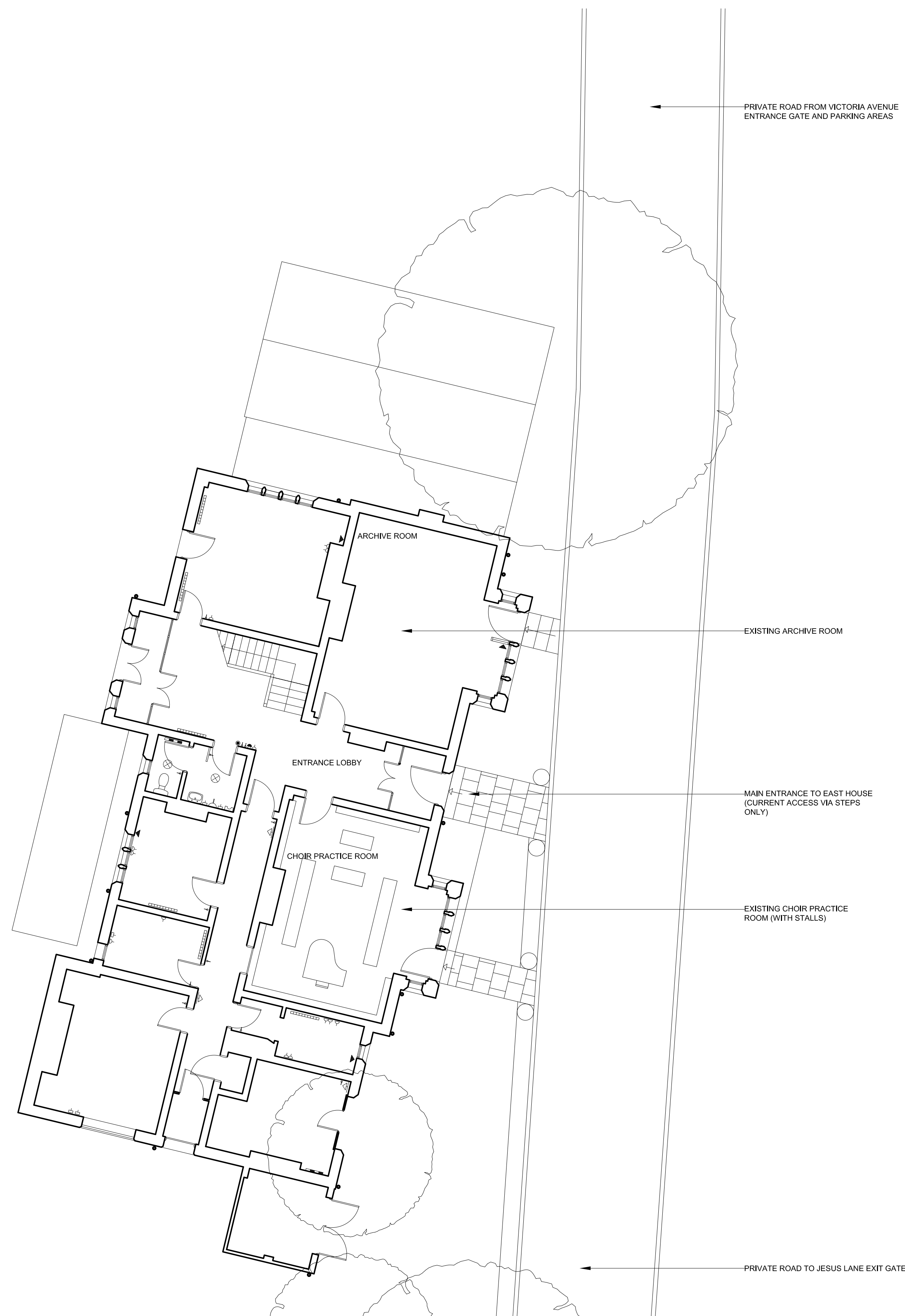




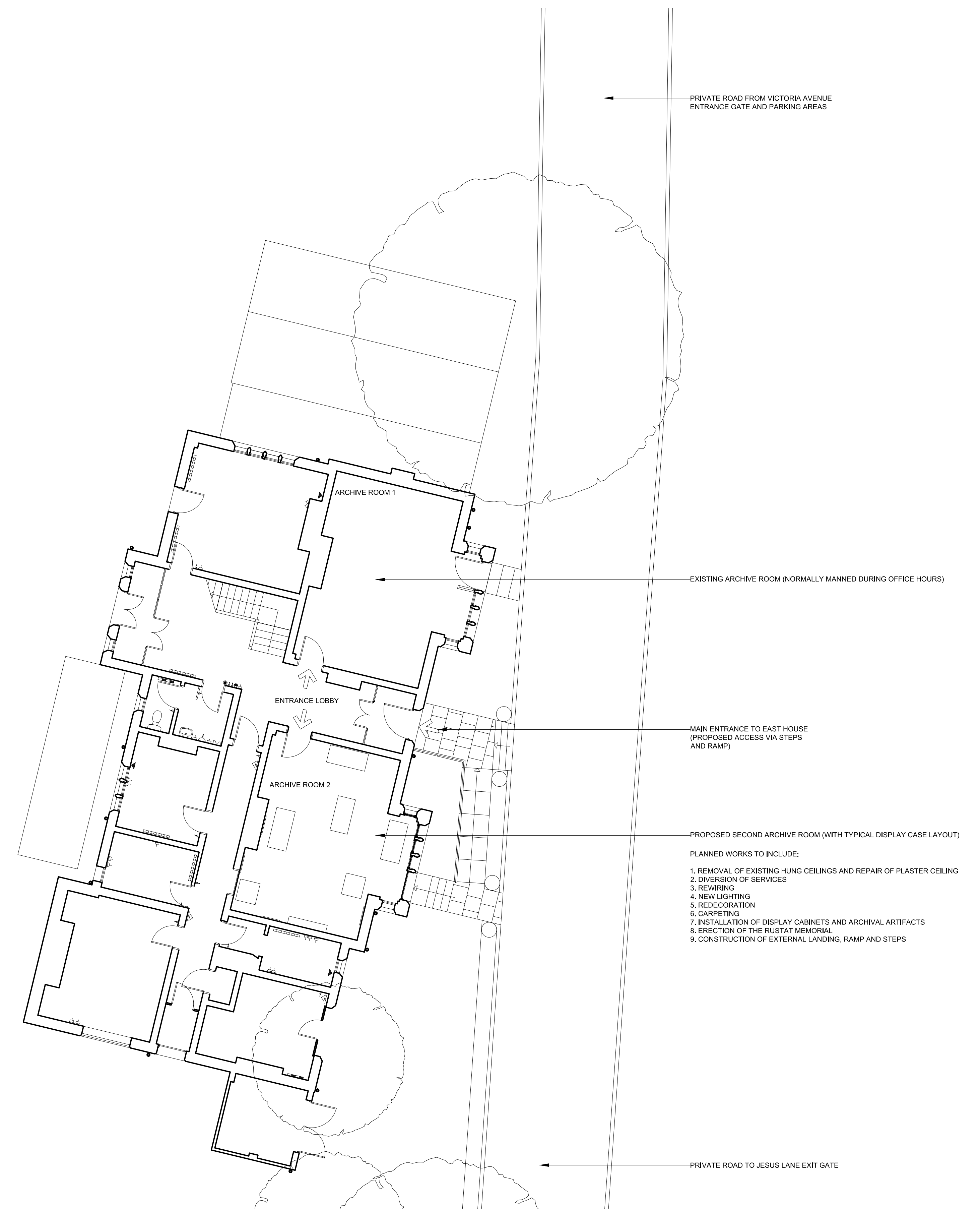
East House: Proposed location for memorial







EAST HOUSE: GROUND FLOOR AS EXISTING



EAST HOUSE: GROUND FLOOR AS PROPOSED

EXISTING ARCHIVE ROOM (NORMALLY MANNED DURING OFFICE HOURS)

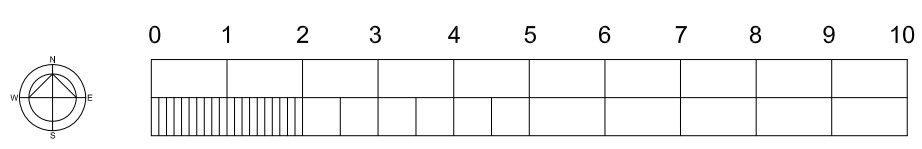
MAIN ENTRANCE TO EAST HOUSE (PROPOSED ACCESS VIA STEPS AND RAMP)

PROPOSED SECOND ARCHIVE ROOM (WITH TYPICAL DISPLAY CASE LAYOUT)

- PLANNED WORKS TO INCLUDE:
1. REMOVAL OF EXISTING HUNG CEILINGS AND REPAIR OF PLASTER CEILING
  2. DIVERSION OF SERVICES
  3. REWIRING
  4. NEW LIGHTING
  5. REDECORATION
  6. CARPETING
  7. INSTALLATION OF DISPLAY CABINETS AND ARCHIVAL ARTIFACTS
  8. ERECTION OF THE RUSTAT MEMORIAL
  9. CONSTRUCTION OF EXTERNAL LANDING, RAMP AND STEPS

Revision	Date	Drawn	Checked	Description
Client	JESUS COLLEGE, CAMBRIDGE			Scale 1:100 AT A1 Date 04/21
Project	MINOR PROJECTS: EAST HOUSE ARCHIVE			Drawn PV Checked PV
Drawing Title	Project No.	Drawing No.	Rev.	
<b>PLANS AS EXISTING AND PROPOSED</b>				<b>4139 010</b>

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 BASED ON SURVEY DRAWINGS PREPARED  
 BY ANNAND AND MUSTOE, 1990, 1995 & 1997

**PAUL VONBERG**  
 ARCHITECTS

Paul Vonberg Architects  
 Architecture, Design & Historic Buildings Advice, Hill Farm House, Monewden, Woodbridge, Suffolk IP13 7DU  
 Telephone 01473 737500 Facsimile 01473 737500 Mobile 07973 156587 Email paul@paulvonbergarchitects.com

DOCUMENT NO. 25: PHOTOGRAPH G\_EXISTING CHOIR PRACTICE ROOM IN EAST HOUSE





East House: Existing Choir Practice Room, to be converted into Archive Room 2

DOCUMENT NO. 26: VISUAL B\_PROPOSED NEW ARCHIVE ROOM IN EAST HOUSE





East House: Proposed Archive Room 2, including the memorial to Tobias Rustat and other three-dimensional archives and artifacts



THE SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS

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Geoffrey Hunter  
Head of Church Buildings and Pastoral  
Diocese of Ely

By email

14th December 2020

Dear Geoffrey,

### **Cambridge, Jesus College Chapel - proposed removal of monument to Tobias Rustat**

Thank you for referring the proposed removal of the monument to Tobias Rustat to the SPAB for advice. The Society's Casework Committee considered the proposals at its recent meeting and I am now writing with its advice.

The Committee heard that, following a review of its historic links to slavery, the College wishes to remove the monument, which currently hangs on the west wall of the Chapel, to either a suitable exhibition space within the College or an external museum exhibition. The latter appears to be the preferred long-term solution.

It seems that the monument was commissioned by Rustat himself c. 1686. It is believed to be the work of Grinling Gibbons. Located at Rustat's home for eight years, after his death it was installed on the west wall of the chapel. It has been relocated within the chapel twice before returning to the west wall in 1922. Tobias Rustat (1608-1694) was one of the College's largest benefactors before the twentieth century. He was also an investor in a series of trading companies actively engaged in the slave trade.

The SPAB believes in equality and abhors racism. Where a historic monument celebrates an individual whose life involved profit from inequality or slavery, we understand that the monument can carry deep and painful associations. The SPAB also believes that 'building fabric holds history'. Sometimes historical associations can be very positive, but in the case of monuments and statues with links to the slave trade these connections do not represent SPAB values and those of modern society. The SPAB has no wish to commemorate slavery or anyone who benefitted from it and there is a long tradition of removing monuments when societies change.

Nevertheless, monuments provide evidence about the past. If we destroy this evidence, we may unwittingly remove the memory of those things we now oppose. Potentially, monuments are educational tools which, through addition, interpretation or community interaction may acquire fresh meaning. We are stronger through knowledge of past wrongs and of our changed opinions. The Committee would therefore on balance prefer to see the monument retained in situ with suitable interpretative material. However, it fully understands that the issues surrounding the monument are accentuated by its prominent position in a building which plays a central role in College life. In this context, the Committee thought that there was scope within the concept of interpretation in situ for retention in a different location within the chapel.

The Committee felt strongly that the memorial should be retained within the college rather than going to a museum as, under the latter option, the College would have no further say in how, or even if, the memorial would be displayed, or what any accompanying interpretative material might be. As a way forward, we would suggest that the College is asked to carry out a more in-depth options appraisal examining what options for retention might exist within the chapel as well as elsewhere within the College. Although the College has said it does not favour the option of relocation to a less prominent position within the chapel (on the basis that the memorial would need to be positioned low on the wall and thus could not be properly appreciated) the Committee thought that a 'sub optimal' position might in fact make a powerful statement about changing attitudes to the values represented by the

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memorial. It would be helpful if the College could revisit its statement that 'no appropriate or viable wall space existed elsewhere within the chapel' in this light.

In terms of alternative locations, the Committee did not think that the basement room would be an appropriate one, not the least because it would be impossible for the memorial to stay as one piece on a wall. It was somewhat concerned that one of the criteria articulated for an alternative location was that it should only be visited by arrangement. While we have a duty to challenge past values where they conflict strongly with those of today, there are ways in which this can be done without erasing evidence of reprehensible actions. Any new location should therefore seek to strike a balance between being less prominent and hidden away.

We hope these comments are helpful to the DAC and the College and would be pleased to offer further advice as appropriate.

With best wishes

Christina

Christina Emerson LL.M. MBA MSc

Head of Casework

cc Keri Dearmer, Church Buildings Council

*Email to Geoffrey Hunter, Ely DAC Secretary, from Matthew Saunders, Ancient Monuments Society*

*11 December 2020*

Thank you very much for your consultation.

By definition cases based on issues of “contested heritage” are necessarily controversial, which means, by the same token, that there are likely to be divergent views within the ranks of a single consultee.

However, I know that I can say with certainty that there are important principles to which AMS can subscribe.

Firstly, and most importantly, we do feel strongly that no faculty, either for temporary or interim dismantling and conservation, or for permanent alienation from the chapel, should be granted without an unequivocally identified and confirmed end destination. In other words the monument should not be taken down without the clearest idea where it is to end up.

It is all too common for artefacts stored in cellars and the like to be lost sight of, in effect forgotten and be at higher risk of damage, theft and loss.

We urge that any works of conservation are carried out as an intrinsic element of a comprehensive package of works which would combine conservation with relocation ( if the principle of the present faculty application is accepted ).

Secondly, that the new home should be appropriate in terms of presentation, associated interpretation and environmental conditions. We are very conscious that should the end destination be a museum then neither listed building consent nor faculty will apply, except I suppose where the monument is on loan which may therefore make it subject to the remit of the Chancellor. The requirement to seek listed building consent for works to museum exhibits does not exist, except in the limited circumstances of the Open Air Museum ( I write, incidentally, as the author of a report on Listing Policy commissioned by Historic England which is now available at <https://historicengland.org.uk/listing/the-list/about-the-list/saunders-report/> ).

Might it be possible for any resiting into a museum to be made subject to faculty conditions which might, at the very least, control the methods of transportation and re-erection ?

Beyond these remarks of principle we should like to draw attention to the recent establishment of the Grinling Gibbons Society, set up with the express purpose of honouring his memory and genius, in anticipation of his tercentenary. It is early days – the society has only just been registered with the Charity Commission and does not yet have a website. We are conscious that the authorship of Gibbons is not unequivocally established but the fact that he had a presiding hand seems to be generally accepted. So it must help that a body of people, scholars included, dedicated to carrying his torch is now in existence. Incidentally, we applaud the resolve of the College to sponsor further investigation by scholars into the exact provenance.

We welcome the fact that there is a clear consensus that, however tainted might be the reputation of Rustat, the separate identity of the monument as the work of one of the country's greatest ever carvers in wood and stone renders it an object of artistic importance with a national ranking.

Works of sculpture attached to an already-listed building cannot be separately listed – and perhaps do not need to be in the context of a college complex which is itself already listed Grade 1. However, lest there be any doubt, we are surely dealing here with a work of art, which, judged by intrinsic merits, is itself of Grade 1 quality and interest.

I hope that these thoughts are of use.

Matthew Saunders  
Ecclesiastical Caseworker  
Ancient Monuments Society  
*Registered Charity no. 209605*

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Our ref: PA01132645

18 December 2020

Dear Mr Hunter

### **Pre-application Advice**

#### **JESUS COLLEGE CHAPEL, JESUS COLLEGE, JESUS LANE, CAMBRIDGE, CB5 8BL**

Thank you for consulting Historic England about Jesus College's proposal to remove the monument to Sir Tobias Rustat from its Chapel. Below I set out our advice, which has been informed both by a visit to the College to view the monument in its setting and by reference to the Historic England Advisory Committee. We are grateful to the College for presenting their proposal to the committee.

#### **Summary**

Rustat's monument is a work of notable artistic and historical importance, the presence of which is experienced by members of the college community as a burden hard to bear, on account of its subject's involvement in the slave trade. The College sees the presence of the monument as incompatible with the role of the Chapel as a place of worship and welcome. For this reason, it seeks the monument's removal.

Historic England's role is to secure the preservation of ancient monuments and historic buildings, and of those things which contribute to their interest. The Rustat monument is both of significance in its own right, and contributes to the significance of the Chapel as a whole. The removal of the monument would harm both its significance and that of the Chapel.

The College's recognition of the implications of the source of part of Rustat's wealth in slavery forms part of the wider process by which we, as a society, are coming to terms with one of the most shameful parts of our collective past. Historic England understands the importance of this undertaking and shares in it. In respect of monuments of historic and artistic importance, though, we consider that it will best be advanced through re-interpretation rather than removal.



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## Advice

### The application

Jesus College seeks a faculty to remove the monument to Sir Tobias Rustat from its Chapel. The space left by the monument would be made good, leaving the Chapel's west wall plainly plastered and painted. The College proposes to display the monument in a room which it will convert for use as a lapidarium - a store for stones of cultural significance. Here, it would be displayed in an inclined position.

### Significance

#### a) Sir Tobias Rustat, his wealth and its connection to Jesus College

Sir Tobias Rustat (1608-94) was a courtier of considerable wealth. He served King Charles I in the 1640s and, having accompanied him during his exile, King Charles II following the Restoration. Much of his wealth derived from royal service, but he invested in companies engaged in the slave trade.

Rustat was associated with the Royal African Company from its incorporation in 1663 and was an Assistant in 1676, 79 and 80. "Assistants" may be thought of as "directors", although Rustat's day-to-day involvement in the company's activities may have been limited. He is thought also to have invested in the Gambian Adventurers, another slave-trading company.

Rustat, therefore, profited knowingly from the enslavement of people. As the College states in its application, "profiting from enslavement, trafficking, and exploitation is unambiguously wrong".

Although not himself a Jesuan, Rustat was also one of Jesus College's principal benefactors prior to the 20<sup>th</sup> century. Rustat's donations to the College amounted to £3,230. A substantial part of them was devoted to the support of the families of the Anglican clergy, but the remainder helped fund the College's general activities in the following centuries, from the repair and enlargement of its buildings to the support of its vocation as a place of learning.

#### b) Rustat's monument

On his death in 1694 Rustat was buried in the Chapel and his monument erected there.

The marble monument to Rustat's memory is a considerable work of art. Rustat is portrayed in an oval medallion, framed by drapery held by putti asymmetrically posed to either side. They rest on the large cartouche beneath the portrait, which contains a



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lengthy inscription, and beneath this is a heavy garland of flowers. The composition is brilliant and lively in effect, qualities characteristic of the period. The monument is also undoubtedly substantial and imposing.

The monument was commissioned by Rustat in c. 1686. It is almost certainly from the studio of Grinling Gibbons and may have been carved by Arnold Quellin. Its provenance, therefore, matches its quality. The inscription may have been written by the antiquary and herald, Sir William Dugdale (1605-86), but was certainly approved by Rustat.

In the context of today's re-examination of difficult aspects of our past it is an inscription which makes uncomfortable reading, whether from a secular or theological perspective. It describes Rustat's service to the King and his donations to charitable causes, but it also makes this statement about the source of his wealth. "The greatest part of the estate he gathered by God's blessing, the King's Favour and his Industry...".

The monument is set in a raised position on the west wall of the chapel. The wall is otherwise plainly plastered above later panelling. The monument's setting, coupled with its scale and artistic quality, gives it presence. It is thought that the monument occupies the position in which it was originally erected. Moved at least twice since 1694, it returned to this position in 1922.

#### c) The monument's significance and its relation to that of the Chapel

The significance of Rustat's monument is due to its artistic and historic interest. Both are very high, and the monument itself may be described as having high significance.

The monument's artistic interest encompasses the qualities of its composition, the brilliance of its carving and the liveliness of its effect. Its historic interest encompasses the broad historic interest of Rustat's life and the particular interest of his contribution to Jesus College, as well as the monument's interest to the history of 17<sup>th</sup> century sculpture in Britain.

The place of the monument within the Chapel reinforces its significance, while also contributing to that of the Chapel. While it remains in the Chapel, the monument designed to commemorate Rustat's life remains in the place of his burial. It has a setting on the Chapel's west wall which lends it dignity, even while it is set back from and behind the congregation. (Monuments of this date were more often placed towards the east rather than the west end of churches.)

The Chapel is, of course, itself a building of exceptional significance. While it is one of Cambridge's most important medieval buildings (despite being much truncated), it was transformed in the 19<sup>th</sup> century first by Augustus Welby Northmore Pugin, in 1847-9, and, second, by George Frederick Bodley and by Morris, Marshall, Faulkner and



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Company, in 1862-9. The interior of the Chapel in particular was re-imagined in the 19<sup>th</sup> century in an ecclesiological manner of the highest quality.

Rustat's monument adds to the richness of the Chapel's interior. Its Baroque character contrasts with the Gothic of the medieval building and its 19<sup>th</sup> century re-imagining. As with so many English churches, though, the accumulation of distinct elements adds to the Chapel's significance. Rustat's monument is the most imposing monument in the Chapel, but it forms part of a group which includes a series of simple tablets in the nave and a richer grouping of varied monuments in the south transept.

Rustat's monument also adds to the historic interest of the Chapel, notably as a representation of one of the College's principal benefactors.

#### d) Listing

The Chapel is listed at grade I as part of Jesus College. The principal listing for the College is described as "Jesus College, the buildings surrounding cloister and outer courts, and the east range of pump court (excluding the north range of outer court)". It encompasses the earlier buildings of the college, including the Chapel. The Rustat monument is protected by the listing, as it is a fixture within the Chapel.

#### e) Significance, values and the heritage of the slave trade

This analysis of the significance of the monument to Tobias Rustat, and of its contribution to that of the Chapel, conforms to established practice. It rests on the premise that significance - the value of a heritage asset - derives from archaeological, architectural, artistic or historic interest. In this case the last two are especially relevant.

This practice leaves open to question how to acknowledge that some of the sites, buildings, monuments and other types of asset, which we have inherited, confront us with aspects of our past which are shameful, and may be a source of pain today. This is clearly the case for the heritage associated with slavery and the slave trade. Account should be taken of it.

The relationship between the significance of monuments such as that to Tobias Rustat and those aspects of the lives of those they commemorate which, previously overlooked, we now examine and find unambiguously wrong, is not a simple one. Knowledge of Rustat's connection to the slave trade does not bear upon the artistic interest of his monument. It may bear upon the historic interest of the monument; but the monument commemorates Rustat as a loyal servant of his king and as a benefactor of the college; and the attention we now give to that part of his life which the monument conceals does not annul the historic interest of his life.



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An alternative approach to considering significance may assist. In Conservation Principles (2008) Historic England explored significance through the lens not of “interests” but of “values”. These correspond broadly to the interests referred to above, but for the addition of “communal value”. Communal value “derives from the meanings of a place for the people who relate to it, or for whom it figures in their collective experience or memory”. It may be negative.

The College’s submission makes clear that the communal value of Rustat’s monument today is strongly negative, at least within the community most directly concerned, that of the College itself.

Historic England considers that the most appropriate way to take account of such negative communal values is in the balancing exercise which most decisions, whether in the Faculty Jurisdiction or the secular planning system, entail. Negative communal value is difficult to relate to significance, as generally understood in the context of the protection afforded to listed buildings by ecclesiastical and civil law. It is, on the other hand, easy to understand in the context of pastoral considerations.

### **The Impact of the Proposed Removal of the Monument**

The removal of the Rustat monument from the Jesus College Chapel would cause a high level of harm to its significance and some to that of the Chapel.

The contribution made to the significance of the monument by its setting in the Chapel has been noted. The monument commemorates Rustat in the place of his burial, within the college whose benefactor he was. It is set in its intended position, and its setting lends it dignity and allows it to be appreciated as a work of art.

The contribution which the survival of an historic monument, or building or, indeed, painting, in its historic setting makes to their value is easy to underestimate. The Rustat monument would remain physically intact were it moved elsewhere. It would lose both the contribution to its aesthetic appreciation made by its setting and much of its historical meaning.

The funerary monuments exhibited in the Victoria and Albert Museum confirm this point. One can, of course, appreciate them as works of art. Their histories are explained. Yet they are devoid of that rich accumulation of aesthetic and historic interest characteristic of similar monuments which survive scattered across the parish churches and cathedrals of England.

The impact of the removal of the Rustat monument on the significance of the Chapel would be more modest in degree. The Chapel’s significance has been described above. It is exceptional and complex. Rustat’s monument contributes to it aesthetically, by adding a strong, but subordinate, note of contrast to the prevailing



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Gothic atmosphere. It contributes historically above all as representing one of the College's principal benefactors. Its removal would take away these contributions, leaving the Chapel's significance diminished.

The removal of the monument would thus harm the Chapel's significance. Given the monument's own significance and its contribution to that of the Chapel, this harm would be notable. Given the richness and complexity of the Chapel's significance, and the fact that it derives largely from other things, its significance would remain exceptional.

### **The Legal Framework for Decision**

In considering petitions within the Faculty Jurisdiction there is a strong presumption against proposals which would adversely affect the special character of a listed building. The Duffield Judgment of 2012 articulated six questions which provide the accepted means of applying this presumption in the process of determining petitions for faculty.

### **Historic England's Position on the Proposed Removal of the Rustat Monument**

Historic England considers that the removal of the monument to Sir Tobias Rustat from Jesus College Chapel would cause a high degree of harm to the monument's significance and a notable degree of harm to the significance of the Chapel.

We understand the College's reasons for seeking to remove the monument, and acknowledge the thoughtfulness with which the College has considered its response to the monument and presented its proposals.

The legacy of slavery is something with which we, as a society, must reckon. Historic England has recognised this in its work and this is reflected in a public statement on contested heritage (<https://historicengland.org.uk/whats-new/statements/contested-heritage/>). We believe, however, that we should respond to the legacy of slavery not by removing monuments of artistic and historic importance, but by interpreting their full meaning.

Our position is developed below with reference to the Duffield questions.

- i) Would the proposals, if implemented, result in harm to the significance of the church as a building of special architectural or historic interest?

The removal of the Rustat monument would harm the significance of Jesus College Chapel. The significance of both monument and Chapel have been explored above. Our conclusion that the monument's removal would harm the Chapel's significance follows from that analysis.



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Any harm to the significance of the Chapel must engage the strong presumption against proposals which would adversely affect the special character of a listed building.

(I omit the second Duffield question, as it is not engaged.)

iii) If the answer to question (i) is “yes”, how serious would the harm be?

The harm to the significance of the Chapel would be notable, while leaving the Chapel a building of exceptional significance.

One must consider the richness of the Chapel’s significance in assessing the impact of the monument’s removal. Given the fact that the greater part of this significance derives from the medieval carcase of the building and its remarkable ecclesiological re-ordering, the Chapel would continue to be a building of exceptional significance even were the monument removed.

One must also consider the significance of the monument itself, and the complex relationship between it and the Chapel. The monument is of high artistic and historic interest in its own right. This interest is enriched by its presence in the Chapel, whose significance it, in turn, enriches. While its removal would leave the Chapel a building of exceptional significance, this does not mean that the harm entailed can be considered unimportant. It is for this reason we describe it as “notable”.

iv) How clear and convincing is the justification for carrying out the proposals?

The justification for the removal of the Rustat monument submitted by Jesus College is the fruit of much thought. Historic England understands the motivation underlying the College’s proposal, and agrees that the College should respond to the legacy of slavery. We consider, however, that that could be done without the harm entailed by removing Rustat’s monument from the Chapel.

a) The memorial as a legacy of slavery

This petition is rooted in the work of the College’s Legacy of Slavery Working Party, which is examining the College’s connections with the slave trade and with slavery. Its intention is to acknowledge the College’s links to slavery and to explore restorative justice and the way in which donors are memorialised. It will also seek to engage the College more broadly with the question of slavery and with the University’s parallel inquiry.

The College presents the proposed removal of Rustat’s monument in the broad frame of its commitment to recognising and remedying past injustices. Rustat is



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remembered by the College in various ways. His name appears on a donors' wall in the cloisters, and he is represented in the stained glass of the oriel window in the Hall. His memory is most present, or conspicuous, however, in the Chapel, on account of the scale and character of his monument and its position, and of the wording of its inscription.

The College states that it has no intention of concealing Rustat's place in its history. His name will remain on the donors' wall, as will his presence in the glass of the Hall. The College proposes to confront Rustat's legacy by making a response to his monument in the Chapel in part because it is through this that his presence is most conspicuous, and in part for reasons specifically relating to the Chapel.

The Chapel is both a place of worship and one of the hearts of the College's communal life. The continued presence of the monument within the Chapel is felt by members of the College, and particularly Black and ethnic minority members, to be incongruous in a space which should provide pastoral support to the community. It makes members of the College's community feel excluded.

Taking these points together, Historic England acknowledges that there is clear and convincing justification for making a response to Rustat's monument. The question which remains is that of what form this should take.

#### b) Retention and reinterpretation versus removal

The College has considered whether reinterpretation, or contextualisation, of the monument while it remains in situ would be an adequate response to its presence. It has also explored what contextualisation might entail. Our understanding of the College's submission is that it has rejected this approach on multiple grounds. These may be summarised as follows.

First, to allow the continued presence of the imposing monument, raised above the viewer and celebrating the life of its subject with a laudatory text, would itself render the College's response to the pastoral, moral and theological questions the legacy of slavery poses inadequate.

Second, the continued presence of the monument would leave unassuaged the feelings of discomfort and exclusion to which I have referred above.

Third, no approach to contextualisation would be satisfactory. Three approaches are set out in the application. At one extreme is an approach which was considered too modest - that of concealing the monument behind curtains. At the other is an approach which was considered too intrusive - that of commissioning an artistic response so powerful as to be able to "outweigh" the monument itself ; and such an approach would, even if successful in its own terms, in some ways give the monument



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still greater prominence.

c) Critique of the College's arguments in respect of re-interpretation

Historic England does not consider these arguments convincingly justify the proposed removal of the Rustat monument from the Chapel. They are, of course, carefully considered and thoughtfully presented. Nevertheless, they admit of a number of questions.

The first concerns the efficacy of work to contextualise or reinterpret contested heritage, such as the Rustat monument. Historic England's own approach to such heritage depends on its contextualisation or reinterpretation. As yet there are few successful examples to point to in England, but we are confident that such work can be made to enrich our understanding of our past and reconcile the tensions which define contested heritage.

The College's consideration of this approach is incomplete. There is much in its submission on this subject with which we agree. To conceal the monument behind curtains would, at best, postpone meaningful action. To commission a "commanding artistic installation" (the College's words) might respond effectively to the monument, but would be likely to do so, as the College suggests, both at the expense of one's appreciation of the Chapel, and of the Chapel's character as a place of prayer, and at the cost of drawing more, rather than less, attention to the monument.

There are, however, approaches between these extremes, and these merit further exploration. One which the College mentions is that of responding to the monument with a plaque inscribed with words. The College's argument against this approach assumes its inadequacy. As we have called for "powerful reinterpretation", we question this point with caution. It should not, though, be assumed that that "powerful" means either dramatic or obtrusive.

Despite its artistic accomplishment, Rustat's monument has, at its heart, words. The right words, written in reply, could transform the monument's meaning. The right words, speaking what the monument leaves unspoken, could dissolve the claims the monument makes of God's favour and Rustat's industry, and confront the reader with a history which is Rustat's, but which is also our own.

This might be one approach to re-interpretation. The nature of the monument makes it seem appropriate, as does the existence in Cambridge of a vigorous contemporary tradition of letter carving, represented among others by the Cardozo-Kindersley workshop. There may be other approaches, including that of moving the monument again within the chapel. The last is not considered in the College's submission, and although we understand from the Dean of the Chapel that it might not be feasible, it should be explored fully.



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The re-interpretation of the Rustat monument, were it to be undertaken, would be part of the larger exercise of confronting Rustat's presence in the College's life and history. If the College successfully confronts the legacy of Rustat's benefactions as a whole, the full storey of his life is likely to be understood by the majority of people - and certainly of members of the College community - before they enter the Chapel. The implications of this for people's engagement with the monument are not considered in the application.

d) The temporary nature of proposed re-siting

There is a final, and separate, point, which bears upon the matter of justification. Historic England considers the proposed placing of the monument, were it to be removed, and its provisional nature, questionable.

The College proposes to convert a basement room into a lapidarium for the storage and display of the monument, and other historic stone. While the monument should be safe in this store, it could not be appropriately displayed as a work of art. It is intended to display it in an inclined position a little above horizontal. While it could be inspected in this position, it could not be properly appreciated.

The provisional nature of the proposal is also problematic. The College's willingness to see the monument housed in a museum inevitably leaves many questions unanswered. It is not clear whether any museum has the capacity or wish to receive the monument; nor can a view be formed about the appropriateness of any future display.

v) Bearing in mind that there is a strong presumption against proposals which will adversely affect the special character of a listed building, will any resulting public benefit (including matters such as liturgical freedom, pastoral well-being...) outweigh the harm?

The public benefits which the College's petition seeks to realise concern primarily the pastoral well-being of the College community. While Historic England is aware of the duty on all participants in the Faculty Jurisdiction to be mindful of pastoral considerations, it is not for us to anticipate the balancing exercise which will fall, in due course, to the Chancellor to perform. We note, though, that it is here, in considering the question of the pastoral well-being of the community, that account should be taken of the negative communal value of the Rustat monument, rather than in the assessment of its significance.

We have set out the significance of the Rustat monument and that of the Chapel. We have also recognised the importance of the College responding to the legacy of slavery.



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We have, though, questioned whether this undertaking provides clear and convincing justification for the removal of the Rustat monument from the Chapel. We do not believe that the case has been made against the re-interpretation of the monument in its present position. The justification is further weakened by the uncertainty which would surround the future of the monument were it to be removed.

If clear and convincing justification has not been provided, it must be questionable whether the public benefit which that removal would secure could outweigh the harm to the Chapel's significance, and that of the monument, which it would cause.

Even were the justification found to be clear and convincing, the exercise of balancing the harm to the significance of monument and Chapel against the pastoral benefits the monument's removal would procure, would remain to be performed.

## Conclusions

Jesus College's petition for faculty to remove the monument to Sir Tobias Rustat from its Chapel raises questions of profound seriousness. It arises from the College's study of its connections with the legacies of slavery. This, in turn, is part of an exercise taking place, formally and informally, across society.

In Rustat's benefactions the College has a direct and considerable connection to the slave trade. In response the College proposes not to disavow Rustat's role in its life, but to avow and account for it, while removing its most conspicuous mark, Rustat's monument in the Chapel.

Historic England, too, is considering what this necessary inquiry into the legacies of slavery, and other difficult aspects of our history, means for the way we live with the physical legacies of the past. We are aware that much of what people value in the historic places, buildings and monuments which surround us - and to the conservation of which so much effort has been invested over many years - are imbued with the traces - in varying degrees - of difficult histories.

In this case the significance of Rustat's monument, and that of the Chapel, are not in doubt. Nor is there disagreement about the importance of acknowledging and responding to the legacies of the slave trade. The law provides for the preservation of the monument within the Chapel unless there is clear and convincing justification for its removal and unless pastoral considerations, or other considerations of public benefit, outweigh the presumption against its removal.

Historic England will not undertake that final balancing exercise, which will be, ultimately, for the Chancellor. For the reasons set out above, we do not believe, however, that the College's justification, thoughtful though it is, is clear and convincing.



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We consider that it would be possible to re-interpret the monument in a way that acknowledged Rustat's engagement in the slave trade - properly described by the College as an unambiguous wrong - and placed it in a proper moral and historical perspective. We recognise that this would require an engagement with our own past that is complex and uncomfortable.

Should this petition be heard at a formal meeting of the Consistory Court, Historic England would be grateful for the opportunity to appear as a Judge's Witness to present these points.

Yours sincerely

John Neale  
Head of Development Advice  
E-mail: [john.neale@HistoricEngland.org.uk](mailto:john.neale@HistoricEngland.org.uk)

cc Susan Black, Ely Diocesan Registry; The Revd James Crockford, Dean of Chapel, Jesus College; Becky Clark, Director, Church Buildings Council

**JESUS COLLEGE CHAPEL, JESUS COLLEGE, JESUS LANE, CAMBRIDGE, CB5 8BL**

**Pre-application Advice**

**List of information on which the above advice is based**  
Information Provided



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## Church Buildings Council

Geoffrey Hunter  
DAC Secretary  
Diocese of Ely  
[geoffrey.hunter@elydiocese.org](mailto:geoffrey.hunter@elydiocese.org)

Dr David Knight  
Senior Church Buildings Officer  
Our Ref: CARE 814005

21 December 2020

Dear Geoffrey,

### **Cambridge, Jesus College Chapel (Diocese of Ely) Proposed removal of Tobias Rustat memorial, c.1686**

Thank you for consulting the Church Buildings Council on the proposed removal of the Tobias Rustat memorial (*d.1694*) from the Chapel at Jesus College, Cambridge. This proposal was considered at the Council's meeting of 3<sup>rd</sup> December 2020, and its advice is set out below. The Council anticipates that you will share this letter with the College and asks that you do so.

The Council thanks the College for an opportunity to comment on the proposal, and for the information sent. The Council notes that this proposal is at early advice stage and has not yet been taken forward for faculty.

The proposal is based on the recommendations of the College's Legacy of Slavery Working Party (LSWP). The Working Party considers the memorial to be celebratory of Rustat's life. Its text was written during Rustat's lifetime, either by Rustat himself or by Sir William Dugdale. The text is contrasted to that of the College's donors' plaque which is considered to be sober and descriptive. The Working Party has recommended relocation of the memorial to a permanent educational exhibition space within the College.

The proposal put before the Council is for removal of the memorial from the Chapel, but it is not clear where it will be moved to. The College has not yet found a suitable permanent location within the College itself, and is currently discussing solutions with local and national museums. Relocation to a basement room in the College has been put forward as a temporary solution.

The Council notes that this request for advice sits within the wider context of increased awareness of the issues of contested heritage across churches, museums, galleries and public spaces. The ecclesiastical planning system is designed to be able to take account of the specific implications of heritage on the carrying out of Christian worship and mission today. In approaching this topic it is not the role of the Council, nor the DAC, to make

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statements on historical facts or interpretation. Instead the role is to seek to understand how the inherited buildings, fixings, furniture and objects serve or detract from contemporary mission and worship, and how that impact balances against their historical, artistic and aesthetic significance. This applies as much to applications for the removal of pews or the introduction of new liturgical furnishings as it does to contested heritage cases.

It is the Council's role to provide advice that will enable the Chancellor to make a determination on any faculty application made relating to this case. To do this, it needs thoroughly researched proposals with clear justification for the proposed actions. From the perspective of the ecclesiastical permissions process the greater the level of intervention proposed, the greater the potential impact on the significance of the object and building, thus the more compelling the justification that will be required for the proposals.

Given that the current proposal is for the most interventive option (bar destruction) for a memorial of undoubtedly high artistic and historic significance, the Council advises that a strong case is needed to justify removal from the Chapel. The option of removal can only be properly considered if it is placed in the context of a full evaluation of alternative options open to the College. At this point in the process the focus should be on providing all the information needed for statutory consultees to provide clear advice leading to a fully informed decision.

The Council therefore advises that a more detailed statement of significance is provided, with an options appraisal. For options that include the object leaving the chapel there needs to be consideration of the implications for faculty jurisdiction and its continued exercise over the monument. Whilst some of this work has been undertaken by the College and the LSWP, the Council felt that the criteria for assessing various options have not been applied equally.

The Council notes that the preferred outcome may change as a result of further research. Given that the College has not petitioned for a faculty yet, it advises that the College remains open-minded to the different options until it has fully worked through them all in detail.

### ***Statement of significance***

The College has presented information on the art historical and aesthetic significance of the memorial. The Council advises that a full statement of significance for the memorial is produced containing information on the following heritage values, which may be positive or negative:

- Architectural – as part of the chapel building
- Artistic/aesthetic – the artistic merits of the memorial, including any available information on the sculptor
- Historical/associational – historical value including associations with known people, places and events
- Educational – the relationship with Jesus College as an educational institution and the value of the memorial in educating about slavery
- Social/communal – the value to the community of Jesus College, the university, and wider communities





- Religious – the value as a memorial in a place of worship, in the context of Christian understandings of treatment of the dead
- Commemorative – the aspect of the memorial existing to remember Rustat and his legacy
- Symbolic – the values the memorial symbolises

### ***Options appraisal***

The Council advises that the College then undertakes a full appraisal of all options available for the memorial. Each option can be analysed through its impact on the different values. The case needs to be made that the harm to significance in the preferred option is balanced or outweighed by the public benefit of taking that action. Therefore, the higher the significance, the more robust and stronger the argument needs to be.

The options available include:

- Do nothing.
- Cover/conceal, but leave in place
- Leave in place and contextualise
- Leave in place and add new artwork(s) as counterpoints
- Relocate in a different place in the chapel
- Relocate in the college, with consideration of prominent and concealed locations, and their relative impact on the different values
- Relocate outside the college, with considerations of the merits of loan, disposal or deed of gift to a museum or other institution
- Relocate into long term storage
- Combination of the above.

### ***Wider consultations***

The Council applauds the work undertaken on stakeholder consultations with current students and Fellows of the College, and the involvement of the College's current UKME students. When considering the impact of each option on the significance of the memorial, the Council advises that wider consultations are undertaken, in particular with visitors and those beyond the current college community. It is not clear in the current documentation how much the chapel is used by non-College members; a better explanation of this in any faculty application may help with the balancing of different stakeholder views.

### ***Legal responsibility for the memorial now and in the future***

Memorials are the property of the heirs or heirs at law. The Council advises the College to make all reasonable efforts to contact any heirs for their views on any proposals. The Council notes that the consistory court of a diocese may grant a faculty for works to a monument even if the owner withholds consent or cannot be found after reasonable efforts to find them have been made.

### ***Temporary faculty***

The Council is aware that the current proposal for storage is an interim measure whilst the College seeks a permanent solution for display outside the College. At this stage, it is not clear whether this long-term aim is achievable, therefore the Council advises against an

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interim faculty where a permanent outcome is unknown. The Council can provide advice to the College on security measures if there is a concern about vandalism to the memorial whilst a decision on its long-term future is being made.

The Council wishes to remain involved in this case, to comment further as the proposal develops and would welcome further discussions with the College and Chapel. The Council is currently developing national guidance on contested heritage, and is happy to work more closely with the College.

Yours sincerely

Janet Berry  
Head of Conservation

Cc: Ely Diocesan Registrar [Susan.Black@1THESANCTUARY.COM](mailto:Susan.Black@1THESANCTUARY.COM)

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## **Monument to Tobias Rustat in Jesus College Chapel**

### **Diocesan Advisory Committee Advice**

#### **Background**

On 8 May 2020 the Dean of Jesus College approached the DAC Chair to raise the matter of a monument in the chapel to an investor in the 17th century trans-Atlantic slave trade. Given the current prominence of this issue, and also the urgency to find a solution, the DAC Secretary contacted the Chancellor to request his early directions on how the matter should be processed.

On 13 July 2020 the Chancellor, accompanied by the DAC Secretary, visited the Chapel to discuss the matter with the Dean, the Master and others.

This visit, together with some supporting papers provided by the College, were examined by the DAC at its virtual meeting on 30 July. The papers outlined a number of different potential treatments for the memorial, including hiding it from view, reinterpreting it in situ, removing it to another location in the College, and removing it from the College to a new location yet to be identified. The DAC elected to appoint a sub-group to take the discussions further, with delegated authority to advise between meetings, in order that the DAC's advice could be provided to the Chancellor quickly once the College had identified a clear proposal.

On 2 November the Dean provided an updated paper outlining the further deliberations made within the College, and a clearer proposal, that the monument would be removed from the Chapel, either to another location in the College (yet to be identified) or to an external institution. A number of options for the latter had been explored in a preliminary manner, with some positive responses, but no formal approach had yet been made. [In a subsequent conversation between the Master and the DAC Secretary it became apparent that there were concerns in the College that this would not be appropriate until permission to remove the monument had been granted. Reassurances were given that that was not the case, and it was legitimate to make formal approaches, conditional on permissions being in place. The proposed permanent home of the monument could then be a material consideration for both the DAC and the Chancellor].

On 3 November the membership of the DAC casework group was circulated with the updated papers and asked to advise on behalf of the DAC. A number of different views were expressed, and these are summarised below. Quotations from casework group members are in *italics*.

#### **Summary of the advice of the DAC casework group, November 2020**

The casework group unanimously recognised that this is an important matter which needs to be resolved and were appreciative of the quality of the accompanying paperwork, its options appraisals and background research. However, with the lack of a firm proposal for where the monument should go, it was difficult for the group to come to a single view on the appropriateness of removing the monument from the Chapel.

A suggestion was put forward that a temporary, conditional faculty might be granted for the removal, inspection and safe storage of the monument for a limited period, during which the College

could establish where the final destination of the monument would be. This would have the effect of ending the College's most immediate dilemma, while giving time for an appropriate solution to be found; retaining the option for the monument to return to the Chapel in the future were no permanent solution found. Most members supported this course of action; some preferring that the ultimate destination of the monument being back in the Chapel, on the assumption that in time attitudes to the appropriateness of the monument's presence in the Chapel would change.

*I agree that ultimately the monument should be returned to its place in the chapel. But in the short term, while feelings run so high, removing it for conservation and study is a prudent measure.*

*There is so much that needs to be researched and discussed, not just about slavery but also about the treatment of minorities within our society. It is becoming clear that black people are disadvantaged but recent anti-Semitism and more generally the treatment of refugees are all problematic and needing solutions.*

*As for slavery specifically, we need to remember that much of the wealth of Britain for over two centuries came from it. Most probably all of the older Oxbridge colleges benefitted from donations and bequests ultimately derived from it. They may have monuments to men who were directly implicated in it.*

*Focussing just on one man can only be helpful if this wider history is also considered. Rustat was probably no worse than many others before and after. His monument may form a focus for continuing research and, indeed, repentance of society's attitudes.*

Some members did not support the permanent removal of the monument from the Chapel. The grand and prominent nature of the memorial is emblematic of the grand and prominent nature of the individual commemorated at that time. The fact that his behaviour, and that of the society in which he lived, is now quite rightly abhorred, is a powerful reminder that the past is not an inevitable progression towards liberty and enlightenment. *The more that things from the past reinforce that fact by their being preserved and understood, the greater the admonition to us collectively in this case to avoid every possible aspect of slavery in the future.*

*Rustat's monument illustrates how a man of his place in society four hundred years ago thought and acted in a way and to a degree that could scarcely be conveyed by few other means, and is otherwise scarcely comprehensible in the twenty-first century. We now, very properly, believe he was very wrong indeed and misguided; his monument shows to all in an immediate way the degree to which this was so. It should remain in its present position as a testament to the folly and evil of the past.*

*Today, in a post-Enlightenment world, Rustat's involvement in the slave trade seems both inexplicable and morally deplorable. But does this justify ignoring his work as a philanthropist and benefactor? We are bemused by the fact that he responded prodigiously to the Christian call to charity whilst engaging in the Atlantic traffic in human cargo; this surely reminds us that he lived in a world very different from our own, and should warn us against judging him easily by our own standards.*

Other members felt they could support permanent re-homing of the memorial, but only after some further consideration about both the justification and the approach.

*Absent from the papers submitted by the college is any sort of theological reflection on this, and, in particular, any attempt to address the question of how far human failings - even egregious ones - disqualify us from post-mortem memorialisation in a consecrated place. Are Rustat's virtues (practical concern for widows and orphans, for the maintenance of religion and the encouragement of education) extinguished by his now-perceived vices? Many memorials to figures of the past in our churches and cathedrals raise similar questions, e.g. Edward I ('Hammer of the Scots') in Westminster Abbey; the Black Prince (still a hate figure to the French) in Canterbury; Richard III (recently reinterred with great ceremony in Leicester). Should these memorials also be re-housed and contextualised? I agree that involvement in the slave trade is, to us, a particularly shocking example of moral failure, but is it not more honest to tell the story of this deplorable*

*episode in our history by retaining its legacy in public view rather than sweeping it away? There might even be something redemptive in doing that.*

*I would suggest that any application for the permanent removal of the memorial from the chapel should be accompanied by (a) a theological rationale for ejecting the memorial to a Christian philanthropist and benefactor from the building, and (b) firm proposals for its re-housing in a suitable location where it can be accessed for study as a fine example of English Baroque sculpture and an educative witness to a sombre episode in our national history.*

*I suggest that where the complete removal of a memorial is contemplated there should be careful consideration of the case for an in situ explanation of what has happened including, at a minimum, a record of what aspects of the deceased's life was memorialised (if any), why it was removed and where it can now be found*

*Where a memorial has high significance as an artwork, or as an aid to worship, additional to its significance as a memorial, it is the case that these considerations are weighed against other issues. Proponents of de-memorialising change need to be helped to reach an understanding that uncomfortable judgements as to the deceased's connections with unsavoury practices may not always prevail over these other issues.*

*More broadly, many of us are/have been beneficiaries of the profits of the lamentable trade in human beings (and other exploitative trades) and I guess that most of us are or have acted as trustees of funds accumulated in this way that are now being used to generate income for eleemosynary activity - uncomfortable as it is, it is a fact of life. De-memorialisation does not of itself help us in living with this; wider explanation and contextualisation can however help to educate and help to ensure that future generations do not repeat or unwittingly perpetuate the sins of our forebears.*

### **Final advice of DAC casework group, January 2021**

Following the advice of the casework group and the further submissions from the College during the summer and autumn of 2020, formal statutory consultations were undertaken with: The Ancient Monuments Society, The Society for the Protection of Ancient Buildings, The Church Buildings Council, Historic England and the City of Cambridge. At the end of the 42-day consultation period, responses had been received from all but the City of Cambridge.

The casework group members reviewed the responses of the consultees and noted they broadly shared the DAC's reluctance to support permanent removal of the memorial from the chapel at the present time, particularly when there is no clear end destination for it. Some of the consultees shared the DAC's unease about this proposal to remove a historical artefact when the more open and honest approach might be to acknowledge, interpret and learn from it. Some felt that more research and a fuller options appraisal could reveal other solutions, or at least clarify the path to the most appropriate solution.

The DAC has previously encouraged the College to continue in its work to identify a suitable permanent home for the memorial, whether in College, in Cambridge, or further afield. A proposal for permanent removal of the memorial would be more complete if its final destination were known and fitting. Some concern was expressed about the memorial potentially leaving both the listed buildings regime and the Faculty Jurisdiction, although the latter might be perpetuated via a long-term loan of the memorial as opposed to outright disposal.

The DAC remains unable to recommend permanent removal of the memorial from the chapel based on the case presented so far. However, noting the concerns of the Dean and others about the

impact its presence has on the pastoral work of the chapel, the DAC is persuaded to not object to temporary removal of the monument from the chapel with some strict provisos:

**The DAC Does not Object to the following works:**

***Removal and inspection of and conservation works to the memorial dedicated to Tobias Rustat currently on the west wall of the College Chapel. Safe temporary storage or display of the monument on college premises.***

**Subject to the following provisos:**

1. The DAC recommends that temporary storage of the monument should be limited to one year, after which time it should be reinstalled in the chapel in its current location.
2. If during the period of temporary removal the college identifies a long-term new home for the memorial outside the chapel, proposals for such should be submitted to the DAC for recommendation, together with a further statement detailing all the options appraised, and giving theological, pastoral and practical reasons against the monument's reinstatement in the chapel.
3. Any disposal of the monument should be on the basis of a long-term loan rather than a donation or sale.
4. A new memorial should be placed on the wall of the chapel noting the burial of Tobias Rustat and his dates, together with separate interpretative material.
5. Further details concerning any conservation works found to be necessary should be submitted to the DAC for recommendation.

Geoffrey Hunter  
DAC Secretary  
January 2021

**Consultation Response Form**

<b>Reference Number:</b>	Ticket E 72 BFBF 5 F 6305
<b>Proposal:</b>	Removal of memorial to Tobias Rustat
<b>Site Address:</b>	College Chapel, Jesus College, Jesus Lane, Cambridge.
<b>Conservation Officer:</b>	J.Hurst
<b>Case Planning Officer:</b>	Christian Brady
<b>Date:</b>	7 January 2021

**Comments:**

Site visit Thu 24 Dec 2020 with Paul Vonberg.

The college chapel operates under the ‘ecclesiastical exemption’ and hence the LPA is not the decision making body. These comments are in response to a request from the DAC at Ely.

These comments relate solely to the historic building conservation aspects of the proposal and not to any ethical, philosophical or theological aspects of the proposal.

The detailed document submitted considers many aspects of the proposal but Appendix 1 has been prepared by the college’s architect to discuss the history of the memorial, in brief, and the practicalities of its relocation. It is not proposed to repeat the history and description of the memorial here. The stonework is of substantial size and weight and extracting it from the wall into which it is built would require considerable skill. However, the history of the chapel suggests that it has been moved from place to place within the chapel more than once before and that, with modern access and handling equipment, it could be again. The way in which it is built into the fabric of the LB is discussed but is not known in fine detail. Should a Faculty be granted, it should be conditional upon there being appropriate opening-up works and detailed analysis undertaken to determine precisely how the memorial is fixed before a Schedule of Works is drawn up. Likewise, there is some discussion about how many pieces form the memorial but none on precisely how the separate components were assembled together and how easily [or otherwise] they might be parted for removal and transport. This, too, should be the subject of more detailed examination.

Once the stonework has been extracted from the historic fabric of the LB how and to where it is to be moved should be the subject of a Method Statement on the protection of the material and elements of the LB through which is to be handled and transported. This should include the protection of the memorial components and the floors, walls [and their finishes], doorways, etc. within the chapel and any other building of the college through which the stonework has to pass.

After the stonework has been removed from the chapel, there should also be a Method Statement relating to making good of the aperture in the chapel wall. As the other side of the wall is a First Floor bedroom on E staircase, consideration should be given to whether a LBC application is made for the works that relate to a Listed part of the college that does not have the ecclesiastical exemption.

Appendix 1 of the submission describes a new location for the memorial [and some other stone fragments from the college collection] where it can be displayed and studied if required. The submission says that the room “with some simple modification” can be adapted to this purpose. If those modifications require alterations to an LB that need LBC, then this needs to be taken into account in the Schedule of Works timetable. As, by this point, the memorial is no longer physically part of the fabric of an LB, it has ceased being a ‘fixture’ and its movement and treatment is no longer a matter for the LPA [or, presumably, the DAC] and it can stay where it is in the college or be moved to a museum – that possibility is mentioned in the documents.