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## NOTES AND QUERIES:

### A MEDIUM OF INTER-COMMUNICATION FOR LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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No. 8.

Saturday, December 22, 1849.

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## WHAT BOOKS DID OTLOH WRITE?

Sir,—In Dr. Maitland's able vindication of the *Dark Ages* (p. 419. 1st ed.), he concludes his interesting extract from the scribe Otloh's account of himself by saying:—"One would like to know what books they were which Otlohnus thus multiplied; but this, perhaps, is now impossible." I have it accidentally in my power to identify two at least of the number; and if it was his universal practice to subscribe his name, as he does in these instances, a search into the principal repositories of MSS. would, no doubt, give a large list. A valuable MS. volume in my possession has been thus described by a learned Benedictine: "Codex Membranaceus constans foliis 223 numerando; sæculis ix. desinente, x. et xi. incipiente, variis manibus scriptus, per partes qui in unum collectus, ex scriptis variis natidæ scripturæ carlovingicæ, varia continens: 1° Vita et Passio, seu Martirium S. Dionisii; scripta fuit ab Hilduino Abbate Coenobii S. Dionisii in Francia sub Ludovico Pio." It is said that Hilduinus was the first writer who gave the marvellous story of the saint carrying his own head in his hand for nearly two miles after his decapitation. But he tells us that he abridged his narration *ex Græcam et Latinorum Historiis*.

2° Revelatio facta S. Stephano Papæ de consecratione altaris SS. Petri et Pauli ante Sepulchrum S. Martirii Dionisii quæ consecratio facta fuit v. kal. Aug. 754. This part of the MS. is remarkable for containing in one place the date written in Roman ciphers, thus—*dccLiiii. v. kl. aug.*; a circumstance so rare in MSS. of this age, as to have astonished the learned diplomatists Papebroch and Germon.

3° Historia S. Simeonis Trevirensis Solitarii. Of whom it is recorded that he lived *sub Poppone Episcopo Trevirensi, in quædam cellula ad portam nigram sitâ*. At fol. 36. an interesting account of the death of the saint is given by the author, who was present, and with the assistance of two other monks, piously performed his obsequies. It appears that the abbey of S. Maximin was about 120 paces from the cell of the saint at Treves, and it is therefore most probable that the writer was a monk of the Benedictine order then belonging to that foundation; but he puts his name out of doubt by the following couplet, inscribed at the end of the narrative:—

"Presbiter et monachus OTLOH quidam vocitatus  
Sancte tibi librum BONIFACII tradidit istum."

This dedication of his labours to S. Boniface may only indicate his veneration for the national saint; but, as he tells us he worked a great deal in the monastery at Fulda (of which S. Boniface was the patron saint and founder), may not this have been one of his labours there? At a subsequent period, it appears, he revised and amplified Wilibald's *Life of Boniface*.

I must summarily indicate the other contents of this interesting MS., which are: 4. Passio SS. Sebastiani et Vincentii. 5. Vita S. Burchardi. 6. Vita et Passio S. Kiliani (genere Scoti). 7. Vita S. Sole. 8. Vita S. Ciri. 9. Depositio S. Satiri. 10. Alphabetum Græcum. 11. Officio pro Choro cum notis musicis, pro festo S. Pancratii; sequitur ipsiis martiriis passio. 12. Vita S. Columbani [this is anonymous, but is attributed to his disciple Jonas, and contains much valuable historical matter]. Lastly, 13. Vita S. Wolfgangi, by the hand of our interesting scribe OTLOH, written at the instance of the Benedictine Coenobites of his monastery of S. Emmeram, at Ratisbon, where the saint was buried. This, as in the case of the *Life of S. Boniface*, is a *rifacimento*; it was made from two older lives of S. Wolfgang, as Otloh himself tells us, one of them by a certain monk named Arnolfus, the other having been brought out of France. He is here, therefore, more an author than a scribe; but he declares modestly that it was a task he would willingly avoid for the future. The passage of his Preface is worth transcribing: "Fratrum quorundam nostrorum hortatu sedulo infimus ego, O coenobitarum S. Emmerammi compulsus sum S. Wolfgangi vitam in libellulis duobus dissimili interdum, et impolita materie descriptam in unum colligere, et aliquantulum sublimiori modo corrigere.... Multa etiam quæ in libro neutro inveniebantur, fidelium quorundam attestazione compertâ addere studui, sicque quædam addendo, quædam vero fastidiose vel inepte dicta excerptando, pluraque etiam corrigendo, sed et capitularia præponendo. Vobis O fratres mei exactoresque hujus rei prout ingenioli mei parvitas permisit obedivi. Jam rogo cessate plus tale quid exigere a me." At the end of the *Life* he has written:—

"Presul Wolfgange cunctis semper vererande  
Hæc tua qui scripsi jam memor esto milii  
Presbiter et Monachus Otloh quidam vocitatus  
Sancte tibi librum Bonifacii tradidit istum."

We have here sufficient evidence that Otloh was a worthy predecessor of the distinguished Benedictines to whom the world of letters has been so deeply indebted in more recent times.

Dr. Maitland's mention of the calligraphic labours of the nun Diemudis, Otloh's contemporary, is not a solitary instance: in all ages, the world has been indebted to the pious zeal of these recluse females for the multiplication of books of devotion and devout instruction. An instance, of so late a date as the eve of the invention of printing, now lies before me, in a thick volume, most beautifully written by fair hands that must have been long practised in the art. As the colophon at the end preserves the names of the ladies, and records that the parchment was charitably

furnished by their spiritual father, I think it worth transcribing:—

"Expliciunt, Deo laus omnipotente, quinque libri de VITA & CONVERSATIONE SANCTORVM PATRV M Scripti per manibus Sororum AUE TRICI et GHEEZE YSENOUDI in festivus diebus suis consorioribus dilectis in memoriam earum. Finiti ano dni M° CCCC° XLIX° in festo decollationis Sci Johannis baptiste ante sumam missam. Et habebant ad hoc pergamenum sibi ex caritate provisum de venerabi li presbitero Dno NICOLAO WYT tunc temporis earundem patre spirituali & sibi ipsiis spiritualiter ac in Dno sat reverenter dilectio. Ex caritativo amore sitis propter Deum memores eorum cum uno AVE MARIA."

I omitted to mention that Massmann, in his *Kleinen Sprachdenkmale des VIII. bis XII. Jahrhunderts*, Leipzig, 1830, p. 50, says: "The Benedictine priest Otloh, of Regensburg, left behind him a work, *De Ammonicione Clericorum et Laicorum*, in which is twice given a Latin prayer (Cod. Monacens. Emmeram. f. cxiii. mbr. sæc. xi.), at fol. 51. *d.*, as *Oratio ejus qui et suprascripta et sequentia edidit dicta*, and at fol. 158. as *Oratio cuidam peccatoris*." On fol. 161. *b.* is an old German version, first printed by Pez (Thes. i. 417.), corrected by Graff. Diutiska, 111. 211., by Massmann, at p. 168. Otloh mentions in this prayer the destruction of his monastery of St. Emmeram, which took place in 1062.

I have advisedly called him Otloh, and not Otlohnus.

S. W. SINGER.

Mickleham, Dec. 10. 1849.

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## NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

No. 1. "*Gerrard Street, Soho.* \* \* \* At the Turk's Head, in Gerrard Street, Johnson and Sir Joshua Reynolds founded, in the year 1764, 'The Literary Club.'"

It would appear from the following extracts in my Common-place Book, that the *original* Turk's Head, at which the Literary Club first held their meetings, was in *Greek Street, Soho*, not in Gerrard Street:—

"The Literary Club was first held at the Turk's Head in Greek Street, which tavern was almost half a century since removed to Gerrard Street, where it continued nearly as long as the house was kept open."—*European Mag.* Jan. 1803.

"The Turk's Head, in Gerrard Street, Soho, was, more than fifty years since, removed from a tavern of the same sign the corner of Greek and Compton Streets. This place was a kind of head-quarters for the Loyal Association during the rebellion of 1745."—Moser's *Memorandum Book*, MS. dated 1799.

No. 2. *Storey's Gate, Birdcage Walk, St. James's Park.*—I have seen it stated, but do not recollect where, that "Storey's" was a house of public entertainment. "Webb's," mentioned in the following extracts, was also a place of a similar description:—

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"April 25. 1682.—About nine, this night, it began to lighten, thunder, and rain. The next morning, there was the greatest flood in St. James's Park ever remembered. It came round about the fences, and up to the gravel walks—people could not walk to *Webb's* and *Storie's*.

"April 3, 1685.—This afternoon nine or ten houses were burned or blown up, that looked into S. James's Park, between *Webb's* and *Storie's*."—*Diary of Phillip Madox*, MS. formerly in the possession of Thorpe the bookseller.

No. 3. *Capel Court.*—So named from Sir William Capell, draper, Lord Mayor in 1503, whose mansion stood on the site of the present Stock Exchange.—Pennant's *Common-place Book*.

No. 4. *Bloomsbury Market.*—This market, built by the Duke of Bedford, was opened in March, 1730. Query, was there a market on the site before?—*Ibid.*

No. 5. *Bartlet's Buildings.*—*Mackeril's Quaker Coffee-house*, frequently mentioned at the beginning of the last century, was in these buildings.—*Ibid.*

No. 6. *St. Olave's, Crutched Friars.*—Names of various persons who have occupied houses in this parish: Lady Sydney, 1586—Lady Walsingham, 1590—Lady Essex, 1594—Lord Lumley, 1594 —Viscount Sudbury, 1629—Philip Lord Herbert, 1646—Dr. Gibbon, 1653—Sir R. Ford, 1653—Lord Brounker, 1673—Sir Cloudesley Shovel, 1700—*Extracts from the Registers made by the Rev. H. Goodhall*, 1818.

EDWARD F. RIMBAULT.

In reply to your correspondent's query as to the "wives of ecclesiastics," I find amongst my notes one to this effect:—

ERROR, to assume in ancient genealogies that a branch is necessarily extinct, simply because the last known representative is described as "Clericus," and *ergo*, must have died S.P.L.

It will be obvious to many of your readers that Clericus is *nomen generale* for all such as were learned in the arts of reading and writing, and whom the old law deemed capable of claiming benefit of clergy,—a benefit not confined to those in orders, if the ordinary's deputy standing by could say "*legit ut clericus*."

The title of Clericus, then, in earlier times as now, belonged not only to those in the holy ministry of the Church, and to whom more strictly applied the term Clergy, either regular or secular, but to those as well who by their function or course of life practised their pens in any court or otherwise, as Clerk of the King's Wardrobe, Clerks of the Exchequer, &c. Though in former times clerks of this description were frequently in holy orders and held benefices, it must be evident that they were not all so of necessity; and the instances are so numerous where persons having the title of "Clericus" appear nevertheless to have been in the married state, and to have discharged functions incompatible with the service of the Church, that the assertion will not be denied that the restrictions as to contracting matrimonial alliances did not extend to clerks not in holy orders or below the grade of *subdiaconus*. The *Registrum Brevium* furnishes a precedent of a writ, "*De clerico infra sacros ordines constituto non eligendo in officium*." This distinction alone would prove that other clerks were not ineligible to office. The various decrees of the Church may be cited to show that the prohibition to marry did not include all clerks generally. Pope Gregory VII., in a synod held in 1074, "*interdixit clericis, maxime divino ministerio consecratis uxores habere, vel cum mulicribus habitare, nisi quas Nicena Synodus vel alii canones exceperunt*."

The statutes made by Anselm, Archbishop of Canterbury, Thomas, Archbishop elect of York, and all the other bishops of England, in 1108, in presence of King Henry I., and with the assent of his barons, confine the interdiction respecting marriages to *Presbyteri, Diaconi et Subdiaconi*, and a provision is made by them for those cases where marriages had been contracted since the interdict at the Council of London (that probably in 1103), viz. that such should be precluded thereafter from celebrating mass, if they persist in retaining their wives. "*Illi vero presbyteri, diaconi, subdiaconi, qui post interdictum Londoniensis Concilii foeminas suas tenuerunt vel alins duxerunt, si amplius missam celebrare voluerint, eas a se omnino sic facient alienas, ut nec illae in domos eorum, nec ipsi in domos earum intrent.... Illi autem presbyteri qui divini altaris et sacrorum ordinum contemptores praelegerint cum mulicribus habitare a divino officio remoti, omnique ecclesiastico beneficio privati, extra chorum ponantur, infames pronunciati. Qui vero rebellis et contemptor foeminam non reliquerit, et missam celebrare presumpserit, vocatus ad satisfactionem si neglexerit, viiiij. die excommunicetur. Eadem sententia archidiaconos et cononicos omnes complectitur, et de mulieribus relinquendis et de vitanda carum conversatione, et de districtione censurae si statuta transgressi fuerint.... Presbyteri vero qui relictis mulieribus, Deo et sacris altaribus servire elegerint, xl. dies ab officio cessantes, pro se interim vicarios habebunt, injuncta eis poenitentia secundum hoc quod episcopis eorum visum fuerit.*" In 1138 the penalty for priests marrying was deprivation of their benefices, and exclusion from the celebration of divine service:—"Sanctorum patrum vestigiis inhaerentes, presbyteros, diaconos, subdiaconos uxoratos, aut concubinarios, ecclesiasticis officiis et beneficiis privamus, ac ne quis eorum missam audire praesumat Apostolica auctoritate prohibemus."

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Many such decrees have been made at various synods and councils holden for reformation of the clergy, but I can find none wherein marriage is interdicted to clerks generally. I will refer to one more only, viz. that made in the Council of London, held at Westminster in 1175. Here it will be seen most distinctly that the prohibition against entering the marriage state was confined expressly to *Clerici in sacris ordinibus constituti*, and that it was not only lawful for clerks below the grade of subdeacon to marry, but that having subsequently once entered the marriage state and being subsequently desirous *ad religionem transire*, and to continue in the service of the Church, they could not do so and be separated from their wives unless *de communi consensu*; if they continued, however, to live with their wives, they could not hold an ecclesiastical benefice: "*Si quis sacerdos vel clericus in sacris ordinibus constitutus, ecclesiam vel ecclesiasticum beneficium habens publice fornicarium habeat,*" &c.... "*Si qui vero infra subdiaconatum constituti matrimonia contraxerint, ab uxoribus suis nisi de communi consensu ad religionem transire voluerint, et ibi in Dei servitio vigilanter permanere, nullatenus separentur: sed cum uxoribus viventes, ecclesiastica beneficia nullo modo percipiant. Qui autem in subdiaconatu, vel supra, ad matrimonia convolaverint, mulieres etiam invitas et renitentes relinquunt.*"

This it will be seen that the title "Clericus" under some circumstances, affords no certain indication that a lawful marriage may not have been contracted by the person so described and consequently that he might not have *prolem legitimam*.

W.H.

It does not follow that William de Bolton was an ecclesiastic because he was called Clericus; that designation being, even in that early time, often used in a lay sense.

I have just come across an instance of a prior date. In the Liberate Roll of 26 Henry III. the king directs a payment to be made "to Isabella, the wife of our beloved clerk, Robert of Canterbury, to purchase a robe for our use." Even in the reign of Richard I. it may be doubtful whether the term was not used with both meanings; for in the charter of Walter Mapes, granting certain lands, among the witnesses are "Roger, capellano, Willelmo, capellano, Thoma, *clerico meo*, Waltero, clerico, Jacobo, clerico, Bricio, fermario meo."

[Symbol: Phi]

[In addition to the information afforded by the preceding communications "A SUBSCRIBER" will find much curious illustration of this subject in Beveridge's *Discourses on the Thirty-Nine Articles*, where he treats of the Thirty-second article "On the Marriage of Priests."

He must however consult the edition printed at the Oxford University Press in 1840, which contains for the first time Beveridge's *Discourses on the last Nine Articles*.]

## TOWER ROYAL.

Sir,—In your second number I find a query by Mr. Cunningham, respecting the origin of the name of *Tower Royal*; although I cannot satisfactorily explain it, I enclose a few notes relative to the early history of that place, which may, perhaps, afford a clue to its derivation.

In early records it is invariably called "la Real," "la Reole," "la Rirole," or "la Ryal or Ryole;" and it is described simply as a "tenement;" I have never found an instance of its being called a "tower". At the close of the reign of Henry III. it was held by one Thomas Bat, citizen of London, who demised it to Master Simon of Beauvais, surgeon to Edward I.; this grant was confirmed by that sovereign by charter in 1277. (Rot. Cart. 5 Edw. I. m. 17.—Placita de Quo Warranto, p. 461.) This Simon of *Beauvais* figures in Stow and Pennant as Simon de Beawmes. In 1331 Edward III. granted "la Real" to his consort Philippa, for the term of her life, that is might be used as a depository for her wardrobe. (Rot. Pat. 4 Edw. III. 2nd part, m. 15.) By Queen Philippa it was extensively repaired, if not rebuilt, and the particulars of the works executed there by her direction, may be seen in the Wardrobe Account of the sixth year of her reign, preserved in the Cottonian MS. Galba E iii. fo. 177, et seq.; this account is erroneously attributed in the catalogue to Eleanor, consort of Edward I. One Maria de Beauvais, probably a descendant of Master Simon, received compensation for quitting a tenement which she held at the time Philippa's operations commenced. In 1365 Edward III. granted to Robert de Corby, in fee, "one tenement in the street of la Ryole, London" to hold by the accustomed services. Finally, in 1370 Edward gave the "inn (hospitium) with its appurtenances called le Reole, in the city of London," to the canons of St. Stephen's, Westminster, as of the yearly value of 20*l*. (Rot. Pat. 43 Edw. III. m. 24.)

It is sufficiently clear that in the thirteenth and fourteenth centuries this place was not called *Tower Royal*; nor does there appear to be any ground for supposing it was so named in earlier times, or, indeed, that it was ever occupied by royalty before it became Philippa's wardrobe. The question, therefore is narrowed to this point:—what is the significance of "la Real, Reole, or Rirole?" I should be glad if any of your correspondents would give their opinions on the subject. I may add, that the building was in the parish of St. Thomas Apostle, not in that of St. Michael Pater Noster Church, as Stow wrote. (Rot. Pat. 4 Edw. III. 2nd part, m. 38.)

T.H.T

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Let me refer Mr. P. Cunningham to "Stow's *Survey*, p. 27. 92. Thoms' Edition," for a full answer to his query. The passages are too long to cite, but Mr. C. will find sufficient proof of the part of a royal residence having once stood in this obscure lane, now almost demolished in the sweeping city improvements, which threaten in time to leave us hardly a fragment of the London of the old chronicler.

The Tower was also called the Queen's Wardrobe, and it was there, Froissart tells us, that Joan of Kent, the mother of Richard II., took refuge during Wat Tyler's rebellion, when forced to fly from the Tower of London. The old historian writes that after the defeat of the rebels "pour le premier chemin que le Roy fit, il vint deuers sa Dame de mère, la Princesse, qui estoit en un chastel *de la Riolle* (que l'on dit la Garderobbe la Reyne) et là s'estoit tenue deux jours et deux nuits, moult ébahie; et avoit bien raison. Quand elle vit le Roy son fils, elle fut toute rejouye, et luy dit, 'Ha ha beau fils, comment j'ay eu aujourd'huy grand peine et angoisse pour vous.' Dont respondit le Roy, et dit, 'Certes, Madame, je le say bien. Or vous rejouissez et louez Dieu, car il est heure de le louer. J'ay aujourd'huy recouvré mon heritage et le royaume d'Angleterre, que j'avoye perdu.' Ainsi se tint le Roy ce jour delez sa mère." (Froissart, ii 123. Par. 1573.)

In Stow's time this interesting locality had been degraded into stable for the king's horses, and let out in divers tenements.

E.V.

[We are indebted to J.E., R.T.S., and other correspondents for replies to Mr. Cunningham's Query; but as their answers contain only general references to works which it is reasonable to suppose that gentleman must have consulted during the

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## ANCIENT INSCRIBED DISH.

Mr. Editor,—The subject of inscribed dishes of latten, of which so many varieties have recently been imported, appears to be regarded with interest by several of your readers. I am indebted to the Rev. William Drake, of Coventry, for a rubbing from one of these mysterious inscriptions, upon an "alms-plate" in his possession. In the centre is represented the Temptation. There are two inscribed circles; on the inner and broader one appear letters, which have been read,—RAHEWISHNBY. They are several times repeated. On the exterior circle is the legend On the exterior circle is the legend—ICH. SART. GELUK. ALZEIT. This likewise is repeated, so as to fill the entire circle. I have never before met with these inscriptions in the large number of dishes of this kind which I have examined. They have been termed alms-dishes, and are used still in parochial collections in France, as doubtless they have been in England. They were also used in ancient times in the ceremony of baptism, and they are called baptismal basins, by some foreign writers. This use is well illustrated by the very curious early Flemish painting in the Antwerp Gallery, representing the seven sacraments. The acolyte, standing near the font, bears such a dish, and a napkin. The proper use of these latten dishes was, as I believe, to serve as a laver, carried round at the close of the banquet in old times, as now at civic festivities. They often bear devices of a sacred character; but it is probable that they were only occasionally used for any sacred purpose, and are more properly to be regarded as part of the domestic appliances of former times.

ALBERT WAY.

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## BARNACLES.

In Brand's *Popular Antiquities*, vol. iii. pp. 361, 362., there is an account given of *the barnacle*, "a well-known kind of shell-fish, which is found sticking on the bottoms of ships," and with regard to which the author observes, that "it seems hardly credible in this enlightened age, that so gross an error in natural history should so long have prevailed," as that this shell-fish should become changed into "a species of goose." The author then quotes Holinshed, Hall, Virgidemiarum, Marston, and Gerard; but he does not make the slightest reference to Giraldus Cambrensis, who is his *Topographia Hiberniae* first gave the account of the barnacle, and of that account the writers referred to by Brand were manifestly but the copyists.

The passage referring to "the barnacle" will be found in the *Topog. Hiber.* lib. i. e. xi. I annex a translation of it, as it may be considered interesting, when compared with the passages quoted in Brand:—

"There are," says Giraldus, "in this country (Ireland) a great number of birds called barnacles (Bernacre), and which nature produces in a manner that is contrary to the laws of nature. The birds are not unlike to ducks, but they are somewhat smaller in size. They make their first appearance as drops of gum upon the branches of firs that are immersed in running waters; and then they are next seen hanging like sea-weed from the wood, becoming encased in shells, which at last assume in their growth the outward form of birds, and so hang on by their beaks until they are completely covered with feathers within their shells, and when they arrive at maturity, they either drop into the waters, or take their flight at once into the air. Thus from the juice of this tree, combined with the water, are they generated and receive their nutriment until they are formed and fledged. *I have many times with my own eyes seen several thousand of minute little bodies of these birds attached to pieces of wood immersed in the sea, encased in their shells, and already formed.* These then are birds that never lay eggs, and are never hatched from eggs; and the consequence is, that in some parts of Ireland, and at those seasons of fasting when meat is forbidden, bishops and other religious persons feed on these birds, because they are not fish, nor to be regarded as flesh meat. And who can marvel that this should be so? When our first parent was made of mud, can we be surprised that a bird should be born of a tree?"

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The notion of the *barnacle* being considered a fish is, I am aware, one that still prevails on the western coast of Ireland; for I remember a friend of mine, who had spent a few weeks in Kerry, telling me of the astonishment he experienced upon seeing pious Roman Catholics eating barnacles on Fridays, and being assured that they were nothing else than fishes! My friend added that they had certainly a most "fish-like flavour," and were, therefore, very nasty birds.

W.B. MACCABE.

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## DORNE THE BOOKSELLER.

Mr. Editor,—I beg to add my protest to your own, respecting the conclusion drawn by your valuable correspondent W. as to his competency to his arduous task, which no person could

doubt who knows him. My remarks had reference to the supposed scribe of the catalogue, whose brains, according to W., were in some degree of confusion at times. His name is still *in obscuro*, it seems. "Henno Rusticus" is clear. W., I trust, will accept my apology. I say with Brutus, *verbis paulo mutatis*—

"By heaven, I had rather coin my heart,  
And drop my blood for drachmas, than to *plant*  
*In the kind bosom of a friend a thorn,*  
By any indirection."

J.I.

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### REV. WM. STEPHENS' SERMONS.

Sir,—Amongst the books wanted in your sixth number is "a Tract or Sermon" of the Rev. Wm. Stephens. It is a sermon, and one of four, all of which are far above the ordinary run of sermons, and deserving of a place in every clergyman's library. They are rarely met with together, though separately they turn up now and then upon book stalls amongst miscellaneous sermons; it is a pity they are not better known, and much is every day republished less deserving of preservation. The author's widow published her husband's sermons in two volumes; but, strange to say, these, which are worth all the rest, are not included in the collection. The titles of the four sermons are —

"The Personality and Divinity of the Holy Ghost proved from Scripture, and the Anti-Nicene Fathers." Preached before the University of Oxford, St. Matthias' Day, 1716-17. Third Edition, 1725.

"The Catholic Doctrine concerning the Union of the Two Natures in the One Person of Christ stated and vindicated." Preached at the visitation of the Bishop of Oxford, 1719. Second Edition, 1722.

"The Divine Persons One God by an Unity of Nature: or, That Our Saviour is One God with His Father, by an External Generation from His Substance, asserted from Scripture and the Anti-Nicene Fathers." Preached before the University of Oxford, 1722. Second Edition, 1723.

"The Several Heterodox Hypotheses, concerning both the Persons and the Attributes of the Godhead, justly chargeable with more inconsistencies and Absurdities than those which have been groundlessly imputed to the Catholic system." Preached at the visitation of the Bishop of Exeter, 1724.

I shall be glad to learn from any of your readers whether the author published any other sermons or tracts which are not included in the two volumes of his sermons.

WM. DENTON

Shoreditch, Dec. 11. 1849.

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### ROGER DE COVERLEY.

Sir,—In No. 4 of your "NOTES AND QUERIES" it is asked, if any notice of the tune called *Roger de Coverley* is to be met with earlier than 1695, when it was printed by H. Playford in his *Dancing Master*? I am happy in being able to inform your correspondent that the tune in question may be found in a rare little volume in my possession, entitled "The Division-Violin, containing a Choice Collection of Divisions to a Ground for the Treble-Violin. Being the first Musick of this kind ever published. London, Printed by J.P. and are sold by John Playford, near the Temple-Church, 1685, small oblong."

I have every reason to believe, from considerable researches, that no earlier copy can be found in print.

EDWARD F. RIMBAULT.

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### MINOR NOTES.

*Omission of the Words DEI GRATIA from the new Florin.*

Ruding, in his *Annals of the Coinage*, iv. 9., furnishes a precedent for the omission of the words DEI GRATIA from the coinage, in the case of the Irish half-pence and farthings coined at the Tower in 1736-7. And he supplies, also, a precedent for the dissatisfaction with which their omission from the new florin has been received, in the shape of two epigrams written at that time, for which he is indebted (as what writer upon any point of English literature and history is not) to Sylvanus Urban. The first (from the *Gentlemen's Magazine* for June, 1837) is as follows:—

"No Christian kings that I can find,  
However match'd or odd,  
Excepting ours have ever coin'd  
Without the grace of God.

"By this acknowledgment they show  
The mighty King of Kings,  
As him from whom their riches flow,  
From whom their grandeur springs.

"Come, then, Urania, aid my pen,  
The latent cause assign,—  
All other kings are mortal men,  
But GEORGE, 'tis plain, 's divine."

The next month produced this address:—

*To the Author of the Epigram on the new Irish Halfpence.*

"While you behold th' imperfect coin  
Receiv'd without the *g*race of God,  
All honest men with you must join,  
And even Britons think it odd.

The *g*race of God was well left out,  
And I applaud the politician;  
For when an evil's done, no doubt,  
'Tis not by *God's g*race, but permission."

*Grace's Card, the Six of Hearts.*

As a note to the communications which have lately amused your readers, respecting the nine of diamonds, and the curse of Scotland, allow me to remind you of another card which has a peculiar name, the origin of which is better ascertained.

At the Revolution of 1688, one of the family of Grace, of Courtstown in Ireland, raised and equipped a regiment of foot and a troop of horse, at his own expense, for the service of King James, whom he further assisted with money and plate, amounting, it is said, to 14,000*l*. He was tempted with splendid promises of royal favour, to join the party of King William. A written proposal to that effect was sent to him by one of the Duke of Schomberg's emissaries. Indignant at the insulting proposal, the Baron of Courtstown seized a card, which was accidentally lying near him, and wrote upon it this answer: "Go, tell your master, I despise his offer! Tell him that honour and conscience are dearer to a gentleman than all the wealth and titles a prince can bestow!" The card happened to be the "six of hearts," and to this day that card is generally known by the name of "Grace's card," in the city of Kilkenny.

I derive these particulars principally from the *Memoirs of the Family of Grace*, by Sheffield Grace, Esq. 4to. London, 1823, p. 42.

W.L.

*Florins.*

The following extract from the Issue Roll of Easter I Edward III. 1327, may interest the inquirers into the antiquity of the FLORIN, lately introduced into our coinage:—

"To Robert de Wodehouse, keeper of the King's Wardrobe, for the price of 174 florins from Florence, price each florin as purchased, 39-1/2 d. paid to the same keeper by the hands of John de Houton, his clerk, for one pound and one mark of gold, to make oblations on the day of the coronation for the Lord the King:—and in the manner was delivered 104 florins and a mark of 70 s. by the king's command, under the privy seal, which was used before he received the government of this kingdom,—£28.12.6."

Φ.

*John Hopkins, the Psalmist.*

Sir,—Little is known of the personal history of John Hopkins, the coadjutor of Sternhold in the translation of the Psalms. It is generally agreed that he was a clergyman and a schoolmaster in Suffolk, but no one has mentioned in what parish of that county he was beneficed. It is highly probably that the following notes refer to this person, and if so, the deficiency will have been supplied by them.

In Tanner's List of the Rectors of Great Waldingfield in Suffolk, taken from the Institution Book at Norwich, there is this entry:—

In the Parish Register of Great Waldingfield is the following:—

"Buried, 1570. Mr. John Hopkins, 23rd Oct."

D.

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## NOTES IN ANSWER TO MINOR QUERIES.

### *Genealogy of European Sovereigns.*

Sir,—Perhaps the following books will be of service to your correspondent Q.X.Z., viz.:—

"A Genealogical History of the present Royal Families of Europe, the Stadtholders of the United States, and the Succession of the Popes from the 15th century, &c. &c., by the Rev. Mark Noble." London, 1781.

"Historical and Genealogical, Chronological, and Geographical Atlas, exhibiting all the Royal families in Europe, their origin, Descent, &c., by M. Le Sage." London, 1813.

"Complete Genealogical, Historical, Chronological, and Geographical Atlas, &c., by C.V. Lavoisne." Philadelphia, 1821.

W.J.B.

### *Countess of Pembroke's letter—Drayton's Poems—A Flemish Account—Bishop Burnet.*

Your correspondent, at p. 28., asks whether there is any contemporary copy of the celebrated letter, said to have been written by Anne, Countess of Pembroke, to Sir Joseph Williamson? I would refer him to Mr. Hartley Coleridge's *Lives of Distinguished Northerns*, 1833, p. 290. His arguments for considering the letter *spurious*, if not conclusive, are very forcible, but they are too copious for this paper.

Your readers, who may not be conversant with that undeservedly neglected volume, will confess their obligation, when they have consulted its pages, in having been directed to so valuable and so original a work. It may be observed, that those letters of the Countess which are authentic, are certainly written in a very different style to the one in question; but this letter, if addressed by her to Sir Joseph Williamson, would be written under peculiar circumstances, and being in her 84th year, she might naturally have asked the assistance of the ablest pen within her reach. I have the copy of an interesting letter, addressed by the late Mr. John Baynes to Ritson, in 1785, stating his admiration of the Countess's "spirit and industry, having seen the collections made by her order relative to the Cliffords—such as no other noble family in the world can show."

I join in wishing that Mr. Pickering would add a judicious selection from Drayton's poetical works to his *Lives of Aldine Poets*. To the list given by your correspondent (p. 28.), may be added a work entitled *Ideas Mirrour Amours in quatorzains* (London, 1594, 4to. p. 51.), which was lent to me about forty years ago, but which I have not seen since. Some notice of it, by myself, will be found in the *Censura Literaria*. with the following note by Sir C. Brydges:—"The extreme rarity of this publication renders a farther account desirable, and also more copious extracts. It appears wholly unknown to Herbert, and to all the biographers of Drayton." It is unnoticed by Ritson also. Chalmers, in his *Series of English Poets*, has referred to this communication, but he has not printed the poem amongst Drayton's works.

The expression "a Flemish account" is probably not of very long standing, as it is not found in the most celebrated of our earlier dramatists, unless, indeed, Mrs. Page's remark on Falstaff's letter may be cited as an illustration:—"What an unweighed behaviour hath this Flemish drunkard *picked out of my conversation*, that he dares in this manner assay me."

If the habit of drinking to excess prevailed in the Low Countries in the sixteenth century to the extent represented, may not the expression have arisen from that circumstance, and been equivalent to the contempt which is usually entertained for the loose or imperfect statements made by a tipsy or drunken man?

When quoting opinions upon Burnet, we must not forget the brief but pregnant character which Burke has given of the Bishop's *History of his Own Times*. In his admirable speech at Bristol, previous to the election of 1780, Burke says, "Look into the History of Bishop Burnet; *he is a witness without exception*."

Dr. Johnson was not so laudatory:—"Burnet is very entertaining. The style, indeed, is mere chit-chat. I do not believe that he intentionally lied; but he was so much prejudiced, that he took no pains to find out the truth."

The reader may refer to Dr. Hickeys's *Criticism* (Atterbury's *Correspondence*, i. 492.). Calamy's expression is a significant, if not a very complimentary one, as regards Burnet's candour (*Life and Times*, i. 59.).

Bath, Dec. 1849.

*Viz., why the contracted form of Videlicet.*

I shall be much obliged if any one of your readers can inform me of the *principle* of the contraction viz. for videlicet, the letter z not being at all a component part of the three final syllables in the full word.

[Cross symbol]

[Is not our correspondent a little mistaken in supposing that the last letter in "viz." as originally a letter z? Was it not one of the arbitrary marks of contraction used by the scribes of the middle ages, and being in form something like a "z," came to be represented by the early printers by that letter? In short, the sign3 was a common abbreviation in records for terminations, as omnib3 for omnibus, hab3 for habet. Vi3, corruptly viz. is still in use.]

*Authors of Old Plays.*

We are enabled by the courtesy of several correspondents, to answer two of the Queries of Q.D., in No. 5. p. 77., respecting the authors of certain old plays.

G.H.B. informs us that *Sicily and Naples* was written by Samuel Harding; of whom, as we learn from J.F.M., an account will be found in Wood's *Athenae*.

NASO informs Q.D. that *Nero* was written by Matthew Gwinne; there are two editions of it, viz. 1603 and 1633,—and that a copy of it may be procured at 17. Wellington Street, Strand, for 2s.

*Birthplace of Coverdale.*

Can you inform me of the birthplace of Miles Coverdale?

W.C.

["Bishop Myles Coverdale is supposed to have been born in the year of our Lord 1488, in the district of Coverdale, in the parish of Coverham, near Middleham, in the North Riding of Yorkshire; and it is the opinion of the learned historian of Richmondshire, that it is an assumed, and not a family name." These are the words of the Rev. Geo. Pearson, B.D., the very competent editor of the works of Bishop Coverdale, published by the Parker Society. His reference is to Whitaker's *Hist. of Richmondshire*, vol. i. p. 17.]

*Caraccioli—Author of Life of Lord Clive.*

In reply to K.'s query in No. 7., I have to inform him that "Charles Caraccioli, Gent." called himself "the Master of the Grammar School at Arundel," and in 1766 published a very indifferent *History of the Antiquities of Arundel*; and deprecating censure, he says in his preface, "as he (the author) was educated and till within these few years has lived abroad, totally unacquainted with the English tongue, he flatters himself that the inaccuracies so frequently interspersed through the whole, will be observed with some grains of allowance." His *Life of Lord Clive* was a bookseller's compilation.

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WM. DURRANT COOPER.

## QUERIES.

### LOVE, THE KING'S FOOL OF THAT NAME.

In Rawlinson's Manuscripts in the Bodleian (c. 258.), which I take to have been written either in, or very soon after, the reign of Henry VIII., there is a poem thus entitled:—

"THE EPITAPHE OF LOVE, THE KYNGE'S FOOLE."

Can any of your readers furnish me with information regarding him? He was clearly a man worthy of notice, but although I have looked through as many volumes of that period, and afterwards, as I could procure, I do not recollect meeting with any other mention of him. Skelton, who must have been his contemporary, is silent regarding him; and John Heywood, who was also living at the same time, makes no allusion to him that I have been able to discover. Heywood wrote the "Play of Love," but it has nothing to do with the "King's fool."

The epitaph in question is much in Heywood's humorous and satirical style: it is written in the English ballad-metre, and consists of seven seven-line stanzas, each stanza, as was not unusual with Heywood, ending with the same, or nearly the same, line. It commences thus:

"O Love, Love! on thy sowle God have mercye;  
For as Peter is *princeps Apostolorum*,

So to the[e] may be sayd clerlye,  
Of all foolys that ever was *stultus stultorum*.  
Sure thy sowle is in *regna polorum*,  
By reason of reason thou haddest none;  
Yet all foolys be nott dead, though thou be gone."

In the next stanza we are told, that Love often made the King and Queen merry with "many good pastimes;" and in the third, that he was "shaped and borne of very nature" for a fool. The fourth stanza, which mentions Erasmus and Luther, is the following:—

"Thou wast nother Erasmus nor Luter;  
Thou dyds medle no farther than thy potte;  
Agaynst hie matters thou wast no disputer,  
Amonge the Innocentes electe was thy lotte:  
Glad mayst thou be thou haddyst that knotte,  
For many foolys by the[e] thynke them selfe none,  
Yet all be nott dead, though thou be gone."

The next stanza speaks of "Dye Apguylamys," who is told to prepare the obsequy for Love, and of "Lady Apylton," who had offered a "mass-penny," and the epitaph ends with these stanzas:

"Now, Love, Love! God have mercy on thy mery nowle;  
And Love! God have mercye on thy foolysche face,  
And Love! God have mercye on thy innocent sowle,  
Which amonges innocentes, I am sure, hath a place,  
Or ellys thy sowle ys yn a hevvy case;  
Ye, ye, and moo foolys many [a] one,  
For foolys be alyve, Love, though thou be gone.

"Now, God have mercye on us all,  
For wyse and folysche all dyethe,  
Lett us truly to our myndes call;  
And to say we be wyse ovr dedes denyethe,  
Wherefore the ende my reason thys aplyethe:  
God amend all foolys that thynke them selfe none,  
For many be alyve, thoughe Love be gone."

It is very possible that I have overlooked some common source of information to which I may be referred; and it is very possible also, that this epitaph has been reprinted in comparatively modern times, and I may not know of it. This is one of the points I wish to ascertain.

J. PAYNE COLLIER.

[Was there no such person as Love, and does the writer mean merely to pun upon the word? Cupid certainly played the fool in the court of Henry VIII. as much as any body.]

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### MARE DE SAHAM—POSTUM PUSILLUM—WATEWICH.

I am much obliged by J.F.M.'s answers respecting those places. If he will look to the *Historia Eliensis*, lib. ii. c. 84, 85. vol. i. pp. 200-204. (*Anglia Christiana*), he may be certain whether or not he has correctly designated them. He may at the same time, if he be well acquainted with Cambridgeshire, give me the modern interpretation for *Watewich*, also mentioned in chap. 84. of the *Hist. Eliens*.

W.B.M.

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### THE ADVENT BELLS.

The Advent bells are ringing in many parishes throughout various parts of England during this month of December, if I may judge from my own neighbourhood—on the western borders of Berks—where, at least three times in the week, I hear their merry peals break gladsomely upon the dark stillness of these cold evenings, from many a steeple around. In the Roman States and the kingdom of Naples and Sicily, the "pifferari" go about playing on a kind of rough hautboy and bag-pipes, before the pictures of the Madonna, hung up at the corners of streets and in shops, all through Advent time; but why are the church bells rung in England? What reference in ancient documents can be pointed out for the meaning or antiquity of the usage?

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He who draws upon a joint-stock bank of literature as rich as yours, Mr. Editor, already is, should bring a something to its capital, though it be a mite. Allow me, then, to throw in mine. At p. 77. "A SUBSCRIBER" asks, "if William de Bolton was an ecclesiastic, how is it that his wife is openly mentioned?" For one of these two reasons: 1st. By the canon law, whether he be in any of the four minor orders, or in any of the three higher or holy orders, a man is, and was always, called "Clericus," but clerks in lower or minor orders did, and still do, marry without censure; 2d. The Church did, and still does, allow man and wife to separate by free mutual consent, and to bind

themselves by the vows of perpetual continence and chastity, the man going into a monastery, or taking holy orders, the woman becoming a nun. Such, I suspect, was the case with Sir William de Bolton ("Sir" being the ancient title of a priest) and his wife, whose joint concurrence in the transfer of property by charter would be legally required, if, as is likely, she had an interest in it.

Your correspondent "MUSAFIR," while on the subject of the *Flemish account*, p. 74., is in error, in assigning to a Count of Flanders the "old story" of the cloaks; it belongs to Robert, Duke of Normandy, who played off the joke at Constantinople in the court of the Greek emperor, as Bromton tells us (ed. Twysden, i. 911.)

CEPHAS

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### THE POETS.

Many years ago a *Sonnet*, by Leigh Hunt, characterising the poets, appeared in the *Examiner*. Can any of your readers inform me whether the following, which I quote from memory, is correct?

C. DAY.

"Were I to name, out of the times gone by,  
The poets dearest to me, I should say,  
Pulci for spirits, and a fine, free way,  
Chaucer for manners, and a close, silent eye;  
Spenser for luxury and sweet sylvan play,  
Horace for chatting with from day to day;  
Milton for classic taste and harp strung high,  
Shakspeare for all—but most, society.  
But which take with me could I take but one?  
Shakspeare, as long as I was unoppress'd  
With the world's weight, making sad thoughts intenser;  
But did I wish out of the common sun  
To lay a wounded heart in leafy rest,  
And dream of things far off and healing—Spenser."

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### MR. POORE'S LITERARY COLLECTIONS—INIGO JONES—MEDAL OF STUKELEY—SIR JAMES THORNHILL.

Sir,—With thanks for the insertion of my former letter, I proceed to submit a few literary queries for solution through the medium of your pages.

In connection with the country of Wilts, I will first mention the literary collections of the late Edward Poore, Esq., of North Tidworth, which I examined, with much satisfaction, on my visits to him there, in the year 1798 and 1799. Mr. Poore was a man of considerable attainments, and corresponded with many distinguished characters, both at home and abroad. He travelled over many parts of the continent, and his letters and notes relating to public and private occurrences and persons were remarkably curious and interesting. I have long lost all trace of them, and should be glad to ascertain where they are likely to be found.

An immense boon would be conferred on the cause of Architecture and Archæology by the recovery of Inigo Jones's Sketches and Drawings of Ancient Castles. These, together with his Plans, Views, and Restorations of *Stonehenge*, probably descended to his nephew, Webb. The latter were engraved, and published in Webb's volume on Stonehenge; but the Sketches of Castles have never yet been published. On the ground of Inigo Jones's intimacy with Lord Pembroke, I was referred to the library at Wilton as a probable despositor of his drawings, but without success; as I am informed, they do not form a part of that valuable collection. Perhaps I may be allowed to correct the error which so commonly ascribes the erection of Wilton House to Jones. In the *Natural History of Wiltshire*, by John Aubrey, which I edited in 1847 (4to.), it is clearly shown that the mansion was built in 1633 by, or from the designs of, Solomon de Caus, architect, who was probably aided by his brother Isaac, and that it was rebuilt in 1648, after an extensive fire, by Webb, who, as is well known, married a niece of Inigo Jones. The latter celebrated architect recommended the employment of these parties, and probably approved of their designs, but had no further share in their production. His advice, however, to the Earl of Pembroke, was the means of preserving the famous *Porch at Wilton*, ascribed to Hans Holbein, which gives him a peculiar claim to the gratitude of all architectural antiquaries.

I possess a large collection of the manuscript journals, papers, drawings, and correspondence of Dr. Stukeley. To the kindness of my old friend Dr. Ingram, President of Trinity College, Oxford, I also owe a large Bronze Medal, with a medallion portrait of Stukeley on the obverse, and a view of Stonehenge on the reverse. This is evidently a cast from moulds, and rather crudely executed, and I am induced to regard it as unique. I shall be much gratified if any of your correspondents can furnish me with a clue to its history, or to the name of its maker. I would here venture to suggest some inquiry into the biography of *Charles Bertram*, of Copenhagen, who furnished Dr.

Stukeley with the manuscript of the *Itinerary of Richard of Cirencester*, which has led to so much curious discussion. It would be interesting to learn whether Bertram's papers were bequeathed to any public library at Copenhagen.

Sir James Thornhill was in the habit of making sketches and descriptive memoranda in his various travels and excursions. Some years ago one of his pocket-books was lent to me, in which he had not only written notices of the places visited, but made very clever pen sketches of several objects. Whilst in my possession, I copied many pages, and also traced some of the drawings. Among the latter is a Market Cross at Ipswich, long since destroyed, also the Sessions House and the Custom House of Harwich, with various antiquities, &c., at Ryswich, Delph, Tournay, Brussels, and the Hague. I have often regretted that I did not copy the whole volume, as it contained many curious facts and anecdotes. I have tried in vain to ascertain the name and address of the possessor. He was a country gentleman, and lodged in Southampton Row, Russell Square. The volume is dated 1711, and contains full accounts of buildings and works of art. He says, "Killigrew told King Charles that Ipswich had a large river without water, streets without names, and a town without people."

In July, 1817, I published a small volume entitled *Antiquarian and Architectural Memoranda relating to Norwich Cathedral*, in which were two copper-plates, a ground-plan of the church, and a view of the west front; with woodcuts of the font, and of the Erpingham gateway, both engraved by John Thompson. The plates and cuts were sold by auction (by Mr. Southgate of Fleet Street), with the stock of the work, and have been resold by the purchaser. I have sought in vain to re-obtain the woodcuts, and shall be gratified to find that it is still practicable.

After many years' search for the documents, &c., referred to in this and my preceding letter, I am still reluctant to abandon their pursuit. That valuable collections are sometimes protected from destruction, in obscurity, for years, is shown by the loss and recovery of the well-known collection of Architectural Designs and Drawings by John Thorpe, now in the Soane Museum. That singular and interesting series was in the possession of the Earl of Warwick, in the latter part of the last century. In 1807 I applied to his lordship for permission to examine it; but he informed me that Richard Cumberland, the author, had borrowed it many years before, in order to submit it to Lord George Germaine, and that it had not since been heard of. Thus, from before 1785, when Lord George Germaine died, the drawings were lost until about thirty years afterwards, when I purchased them for Sir John Soane, at the sale of the library of — Brooke, Esq., of Paddington (probably a relative of the Earl of Warwick), into whose possession they had unaccountably passed.

JOHN BRITTON.

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### THE MIDDLE TEMPLE.

In Mr. Frederick Devon's *Pell Records*, vol. iii. p. 34., there is an entry in the Issue Roll of Easter, 41 Henry III. 1257, of a payment.

"To the Brethren of the *Middle Temple*, £4. in part of £8. appointed alms for the support of three chaplains to celebrate divine service, at Easter Term, in the 41st year, by writ patent."

And in p. 88. is the following writ for payment at Easter Term, 4 Edward I. 1276:—

"Pay out of our Treasury, from the day of the death of the Lord King Henry, our Father, of renowned memory, for each year, to our beloved Master and Brethren of the Knights Templars in England, £8. *which our father granted* to them by his charter to be received yearly at our Exchequer, for the support of three chaplains, daily for ever, to perform divine service in the New Temple, London, one of whom is to perform service for our aforesaid father, the other for all Christian people, and the third for the faithful deceased, as was accustomed to be done in the time of our aforesaid father. Witness, &c."

I presume that there can be no doubt that the grant referred to in the last extract is that which is mentioned in the first. But if so, what is meant by "Brethren of the *Middle Temple*?"

Both entries are before the suppression of the order, and it was not till long after the suppression that the Temple was occupied by the lawyers as a place of study; nor till long after the establishment of lawyers there, that is to say, more than a hundred years after the date of the first extract, that the Temple was divided into two houses, called, as now, the Inner Temple and the Middle Temple. Added to which, the church of the Temple is in that division which is called the *Inner Temple*.

Can any of your correspondents favour me with the precise words of the original record, or explain the meaning of the term used?

EDWARD FOSS.

## MINOR QUERIES.

*Henry Lord Darnley.*

{124} Can any of your readers inform me where the celebrated Darnley, second husband of Mary, Queen of Scots, was born? His birth took place in England, where his father, Matthew Stuart, Earl of Lennox, was residing, being banished from Scotland. Henry VIII. gave the Earl his niece in marriage, and several estates in Yorkshire; among others, the lands of Jervaux Abbey, and the adjacent manor of West Scafton. Middleham Castle, which was then perfect, and belonged to the King, lies between these, and was probably at least an occasional residence of the Earl, though we have no correct account of its occupants after the death of Richard III.

W.G.M.J. Barker.

Banks of the Yere, Nov. 28. 1849.

*Coffee, the Lacedaemonian Black Broth.*

Your "notes on Coffee" in No. 2. reminded me that I had read in some modern author a happy conjecture that "coffee" was the principal ingredient of the celebrated "Lacedaemonian black broth," but as I did not "make a note of it" at the time, and cannot recollect the writer from whom I derived this very probable idea, I may perhaps be allowed to "make a query" of his name and work.

R.O.

Eton, Nov. 26. 1849.

*Letters of Mrs. Chiffinch.*

The Chafins, of Chettle, in Dorsetshire, possessed at one time some interesting family memorials. In the third volume of Hutchins's *Dorset*, pp. 166, 167., are printed two or three letters of Thomas Chafin on the battle of Sedgemoor. In a manuscript note, Hutchins alludes to letters, written by a female member of the family, which contain some notices of the court of Charles II. Can your Dorsetshire correspondents inform me whether these letters exist? I suspect that the lady was wife of the notorious Chiffinch; and she must have seen and heard strange things. The letters may be worthless, and it is possible that the family might object to a disclosure of their contents. The manuscript memorandum is in Gough's copy of the *History of Dorset* in the Bodleian Library.

J.F.M.

*Sangred—Dowts of Holy Scripture.*

In the will of John Hedge, of Bury St. Edmund's, made in 1504, is this item:—

"I beqweth to the curat of the seid church iiij*s.* iiij*d.* for a *sangred* to be prayed for in the bedroule for my soule and all my good ffrends soulls by the space of a yeer complete."

In the same year Thomas Pakenham, of Ixworth Thorpe, bequeathed 6 hives of bees to the sepulchre light, "to pray for me and my wyffe in y'e *comon sangered*;" and in 1533, Robert Garad, of Ixworth, bequeathed to the high altar i*js.* "for *halfe a sangred*."

Can any of your reader explain what the *sangred* is? or give me any information about the book referred to in the following extract from the will of William Place, Master of St. John's Hospital, Bury St. Edmund's, made in 1504:—

"Item. I beqweth to the monastery of Seynt Edmund forseid my book of the *dowts of Holy Scryptur*, to ly and remain in the cloyster," &c.

BURIENSIS.

*Catsup, Catchup, or Ketchup.*

Will any of your philological readers be so obliging as to communicate any *note* he may have touching the original or definition of the word *Catchup*?

It does not appear in Johnson's *Dictionary*. Mr. Todd, in his edition, inserts it with an asterisk, denoting it as a new introduction, and under *Catsup* says, see *Catchup*. Under this latter word he says—"Sometimes *improperly* written *Ketchup*, a poignant liquor made from boiled mushrooms, mixed with salt, used in cooking to add a pleasant flavour to sauces." He gives no *derivation* of the word *itself*, and yet pronounces the very common way of spelling it improper.

What reference to, or connexion with, *mushrooms* has the word?—and why *Catsup*, with the inference that it is synonymous with *Catchup*?

G.

"Let me make a Nation's Ballads, who will may make their Laws!"

One perpetually hears this exclamation attributed to different people. In a magazine which I took up this morning, I find it set down to "a certain orator of the last century;" a friend who is now with me, tells me that it was unquestionably the saying of the celebrated Lord Wharton; and I once heard poor Edward Irving, in a sermon, quote it as the exclamation of Wallace, or some other Scottish patriot. Do relieve my uncertainty, and, for the benefit of our rising orator, tell us to whom the saying ought to be set down.

C.U.B.E.R.

*To endeavour Oneself.*

In the Collect for the 2nd Sunday after Easter, in the preface to the Confirmation Service, and in the form of Ordering of priest, the verb "endeavour" takes (clearly, I think) a middle-voice form, "to endeavour one's self." Is there any other authority for this usage? No dictionary I have seen recognises it.

G.P.

*Date of the Anonymous Ravennas.*

Can you inform me of the date of the *Chorographia Britanniae Anonymi Ravennatis*?

W.C.

[This is a very difficult question. We should be glad to hear any of our correspondents upon the subject.]

*The Battle of Towton.*

The "Note" on the battle-field of Sedgemoor, induces a "Query" concerning another equally celebrated locality.

It is well known in the neighbourhood, that the field of Towton, at least that part of it which is now, and, according to tradition, has remained pasture since the days of the wars of York and Lancaster, produces two species of roses, which grow in stunted patches throughout its extent. Has their presence ever been noticed or accounted for? If we again allow tradition to give its evidence, we are told they were planted on the graves of the fallen combatants.

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PETER H. JENNINGS.

Tadcaster.

*A Peal of Bells.*

Mr. Editor,—The following question was put to me by a clergyman and a scholar, who, like myself, takes an interest in the subject of Bells. At first sight I fancied that a satisfactory answer could easily be given: but I found that I was mistaken, and I shall be very glad if any of your correspondents will favour me with a solution of the difficulty.

Can you *define* what is a *Peal*? Of course we know what is meant by a *Peal of Bells*, and to *ring a Peal*; but I want it defined as to duration, mode of ringing it, &c. &c. None of the old writers explain what they mean by ringing a *Peal*.

ALFRED GATTY.

Ecclesfield Vicarage, Dec. 11. 1849.

*Lines quoted by Goethe.*

If any of your readers can inform me who is the author of the following lines, quoted by Goethe in his *Autobiography*, he will greatly oblige me:—

"Then old age and experience, hand in hand,  
Lead him to death, and make him understand,  
After a search so painful and so long,  
That all his life he has been in the wrong."

TREBOR.

King's College, Dec. 8. 1849.

*MS. Sermons by Jeremy Taylor.*

I venture to send you the following note, as embodying a query, which I am sure deserves, if possible, to be answered.

"Southey, *Omniana*, i. 251. Coleridge asserts (*Literary Remains*, i. 303.), that there is

now extant, in MS., a folio volume of unprinted sermons by Jeremy Taylor. It would be very interesting to learn in what region of the world so great a treasure has been suffered to rust during a hundred and fifty years."—Willmott's *Life of Bishop Jeremy Taylor*, p. 87.

OXONIENSIS.

*Papers of John Wilkes.*

John Wilkes, it is well known, sent to the newspapers copies of Lord Weymouth's and Lord Barrington's Letters respecting the riots in St. George's Fields in 1768. We can easily conjecture how he did or how he might have, got possession of a copy of Weymouth's Letter, which was addressed to the magistrates of Surrey; but Barrington's letter was strictly official, and directed to the "Field officers, in staff waiting, for the three regiments of Foot Guards." Has the circumstance ever been explained? If so, where? Can any of your readers inform me the *exact date* of the first publication of Barrington's Letter in the newspaper? Is it not time that Wilkes' Letters and MSS. were deposited in some of our public libraries? They would throw light on many obscure points of history. They were left by Miss Wilkes to Mr. Elmsley, "to whose judgement and delicacy" she confided them. They were subsequently, I believe, in the legal possession of his son, the Principal of St. Alban's; but really of Mr. Hallam.

W.

*John Ross Mackay.*

The following is from a work lately published, *Chronicles and Characters of the Stock Exchange*, by John Francis:—

"'The Peace of 1763,' said John Ross Mackay, Private Secretary to the Earl of Bute, and afterwards Treasurer to the Ordnance, 'was carried through and approved by pecuniary distribution.'"

Will Mr. Francis, or any of your contributors, inform me where I can find the original statement?

D.

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### NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Mr. Darling is preparing for publication a new edition of his *Bibliotheca Clericales, a guide to Authors, Preachers, Students, and Literary Men*. The object of this very useful publication, which deserves to be made a Note of by all who may have Queries to solve in connection with the bibliography of theology, cannot be better described than in Mr. Darling's own words, namely, that it is intended to be "a Catalogue of the Books in the Clerical Library, greatly enlarged, so as to contain every author of any note, ancient and modern, in theology, ecclesiastical history, and the various departments connected therewith, including a selection in most branches of literature, with complete lists of the works of each author, the contents of every volume being minutely described; to which will be added an entirely new volume, with a scientific as well as alphabetical arrangement of subjects, by which a ready reference may be made to books, treatises, sermons, and dissertations, on nearly all heads of divinity, the books, chapters, and verses of Holy Scripture, the various festivals, fasts &c., observed throughout the year, and useful topics in literature, philosophy, and history, on a more complete system than has yet been attempted in any language, and forming an universal index to the contents of all similar libraries, both public and private." The work will be published in about 24 monthly parts, and will be put to press so soon as a sufficient number of subscribers are obtained to cover the expense of printing.

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Mr. Jones, the modeller, of 125. Drury Lane, who as our readers may remember, produced some time since so interesting "a copy in little" of the monument of our great bard in the church of Stratford-upon-Avon, has just completed similar models of Bacon's monument, in St. Michael's Church, St. Alban's; of Sir Isaac Newton's, in the chapel of Trinity College, Cambridge; and, lastly, of that of the "Venerable Stow," from the church of St. Andrew Undershaft. Many of the admirers of those old English worthies will, we doubt not, be glad to possess such interesting memorials of them.

Mr. Thorpe has published a *Catalog of some Interesting, Rare, and Choice Books*, which he has recently purchased, and which had been collected by the celebrated antiquary and author, Browne Willis. Many of them contain important manuscript notes and anecdotes by him, particularly in his own publications; and the Catalogue, therefore, like all which Mr. Thorpe issues, contains numerous notes highly interesting to bibliographical and literary antiquaries. Thus, in a copy of *Antonini Iter Britanniarum*, he tells us Browne Willis has inserted the following biographical note:—

\*\* "My very worthy friend Roger Gale, the Author of this and many other learned works, dyed at his seat at Scruton, co. York, June 26, 1744, aged about 72, and was by his own direction buried obscurely in the churchyard there."

The following interesting articles we reprint entire, as forming specimens of the rarities which Mr. Thorpe offers in the present Catalogue, and the tempting manner in which he presents them:

3450 BOECEUS DE CONSOLACIONE PHILOSOPHIE, TRANSLATED OUT OF LATIN INTO ENGLISH BY MAISTER GEFREY CHAUCER, WITH EPITAPH FOR CHAUCER IN LATIN VERSE BY STEPHEN SURIGO, POET LAUREATE OF MILAN, AT THE COST AND INSTANCE OF W. CAXTON, A MOST BEAUTIFUL AND QUITE PERFECT COPY, WITHOUT THE SLIGHTEST DEFECT OR REPAIR, folio, *in old Oxford calf binding, from Browne Willis's Library, £105.*

PRINTED BY CAXTON, WITH HIS NAME.

\*.\* One of the most interesting specimens of Caxton's press. No other perfect copy, I believe, has occurred for sale. The Aleborne copy, (imperfect, wanting the Epitaph upon Chaucer, WHICH IS REPRINTED IN SOME EDITIONS OF HIS WORKS, and other leaves,) sold for 53l. 11s. It is one of the earliest productions of the father of the English press, and claims a very great additional interest from being translated by the Poet Chaucer. CAXTON gives us the following reasons that induced Chaucer to translate, and himself to print it:—"Forasmoche as the stile of it is harde, and difficile to be understoode of simple persones, therefore the worshipful Fader and first founder and embelisher of ornate eloquence in our *English*, I mene Maister *Geffrey Chaucer*, hath translated it out of *Latyn*, as neygh as is possible to be understande; wherin, in myne oppynon, he hath deserved a perpetual lawde and thanke of al this noble Royame of *England*. Thenne, forasmoche as this sayd boke so translated is rare, and not spred ne known as it is digne and worthy for the erudicion of such as ben ignoraunte, atte requeste of a singuler frend and gossop of myne, *I, William Caxton*, have done my devoir temprynte it in fourme as is hereafore made."

3653 FOX (EDWARD) BISHOP OF HEREFORD, True Dyfferens Between ye Regall Power and the Ecclesiasticall Power, translated out of Latyn by Henry Lord Stafforde, *and dedicated by him to the Protector Somerset*, black letter, 8vo. *fine copy, morocco, gilt edges*, EXTREMELY RARE, 6l. 6s.

*Imprinted at the sign of the Rose Garland, by W. Copland, n.d.*

\*.\* This extraordinarily rare volume was written by Edward Fox, Bishop of Hereford, according to Strype and Leland—*see the latter's encomium upon it*. Lord Herbert supposed it to have been written by King Henry VIII. It is one of the most interesting and rare volumes relative to church history. The noble translator states that it was lent him by his friend Master Morison, and finding the difference between the power regal and ecclesiastical so plainly set out, and so purely explained, that rather than his countrie should be utterly frustrated of so great fruyte as myght growe by redynge thereof, I thought it well-bestowed labour to turn it into Englishe.

3318 LANE (JOHN) TOM TEL-TROTH'S MESSAGE AND HIS PEN'S COMPLAINT, a worke not unpleasant to be read, nor unprofitable to be followed, IN VERSE, *dedicated to George Dowse*, 4to. *remarkably fine copy, UNCUT, morocco elegant, gilt edges*, EXCESSIVELY RARE IF NOT UNIQUE, 10l. 10s.

*Imprinted for R. Howell, 1600.*

\*.\* This curious poem, consisting of 120 verses of six lines each, is of such EXTRAORDINARY RARITY, AS TO HAVE ESCAPED THE RESEARCHES OF ALL BIBLIOGRAPHERS. The author is styled by Phillips, in his *Theatrum Poetarum*, as that "fine old Queen Elizabeth's gentleman," and is ranked in the class of poets next to Spenser. The present volume acquires an additional interest from being the *first production of the Author*, which is thus expressed in the dedication: "These first fruites of my barren braine, the token of my love, the seale of my affection, and the true cognizance of my unfained affection," &c.

We have also received Supplements A, B, C, and D, the last part issued, of the Catalogue of Miscellaneous Books, in various languages, on sale by Charles Dolman, of 61. New Bond Street, which contain many rare and curious works, more especially in the department of Foreign Divinity.

To these we may add Parts V. and VI. of Catalogues of "Cheap Books, Autographs, &c.," on sale by Bell, 10. Bedford Street, Covent Garden; the "Cheap Catalogue," Part XXIV., of Thomas Cole, 15. Great Turnstile, Holborn; a "Miscellaneous Catalogue of remarkably cheap Old Books," on sale by C. Hamilton, 4. Bridge Place, City Road; Russell Smith's Catalogue of "Choice, Useful, and Curious Books," Part VII., which he describes, very justly, as "containing some very cheap books;" Parts CV. and CVI. of Petheram's, 94. High Holborn, "Catalogue of Old and New Books," containing, among other things, Collections of the works of the various publishing Societies, such as the Camden, Calvin, Parker, Shakspeare, Ray, &c., and also of the Record publications; and lastly, which we have just received from the worth bibliopole of Auld Reekie, T.G. Stevenson, his curious "List of Unique, Valuable, and Interesting Works, chiefly illustrative of Scottish History and Antiquities, printed at private expense," and "Bannatyniana,—Catalogue of the privately printed publications of the Bannatyne Club from MDCCCXXIII. to MDCCCXLVIII.," both of which are well deserving the attention of our bibliographical friends.

## BOOKS AND ODD VOLUMES

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(*In continuation of Lists in Nos. 5, 6, and 7.*)

A DISCOVERY OF THE AUTHOR OF THE LETTERS OF JUNIUS. Lond. (Taylor and Hessey), 1813. (Seven Shillings will be given for this if sent within a fortnight.)

A COLLECTION OF SCARCE TRACTS. Published by Debrett. 4 vols. 8vo. 1788.

VOX SENATUS. Published between 1771 and 1774.

PORTA LINGUARUM TRILINGUIS RESERATA ET APERTA, SIVE SEMINARUM LINGUARUM ET SCIENTIARUM ONNIUM, ETC. 12mo. or 16mo. London (E. Griffin). 1630.

THE HOOP PETTICOAT, A POEM. 1748.

DR. S. CLARKE'S ESSAY TO PROVE WOMEN HAVE SOULS.

ART OF COOKERY, A POEM. Folio. 1708.

*Odd Volumes.*

GREENHILL ON EZEKIEL. Vols. III. IV. and V.

FASCICULUS RERUM EXPETENDARUM ATQUE FUGIENDARUM. Vol. II. Folio. Lond. (Brown), 1690.

A COMPLEAT HISTORY AND MISTERY OF THE OLD AND NEW TESTAMENT. By Christopher Ness. Vol. II. Fol. Lond. 1690.

JOANNIS FORBESII A CORSE OPERA OMNIA. Fol. Amstelaedami apud Wetstenium, 1703. Tom II., continens INSTRUCTIONES HISTORICO-THEOLOGICAS.

Q. SECTANI SATYRAE, CONCINNANTE P. ANTONLANO. Liber *Primus*. 8vo. Amstelod. apud Elsevirios, 1700.

LUKE MILBOURN'S VINDICATIONS OF THE CHURCH OF ENGLAND FROM THE OBJECTIONS OF PAPISTS, ETC., EXPLAINING THE NATURE OF SCHISM. Vol. II. 8vo. Lond. 1726.

\*.\* Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. BELL, publisher of "NOTES AND QUERIES," 186. Fleet Street.

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*B. requests us to correct an omission in his transcript from Mr. De Morgan's Note in our last week's Number, p. 108.: Johnson's remark should have been—"Let me see: forty times forty is sixteen hundred. As three to sixteen hundred, so is the proportion, &c. The words in Roman were omitted."*

*MELANION and other valued contributors are begged not to suppose their contributions are declined because they are postponed. We have procured the book MELANION has referred us to, and hope in the course of two or three weeks to bring the subject forward in a manner to give general satisfaction.*

*Greenhill's Exposition of Ezekiel with Observations thereupon, reprinted in 1839, in imp. 8vo., is marked in C. J. Stewart's Catalogue, at 18s.*

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\*\*\* END OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 08,  
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