

VARIOUS

THE MIRROR OF
LITERATURE,
AMUSEMENT, AND
INSTRUCTION. VOLUME
13, NO. 386, AUGUST 22,
1829

Various

**The Mirror of Literature,
Amusement, and Instruction.**

Volume 13, No. 386, August 22, 1829

«Public Domain»

Various

The Mirror of Literature, Amusement, and Instruction. Volume 13, No. 386, August 22, 1829 / Various — «Public Domain»,

Содержание

ST. PETER'S CHURCH, PIMLICO	5
PSALMODY	8
THE LAY FROM HOME	10
TYRE	11
LINES ON THE DEATH OF SIR HUMPHRY DAVY, BART. 2	13
HAMPTON COURT: BIRTH OF EDWARD THE SIXTH, AND DEATH OF QUEEN JANE SEYMOUR	14
Конец ознакомительного фрагмента.	17

Various
The Mirror of Literature,
Amusement, and Instruction /
Volume 13, No. 386, August 22, 1829
ST. PETER'S CHURCH, PIMLICO



The engraving represents the new church on the eastern side of Wilton Place, in the Parish of St. George, Hanover Square. It is a chaste building of the Ionic order, from the designs of Mr. Henry Hakewill, of whose architectural attainments we have frequently had occasion to speak.

The plan of St. Peter's is a parallelogram, placed east and west, without aisles; the east being increased by the addition of a small chancel flanked by vestries. The west front, in our Engraving, is occupied by an hexastyle portico of the Ionic order, with fluted columns. The floor is approached by a bold flight of steps, and in the wall, at the back are three entrances to the church. The columns are

surmounted by their entablature and a pediment, behind which a low attic rises from the roof of the church to the height of the apex of the pediment; it is crowned with a cornice and blocking-course, and surmounted by an acroterium of nearly its own height, but in breadth only equalling two-thirds of it; this is finished with a sub-cornice and blocking-course, and is surmounted by the tower, which rises from the middle. The addition of a steeple to a Grecian church forms a stumbling-block to our modern architects, forcing them to have recourse to many shifts to convert a Grecian temple into an English church, a forcible argument for the rejection of the classical styles altogether in this species of buildings. ¹ Mr. Hakewill has, however, in part surmounted this difficulty, and the effect produced is not bad, as great value is given to the front elevation by it.

The tower consists of a square in plan, in elevation consisting of a pedestal, the dado pieced for the dials of a clock, sustaining a cubical story, with an arched window in each face, at the sides of which are Ionic columns, the angles being finished in antis. This story is crowned with an entablature, above which rises a small enriched circular temple; the whole is crowned with a spherical dome, surmounted by a cross.

The body of the church is built of brick, with stone dressings. The interior is chastely fitted up. The altarpiece is Mr. Hilton's splendid picture of "Christ crowned with thorns," exhibited at Somerset House, in 1825, and presented to this church by the British Institution in 1827.

The ground for the site was given by Lord Grosvenor, and the sum of 5,555*l.* 11*s.* 1*d.* was granted by the Royal Commissioners towards the building. It will accommodate 1,657 persons. The first stone was laid September 4, 1824, and the church was consecrated by the Bishop of London, (Dr. Howley,) July 20, 1827.

¹ See Gentlemen's Magazine, April, 1829.

PSALMODY

(To the Editor of the Mirror.)

I have lately made a journey to the metropolis for the purpose of inquiring by my own personal attention and otherwise, whether any improvement had been made in the Psalmody of any of the numerous new churches and chapels in and near London. I have visited by far the greater part of them. In many of them I find no improvement, but there are two or three which merit distinction.

In the majority of the churches, I observe the singing of psalms or hymns (for I have not yet, after three months, heard an anthem) is confined generally to about three verses, and those more ordinarily of the common metre; the singing is very little of it congregational, but is chiefly performed by the schools of charity children, and there does not appear to have been any instruction for their singing in any other than the *treble*. The organists in general are very good performers, but, however well that office is filled, the voices of the congregation are wanting, by which a great improvement would be given to the harmony. In two of the congregations I happen to have a more numerous acquaintance, and know that numbers of the congregation have excellent judgment and good voices, and many are good performers on the piano-forte and harp. In conversing with several of them on this interesting and (to me) sublime subject, I have heard as an objection to their joining in the psalmody with any extensive power, that there are no persons, exclusively of the organist, to lead the voices, whether treble, counter, tenor, or bass, and yet what a delightful opportunity do these new churches afford; in general the sound is well and equally distributed.

The sublimity of this part of divine worship has been well expressed by many of our poets, translators, and versifiers of the Psalms—one of them speaks the feelings of a sincere congregation when he says,

Arise my heart! my soul arise!
Jehovah praise! sing till the skies
Re-echo his ascending fame!
Rejoice and celebrate his name!

this does not admit of a deadly silence in the churches; and another excellent appeal to the true believer is made in the following beautiful and sublime act of devotion:—

Salvation! let the echo fly!
The spacious earth around!
While all the armies of the sky!
Conspire to raise the sound.

It is the conviction not only of myself but of others who are in the same order of the musical profession, that the means of drawing forth the universal voices of congregations is by a number, not less than four, nor more than twelve, being *appointed* by the authority of the clergyman or minister, to sing with correct harmony, and with rather a louder tone than they might do if only an ordinary singer in the worship of the day as a congregational attendant. Those four (or more) voices would have the effect, in a few months, of producing a great improvement in the singing by the congregation at large; but such an *appointment* must not be alienated from its main purpose. These voices, scientifically as they will be exercised, must not sing in solos, duos, trios, or quartettes; they must be faithful to their institution, and must *lead the congregation*; not merely exhibit themselves, like the professional

singers in the Roman Catholic chapels, but direct the voices of all that may feel the animating force of the 89th Psalm—

Lord God of hosts thy wond'rous ways,
Are sung by saints above!
And saints on earth their honours raise
To thy unchanging love!

The only instance I have met with in any of the London churches or chapels of the Church of England (there may be others) is at the St. James's Chapel, near Mornington Place, on the road to Hampstead. I attended at that place of worship lately, and was delighted with the whole of the services, wishing only that greater numbers of the congregation had joined in the singing, which was conducted precisely on the principle of four being appointed to lead the congregation: the four voices were excellent, and naturally and easily led many to join, and I cannot doubt, but that this superior arrangement, whoever was the author, will tend to make the singing in that chapel an example to many others.

I lament that I am obliged to leave town, and may not be here again for several months, but when I do, I shall humbly offer my services to the clergyman of the chapel, for the improvement of so judicious a plan, and extending it to other chapels of the same parish.

I should offer some apology for not having noticed the discourses, though my remarks originate and have been chiefly confined to the psalmody. I will not, however, let this opportunity pass of saying the sermons, both morning and evening, were excellent, the attention of every part of the congregation was great; throughout all the services there was, while the minister was speaking, and the people not required to join, a most interesting but attentive silence, and in the evening I retired with a sympathetic feeling which I cannot describe.

In my next (should this receive your attention) I shall send you a few remarks on the psalmody of the new churches of Marylebone and Trinity.

CHRISTIANUS,
A Cathedral Chorister.

THE LAY FROM HOME

(For the Mirror.)

Its music beareth o'er my widow'd heart
A tale of vanish'd innocence and love,
And bliss that screw'd around the ark of life
Sweet flow'rs of summer hue. It hath the tone,
The very tone which wrapt my spirit up,
In silent dreams mid visions. Oft, at eve,
I heard it wandering thro' the silver air,
As if some sylph had witch'd the stringed shell
Of woods and lonely fountains:—and the birds
That sang in the blue glow of heaven, the trees
That whisper'd like a timid maiden's lips,
The bees that kiss'd their bride-flow'rs into sleep,
All breath'd the spell of that enchanting lay!

Whence came it now? perchance from yonder dell,
O'er which the skies, in sunny beauty fix'd,
Their sapphire mantle hang. Its Eden home
Is in some beauteous place where faces beam
In loveliness and joy! To hail the morn,
The infant pours it from his rosy mouth,
Ere, o'er the fields, with blissful heart he roams,
To watch the syren lark, or mark the sun
Surround with golden light the rainbow clouds.

That music-lay awak'd within my heart
Thoughts, that had wept themselves to death, like clouds
In summer hours.—It brought before mine eyes
The haunts so often worshipped, the forms
Revealing heav'n and holiness in vain.
Alas, sweet lay, the freshness of the heart
Is wasted, like an unfed stream, away;
And dreams of Home, by Fancy treasur'd up,
Remain as wrecks around the tomb of Being!

REGINALD AUGUSTINE.

Deal.

TYRE

(For the Mirror.)

"And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard"—*Ezekiel*, chap. xxvi. verse 13.

"It shall be a place for the spreading of nets in the midst of the sea." *Ezekiel*, chap xxvi. verse 5.

Thy harps are silent, mighty one!
Thy melody no more:
For ocean's mourning dirge alone
Breaks on thy rocky shore.

The fisher there his net has spread,
Thy prophecy to show;
Nor dreams he that thy doom was read,
Two thousand years ago.

On Chebar's banks the captive seer,
Thy future ruin told:
Visions of woe, how true and clear,
With power divine unroll'd!

The tall ship there no more is riding,
Of Lebanon's proud cedars made;
But the wild waves ne'er cease their chiding,
Where Tyre's past pomp and splendour fade.

The traveller to thy desert shore
No cherish'd record found of thee;
But fragments rude are scatter'd o'er
Thy dreary land's blank misery.

The sounds of busy life were hush'd,
But still the moaning blast,
That o'er the rocky barrier rush'd,
Sang wildly as it pass'd:—
Spirit of Time, thine echoes woke,
And thus the mighty Genius spoke:—

"Seek no more, seek no more,
Splendour past and glories o'er,
Here bleak ruin ever reigns;
See him scatter o'er the plains,
Arches broken, temples strew'd,
O'er the dreary solitude!
Long ago the words were spoken,

Words which never can be broken.
Where are now thy riches spread?
Where wilt thou thy commerce spread?
Thou shalt be sought but found no more!
Wanderers to thy desert shore
Former splendours bring thee never,
Tyre is fallen, fallen forever!"

Kirton Lindsey.
ANNIE R.

LINES ON THE DEATH OF SIR HUMPHRY DAVY, BART. ²

(For the Mirror.)

Let science weep and droop her head,
Her favourite champion, Davy's dead!
The brightest star among the bright,
Alas! has ceased to shed its *light*.
Yet say not darkness reigns alone,
While "Safety Lamps" are burning on,
And shedding *life* that never dies.
Around the tomb where Davy lies

J.F.C.

² See vol. xiii. MIRROR.

HAMPTON COURT: BIRTH OF EDWARD THE SIXTH, AND DEATH OF QUEEN JANE SEYMOUR

(For the Mirror.)

Every hint, every ray of light, which tends, in the most distant manner, to illustrate an obscure passage in the history of our country, cannot we presume, while it affords great pleasure and satisfaction to the student attentively employed in such researches, be deemed either insignificant or uninteresting by the general reader.

The birth of Edward the Sixth must always be regarded as a bright star in the horizon of the Reformation, and one, which tended greatly to blast the prospects of those who were inimical to that glorious change in our religious constitution.

The marriage of Henry the Eighth, with the Lady Jane Seymour,³ immediately after the death of his former Queen, Anne Boleyn, is so well known as to render it superfluous, if not presuming in us to enlarge upon it in this place: suffice it to say, that the nuptials were celebrated on the day following the execution of Anne, the twentieth of May, 1536, the King "not thinking it fit to mourn long, or much, for one the law had declared criminall."⁴ Old Fuller says, "it is currantly traditioned, that at her [Jane's] first coming to court, Queen *Anne Bolen* espying a jewell pendant about her neck, snatched thereat, (desirous to see, the other unwilling to show it,) and casually hurt her *hand* with her own violence; but it grieved her *heart* more, when she perceived it the King's picture by himself bestowed upon her, who from this day forward dated her own *declining* and the other's *ascending* in her husband's affection."⁵ About seventeen months after her marriage at the Palace of Hampton Court, Queen Jane gave birth to a son, Edward the Sixth.

The precise period of the birth of this prince has been variously stated by historians. Sir John Hayward,⁶ who bestowed considerable labour upon writing his life, places it on the seventeenth of October, 1537; while Sanders,⁷ on the other hand, fixes it on the tenth. Herbert, Godwin,⁸ and Stow, whom, all⁹ his more modern biographers have followed, agree that it happened on the twelfth of the same month, and their testimony is fully corroborated by the following official letter, addressed to Cromwell, Lord Privy Seal, informing him of the birth of a prince:—

³ Jane Seymour, or as is sometimes written de Sancto Mauro, eldest daughter of Sir John Seymour, Knight, and Margaret, daughter of Sir Thomas Wentworth, of Nettlestead, in Suffolk was born at her father's seat of Wolf Hall, in Wiltshire. From her great accomplishments, and her father's connexions at court, (he being Governor of Bristol Castle, and Groom of the Chamber to Henry VIII.) she was appointed Maid of Honour to Queen Anne Boleyn, in which situation, her beauty attracted the notice of Henry, who soon found means to gratify his desires, by making her his wife. The family of the Seymours had since the time of Henry II. been keepers of the neighbouring Forest of Savernac, "in memory whereof," says Camden, "their great hunting horn, tipped with silver, is still preserved."

⁴ Herbert, p. 386.

⁵ Fuller's "Worthies."

⁶ "Life and Raigne of K. Edward the Sixth," p. 1.

⁷ Sanders', de Schism Anglic, p. 122.

⁸ "Octobris 12 Regina cum partus difficultate diu luctata, in lucem edidit, qui post patrem regnauit, Edvvardum, sed ex vtero matris excisum cum alterutri, aut parturienti nempe aut partui necessario percundum compertum esset."—"Annales," p. 64.

⁹ "Chronicles," p. 575, edit. 1631.

By the Quene

"Right trustie and right welbeloved, wee grete you well; and, forasmuche as by the inestimable goodnes and grace of Almighty God wee be delivered and brought in childbed of a Prince, conceived in most lawfull matrimonie between my Lord the King's Majestie and us; doubtinge not but, for the love and affection which ye beare unto us, and to the commonwealth of this realme, the knowledge thereof should be joyous and glad tydeings unto you, we have thought good to certifie you of the same, to th' intent you might not onely render unto God condigne thanks and praise for soe greate a benefit but alsoe continuallie praie for the longe continuance and preservacion of the same here in this life, to the honour of God, joy and pleasure of my Lord the Kinge and us, and the universall weale, quiett, and tranquillitie of this hole realm."

"Given under our Signet, att my Lord's Mannor of Hampton Courte, the xii daie of October."¹⁰

Edward was christened with great state, on the Monday following, in the chapel at Hampton Court, Archbishop Cranmer, and the Duke of Norfolk being the godfathers, and his sister, the Princess Mary, godmother.¹¹ "At his birth," says Hall, "was great fires made through the whole realme, and great joye made with thankesgeuyng to Almighty God which had sent so noble a prince to succeed to the crowne of this realme."¹²

The joy, however, which the birth of a son and heir to the throne, excited in the mind of Henry was soon dispelled by the death of his queen. It was deemed necessary, both for the preservation of her life, and that of her offspring, to bring the latter into the world by means of the Caesarian operation, a mode which in the greater number of cases proves fatal to the mother. It has been maliciously, and without the least appearance of truth, asserted by Sanders,¹³ one of the most bitter writers of the opposite party, that the question was put to the King by the physicians, whether the life of the Queen or the child should be saved, for it was judged impossible to preserve both? "The child's," he replied, "for I shall be able to find wives enough." Whether, however, her death originated from that terrible cause, we cannot, at this distant period, pretend to affirm, but from the report to the Privy Council of the birth of Edward the Sixth, still extant, it would appear not, as it informs us she was "happily" delivered, and died afterwards of a distemper incidental to women in that condition.

The death of Jane Seymour, like the birth of her son, is involved in considerable obscurity. Most of the chroniclers who appear to have followed Herbert¹⁴ in this particular, fix it on the fourteenth of October, two days after the birth of Edward; Hayward, on the contrary, states that "shee dyed of the incision on the fourth day following," while Edward the Sixth, in his journal, written by himself, informs us, but without stating any precise period, that it happened "within a few dayes after the birth of her soone."¹⁵ We shall, however, see from the following letter, that this event did not take place on either of the abovementioned days, nor until "duodecimo post die," as George Lilly truly informs us, the day also mentioned in the journal of Cecil.¹⁶ This original document respecting the health of the Queen, which is still extant, is signed by Thomas Rutland, and five other medical men, is dated

¹⁰ Of this letter, which was a circular to the Principal Officers of State, Sheriffs of Counties, &c. four original copies are preserved in the British Museum; three among the Harleian MSS., Nos. 283, and 2131; and one, from which the above is copied, Cotton. MSS, Nero, C. x.

¹¹ Holinshed, v. ii. p. 944. edit. 1587.—"At the bishopping the Duke of Suffolke was his godfather."

¹² "Chronicle," fol. 232, edit. 1548.

¹³ This aspersion of Sanders, has been copied, greatly to the detriment of the character of Henry VIII. by several French writers; vide Mariceau "Traite des Maladies des Femmes Grosses," tom. i. p. 358.— and Dionis "Cours d'Operations de Chirurgie," p. 137.

¹⁴ Herbert, p. 430. Fox, Hall, Stow, Holinshed, and Speed, all agree in placing it on the twelfth. Hume, in his *History of England*, has made a singular mistake with regard to this date: he says "two days afterwards," and quotes Strype as his authority, while that author, who fully investigated the subject, says, "she died on Wednesday night, the twenty-fourth."—"Memorials," v. iii. p. 1.

¹⁵ Cotton. MSS, Nero, C. x—A copy of this Journal will be found printed entire in Burnet's "History," v. ii.

¹⁶ Vide Burnet, v. iii, p 1.

on a Wednesday, which if it were only the following Wednesday, and we shall presently prove that it was not, would, at least, make it five days afterwards.

Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.