

The Mirror

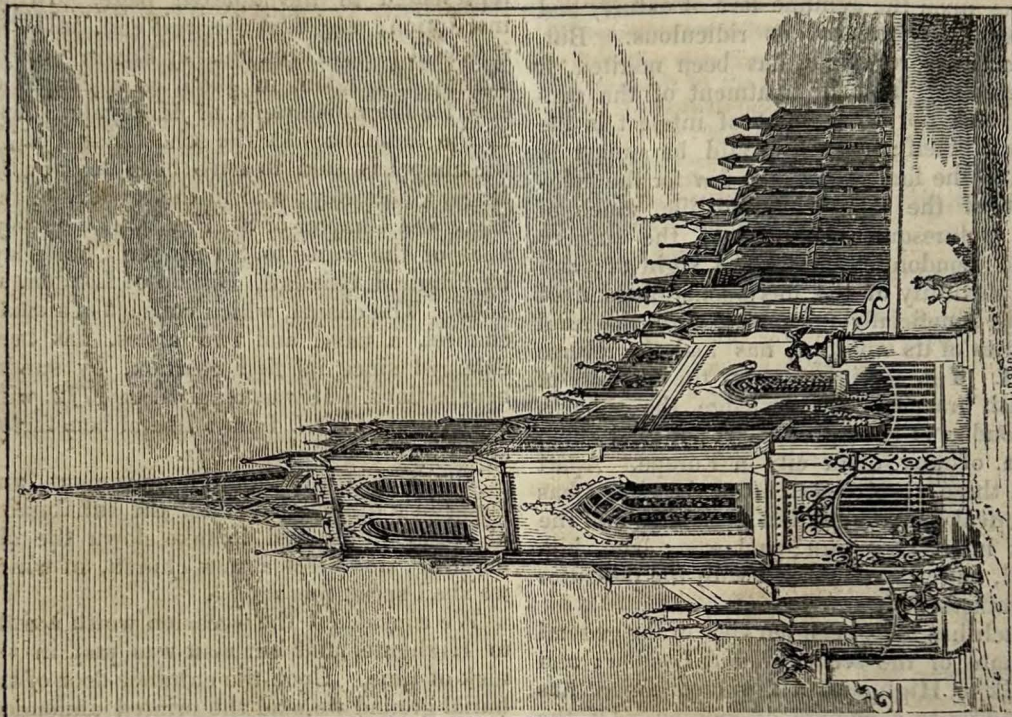
OF
LITERATURE, AMUSEMENT, AND INSTRUCTION.

No. 604.]

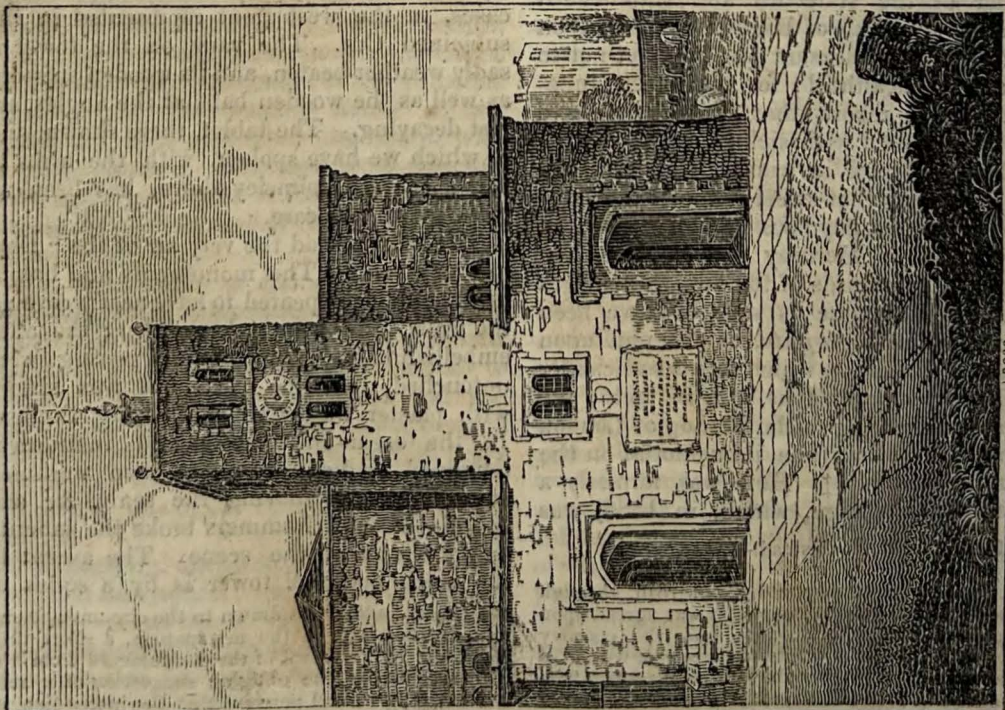
SATURDAY, MAY 18, 1833.

[PRICE 2d.]

HIGHGATE.



NEW CHURCH.



OLD CHAPEL.

HIGHGATE.

WHO, in admiring the environs of London, has not halted at

the sister hills* that skirt her plain.

We answer, few, if any, of the mere idlers; and, certainly, none of the lovers of the picturesque. This admiration of our suburban scenery has been treated as puerile; "to babble of green fields" has been received as burlesque upon the genuine love of nature, and its sublimity treated as ridiculous. But, where such reception has been merited, it has resulted from the treatment of the subject, and not from want of interest in the subject itself; and, it would be unjust to receive the fantasies of the few for the judgment of the many. Meanwhile, much of the picturesque character of the scenery round London has been lost sight of; and the proximity of the metropolis, instead of acting beneficially in contrast with the rural features of its environs, has had the reverse effect. Yet, foreigners, and the majority of British travellers acknowledge the suburbs of London to be as fine as, if not finer than, those of any other city in Europe. Apart from these scenic attractions, the circuit has historical and antiquarian associations of the most interesting turn; and every lane, hill, mead, and vale, is storied with the pleasures of retrospection.

Such has long been our view of the general estimate of the scenery round London; and a walk to Highgate, a few days since, has not led us to a change of opinion. Of the salubrity of the spot, we say nothing, since that recommendation is more acknowledged than its other attractions. Norden, a topographer of the sixteenth and seventeenth centuries, speaking of Highgate, says "upon this hill is most pleasant dwelling, yet not so pleasant as healthful; for the expert inhabitants there report, that divers who have been long visited with sickness, not curable by physicke, have in a short time repayed their health, by that sweet salutarie aire."†

Highgate is a populous hamlet, situate in the parishes of Hornsey and Pancras, the chapel and two-thirds of the village being in Hornsey. Its name is said to have been taken from the *high gate*, or the gate upon the hill, a derivation which seems sufficiently satisfactory, supported as it is by facts; the toll-gate, belonging to the Bishop of London having stood from time immemorial on the summit of the hill.‡ Here was formerly a chapel, or hermitage, which, in 1386, was

* Highgate and Hampstead.—Thomson.

† *Speculum Britanniae*.

‡ At this point commenced a new road, through Hornsey-park, to Whetstone, which was agreed upon between the Bishop of London and the country people, the old road to Whetstone being in winter so deep and miry, as to be almost impassable. The gate-house was taken down, and the road widened in 1769.

committed by Bishop Braybroke to William Lichfield, a poor, infirm hermit, for his support; the last hermit was probably presented in 1531. In 1562, upon the site of this hermitage, Sir Roger Cholmeley, Chief Justice of the Queen's Bench, built, "by letters patent of Queen Elizabeth," a free grammar-school, and endowed the same. Adjoining the school-house is the chapel represented in the annexed page. In an inscription, placed at the west end, in 1682, it is said to have been built by Edwin Sandys, Bishop of London, in 1565, as a chapel of ease for the inhabitants of Highgate. But, in the ordinances for the school, dated 1571, the chapel is said to have been built by Sir Roger Cholmeley; and in the registry of the Dean and Chapter of St. Paul's, is a conveyance of the same to Sir Roger Cholmeley, by Edmund Grindall, Bishop of London, in 1565. The chapel, which consists of a small chancel, a nave, and two aisles, has been enlarged since its first erection, by sundry benefactions. It was repaired in 1772, with a donation of 500*l.* from a liberal benefactor, aided by other contributions.

The chapel was found inconvenient, and being in a dilapidated state, the inhabitants of Highgate resolved to take down the old building, and erect a new church, of which we shall speak presently.¶

We considered the occasion worth a walk to Highgate, and our visit was just in the nick of time. Upon the entrance-door of the burial-ground we read the printed announcement of the chapel materials for sale, with the manuscript addition of the clock, bell, and organ, "for sale." The whole building is of brick, with stone door and window cases, in the west front represented in the subjoined Cut. The vane on the tower is sadly weather-beaten, and its wooden support, as well as the wooden balls at the angles, are fast decaying. The tablet, there shown, and of which we have spoken, with the arms of Sir Richard Cholmeley above, has been removed with due care.

The interior had the very air of the "time to pull down." The monuments and hatchments, which appeared to have nearly covered the walls, had been taken down; the altar embellishments, pulpit, and pewing were untouched, but the pavement was strewn with plaster fragments and dusty timbers. In the organ-loft, the sacred instrument remained undisturbed; but two workmen were busy in removing the seats, &c. and the din of their hammers broke the sanctity and stillness of the scene. The ascent to the clock and bell tower is by a series of

¶ Our attention was drawn to the circumstance by an advertisement in the newspapers, a short time since, for the removal of the monuments from the church; and by the obliging suggestion of a subscriber, *B.*, who will perceive that the inscription, of which he has sent a copy, is incorrect.

aboriginal contrivances; we peeped at the massy pendulum, which was taking its accustomed oscillation: its ball bore the rust of ages, and its solemn tick reminded us of the million changes which had taken place whilst this awful monitor pursued its unvarying course. Alas! how impressive is a mere glimpse of the machinery of time.

The burial-ground was undisturbed, and it may probably remain so, as no ground has yet been consecrated for the new church.

Upon inquiry, we found the old school-house adjoining the chapel to be occupied as a parsonage; a new school-house having been built at a short distance, in the year 1819. It is a substantial brick edifice, finished with stone; some useful repairs are in progress, so that the time to "build up" has not been neglected.

Opposite the old chapel is the *Gate-house*, a well-appointed tavern, and part of an old gate or bar.

The new church, (in the second Engraving,) stands to the left of the road upon the entrance to the village, from the road through Kentish Town. It occupies the site of a large mansion, which was built by Sir William Ashurst, Lord Mayor of London in 1694; subsequently occupied by Sir Alan Chambre, one of the justices of the Common Pleas; and lastly, by Mr. Dowling, as an Academy. The original iron entrance gates, and brick jambs, surmounted with eagles, enclose a small plot of lawn, and the walk to the principal entrance to the church.

This church was built from the design of Mr. Lewis Vulliamy, by Messrs. Cubitt. The whole is of fine whitish brick, finished with stone. The style of the architecture is that usually, but unsatisfactorily, termed Gothic: it has a host of buttresses, pinnacles, crockets, and finials. The ornaments of the principal entrance, and the window above it, are among the best portions; the spire, with its stone-framed piercings is remarkably neat; and the church is altogether superior to most of the mis-called Gothic churches of our times.

The monuments in the old chapel were numerous, and of interesting character: some of them are placed on the walls of the new church, the remainder being removed to Hornsey Church. Among them are the tombs of Dr. Lewis Atterbury, (elder brother of the celebrated prelate,) who was 36 years preacher at the chapel; and Sir Francis Pemberton, one of the counsel for the Seven Bishops.

The beautiful situation of the new church is beyond description; and its fine spire and pinnacles seen rising from the graceful foliage as you approach from the metropolis, alone promise to repay the pedestrian for his toilsome ascent of the hill.

THE SPIRIT OF DESOLATION.

I PUT forth my wand
O'er the islands that gem the blue sea,
And the mountains beyond
Are crush'd by an earthquake from me.
When the moon, like a queen,
Her empire extends o'er the sky,
I darken the scene
With thunder-clouds floating on high.
From the tombs of past years,
With the voice of a prophet, I call
On the brave chevaliers
Whose songs were the best in the hall.
The dead that were smote
On the sands by the awful simoom,
And the warriors all deaf to the war-trumpet's note
I awake from the desolate tomb.
The angels of death
My power in the battle invoke,
And victors whom fame has adorned with its wreath
Submissively bow to my yoke.
The stormy waves whirl
At my bidding their white surf to heaven,
And their banners unfurl,
As the doom'd wreck beneath them is driven.
From the shores of the Nile,
To the hush of the arctic domains,
I shun summer's smile,
And my spirit unconquer'd there reigns.
But the glory and power
Which hallows this sceptre of mine,
Shall, at some future hour,
Eternity! mingle with thine!
Deal.

G. R. C.

AMUSEMENTS OF THE PEOPLE:

PUBLIC WALKS AND GARDENS.

"Though the trouble of the mind wears and destroys the constitution even of the most healthful body, all kinds of gardens contribute to health."

Bradley.

THE usefulness of innocent recreations, in preserving a healthful tone of mind, as well as of body, has been uniformly admitted by every observer of mankind. In ages long past, simplicity of manners led to the institution of certain occasions upon which the people of "Merry England" sought relief from the cares of industry in the artless enjoyment of their homes and firesides, or amidst the less artificial pleasures and pursuits of rural life. Amidst the countless beauties of fields, groves, and gardens, they forgot the toils of the crowded city, and exchanged its busy hum for the minstrelsy of the woods, and of rural sound and rural song. The religious observance of the Sabbath brought rest unto the soul, and the cessation from labour became sanctified by the orisons of grateful man. Happily, such holy influence, to this time, beams over each returning seventh day. Various causes have, however, led to the neglect of the secular observance of days set apart for the recreation of the people; and a few observations upon this point may not be unacceptable to the reader, and direct us to the main subject of the present paper.

Foremost among these causes we are induced to place, the increase of cities and