

The Project Gutenberg eBook of Notes and Queries, Number 34, June 22, 1850

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: Notes and Queries, Number 34, June 22, 1850

Author: Various
Editor: George Bell

Release date: July 24, 2007 [eBook #22127]
Most recently updated: January 2, 2021

Language: English

Credits: Produced by Charlene Taylor, Jonathan Ingram, Keith Edkins and the Online Distributed Proofreading Team at <https://www.pgdp.net> (This file was produced from images generously made available by The Internet Library of Early Journals.)

*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 34, JUNE 22, 1850 ***

Transcriber's note: A few typographical errors have been corrected. They appear in the text like this, and the explanation will appear when the mouse pointer is moved over the marked passage. Sections in Greek will yield a transliteration when the pointer is moved over them, and words marked like this have comments on the original typography.

{49}

NOTES AND QUERIES:

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

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

No. 34.

SATURDAY, JUNE 22. 1850.

Price Threepence.
Stamped Edition 4d.

CONTENTS.

NOTES:—

| | |
|---|--------------------|
| The Agapemone of the Sixteenth Century, by E. F. Rimbault, LL.D. | 49 |
| Punishment of Death by Burning, by C. Ross and Rev. A. Gatty | 50 |
| Folk Lore:—Death-bed Mystery—Easter Eggs—May Marriages—"Trash" or "Skriker" | 51 |
| Notes on Milton | 53 |
| Colvil's Whigg's Supplication | 53 |

QUERIES:—

Hubert le Sœur's Six Brass Statues by E. F. Rimbault, LL.D. [54](#)

Bishop Jewell's Library [54](#)

The Low Window [55](#)

Minor Queries:—North Sides of Churchyards—Hatfield—Ulrich von Hutten—Simon of Ghent—Boetius—Gloucestershire Gospel Tree—Churchyards—Epitaphs—Anthony Warton—Cardinal's Hat—Maps of London—Griffith of Penrhyn—Mariner's Compass—Pontefract on the Thames [55](#)

REPLIES:—

Study of Geometry in Lancashire by T. T. Wilkinson [57](#)

Queries Answered, No. 8., by Bolton Corney [60](#)

Meaning of Bawn [60](#)

Replies to Minor Queries:—Births, Marriages, &c.—M. or N.—Arabic Numerals—Comment in Apocalypsin—Robert Deverell—Hippopotamus—Ashes to Ashes—Dr. Maginn's Miscellanies—Living Dog better than a Dead Lion—Gaul Chaplains—Rome, Ancient and Modern—Trianon [60](#)

MISCELLANIES:—

Aboriginal Chambers near Tilbury—Mistake in Conybeare and Howson's Life of St. Paul [62](#)

MISCELLANEOUS:—

Notes on Books, Catalogues, Sales, &c. [63](#)

Books and Odd Volumes Wanted [63](#)

Notices to Correspondents [63](#)

Advertisements [64](#)

Notes.

THE "AGAPEMONE" OF THE SIXTEENTH CENTURY.

As it is not generally known that the "Agapemone" had a prototype in the celebrated *Family of Love*, some account of this "wicked sect" may not at this moment be without interest to your readers:—

"Henry Nicholas, a Westphalian, born at Munster, but who had lived a great while at Amsterdam, and some time likewise at Embden, was the father of this family. He appeared upon the stage about the year 1540, styled himself the *deified man*, boasted of great matters, and seemed to exalt himself above the condition of a human creature. He was, as he pretended, greater than Moses and Christ, because Moses had taught mankind to *hope*, Christ to *believe*, but he to *love*; which last being of more worth than both the former, he was consequently greater than both those prophets."—See Brandt's *Hist. of the Reform, &c., in the Low Countries*, vol. i. p. 105, ed. 1720.

According to some writers, however, the sect was not founded by Henry Nicholas, but by David

George, an Anabaptist enthusiast of Delft, who died in 1556; and indeed there is some reason to believe that the *Family of Love* grew out of the heresies of the said George, with whom Nicholas had been on friendly terms.

"'Not content,' says Fuller, speaking of Nicholas, 'to confine his errors to his own country, over he comes into England, and in the latter end of the reign of Edward the Sixth, joynd himself to the Dutch congregation in London, where he seduced a number of artificers and silly women.'"—*Church. Hist.*, p. 112, ed. 1655.

On the 12th of June, 1575, according to the historian Hollinshed,

"Stood at Paule's Crosse five persons, Englishmen, of the sect termed the Familie of Love, who there confessed themselves utterlie to detest as well the author of that sect, H. N., as all his damnable errors and heresies."

A curious little volume on the history and doctrines of this sect appeared in the year 1572, from the pen of John Rogers, entitled *The Displaying of an horrible Secte of grosse and wicked Heretiques, naming themselves the Family of Love, with the Lives of their Authors, and what Doctrine they teach in Corners. Imprinted at London for George Bishop.* 1579. 12mo. Christopher Vittall, a joiner of Southwark, who had been infected with the doctrine of Arius some twenty years before, and whose credit was great amongst the *Family of Love*, was at this period actively engaged in teaching their doctrines. He travelled about the country to disseminate them; and was likewise author of a little book, in reply to Roger's *Displaying* of the sect, printed in the same year.

At the close of the year 1580 the sect was increasing so rapidly in England, that the government took active measures for its suppression, and the Queen issued a proclamation to search for the "teachers or professors of the foresaid damnable sect," and to "proceed severelie against them." This proclamation may be seen in Hollinshed and in Camden's *Annals*.^[1]

{50}

After the death of Queen Elizabeth—

"The Family of Love (or Lust rather)," according to Fuller, "presented a tedious petition to King James, so that it is questionable whether his Majesty ever graced it with his perusall, wherein they endeavoured to cleare themselves from some misrepresentations, and by fawning expression to insinuate themselves into his Majesty's good opinion."

After printing the petition Fuller proceeds—

"I finde not what effect this their petition produced, whether it was slighted and the petitioners looked upon as inconsiderable, or beheld as a few frantick folk out of their wits, which consideration alone often melted their adversaries' anger into pity unto them. The main design driven on in the petition is, to separate themselves from the Puritans (as persons odious to King James), that they might not fare the worse for their vicinity unto them; though these Familists could not be so desirous to leave them as the others were glad to be left by them. For if their opinions were so senseless, and the lives of these Familists so sensuall as is reported, no *purity* at all belonged unto them."

The *Family of Love*, after being exposed and ridiculed both in "prose and rime," finally "gave up the ghost," and was succeeded by another "wicked sect" denominated the *Ranters*.

EDWARD F. RIMBAULT.

Footnote 1:[\(return\)](#)

It was reprinted in NOTES AND QUERIES, Vol. i. p. 17.

PUNISHMENT OF DEATH BY BURNING.

A woman was strangled and burnt for coining in front of the Debtors door, Newgate, on the 10th of March, 1789. I believe this to be the last instance in which this old punishment was inflicted, at least in the metropolis. The burning part of the ceremony was abolished by the 30 Geo. III., c. 48., and death by hanging made the penalty for women in cases of high or petty treason. E. S. S. W.'s informants are wrong in supposing that the criminals were burnt whilst living. The law, indeed, prescribed it, but the practice was more humane. They were first strangled; although it sometimes happened that, through the bungling of the executioner, a criminal was actually burnt alive, as occurred in the celebrated case of Katherine Hayes, executed for the murder of her husband in 1726. The circumstances of this case are so remarkable, that, having referred to it, I am induced to recapitulate the chief of them, in the belief that they will interest your readers. Hayes, who was possessed of some little property, lodged with his wife Katherine in Tyburn, now Oxford Road. Mrs. Hayes prevailed upon two men, named Billings (who lodged in the house) and Wood, a friend of Hayes, to assist her in murdering her husband. To facilitate that object, Hayes was induced to drink the enormous quantity of seven bottles (at that time full quarts) of Mountain wine, besides other intoxicating drinks. After finishing the seventh bottle he fell on the floor, but soon after arose and threw himself on a bed. There, whilst in a state of

stupefaction, he was despatched by Billings and Wood striking him on the head with a hatchet. The murderers then held council as to the best mode of concealing their crime, and it was determined that they should mutilate and dispose of the body. They cut off the head, Mrs. Hayes holding a pail to catch the blood; and she proposed that the head should be boiled until the flesh came from the skull. This advice was rejected on account of the time which the process suggested would occupy, and Billings and Wood carried the head in the pail (it was at night) to the Horseferry at Westminster, and there cast it into the Thames. On the following day the murderers separated the limbs from the body, and wrapping them, together with the trunk, in two blankets, carried them to Marylebone fields, and placed them in a pond. Hayes' head not having been carried away by the tide, as the murderers expected it would have been, was found floating at the Horseferry in the morning. The attention of the authorities was drawn to the circumstance, and the magistrates being of opinion that a murder had been committed, caused the head to be washed and the hair combed out, and then had it placed on a pole and exposed to public view in St. Margaret's churchyard, in the hope that it might lead to the discovery of the suspected crime. Great crowds of persons of all ranks flocked to St. Margaret's churchyard to see the head, and amongst the rest a young man named Bennett, who perceiving the likeness to Hayes, whom he knew, immediately went to Mrs. Hayes on the subject; but she assured him that her husband was alive and well, which satisfied him. A journeyman tailor, named Patrick, also went to see the head, and on his return told his fellow workmen that it was Hayes. These workmen, who also had known Hayes, then went to look at the head, and felt the same conviction. It happened that Billings worked at the same shop in which these men were employed in Monmouth Street, and when he came to work next morning, they told him of the circumstance. Billings, however, lulled their suspicious by declaring that he had left Mr. Hayes at home that morning. After the head had been exhibited for four days in the churchyard, the magistrates caused it to be placed in spirits, in a glass vessel, and in that state it continued to be exposed to public view. Two friends of Hayes, named Ashley and Longmore, who had seen the head without imagining that it was his, some time after called on Mrs. Hayes, on separate occasions, to inquire for her husband, whose absence began to be noticed. Ashley and Longmore were mutual friends, and their suspicions being excited by the contradictory statements which Mrs. Hayes had given to them, they went to look again at the head, when a minute examination satisfied them that it had belonged to Hayes. The apprehension of the murderers was the result. On the day they were brought up for examination, the trunk and limbs of the murdered man were found. Wood and Billings confessed and pleaded guilty. Katherine Hayes put herself on her country, was tried and convicted. Wood died in prison. Billings was hanged in Marylebone fields, near the pond in which Hayes's body had been concealed. Katherine Hayes was executed at Tyburn, under circumstances of great horror; for, in consequence of the fire reaching the executioner's hands, he left his hold of the rope with which he ought to have strangled the criminal, before he had executed that part of his duty, and the result was, that Katherine Hayes was burnt alive. The wretched woman was seen, in the midst of flames, pushing the blazing faggots from her, whilst she yelled in agony. Fresh faggots were piled around her, but a considerable time elapsed before her torments ended. She suffered on the 3rd of November, 1726. This tragedy forms the subject of a comic ballad which is attributed to Swift.

C. Ross.

The communication of E. S. S. W. (Vol. ii., p. 6.), which is as interesting as it is shocking, induces me to send you a short extract from *Harrison's Derby and Nottingham Journal, or Midland Advertiser*. The number of this journal which is dated Thursday, September 23, 1779, contains as follows:—

"On Saturday two prisoners were capitally convicted at the Old Bailey of high treason, viz. Isabella Condon, for coining shillings in Cold-Bath-Fields; and John Field, for coining shillings in Nag's Head Yard, Bishopsgate Street. They will receive sentence to be drawn on a hurdle to the place of execution; *the woman to be burnt*, and the man to be hanged."

I presume that the sentence which the woman underwent was not executed. The barbarous fulfilment of such a law was, it may be hoped, already obsolete. The motives, however, upon which this law was grounded is worth noting:—

"In treason of every kind," says Blackstone, "the punishment of women is the same, and different from that of men. For, *as the decency due to the sex forbids the exposing and publicly mangling their bodies*, their sentence (which is to the full as terrible to sensation as the other) is to be drawn to the gallows, and there to be burned alive." "But," says the foot-note, "by the statute 30 Geo. III. c. 48., women convicted in all cases of treason, shall receive judgment to be drawn to the place of execution, and there to be hanged by the neck till dead."

The law, therefore, under which a woman could be put to death by burning, was repealed in 1790.

Blackstone elsewhere says:—

"The humanity of the English nation has authorized, by a tacit consent, an almost general mitigation of such part of those judgments as savours of torture and cruelty: a sledge or hurdle being usually allowed to such traitors as are condemned to be drawn; and there being very few instances (and those accidental or by negligence) of any

persons being embowelled or burned, till previously deprived of sensation by strangling."

This corroborates the conclusion of E. S. S. W., that the woman he describes was strangled at the stake to which her neck was bound.

I wish to suggest to any of your legal or other well-informed correspondents, who will have the kindness to take a little trouble for the benefit of your general readers, that an instructive and interesting communication might be made by noting down the periods at which the various more revolting punishments under the English law were repealed, or fell into disuse. For instance, when torture, such as the rack, was last applied; when embowelling alive and quartering ceased to be practised; and whose was the last head that fell under the axe's bloody stroke. A word also on the use of the pillory, ducking-stool, stocks, &c. would interest. Any illustrations of the modification of our penal code would throw valuable light on the philosophy and improvement of the national character. And I believe it would appear that the Reformation gradually swept away the black horrors of the torture-room; that the butchery of the headsman's block ceased at the close of the civil contest which settled the line of regal succession; and that hanging, which is the proper death of the cur, is now reserved for those only who place themselves out of the pale of humanity by striking at human life.

ALFRED GATTY.

Ecclesfield.

E. S. S. W. (Vol. ii., p. 6.) will find a case of burning in *Dodsley's Annual Register*, 1769, p. 117.: a Susannah Lott was burned for the murder of her husband at Canterbury, Benjamin Buss, her paramour, being hanged about fifteen minutes before she was burned.

T. S. N.

FOLK LORE.

Death-bed Mystery.—In conversation with an aged widow,—as devout and sensible as she is unlettered,—I yesterday learned a death-bed mystery which appeared new to me, and which (if not more commonly known than I take it to be) you may perhaps think worthy of a place in "NOTES AND QUERIES," to serve as a minor satellite to some more luminous communication, in reply to B. H. at Vol. i., p. 315. My informant's "*religio*" (as she appears to have derived it by tradition from her mother, and as confirmed by her own experience in the case of a father, a husband, several children, and others), is to the effect that a considerable interval *invariably* elapses between the first semblance of death, and what she considers to be the departure of the soul.

{52}

About five minutes after the time when death, to all outward appearance, has taken place, "the last breath," as she describes, may be seen to issue with a vapour, or "steam," out of the mouth of the departed.

The statement reminds me of Webster's argument, in his *Display of supposed Witchcraft*, chap. xvi., where, writing of the bleeding of corpses in presence of their murderers, he observes:

"If we physically consider the union of the soul with the body by the mediation of the spirit, then we cannot rationally conceive that the soul doth utterly forsake that union, until by putrefaction, tending to an absolute mutation, it is forced to bid farewell to its beloved tabernacle; for its not operating *ad extra* to our senses, doth not necessarily infer its total absence. And it may be, that there is more in that of *Abel's blood crying unto the Lord from the ground*, in a physical sense than is commonly conceived," &c.

Sir Kenelm Digby (I think I remember) has also made some curious remarks on this subject, in his observations on the *Religio Medici* of Sir T. Brown.

J. SANSOM.

Easter Eggs.—The custom of dyeing eggs at Easter (alluded to, Vol. i., pp. 244. and 397.) prevails in different parts of Cumberland, and is observed in this city probably more specially than in any other part of England. On Easter Monday and Tuesday the inhabitants assemble in certain adjacent meadows, the children all provided with stores of hard-boiled eggs, coloured or ornamented in various ways,—some being dyed an even colour with logwood, cochineal, &c.; others stained (often in a rather elegant manner) by being boiled in shreds of parti-coloured ribbons; and others, again, covered with gilding. These they tumble about upon the grass until they break, when they finish off by eating them. These they call *pace*-eggs, being no doubt a corruption for *pasche*.

This custom is mentioned by Brande as existing among the modern Greeks; but I believe it will be found more or less in almost all parts of Christendom.

I observed when in Syria during Easter quantities of eggs similarly dyed; but it did not occur to me at the time to inquire whether the practice was connected with the season, and whether it was not confined to the native Christians.

Information upon this point, and also upon the general origin of this ancient custom, would be

Carlisle, June 3. 1850.

May Marriages (Vol. i., p. 467.).—This superstition is one of those which have descended to Christianity from Pagan observances, and which the people have adopted without knowing the cause, or being able to assign a reason. Carmelli tells us that it still prevailed in Italy in 1750.^[2] It was evidently of long standing in Ovid's time as it had passed then into a proverb among the people; nearly two centuries afterwards Plutarch (*Quæst. Rom.* 86.) puts the question: Διὰ τί τοῖ Μαίου μηνὸς οὐκ ἄγονται γυναῖκας, which he makes a vain endeavour to answer satisfactorily. He assigns three reasons: *first*, because May being between April and June, and April being consecrated to Venus, and June to Juno, those deities held propitious to marriage were not to be slighted. The Greeks were not less observant of fitting seasons and the propitiation of the γαμήλιοι θεοί. *Secondly*, on account of the great expiatory celebration of the *Lemuria*, when women abstained from the bath and the careful cosmetic decoration of their persons so necessary as a prelude to marriage rites. *Thirdly*, as some say, because May was the month of old men, *Majus a Majoribus*, and therefore June, being thought to be the month of the young, *Junius a Junioribus*, was to be preferred. The Romans, however, held other seasons and days unpropitious to matrimony, as the days in February when the Parentalia were celebrated, &c. *June* was the favourite month; but no marriage was celebrated without an augury being first consulted and its auspices proved favourable (*Val. Max.* lib. ii. c. 1.). It would be well if some such superstitions observance among us could serve as a check to ill-advised and ill-timed marriages; and I would certainly advise all prudent females to continue to think that

"The girls are all stark naught that wed in May."

S. W. SINGER.

Mickleham, June 12.

Footnote 2:(return)

Storia di Vari Costumi, t. ii. p. 221.

"Trash" or "Skriker."—Many hundreds of persons there are in these districts who place implicit credence in the reality of the appearance of a death sign, locally termed *trash* or *skriker*. It has the appearance of a large black dog, with long shaggy hair, and, as the natives express it, "eyes as big as saucers." The first name is given to it form the peculiar noise made by its feet when passing along, resembling that of a heavy shoe in a miry road. The second appellation is in allusion to the sound of its voice when *heard* by those parties who are unable to *see* the appearance itself. According to the statements of parties who have seen the *trash* frequently, it makes its appearance to some member of that family from which death will shortly select his victim; and, at other times, to some very intimate acquaintance. Should any one be so courageous as to follow the appearance, it usually makes its retreat with its eyes *fronting* the pursuer, and either sinks into the earth with a *strange noise*, or is lost upon the slightest momentary inattention. Many have attempted to strike it with any weapon they had at hand; but although the appearance stood its ground, no *material* substance could ever be detected. It may be added that "trash" does not confine itself to churchyards, though frequently seen in such localities.

T. T. W.

Burnley.

NOTES ON MILTON.

(Continued from Vol. i., p. 387.)

L'Allegro.

On l. 6. (D.):—

"Where triumphant Darkness hovers
With a sable wing, that covers
Brooding Horror."

Crashaw, Psalm xxiii.

On l. 11. (G.) Drayton has this expression in his *Heroical Epistles*:—

"Find me out one so young, *so fair, so free.*"
King John to Matilda.

and afterwards,—

"Leave that accursed cell;
There let black Night and Melancholy dwell."

On l. 24. (G.) Most probably from a couplet in Burton's *Anatomy of Melancholy*:—

"And ever and anon she thinks upon the man,
That was so fine, so fair, *so blith, so debonaire.*"
P. 3. Sc. 2. p. 603. ed. 1621. 4to.

And in Randolph's *Aristippus*,—

"A bowle of wine is wondrous boone chere
To make one *blith, buxome, and deboneere.*"
P. 13. ed. 1630. 4to.

On l. 27. (G.):—

"*Manes.* Didst thou not find I did *quip* thee?
"*Psyllus.* No, verily; why, what's a *quip*?
"*Manes.* We great girders call it a short saying of a sharp wit, with a bitter
sense in a sweet word."
Alexander and Campaspe, Old Plays,
vol. ii. p. 113. ed. 1780.

"Then for your Lordship's *Quippes* and quick jestes,
Why Gesta Romanorum were nothing to them."
Sir Gyles Goosecappe, a Com., Sig. G. 2. 4to. 1606.

Crank is used in a different sense by Drayton:—

"Like Chanticleare he crowed *crank*,
And piped full merily."
Vol. iv. p. 1402. ed. 1753.

On l. 31. (M.):—

"There dainty Joys laugh at white-headed Caring."
Fletcher's Purple Island, C. vi. St. 35.

On l. 42. (G.):—

"The cheerful lark, mounting from early bed,
With sweet salutes awakes the drowsy Light;
The earth shee left, and up to Heaven is fled:
There chants her Maker's praises out of sight."
Purple Island, C. ix. St. 2.

"From heaven high to chase the cheareless darke,
With mery note her lowd salutes the morning larke."
Faery Queene, B. i. c. 11.

On l. 45. (G.):—

"The chearful birds, chirping him sweet good-morrow,
With nature's music do beguile his sorrow."
Sylvester's Du Bartas.

On l. 67. (G.) See note already inserted in "NOTES AND QUERIES," p. 316.

On l. 75. (G.):—

"In May the meads are not so *pied with flowers.*"
Sylvester's Du Bartas.

On l. 78. (G.) So in *Comus*:—

"And casts a gleam over the *tufted grove.*"
v. 225.

On l. 80. (G.):—

"Loadstar of Love and Loadstone of all hearts."
Drummond.

On l. 117. (Anon.) See extracts from the *Diary of a Lover of Literature*. To me this line seems to allude to the imagination in sleep:—

"Such sights as youthful poets dream."

On l. 121. (G.):—

"Yet served I, gentles, seeing *store*
Of dainty girls beside."
Albion's England, p. 218. 4to. 1602.

On l. 125. (G.):—

"*In saffron robes* and all his solemn rites,
Thrice sacred *Hymen*."
Sylvester's Du Bartas.

and in Spanish Tragedy:—

"The two first the nuptial torches bore,
As brightly burning as the mid-day's sun:
But after them doth *Hymen* hie as fast,
Clothed in sable and a *saffron robe*."

On l. 187. (G.):—

"Marrying their sweet tunes to the angels' lays."
Sylvester's Du Bartas.

On l. 144. (D.):—

"Those precious mysteries that dwell
In Music's ravished soul."
Crashaw's Music's Duet.

J. F. M.

COLVIL'S WHIGG'S SUPPLICATION.

Heber possessed a curious MS. volume entitled *A Poetical Miscellany, selected from the Works of the Men of Genius of the XVIIth Century*. In Part XI. of the *Bibliotheca Heberiana* it is thus described:—

"The first part of this volume was obviously collected by a Scotchman, and it includes pieces by Ben Jonson, Wither, Dr. Donne, &c. It must have been made in the latter part of the reign of Charles I. The second portion of the volume is a later production; a humorous poem, called a *Whigg's Supplication*, by S. C., in which there is a remarkable notice of Cleveland, Donne, and 'Bass Divine.' The latter name somebody has ignorantly altered, not knowing, probably, who 'Bass Divine' was. The poem is in imitation of *Hudibras*, both in style and metre."

{54}

It is somewhat singular that the writer of this notice never suspected that the *author* of the second part, and the *collector* of the first part of the volume, was Samuel Colvil, whose celebrated poem, *The Whigg's Supplication, or the Scotch Hudibras*, went through so many editions, from 1667 to 1796. This "mock poem", as the author terms it, turns upon the insurrection of the Covenanters in Scotland in the reign of Charles the Second. An interesting notice of it, and other imitations of *Hudibras*, will be found in the *Retrospective Review*, vol. iii. pp. 317-335.

EDWARD F. RIMBAULT.

Queries.

HUBERT LE SŒUR'S SIX BRASS STATUES.

In a curious MS. Diary of the early part of the seventeenth century, lately come into my possession, I find the following entry concerning the sculptor, Hubert le Sœur:—

"March 7. 1628. Had an interview with y^e famous and justly renowned artiste H. le Sœur, who, being late come to this cuntry, I had never seene before. He showed me several famous statues in brasse."

This is probably the earliest notice of the celebrated pupil of John of Bologna after his settlement in England. Dallaway, in his *Anecdotes of the Arts in England* (p. 395.), after stating that Hubert le Sœur arrived here about the year 1630, says,—

"If he was associated with Pierre Tacca, who finished the horse in the equestrian statue of Henry IV. in 1610, left incomplete on the death of his master, John of Bologna, two years preceding, he must have been far advanced in life. Three only of his works in bronze are now known with certainty to exist: the equestrian statue of Charles I. [at Charing Cross], a bust of the same monarch with a casque in the Roman style [now at Stourhead], and a statue in armour of William Herbert, Earl of Pembroke, Lord High Chamberlain and Chancellor of Oxford. The last was given to the University by T., Earl of Pembroke, about the time of the restoration."

The "several famous statues in brasse" alluded to by the writer of the Diary above quoted, were

probably those which afterwards ornamented the gardens of St. James's Palace. Peacham, in his *Complete Gentleman* (2nd edit., 4to. 1634), having spoken of the collection of statues at Arundell House, says:—

"King Charles also, ever since his coming to the Crown, hath amply testified a royal liking of ancient Statues, by causing a whole army of foreign Emperors, Captains, and Senators, all at once to land on his coasts, to come and do him homage and attend him in his Palaces of Saint James and Somerset House. A great part of these belonged to the great Duke of Mantua; and some of the old Greek marble bases, columns, and altars were brought from the ruins of Apollo's temple at Delos, by that noble and absolutely complete gentleman, Sir Kenelm Digby, Kn^t. In the garden of St. James, there are also *half a dozen brass statues*, rare ones, cast by Hubert le Sueur, his Majesty's servant, now dwelling in St. Bartholomew's, London; the most industrious and excellent statuary, in all materials, that ever this country enjoyed. The best of them is the Gladiator, moulded from that in Cardinal Borghesi's Villa, by the procurement and industry of ingenious Master Gage. And at this present, the said Master Sueur hath divers other admirable moulds to cast in brass for his Majesty, and among the rest, that famous Diana of Ephesus. But the great Horse with his Majesty upon it, twice as great as the life, and now well nigh finished, will compare with that of the New Bridge at Paris, or those others at Florence and Madrid, though made by Sueur, his master John de Bologna, that rare workman, who not long since lived at Florence."

The bronze statue of the Gladiator originally stood (according to Ned Ward's *London Spy*) in the Parade facing the Horse Guards. Dodsley (*Environs*, iii. 741.) says it was removed by Queen Anne to Hampton Court, and from thence, by George the Fourth, to the private grounds of Windsor Castle, where it now is. Query, What has become of the other five "famous statues in brass?"

EDWARD F. RIMBAULT.

BISHOP JEWELL'S LIBRARY.

What became of Bishop Jewell's library? Cassan mentions (*Lives of Bishops of Salisbury*, vol. ii. p. 55.) that

"He had collected an excellent library of books of all sorts, not excepting the most impertinent of the Popish authors, and here it was that he spent the greatest and the best part of his time," &c.

Bishop Jewell died Sept. 22. 1571.

In the Account Books of Magdalen College, Oxford, I find the following items:—

"A. D. 1572. Solut. D^{no} Præsidi equitanti Sarisbur. pro libris per billam, iij^{li} xvi^s."

"Solut. pro libris Dⁿⁱ, episcopi Sar., c^{li}."

"A. D. 1574. Solut per Dom. Præsidem pro libris M^{ri} Jewell, xx^{li}."

Whether these books were a portion only, or the whole of the library of Bishop Jewell, I am unable to discover; nor am I aware at present whether Bishop Jewell's autograph is in any of the books of Magdalen College Library. The president was Lawrence Humphrey, author of a *Life of Jewell*.

MAGDALENENSIS.

{55}

THE LOW WINDOW.

The low windows in the chancel of so many of our ancient churches have proved a fruitful source of discussion among archæologists, and numerous theories have been advanced respecting their use. Perhaps the words of the chameleon in the fable might be addressed to many who have attempted to account for their existence, "You all are right and all are wrong"—right in your supposition that they were thus used; but wrong in maintaining that this was the exclusive purpose. Some example, in fact, may be adduced irreconcilable with any particular conjecture, and sufficient to overturn every theory which may be set up. One object assigned is, the distribution of alms; and it is surely reasonable to imagine that money collected at the offertory should have been given to paupers from the chancel through this convenient aperture. The following passage from the *Ecclesiologist*, quoted in page 441. of "NOTES AND QUERIES," has induced me to bring this subject forward:—

"In them (churchyards) prayers are not now commonly poured forth to God, nor are doles distributed to his poor."

Now it must be admitted that relief could scarcely be given to a crowd of importunate claimants without the interposition of some barrier; and where could a more appropriate place be found than the low window? Can any of your readers, therefore, oblige me with some information upon

these points? Where were the alms bestowed, if not here? An almonry is described in some recent works as "a building near the church." What authority is there for such an assertion, and do any examples of such structures remain? What evidence is there that this business was transacted in the churchyard, in the porch, or in any particular part of the edifice?

Although these mysterious openings are probably, with one or two exceptions in Normandy, peculiar to this country, it is desirable to ascertain where the poor on the Continent usually receive such charitable donations. In an interior of a Flemish cathedral, by an artist of the sixteenth century, a man is represented in the act of delivering bread to a number of eager beggars, from a sort of pew; showing, at least, as above remarked, that some such protection was requisite.

There is another Query connected with this subject, which I beg to submit. Some ancient frescoes were lately discovered in the chapel of Eton College, with a compartment containing (according to a letter in the *Ecclésiologist*) a bishop administering the Holy Communion to a converted Jew, through a low window. Can any one, from recollection or the inspection of drawings, (for the original has disappeared,) assure me that he does not hold in his hand a piece of money, or a portion of bread, for the supply of his bodily wants?

T.

Minor Queries.

North Sides of Churchyards unconsecrated.—In the West of England I have found an opinion to prevail in rural parishes, that the north side of our churchyards was left unconsecrated very commonly, in order that the youth of the village might have the use of it as a playground. And, in one parish, some few years ago, I had occasion to interrupt the game of football in a churchyard on the "revel" Sunday, and again on another festival. I also found some reluctance in the people to have their friends buried north of the church.

Is there any ground for believing that our churchyards were ever thus consecrated on the south side of the church to the exclusion of the north?

J. SANSOM.

Hatfield—Consecration of Chapel there.—Le Neve, in his *Lives of Protestant Bishops* (ii. 144.), states, that Richard Neile, Bishop of Lincoln, went to Hatfield, 6th May, 1615, to consecrate the chapel in the house there lately built by Robert, Earl of Salisbury. I have applied to the Registrar of Lincoln diocese, in which Hatfield was (until recently) locally situated, for a copy of the notarial act of consecration; but it appears that the register of Bishop Neile was taken away or destroyed in the Great Rebellion, and that, consequently, no record of his episcopality now exists at Lincoln.

Le Neve says he had the most part of his account of Bishop Neile from Thomas Baker, B.D. of St. John's College, Cambridge, who had it from a grandson of the Bishop's. He quotes also Featley's MS. Collections.

Can any of your readers inform me whether Bishop Neile's episcopal register for Lincoln is in existence, or whether any transcript of it is known? or if any evidence, confirmatory of Le Neve's statement of the fact and date of the consecration of the chapel of Hatfield, is known to exist?

WILLIAM H. COPE.

P.S. I have examined Dr. Matthew Hutton's transcripts of the Lincoln registers, in the Harleian MSS., but they do not come down to within a century of Bishop Neile's episcopate.

Ulrich von Hutten (Vol. i., p. 336.).—In one of the *Quarterly Reviews* is an account of Ulrich von Hutten and the *Epistolæ Obscurorum Virorum*. Will S. W. S., or any one who takes interest in Ulrich, tell me where it is? A meagre article in the *Retrospective Review*, vol. v. p. 56., mentions only one edition of the *Epistolæ*, Francfurti ad Mainum, 1643. Is there any recent edition with notes? Mine, Lond. 1710, is without, and remarkable only for its dedication to Isaac Bickerstaffe, Esq., and the curious mistake which Isaac made when he acknowledged it in *The Tatler*, of supposing the letters genuine. Is it known to what scholar we are indebted for so neat an edition of a book then so little known in England, and so little in accordance with English taste at that time?

H. B. C.

University Club, May 29.

Simon of Ghent.—Can any of your correspondents give me any information concerning Simon, Bishop of Salisbury in 1297-1315, further than what is said of him in *Godwini de Præsulibus Angliæ*, and in Wanley's Catalogue, where he is mentioned as the author of *Regulæ Sanctimonialium Ordinis Sti Jacobi*? Why is he called "Gandavensis," or "De Gandavo," seeing that he is said to have been born in London?

J. MORTON.

Boetius' Consolations of Philosophy.—Alfred the Great translated this work into Anglo-Saxon; Chaucer, Queen Elizabeth, and Lord Preston into English.

Has Queen Elizabeth's work (which she executed during her captivity before she ascended the throne) *been printed*? Richard Viscount Preston's appeared first, I believe, in 1712, in 12mo. *How often has it been reprinted*? What other English translations have been made, and what are the latest?

JARTZBERG.

Gloucestershire Gospel Tree.—Mary Roberts, in her *Ruins and Old Trees associated with Historical Events*, gives a very pretty account of a certain *Gospel Tree*. Can any kind correspondent inform me where in Gloucestershire it is situated? Although a native of the county, I never heard of it.

W. H. B.

Churchyards—Epitaphs.—Up to the time of the Norman Conquest, churchyards appear to have been considered almost as sacred as churches; but soon after that period, though regarded as places of sanctuary, they were often used for profane purposes. I recollect reading of fairs and rustic sports being held in them as early as John's reign, but unfortunately I have not been an observer of your motto, and know not now where to refer for such instances. I shall therefore feel obliged to any of your readers who will specify a few instances of the profanation of churchyards at different periods, or refer me to works where such may be found. Churchyards appear to have been used in special cases for sepulture from the year 750, but not commonly so used till the end of the fourteenth century. Are there any instances of sepulchral monuments, between the above dates, now existing in churchyards?

Stone crosses, evidently of Saxon or very early Roman structure, are found in churchyards, but I am not aware of any sepulchral monuments detached from the church of the same date. I shall be glad of any notices of early monuments or remarkable epitaphs in churchyards. When did churchyards cease to be places of sanctuary? What is the exact meaning of the word "yard?" and was not "God's acre" applied to Christian cemeteries before sepulture was admitted in churches or churchyards?

W. H. K.

Drayton Beauchamp, June 10.

Anthony Warton.—Who was Anthony Warton, minister of the word at Breamore, in Hampshire, and author of *Refinement of Zion*, London, 1657? Another Anthony Warton was matriculated at Magdalen College, Oxford, 2nd Nov., 1665, at sixteen, as son of Francis Warton, of Breamore, Hants, plebeian. He remained clerk till 1671; chaplain from 1671 to 1674; instituted vicar of Godalming, Surrey, in 1682; obiit 15th March, 1714-15. He was father of Thomas Warton, Demy and Fellow of Magdalen College, vicar of Basingstoke, Hants, and of Cobham, Surrey, Professor of Poetry in the University of Oxford, 1718-28; who was father of the more celebrated Thomas Warton, Fellow of Trinity College, Oxford, and of Joseph Warton, Head Master of Winchester School.

Manning says (*History of Surrey*, vol. i. p. 648.) that Anthony Warton, vicar of Breamore, Hants, was younger brother of Michael Warton, Esq., of Beverley, but originally of Warton Hall in Lancashire. Both Wood and Manning seem to have confounded the first Anthony with the clerk, &c. of Magdalen. Was the former brother of Francis?

MAGDALENENSIS.

Cardinal's Hat.—O'Halloran mentions the cardinal's hat—"birede"—"biretrum"—as the hat anciently worn by the Irish doctors. What is its history?

J. SANSOM.

Maps of London.—I should be grateful to any of your correspondents who could inform me whether there are any maps of London before that of Aggas? what they are? and where they are to be found? The date of Aggas's map is supposed to be about 1560, and must have been after 1548, as the site of Essex House in the Strand is there called "Paget Place." There is a MS. map by Anthony Van Den Wyngerde in the Sutherland Collection in the Bodleian, the date of which would be about 1559.

EDWARD FOSS.

Griffith of Penrhyn.—Can any of your correspondents refer me to a good pedigree of GRIFFITH OF PENRHYN AND CARNARVON?

WILLIAM D'OYLY BAYLEY.

Coatham, near Redcar.

The Mariner's Compass.—What is the origin of the *fleur-de-lis* with which the northern radius of the compass-card is always ornamented?

NAUTILUS.

Pontefract on the Thames.—Permit me to ask, through the medium of your useful publication, where Pontefract on the Thames was situate in the fourteenth century? Several documents of Edw. II. are dated from Shene (Richmond); in 1318, one from Mortelak; in 1322, one from Istelworth; and several are dated *Pountfrcyt*, or *Pontem fractum super Thamis*. (See Rymer's *Fœdera*.) It is very clear that this Pountfrcyt on the Thames must have been at no great distance

June 14. 1850.

Replies.

ON THE ORIGIN AND PROGRESS OF THE STUDY OF GEOMETRY IN LANCASHIRE.

The extensive study of geometry in Lancashire and the northern counties generally is a fact which has forced itself upon the attention of several observers; but none of these have attempted to assign any reasons for so singular an occurrence. Indeed, the origin and progress of the study of any particular branch of science, notwithstanding their attractive features, have but rarely engaged the attention of those best qualified for the undertaking. Fully satisfied with pursuing their ordinary courses of investigation, they have scarcely ever stopped to inquire *who* first started the subject of their contemplations; nor have they evinced much more assiduity to ascertain the *how*, the *when*, or in *what* favoured locality he had his existence: and hence the innumerable misappropriations of particular discoveries, the unconscious traversing of already exhausted fields of research, and many of the bickerings which have taken place amongst the rival claimants for the honour of priority.

Mr. Halliwell's *Letters on the Progress of Science* sufficiently show that the study of geometry was almost a nonentity in England previously to the commencement of the eighteenth century. Before this period Dr. Dee, the celebrated author of the preliminary discourse to Billingsley's *Euclid*, had indeed resided at Manchester (1595), but his residence here could effect little in flavour of geometry, seeing, as is observed by a writer in the *Penny Cyclopædia*—

"The character of the lectures on Euclid was in those days extremely different from that of our own time ... the propositions of Euclid being then taken as so many pegs to hang a speech upon."

Similar remarks evidently apply to Horrocks and Crabtree (1641); for although *both* were natives of Lancashire, and the latter a resident in the vicinity of Manchester, their early death would prevent the exertion of any considerable influence; nor does it appear that they ever paid any attention to the study of the ancient geometry. Richard Towneley, Esq., of Towneley (1671), is known to have been an ardent cultivator of science, but his residence was principally in London. It may, however, be mentioned to his honour, *that he was the first to discover what is usually known as "Marriotte's Law"* for the expansion of gases. At a later period (1728-1763), the name of "John Hampson, of Leigh, in Lancashire," appears as a correspondent to the *Lady's Diary*; but since he mostly confined his speculations to subjects relating to the Diophantine Analysis, he cannot be considered as the originator of the revival in that branch of study now under consideration. Such being the case, we are led to conclude that the "Oldham Mathematical Society" was really the great promoter of the study of the ancient geometry in Lancashire; for during the latter half of the last century, and almost up to the present date, it has numbered amongst its members several of the most distinguished geometers of modern times. A cursory glance at some of the mathematical periodicals of that date will readily furnish the names of Ainsworth, whose elegant productions in pure geometry adorn the pages of the *Gentleman's* and *Burrow's Diaries*; Taylor, the distinguished tutor of Wolfenden; Fletcher, whose investigations in the *Gentleman's Diary* and the *Mathematical Companion* entitle him to the highest praise; Wolfenden, acknowledged by all as one of the most profound mathematicians of the last century; Hilton, afterwards the talented editor of that "work of rare merit" the *Liverpool Student*; and last, though not least, the distinguished Butterworth, whose elegant and extensive correspondence occupies so conspicuous a place in the *Student*, the *Mathematical Repository*, the *Companion*, the *Enquirer*, the *Leeds Correspondent*, and the *York Courant*. Besides these, we find the names of Mabbot, Wood, Holt (Mancuniensis), Clarke (Salfordoniensis), as then resident at Manchester and in constant communication with, if not actually members of the society; nor can it be doubted from the evidence of existing documents that the predilection for the study of the ancient geometry evinced by various members of this Lancashire School, exercised considerable influence upon the minds of such distinguished proficientes as Cunliffe, Campbell, Lowry, Whitley, and Swale.

Hence it would seem that *many*, and by no means improbable, reasons may be assigned for "the very remarkable circumstance of the geometrical analysis of the ancients having been cultivated with eminent success in the northern counties of England, and particularly in Lancashire." Mr. Harvey, at the York meeting of the British Association in 1831, eloquently announced "that when Playfair, in one of his admirable papers in the *Edinburgh Review*, expressed a fear that the increasing taste for analytical science would at length drive the ancient geometry from its favoured retreat in the British Isles; the Professor seemed not to be aware that there existed a devoted band of men in the north, resolutely bound to the pure and ancient forms of geometry, who in the midst of the tumult of steam engines, cultivated it with unyielding ardour, preserving the sacred fire under circumstances which would seem from their nature most calculated to

extinguish it." Mr. Harvey, however, admitted his inability clearly to trace the "true cause of this remarkable phenomenon," but at the same time suggested that "a taste for pure geometry, something like that for entomology among the weavers of Spitalfields, may have been transmitted from father to son; but who was the distinguished individual *first* to create it, in the peculiar race of men here adverted to, seems not to be known." However, as "the two great restorers of ancient geometry, Matthew Stewart and Robert Simson, it may be observed, lived in Scotland," he asks the important questions:—"Did their proximity encourage the growth of this spirit? Or were their writings cultivated by some teacher of a village school, who communicated by a method, which genius of a transcendental order knows so well how to employ, a taste for these sublime inquiries, so that at length they gradually worked their way to the anvil and the loom?"

An attentive consideration of these questions in all their bearings has produced in the mind of the writer a full conviction that we must look to other sources for the revival of the study of the ancient geometry than either the writings of Stewart or Simson. It has been well observed by the most eminent geometer of our own times, Professor Davies—whose signature of PEN-AND-INK (Vol. ii., p. 8.) affords but a flimsy disguise for his well-known *propria persona*—that "it was a great mistake for these authors to have written their principal works in the Latin language, as it has done more than anything else to prevent their study among the only geometers of the eighteenth century who were competent to understand and value them;" and it is no less singular than true, as the same writer elsewhere observes, "that whilst Dr. Stewart's writings were of a kind calculated to render them peculiarly attractive to the non-academic school of English geometers, they remain to this day less generally known than the writings of any geometer of these kingdoms." The same remarks, in a slightly qualified form, may be applied to most of the writings of Simson; for although his edition of Euclid is now the almost universally adopted text-book of geometry in England, at the time of its first appearance in 1756 it did not differ so much from existing translations as to attract particular attention by the novelty of its contents. Moreover, at this time the impulse had already been given and was silently exerting its influence upon a class of students of whose existence Dr. Simson appears to have been completely ignorant. In one of his letters to Nourse (*Phil. Mag.*, Sept. 1848, p. 204.) he regrets that "the taste for the ancient geometry, or indeed any geometry, seems to be quite worn out;" but had he instituted an examination of those contemporary periodicals either wholly or partially devoted to mathematics, he would have been furnished with ample reasons for entertaining a different opinion.

We have every reason to believe that the publication of Newton's *Principia* had a powerful effect in diffusing a semi-geometrical taste amongst the academical class of students in this country, and it is equally certain that this diffusion became much more general, when Motte, in 1729, published his translation of that admirable work. The nature of the contents of the *Principia*, however, precluded the possibility of its being adapted to form the taste of novices in the study of geometry; it served rather to exhibit the *ne plus ultra* of the science, and produced its effect by inducing the student to master the rudimentary treatises thoroughly, in order to qualify himself for understanding its demonstrations, rather than by providing a series of models for his imitation. A powerful inducement to the study of pure geometry was therefore created by the publication of Motte's translation: ordinary students had here a desirable object to obtain by its careful cultivation, which hitherto had not existed, and hence when Professor Simpson, of Woolwich, published his *Algebra* and the *Elements of Geometry* in 1745 and 1747, a select reading public had been formed which hailed these excellent works as valuable accessions to the then scanty means of study. Nor must the labours of Simpson's talented associates, Rollinson and Turner, be forgotten when sketching the progress of this revival. The pages of the *Ladies' Diary*, the *Mathematician*, and the *Mathematical Exercises*, of which these gentlemen were severally editors and contributors, soon began to exhibit a goodly array of geometrical exercises, whilst their lists of correspondents evince a gradual increase in numbers and ability. The publication of Stewart's *General Theorems* and Simson's edition of *Euclid*, in 1746 and 1756, probably to some extent assisted the movement; but the most active elements at work were undoubtedly the mathematical periodicals of the time, aided by such powerful auxiliaries as Simpson's *Select Exercises* (1752) and his other treatises previously mentioned. It may further be observed that up to this period the mere English reader had few, if any means of obtaining access to the elegant remains of the ancient geometers. Dr. Halley had indeed given his restoration of Apollonius's *De Sectione Rationis* and *Sectione Spatii* in 1706. Dr. Simson had also issued his edition of the *Loci Planis* in 1749; but unfortunately the very language in which these valuable works were written, precluded the possibility of these unlettered students being able to derive any material advantages from their publication: and hence arises another weighty reason why Simpson's writings were so eagerly studied, seeing they contained the leading propositions of some of the most interesting researches of the Alexandrian School.

{59}

After the death of Simpson, the Rev. John Lawson, who appears to have inherited no small portion of the spirit of his predecessors, began to take the lead in geometrical speculations; and having himself carefully studied the principal writings of the ancient geometers, now formed the happy project of unfolding these treasures of antiquity to the general reader, by presenting him with English translations of most of these valuable remains. With this view he published a translation of Vieta's restoration of *Apollonius on Tangencies*, in 1764, and to this, in the second edition of 1771, was added the *Treatise on Spherical Tangencies*, by Fermat, which has since been reprinted in the *Appendix to the Ladies' Diary* for 1840. In 1767 appeared Emerson's *Treatise on Conic Sections*; a work which, notwithstanding its manifest defects, contributed not a little to aid the student in his approaches to the higher geometry, but whose publication would probably have been rendered unnecessary, had Dr. Simson so far loosened himself from the

trammels of the age, as to have written his own admirable treatise in the English language. The frequency, however, with which Mr. Emerson's treatise has been quoted, almost up to the present date, would appear to justify the propriety of including *it* amongst the means by which the study of geometry was promoted during the last generation. The success which attended Mr. Lawson's first experiment induced him to proceed in his career of usefulness by the publication, in 1772, of the *Treatise on Determinate Section*; to which was appended an amended restoration of the same work by Mr. William Wales, the well-known geometer, who attended Captain Cook as astronomer, in one of his earlier voyages. In 1773 appeared the *Synopsis of Data for the Construction of Triangles*, which was followed in 1774 by his valuable *Dissertations on the Geometrical Analysis of the Ancients*; and although the author used an unjustifiable freedom with the writings of others, Dr. Stewart's more especially, it is nevertheless a work which probably did more to advance the study of the ancient geometry than any other separate treatise which could be named. As these publications became distributed amongst mathematicians, the *Magazines*, the *Diaries*, and various other periodicals, began to show the results of the activity which had thus been created; geometrical questions became much more abundant, and a numerous list of contributions appeared which afford ample proof that their able authors had entered deeply into the spirit of the ancient geometry. During the year 1777 Mr. Lawson issued the first portion of Dr. Simson's restoration of *Euclid's Porisms*, translated from the *Opera Reliqua* of that distinguished geometer; and though the work was not continued, sufficient had already been done to furnish the generality of students with a clue to the real nature of this celebrated enigma of antiquity. The last of these worthy benefactors to the non-academic geometers of the last century was Mr. Reuben Burrow, who by publishing in 1779 his *Restitution of Apollonius Pergæus on Inclinations* gave publicity to a valuable relic which would otherwise have remained buried in the Latin obscurity of Dr. Horsley's more elaborate production.

During the greater portion of the time just reviewed, Mr. Jeremiah Ainsworth was resident in the neighbourhood of Manchester, and so early as 1761 was in correspondence with the editors of the *Mathematical Magazine*. He subsequently associated with Mr. George Taylor, a gentleman of kindred habits, then resident in the immediate vicinity, and these worthy veterans of science, as time wore on, collected around them a goodly array of pupils and admirers, and hence may truly be said not only to have laid the foundation of the "Oldham Society," but also to have been the fathers of the Lancashire school of geometers. Such then was the state of affairs in the mathematical world at the period of which we are speaking; all the works just enumerated were attracting the attention of all classes of students by their novelty or elegance; Dr. Hutton and the Rev. Charles Wildbore had the management of the *Diaries*, each vieing with the other in offering inducements for geometrical research; whilst both, in this respect, for a time, had to contend against the successful competition of Reuben Burrow, the talented editor of Carnan's *Diary*: correspondents consequently became numerous and widely extended, each collecting around him his own select circle of ardent inquirers; and thus it was, to use the words of Mr. Harvey, and answer the questions proposed, that inquiries which had hitherto been "locked up in the deep, and to them unapproachable recesses of Plato, Pappus, Apollonius and Euclid * * porisms and loci, sections of ratio and of space, inclinations and tangencies,—subjects confined among the ancients to the very greatest minds, (became) familiar to men whose condition in life was, to say the least, most unpropitious for the successful prosecution of such elevated and profound pursuits."

The preceding sketch is respectfully submitted as an attempt to answer the queries of PEN-AND-INK, so far as Lancashire is concerned. It is not improbable that other reasons, equally cogent, or perhaps corrective of several of the preceding, may be advanced by some of your more learned correspondents, whose experience and means of reference are superior to my own. Should any such be induced to offer additions or corrections to what is here attempted, and to extend the inquiry into other localities, your pages will afford a most desirable medium through which to compare *notes* on a very imperfectly understood but most important subject of inquiry.

T. T. WILKINSON.

Burnley, Lancashire, June 5. 1850.

QUERIES ANSWERED, NO. 8.

Passing over various queries of early date, on which it has been my intention to offer some suggestions, I have *endeuoyred me*, as Master Caxton expresses it, to illustrate three subjects recently mooted.

Trianon (No. 27).—The origin of this name is thus stated by M. Dolort, in his excellent work entitled *Mes voyages aux environs de Paris*, ii. 88.

"*Le grand Trianon*.—Appelé au 13^e siècle *Triarmun*, nom d'une ancienne paroisse, qui était divisée en trois villages dépendant du diocèse de Chartres. Cette terre, qui appartenait aux moines de Sainte-Geneviève, fut achetée par Louis XIV. pour agrandir le parc de Versailles, et plus tard il y fit coustruire le château."

Wood paper (No. 32).—At the close of the last century a patent was granted to Matthias Koops for the manufacture of paper from *straw, wood, &c.* In September 1800, he dedicated to the king a *Historical account of the substances which have been used to describe events*, in small folio.

The volume is chiefly printed on paper *made from straw*; the appendix is on *paper made from wood alone*. Both descriptions of paper have borne the test of time extremely well. Murray, in his *Practical remarks on modern paper*, speaks of Koops and his inventions with much ignorance and unfairness.

Tobacco in the East (No. 33.).—Relying on the testimony of Juan Fragoso, physician to Felipe II. of Spain, I venture to assert that tobacco is not indigenous to the East. To the same effect writes Monardes. Nevertheless, it was cultivated in Java as early as the year 1603. Edmund Scott, factor for the East India Company at Bantam, thus describes the luxuries of the Javans:—

"They are very great eaters—and they haue a certaine hearbe called *bettaile* which they vsually have carryed with them wheresoeuer they goe, in boxes, or wrapped vp in cloath like a suger loafe: and also a nutt called *pinange*, which are both in operation very hott, and they eate them continually to warme them within, and keepe them from the fluxe. They doe likewise take much *tabacco*, and also *opium*."—*An exact discovrse etc. of the East Indians*, London, 1606. 4^o. Sig. N. 2.

BOLTON CORNEY.

MEANING OF "BAWN."

Bawn (Vol. i, p. 440.) has been explained as "the outer fortification, inclosing the court-yard of an Irish castle or mansion, and was generally composed of a wall with palisadoes, and sometimes flankers."

The word *bawn* or *bane* (the *a* pronounced as in the English word *hat*) is still applied in the south of Ireland to the spot of ground used as a place for milking the cows of a farm, which, for obvious reasons, is generally close to the farm-house. Before the practice of housing cattle became general, every country gentleman's house had its *bawn* or *bane*. The necessity for having such a place well fenced, and indeed fortified, in a country and period when cattle formed the chief wealth of all parties, and when the country was infested by Creaghadores and Rapparees, is obvious; and hence the care taken in compelling the "undertakers in Ulster" to have at least "a good bawn after the Irish fashion." In Munster the word *bane* or *bawn* is used to express land that has been long in grass; *tholluff bawn* being used to signify grass land about to be brought into cultivation; and *tholluff breagh*, or *red land*, land which has been recently turned. To *redden land* is still used to express either to plough land, or, more generally, to turn land with the spade.

Now the *milking field* was, and is always kept in grass, and necessarily receiving a good deal of manure, would usually be *white* from the growth of daisies and white clover. Hence such a field would be called the *white* field: and from this to the general application of the phrase to grass land the transition is easy and natural. It may be proper to add, that in Kerry, particularly, the word is pronounced *bawn*, in speaking *Irish*; but the same person will call it *bane*, if mentioning such land in English. The *a* in the latter word is, as I said before, pronounced like the *a* in *hat*.

The Irish for a *cow* being *bo*, the phrase may have had its origin therefrom. On this matter, as on all relating to Irish antiquities, the readers of "NOTES AND QUERIES" may be glad to have a sure person to refer to; and they cannot refer to a more accomplished Irish scholar and antiquarian than "Eugene Curry". His address is, "Royal Irish Academy, Grafton Street, Dublin."

KERRIENSIS.

Replies To Minor Queries.

Births, Marriages, &c., Taxes on (Vol. ii., p. 10.).—The first instance, that I am aware of, of a tax on marriages in this country, occurs in the 5 of Wm. and Mary, c. 21. The war in which William engaged soon rendered it necessary to tax other incidents of humanity; and accordingly the 6 & 7 Wm. III. c. 6. was passed, granting to his Majesty certain rates and duties upon marriages, births, deaths, and burials, and upon bachelors and widowers (a widely-spread net), for the term of five years, "for carrying on the war against France with vigour." The taxes on births, marriages, and burials were continued indefinitely by the 7 & 8 Wm. III. c. 35. I know not when this act was repealed; but by the 23 George III. c. 67., taxes were again imposed on burials, births, marriages, and christenings; and by 25 George III. c. 75. these taxes were extended to Dissenters. By the 34 George III. c. 11., the taxes were repealed, and they ceased on October 1st, 1794. The entries in the parish register noticed by ARUN, refer to these taxes. Query, Were our ancestors justified in boasting that they were "free-born" Englishmen as long as one of these taxes existed?

C. ROSS.

M. or N. (Vol. i., p. 415.).—These must, I think, be the initials of some words, and not originating in a corruption of *nom*, as suggested. We have in the marriage service:—

"I publish the banns of marriage between M. of — and N. of —."
"The curate shall say unto the man,
"M. 'Wilt thou have this woman,' &c.
"The priest shall say unto the woman,
"N. 'Wilt thou have this man,' &c.

"The man says: 'I, M. take thee N. to my wedded wife,' &c.

"The woman says: 'I, N. take thee M. to my wedded husband,'" &c.

Again, "Forasmuch as M. and N. have consented together," &c.

All these passages would go to show that the letters are initials either of some word by which the sex was denoted, or of some very common Christian names of each sex, which were formerly in use.

I grant that, in the baptismal service, N. may possibly stand for nomen.

THOS. COX.

Preston.

Arabic Numerals.—I am not entitled to question either the learning or the "acumen" of the Bishop of Rochester; but I am entitled to question the *interpretation* which E. S. T. tells us (Vol. ii., p.27.) he puts upon the Castleacre inscription. My title to do so is this:—that in the year of grace 1084 the Arabic numerals were not only of necessity unknown to the "plaisterers" of those walls, but even (as far as evidence has been yet adduced) to the most learned of England's learned men.

As to the regular order in crossing himself, that will entirely depend upon whether the plaister was considered to be a knight's shield, and the figures the blazonry, or not. Is it not, indeed, stated in one of your former numbers, that this very inscription was to be read 1408, and not 1048? I have already hinted at the necessity of *caution* in such cases; and Mr. Wilkinson of Burnley has given, in a recent number of your work, two exemplifications. The Bishop of Rochester certainly adds another; though, of course, undesignedly.

T. S. D.

Shooter's Hill, June 7.

Comment. in Apocalypsin (Vol. i., p. 452.).—There was a copy of this volume in the library of the Duke of Brunswick; and in the hope that Sir F. Madden may succeed in obtaining extracts, or a sight of it, I intimate just as much, though not in this kingdom. (See Von der Hardt's *Autographa Lutheri et Coætaneorum*, tom. iii. 171.) You do not seem to have any copy whatever brought to your notice. This collection was, it appears from the *Centifolium Lutheranum* of Fabricius (p. 484.), bequeathed by the Duke to the library at Helmstad.

Novus.

Robert Deverell (Vol. i., p. 469.).—If my information is too scanty to deserve a place among the Replies, you may treat it as a supplement to Dr. Rimbault's Query. Mr. Deverell also published (according to Lowndes) *A New View of the Classics and Ancient Arts, tending to show the invariable Connexion with the Sciences*, 4to. Lond. 1806; and *Discoveries in Hieroglyphics and other Antiquities*, 6 vols. 8vo. Lond. 1813,—which was suppressed by the author after a few copies had been sold. I have the second and third volumes, being all that relates to Shakspeare. They consist of an edition of Hamlet, Lear, Othello, Merchant of Venice, and the third satire of Horace, copiously illustrated with notes and woodcuts, intended to prove that in the works in question, in common with "all the classics and the different specimens of the arts which have come down to us from the ancients, no part of them is to be understood without supposing that they were mere vehicles of knowledge, not intended to meet the eye or the understanding on the first inspection or perusal;" in short, that all the phrases, characters, and incidents are merely allusions to the appearances of the moon! a representation of which, and of Shakspearian characters, &c., bearing supposed resemblance to its lights and shadows, form the staple of the illustrations. I collect from passages in these volumes, that the first was devoted to a similar illustration of Hudibras. The whole affair seems to afford indications of insanity. In the *Biographical Dictionary of Living Authors*, 8vo., Lond. 1816, I find that in 1802 he was returned to Parliament by the borough of Saltash, in Cornwall: and from the same authority it also appears that, in addition to the works above noticed, he was the author of *A Guide to the Knowledge of the Ancients*, 1803, and *A letter to Mr. Whitbread on two Bills pending in Parliament*, 8vo. 1807.

J. F. M.

{62}

The Hippopotamus.—The Scotch Kilt.—I was on the point of addressing a Minor Query to you, when No. 33. arrived, and therein I saw a Major Query from L. (p.36.), which prompts an immediate answer. He asks, "Has there been a live hippopotamus in Europe since the reign of Commodus?" To be sure there has, and Capitolinus would have set him right. A goodly assemblage of animals of all sorts was collected by Gordianus Pius, but used by the elder Philip, for the celebration of the secular games on the 1000th anniversary of the building of Rome, or A.D. 248. Among them were 32 elephants, 10 tigers, 10 elks, 60 lions, 30 leopards, 10 hyænas, 1 hippopotamus, 1 rhinoceros, 40 wild horses, 20 wild asses, and 10 giraffes, with a vast quantity of deer, goats, antelopes, and other beasts. "And," it is added in Captain Smyth's Roman Catalogue, "still further to increase the public *hilarity*, 2000 gladiators were matched in mortal affray."

The portrait of the hippopotamus exhibited on that splendid occasion is well represented upon the large brass medals of Otacilia Severa, Philip's wife, and on those of their son, Philip Junior. That of Otacilia is described at length in Captain Smyth's work.

Now for my Minor Query. Can you, Sir, or any of your intelligent correspondents, oblige me by

saying who introduced the kilt into Scotland and when? However it may wound local prejudice, I fear our northern brethren will find its use to be much more recent than they seem willing to be aware of. At present I will not put a rider on the question, by asking, whether an Englishman first gave it them: but perhaps you, Sir, will sift it thoroughly, even although a whole corps of rabid MacNicolls should enter the field against you.

Σ

Ashes to Ashes (Vol. ii., p. 22.).—The word is taken from Genesis, xviii. 27.:

"I have taken upon me to speak unto the LORD, which am but dust and ashes."

It is plain that this has nothing to do with the treatment of the corpse; but that whatever the exact meaning of the word in Hebrew may be, it is synonymous with dust. As to dust, this is perfectly plain in Genesis, iii. 19.:

"Till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Here burial seems to be distinctly meant.

The Latin word *cinis*, which denotes ashes produced by burning, is derived from the Greek, which denotes natural dust, I forget whether burnt ashes also.

C. B.

Dr. Maginn's Miscellanies (Vol. i., p. 470.).—Mr. Tucker Hunt (brother of Mr. F. Knight Hunt, author of *The Fourth Estate, a History of Newspapers, &c. &c.*) showed me some years since a collection of these papers from various sources, which he proposed to publish, and which I was very glad to learn, as I had always regretted that Dr. Maginn had left no memorial of his splendid talents in a separate publication, but frittered away his genius in periodicals. As "J. M. B." appears very anxious to obtain an authentic reference to any article contributed by the Dr., I think if he could communicate with Mr. Tucker Hunt, it might be of great assistance. I have not the latter's address, but probably a note to the care of his brother's publisher, "D. Bogue, Fleet Street", might lead to a communication.

W. H. LAMMIN.

Fulham, June 5. 1850

Living Dog better than a dead Lion.—For an answer to my Query at Vol. i., pp. 352. 371., where I asked for the authority upon which Baunez gave *Homer* credit for the expression (which is evidently none of his), "quod leoni mortuo etiam lepores insultant," a friend has referred me to *Antholog. Græc.* 8vo. Lipsiæ, 1794, tom. iv. p. 112.; out of which you may, perhaps, think it not too late to insert the following Epigr. xi.

"Ὄς ἀπὸ Ἑκτορος τιτρωσκομένου ὑπὸ Ἑλλήνων,
Βάλλετε νῦν μετὰ πότμον ἑμὸν δέμας. ὅττι καὶ αὐταὶ
Νεκροῦ σῶμα λείοντος ἐφουβρίζουσι λαγωοί."

J. SANSOM.

Gaol Chaplains (Vol. ii., p. 22.) were made universal by act of parliament in the fourth year of George IV. Before that they may have existed in some places. In Gloucestershire from 1786.

C. B.

Rome Ancient and Modern (Vol. ii., p. 21.).—Such a map as your correspondent A. B. M. describes, was at Rome in 1827. It was by Vasi. I got it, but never saw it in England.

C. B.

Trianon (Vol. ii., p. 47.).—In justice to myself, and in reply to your correspondent C., who believes I have "not the slightest authority" for my explanation of the word *Trianon*, I beg to refer him to the French dictionaries, in some of which, at all events, he will find it thus written: *Trianon*, subst. masc., a *pavilion*.

J. K. R. W.

Miscellanies

Aboriginal Chambers near Tilbury (Vol. i., p. 462.).—Mr. Cook, of Abeley, Essex, having seen this Query, which had been kindly quoted into *The Athenæum* of the 25th ultimo, communicated to that journal on Saturday, June 1st, the following information respecting two of these caves, the result of a personal examination of them:—

"The shafts are five in number; and are situated at the edge of Hanging Wood, in the parish of Chadwell, about three miles from Grays Pier. I descended two of them in 1847, by means of a rope and pulley fixed to the branch of a neighbouring tree,—taking the precaution to have a lighted lanthorn swinging a few yards beneath me. They were between eighty and ninety feet in depth,—their diameter at the top six feet, gradually diminishing to three feet at the bottom. There was a great deal of drift sand at the bottom of the shaft, extending a considerable way up, which nearly blocked up the

entrance to the chambers. By treading down the sand I soon gained an entrance, and found five chambers communicating with the shaft—three on one side and two on the other. In form they were nearly semicircular. Their dimensions were small, not exceeding thirty feet in length by fifteen in width, but very lofty; they were quite dry and free from foul air. The chambers in both shafts corresponded exactly with each other in size, form, and number. I trust this brief account may be of some service to those gentlemen who intend to explore them, and should be most happy to afford any assistance in my power."

Mistake in Conybeare and Howson's Life of St. Paul.—In the splendid and learned *Life of St. Paul*, now publishing by Messrs. Longmans, there occurs in a note a broad assertion, but quite erroneous, which may mislead those who would be inclined to take it without examination, induced by the general accuracy and learning of the work. At page 35, note 1., the writer says, "It is remarkable that the Sadducees are mentioned in no other books of the New Testament, except St. Matthew and the Acts." I mentioned this as a *fact* to a friend, who immediately remembered a passage in St. Luke, chap. xx. v. 27.: "Then came to him certain of the Sadducees," &c. I then turned out Sadducees in Cruden, and there found only Matthew and Acts referred to. On looking at the passage of St. Mark parallel to the abovementioned of St. Luke, I read, "Then came unto him the Sadducees," &c. (xii. 18.) The note, therefore, should end, "except the first three Gospels and the Acts."

E. S. JACKSON.

Miscellaneous.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

The Rev. W. Haslam, the author of *Perran Zabuloe*, has just issued a little volume entitled *The Cross and the Serpent, being a brief History of the Triumph of the Cross through a long Series of Ages in Prophecy, Types, and Fulfilments*. Though the present work belongs to one of the two classes which, for obvious reasons, we do not undertake to notice in our columns, there is so much of curious matter illustrative of Folk Lore, early remains, and old-world customs, in the third part of it, as to justify our directing the attention of our antiquarian readers to the archæology of the volume. The Druidic Beltein or Midsummer Fire still burns brightly, it appears, in Cornwall. We shall endeavour to transfer to our Folk Lore columns some passages on this and other cognate subjects.

Mr. Russell Smith announces a series of *Critical and Historical Tracts* on the subject of, I. *Agincourt*; II. *First Colonists of New England* (this is already issued); and III. *Milton, a Sheaf of Gleanings after his Biographers and Annotators*. The name of Joseph Hunter, F.S.A., which figures upon their title-pages, is a sufficient warrant that they will deserve the attention of the historical student.

Mr. M. A. Denham, the author of the interesting *Collection of Proverbs and Popular Sayings relating to the Seasons, Weather, &c.*, published by the Percy Society, also intends to issue some Tracts (limited to fifty copies of each) illustrative of the antiquities of the northern parts of the kingdom. The first is to be on *The Slogans or Slughorns of the North of England*; the second, on "*Some of the Manners and Customs*" of the North.

We have received the following Catalogues:—Joseph Lilly's (7. Pall Mall) Catalogue of a Choice and Valuable Collection of Rare, Curious, and Useful Books; William Andrews' (7. Corn Street, Bristol) Catalogue, Part IV., 1850, Books just bought from the Deanery, Armagh, &c.; and J. Russell Smith's (4. Old Compton Street, Soho) Bibliotheca Historica et Topographica; Books illustrating the History, Antiquities, and Topography of Great Britain and Ireland.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

(In continuation of Lists in former Nos.)

GREY'S METHOD OF LEARNING HEBREW.

[The edition that contains the *History of Joseph* as a Praxis, not that which contains the Proverbs.]

OAKLEY ON OUR LORD'S PASSION.

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

Notices to Correspondents.

TITLE AND INDEX TO VOLUME THE FIRST. *A Double Number will be published next week, containing Title and copious Index to the First Volume, price 9d., or stamped to go post free, 11d.*

The Monthly Part will be ready at the same time, price 1s. 9d., including the Title and Index.

DELTA. *The following appears to us the true reading of the legend of the seal transmitted:—*

+ MINATIVS. T. MRRIS. PPOX. ECCLEXIES:SCE:
MRE. D'. GALLATE.

There appears little doubt as to the last word, whatever may be the locality intended. "Gallatum" has been used for "Wallop" in Hampshire, but it is doubtful if this seal applies to that place.

C. F. O. *The Phigaleian Marbles are in the British Museum. The casts described were modelled from them by an accomplished London Artist.*

Errata.—No. 33., p. 39, 40., in the article *Cosas de España*, Tereda should be Texeda; and for Carrascon, which recently *had* been reprinted, read *has*.

{64}

TO BOOKSELLERS, PRINTERS, STATIONERS, and LITERARY MEN in General, a Country Business, established upwards of Fifty Years, and yielding a net profit of 300*l.* per annum, is now to be sold a great Bargain: it embraces Printing, Bookselling, and Stationery; is carried on in the West of England, on premises admirably adapted for its various branches, and held at a very Low Rental. About 1200*l.* or 1300*l.* will be required for the purchase of the Stock, Printing Presses, &c., (which is of the best description), one-third of which may remain on approved Security. Address by Letter only to T. W., Messrs. Simpkin, Marshall, and Co., Stationer's Court, Ludgate Hill.

Vols. I. and II. 8vo., price 28s. cloth.

THE JUDGES OF ENGLAND; from the TIME of the CONQUEST. By EDWARD FOSS, F.S.A.

"A work in which a subject of great historical importance is treated with the care, diligence, and learning it deserves; in which Mr. Foss has brought to light many points previously unknown, corrected many errors, and shown such ample knowledge of his subject as to conduct it successfully through all the intricacies of a difficult investigation, and such taste and judgment as will enable him to quit, when occasion requires, the dry details of a professional inquiry, and to impart to his work, as he proceeds, the grace and dignity of a philosophical history."—*Gent. Mag.*

London: LONGMAN, BROWN, GREEN, AND LONGMANS.

MEMOIRS OF MUSICK. By the Hon. ROGER NORTH, Attorney-General to James. I. Now first printed from the original MS. and edited, with copious Notes, by EDWARD F. RIMBAULT, LL.D., F.S.A. &c. &c. Quarto; with a Portrait; handsomely printed in 4to.; half-bound in morocco, 15s.

This interesting MS., so frequently alluded to by Dr. Burney in the course of his "History of Music," has been kindly placed at the disposal of the Council of the Musical Antiquarian Society, by George Townshend Smith, Esq., Organist of Hereford Cathedral. But the Council, not feeling authorised to commence a series of literary publications, yet impressed with the value of the work, have suggested its independent publication to their Secretary, Dr. Rimbault, under whose editorial care it accordingly appears.

It abounds with interesting Musical Anecdotes; the Greek Fables respecting the origin of Music; the rise and progress of Musical Instruments; the early Musical Drama; the origin of our present fashionable Concerts; the first performance of the Beggar's Opera, &c.

A limited number having been printed, few copies remain for sale: unsold copies will shortly be raised in price to 1*l.* 11s. 6*d.*

Folio, price 30s.

THE CHORAL RESPONSES AND LITANIES OF THE UNITED CHURCH OF ENGLAND AND IRELAND. Collect from Authentic Sources. By the Rev. JOHN JEBB, A.M., Rector of Peterstow.

The present Work contains a full collection of the harmonized compositions of ancient date, including nine sets of pieces and responses, and fifteen litanies, with a few of the more ancient Psalm Chants. They are given in full score, and in their proper cliffs. In the upper part, however, the treble is substituted for the "cantus" or "medius" cliff: and the whole work is so arranged as to suit the library of the musical student, and to be fit for use in the Choir.

London: GEORGE BELL, 186. Fleet Street.

Preparing for publication, in 2 vols. small 8vo.

THE FOLK-LORE of ENGLAND. By WILLIAM J. THOMS, F.S.A., Secretary of the Camden Society, Editor of "Early Prose Romances," "Lays and Legends of all Nations," &c. One object of the

present work is to furnish new contributions to the History of our National Folk-Lore; and especially some of the more striking Illustrations of the subject to be found in the Writings of Jacob Grimm and other Continental Antiquaries.

Communications of inedited Legends, Notices of remarkable Customs and Popular Observances, Rhyning Charms, &c. are earnestly solicited, and will be thankfully acknowledged by the Editor. They may be addressed to the care of Mr. Bell, Office of "NOTES AND QUERIES," 186. Fleet Street.

THE LATEST WORK ON NINEVEH.

Now ready, Fourth Edition, with upwards of 100 Plates and Woodcuts, 2 vols. 8vo., 36s.

NINEVEH AND ITS REMAINS: being a Narrative of Researches and Discoveries amidst the Ruins of Assyria. With an account of the Chaldean Christians of Kurdistan; the Yezidis, or Devil-worshippers; and an Enquiry into the Manners and Arts of the Ancient Assyrians. By AUSTEN H. LAYARD, D.C.L.

"This is, we think, the most extraordinary work of the present age, whether with reference to the wonderful discoveries it describes, its remarkable verification of our early biblical history, or the talent, courage, and perseverance of its author. We have had our Bruces and Mungo Parks, as well as our Parrys, Franklins, Backs, and Rosses, but we question whether a more enlightened or a more enterprising traveller than Mr. Layard is to be met with in the annals of our modern English history."—*From the TIMES.*

JOHN MURRAY, Albemarle Street.

Published Monthly, price 6*d.*; Stamped, 7*d.*; or in advance, 6*s.* 6*d.* a Year,

THE ENGLISH JOURNAL OF EDUCATION, specially designed as a medium of Correspondence among the Heads of Training Colleges, Parochial Clergymen, and all Promoters of sound Education, Parents, Sponsors, Schoolmasters, Pupil-Teachers, Sunday-Teachers, &c.

London: GEORGE BELL, 186. Fleet Street.

THE DEVOTIONAL LIBRARY. Edited by WALTER FARQUHAR HOOK, D.D., Vicar of Leeds.

The Devotional Library was commenced in 1846. The design of the Proprietors was to publish, at the lowest possible price, a series of Works, original, or selected from well-known Church of England Divines, which, from their practical character, as well as their cheapness, would be peculiarly useful to the clergy for parochial distribution. Since that period the following have appeared:—

Helps to Self-Examination, ½*d.* ... Original.
The Sum of Christianity, 1*d.* ... A. Ellis.
Directions for Spending One Day Well, ½*d.* ... Abp. Syngé.
Short Reflections for Morning and Evening, 2*d.* ... Spinckes.
Prayers for a Week, 2*d.* ... Sorocold.

The above may also be had, bound together in cloth, as "Helps to Daily Devotion," price 8*d.* cloth.

The Crucified Jesus, 3*d.* ... Horneck.
The Retired Christian, *d.* ... Ken.
Holy Thoughts and Prayers, 3*d.* ... Original.
The Sick Man Visited, 3*d.* ... Spinckes.
Short Meditations for Every Day in the Year,
Two Vols. 1260 pp. cloth, 5*s.* ... Original.
Ditto, Two Vols., calf, gilt edges, 9*s.* ... Original.
The separate Parts may still be had.
The Christian Taught by the Church Services,
Cloth, 2*s.* 6*d.* ... Original.
Ditto ditto, calf, gilt edges, 4*s.* 6*d.* ... Original.
The separate Parts may still be had.
Penitential Reflections for Days of Fasting and
Abstinence. (Tracts for Lent), 6*d.* ... Compiled.
Rules for the Conduct of Human Life, 1*d.* ... Abp. Syngé.
Ejaculatory Prayers, 2*d.* ... A. Cook.
Pastoral Address to a Young Communicant, ½*d.* ... Original.
Litanies for Domestic Use, 2*d.* ... Compiled.
Family Prayers. Cloth, 6*d.* ... Original.
Companion to the Altar. Cloth, 6*d.* ... Unknown.
Aphorisms by Bishop Hall. Cloth, 9*d.* ... Original.
Devout Musings on the Psalms. Parts I. and
II. cloth, 1*s.* each. ... Original.
The Evangelical History of our Lord and Saviour

Jesus Christ. Part I., 4*d.* Part II., 8*d.* ... Reading.
The Common Prayer Book the Best Companion, 3*d.* ... Unknown.
Church School Hymn Book. Cloth, 8*d.*

The Clergy and others purchasing for distribution, are informed that a reduction of twenty per cent. will be made on all orders of not less than 10*s.* in amount, if addressed direct to the Publisher, Mr. SLOCOMBE, Leeds, or to Mr. BELL, Fleet Street, London, and payment made on delivery.

Leeds: R. SLOCOMBE. London: G. BELL.

Printed by THOMAS CLARK SHAW, of No. 8. New Street Square, at No. 5. New Street Square, in the Parish of St. Bride, in the City of London; and published by GEORGE BELL, of No. 186. Fleet Street, in the Parish of St. Dunstan in the West, in the City of London, Publisher, at No. 186. Fleet Street aforesaid.—Saturday, June 22. 1850.

*** END OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 34, JUNE 22, 1850 ***

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE
THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the

Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive

Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.