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BY

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THE PARISH, THE CHURCHES, AND THE SCHOOL.

Origin of the parish - The parish churches of Homsey - The rectors from 1321 - Monuments in the church - Notes referring to some of the rectors - The Rev. William Cole and the Bishop - Extracts from the parish register and the vestry minutes [- Bishop Aylmer - Homsey items - Homsey charities - The Hermitage of St. Michael's, Highgate - The Hermits - Paviage grants - The Hermitage conveyed to Sir Roger Cholmeley as a suppressed religious foundation - The old chapel, its monuments, gifts - The Highgate charities - Extracts from the registers - The preachers or readers of the old chapel - The Cholmeley school - Sir Roger Cholmeley - The original statutes of the school, its income - The great law suit, Dr. Dyne and its resuscitation - The school and the school buildings - The consolidated chapelry and church of St. Michael - Order in council - The vicars - The parsonage - The ecclesiastical district of All Saints.] [NOTE: the latter part of the chapter, noted in square brackets above, is omitted here]

“PARISHES were first ordained in England by Honorius V., Archbishop of Canterbury, about 636; prior to which period the clergy lived in common, every clerk receiving his proportion out of the common stock for his maintenance. These parishes appear, however, to have been bishoprics, or at least comprehended a greater portion of territory or district than is consistent with the ordinary extent of a parish or parochial cure of souls; when the distribution into smaller districts took place, it seems difficult to ascertain. The boundaries of parishes were first ascertained by those of a manor or manors, because it very seldom happens that a manor extends itself over more than one parish, though there are often many manors in one parish. As Christianity spread, the lords began to build churches upon their own demesnes or wastes, in order to accommodate their tenants in one or two adjoining lordships; and that they might have divine service regularly performed therein, obliged all their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute them among the clergy of the diocese in general; which accounts for the frequent intermixture of parishes one with another. For if a lord had a parcel of land detached from the main of his estate, but not sufficient to form a parish of itself, it was natural for him to endow his newly-erected church with the tithes of such lands. Hence the parochial division of England in the *Taxatio Ecclesiastica*, compiled [page 86] in the time of Edward I., A.D. 1288-92, appears to have been nearly the same as now established.” [Note 1: *Blackstone's Comm., i. 112.*]

It is an interesting subject for enquiry, under what circumstances the earlier churches were built; it is suggested, with considerable force, that it was a matter that pertained to the honour and dignity of the landed proprietor that a church should be built in his village.

Staveley says that “if the churl thrived by his calling or industry so as to arrive at the character and reputation of a Thein, then we must suppose him to have gained some considerable quantity of land and acres where he seated himself. and there designed to fix his posterity. And there, in the first place, he would be sure to have a church or oratory, and a priest for celebration of divers service for the honour of God, and prosperity of himself and family; in the next place a kitchen for provisions, a bell house and all other accommodations, and then he became a ‘right compleat Thein;’ and from this usage we may observe that there is scarce any village, town, or hamlet but it still retains, or anciently had some church or chapel there anciently built by some chief proprietor or lord in that place or circuit. And for tythes to be paid [page 87] to this Thein’s church there was a special provision made in the laws of King Edgar, as also in those of King Canutus as they are exhibited by Brompton.” [Note 1: *1 Staveley's History of Churches.*]

The parish church of Homsey is dedicated to St. Mary, and in the older records is styled “The Church of St. Mary of Haringey.” It is a rectory in the collation of the Bishop of London; and it is a significant fact that it is exempt from the Archdeacon of Middlesex, and entirely subject to the Bishop and his Commissary. [Note 2: *Newcourt*] This is very suggestive of the personal character of its gift by the Conqueror. The church seems to have been rebuilt at least twice since the original erection.

Of the first church, the only record extant is a list of its rectors dating from 1321. The second church was erected about 1500, the third (the one now standing) in A.D. 1832, with the exception of the tower, which formed a part of the second building, and seems substantial enough to become a portion of even a fourth church, should it be erected on the same spot.

The church being situated in the midst of woodlands, the tower was possibly used for a beacon light, as in the case of Hadley Church. It was heightened considerably when the church was rebuilt in 1832. In the records of Pope Nicholas's taxation, A.D. 1291, the Ecclesia de Haringey is entered at viij marks. In 1535 the rectory was rated in the king's books at £22; A.D. 1659 it was valued at £92, in 1749 at £135, and in 1880 at £730.

The following are records relating to the time of the second church [*Note 3: Dugdale's Monasticon*] :—

Computus Ministrorum Domini Regis temp. Henrici VIII.

(Abstract of Roll, 33rd Henry VIII., Augmentation Office, Monasterium Sancti Petri Westmonast.)

Hornsey . . . Redd. Terr.£1 10s. 0d.

Valor Ecclesiasticus Henrici VIII

Redditus assisae cum aliis redditibus, etc., in Heringay lviii. *I.* viii. s.; xi. q. *d.* (£58 8s. 11 1/4).

Woods existing there, viz. in Haringey, c. s.

Perquisites of the courts there, viz. Haringey, xxxii. s. xi. *d.*

Annual value of benefices in Co. Midd. :

Haringay Rectory

Clear annual value . . . xxii. *I.* (£22).

Tithes here . . . xliiij. s. (£2 4s.).

The rectory is thus described *temp.* James I.:

Mid-Terrier A.D. 1610. One dwelling-house, one barn, one cow-house, one stable, thirty-seven acres and one rod of land, besides a ground belonging to the barn, but how many acres it contains is not said. [*Note 4: Lysons.*]

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Terrier A.D. 1663. Besides the Homestall fields, the old orchard and other small parcels of land containing in all five or six acres, there are about forty acres and a small angle of glebe belonging to this rectory.

	£ s d
Primitiae	22 0 0
Decimae	2 4 0
Onera hujus Ecclesiae. Proc	0 4 0
Episc	
Proc Arched	0 0 0

Rectors of Hornsey for Five Hundred Years.

Rad. de Olney.
Joh. de Ishelham 18 kal. Jan. 1321 per resig. Olney.
Will. Tolre, cl[ericus] 5 kal. Nov. 1334.
Thomas de Besewick.
Rad. Harper.
Thomas Chandeler, 22 Nov. 1401, per resig. Harper.
Rob. Child, 25 Aug. 1405, per resig. Chandeler.
Edw. Towlsbury.
Thomas Clement, 28 Jan. 1441, per resig. Towlsbury.
Ric. Baumford.
Joh. Smith, cap[ellanus] 28 Nov. 1469, per mort. Baumford.
Joh. Lichfield, pr. 21 Dec. 1472, per resig. Smith.
Will. Moor, A.M., 20 Mar. 1482; per resig. Lichfield.
Joh. Wippyll, A.M., 26 Aug. 1487, per mort. Moor.
Joh. Bunoult, cap. 21 Sept. 1504, per mort. Wyppyll.
—Bingham.
Chr. Chauncey, A.M., 11 Feb. 1516, per mort. Bingham.
Walt. Preston, S.T.P., 20 Mar. 1525, per mort. Chauncey.
Joh. Symond, pro 9 Aug. 1530, per resig. Preston.
Ric. Ewer, S.T.B., 19 Maij 1536, per resig. Symond.
Rob. Willarton, A.M., 25 Jan. 1556, per resig. Ewer.
Rob. Harrington, cl. 29 Apr. 1560, per depriv. Willarton.
Pet. Lilly, S.T.P., 1 Nov. 1610, per mort. Harrington. Thomas Westfield, S.T.P. [afterwards Bishop of Bristol] [*Note 1: Newcourt*]
Thomas Lant, D. D. . . . Instituted 1637 [*Note 2: From the Bishop's registry, with the exception of the names marked *, which were appointments under the Commonwealth.*]
—Collier . . . 1644*
John Dalton . . . 1654*
Samuel Bendy . . . 1659*
Thomas Lant, D.D.. . . reinstated at Restoration; died 1682.
Wright Burdett, M.A. . . . Instituted 1688
Richard Sear . . . 1695
John Adams . . . 1711
Lewis Atterbury, D.D. [*Note 3: Also Preacher at Highgate Chapel*] . . .1719
Lawrence Cook, LL.B. . . . 1731
Thomas Cartwright, D.D [*Note 4: Archdeacon of Colchester*] . . .1733; died 1749.
William Cole, M.A., F.A.S. . . . 1749; died 1782.

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John Territt, B.D. . . . Instituted 1751
Thomas Lloyd . . . 1758
Francis Haultain, M.A. . . . 1775; died 1780
Charles Sheppard, M.A. . . . 1780; died 1829
Richard Harvey, M.A. [*Note 1: Canon of Gloucester and Prebendary of Brownswood.*] . . . 1829; res. 1880
James Jeakes, M.A. . . . 1880.

It is a remarkable fact that the two rectors immediately preceding the present incumbent held the office between them exactly one hundred years! During Mr. Harvey's term of office, six distinct ecclesiastical districts were formed in the parish, and churches erected, viz., St. James, Muswell Hill; Christ Church, Crouch End; St. Matthias, South Hornsey; Holy Innocents, Tottenham Lane; Holy Trinity Church, Stroud Green; and All Saints, Highgate: and one church removed out of the parish, viz., St. Michael's, Highgate.

Mr. Cole in his account of the church of his time says:—"It is a very neat one, and not very large, consisting of a square tower at the west end, much too big for the rest of the church; in which hang six tunable bells, and a clock, which was given to the church the year preceding; nave and south aisle, both of which are tiled. The chancel seems to be part of the nave, and only distinguished from it by a step into it, and a difference of the arch of the pillars which divides the rest of the nave from the south aisle. The altar is neatly railed round, and adorned with paintings above it of Moses and Aaron, the Decalogue, Creed, and Lord's Prayer.

"The living is a rectory in the patronage of the Bishop of London, who is also Lord of the Manor; it is seated in the liberties of Finsbury and Wedlakesbarn, and in ecclesiastical matters subject to the Bishop and his Commissary of London and Middlesex, but *exempt* from the Archdeacon of Middlesex.

"The church is dedicated to the honour of the Blessed Virgin, and has a neat vestry on the south side of the tower, in which is a chimney, and other conveniences for the rector and officers of the parish. The living, one year with another,—as I was informed by my curate, the Rev. Mathew Mapletoft, late of St. John's College, and son of the Rev. Mr. Mapletoft, Rector of Barlow in Cambridgeshire; as also by the Rev. Mr. Towers of Hornsey, late curate to my predecessor the Rev. Thomas Cartwright, D.D., Archdeacon of Colchester,—is between £130 and £140 a year; but the duty of it is hard in point of burials. The large hamlet of Highgate being in my parish, from whence all the poor people who are not able to pay the accustomed dues at Highgate Chapel are brought down to the mother church at Hornsey for interment, makes it necessary, except I should do more than I care for, and I can do [page 90] safely, to keep a constant curate and assistant. The reason of the smallness of the profit of the living arises from a modus which has fixed the tythe at four pence an acre throughout the parish, and I was told that one of my predecessors had began a suit at law to recover his right, whose name was Cook, but did not live long enough to see the event." [Note 1: Coles, *Church Notes*]

Staveley says:—"Other churches have towers more like castles than steeples, built of flint and pebbles incrustated together. Of this sort we may see about London. But the most monstrous I ever saw of this kind are at Homsey in Middlesex, and Hitchin in Hertfordshire." [Note 2: *Staveley, History of Churches*]
The tower was evidently much too large in proportion for the other parts of the old church; this confirms Mr. Cole's statement.

In 1832 the body of this venerable church was pulled down, leaving the tower to form a part of the new building, in which is placed a beautiful stained-glass window by Evans, of which the following account was published:—

"The window of stained glass by Evans at Hornsey Church consists of two tiers of lights containing eighteen full-length figures, drawn in an easy and natural attitude. St. Matthew is clothed in blue, St. Mark bears an open Gospel, St. Luke in a gold vest appears attentively writing on a tablet, St. John holds a golden chalice in his left hand, and in his right a closed book. In the lower tier, St. Peter holds his symbol, the keys in one hand and a book in the other; St. James has a club in one hand and the Holy Scriptures in the other; St. Jude bears his Epistle; St. Paul sustains his emblem, a sword in his left hand, his right being uplifted in the act of exhortation pointing towards heaven. The figures stand on rich Gothic pedestals surrounded by a canopy of the most delicate work.

"The three principal compartments within the pointed arches of the window are filled with designs of The Adoration of the Shepherds, by Guido; The Wise Men's Offering, by Rubens, the colouring of which is very rich; and in the apex is the Annunciation from Carlo Maratti. These subjects well harmonize with the figures below.

"The total cost of building this church was £7,484 5s. 1d., out of which £2,670 10s. were voluntary subscriptions. Ditto for Catacombs, £504; Loan, £2,000; Church Building Society, £700." [Note 3: *Gentleman's Magazine*, vol. iv]

There are sketches of some of the tracery of the windows of the older church in "Kerrick's MS. Collections of Architecture" in the British Museum.

The church pulled down in 1832, appears to have been built about the year 1500. The architecture was that of the period, and the arms [page 91] of Savage and Warham (two succeeding Bishops of London) on the tower fix the date. [Note 1: Bishop Savage was promoted to the See of London A.D. 1497, and translated to York in 1500. It is probable that both he and Warham were contributors to the building.]

The following monuments are recorded to have been placed on the walls:—Francis, only son of Sir John Musters, Knight (1680); The Reverend Dr. Cartwright, seventeen years rector (1749); Samuel Towers, A.M. (1757). Upon a pillar on the south side were those of Robert Harrington, fifty years rector: he was son of Sir John Harrington, of Exton (1610); and Thomas Lant, B.D. (1682). On the floor were the tombs of Lady Basset, wife of Sir Francis Basset, and daughter of Sir John Trelawny, Bart. (ob. 1682); and Dame Jane, wife of Sir John Musters, and daughter of Sir Francis Basset (16—).

On the north wall of the nave was a monument in memory of Colonel Edward James, who was shipwrecked in the *Grosvenor*, East Indiaman, on the Caffre coast in 1782 ; and his sister Elizabeth Chambers, who died in 1756; and that of Samuel Buckley (the editor of *Thaunus*), with the following inscription:

“To the memory of Samuel Buckley, who having not only discharged all the duties of life with ability, industry, and tenderness to each relation, but offices likewise of state and trust, with prudence, fidelity, and gratitude to his benefactors, concluded his days in the study of letters, and the enjoyment of honest and honourable friendships, in the sixty-eighth year of his age, 1741.”

Against the wall of the south aisle was fixed a small obelisk to the memory of “Master Richard Candish, of Suffolk, Esq.:—

“Candish, deriv’d from noble parentage,
Adorn’d with vertuous and heroicke partes,
Most learned, bountiful, devout, and sage,
Graced with the graces, muses, and the artes.
Deer to his prince, in English court admired,
Belov’d of great and honourable peeres,
Of all esteem’d, embraced, and desired,
Till death cut off his well-employed yeeres.
Within this earth, his earth entomb’d lies,
Whose heavenly part surmounted hath the skies.

“Promised and made by Margaret, Countess of Coberland, 1601.”

This Richard Candish was chosen one of the burgesses for Denbigh, anno 1572, in opposition to the inclination, and even the threats, of Queen Elizabeth's great favourite, the Earl of Leicester. [Note 2: *Pennant's Wales*]. It seems by his epitaph that he was afterwards in the Court interest.

On the wall of the same (south) aisle was a large slab placed upright on which were engraved the figures of a man, his two wives and son, [page 92] in the dress of Queen Elizabeth's or King James's time, erected “in memory of George Ray of Highgate, Gent.”

Against a pillar on the north side of this aisle was the monument of John Carter, goldsmith (1776). On the floor was the tomb of the Reverend Matthew Mapletoft (1751); and also a small brass plate with the figure of an infant, underneath which was the following inscription:

“Jsu Criste, Mary is son—
Have merci on the soul of John Skevington.” [Note 1: *Lysons*. Sir John Skevington was Sheriff in 1520]

In the churchyard are many tombs, for the ground must have received the bodies of the inhabitants of the parish for some fifteen generations at least; but the only one that attracts much attention is that of Rogers the poet, in the north-east corner of the ground.

Samuel Rogers, poet, was born in July 1763, at Newington Green, and succeeded his father as head of the well-known banking firm of Rogers, Olding, & Co. His early literary friends were principally amongst the Presbyterians, including Dr. Price, Dr. Towers, Mrs. Barbauld, Dr. Kippis, etc., but later in life his circle embraced all the celebrities of the day. In 1792 he published his *Pleasures of Memory*, which at once made his reputation as a poet, four editions having been called for during the first year of its publication. On the death of his father, Rogers, who was thirty years of age, being inheritor of a large fortune, practically left the management of the bank to others, and devoted himself to literature and art. In 1795 he was in close association with Horne Tooke, Erskine, Fox, Grattan, and Lady Holland and the brilliant circle of Holland House. In 1803, during a journey to Scotland, he became acquainted with Wordsworth, Coleridge, and Scott, and in the same year he removed into the house in St. James's which is so closely associated with his memory, and in which he resided fifty-three years, and gathered his wonderful "art" collection. In 1814 he made a prolonged visit to Italy, and in 1822 published *Italy, a Poem*, the large paper edition of which was illustrated by Stothard, Turner, and others; and in 1834 he published his earlier works in the same elaborate style. These two beautiful volumes cost him £7,000; but they are said to have repaid him the outlay.

For half a century the residence of Rogers formed one of the centres of literary society; almost every known artist or author was welcomed; treated as a personal friend, and, if necessary, met with liberal assistance. Rogers died in December 1855, in his ninety-second year, and was buried in Homsey churchyard; in accordance with his own request, in the same grave as his brother and sister.

His nephew, the late accomplished scholar Samuel Sharpe, says:—"I [page 93] never left his company without feeling my zeal for knowledge strengthened, and with a fresh determination to do my best in everything." He adds that his uncle "trained his mind to look for the beautiful and the good in all that came before him."

The art collection left by Rogers was dispersed by a public sale extending over twenty-two days, producing a very large sum. He was of weakly constitution, which showed itself in a pale, sickly countenance, but by care he grew stronger as he grew older, praising the use of the "flesh brush," which he called "the art of living for ever." [Note 1: *The sallowness of Rogers was so remarkable, that a story is told of a cabman, who was hailed by him at a late hour one night in St. Paul's Churchyard, refusing the fare, and adjuring him "to go back to his grave, and not try and bilk a pore cabby."*]

His political as well as his religious sentiments were unchanged throughout a long life. He was a parliamentary reformer, when to be so meant persecution and obloquy. He was one of the founders of the "British and Foreign School Society," for the education of the poor of every sect; also of University College, London. He was unshaken in his disapproval of requiring a belief in fixed creeds and articles of religion, and had a disbelief of the orthodox doctrines of the Atonement and the Trinity, although after the repeal of the Test and Corporation Acts he did not refuse to worship and to commune with, the Church of England.

It is somewhat remarkable that each of the two graveyards in the parish contains the remains of a celebrated poet,—Rogers lying in Hornsey churchyard and Coleridge in that of Highgate.

The following notes refer to some of the rectors of Homsey.

Thomas Westfield, who resigned the rectory of Hornsey A.D. 1637, was afterwards made Bishop of Bristol. His biographer, speaking of his manner of preaching, says:—"He made not that wearisome which should be welcome, never keeping his glass, [Note 2 *The pulpit sand-glass, to regulate length of sermon*] except upon extraordinary occasions, more than a quarter of an hour; he made not that common which should be precious, either by the coarseness or curiousness of his matter. He never,

though almost fifty years a preacher, went up into the pulpit but he trembled, and never preached before the King but once, and then he fainted.” [Note 3: *Harl. MSS.*, No. 7176.]

A volume of his sermons is extant. He was held in such esteem by all parties, that on the 13th day of May, A.D. 1643, the committee for sequestering delinquents’ estates being informed that his tenants refused to pay him his rents as Bishop of Bristol, it was ordered that all the profits of his bishopric should be restored him, and that he should have a [page 94] grant of safe-conduct to remove his family to Bristol, being a man far advanced in years, and of great learning and merit. [Note 1: *Harl. MSS.*, 7176.]

His successor, Thomas Lant, D. D. (who was turned out of the Rectory House with his wife and children), a native of Salop, became a Fellow of Jesus College, Cambridge, and was admitted to this living in 1637. In 1644 he was ejected by a Committee of the House of Commons, at which time “one Collier” was, by the same authority, substituted in his rectory, who “violently thrust himself into the Parsonage House, turning Mr. Lant, his wife, and three small children out of doors, without any time allowed them to provide a place of retirement for his helpless family, and deprived of all present means of subsistence, and upon great penalties prohibited to exercise any part of his ministerial function, the profits of the living, and even of that year in which he had served the cure, being seized by Mr. Colliere; which Mr. Lant modestly and with great meekness claiming as his right, and what he had great occasion for to subsist his family for that present, was by Colliere roughly and most cruelly denied, saying, ‘*And what must I have this year to live upon?*’ and being asked by Mr. Lant how he could have the conscience to take the benefit of another’s labours, replied, ‘*What! do you tell me of conscience?*’ In this suffering condition Mr. Lant remained sixteen years, and at the Restoration found the parsonage almost entirely ruined and out of repair, and the chancel not much better, which he was obliged to repair at a vast charge.” [Note 2: *Walker’s Ejected Clergy.*]

John Dalton was presented to the rectory by Sir John Wollaston A.D. 1654, and Samuel Bandy by Dame Rebecca Wollaston A.D. 1659. Bandy, soon after his admission, presented a petition to the Committee, setting forth that the rectory was only £92 per annum, out of which he was obliged to pay £16 to the wife and children of the late incumbent. He prayed, therefore, that a like sum might be granted him out of other rectories, which was complied with. [Note 3: *Lambeth MSS.*]

Dr. Lewis Atterbury, who was collated to the rectory of Hornsey in 1719, had resided several years at Highgate, where he was elected preacher at the chapel in 1695. He was brother to the celebrated Bishop Atterbury, and himself a man of considerable note. Several of his sermons are in print, some published by himself, and others after his death. [Note 4: *Lysons*]

William Cole, F.S.A., a most industrious antiquary, who died in 1782, and bequeathed his large collection of interesting MSS., consisting of thirty-nine volumes of parochial surveys, historical anecdotes, etc., to the British Museum, with an injunction that they should not be opened till twenty years after his decease, was collated to the rectory of Hornsey in the month of November A. D. 1749, and held it for about twelve months.

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He resigned it partly in consequence of the dampness of the soil, of which he bitterly complains; he mentions that so wet was the churchyard that several of the brick altar tombs actually contain the bodies of deceased persons, instead of covering the graves, as is usual with such erections. [Note 1. *Coles MSS.*] It must be remembered that there was no drainage, and that the New River then encompassed the church and the rectory like a net, crossing and recrossing the road four times in about a quarter of a mile; also that the flood waters from Muswell Hill caused the roads to be almost impassable in winter. Mr. Cole, referring to the interments in the altar tombs, says:—“I never saw the same fashion elsewhere, excepting the tumuli on the Gog and Magog Hills; where troughs or funnels exist as here, to let out the water that should happen to come in. * * * To the coldness and dampness of the soil Mr. Towers attributed his ill health and rheumatism, and therefore resigned his curacy.” [Coles MSS.]

The New River at Hornsey flowed from the direction of Wood Green parallel with Nightingale Lane, crossed the Priory Road opposite the end of the lane, and, inclining to the east, immediately crossed the

end of Middle Lane, proceeding through the gardens of the “Three Compasses,” then, returning, re-crossed the main road just below the rectory garden, and describing an arc, once again crossed the road below the church near the present railway bridge.

This meandering stream, flanked by some fine old trees, gave great life and beauty to the village, which, crowned as it was by the ivy-covered tower of the old church, and backed by the rising ground of Muswell Hill and Highgate woods, was noted for its picturesque beauty, and was a very great attraction to visitors who flocked to the numerous tea gardens in its neighbourhood during the summer season; but, from the circumstances already alluded to, the village must have been a damp and cold place of residence in winter, for even some twenty years since, pedestrian traffic was constantly stopped in the Priory Road by the overflow of the flood waters from the hills.

Mr. Cole seems to have been a man of most precise habits, and recorded in writing every passing event, however trifling—even to the weight of his body at different times of his life. There is a portrait of him in Nichol’s *Literary Anecdotes*, which quite confirms this impression of his character. Amongst his MSS. is a series of letters respecting the rectory of Hornsey, which are worth quoting, although space will not permit that they should be reproduced in full.

1749. Nov. 15th.—Mr. Cole is requested to wait on the Bishop of London.

Nov. 23rd.—Formal declaration upon being collated into the living.

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Table of fees paid for the same, £17 7s. 6d. Copies of deed of institution. Letters testimonial from the Bishop. Order to induct William Cole, Master of Arts, into the said rectory of Homsey.

Nov. 25th.—Certificate of induction signed by Matthew Mapletoft, witness Samuel Towers.

Nov. 26th.—Certificate that William Cole did read himself in on 26th Nov., 1749, signed “Jos. Cock, Church warden.”

Dec. 4th.—Statement by Mr. Cole that it would take £400 to make the rectory habitable, and Dr. Cartwright’s executors offer only £35 (guineas); so, finding he “is likely to have a law suit on his hands,” “to build a new house of £4 or 500,” “to maintain a curate which I must keep whether I reside or not—the duty of burials being so hard from Highgate, from whence all the poor people are brought to be buried at their mother church of Homsey,” “and the king’s taxes and other annual dues would reduce the living from £130 to about £60,” he resolves on sending in his resignation.

Dec. 19th.—Letter from the Bishop, suggesting, “You might possibly be unacquainted with the consequence of it (resignation) to yourself. You should advise with your friends.”

Dec. 21st.—Upon “advising with his friends,” he finds he is liable for dilapidations, having accepted the living, and accordingly withdraws his resignation.

Dec. 28th.—The executors of Mr. Cartwright increase their offer to £40 (guineas) towards dilapidations.

1750. Jan. 2nd.—The Bishop advises him to accept the £40 (guineas), and says, “As to a successor in your living, I have not resolved who it shall be, nor have I made any offer of the living to any person, nor will I until it is actually vacant, and then I will make no conditions with him, but whoever he is I think *he will* or *ought* to be contented with the £40 (guineas).”

Jan. 9th.—Resigns a second time.

January.—The Bishop accepts the resignation, and appoints a Mr. Territt, a Fellow of St. John’s and Reader of the Temple, to the rectory. [*Note 1: For some reason Mr. Territt was not instituted till 1751.*]

Statement by Mr. Cole. “Mr. Territt told me the living was not worth his acceptance, but that he dared not refuse it after it was offered by the Bishop, from whom he expected preferment; and in 1758 Mr. Territt was appointed by the Bishop to a better living in Essex.”

A few extracts from the parish register may be interesting; it dates from 1653, but some leaves are missing:

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“A young man died at the Countess of Huntingdon’s at Highgate; buried April 1663.”

”Francis, son of Sir John Musters and Lady Jane his wife, was baptized the 18th of May, 1664.”
He was buried April 17th, 1680.

“Sir Richard Spencer and Mrs. Mary Musters married July 23rd, 1672.”

“Sir Thomas Davis and Mrs. Elizabeth Ridge married Feb. 3rd, 1669-70.”

“The old Lady Basset was buried July 17th, 1682.”

“Reginald Grey of Ruthen, Earl of Kent, died at Hornsey March 17th, 1573, and was buried in the Church of St. Giles, Cripplegate.” [*Note 1. Holinshed’s Chronicle, vol. iii.*]

“John Lightfoot, the learned commentator and Hebraist, went to reside at Homsey in the year 1628, for the purpose of being near London, where he might have access to the library at Sion College. [*Note 2. Biograph. Brit.*] One of his works is dated from his study at Homsey.” [*Note 3. Lysons.*]

The vestry minutes are of no special interest, but the following items are suggestive. Assessment for the poor in 1680 was £42 8s. 5d.; in 1698, £134 3s. 0d.

The poor’s rate 1812-3 was 4s. in the £, and the land was assessed at £3 10s. per acre.

The surveyor’s account for the care of roads, etc., for 1668 was £10 3s. 7d. ; for 1670, £20 16s. 0d.; but in explanation of these trifling sums it should be stated that fifty-two inhabitants are credited in the accounts with “six days’ work each, on the roads,” in some cases with their teams.

The churchwardens’ accounts in 1664-5 amounted to £93 7s. 9d.; 1668-9, £18 7s. 2d.; 1669-70, £41 18s. 0d. (including one item of £7 8s. 5d. “for relief of the maimed souldiers in the King’s Bench,” etc.); 1674-5, £30 6s. 0d.; 1675-6, £14 11s. 0d.

In the accounts for 1801 is an item of 5s. “for killing hedgehogs,” and in 1806 “subscription for the army” £85 1s. 0d.; and in one of the accounts we are informed there is an item of “£5 for killing flies.” This item will most likely be found in the account of the year 1782, when the bushes and trees of north London were infested by a poisonous fly. The following letter appeared in the *Gentleman’s Magazine*, vol. lxxx., describing the effects of contact with them, and showing that Hampstead, and doubtless other parishes, paid for their destruction.

“Hampstead, 1782.—I am sorry you was disappointed when your [page 98] goodness led you to call here for a description of my illness the beginning of last month, caused by the vermin at that time in webs on the bushes and trees near London. Having heard of their smell when burnt, and a large web being put in the fire, I was led to hold my head over it, on which I was immediately affected with a strong scent like copper, and I had a working within me, and increasing illness. Soon after, my extremities were very cold; I put woollen socks on my feet, with worsted hose, and had a brick heated and tied in a cloth, to keep my feet warm in bed. Having slept about three-quarters of an hour, I waked in a great heat and violent ferment, my head much confused, and so very giddy that on getting out of bed I had difficulty to keep from falling on the floor, and could not put on my clothes. After getting into bed I slept about half an hour, and awaked again in a great heat and fermentation, and had frequent occasion to be out of bed. A violent flux continued for several days; on the seventh, I was surprised at perceiving the smell of copper, like the effluvia of musk filling a room from a grain that cannot be perceived to be lessened in weight. The little that went into my blood caused a breaking-out about my nose and mouth; my tongue and inside of my mouth were sore. My nose and outside of my mouth were well in about a fortnight, but it was near a month before the inside of my mouth was quite well: It appears to me, that if it had not been thrown off in the violent manner mentioned, I could not have lived twenty-four hours. To this may be added, that a gentleman of this place said, an acquaintance of his killed one of these vermin by bruising it with his finger; and happening to put his finger soon after to his cheek, it caused blisters, and the next day his face was much swelled. Another gentleman who resides in this parish said that on

finding the verdure of a hedge likely to be destroyed, he ordered his man to beat those vermin from the bushes with a long stick, that they might be taken up with a shovel to be cast into a pit to be buried. After the man had done his face broke out in blotches. Some time after, on observing some trees likely to be defaced by more of these vermin, he spoke to his man to beat them off with a long pole, as before from the hedge. After it was done, the man was again disordered in his face; the person who had the care of seeing those burnt that were gathered at the expense of the parish of Hampstead, altho' of a very hearty, strong constitution, said that one evening, being too near the fume, he found the ill effect of it afterwards in his head. I was also told of a gentleman who came from France the beginning of this year, and said that when the police in that country ordered them to be destroyed, some poor persons, not thinking of the consequence, carried the twigs with the webs to their cottages to burn, and the next morning these poor persons were found dead in their cottages. This appears to me likely to be the natural effect of those hurtful vermin, from the disorder caused by their [page 99] effluvia to my weak constitution, although it might not have had exactly the like effect on some stronger persons."

* * *

[converted to electronic form, William Arthurs, 2003]