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Title: Notes and Queries, Number 69, February 22, 1851

Author: Various
Editor: George Bell

Release date: October 13, 2007 [eBook #23027]

Language: English

Credits: Produced by Charlene Taylor, Jonathan Ingram, Keith Edkins and the Online Distributed Proofreading Team at <http://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 69, FEBRUARY 22, 1851 ***

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.

{129}

NOTES AND QUERIES:

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

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

No. 69.

SATURDAY, FEBRUARY 22. 1851.

Price Sixpence.
Stamped Edition 7d.

CONTENTS.

NOTES:—	Page
The Rolliad, by Sir Walter C. Trevelyan, &c.	129
Note on Palamon and Arcite	131
Folk Lore:—"Snail, Snail, come out of your Hole"—The Evil Eye—"Millery, Millery, Dousty-poll," &c.—"Nettle in, Dock out"	132
The Scaligers, by Waldegrave Brewster	133
Inedited Ballad on Truth, by K. R. H. Mackenzie	134
Minor Notes:—Ayot St. Lawrence Church—Johannes Secundus—Parnel—Dr. Johnson—The King's Messengers, by the Rev. W. Adams—Parallel Passages—Cause of Rarity of William	

IV.'s Copper Coinage—Burnett—Coleridge's Opinion of Defoe—Miller's "Philosophy of Modern History"—Anticipations of Modern Ideas or Inventions—"Sun, stand thou still upon Gibeon!"—Langley's Polidore Vergile, &c. [135](#)

QUERIES:—

Bibliographical Queries [138](#)

Shakspeare's "Antony and Cleopatra" [139](#)

Green's "Groatsworth of Witte," by J. O. Halliwell [140](#)

Minor Queries:—Fronte Capillatâ—Prayer of Bishop of Nantes—Advantage of a Bad Ear—Imputed Letters of Sullustius or Sallustius—Rev. W. Adams—Mr. Beard, Vicar of Greenwich—Goddard's History of Lynn—Sir Andrew Chadwick—Sangaree—King John at Lincoln—Canes lesi—Headings of Chapters in English Bibles—Abbot Eustacius and Angodus de Lindsei—Oration against Demosthenes—Pun—Sonnet (query by Milton?)—Medal given to Howard—Withers' Devil at Sarum—Election of a Pope—Battle in Wilshire—Colonel Fell—Tennyson's "In Memoriam"—Magnum Sedile—Ace of Diamonds: the Earl of Cork—Closing of Rooms on account of Death—Standfast's Cordial Comforts—"Predeceased" and "Designed"—Lady Fights at Atherton, &c. [140](#)

REPLIES:—

The Episcopal Mitre and Papal Tiara, by A. Rich, Jun., &c. [144](#)

Dryden's Essay upon Satire, by J. Crossley [146](#)

Foundation-stone of St. Mark's at Venice [147](#)

Histoire des Sévarambes [147](#)

Touching for the Evil, by C. H. Cooper [148](#)

Replies to Minor Queries:—Forged Papal Bulls—Obeism—Pillgarlick—Hornbooks—Bacon—Lachrymatories—Scandal against Queen Elizabeth—Meaning of Cefn—Portrait of Archbishop Williams—Sir Alexander Cumming—Pater-noster Tackling—Welsh Words for Water—Early Culture of the Imagination—Venville—Cum Grano Salis—Hoops—Cranmer's Descendants—Shakspeare's Use of the Word "Captious"—Boiling to Death—Dozen of Bread—Friday Weather—Saint Paul's Clock—Lunardi—Outline in Painting—Handbell before a Corpse—Brandon the Juggler—"Words are Men's Daughters"—"Fine by degrees, and beautifully less"—"The Soul's dark Cottage"—"Beauty Retire"—Mythology of the Stars—Simon Bache—Thesaurarius Hospitii—Winifreda—Queries on Costume—Antiquitas Sæcula Juventus Mundi—Lady Bingham—Proclamation of Langholme Fair, &c. [149](#)

MISCELLANEOUS:—

Notes on Books, Sales, Catalogues, &c. [158](#)

Books and Odd Volumes wanted [158](#)

Notices to Correspondents [158](#)

Advertisements [159](#)

THE ROLLIAD.

(22d Ed., 1812.)

Finding that my copy of *The Rolliad* ("NOTES AND QUERIES," Vol. ii., p. 373.) contains fuller information regarding the authors than has yet appeared in your valuable periodical, I forward you a transcript of the MS. notes, most of which are certified by the initial of Dr Lawrence, from whose copy all of them were taken by the individual who gave me the volume.

W. C. TREVELYAN.

Wallington, Morpeth.

Advertisement. Dr. Lawrence.
Advertisement to 4th Edition. Do.
Explanation of Frontispiece and Title. Do.
Dedication. Do.
Rollo Family. E. T. and R. "This was the piece first published, and the origin of all that followed."
Extract from Dedication. Fitzpatrick. "The title of these verses gave rise to the vehicle of Criticisms on *The Rolliad*."—L.

Criticisms.

No. 1. Ellis. The passage in p. 2, from "His first exploit" to "what it loses in sublimity," "inserted by Dr. L. to preserve the parody of Virgil, and break this number with one more poetical passage."—L.

No. 2. Ellis. "This vehicle of political satire not proving immediately impressive, was here abandoned by its original projector, who did not take it up again till the second part."—L.

- No. 3. Dr. Lawrence. Verses on Mr. Dundas by G. Ellis.
4. Richardson.
5. Fitzpatrick.
6. Dr. Lawrence.
7. Do.
8. Do.
9. Fitzpatrick.
10. Richardson.
11. Do.
12. Fitzpatrick.
13. Dr. Lawrence.
14. Do.

{130}

The French Inscriptions by Ellis.

PART II.

- No. 1. Ellis
2. Do.
3. Richardson.
4. Do.
5. Fitzpatrick.
6. R—d.
7. Dr. Lawrence.

The passage commencing "The learned Mr. Daniel Barrington," to "drawing a long bow," "inserted by R—d under the verbal suggestions of Dr. Lawrence."

The Rose. Dr. Lawrence.
The Lyars. Fitzpatrick.
Margaret Nicholson. Lines 2-12, by Dr. Lawrence; the rest by A. (Adair.)
Charles Jenkinson. Ellis.
Jekyll. Lines 73. to 100., "inserted by Tickle;" 156. to end, "altered and enlarged by Tickle;" the rest by Lord J. Townsend. (At the end of Jekyll is the note which I have already sent to the "NOTES AND QUERIES," Vol. ii, p. 373.—W. C. T.)

Probationary Odes.

Preliminary Discourse. G. Ellis or Tickle. Q.
Thoughts on Ode-writing. Tickle.
Recommendatory Testimonies. Tickle. "I believe all the Testimonies are his, unless the last be by Lord John Townsend."—L.
Warton's Ascension. Tickle.
Laureat Election. Richardson. "The first suggestion of the vehicle for Probationary Odes for the Laureatship came (as I understood, for I was

- not present) from the Rev. Dudley Bate."—L.
 Irregular Ode. Tickle.
 Ode on New Year. Ellis.
 Ode No. 3. Dudley Bate.
 4. Richardson.
 6. Anonymous, communicated by Tickle.
 7. Anonymous.
 8. "Brummell." "Some slight corrections were made by L., and one or two lines supplied by others."—L.
 9. Tickle. "The first draft of this ode was by Stratford Canning, a merchant in the city; but of his original performance little or nothing remains except five or six lines in the third Stanza."—L.
 10. "Pearce, (I believe) Brother-in-law of Dudley Bate."—L.
 11. "Boscawen, (I believe) afterwards of the Victualling Office, communicated by Tickle."—L.
 12. Lord John Townsend,— "Three or four lines in the last stanza, and perhaps one or two in some of the former, were inserted by Tickle."—L.
 13. "Anonymous, sent by the Post."—L.
 14. "The Rev. O'Byrne.
 'This political Parson's a *B'liever! most odd! He b'lieves he's a Poet, but don't b'lieve in God!'—*Sheridan*.
 * Dr. O'B. pronounces the word believe in this manner."
 15. Fitzpatrick.
 16. Dr. Lawrence.
 17. Genl. Burgoyne.
 18. R—d.
 19. Richardson.
 20. Ellis.
 21. Address. Dr. Lawrence. For "William York" read "William Ebor." Pindaric Ode. Dr Lawrence.
 22. The Prose and Proclamation, "by Tickle or Richardson."—L.
 Table of Instructions. Tickle or Richardson.

Political Miscellanies.

To the Public. R—d.
 Odes to W. Pitt. Fitzpatrick.
 My Own Translation, prefixed to Ode 2nd. Dr. Lawrence.
 The Statesmen. R—d.
 Rondeau. Dr. Lawrence.
 In the third Rondeau, for "pining in his spleen" read "moving honest spleen."—L. All the Rondeaus are by Dr. L.
 The Delavaliad. Richardson.
 Epigrams. Tickle and Richardson.
 Lord Graham's Diary. "Tickle, I believe."—L.
 Lord Mulgrave's Essays. Ellis.
 Anecdotes of Pitt. G. Ellis.
 A Tale. Sheridan.
 Morals. Richardson.
 Dialogue. Lord John Townsend.
 Prettymania.

Epigrams.

- No. 1. Dr. Lawrence.
 " 32. Do.
 " 33. Do.
 " 37. Do.

Foreign Epigrams.

- No. 1. Ellis.
 " 2. Rev. O'Byrne.
 " 3. Do.
 " 4. Do.
 " 5. Do.
 " 6. Dr. Lawrence.
 " 7. Do.
 " 8. Do.
 " 9. Do.
 " 10. Do.
 " 11. Tickle.
 " 12. Do.

"Most of the English Epigrams unmarked are by Tickle, some by Richardson, D. Bate, R—d, and

others."—L.

Advertisement Extraordinary. Dr. Lawrence.
Paragraph Office. Do.
Pitt and Pinetti. "Ellis, I believe."—L.
The Westminster Guide. Genl. Burgoyne.
A new Ballad. Lord J. Townsend or Tickle.
Epigrams on Sir Elijah Impey. R—d.
— by Mr. Wilberforce. Ellis.
Original Letter. A. (Adair.)
Congratulatory Ode. Courtenay.
Ode to Sir Elijah Impey. "Anonymous—I believe L. J. Townsend."—L.
Song, to tune "Let the Sultan Saladin." R—d.
A new Song, "Billy's Budget." Fitzpatrick.
Epigrams. R—d.
Ministerial Facts. "Ld. J. Townsend, I believe."—L.
Journal of the Right Hon. H. Dundas.
 To end of March 7th. Tierney.
 March 9th and 10th. Dr. Lawrence.
 March 11th. Tierney.
 March 12th and 13th. C. Grey.
 March 14th. Tierney.
 "This came out in numbers, or rather in continuations, in the
 Newspaper."—L.
Incantation. Fitzpatrick.
Translations. "Tickle, Richardson, R—d, and others."—L.

{131}

The "Memoranda" &c., respecting *The Rolliad*, at Vol. ii., p. 439., recalled to my recollection a "Note" made several years back; but the "Query" was, where to find that Note? However, I made a mental note, "when found," to forward it to you, and by the merest chance it has turned up, or rather, out; for it fell from within an old "Common Place Book," when—I must not take credit for being in search of it, but, in fact, in quest of another note. Should you consider it likely to interest either your correspondents, contributors, or readers, you are much welcome to it; and in that case, to have troubled you with this will not be regretted by

C. W.

Stoke, Bucks.

The Rolliad.—(Memorandum in Sir James Mackintosh's copy of that work.)

"Bombay, 23rd June, 1804.

"Before I left London in February last, I received from my old friend, T. Courtenay, Esq., M.P., notes, of which the following is a copy, giving account of the Authors of *The Rolliad*, and of the series of Political Satires which followed it:—

Extract from Dedication. Fitzpatrick.
Nos. 1. 2. G. Ellis.
No. 3. Dr. Lawrence.
No. 4. J. Richardson.
No. 5. Fitzpatrick.
Nos. 6. 7. 8. Dr. Lawrence.
No. 9. Fitzpatrick.
Nos. 10. 11. J. Richardson.
No. 12. Fitzpatrick.
Nos. 13. 14. Dr. Lawrence.

PART II.

Nos. 1. 2. G. Ellis
Nos. 3. 4. J. Richardson.
No. 5. Fitzpatrick.
No. 6. Read.
No. 7. Dr. Lawrence.

Political Eclogues.

Rose. Fitzpatrick.
The Lyars. Do.
Margaret Nicholson. R. Adair.
C. Jenkinson. G. Ellis.
Jekyll, Lord J. Townsend and Tickell.

Probationary Odes.

No. 1. Tickell.
2. G. Ellis.

3. H. B. Dudley.
4. J. Richardson.
5. J. Ellis. ?G.
6. Unknown.
7. (Mason's). Do.
8. Brummell.
9. Sketched by Canning, the Eton Boy, finished by Tickell.
10. Pearce. ?
11. Boscawen.
12. Lord J. Townsend.
13. Unknown. Mr. C. believes it to be Mrs. Debbing, wife of Genl. D.
14. Rev. Mr. O'Byrne.
15. Fitzpatrick.
16. Dr. Lawrence.
17. Genl. Burgoyne.
18. Read.
19. Richardson.
20. G. Ellis.
21. Do.
22. Do.

"If ever my books should escape this obscure corner, the above memorandum will interest some curious collector.

"JAMES MACKINTOSH.

"The above list, as far as it relates to Richardson, is confirmed by his printed Life, from which I took a note at Lord J. Townsend's four days ago.

"J. MACKINTOSH. 18 Nov., 1823."

NOTE ON PALAMON AND ARCITE.

It has probably often been remarked as somewhat curious, that Chaucer, in describing the arrival of Palamon and Arcite at Athens, mentions the day of the week on which it takes place:

"And in this wise, these lordes all and some,
Ben on the Sondag to the citee come," &c.

Nothing seems to depend on their coming on one day of the week rather than on another. In reality, however, this apparently insignificant circumstance is astrologically connected with the issue of the contest. Palamon, who on the morning of the following day makes his prayer to Venus, succeeds at last in winning Emelie, though Arcite, who commends himself to Mars, conquers him in the tournament. The prayers of both are granted, because both address themselves to their tutelary deities at hours over which these deities respectively preside. In order to understand this, we must call to mind the astrological explanation of the names of the days of the week. According to Dio Cassius, the Egyptians divided the day into twenty-four hours, and supposed each of them to be in an especial manner influenced by some one of the planets. The first hour of the day had the prerogative of giving its name, or rather that of the planet to which it was subject, to the whole day. Thus, for instance, Saturn presides over the first hour of the day, which is called by his name; Jupiter over the second, and so on; the Moon, as the lowest of the planets, presiding over the seventh. Again, the eighth is subject to Saturn, and the same cycle recommences at the fifteenth and at the twenty-second hours. The twenty-third hour is therefore subject to Jupiter, and the twenty-fourth to Mars. Consequently, the first hour of the following day is subject to the sun, and the day itself is accordingly dies Solis, or Sunday. Precisely in the same way it follows that the next day will be dies Lunæ; and so on throughout the week. To this explanation it has been objected that the names of the days are more ancient than the division of the day into twenty-four parts; and Joseph Scaliger has attempted to derive the names of the days from those of the planets, without reference to this method of division. His explanation, however, which is altogether geometrical, inasmuch as it depends on the properties of the heptagon, seems quite unsatisfactory, though Selden appears to have been inclined to adopt it. At any rate, the account of the matter given by Dio Cassius has generally been accepted.

To return to Chaucer: Theseus, as we know, had erected in the place where the tournament was to be held three oratories, dedicated to Mars, to Venus, and to Diana. On the day after their arrival, namely, on Monday, Palamon and Arcite offered their prayers to Venus and Mars respectively, and Emelie, in like manner, to Diana. Of Palamon we are told that—

"He rose, to wenden on his pilgrimage
Unto the blisful Citherea benigne"

two hours before it was day, and that he repaired to her temple "in hire hour."

In the third hour afterwards,

"Up rose the sonne, and up rose Emelie
And to the temple of Diane gan hie."

Her prayer also was favourably heard by the deity to whom it was addressed; the first hour of Monday (the natural day beginning at sunrise) being subject to Luna or Diana. The orisons of Palamon were offered two hours earlier, namely, in the twenty-third hour of Sunday, which is similarly subject to Venus, the twenty-fourth or last hour belonging to Mercury, the planet intermediate between Venus and the Moon. It is on this account that Palamon is said to have prayed to Venus in her hour.

Arcite's vows were made later in the day than those of Palamon and Emelie. We are told that

"The nexte hour of Mars following this,"

(namely after Emelie's return from the temple of Diana)

"Arcite unto the temple walked is
Of fierce Mars."

The first hour of Mars is on Monday, the fourth hour of the day; so that as the tournament took place in April or May, Arcite went to the temple of Mars about eight or nine o'clock.

It may be well to explain the word "inequal" in the lines—

"The thridde hour inequal that Palamon
Began to Venus temple for to gon,
Up rose the sonne, and up rose Emelie."

In astrology, the heavens are divided into twelve houses, corresponding to a division of the ecliptic into twelve equal parts, the first of which is measured from the point of the ecliptic which is on the horizon and about to rise above it, at the instant which the astrologer has to consider, namely, the instant of birth in the case of a nativity, or that in which a journey or any other enterprise is undertaken.

The hours inequal here spoken of similarly correspond to a division of the ecliptic into twenty-four parts, so that each house comprehends the portions of the ecliptic belonging to two of these hours, provided the division into houses is made at sunrise, when the first hour commences. It is obvious that these astrological hours will be of unequal length, as equal portions of the ecliptic subtend unequal angles at the pole of the equator.

With regard to the time of year at which the tournament takes place, there seems to be an inconsistency. Palamon escapes from prison on the 3rd of May, and is discovered by Theseus on the 5th. Theseus fixes "this day fifty wekes" for the rendezvous at Athens, so that the tournament seems to fall in April. Chaucer, however, says that—

"Gret was the feste in Athenes thilke day,
And eke the lusty seson of that May
Made every wight to be, in swiche pleasance," &c.

Why the 3rd of May is particularly mentioned as the time of Palamon's escape, I cannot tell: there is probably some astrological reason. The mixture of astrological notions with mythology is curious: "the pale Saturnus the colde" is once more a dweller on Olympus, and interposes to reconcile Mars and Venus. By his influence Arcite is made to perish after having obtained from Mars the fulfilment of his prayer—

"Yeve me the victorie, I axe thee no more."

ε.

FOLK LORE.

{133} "*Snail, Snail, come out of your Hole.*"—In Surrey, and most probably in other counties where shell-snails abound, children amuse themselves by charming them with a chant to put forth their horns, of which I have only heard the following couplet, which is repeated until it has the desired effect, to the great amusement of the charmer.

"Snail, snail, come out of your hole,
Or else I'll beat you as black as a coal."

It is pleasant to find that this charm is not peculiar to English children, but prevails in places as remote from each other as Naples and Silesia.

The Silesian rhyme is:

"Schnecke, schnecke, schnürre!
Zeig mir dein viere,
Wenn mir dein viere nicht zeigst,
Schmeisz ich dich in den Graben,
Fressen dich die Raben;"

which may be thus paraphrased:

"Snail, snail, slug-slow,
To me thy four horns show;
If thou dost not show me thy four,
I will throw thee out of the door,
For the crow in the gutter,
To eat for bread and butter."

In that amusing Folk's-book of Neapolitan childish tales, the *Pentamerone* of the noble Count-Palatine Cavalier Giovan-Battista Basile, in the seventeenth tale, entitled "La Palomma," we have a similar rhyme:

"Jesce, jesce, corna;
Ça mammata te scorna,
Te scorna 'ncoppa lastrico,
Che fa lo figlio mascolo."

of which the sense may probably be:

"Peer out! Peer out! Put forth your horns!
At you your mother mocks and scorns;
Another son is on the stocks,
And you she scorns, at you she mocks."

S. W. SINGER.

The Evil Eye.—This superstition is still prevalent in this neighbourhood (Launceston). I have very recently been informed of the case of a young woman, in the village of Lifton, who is lying hopelessly ill of consumption, which her neighbours attribute to her having been "*overlooked*" (this is the local phrase by which they designate the baleful spell of the *evil eye*). An old woman in this town is supposed to have the power of "ill-wishing" or bewitching her neighbours and their cattle, and is looked on with much awe in consequence.

H. G. T.

"*Millery! Millery! Dusty-poll!*" &c.—I am told by a neighbour of a cruel custom among the children in Somersetshire, who, when they have caught a certain kind of large white moth, which they call a *miller*, chant over it this uncouth ditty:—

"Millery! Millery! *Dusty-poll!*
How many sacks hast thou stole?"

And then, with boyish recklessness, put the poor creature to death for the imagined misdeeds of his human namesake.

H. G. T.

"*Nettle in, Dock out*."—Sometime since, turning over the leaves of Clarke's *Chaucer*, I stumbled on the following passage in "*Troilus and Cressida*," vol. ii. p. 104.:—

"Thou biddest me that I should love another
All freshly newe, and let Creseidé go,
It li'th not in my power levé brother,
And though I might, yet would I not do so:
But can'st thou playen racket to and fro,
Nettle' in Dock out, now this now that, Pandare?
Now foulé fall her for thy woe that care."

I was delighted to find the charm for a nettle sting, so familiar to my childish ear, was as old as Chaucer's time, and exceedingly surprised to stumble on the following note:—

"This appears to be a proverbial expression implying inconstancy; but the origin of the phrase is unknown to all the commentators on our poet."

If this be the case, Chaucer's commentators may as well be told that children in Northumberland use friction by a dock-leaf as the approved remedy for the sting of a nettle, or rather the approved charm; for the patient, while rubbing in the dock-juice, should keep repeating,—

"Nettle in, dock out,
Dock in, nettle out,
Nettle in, dock out,
Dock rub nettle out."

The meaning is therefore obvious. Troilus is indignant at being recommended to forget this Cressida for a new love, just as a child cures a nettle-sting by a dock-leaf. I know not whether you will deem this trifle worth a corner in your valuable and amusing "NOTES."

"Lo primo tuo rifugio e 'l primo ostello
Sarà la cortesia del gran Lombardo,
Che 'n su la Scala porta il santo uccello."
Dante, *Paradiso*, xvii. 70.

The Scaligers are well known, not only as having held the lordship of Verona for some generations, but also as having been among the friends of Dante in his exile, no mean reputation in itself; and, at a later period, as taking very high rank among the first scholars of their day. To which of them the passage above properly belongs—whether to Can Grande, or his brother Bartolommeo, or even his father Alberto, commentators are by no means agreed. The question is argued more largely than conclusively, both in the notes to Lombardi's edition, and also in Ugo Foscolo's *Discorso nel testo di Dante*.

{134}

Perhaps the following may be a contribution to the evidence in favour of Can Grande. After saying, in a letter, in which he professes to give the history and origin of his family,—

"Prisca omnium familiarum Scaligeræ stirpis insignia sunt, aut *Scala singularis*, aut Canes utrinque scalæ innitentes."

Joseph Scaliger adds—

"Denique principium Veronensium progenitores eadem habuerunt insignia: *donec* in eam familiam Alboinus et *Canis Magnus* Aquilam imperii cum Scala primum ab Henrico VII^o, deinde à Ludovico Bavaro acceptam nobis reliquerunt."

Alboinus, however, who received this grant upon being made a Lieutenant of the Empire, and having the Signory of Verona made hereditary in his family, only bore the eagle "*in quadrante scuti*."

"Sed Canis Magnus, cum eidem à Cæsare Ludovico Bavaro idem privilegium confirmatum esset, totum scutum Aquilâ occupavit, *subjectâ Alitis pedibus Scalâ*."

Can Grande, then, was surely the first who carried the "santo uccello" *in su la Scala*; and his epithet of Grande would also agree best with Dante's words, as neither his father nor brothers seem to have had the same claim to it.

I would offer a farther remark about this same title or epithet Can Grande, and the origin of the scala or ladder as a charge upon the shield or coat of this family. Cane would at first sight appear to be a designation borrowed from the animal of that name. There would be parallels enough in Italy and elsewhere, as the Ursini, Lewis the Lion (VIII. of France), our own Cœur de Lion, and Harold Harefoot. Dante, too, refers to him under the name "Il Veltro," *Inferno*, canto 1. l. 101. But Joseph Scaliger, in the letter to which I referred before, gives the following account of it:—

"Nomen illi fuerat *Francisco*, à sacro lavacro, *Cani* à gentilitate, *Magno* à merito rerum gestarum. Neque enim *Canis* ab illo *latranti animali* dictus est, ut recte monet Jovius, sed quod linguâ Windorum, unde principes Veronenses oriundos vult, *Cahan* idem est, quod linguâ Serviana *Kral*, id est Rex, aut Princeps. Nam in gente nostrâ multi fuerunt Canes, Mastini, Visulphi Guelphi."—P. 17.

This letter consists of about 58 pages, and stands first in the edition of 1627. It is addressed "ad Janum Dousam," and was written to vindicate his family from certain indignities which he conceived had been put upon it. Sansovino and Villani, it appears, had referred its origin to Mastin II., "qui," to use Scaliger's version of the matter,—

"Qui primus dictator populi Veronensis perpetuus creatus est, quem et *auctorem* nobilitatis Scaligeræ et *Scalarum* antea *fabrum* impudentissime nugantur hostes virtutis majorum nostrorum."

It was bad enough to ascribe their origin to so recent a date, but to derive it from a mere mechanic was more than our author's patience could endure. Accordingly he is not sparing of invective against those who so disparage his race.

Vappa, *nebulo*, and similar terms, are freely applied to their characters; *invidia*, κακοθήεια, &c., to their motives. The following is a specimen of the way he handles them:—

"Dantes Poëta illustrissimum Christianissimorum Regum Franciæ genus à laniis Parisiensibus deducit, utique tam vere, quam ille tenebrio nostrum à scalarum fabro: quas mirum, ni auctor generis *in suspendium eorum parabat*, quos vaticinabatur illustri nobilitate suæ obtrectaturos."

Now the charge of a ladder upon their shield was certainly borne by the several branches of this family long before any of them became masters of Verona; and I should suggest that it originated in some brilliant escalate of one of the first members of it. Thus, of course, it would remind us all of perhaps the earliest thing of the kind—I mean the shield and bearings of Eteoclus before Thebes:

"Ἐσχημάτισται δ' ἄσπις οὐ σμικρὸν τρόπον·

H—n, Jan. 28. 1851.

INEDITED BALLAD ON TRUTH.

I send you herewith a copy of an ancient ballad which I found this day while in search of other matters. I have endeavoured to explain away the strange orthography, and I have conjecturally supplied the last line. The ballad is unhappily imperfect. I trust that abler antiquaries than myself will give their attention to this fragmentary poem.

"A BALADE OF TROUTHE.

(Harl. MSS. No. 48. folio 92.)

"What more poyson . than ys venome.
What more spytefull . than ys troozte.^[1]
Where shall hattred . sonere come.
Than oone anothyr . that troozte showthe.
Undoyng dysplesure . no love growthe. 5
And to grete^[2] men . in especyall.
Troozte dare speke . lest^[3] of all.

"And troozte . all we be bound to.
And troozte . most men now dothe fle.^[4] 10
What be we then . that so do.
Be we untrewe . troozte saythe ee.^[5]
But he y^t tellethe troozte . what ys he.
A besy foole . hys name shalle ronge.^[6]
Or else he hathe an euyle tonge.

{135} "May a tong . be trew and evyle. 15
Troozte ys good . and evyle ys navtze.^[7]
God ys troozte . and navzt ys y^e devyle.
Ego sum veritas . o^r^[8] lord tavzt.^[9]
At whyche word . my conceyt lavzt.^[10]
To se^[11] our Lorde . yff^[12] foly in hym be. 20
To use troozt . that few doth but he.

"To medyle w^t trouthe^[13] . no small game.
For trouthe told . of tymys ys shent.
And trouthe known . many doth blame.
When trouthe ys tyrned . from trew intent. 25
Yet trouthe ys trouthe . trewly ment.^[14]
But now what call they trouthe . trow ye.
Trowthe ys called colored honestè.

"Trouthe . ys honest without coloure.
Trouthe . shameth not in no condycyon. 30
Of hymself . without a trespasowre.
By myst and knowne . of evyle condycyon.
But of trouthe thys ys y^e conclusyon.
Surely good ordre there ys brokyne.
Where trouthe may not . nor dare be spokyne.^[15] 35

"Trouthe many tymys ys cast.
Out of credence . by enformacyon.
Yet trouthe crepthe^[16] out at last.
And ovyr masterythe cavylacyon.^[17]
That I besech Cryst . every nacyon. 40
May use trouthe . to God and man.
** that he * not * syn ** ."
* * * * *

I would fill up the lacuna—

"Now that he do not syn . we can."

Perhaps, I repeat, some more able antiquaries will give their attention to this, and satisfy me on

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

Truth, I presume, is meant, though it does not seem to agree with the context, which is pure nonsense in its present condition.

Footnote 2:[\(return\)](#)

Great.

Footnote 3:[\(return\)](#)

Least.

Footnote 4:[\(return\)](#)

Flee.

Footnote 5:[\(return\)](#)

Yea.

Footnote 6:[\(return\)](#)

Ring, I fancy.

Footnote 7:[\(return\)](#)

Naught.

Footnote 8:[\(return\)](#)

Our.

Footnote 9:[\(return\)](#)

Taught.

Footnote 10:[\(return\)](#)

Laughed.

Footnote 11:[\(return\)](#)

See.

Footnote 12:[\(return\)](#)

If.

Footnote 13:[\(return\)](#)

Here the orthography changes.

Footnote 14:[\(return\)](#)

Meant.

Footnote 15:[\(return\)](#)

I think there must be some allusion here, which can only be arrived at by knowing the date of its composition.

Footnote 16:[\(return\)](#)

An elision for creepeth; possibly an intermediate etymological state of *creeps*.

Footnote 17:[\(return\)](#)

From "to cavil."

Minor Notes.

Ayot St. Lawrence Church (Vol. iii., pp. 39. 102.). Ayot St. Lawrence, Herts, is another deserted church, like that of Landwade,—in fact a ruin, with its monuments disgracefully exposed. I was so astonished at seeing it in 1850, that I would now ask the reason of its having been allowed to fall into such distress, and how any one could have had the power to build the present Greek one, instead of restoring its early Decorated neighbour. I did not observe the 2 ft. 3 in. effigy alluded to in *Arch. Journ.* iii. 239., but particularly noted the elegant sculpture on the chancel arch capital.

I would suggest to Mr. Kelke, that the incumbents of parishes should keep a separate register,

recording *all* monuments, &c. as they are put up, as existing, or as found in MS. church notes, or published in county histories. In the majority of parishes the trouble of so doing would be trifling, and to many a pleasant occupation.

A. C.

Johannes Secundus—Parnel—Dr. Johnson.—In Dr. Johnson's *Life of Parnel* we find the following passage:—

"I would add that the description of *Barrenness*, in his verses to Pope, was borrowed from Secundus; but lately searching for the passage which I had formerly read, I could not find it."

I will first extract Parnel's description, and then the passage of Secundus; to which, I suppose, Dr. Johnson referred.

"This to my friend—and when a friend inspires,
My silent harp its master's hand requires,
Shakes off the dust, and makes these rocks resound,
For fortune placed me in unfertile ground;
Far from the joys that with my soul agree,
From wit, from learning—far, oh far, from thee!
Here moss-grown trees expand the smallest leaf,
Here half an acre's corn is half a sheaf.
Here hills with naked heads the tempest meet,
Rocks at their side, and torrents at their feet;
Or lazy lakes, unconscious of a flood,
Whose dull brown Naiads ever sleep in mud."

Secundus in his first epistle of his first book (edit. Paris, p. 103.), thus writes:—

"Me retinet salsis infausta Valachria terris,
Oceanus tumidis quam vagus ambit aquis.
Nulla ubi vox avium, pelagi strepit undique murmur,
Cœlum etiam largâ desuper urget aquâ.
Flat Boreas, dubiusque Notus, flat frigidus Eurus,
Felices Zephyri nil ubi juris habent.
Proque tuis ubi carminibus, Philomena canora,
Turpis in obscœnâ rana coaxat aquâ."

VARRO.

The King's Messengers, by the Rev. W. Adams.—Ought it not to be remarked, in future editions of this charming and highly poetical book (which has lately been translated into Swedish), that it is grounded on one of the "examples" occurring in *Barlaam and Josaphat*?"

In the third or fourth century, an Indian prince names Josaphat was converted to Christianity by a holy hermit called Barlaam. This subject was afterwards treated of by some Alexandrian priest, probably in the sixth century, in a beautiful tale, legend, or spiritual romance, in Greek, and in a style of great ease, beauty, warmth, and colouring. The work was afterwards attributed to Johannes Damascenus, who died in 760. In this half-Asiatic Christian prose epic, Barlaam employs a number of even then ancient folk-tales and fables, spiritually interpreted, in Josaphat's conversion. It is on the fifth of these "examples" that Mr. Adams has built his richly-glittering fairy palace.

{136}

Barlaam and Josaphat was translated into almost every European dialect during the Middle Age, sometimes in verse, but usually in prose, and became an admired folk-book. Among the versions lately recovered I may mention one into Old-Swedish (a shorter one, published in my *Old-Swedish Legendarium*, and a longer one, not yet published); and one in Old-Norwegian, from a vellum MS. of the thirteenth century, shortly to appear in Christiania.

GEORGE STEPHENS.

Stockholm.

Parallel Passages.—Under "Parallel Passages" (Vol. ii., p. 263.) there occur in two paragraphs—"There is an acre sown with royal seed," concluding with "*living like gods, to die like men*," from Jeremy Taylor's *Holy Dying*; and from Francis Beaumont—

"Here's an acre sown indeed
With the richest royalest seed.
.
.
.
Though gods they were, as men they died."

Which of these twain borrowed the "royal seed" from the other, is a matter of little moment; but the correspondence of living as gods, and dying as men, both undoubtedly taken from Holy Scripture; the phrase occurring in either Testament: "I have said, Ye are gods ... But ye shall die like men" (Psalm lxxxii. 6, 7.); quoted by our Saviour (John, x. 34.): "Jesus answered them, Is it not written in your law, I said, Ye are Gods?"

J. G. M.

Cause of Rarity of William IV.'s Copper Coinage.—The copper coinage of William IV. is become so scarce, that possibly a doubt may some day arise, whether any but a very limited issue of it was ever made; it may be well, therefore, to introduce a *note* on the cause of its disappearance, while the subject is comparatively recent.

When the copper coins of the last reign appeared, a slight tinge in the colour of the metal excited the suspicion of those accustomed to examine such things, that it contained gold, which proved to be the fact; hence their real value was greater than that for which they passed current, and they were speedily collected and melted down by manufacturers, principally, I believe, as an alloy to gold, whereby every particle of that metal which they contained was turned to account. I have been told that various Birmingham establishments had agents in different parts of the country, appointed to collect this coinage.

R. C. H.

Burnet.—In the list of conflicting judgments on Burnet, quoted by your correspondents (Vol. i., pp. 40. 120. 181. 341. 493.), I find no reference to the opinion of his contemporary, Bishop Nicolson. That writer takes a somewhat partial view of the character and merits of the historian, and canvasses, by anticipation, much of what has been urged against him by our more modern critics. But, as the weight of authorities already cited appears to militate against Burnet, I am induced to send you some of Bishop Nicolson's remarks, for the sake of those readers who may not have immediate access to them. I quote from his *English Historical Library*, 2nd edition, p. 119.:

"In the months of December and January in the year following (1680), the historian (G. Burnet) had the thanks of both Houses of Parliament for what he had already done; and was desired to proceed to the finishing of the whole work, which was done accordingly. This historian gives a punctual account of all the affairs of the Reformation, from its first beginning in the reign of Henry VIII., till it was finally completed and settled by Queen Elizabeth, A.D. 1559. And the whole is penned in such a masculine style as becomes an historian, and such as is this author's property in all his writings. The collection of records which he gives in the conclusion of each volume are good vouchers of the truth of all he delivers (as such) in the body of his history; and are much more perfect than could reasonably be expected, after the pains taken, in Queen Mary's days, to suppress everything that carried the marks of the Reformation upon it. The work has had so much justice done it, as to meet with a general acceptance abroad, and to be translated into most of the European languages; insomuch that even the most piquant of the author's enemies allow it to have a *reputation firmly and deservedly established*. Indeed, some of the French writers have cavilled at it; but the most eminent of them (M. Varillas and M. Le Grand) have received due correction from the author himself."

HENRY H. BREEN.

St. Lucia, Dec. 1850.

Coleridge's Opinion of Defoe.—Wilson, in his *Memoirs of the life and Times of Defoe*, vol. ii. p. 205., having quoted the opinion of the Editor of Cadell's edition of *Robinson Crusoe*,—"that Defoe wanted many of those qualities, both of mind and manner, which fitted Steele and Addison to be the inimitable *arbitri elegantiarum* of English society, there can be no doubt,"—Coleridge wrote in the margin of his copy, "I doubt this, particularly in respect to Addison, and think I could select from Defoe's writings a volume equal in size to Addison's collected papers, little inferior in wit and humour, and greatly superior in vigor of style and thought."

Ts.

Miller's "Philosophy of Modern History."—In the memoir, chiefly autobiographical, prefixed to the last edition (published by Mr. Bohn, 1848-9) of this most able and interesting work, we find the following words, p. xxxv.:

"In the preceding period of my lecturing, I collected a moderate audience [seldom exceeding ten persons] in the Law School [his friend, Alexander Knox, being always one], sufficient to encourage me, or at least to permit me, to persevere, but not to animate my exertions by publicity. But as I was approaching the sixteenth century, the number of my hearers increased so much, that I was encouraged to remove to the Examination Hall, from which time my lectures attracted a large portion of public attention, strangers forming a considerable portion of the auditory."

{137}

It is worthy of remark, in connexion with this production of a highly-gifted scholar and divine, whose name does honour to Trinity College, Dublin, that Dr. Sullivan's *Lectures on the Constitution and Laws of England*, which have since deservedly acquired so much fame, were delivered in presence of only *three* individuals, Dr. Michael Kearney and two others—surely no great encouragement to Irish genius! In fact, the Irish long seemed unconscious of the merits of two considerable works by sons of their own university,—Hamilton's *Conic Sections* and Sullivan's *Lectures*; and hesitated to praise, until the incense of fame arose to one from the literary altars of Cambridge, and an English judge, Sir William Blackstone, authorised the other.

In the memoir to which I have referred, we find a complete list of the many publications which Dr. Miller, "distinguished for his services in theology and literature," sent forth from the press. We are likewise informed that there are some unpublished letters from Hannah More, Alexander Knox, and other distinguished characters, with whom Dr. Miller was in the habit of corresponding.

ABHBA.

Anticipations of Modern Ideas or Inventions.—In Vol. iii., pp. 62. 69., are two interesting instances of this sort. In Wilson's *Life of Defoe*, he gives the titles of two works which I have often sought in vain, and which he classes amongst the writings of that voluminous author. They run thus:

"*Augusta triumphans*, or the way to make London the most flourishing city in the universe. I. By establishing a university where gentlemen may have an academical education under the eye of their friends [*the London University anticipated*]. II. To prevent much murder, &c., by an hospital for foundlings. III. By suppressing pretended madhouses, where many of the fair sex are unjustly confin'd while their husbands keep mistresses, and many widows are lock'd up for the sake of their jointures. IV. To save our youth from destruction by suppressing gaming tables, and Sunday debauches. V. To avoid the expensive importation of foreign musicians by promoting an academy of our own, [*Anticipation of the Royal Academy of Music*], &c. &c. London: T. Warner. 1728. 8vo."

"*Second Thoughts are Best*; or a further Improvement of a late Scheme to prevent Street Robberies, by which our Streets will be so strongly guarded and so gloriously illuminated, that any Part of London will be as safe and pleasant at Midnight as at Noonday; and Burglary totally impracticable [*a remarkable anticipation of the present state of things in the principal thoroughfares*]. With some Thoughts for suppressing Robberies in all the Public Roads of England [*rural police anticipated*]. Humbly offer'd for the Good of his Country, submitted to the Consideration of Parliament, and dedicated to his Sacred Majesty Geo. II., by Andrew Moreton, Esq. [supposed to be an assumed name; a common practice of De Foe's]. London. W. Meadows, 1729."

R. D. H.

"*Sun, stand thou still upon Gibeon!*"—The above text is often quoted as not being in accordance with the present state of our astronomical knowledge, and many well-known commentators on the Bible have adopted the same opinion.

I find Kitto, in the *Pictorial Bible*, characterising it as "an example of those bold metaphors and poetical forms of expression with which the Scriptures abound." Scott (edit. 1850) states that "it would have been improper that he (Joshua) should speak, or that the miracle should be recorded according to the terms of modern astronomy."

Mant (edit. 1830) says: "It is remarkable that the terms in which this event is recorded do not agree with what is now known regarding the motion of the heavenly bodies."

Is it certain that Joshua's words are absolutely at variance and irreconcilable with the present state of astronomical knowledge? Astronomers allow that the sun is the centre and governing principle of our system, and that it revolves on its axis. What readier means, then, could Joshua have found for staying the motion of our planet, than by commanding the revolving centre, in its inseparable connexion with all planetary motion, to stand still?

I. K.

Langley's Polidore Vergile.—At the back of the title of a copy of Langley's *Abridgement of Polidore Vergile*, 8vo., Lond. 1546, seen by Hearne in 1719, was the following MS. note:

"At Oxforde, the yere 1546, browt down to Seynbury by John Darbye, pryse 14*d*. When I kept Mr. Letymer's shype I bout thys boke when the Testament was obberagatyd that shepe herdys myght not red hit. I prey God amende that blyndnes. Wryt by Robert Wyllyams, keypyng shepe uppon Seynbury Hill."

At the end of the dedication to Sir Ant. Denny is also written:

"Robert Wyllyams Boke, bowgyt by John Darby at Oesforth, and brot to Seynbury."

The Seynbury here mentioned was doubtless Saintbury in Gloucestershire, on the borders of Worcestershire, near Chipping Campden, and about four miles distant from Evesham.

P. B.

Luther and Ignatius Loyola.—A parallel or counterpoising view of these two characters has been quoted in several publications, some of recent date; but in all it is attributed to a wrong source. Mr. M^cGavin, in his *Protestant*, Letter CXL., (p. 582, ed. 1846); Mr. Overbury, in his *Jesuits* (Lond. 1846), p. 8., and, of course, the authority from which he borrows, Poynder's *History of the Jesuits*; and Dr. Dowling's *Romanism*, p. 473. (ed. New York, 1849)—all these give, as the authority for the contrasted characters quoted, Damian's *Synopsis Societatis Jesu*. Nothing of the kind appears *there*; but in the *Imago primi Sæculi Soc. Jesu*, 1640, it will be found, p. 19.

The misleader of these writers seems to have been Villers, in his *Prize Essay on the Reformation*, or his annotator, Mills, p. 374.

Novus.

P.S. (Vol. ii., p. 375.).—The lines quoted by Dr. Pusey, I have some notion, belong to a Romish, not a Socinian, writer.

Winkel.—I thought, some time since, that the places bearing this name in England, were taken from the like German word, signifying *a corner*. I find, on examination, that there is a village in Rhenish Prussia named "Winkel." It seems that Charlemagne had a wine-cellar there; so that that word is no doubt taken from the German words *wein* and *keller*, from the Latin *vinum* and *cella*.

AREDJID KOEEZ.

Foreign Renderings.—In addition to those given, I will add the following, which I once came across at Salzburg:

"George Nelböck recommande l'hôtel aux *Trois Alliés*, vis-à-vis de la maison paternelle du célèbre Mozart, lequel est nouvellement fourni et offre tous les comforts à Mrs. les voyageurs."

Translated as follows:

"George Nelböck begs leave to *recommand* his hotel to the Three Allied, situated *vis-à-vis* of the birth house of Mozart, which offers all comforts to the *meanest* charges."

Also the following:

"M. Reutlinger (of Frankfort on Main) *takes* leave to *recommande* his well furnished magazine of all kind of travelling-luggage and *sadle*-works."

AREDJID KOEEZ.

Samuel Johnson—Gilbert Wakefield.—Whoever has had much to do with the press will sympathise with MR. CHARLES KNIGHT in all that he has stated ("NOTES AND QUERIES," Vol. iii., p. 62.) respecting the accidental—but not at first discovered—substitution of *modern* for *moderate*. If that word *modern* had not been detected till it was too late for an explanation on authority, what strange conjectures would have been the consequence! Happily, MR. KNIGHT was at hand to remove that stumbling-block.

I rather fancy that I can rescue Samuel Johnson from the fangs of Gilbert Wakefield, by the supposition of an error of the press. In 1786, Wakefield published an edition of Gray's *Poems*, with notes; and in the last note on Gray's "Ode on the Death of a Cat," he thus animadverts on Dr. Johnson:—

Our critic exposes himself to reproof from the manner in which he has conveyed his severe remark: *show a rhyme is sometimes made*. The omission of the relative, a too common practice with our writers, is an impropriety of the grossest kind: and which *neither gods or men*, as one expresses himself, nor any language under heaven, can endure."

Now in Dr. Johnson's *Life of Gray*, we find this sentence:—

"In the first stanza 'the azure flowers that blow' show resolutely a rhyme is sometimes made when it cannot easily be found."

My notion is, that the word *how* has been omitted in the printing, from the similarity of blow, show, how; and thus the sentence will be—

"*The azure flowers that blow* show how resolutely a rhyme is sometimes made when it cannot easily be found."

But Gilbert Wakefield was a critic by profession, and apparently as great in English as he was in Greek.

VARRO.

Passage in Gray's Elegy.—I do not remember to have seen noted the evident Lucretian origin of the verse—

"For them no more the blazing hearth shall burn,
Nor busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share."

Compare Lucretius, lib. 3. v. 907.:

"At jam non domus accipiet te læta; neque uxor
Optima, nec dulces occurrent oscula nati
Præripere, et tacitâ pectus dulcedine tangent."

ECHO.

Queries.

BIBLIOGRAPHICAL QUERIES.

(Continued from Vol. iii., p. 87.)

(39.) Does any one now feel inclined to vindicate for Inchofer, Scioppius, Bariac, or Contarini, the authorship of the *Monarchia Solipsorum*? Notwithstanding the testimony of the Venice edition of 1652, as well as the very abundant evidence of successive witnesses, in favour of the first-named writer, (whose claim has been recognised so lately as the year 1790, by the *Indice Ultimo* of Madrid), can there be the smallest doubt that the veritable inventor of this satire upon the Jesuits was their former associate, JULES-CLEMENT SCOTTI? For the interpretation of his pseudonyme, "Lucius Cornelius Europæus," see Nicéron, *Mém.* xxxix. 70-1.

(40.) Mr. Cureton (*Ant. Syr. vers. of Ep. of S. Ignat.* Preface, p. ii., Lond. 1845) has asserted that

"The first Epistles published, bearing the name of St. Ignatius—one to the Holy Virgin, and two to the Apostle St. John, in Latin,—were printed in the year 1495. Three years later there appeared an edition of eleven Epistles, also in Latin, attributed to the same holy Martyr. But nearly seventy years more elapsed before any edition of these Epistles in Greek was printed. In 1557, Val. Paceus published twelve," &c.

{139}

Two connected Queries may be founded upon this statement:—(1.) Is not Mr. Cureton undoubtedly in error with respect to the year 1495? for, if we may believe Orlandi, Maittaire, Fabricius (*B. G.*), and Ceillier, the three Latin Epistles above named had been set forth previously at Cologne, in 1478. (2.) By what mysterious species of arithmetic can it be demonstrated that "nearly *seventy* years" elapsed between 1498 and 1557? The process must be a somewhat similar one to that by which "A.D. 360" is made equivalent to "five-and-*twenty* years after the Council of Nice." (Pref., p. xxxiv.) In the former instance "*seventy*" is hardly a literal translation of Bishop Pearson's "*sexaginta*:" but whether these miscalculations have been already adverted to, and subsequently amended, or not, I cannot tell.

(41.) In the same Preface (p. xxiv.) a very strange argument was put forward, which, as we may learn from the last *Quarterly Review*, p. 79., where it is satisfactorily refuted, has been since repeated by Mr. Cureton. He maintains that the Syriac text of the Ignatian Epistles cannot be an epitome, because that "we know of no instances of such abridgment in any Christian writer." To commence with the West,—is not Mr. Cureton acquainted with the manner in which Rufinus dealt with the *History* of Eusebius? Have we here no specimens of abbreviation; no allusion in the prologue to "omissis quæ videbantur superflua?" Has Mr. C. never looked into that memorable combination of the independent works of three contemporaries, entitled *Historia Tripartita*? and, not to wander from the strictest bounds of bibliography, will any one presume to boast of having a copy of this book printed prior to that now near me, (a spectacle which De Bure could never get a sight of), "per Iohannem Schüzler regie vrbis Augustensis ciuem," anno 1472? But let us go to the East in search of compendiums. Did not Theodorus Lector, early in the sixth century, reduce into a harmony the compositions of Socrates, Sozomen, and Theodoret? How does Assemani speak of the first two parts of the Ecclesiastical History of Zacharias Rhetor, supposed to have been written *in Syriac*, about the year 540? "Prima est *epitome* Socratis, altera Theodreti." (*Biblioth. Orient.*, tom. ii. cap. vii.) On this occasion, manifestly, ancient records are encountered in an abridged Syriac form; a circumstance which will not strengthen the Curetonian theory relative to the text of the Ignatian Epistles. Again, bearing in mind the resemblance that exists between passages in the interpolated Epistles and in the Apostolic Constitutions, with the latter of which the *Didascalía* of Ignatius seems to have been commingled, let us inquire, Did not Dr. Grabe, in his *Essay upon the Doctrine of the Apostles*, published in 1711, unanswerably prove that the *Syriac* copy of this *Didascalía* was much more contracted than the *Arabic* one, or than the *Greek* Constitutions of the Apostles? Is it not true that extracted portions of these Constitutions are found in some old MS. collections of Canons? Has not Cotelier furnished us with an "*Epitome*," compiled by Metaphrastes from Clementine counterfeits, concerning the life of S. Peter? And, to descend from the tenth to the sixteenth century, are we not indebted to Carolus Capellius for an "*Epitome Apostolicarum Constitutionum, in Creta insula reperatarum*," 4to., Ingolstadt. 1546?

(42.) When MR MERRYWEATHER (Vol. iii., p. 60.) was seeking for monastic notices of extreme longevity, did he always find it feasible to meet with Ingulphus's History of Croyland Abbey "*apud Wharton, Anglia Sacra*, 613?" and if it be not enough to have read an account of an ecclesiastic who is said to have attained to the delectable age of 168 years, is it not questionable that anything will suffice except it be the narrative of the *Seven Sleepers*? The third "Lectio" relating to these Champions of Christendom, as it is given in a Vatican MS., makes the period of their slumber to have been about 370 years. Who was the author of that finely-printed and illustrated quarto volume, the *Sanctorum Septem Dormientium Historia, ex Ectypis Musei Victorii expressa*, published, with the full approbation of the Censors, Romæ, 1741? "Obscurus esse gestio" is his declaration about himself (p. 63.). Has he remained incognito?

R. G.

SHAKSPEARE'S "ANTONY AND CLEOPATRA."

The first scene of the third act of Shakspeare's play of "Antony and Cleopatra," at first sight, appears to be totally unconnected with what goes before and what follows. It may be observed that the dramas founded on the Roman history are much more regular in their construction than those founded on the English history. Indeed, with respect to the drama in question, I am not aware of any scene, with the exception of that I have mentioned, which does not bear more or less on the fortunes of the personages from whom the play derives its name. Hence I am led to conjecture that the dramatist here alludes to some event of the day, which was well known to his audience. The speech of Ventidius seems to point to something of the kind:

"O Silius, Silius!

I have done enough: a lower place, note well,
May make too great an act: for learn this, Silius;
Better leave undone, than by our deed acquire
Too high a fame, when him we serve's away," &c.

{140}

Some of your numerous readers will doubtless be able to inform me whether there is any instance in the annals of that age of an inferior officer outshining his superior, and being cashiered or neglected in consequence.

Malone assigns to the play the date of 1608.

X. Z.

GREENE'S "GROATSWORTH OF WITTE."

The interesting article by the HERMIT OF HOLYPORT, on the early German translation of Greene's *Quip for an Upstart Courtier*, will, I am sure, be read with attention by all lovers of our early literature. My object in addressing you on the subject is to draw the attention of your foreign correspondents, and perhaps the notice of your new contemporary, to the great importance of discovering whether the *Groatsworth of Witte* was also translated into German. The earliest edition I have seen is that of 1617, but it was printed as early as 1592; and I have long been curious to ascertain whether the remarkable passage respecting Shakspeare has descended to us in its genuine state. In the absence of the English edition of 1592, this information might be obtained from a translation published before 1617. Perhaps, however, some of your readers may be able to point out the existence of an earlier edition. I have sought for that of 1592 for several years without any success.

J. O. HALLIWELL.

Minor Queries.

Fronte Capillatâ.—The following lines recurred to my memory after reading in your last number the translation of the epigram by Pasidippus in the article on "Fronte capillatâ," &c.; it is many years since I read them, but have forgotten where. Can you or any of your correspondents inform me who is the author of them?

"Oh! who art thou so fast proceeding,
Ne'er glancing back thine eyes of flame?
Known but to few, through earth I'm speeding,
And Opportunity's my name.

"What form is that, that scowls beside thee?
Repentance is the form you see;
Learn then the fate may yet betide thee,
She seizes them, who seize not me."

HENRY M. BURT.

Gibson Square, Feb. 4. 1851.

Prayer of Bishop of Nantes.—In Allison's *History of the French Revolution*, ed. 1849, at page 432. vol. i., there occurs the following passage:

"The Bishop of Nancy commenced, as customary, with the prayer: 'Receive, O God, the homage of the Clergy, the respects of the Noblesse, and the humble supplications of the Tiers Etat.'"

This formula was, the historian tells us, received with a storm of disapprobation by the third order. Will any of your contributors be so obliging as to inform me where the form of prayer spoken of as *customary* is to be found?

J. M.

Liverpool.

Advantage of a Bad Ear.—Can any of your readers supply the name of the man of mark in English history, who says "he encouraged in himself a bad ear, because it enabled him to enjoy music he would not have enjoyed without?"

I have looked through the lives of Lord Herbert of Cherbury, Hampden, Hobbes, Andrew Marvell, and Fletcher of Saltoun, without finding it; though it is possible it may be in some of these after all. The list given will point to the kind of personage in question.

TN.

Imputed Letters of Sullustius or Sallustius (Vol. iii., p. 62.).—I am sorry to say that the printer has completely spoiled my Query, by printing *Sullustius* instead of *Sallustius* throughout the whole article. I subjoin a few more particulars concerning them. In the edition printed at Cambridge (4to. 1710), and published under the auspices of the learned Wasse, they are included. They are there entitled *Orationes ad C. Cæsarem, de Republica Ordinanda*. Cortius rejects them, and De Brosse accepts them. Douza, Crispinus, Perizonius, Clericus, &c., all speak in favour of their authenticity. Allen does not mention them, and Anthon rejects them entirely. With these additional hints I doubt not but that some of your obliging correspondents will be able to give me a reply.

KENNETH R. H. MACKENZIE.

Rev. W. Adams.—When did Mr. Adams, the accomplished author of the *Sacred Allegories*, die? This is unaccountably omitted in the "Memoir" prefixed to the collected edition of his *Allegories* (London, Rivingtons, 1849). Can any characteristic anecdote be related of him, suitable for giving point to a sketch of his life for foreign readers?

GEORGE STEPHENS.

Stockholm.

Mr. Beard, Vicar of Greenwich.—Any information relating to "Mr. Beard, Vicar of Greenwich," who, in the year 1563, was recommended by Loftus, Archbishop of Armagh, and Brady, Bishop of Meath, as a proper person to be preferred to the bishopric of Kildare, will be very acceptable to—

SPES.

Goddard's History of Lynn.—It has been always understood that Mr. Guybon Goddard (who was Recorder of this borough in 1651 or thereabouts) collected a quantity of materials for a history of Lynn, and that in 1677 or 1678 an offer to purchase them was made by the corporation to his son, Thomas Goddard, but it seems without success. The fact of such materials having been collected is recognised by Goddard's brother-in-law, Sir Wm. Dugdale (who refers to it in some part of his works), as also by Parkin, in his *History of Freebridge and King's Lynn*, p. 293., where he is called a curious collector of antiquities. My Query is, Can any of your correspondents inform me where this collection can be met with?

JOHN NURSE CHADWICK.

Sir Andrew Chadwick.—It is stated that on the 18th Jan. 1709-10, Sir Andrew Chadwick, of St. James's, Westminster, was knighted by Queen Anne for some service done to her, it is supposed for rescuing her when thrown from her horse. Can any of your correspondents inform me if such was the fact, and from what source they derive their information?

JOHN NURSE CHADWICK.

King's Lynn.

Sangaree.—Your periodical having been the means of eliciting some interesting particulars respecting the origin of the word *grog*, perhaps you will allow me to claim a similar distinction for the word *sangaree*. You are aware that this word is applied, in the West Indies, to a beverage composed of Madeira wine, syrup, water, and nutmeg. The French call it *sangris*, in allusion, it is supposed, to the colour of the beverage, which when mixed has the appearance, as it were, of grey blood (*sang gris*): but as there is reason to believe that the English were the first to introduce the use of the thing, they having been the first to introduce its principal ingredient, Madeira wine, I am disposed to look upon *sangaree* as the original word, and *sangris* as nothing more than a corruption of it. Can any of your readers (among whom I trust there are many retired West India planters) give the etymology of this word?

HENRY H. BREEN.

St. Lucia, Dec. 1850.

King John at Lincoln.—Matthew Paris, under the year 1200, gives an account of King John's visiting Lincoln to meet William, king of Scots, and to receive his homage:

"Ubi Rex Johannes, [he says] contra consilium multorum, intravit civitatem intrepidus, quod nullus antecessorum suorum attentare ausus fuerat."

My Query is, What were they afraid of?

C. W. B.

Canes Iesi.—May I also put a question with respect to an ancient tenure in Dorsetshire, recorded by Blount, edit. 1679, p. 46.:

"Juliana, &c., tenuit dimidiam hidam terræ, &c., per serjantiam custodiendi *Canes Domini Regis lesos*, si qui fuerint, quotiescunque Dominus Rex fugaverit in Forestâ suâ de *Blakemore*: et ad dandum unum denarium ad clancuram Parci Domini Regis de *Gillingham*."

Blount's explanation of *Canes lesos*, is "leash hounds or park hounds, such as draw after a hurt deer in a leash, or liam;" but is there any reason why we should not adopt the more simple rendering of "hurt hounds;" and suppose that Dame Juliana was matron of the Royal Dorset Dog Hospital?

Ducange gives no such word as *lesus*; neither does he nor any authority, to which I have access, help me to understand the word *clancura*. I trust, however, that some of your correspondents will.

C. W. B.

Headings of Chapters in English Bibles.—The arguments or contents which are prefixed to each chapter of our English Bibles seem occasionally to vary; some being more full and comprehensive than others. When and by whom were they compiled? what authority do they possess? and where can we meet with any account of them?

LITURGICUS.

Abbot Eustacius and Angodus de Lindsei.—Can any of your learned readers inform me in what reign an Abbot *Eustacius* flourished? He is witness to a charter of Ricardus de Lindsei, on his granting twelve denarii to St. Mary of *Greenfeld*, in Lincolnshire: there being no date, I am anxious to ascertain its antiquity. He is there designated "*Eustacius Abbe Flamoei*." Also witnessed by Willo' decano de Hoggestap, Roberto de Wells, Eudene de Bavent, Radulpho de Neuilla, &c. The latter appears in the Doomsday Book. The charter is to be found among Ascough's Col., B. M.

I should also be glad to know whether the Christian name *Angodus* be German, Norman, or Saxon. Angodus de Lindsei grants a carrucate of land in Hedreshille to St. Albans, in the time of the Conqueror. If this person assumed the name of *Lindsei* previous to the Doomsday inquisition, ought not his name to have appeared in the Doomsday Book,—he who could afford to make a grant of 100 acres of land to the Abbey of St. Albans?

J. L.

Oration against Demosthenes.—Mr. Harris of Alexandria made a discovery, some years ago, of a fragment of an oration against Demosthenes. Can you, or any of your kind correspondents, favour me with an account of it? I cannot recall the particulars of the discovery, but I believe the oration, with a *fac-simile*, was privately printed.

KENNETH R. H. MACKENZIE.

Pun.—C. H. KENYON (Vol. iii., p. 37.) asks if Milton could have seriously perpetrated the pun "each tome a tomb." I doubt whether he intended it for a pun. But his Query induces me to put another. Whence and when did the aversion to, and contempt for, a pun arise? Is it an offshoot from the Reformation? Our Catholic fellow-countrymen surely felt no such aversion; for the claim which they make of supremacy for their church is based upon a pun, and that a very sorry one.

{142}

A. R.

Sonnet (query by Milton?) (Vol. iii., p. 37.).—May I inquire from your correspondent whether he possesses the book, *A Collection of Recente and Witty Pieces by Several Eminent Hands*, London, 1628, from which this sonnet is stated to be extracted. The lines look suspiciously modern, and I should, before making any further observations upon them, be glad to be assured of their authenticity through the medium of your pages.

JAS. CROSSLEY.

Medal given to Howard.—Hepworth Dixon, in his *Life of Howard*, mentions a Russian General Bulgarhow, who was presented by his countrymen with a gold medal, as "one who had deserved well of his country." The General's reply stated that *his* services to mankind reached his own country only; but there *was* a man whose extraordinary philanthropy took in all the world,—who had already, with infinite toil and peril, extended his humanity to all nations,—and who was therefore alone worthy of such a distinction; to him, his master in benevolence, he should send the medal! And he did so. Can any of your readers inform me who now possesses this medal, and where it is to be found?

W. A.

Withers' Devil at Sarum.—Where is *Withers' Devil at Sarum*, mentioned in *Hudibras*, to be met with? It is not in any of his collected works that I have seen.

JAMES WAYLEN.

Election of a Pope.—I have read somewhere that some cardinals assembled in a water-closet in order to elect a pope. Can any of your readers refer me to any book where such a fact is mentioned?

T.

Battle in Wiltshire.—A pamphlet dated (in MS.) Dec. 12. 1642, describes an engagement as

taking place in Wiltshire between Rupert and Skippon. If this be so, how comes it to pass that not only the general histories are silent as to the event, but that even the newspapers omit it? We know that Rupert was at the sack of Cirencester, in February, 1642-3; and Cirencester is on the borders of Wiltshire: but is there any authority for the first-mentioned visit to this county, during the period from the affair at Brentford to the taking of Cirencester?

JAMES WAYLEN.

Colonel Fell.—Can you inform me who are the representatives or descendants of Lieut.-Colonel Robert Edward Fell, of St. Martin's in the Fields, London, where he was living in the year 1770? He was the great-grandson of Thomas Fell, of Swarthmore Hall, co. Lancaster, Esq., Chancellor of the Duchy of Lancaster during the Commonwealth, whose widow married George Fox, founder of the Quakers.

DE H.

Tennyson's "In Memoriam."—Perhaps some of your readers may be able to explain the reference in the following verse, the first in this beautiful series of poems:

"I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

The following stanza, also in the poem numbered 87., much needs interpretation:

"Or cooled within the glooming wave,—
And last, returning from afar,
Before the crimson-circled star
Had fallen into her father's grave."

W. B. H.

Manchester.

Magnum Sedile.—Can any of your correspondents throw light on the singular arched recesses, sometimes (though rarely) to be found on the south side of chancels, west of the sedilia. The name of *magnum sedile* has been given to them, I know not on what authority; but if they were intended to be used as stalls of dignity for special occasions, they would hardly have been made so wide and low as they are generally found. A good example occurs at Fulbourn, Cambridgeshire,—certainly not monumental; and another (but more like a tomb) at Merton, near Oxford, engraved in the *Glossary of Architecture*. Why should they not have been intended for the holy sepulchre at Easter? as I am not aware that these were necessarily restricted to the north side. Is there any instance of a recess of this kind on the south side, and an Easter sepulchre on the north, in the same church?

C. R. M.

Ace of Diamonds—the Earl of Cork.—In addition to the *soubriquets* bestowed upon the nine of diamonds of "the Curse of Scotland," and that of "the Grace Card," given to the six of hearts (Vol. i., pp. 90. 119.), there is yet another, attached to the ace of diamonds, which is everywhere in Ireland denominated "the Earl of Cork," the origin of which I should be glad to know.

E. S. T.

Closing of Rooms on account of Death.—In the *Spectator*, No. 110., July, 1711, one of Addison's papers on Sir Roger de Coverley, the following passage occurs:

"My friend, Sir Roger, has often told me with a good deal of mirth, that at his first coming to his estate he found three parts of his house altogether useless; that the best room in it had the reputation of being haunted, and by that means was locked up; that noises had been heard in his long gallery, so that he could not get a servant to enter it after eight o'clock at night; that the door of one of his chambers was nailed up, because there went a story in the family that a butler had formerly hanged himself in it; and that his mother, who lived to a great age, had shut up half the rooms in the house, in which either her husband, a son, or daughter had died. The knight seeing his habitation reduced to so small a compass, and himself in a manner shut out of his own house, upon the death of his mother ordered all the apartments to be flung open, and exorcised by his chaplain, who lay in every room one after another, and by that means dissipated the fears which had so long reigned in the family."

The practice of shutting up rooms in which members of the family had died was retained up to the end of the last century. I learn from a friend that, in a country house in the south of England, his mother's apartment, consisting of a sitting-room, bed-room, and dressing-room, was closed at her death in 1775. The room in which his grandfather had died in 1760 was likewise closed. These four rooms were kept locked up, with the shutters shut, till the year 1793, when the next owner came into possession, who opened them, and caused them to be again used. Probably other cases of the same sort may be known to your correspondents, as having occurred in the last century; but the custom appears to be now extinct.

L.

Standfast's Cordial Comforts.—I have lately procured a copy of an interesting book, entitled

"A Little Handful of Cordial Comforts: scattered throughout several Answers to Sixteen Questions and Objections following. By Richard Standfast, M.A., Rector of Christ Church in Bristol, and Chaplain in Ordinary to King Charles II. Sixth Edition. Bristol, 1764. 18mo. pp. 94."

Can any of your readers give me further particulars of Mr. Standfast, or tell me where to find them? In what year was the work first published? It was reprinted in Bristol in 1764, "for Mr. Standfast Smith, apothecary, great-grandson of the author." Has any later edition appeared?

ABHBA.

"Predeceased" and "Designed."—J. Dennistoun, in his *Memoirs of the Dukes of Urbino*, ii. p. 239., says—

"His friend the cardinal had lately predeceased him."

Can any of your readers give me an instance from any one of our standard classical authors of a verb active "to de cease"?

The same author uses the word *designed* several times in the sense of *designated*. I should be glad of a few authorities for the use of the word in this sense.

W. A.

Lady Fights at Atherton.—A poem, published in 1643, in honour of the King's successes in the West, has the following reference to a circumstance connected with Fairfax's retreat at Atherton Moor:

"When none but lady staid to fight."

I should be glad to learn to what this refers, and whether or not the real story formed the basis of De Foe's account of the fighting lady at Thame, laid about the same period, viz. the early part of the year 1643.

JAMES WAYLEN

Sketches of Civil War Garrisons, &c.—During the civil war, sketches and drawings were, no doubt, made of the lines drawn about divers garrisons. Some few of these have from time to time appeared as woodcuts: but I have a suspicion that several remain only in MS. still. If any of your readers can direct me to any collection of them in the British Museum or Oxford, they would shorten a search that has long been made in vain.

JAMES WAYLEN.

"Jurat? crede minus:" Epigram.—Can any of your learned readers inform me by whom the following epigram was written? I lately heard it applied, in conversation, to the Jesuits, but I think it is of some antiquity:—

"Jurat? crede minus: non jurat? credere noli:
Jurat, non jurat? hostis ab hoste cave."

F. R. R.

Meaning of Gulls.—What is the origin of the word "gulls," as applied in Wensleydale (North York) to hasty-pudding, which is a mixture of oatmeal and milk or water boiled?

D. 2.

The Family of Don.—Can any of your correspondents furnish me with information regarding the family of Don, of Pitfichie, near Monymusk, Aberdeenshire; or trace how they were connected with the Dons of Newton Don, Roxburghshire?

A. A.

Abridge.

Wages in the last Century.—I should like to have any particulars of the price of labour at various periods in the last century, especially the wages of domestic servants. May I be permitted to mention that I am collecting anecdotes of the manners and customs, social and domestic, of our grandfathers, and should be much obliged for any curious particulars of their ways of living, their modes of travelling, or any peculiarities of their daily life? I am anxious to form a museum of the characteristic curiosities of the century; its superstitions, its habits, and its diversions.

A. A.

Abridge.

Woman, Lines on.—Can any of your correspondents inform me who was the author of the following lines:—

"She was ——
But words would fail to tell her worth: think
What a woman ought to be,
And she was that."

Replies.

THE EPISCOPAL MITRE AND PAPAL TIARA.

(Vol. iii., p. 62.)

In answer to the question of an "INQUIRER" respecting the origin of the peculiar form and first use of the episcopal mitre, I take the liberty of suggesting that it will be found to be of Oriental extraction, and to have descended from that country, either directly, or through the medium of other nations, to the ecclesiastics of Christian Rome. The writers of the Romish, as well as Reformed Churches, now admit, that most, if not all, of the external symbols, whether of dress or ceremonial pageantry, exhibited by the Roman Catholic priesthood, were adopted from the Pagans, under the plea of being "indifferent in themselves, and applicable as symbolical in their own rites and usages" (Marangoni, *Delle cose gentili e profane trasportate nel uso ed ornamento delle chiesi*); in the same manner as many Romish customs were retained at the Reformation for the purpose of inducing the Papists to "come in," and conform to the other changes then made (Southey, *History of the Church*). Thus, while the disciples of Dr. Pusey extract their forms and symbols from the practices of Papal Rome, the disciples of the Pope deduce theirs from the practices of Pagan Rome.

With this preface I proceed to show that the episcopal *mitre* and the papal *tiara* are respectively the copies each of a distinct head-dress originally worn by the kings of Persia and the conterminous countries, and by the chiefs of their priesthood, the Magi. The nomenclature alone indicates a foreign extraction. It comes to us through the Romans from the Greeks; both of which nations employed the terms $\mu\acute{\iota}\tau\rho\alpha$, Lat. *mitra*, and $\tau\acute{\iota}\alpha\rho\alpha$, Lat. *tiara*, to designate two different kinds of covering for the head in use amongst the Oriental races, each one of a distinct and peculiar form, though as being foreigners, and consequently not possessing the technical accuracy of a native, they not unfrequently confound the two words, and apply them indiscriminately to both objects. Strictly speaking, the Greek $\mu\acute{\iota}\tau\rho\alpha$, in its primitive notion, means a long *scarf*, whence it came to signify, in a secondary sense, various articles of attire composed with a scarf, and amongst others the Oriental *turban* (Herod. vii. 62.). But as we descend in time, and remove in distance from the country where this object was worn, we find that the Romans affixed another notion to the word, which they used very commonly to designate the Asiatic or Phrygian cap (Virg. *Æn.* iv. 216.; Servius, l.c.); and this sense has likewise been adopted in our own language:

"That Paris now with his unmanly sort,
With *mitred* hat."—Surrey, Virgil, *Æn.* iv.

Thus the word *mitra* in its later usage came to signify a *cap* or *bonnet*, instead of a turban; and it is needless to observe that the priests of a religion comparatively modern, when they adopted the term, would have taken it in the sense which was current at their own day. Now, though the common people were not permitted to wear high bonnets, nor of any other than a soft and flexible material, the kings and personages of distinction had theirs of a lofty form, and stiffened for the express purpose of making them stand up at an imposing elevation above the crown of the head. In the national collection at Paris there is preserved an antique gem, engraved by Caylus (*Recueil d'Antiq.*, vol. ii. p. 124.), on which is engraved the head of some Oriental personage, probably a king of Parthia, Persia, or Armenia, who wears a tall upstanding bonnet, *mitred* at the top exactly like a bishop's, with the exception that it has three incisions at the side instead of a single one. These separate incisions had no doubt a symbolical meaning amongst the native races, although their allusive properties are unknown to us; but it is not an unwarrantable inference, nor inconsistent with the customs of these nations as enduring at this day, to conclude that the numbers of one, two, or three, were appropriated as distinctions of different degrees in rank; and that their priests, the Magi, like those of other countries where the sovereign did not invest himself with priestly dignities, imitated the habiliments as they assumed the powers of the sovereign, and wore a bonnet closely resembling his in form and dignity, with the difference of one large *mitre* at each side, in place of the three smaller ones.

If this account be true respecting the origin of the mitre, it will lead us by an easy step to determine the place where it was first used—at Antioch, the "Queen of the East," where, as we are told in the Acts of the Apostles, the followers of Christ were first called "Christians;" thus indicating that they were sufficiently numerous and influential to be distinguished as a separate class in that city, while those in Rome yet remained despised and unknown. Antioch was the imperial residence of the Macedonian dynasty, which succeeded Alexander, who himself assumed the upright bonnet of the Persian king (Arrian. iv. 7.), and transmitted it to his successors, who ruled over Syria for several hundred years, where its form would be ready at hand as a model emblematic of authority for the bishop who ruled over the primitive church in those parts.

The tiara of the popes has, in like manner, an Eastern origin; but instead of being adopted by them directly from its native birth-place, it descended through Etruria to the Pagan priesthood of ancient Rome, and thence to the head of the Roman Catholic Church. The $\tau\acute{\iota}\alpha\rho\alpha$ of the Greeks,

and *tiara* of the Latins, expresses the cloth cap or *fez* of the Parthians, Persians, Armenians, &c., which was a low scull-cap amongst the commonalty, but a stiff and elevated covering for the kings and personages of distinction (Xen. *Anab.* ii. 5, 23.). This imposing tiara is frequently represented on ancient monuments, where it varies in some details, though always preserving the characteristic peculiarity of a tall upright head-dress. It is sometimes truncated at its upper extremity, at others a genuine round-topped bonnet, like the Phrygian cap when pulled out to its full length, and stiffened so as to stand erect—each a variety of form peculiar to certain classes or degrees of rank, which at this period we are not able to decide and distinguish with certainty. But on a bas-relief from Persepolis, supposed to have belonged to the palace of Cyrus, and engraved by Ferrario (*Costume dell' Asia*, vol. iii. tav. 47.), may be seen a bonnet shaped very much like a beehive, the exact type of the papal tiara, with three bands (the *triregno*) round its sides, and only wanting the cross at the summit, and the strawberry-leaved decoration, to distinguish it from the one worn by Pio Nono: and on a medal of Augustus, engraved on a larger scale in Rich's *Companion to the Latin Dictionary*, art. Tutulus, we find this identical form, with an unknown ornament of the top, for which the popes substituted a cross, reappearing on the skull of a pagan priest. I may add that the upright tiaras represented on works of ancient art, which can be proved, or are known to be worn by royal personages, are truncated at the summit; whence it does not seem an improper inference to conclude that the round and conical ones belonged to persons inferior to the kings alone in rank and influence, the Magi; which is the more probable, since it is clear that they were adopted by the highest priests of two other religions, those of Pagan and of Christian Rome.

If space admits, I would also add that the official insignia and costume of a cardinal are likewise derived from the pagan usages of Greece. Amongst his co-religionists he is supposed to symbolize one of the Apostles of Christ, who went forth ill clothed and coarsely shod to preach the Gospel; whereas, in truth, his comfortable hat, warm cloak, and showy stockings, are but borrowed plumage from the ordinary travelling costume of a Greek *messenger* (ἀποστόλος). The sentiment of travelling is always conveyed in the ancient bas-reliefs and vase paintings by certain conventional signs or accessories bestowed upon the figure represented, viz., a broad-brimmed and low-crowned hat (πέτασος, Lat. *petasus*), with long ties (*redimicula*) hanging from its sides, which served to fasten it under the chin, or sling it behind at the nape of the neck when not worn upon the head; a wrapping cloak (ἱμάτιον, Lat. *pallium*) made of coarse material instead of fine lamb's wool; and a pair of stout travelling boots laced round the legs with leathern thongs (ἐνδρομίδες), more serviceable for bad roads and rough weather than their representatives, red silk stockings. All these peculiarities may be seen in the following engravings (Winhelm. *Mon. Ined. Tratt., Prelim.*, p. xxxv.; Id., tav. 85.; Rich's *Companion*, art. "Ceryx" and "Pallium").

I regret that the nature of your publication does not admit the introduction of woodcuts, which would have enabled me to present your readers with the best of all demonstrations for what I advance. In default of that I have endeavoured to point out the most compendious and accessible sources where the figures I refer to may be seen in engravings. But if any reader of "NOTES AND QUERIES" should not have an opportunity of consulting the books cited, and is desirous of pursuing the investigation to satisfy himself, I would willingly transmit to him a drawing of the objects mentioned through Mr. Bell, or any other channel deemed more convenient.

A. RICH, JUNR.

The Episcopal Mitre (Vol. iii., p. 62.)—Godwyn, in his *Moses and Aaron*, London, 1631, b. i., c. 5., says that—

"A miter of fine linnen sixteene cubits long, wrapped about his head, and a plate of purple gold, or holy crowne, two fingers broad, whereon was graven Holinesse to the Lord, which was tied with a blew lace upon the forefront of the miter,"

was that "which shadowed and signified the kingly office of our Saviour Christ," in the apparel of the Jewish high priest, and ordered (Lev. xvi. 4.): and again, in his *Romanæ Historiæ Anthologia*, Oxford, 1631, lib. iii. sec. 1. cap. 8., he says that the

"*Mitra* did signifie a certaine attire for women's heads, as a coife or such like."

For further illustration see Virgil's *Æneid*, lib. iv. l. 216.:

"Mæoniâ mentum mitrâ crinemque madentem."

Again, lib. ix. l. 616.:

"Et tunicæ manicas et habent redimicula mitræ."

During the ennobling of the clergy by the Roman emperors, in the seventh and eighth centuries, a crown was found necessary, and anciently cardinals wore mitres; but, at the council of Lyons, in 1245, they were appointed to wear hats.

BLOWEN.

The Episcopal Mitre (Vol. iii., p. 62.)—AN INQUIRER will find much curious matter respecting the mitre, collected both from classical writers and antiquaries, in *Explications de plusieurs Textes difficiles de l'Écriture par le R. P. Dom. [Martin]*, 4to., à Paris, 1730. To any one ambitious of learnedly occupying some six or seven columns of "NOTES AND QUERIES" the ample foot references

are very tempting; I content myself with transcribing two or three of the entries in the index:

{146}

"Mitre des anciens, leur nature, et leur forme; était la marque du Sacerdoce; se portait ordinairement à la tête, et quelquefois aux mains. Forme des mitres dans leur origine, et dans les tems postérieurs," &c.

This dissertation, which is illustrated by several plates, will repay for the time spent in reading it. I presume INQUIRER is acquainted with Godwyn's *Moses and Aaron*, where he will find something.

W. DN.

Episcopal Mitre.—The origin of the peculiar form of the episcopal mitre is the cloven tongues which descended on the Apostles on the day of Pentecost, with the gift of the Holy Spirit. Of this the mitre is an emblem.

L. M. M. R.

DRYDEN'S ESSAY UPON SATIRE.

(Vol. ii., pp. 422. 462.)

The Query proposed by your correspondent, as to the authorship of the *Essay on Satire*, is a very interesting one, and I am rather surprised that it has not yet been replied to. In favour of your correspondent's view, and I think it is perhaps the strongest argument which can be alleged, is Dean Lockier's remark:—

"Could anything be more impudent than his (Sheffield's) publishing that satire, for writing which Dryden was beaten in Rose Alley (and which was so remarkably known by the name of the 'Rose Alley Satire') as his own? Indeed he made a few alterations in it, but these were only verbal, and generally for the worse."—Spence's *Anecdotes*, edit. Singer, p. 64.

Dean Lockier, it must be observed, was well acquainted with Dryden from 1685 to the time of his death; and appears to speak so positively that he would seem to have acquired his knowledge from Dryden's own information. His first introduction to that great poet arose from an observation made in Dryden's hearing about his Mac Fleckno; and it is therefore the more likely that he would be correctly informed as to the author's other satires. Dean Lockier was, it may be added, a good critic; and his opinions on literary subjects are so just, that it is to be regretted we have only very few of them.

I confess I do not attach much weight to the argument arising from the lines on the Earl of Mulgrave himself contained in the poem. To transfer suspicion from himself, in so general a satire, it was necessary to include his own name amongst the rest; but, though the lines are somewhat obscure, it is, after all, as respects him, compared with the other persons mentioned, a very gentle flagellation, and something like what children call a make-believe. Indeed Rochester, in a letter to his friend Henry Saville (21st Nov. 1679), speaks of it as a panegyric.

On the other hand, Mulgrave expressly denied Dryden's being the author, in the lines in his *Essay on Poetry*,—

"Tho' praised and punished for another's rhymes."

and by inference claimed the poem, or at least the lines on Rochester, as his own. Dryden, in the Preface to his Virgil, praises the *Essay on Poetry* in the highest terms; but says not a word to dispute Mulgrave's statement, though he might then have safely claimed the *Essay on Satire*, if his own; and though he must have been aware that, by his silence, he was virtually resigning his sole claim to its authorship. It was subsequently included in Mulgrave's works, and has ever since gone under the joint names of himself and Dryden.

On the question of internal evidence critics differ. Your correspondent can see in it no hand but Dryden's; while Malone will scarcely allow that Dryden made even a few verbal alterations in it (Life, p. 130.); and Sir Walter Scott is not inclined to admit any further participation on the part of the great poet than "a few hints for revision," and denies its merit altogether—a position in which I think very few, who carefully peruse it, will agree with him.

I am disposed to take a middle course between your correspondent and Dryden's two biographers, and submit that there is quite sufficient internal evidence of joint ownership. I cannot think such lines as—

"I, who so wise and humble seem to be,
Now my own vanity and pride can't see;"

or,—

"I, who have all this while been finding fault,
E'en with my master who first satire taught,
And did by that describe the task so hard,
It seems stupendious, and above reward."

or,—

"To tell men freely of their foulest faults,
To laugh at their vain deeds and vainer thoughts:"

would proceed from Dryden, while it is to be noticed that the inharmonious rhymes "faults" and "thoughts" were favourites of Mulgrave, and occur twice in his *Essay on Poetry*.

Neither can I doubt that the verses on Shaftesbury,—the four "will any dog;" the four "For words and wit did anciently agree," the four "Mean in each action;" the two "Each pleasure has its price"—are Dryden's additions, with many others, which a careful reader will instantly appropriate.

I can find no sufficient authority for the statement of Malone and Sir W. Scott, that Pope revised the *Essay on Satire*. It is well known he corrected that on Poetry.

JAS. CROSSLEY.

Manchester, Feb. 10. 1851.

{147}

FOUNDATION-STONE OF ST. MARK'S AT VENICE.

(Vol. iii., p. 88.)

I recollect having seen the stone in question in the collection of the late Mr. Douce, in whose possession it had been for some years before his communication of it to the Society of Antiquaries. It is quite evident that he was satisfied of its authenticity, and it was most probably an accidental purchase from some dealer in antiquities, who knew nothing about it. I happen to know that it remained in the hands of Sir Henry Ellis at the time of Mr. Douce's death, and your correspondent H. C. R. will most probably find it among the other collections of Mr. Douce now in the museum at Goodrich Castle.

The doubt expressed by your correspondent is evidently founded upon the engraving and accompanying paper in the 26th volume of the *Archæologia*; and as it conveys such a grave censure of the judgment of the director of the council and secretaries of the Antiquarian Society, it appears to me that it is incumbent upon him to satisfy his doubts by seeing the stone itself, and, if he should be convinced of his error, to make the *amende honorable*.

It is to be regretted that he did not state "the points which have suggested this notion of its being a hoax." For my own part, I cannot see the motive for such a falsification; and if it is one, it is the contrivance of some one who had more epigraphic skill than is usually found on such occasions.

There is nothing in the objection of your correspondent as to the size and form of the stone which would have any weight, and it is not necessary to suppose that it "must have been loose in the world for 858 years." On pulling down the old church, the foundation-stone in which this was imbedded may have been buried with the rubbish, and exhumed in comparatively recent times. It had evidently fallen into rude and ignorant hands, and suffered by being violently detached from the stone in which it was imbedded.

Every one who knew the late Mr. Douce must have full confidence in his intimate knowledge of mediæval antiquity, and would not easily be led to imagine that he could be deceived on a point like this; but are we to presume, from a vague *idea* of your correspondent's, that the executive body of the Society of Antiquaries would fail to detect a forgery of this nature?

S. W. S., *olim* F. S. A.

Foundation-stone of St. Mark's, Venice (Vol. iii., p.88.).—This singular relic is now preserved in the "Doucean Museum," at Goodrich Court, Herefordshire, with the numerous objects of art and antiquities bequeathed by Mr. Douce to the late Sir Samuel Meyrick. I believe that nothing can now be ascertained regarding the history of this stone, or how it came into the possession of Mr. Douce. Sir Samuel enumerates it amongst "Miscellaneous Antiquities," No. 2., in his interesting Inventory of this Collection, given in the *Gentleman's Magazine*, Feb., 1835, p. 198. The Doucean Museum comprises, probably, the finest series of specimens of sculpture in ivory existing in any collection in England. The Limoges enamels are also highly deserving of notice.

ALBERT WAY.

HISTOIRE DES SÉVARAMBES.

(Vol. iii., pp. 4. and 72.)

I am not sufficiently familiar with Vossius or his works to form any opinion as to the accuracy of the conclusion which MR. CROSSLEY has arrived at. There is at least much obscurity in the matter, to which I have long paid some little attention.

My Copy is entitled,—

"The History of the Sevarambians: A People of the South continent. In *Five* Parts.

Containing an Account of the Government, &c. Translated from the Memoirs of Capt. Siden, who lived fifteen years amongst them. Lond. 1738." (8vo. pp. xxiii. and 412.)

I have given this to show how it differs from that spoken of by Mr. C. as being in *two* parts, by Capt. Thos. Liden, and not a reprint, but a translation from the French, which Lowndes says was "considerably *altered* and *enlarged*."

If this be so, we can hardly ascribe to Vossius the edition of 1738. The preface intimates that the papers were written in Latin, French, Italian, and Dutch, and placed in the editor's hands in England, on his promising to methodise them and put them all into one language; but I do not observe the slightest allusion to the work having previously appeared either in English or French, although we find that Barbier, in his *Dict. des Anon.*, gives the French edit. 1 pt. Paris, 1677; 2 pt. Paris, 1678 et 1679, 2 vols. 12mo.; Nouvelle edit. Amsterdam, 1716, 2 vols. 12mo.; and ascribes it to Denis Vairasse d'Alais.

There is a long account of this work in *Dict. Historique*, par Marchand: à la Haye, 1758, fo. sub. nom., Allais, as the author, observing—

"Il y a diversité d'opinions touchant la langue en laquelle il a été écrit ou composé."

The earliest he mentions is the English one of 1675, and an edition in the French, "à Paris, 1677;" which states on the title, *Traduit de l'Anglois*, whereas the second part is "imprimée à Paris chez l'Auteur, 1678," from which Marchand concludes that Allais was the writer, adding,—

{148}

"On n'a peut-être jamais vu de Fiction composée avec plus d'art et plus d'industrie, et il faut avouer qu'il y en a peu où le vraisemblable soit aussi ingénieusement et aussi adroitement conservé."

Wm. Taylor, of Norwich, writes to Southey, asking,—

"Can you tell me who wrote the *History of the Sevarambians*? The book is to me curious. Wieland steals from it so often, that it must have been a favourite in his library; if I had to impute the book by guess, I would fix on Maurice Ashby, the translator of Xenophon's *Cyropædia*, as the author."

to which Southey replies,—

"Of the Sevarambians I know nothing!" (See *Gent. Mag.* N.S. xxi. p. 355.)

Sir W. Scott, in his *Memoirs of Swift*, p. 304. (edit. 1834), speaking of *Gulliver's Travels*, says—

"A third volume was published by an unblushing forger, as early as 1727, without printer's name, a great part of which is unacknowledged plunder from a work entitled *Hist. des Sévarambes*, ascribed to Mons. Alletz, suppressed in France and other Catholic kingdoms on account of its deistical opinions."

It would seem from this, that Sir Walter was not aware of the English work, or knew much of its origin or the author.

F. R. A.

Histoire des Sévarambes.—The second edition of *Gulliver's Travels*, entitled *Travels into several Remote Nations of the World, by Lemuel Gulliver*, 2 vols. 8vo., London, 1727, is accompanied with a spurious third volume, printed at London in the same year, with a similar title-page, but not professing to be a second edition. This third volume is divided into two parts: the first part consists, first, of an Introduction in pp. 20; next, of two chapters, containing a second voyage to Brobdingnag, which are followed by four chapters, containing a voyage to Sporunda. The second part consists of six chapters, containing a voyage to Sevarambia, a voyage to Monatamia, a voyage to Batavia, a voyage to the Cape, and a voyage to England. The whole of the third volume, with the exception of the introduction and the two chapters relating to Brobdingnag, is derived from the *Histoire des Sévarambes*, either in its English or French version.

L.

TOUCHING FOR THE EVIL.

(Vol. iii., pp. 42. 93.)

There is ample evidence that the French monarchs performed the ceremony of touching for the evil.

In a MS. in the University Library, Cambridge^[18], is this memorandum:—

"The Kings of England and *Fraunce* by a peculiar guift cure the King's evill by touching them with their handes, and so doth the seaventh sonne."—*Ant. Miraldus*, p. 384.

Fuller intimates that St. Louis was the first king of France who healed the evil. "So witnesseth Andrew Chasne, a French author, and others."^[19]

Speaking of the illness of Louis XI., "at Forges neere to Chinon," in March, 1480, Philip de Commines says:

"After two daies he recovered his speech and his memory after a sort: and because he thought no man understood him so wel as my selfe, his pleasure was that I should alwaies be by him, and he confessed himselfe to the officiall in my presence, otherwise they would never have understood one another. He had not much to say, for he was shriven not long before, because the Kings of Fraunce use alwaies to confesse themselves when they touch those that be sick of the King's evill, which he never failed to do once a weeke. If other Princes do not the like, they are to blame, for continuall a great number are troubled with that disease."^[20]

Pierre Desrey, in his *Great Chronicles of Charles VIII.*, has the following passage relating to that monarch's proceedings at Rome in January, 1494-5:—

"Tuesday the 20th, the king heard mass in the French chapel, and afterwards touched and cured many afflicted with the king's evil, to the great astonishment of the Italians who witnessed the miracle."^[21]

And speaking of the king at Naples, in April, 1495, the same chronicler says:—

"The 15th of April, the king, after hearing mass in the church of the Annonciada, was confessed, and then touched and cured great numbers that were afflicted with the evil—a disorder that abounded much all over Italy—when the spectators were greatly edified at the powers of such an extraordinary gift.

* * * * *

"On Easter day, the 19th of April, the king was confessed in the church of St. Peter, adjoining to his lodgings, and then touched for the evil a second time."^[22]

Fuller, in remarking upon the cure of the king's evil by the touch of our English monarchs, observes:—

"The kings of France share also with those of England in this miraculous cure. And Laurentius reports, that when Francis I., king of France, was kept prisoner in Spain, he, notwithstanding his exile and restraint, daily cured infinite multitudes of people of that disease; according to this epigram:

*'Hispanos inter sanat rex chæradas, estque
Captivus Superis gratus, ut antè fuit.'*

'The captive king the evil cures in Spain:
Dear, as before, he doth to God remain.'

{149}

"So it seemeth his medicinal quality is affixed not to his prosperity, but person; so that during his durance, he was fully free to exercise the same."^[23]

Cavendish, relating what took place on Cardinal Wolsey's embassy to Francis I., in 1527, has the following passage:—

"And at his [the king's] coming in to the bishop's palace [at Amiens], where he intended to dine with my Lord Cardinal, there sat within a cloister about two hundred persons diseased with the king's evil, upon their knees. And the king, or ever he went to dinner, providsed every of them with rubbing them and blessing them with his bare hands, being bareheaded all the while; after whom followed his almoner distributing of money unto the persons diseased. And that done, he said certain prayers over them, and then washed his hands, and so came up into his chamber to dinner, where as my lord dined with him."^[24]

Laurentius, cited by Fuller in the page already given, was, it seems, physician in ordinary to King Henry IV. of France. In a treatise entitled *De Mirabili Strumarum Curatione*, he stated that the kings of England never cured the evil. "To cry quits with him," Dr. W. Tucker, chaplain to Queen Elizabeth, in his *Charismate*, denied that the kings of France ever originally cured the evil

"but *per aliquam propaginem*, 'by a sprig of right,' derived from the primitive power of our English kings, under whose jurisdiction most of the French provinces were once subjected."^[25]

Louis XVI., immediately after his coronation at Rheims, in 1775, went to the Abbey of St. Remi to pay his devotions, and to touch for the evil. The ceremony took place in the Abbey Park, and is thus described in a paper entitled *Coronation of the Kings of France prior to the Revolution*, by Charles White, Esq.:—

"Two thousand four hundred individuals suffering under this affliction, having been assembled in rows in the park, his majesty, attended by the household physicians,

approached the first on the right. The physician-in-chief then placed his hand upon the patient's head, whilst a captain of the guards held the hands of the latter joined before his bosom. The king, with his head uncovered, then touched the patient by making the sign of the cross upon his face, exclaiming, 'May God heal thee! The king touches thee.' The whole two thousand four hundred having been healed in a similar manner, and the grand almoner having distributed alms to each in succession, three attendants, called *chefs de goblet*, presented themselves with golden salvers, on which were three embroidered napkins. The first, steeped in vinegar, was then offered to the king by Monsieur; the second, dipped in plain water, was presented by the Count d'Artois; and the third, moistened with orange water, was banded by the Duke of Orleans."^[26]

The power of the seventh son to heal the evil (mentioned in the MS. I have cited) is humourously alluded to in the *Tatler* (No. 11.). I subjoin the passage, which occurs in a letter signed "D. Distaff."

"*Tipstaff*, being a seventh son, used to cure the *king's evil*; but his rascally descendants are so far from having that healing quality, that by a touch upon the shoulder, they give a man such an ill habit of body, that he can never come abroad afterwards."

I imagine that by the seventh son is meant the seventh son of a seventh son.

C. H. COOPER.

Cambridge, Feb. 4. 1851.

P.S. Since the above was written, I have observed the following notice of the work of Laurentius in Southey's *Common Place Book*, 4th Series, 478. (apparently from a bookseller's catalogue):

"Laurentius (And.) De Mirabili Strumas Sanandi VI. Solis Galliæ Regibus Christianissimis divinitas concessa, (*fine copy*,) 12s. Paris, 1609.

"This copy possesses the large folded engraving of Henry IV., assisted by his courtiers in the ceremony of curing the king's evil."

Footnote 18:[\(return\)](#)

Dd. 2. 41. fo. 38 b.

Footnote 19:[\(return\)](#)

Fuller, *Church History*, edit. 1837, i. 228.

Footnote 20:[\(return\)](#)

Danett's Translation. edit. 1614, p. 203.

Footnote 21:[\(return\)](#)

Monstrelet edit. 1845, ii. 471.

Footnote 22:[\(return\)](#)

Ibid. 476.

Footnote 23:[\(return\)](#)

Fuller, *Church History*, edit. 1837, i. 227.

Footnote 24:[\(return\)](#)

Cavendish, *Life of Wolsey*, edit. Singer, 1825, vol. i. p. 104.

Footnote 25:[\(return\)](#)

Fuller, *Church History*, edit. 1837, i. pp. 227, 228.

Footnote 26:[\(return\)](#)

New Monthly Magazine, vol. liii. p. 160.

Replies to Minor Queries.

Forged Papal Bulls (Vol. ii., p. 491.).—In your Number, 20th Dec., J. E. inquires where is the instrument for counterfeiting the seal of the Pope's Bulls, which was dredged up from the ruins of old London Bridge. It is in my possession, and your correspondent will find an account of it, with woodcuts of the instrument itself and the seal, in the *Proceedings of the Archæological Association*, 11th Feb. 1846.

GEO. R. CORNER.

Eltham.

Obeism.—As your correspondent T. H. (Vol. iii., p. 59.) desires "any information" on the subject of *Obeism*, in the absence of more and better, I offer my mite: that in the early part of this century it was very common among the slave-population in the West Indies, especially on the remoter estates—of course of African origin—not as either a "religion" or a "rite," but rather as a superstition; a power claimed by its professors, and assented to by the *patients*, of causing good or evil to, or averting it from them; which was of course always for a "consideration" of some sort, to the profit, whether honorary, pecuniary, or other, of the dispenser. It is by the pretended influence of certain spells, charms, ceremonies, amulets worn, or other such incantations, as practised with more or less diversity by the adepts, the magicians and conjurers, the "false prophets" of all ages and countries.

{150}

On this matter, a curious phenomenon to investigate would be, the process by which the untutored neophyte is converted into the bonneted doctor; the progress and stages of his mind in the different phases of the practice; how he begins by deceiving himself, to end in deceiving others; the first uninquiring ignorance; the gradual admission of ideas, what he is taught or left to imagine; the faith, of what is fancied to be so, the mechanical belief; then the confusion of thought from the intrusion of doubt and uncertainty; the adoption of some undefined notions; and, finally, actual unbelief; followed by designed and systematic injustice in the practice of what first was taken up in sincerity, though even this now perhaps is not unmixed with some fancy of its reality. For this must be the gradation more or less gone through in all such things, whether *Obeism*, *Fetichism*, the *Evil Eye*, or any sort of sorcery or witchcraft, in whatever variousness of form practised; cheats on the one hand, and dupes on the other the *primum mobile* in every case being, some shape or other of *gain* to the practitioner.

It seems, however, hardly likely that *Obeism* should now be "rapidly gaining ground again" there, from the greater spread of Christianity and diffusion of enlightenment and information in general since the slave-emancipation; as also from the absence of its feeding that formerly accompanied every fresh importation from the coast: as, like mists before the mounting sun, all such impostures must fade away before common sense, truth, and facts, whenever these are allowed their free influence.

The conclusion, then, would rather be, that *Obeism* is on the decline only more apparent, when now seen, than formerly, from its attracting greater notice.

M.

Obeahism.—In answer to T. H.'s Query regarding *Obeahism*, though I cannot answer his question fully, as to its origin, &c., yet I have thought that what I can communicate may serve to piece out the more valuable information of your better informed correspondents. I was for a short time in the island of Jamaica, and from what I could learn there of *Obeahism*, the power seemed to be obtained by the *Obeah*-man or woman, by working upon the fears of their fellow-negroes, who are notoriously superstitious. The principal charm seemed to be, a collection of feathers, coffin furniture, and one or two other things which I have forgotten. A small bundle of this, hung over the victim's door, or placed in his path, is supposed to have the power of bringing ill luck to the unfortunate individual. And if any accident, or loss, or sickness should happen to him about the time, it is immediately imputed to the dreaded influence of *Obeah*! But I have heard of cases where the unfortunate victim has gradually wasted away, and died under this powerful spell, which, I have been informed by old residents in the island, is to be attributed to a more natural cause, namely, the influence of poison. The *Obeah*-man causes a quantity of *ground glass* to be mixed with the food of the person who has incurred his displeasure; and the result is said to be a slow but sure and wasting death! Perhaps some of your medical readers can say whether an infusion of *powdered glass* would have this effect. I merely relate what I have been told by others.

While speaking of the superstition of the negroes, I may mention a very curious one, very generally received and universally believed among them, called the *rolling calf*, which, if you wish, I will give you an account of in my next.

D. P. W.

Pillgarlick (Vol. ii., p. 393.; Vol. iii., pp. 42. 74.).—It seems to me that the passage quoted from Skelton by F. S. Q. completely elucidates the meaning of this word. Let us premise that, according to all principles of English etymology, *pill-garlick* is as likely to mean "the pillar of garlick" as to be a syncopated form of "*pill'd garlick*." Now we see from Skelton's verse that in his time the peeling of garlick was proverbially a degraded employment—one which was probably thrust off upon the lowest inmate of the servants' hall, in an age when garlick entered largely into the composition of all made dishes. The disagreeable nature of the occupation is sufficient to account for this. Accordingly we may well suppose that the epithet "a poor pill-garlick" would be applied to any person, in miserable circumstances, who might be ready to undertake mean employment for a trifling gratuity.

This, I think, satisfactorily answers the original question, "Whence comes the expression?" The verse quoted by F. S. Q. satisfactorily establishes the orthography, viz., *pill* garlick. A Query of some interest still remains—In what author do we first find the compound word?

R. D. H.

Pillgarlick (Vol. iii., p. 74.).—That *to pill* is merely another form of the word *to peel*, appears from the book of Genesis, c. xxx., v. 37, 38: "And Jacob took him rods of green poplar, and of the hazel

and chesnut tree: and *pilled* white strakes in them, and made the white appear which was in the rods. And he set the rods which he had *pilled* before the flocks," &c.

On first seeing your correspondent's Query, it occurred to me that perhaps "poor Pillgarlick" was in some way akin to "Pillicock," of whom Edgar, in *King Lear*, records that "Pillicock sat on Pillicock's hill;" but the connexion between these two worthies, if any, I confess myself quite unable to trace.

{151}

I conceive that Pillgarlick means "peeler of garlick," *i.e.* scullion; or, to borrow a phrase from a witness in a late case at the Middlesex sessions, which has attracted some attention, "a person in a low way of life."

The passage from Skelton, cited by your correspondent F. S. Q., may, I think, be explained thus: the will is so powerful in man's moral constitution, that the reason must content itself with an inferior place (as that of a scullion compared with that of the master of the house); or if it attempts to assert its proper place, it will find it a hopeless endeavour—as hopeless as that of "roasting a stone."

X. Z.

Hornbooks (Vol. ii., pp. 167. 236.).—In answer to MR. TIMBS, I send you the following particulars of a *Hornbook* in the British Museum, which I have this morning examined.

It is marked in the new catalogue (Press Mark 828, a. 55.). It contains on one side the "Old English Alphabet"—the capitals in two lines, the small letters in one. The fourth line contains the vowels twice repeated (perhaps to *doubly* impress upon the pupil the necessity of learning them). Next follow, in two columns, our ancient companions, "ab, eb, ib," &c., and "ba, be, bi," &c. After the formula of exorcism comes the "Lord's Prayer" (which is given somewhat differently to our present version), winding up with "i. ii. iii. iiiii. v. vi. vii. viii. ix. x." On the other side is the following whimsical piece of composition:—

"What more could be wished for, even by a literary gourmand under the Tudors, than to be able to Read and Spell; To repeat that holy charm before which fled all unholy Ghosts, Goblins, or even the old Gentleman himself to the very bottom of the Red Sea, and to say that immortal prayer, which secures heaven to all who ex animo use it, and those mathematical powers, by knowing units, from which spring countless myriads."

Now for my "Query." Can any of your correspondents oblige me with the probable date of this *literally* literary treasure, or refer me to any source of information on the subject?

KENNETH R. H. MACKENZIE.

Bacon (Vol. iii., p. 41.).—The explanation given in a former number from old Verstegan, of the original meaning of the family name of Bacon, and the application of the word to the unclean beast, with the corroboration from the pages of Collins's *Baronetage*, is very interesting. The word, as applied to the salted flesh of the *dead* animal, is another instance of the introduction of a foreign term for a *dead* animal, in opposition to the Anglo-Saxon name of the living animal. It was used in this sense in France at a very early period; and Ampère, in his *Histoire Littéraire de la France avant le 12ième Siècle*, iii. 482., mentions the word among other instances of Gallicisms in the Latin of the Carolingian diplomas and capitularies, and quotes the capitularies of Charles the Fat. *Bacco, porc salé*, from the *vulgar* word *bacon, jambon*. The word was in use as late as the seventeenth century in Dauphiné, and the bordering cantons of Switzerland, and is cited in the *Moyen de Parvenir*, ch. 38. The passage is curious, as it would seem to intimate that Lord Bacon was one of the personages introduced in that very extraordinary production of the Rabelaisian school.

I have frequently heard the word employed by the country people in the markets of Geneva.

J. B. D.

Lachrymatories (Vol. ii., pp. 326. 448.).—In illustration of the question as to the *probable* use of those small vases so commonly found in sepulchral monuments, I extract the following from *Wayfaring Sketches among the Greeks and Turks*. 2d edit. Introduction, pp. 6, 7. London: Chapman, 1849.

"The poorest of the sepulchres is certain to contain (in Greece) at least a few of these beautiful vases, the lachrymatories, &c.

* * * * *

When found in the graves of females, their form would generally seem to indicate that they had been used for containing scents, and other requisites of the toilet; in one that was found not long since, there was a preparation evidently (?) of rouge or some such paint for the face, &c., *the mark left by the pressure of two fingers of a small hand was distinctly visible* (?)."

To me, ignorant as I am of antiquarian matters, this sounds very curious; and I send it you in case you may find it worthy of insertion, as provocative of discussion, and with the utilitarian idea that I may gain some information on the subject.

C. D. HAMONT.

Scandal against Queen Elizabeth (Vol. iii., p. 11.).—An intercepted letter, apparently from a popish priest, preserved among the Venetian correspondence in the State Paper Office, gives the following account of the death-bed of the Queen; which, as illustrative of the observations of your correspondent CUDYN GYWN, may not be uninteresting:—

"London, 9 Martii, 1603.

"About 10 dayes synce dyed the Countess of Notingham. The Queene loved the Countess very much, and hath seemed to take her death very heaveleye, remayning euer synce in a deepe melancholye, wth conceipte of her own death, and complayneth of many infirmities, sodainlye to haue ouertaken her, as impostūmecon in her head, aches in her bones, and continuall cold in her legges, besides notable decay in iudgem^t and memory, insomuch as she cannot attend to any discourses of governm^t and state, *but delighteth to heare some of the 100 merry tales, and such like, and to such is uery attentiuē*; at other tymes uery impatient, and testye, so as none of the Counsayle, but the secretary, dare come in her presence."

{152} May we not class this story of her majesty's predilection for the hundred merry tales among the "black relations of the Jesuits?"

SPES.

Meaning of Cefn.—What is the meaning of the Welsh word "Cefn" used as prefix?

JOSEPHUS.

1. The first meaning of the word "Cefn" is, "the back;" *e.g.* "Cefn dyn," "the back of a man."
2. It also signifies "the upper part of the ridge of some elevated and exposed land." As a prefix, its meaning depends upon the fact whether the word attached to it be an adjective or a substantive. If an adjective be attached, it has the *second* signification; *i.e.* it is the upper part of some exposed land, having the particular quality involved in the adjective, such as, "Cefndu," "Cefngwyn," "Cefncoch," the black, white, or red headland.

When a substantive is attached, it has the *first* signification; *i.e.* it is the *back* of the thing signified by the substantive; such as, "Cefnlllys," the back of the court.

E. L.

Portrait of Archbishop Williams (Vol. iii., p. 8.).—There is a portrait of this prelate in the library of the Dean and Chapter of Westminster, in the Cloisters. The greater part of the archbishop's library was given to this library, but only one volume of it seems to have been preserved. It is of this library the remark is made in J. Beeverell, *Délices de la Grande Bretagne*, p. 847., 12mo., 1707:

"Il se trouve dans le cloistre une bibliothèque *publique*, qui s'ouvre soir et matin pendant les séances des Cours de Justice dans Westminster."

μ.

Sir Alexander Cumming (Vol. iii., p. 39.).—In answer to an inquiry relative to Sir Alexander Cumming, of Culter, I may refer to the *Scottish Journal* (Menzies, Edin. 1848) of *Topography, Antiquities, Traditions, &c.*, vol. ii. p. 254., where an extract from a MS. autobiography of the baronet is given. The work in which this occurs is little known; but, as a repertory of much curious and interesting information, deserved a more extensive circulation than it obtained. It stopped with the second volume, and is now somewhat scarce, as the unsold copies were disposed of for waste paper.

Pater-noster Tackling (Vol. iii., p. 89.).—*Pater-noster fishing-tackle*, so called in the shops, is used to catch fish (perch, for instance) which take the bait at various distances between the surface and the bottom of the water. Accordingly, hooks are attached to a line at given intervals throughout its length, with leaden shots, likewise regularly distributed, in order to sink it, and keep it extended perpendicularly in the water.

This regularity of arrangement, and the resemblance of the shots to *beads*, seems to have caused the contrivance to have been, somewhat fancifully, likened to a *chaplet* or *rosary*. In a rosary there is a bead longer than the rest, for distinction's sake called the *Pater-noster*; from whence that name applies to a rosary; and, therefore, to anything likened to it; and, therefore, to the article of *fishing-tackle* in question.

The word *pater-noster*, *i.e.* *pater-noster-wise*, is an heraldic term (*vide* Ash's *Dictionary*), applied to *beads* disposed in the form of a cross.

ROBERT SNOW.

Welsh Words for Water (Vol. iii., p. 30.).—

"It is quite surprising," says Sharon Turner (*Trans. of the Royal Society of Literature*, vol. i. pt. i. p. 97.), "to observe that, in all the four quarters of the world, many nations signify this liquid by a vocable of one or more syllables, from the letter M."

He mentions the Hebrew word for it, *mim*; in Africa he finds twenty-eight examples, in Asia sixteen, in South America five, in North America three, in Europe three; and elsewhere, in Canary Islands one, in New Zealand one. He adds—

"We trace the same radical in the Welsh *more*, the sea, and in the Latin *mare*, *humor*, *humidus*.^[27]

"All these people cannot be supposed to have derived their sound from each other. It must have descended to them from some primitive source, common to all."

From the expression used by J. W. H., "the connexion of the Welsh *dwr* with the Greek ὕδωρ is remarkable," he appears not to have known that Vezron found so many resemblances in the Doric or Laconic dialect, and the Celtic, that he thereupon raised the theory that the Lacedæmonians and the Celts were of the same—the Titanic—stock.

T. J.

Footnote 27:(return)

He may have added the Armoric or Breton *mor*, *mar*; and the Irish *muir*, *mara*.

Early Culture of the Imagination (Vol. iii., p. 38.).—The germ of the thought alluded to by MR. GATTY is as ancient as the time of Plato, and may be found in the *Republic*, book ii. c. 17. If this will aid MR. GATTY in his research, it is gladly placed at his disposal by

KENNETH R. H. MACKENZIE.

January 20. 1851.

Venville (Vol. iii., p. 38.).—R. E. G. inquires respecting the origin of this word, as applied to certain tenants round Dartmoor Forest. The name is peculiar to that district, and is applied chiefly to certain *vills* or villages (for the most part also parishes), and to certain tenements within them, which pay fines to the Lord of Lidford and Dartmoor, viz. the Prince of Wales, as Duke of Cornwall. The fines are supposed to be due in respect either of rights of common on the forest, or of trespasses committed by cattle on it; for the point is a *vexata quæstio* between the lord and tenants of Dartmoor and the tenants of the Venville lands, which lie along the boundaries of it. In the accounts rendered to the lord of these fines, there was a distinct title, headed "*Fines Villarum*" when these accounts were in Latin; and I think it cannot be doubted that the lands and tenures under this title came to be currently called *Finevill* lands from this circumstance. Hence Fenvill, Fengfield, or Venvill; the last being now the usual spelling and pronunciation. R. E. G. may see a specimen of these accounts, and further observations on them, in Mr. Rowe's very instructive *Perambulation of Dartmoor*, published a year or two ago at Plymouth.

E. S.

Cum Grano Salis (Vol. iii., p. 88.) simply means, with a grain of allowance; spoken of propositions which require qualification. The Cambridge man's explanation, therefore, does not suit the meaning. I have always supposed that *salis* was added to denote a small grain. I find in Forcellini that the Romans called a small flaw in crystals *sal*.

C. B.

Hoops (Vol. iii., p. 88.).—The examples given in Johnson's article *Farthingale* will sufficiently answer the question. Farthingales are mentioned in Latimer with much indignant eloquence:

"I trow Mary had never a verdingale."

If the question had been, not whether they were in use as early as 1651, but whether they were in use in 1651, perhaps there would have been more difficulty, for they do not appear in Hollar's dresses, 1640.

C. B.

Cranmer's Descendants (Vol. iii., p. 8.).—It may be of some interest to C. D. F. to be informed, that the newspapers of the time recorded the death of Mr. Bishop Cranmer of Wivelescombe, co. Somerset, on the 8th April, 1831, at the age of eighty-eight. He is said to have been a direct descendant of the martyred archbishop, to whose portraits he bore a strong personal resemblance.

J. D. S.

Shakspeare's Use of the Word "Captious" (Vol. ii., p. 354.).—Why may not the word have the same meaning as it has now? A *captious* person is not primarily a deceitful person, but either one who catches at any argument to uphold his own cause, or, more generally, one who catches or cavils at arguments or expressions used by another, and fastens a frivolous objection on them; one who takes exception to a point on paltry and insufficient grounds:

"Yet in this captious and intenable sieve
I still pour in the waters of my love."

i.e. yet into this sieve, which catches at, and yet never holds them, I still pour the waters of my love.

There seems to me a double meaning of the word *captious*, indicating an under-current of thought in the author; first, the literal sense, then the inferential: "this sieve catches at and seems as if it would intercept the waters of my love, but takes me in, and disappoints me, because it will not uphold them." The objection to explaining *captious* by simply *fallacious*, is that the word means this by inference or consequence, rather than primarily. Because one who is eager to controvert, *i.e.* who is captious, generally, but not always, acts for a sophistical purpose and means to deceive. Cicero, I believe, uses *fallax* and *captiosus* as distinct, not as synonymous, terms.

E. A. D.

Boiling to Death (Vol. ii., p. 519).—

"Impoysonnements, so ordinary in Italy, are so abominable among English, as 21 Hen. 8. it was made high treason, though since repealed; after which the punishment for it was to be put alive in a caldron of water, and there boiled to death: at present it is felony without benefit of clergy."—Chamberlayne's *State of England*,—an old copy, without a title-page.

Judging from the list of bishops and maids of honour, I believe the date to be 1669.

WEDSECNARF.

Dozen of Bread (Vol. ii., p. 49).—The Duchess of Newcastle says of her *Nature's Picture*:

"In this volume there are several feigned stories, &c. Also there are some morals and some dialogues; but they are as the advantage loaf of bread to the baker's dozen." 1656.

WEDSECNARF.

Friday Weather (Vol. iii., p. 7).—A very old friend of mine, a Shropshire lady, tells me that her mother (who was born before 1760) used to say that Friday was always the fairest, or the foulest, day of the week.

WEDSECNARF.

Saint Paul's Clock (Vol. iii., p. 40).—In reply to MR. CAMPKIN'S Query, I send you the following extract from Easton's *Human Longevity* (London, 1799):

"James Hatfield died in 1770, aged 105. Was formerly a soldier: when on duty as a centinel at Windsor, one night, at the expiration of his guard, he heard St. Paul's clock, London, strike *thirteen* strokes instead of twelve, and not being relieved as he expected he fell asleep; in which situation he was found by the succeeding guard, who soon after came to relieve him; for such neglect he was tried by a court-martial, but pleading that he was on duty his legal time, and asserting, as a proof, the singular circumstance of hearing St. Paul's clock strike thirteen strokes, which, upon inquiry, proved true—he was in consequence acquitted."

J. B. COLMAN.

Lunardi (Vol. ii., p. 469).—I remember seeing Lunardi's balloon pass over the town of Ware, previous to its fall at Standon. I have seen the *moonstone* described by your correspondent C. J. F., but all that I can remember of an old song on the occasion is. "They thought it had been the man in the moon," alluding to the men in the fields, who ran away frightened. But a servant girl had the courage to take the rope thrown out by Lunardi, and was well rewarded. It caused a great sensation, and many of the principal inhabitants of Ware and Wadesmill assembled with Lunardi at the Feathers Inn, at the latter place.

J. TAYLOR.

Newick, Sussex.

Outline in Painting.—J. O. W. H. (Vol. i., p. 318.) and H. C. K. (Vol. iii., p. 63.) are earnestly referred, for resolution of their doubts, to the work by Mr. Ruskin, in 2 vols. large 8vo., entitled *Modern Painters*, by a *Graduate of Oxford*, published by Smith and Elder, 1846.

ROBERT SNOW.

Handbell before a Corpse (vol. iii., p. 68).—Your correspondent γ . has too inconsiderately dismissed the Query which he has undertaken to answer touching the custom of ringing a handbell in advance of a funeral procession. He says, "I have never considered it as anything but a *cast of the bell-man's office*, to add more solemnity to the occasion."

The custom is *invariably* observed throughout Italy, and is common in France and Spain. I have witnessed at least some hundreds of funerals in various cities and villages of Piedmont, Sardinia, Tuscany, the Roman States, Naples, Elba, and Sicily; and in Malta; yet never knew I one without the handbell.

Its *object*, as first explained to me in Florence, is to clear the way for the procession; to remind passengers and loiterers to take off their hats; and to call the pious to their doors and windows to gaze upon the emblems of mortality, and to say a prayer for the repose of the departed soul.

NOCAB.

"The seas are quiet, when the winds give o'er;
So calm are we, when passions are no more."

How different were the effusions of Waller's earlier muse! In the year 1645, Humphrey Mosley published "*Poems, &c.*, written by Mr. Ed. Waller, of Beaconsfield, Esquire, lately a Member of the Honourable House of Commons." The title-page also states that—

"All the Lyrick Poems in this Booke were set by Mr. Henry Lawes of the King's Chappell, and one of his Majesties Private Musick."

It is not a little remarkable that the same publisher, in the same year, should have also given to the world the first edition of that precious volume—Milton's *Minor Poems*; and, in the advertisement prefixed, he thus adverts to the circumstance:—

"That encouragement I have already received from the most ingenious men, in their clear and courteous entertainment of *Mr. Waller's* late choice Peeeces, hath once more made me adventure into the world, presenting it with these *ever-green and not to be blasted laurels.*"

Had Humphrey Mosley any presentiment of the deathless fame of Milton?

S. W. SINGER.

"*The Soul's dark Cottage,*" &c. (Vol. iii., p. 105.)—This admired couplet can never escape recollection. It was written by Waller. From the tenor of some preceding lines, and the place which the verses occupy in the edition of 1693, they must be among the latest of his compositions.

BOLTON CORNEY.

[A. H. H., R. B., C. J. R., H. G. T., and other friends have replied to this Query.

The Rev. J. Sansom points out a kindred passage in his poem of *Divine Love*, canto vi. p. 249.:

"The soul contending to that light to fly
From her dark cell," &c.

H. G. sends a beautiful parallel passage from Fuller (*Holy State Life of Monica*): "Drawing near her death, she sent most pious thoughts as harbingers to heaven, and her soul saw a glimpse of happiness through the chinks of her sickness-broken body." And J. H. M. informs us that amongst Duke's Poems is a most flattering one addressed to Waller, evidently allusive to the lines in question.]

"*Beauty Retire*" (Vol. iii., p. 105.)—The lines beginning "Beauty Retire," which Pepys set to music, taken from the second part of the *Siege of Rhodes*, act iv. scene 2., are printed in the 5th volume of the *Memoirs*, p. 250., 3rd edition.

I believe the music exists in the Pepysian Library, but any of the Fellows of Magdalene College could ascertain the fact.

BRAYBROOKE.

Mythology of the Stars (Vol. iii., p. 70.)—I would here add to my recommendation of Captain Smyth's *Celestial Cycle* (*antè*, p. 70.), that soon after it appeared it obtained for its author the annual gold medal of the Royal Astronomical Society; and that it is a book adapted to the exigencies of astronomers of all degrees, from the experienced astronomer, furnished with every modern refinement of appliances and means of observation, to the humbler, but perhaps no less zealous beginner, furnished only with a good pair of natural eyes, aided, on occasion, by the common opera-glass. Such an observer, if he goes the right way to work, will make sure of a high degree of entertainment and instruction, and may reasonably hope to light on a discovery or two, worthy, even in the present day, of being recorded.

ROBERT SNOW.

Simon Bache (Vol. iii., p. 105.)—*Thesaurarius Hospitii*.—The office of "Thesaurarius Hospitii," about which A. W. H. inquires, means, I believe, "Treasurer of the Household." In Chauncy's *Hertfordshire*, vol. ii. p. 102., the inscription on Simon Bache is given in the same terms as by your correspondent. The learned author then gives, at p. 103., the epitaph on another monument also in Knebworth Church, erected to the memory of John Hotoft, in which occur these two lines:

"Hospitii regis qui Thesaurarius olim
Henrici sexti merito pollebat honore."

At p. 93. of the same volume, Sir Henry Chauncy speaks of the same John Hotoft as an eminent man, and sheriff of the county, and adds:

"He was also Treasurer of the King's Household afterwards; he dyed and was buried in the chancel of this church, where his monument remains at this day."

Who Simon Bache was, or how he came to be buried at Knebworth, I cannot tell. The name of "Bach" occurs in Chauncy several times, as that of mayors and assistants, at Hertford, between 1672 and 1689.

Winifreda (Vol. iii., p. 108.).—It may perhaps interest LORD BRAYBROOKE and J. H. M. to know, that I have in my possession the copy of Dodsley's *Minor Poems*, which belonged to John Gilbert Cooper, and which was bought at the sale of his grandson, the late Colonel John Gilbert-Cooper-Gardiner. The song of "Winifreda" is at page 282. of the 4th volume; and a manuscript note, in the handwriting of the son of the author of *Letters concerning Taste*, states it to have been written "by John Gilbert Cooper." The *praise* bestowed by Cooper on the poem, and which J. H. M. conceives to militate against his claim to the composition, is obviously intended to apply to the *original*, and not to Cooper's elegant translation.

A.

Newark.

{156}

Queries on Costume (Vol. iii., p. 88.).—Addison's paper in the *Spectator*, No. 127., seems to be conclusive that hooped petticoats were not in use so early as the year 1651. The anecdote in connection with the subject related in Wilson's *Life of De Foe*, has always appeared to me very questionable, not only on that consideration, but because Charles was at the time a fine tall young man of more than twenty-one years of age, and at the only period that he could have been in the neighbourhood referred to, he was on horseback and attended by at least two persons, who were also mounted. Neither can the circumstances related be at all reconciled with the particulars given by Clarendon and subsequent writers, who have professed to correct the statements of that historian by authority.

J. D. S.

Antiquitas Sæculi Juventus Mundi (Vol. ii., p. 218.; Vol. iii., p. 125.).—Permit me again to express my opinion, with due deference to the eminent authorities cited in your pages, that the comprehensive words of Lord Bacon, "Antiquitas sæculi juventus mundi," were not borrowed from any author, ancient or modern. But it would be a compliment which that great genius would have been the first to ridicule, were we to affirm that no anterior writer had adopted analogous language in expressing the benefits of "the philosophy of time." On the contrary, he would have called our attention to the expressions of the Egyptian priest addressed to Solon, (see a few pages beyond the one referred to in his *Advancement of Learning*):

"Ye Grecians are ever children, ye have no knowledge of antiquity nor antiquity of knowledge."

The words of Bacon to me appear to be a condensation of the well-known dialogue in Plato's *Timæus*, above quoted, as will, I hope, appear in the following paraphrase:

"Apud vos propter inundationes ineunte modò sæculo nihil scientiarum est augmentationis. Quoad nos *juventus mundi* ac terræ Aegyptiacæ, quâ nulla hominum exitia fuerunt, progrediente tempore, *antiquitas* fit *sæculi*, et antiquissimarum rerum apud nos monumenta servantur."

T. J.

Lady Bingham (Vol. iii., p. 61.).—Lady Bingham, whose daughter, afterwards Lady Crewe, was unsuccessfully courted by Sir Symonds D'Ewes (for which see his autobiography), was Sarah, the daughter of John Heigham, Esq., of Gifford's Hall in Urekham Brook, Suffolk, of the same family with Sir Clement Heigham, Knt., of Barrow, Suffolk, Speaker of the House of Commons. She was married by banns at St. Olave's, Hart Street, Jan. 11, 1588, to Sir Richard Bingham, Knt., of co. Dorset. She married, secondly, Edward Waldegrave, Esq., of Lawford, Essex, to whom she was second wife, and by him had Jemima, afterwards Lady Crewe. Edward Waldegrave, married to his first wife, Elizabeth, daughter of Bartholomew Averell, of Southminster, Essex, had by her an only daughter, Anne, who married Drew, afterwards Sir Drew Drury, Bart., of Riddlesworth, Norfolk. He, Edward Waldegrave, was descended from a younger branch of the family of Waldegrave, of Smallbridge, in the parish of Bures, Suffolk, from whence descends the present Earl Waldegrave.

Lady Bingham lies buried in the chancel of Lawford church, where a stone in the floor states her age to have been sixty-nine, and that she was buried Sept. 9. 1634. There is also another stone in the floor for Edward Waldegrave, Esq., who married Dame Sarah Bingham, by whom he had one daughter, Jemima, who was married to John Stearne (a mistake evidently for Stene, the seat of James Lord Crewe). Edward Waldegrave was buried Feb. 13, 1621, aged about sixty-eight.

The large monument in Lawford church is for the father of this Edward Waldegrave, who died in 1584.

D. A. Y.

Proclamation of Langholme Fair (Vol. iii., p. 56.).—MONKBARNs wishes the meaning of the choice expressions in the proclamation. They may be explained as follows:—*Hustrin*, hustling, or riotously inclined, being so consonanted to make it alliterate with *custrin*, spelt by Jamieson, *custroun*, and signifying a pitiful fellow. Chaucer has the word *truston* in this sense.

Land-louper, one who runs over the country, a vagabond.

Dukes-couper I take to be a petty dealer in ducks or poultry, and to be used in a reproachful

sense, as we find "pedlar," "jockey," &c.

Gang-y-gate swinger, a fighting man, who goes swaggering in the road (or *gate*); a roisterer who takes the wall of every one. *Swing* is an old word for a stroke or blow.

Durdam is an old word meaning an uproar, and akin to the Welsh word *dowrd*. *Urdam* may be a corruption of *whoredom*, but is more probably prefixed to the genuine word as a co-sounding expletive.

Brabblement seems to be a derivative from the Scotch verb "bra," to make a loud and disagreeable noise (see Jamieson); and *squabblement* explains itself.

Lugs, ears; *tacked*, nailed; *trone*, an old word, properly signifying the public weighing-machine, and sometimes used for the pillory.

A nail o' twal-a-penny is, of course, a nail of that size and sort of which twelve are bought for a penny.

Until he down of his hobshanks, and up with his muckle doubs, evidently means, until he goes down on his knees and raises his hands. *Hobshanks* is, I think, still in common use. Of *doubs* I can give no explanation.

W. T. M.

Edinburgh, Jan. 29th.

{157}

Burying in Church Walls (Vol. iii., p. 37.).—To the examples mentioned by N. of tombs in church walls, may be added the remarkable ones at Bottisham, Cambridgeshire. There are several of these in the south aisle, with arches *internally and externally*: the wall between resting on the coffin lid. They are, of course, coeval with the church, which is fine early Decorated. They are considered, I believe, to be memorials of the priors of Anglesey, a neighbouring religious house. They will, no doubt, be fully elucidated in the memoir of Bottisham and Anglesey, which is understood to be in preparation by members of the Cambridge Antiquarian Society. At Trumpington, in the same county, is a recessed tomb of Decorated date, in the south wall of the chancel, externally.

C. R. M.

Defender of the Faith (Vol. ii., pp. 442. 481.; Vol. iii., pp. 9. 94.).—Should not King Edward the Confessor's claim to *defend the church as God's Vicar* be added to the several valuable notices in relation to the title *Defender of the Faith*, with which some of your learned contributors have favoured us through your pages?

According to Hoveden, one of the laws adopted from the Anglo-Saxons by *William* was:

"Rex autem atque vicarius Ejus ad hoc est constitutus, ut regnum terrenum, populum Dei, et super omnia *sanctam ecclesiam*, reveretur et ab injuriatoribus *defendat*," &c.

Which duty of princes was further enforced by the words—

"Illos decet vocari reges, qui vigilant, *defendunt*, et regunt Ecclesiam Dei et populum Ejus, imitantes regem psalmographum," &c.—Vid. *Rogeri de Hoveden Annal.*, par. post., §. Regis Officium; ap. *Rerum Anglicarum Scriptores post Bedam*, ed. Francof. 1601, p. 604. Conf. Prynne's *Chronol. Records*, ed. Lond. 1666, tom i. p. 310.

This law appears always to have been received as of authority after the Conquest; and it may, perhaps, be considered as the first seed of that constitutional church supremacy vested in our sovereigns, which several of our kings before the Reformation had occasion to vindicate against Papal claims, and which Henry VIII. strove to carry in the other direction, to an unconstitutional excess.

J. SANSOM.

Sauenap, Meaning of (Vol. ii., p. 479.).—The word probably means a *napkin* or *pinafore*; the two often, in old times, the same thing. The Cornish name for *pinafore* is *save-all*. (See Halliwell's *Arch. Dict.*) I need not add that *nap*, *naper*, was a common word for linen.

GEORGE STEPHENS.

Stockholm.

Sir Thomas Herbert's Memoirs (Vol. ii., p. 476.).—The memoirs of Charles I. by Sir Thomas Herbert were published in 1702. I transcribe the title from a copy in my possession:—

"Memoirs of the two last years of the reign of that unparall'd prince, of ever blessed memory, king Charles I. By sir Tho. Herbert, major Huntingdon, col. Edw. Coke, and Mr. Hen. Firebrace, *etc.* London, Rob. Clavell, 1702, 8vo."

The volume, for a publication of that period, is of uncommon occurrence. It was printed, as far as above described, "from a *manuscript* of the Right Reverend the Bishop of Ely, lately deceased." The remainder of the volume consists of reprinted articles.

BOLTON CORNEY.

Robert Burton (Vol. iii., p. 106.).—The supposition that the author of the *Anatomy of Melancholy* was born at Fald, Staffordshire, instead of Lindley, Leicestershire, seems probable from the fact, that in an edition of the *History of Leicestershire*, by his brother William, I find that the latter dates his preface "From Falde, neere Tutbury, Staff., Oct. 30. 1622." In this work, also, under the head "Lindley," is given the pedigree of his family, commencing with "James de Burton, Squier of the body to King Richard the First;" down to "Rafe Burton, of Lindley, borne 1547; died 17 March, 1619;" leaving "Robert Burton, bachelor of divinity and student of Christ Church, Oxon; author of the *Anatomy of Melancholy*; borne 8 of Febr. 1578;" and "William Burton, author of this work (*History of Leicestershire*), borne 24 of Aug. 1575, now dwelling at Falde, ann. 1622."

T. T.

Leicester.

Drachmarus (Vol. iii., p. 105.).—If your correspondents (Nos. 66 and 67.) who have inquired for a book called *Jartuare*, and for a writer named "Drachmarus," would add a little to the length of their questions, so as not by extra-briefness to deaden the dexterity of conjecturers, perhaps they might be nearer to the reception of replies. Many stranger things have happened than that *Drachmarus* should be renovated by the context into Christian *Druthmar*.

Averia (Vol. iii., p. 42.).—I have long desired to know the exact meaning of *averia*, but I have not met with a good explanation until lately. It is clear, however, from the following legal expression, "*Nullus distringatur per averia carucæ.*" *Caruca* is the French *charrue*, and therefore *averia* must mean either cart-horses or oxen which draw the plough.

P.

Dragons (Vol. iii., p. 40.).—I think the *Draco* of the Crusaders' times must have been the *Boa constrictor*. If you will look into St. Jerome's *Vitas Patrum*, you will find that he mentions the trail of a "draco" seen in the sand in the Desert, which appeared as if a *great beam* had been dragged along. I think it not likely that a crocodile would have ventured so far from the banks of the Nile as to be seen in the Desert.

P.

{158}

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The members of the Percy Society have just received the third and concluding volume of *The Canterbury Tales of Geoffrey Chaucer, a new Text, with Illustrative Notes, edited by Thomas Wright, Esq.* It is urged as an objection to Tyrwhitt's excellent edition of the *Canterbury Tales*, that one does not know his authority for any particular reading, inasmuch as he has given what he considered the best among the different MSS. he consulted. Mr. Wright has gone on an entirely different principle. Considering the Harleian MS. (No. 7334.) as both "the oldest and best manuscript he has yet met with," he has "reproduced it with literal accuracy," and for the adoption of this course Mr. Wright may plead the good example of German scholars when editing the *Nibelungen Lied*. That the members of the Society approve the principle of giving complete editions of works like the present, has been shown by the anxiety with which they have looked for the completion of Mr. Wright's labours; and we doubt not that, if the Council follow up this edition of the *Canterbury Tales* with some other of the collected works which they have announced—such as those of Hoccleve, Taylor the Water Poet, &c.—they will readily fill up any vacancies which may now exist in their list of members.

Mr. Parker has just issued another handsome, and handsomely illustrated volume to gladden the hearts of all ecclesiologists and architectural antiquaries. We allude to Mr. Freeman's *Essay on the Origin and Development of Window Tracery in England*, which consists of an improved and extended form of several papers on the subject of Tracery read before the Oxford Architectural Society at intervals during the years 1846 and 1848. To those of our readers who know what are Mr. Freeman's abilities for the task he has undertaken, the present announcement will be a sufficient inducement to make them turn to the volume itself; while those who have not yet paid any attention to this interesting chapter in the history of Architectural progress, will find no better introduction to the study of it than Mr. Freeman's able volume with its four hundred illustrations.

Mr. Foss has, we hear, gone to press with two additional volumes of his *Judges of England*, which will carry his subject down to the end of the reign of Richard III.

The Athenæum of Saturday last announces that the remaining Stowe MSS., including the unpublished Diaries and Correspondence of George Grenville, have been bought by Mr. Murray, of Albemarle Street, from the Trustees of the Duke of Buckingham. The correspondence will form about four volumes, and will be ready to appear among our next winter's novelties. The Grenville Diary reveals, it is said, the secret movements of Lord Bute's administration—the private histories of Wilkes and Lord Chatham—and the features of the early madness of George III.; while the Correspondence exhibits Wilkes, we are told, in a new light—and reveals (what the Stowe Papers were expected to reveal) something of moment about Junius; So that we may at length look for the solution of this important query.

Messrs. Puttick and Simpson (191. Piccadilly) will sell, on Monday and Tuesday next, a collection of Choice Books, mostly in beautiful condition. Among the more curious lots are, an unpublished work of Archbishop Laud, on *Church Government*, said to have been presented to Charles I. for the instruction of Prince Henry; and an unique Series of Illustrations for Scotland, consisting of several thousand engravings, and many interesting drawings and autographs.

We have received the following Catalogues:—Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue (No. 24.) of Books in European and Oriental Languages and Dialects, Fine Arts, Antiquities, &c.; Waller and Son's (188. Fleet Street) Catalogue of Autograph Letters and Manuscripts, English and Foreign, containing many rare and interesting Documents.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

CONDER'S PROVINCIAL COINS. Publisher's name I cannot recollect.
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{159}

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