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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 78, APRIL 26, 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.

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NOTES AND QUERIES:

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

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

No. 78.	SATURDAY, APRIL 26. 1851.	Price, Sixpence. Stamped Edition 7d.
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ON THE PROPOSED SUGGESTIONS FOR PRESERVING A RECORD OF EXISTING MONUMENTS.

The following communications have reached us since the publication of our remarks on the proposed *MONUMENTARIUM ANGLICANUM* (No. 73. p. 217. et seq.). They serve to show how much interest the subject has excited among those best qualified to judge of the great utility of some well-organised plan for the preservation of a record of our still existing monuments.

MR. DUNKIN'S letter (which was accompanied by a copy of the prospectus issued by him in 1844) claims precedence, as showing the steps which *that* gentleman has already taken. It is a communication highly creditable to his exertions in the cause, but does not alter our views as to the practicability of any successful attempt to accomplish this object by individual exertion.

In No. 73. Vol. iii. of "NOTES AND QUERIES" you have honoured me by an allusion to the *Monumenta Anglicana* I have in the press, as "a plan which would have your hearty concurrence and recommendation, if it were at all practicable; but which must fail from its very vastness." It may be so; but the motto of my family is *Essayez*. Every "gigantic scheme" must have a commencement, and this "scheme," I am perfectly aware, is one "that no individual, however varied in attainments and abilities, could without assistance hope to achieve." My father, upwards of half a century since, commenced collecting mortuary memorials; many of the monuments from which he copied the inscriptions have since been destroyed by time, and many, very many, more by the ruthless innovations of beautifying churchwardens. These "very vast" collections—the labour of a life—however, only form a portion of the materials I now possess; for since I issued my prospectus in 1844, I have received many thousands of inscriptions and rubbings of brasses from clergymen and others; and I trust I shall be favoured with still further assistance, as in all cases where information is rendered, the source whence derived shall be most thankfully and freely acknowledged.

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The plan I have adopted with regard to arrangement is to folio each page three times, viz., i. each parish by itself; ii. each county; iii. alphabetically; so that each parish can be considered complete in itself; each county can be bound up by itself; or the whole alphabetically, gazetteer-wise.

The index will be also in three divisions,—i. general; ii. names of places; iii. names of persons.

With regard to the number of volumes,—I need not say that that is entirely *in nubibus*. My impression is limited to seventy-five copies, the same as my father's *Oxfordshire*, with which it corresponds in size.

I should have preferred seeing the government performing the task of preserving manuscripts of all existing monuments; but it is the fashion in Britain for government to leave all apparently national undertakings to individual exertion. I will here conclude with a quotation from the report I have just published of the Transactions at the Congress of the British Archæological Association held in Worcester:

"Lamentation is, however, worse than useless: the spirit of the age forbids all idle mourning. If we would awaken a sympathy and interest in our pursuits, we must gird up our loins like men, and be doing, and that right earnestly; for it is hopeless any longer waiting for the government, as a 'Deus ex machina,' to help us to rescue our antiquities from destruction."

ALFRED JOHN DUNKIN.

Our next is from a correspondent (who has favoured us with his name) who proposes a

scheme almost more extensive than that advocated by MR. DUNKIN, but who differs from that gentleman by recognising the necessity of combined endeavour to carry it out.

A few years since I propounded a scheme for an *Eccelesiologicon Anglicanum*, or record of the history, not only architectural and monumental, but also local and traditional, of every parish in England. Though I had long conceived such a design, I must confess myself indebted to some excellent remarks on the subject which appeared in the *Eccelesiologist* (New Series, No. x., April 1846). Fully aware that so stupendous a work could never be accomplished by any single individual, I compiled a prospectus of my design, and invited the co-operation of all antiquaries. I proposed to publish at intervals, and in alphabetical order, the parishes of every county, and by dividing the labour among different coadjutors, and giving to each a separate branch of inquiry, thereby insuring, by successive revisions, a certainty of correctness, I hoped to succeed in the undertaking. My project was, however, laid aside by reason of other engagements; but, as I still think it worthy of consideration, I have troubled you with these "Notes" in the hope that, by publication in your pages, they may be the means of suggesting to others interested in the matter the practicability of carrying them out. Though with no definite object in view, but with a presentiment of their after utility, I have, during many provincial campaigns, collected architectural notes, as well as genealogical memoranda, from the churches I have visited. To these, such as they are, any of your readers is welcome, for the purposes to which I have referred, and I know many who would gladly send their contributions to such an undertaking.

W. J. D. R.

Our next letter, though brief, is valuable as furnishing a case in point, to prove the practical utility which would result from the realisation of some well-considered scheme for the attainment of the great national object which we are advocating.

As an instance of the practical use of such a collection, let me inform your readers that in 1847, being engaged in an ejectment case on the home circuit, it became most important to show the identity of a young lady in the pedigree, the parish register of St. Christopher le Stocks only giving the name and date of burial. I found that when St. Christopher's was pulled down for the enlargement of the Bank of England, some kind antiquary had copied all the monuments. The book was found at the Herald's College; it contained an inscription proving the identity, and a verdict was obtained.

J. S. B.

Our last communication is, we have reason to believe, from an active and zealous Fellow of the Society of Antiquaries, who would heartily co-operate in carrying out the practical suggestions thrown out in his letter.

In Vol. iii, p. 218., you suggest that the Society of Antiquaries is the body which should undertake the task of forming a record of existing monuments in churches. Entirely agreeing in the opinion you have expressed, I would venture to offer some remarks on the subject. The undertaking is a vast and laborious one, and can only be effected by great subdivision of labour.

That the Society of Antiquaries is the fittest agent for the work, I think admits of little doubt; its Fellows are widely spread throughout the country. In every neighbourhood may be found one or more gentlemen able and willing to give their aid, and to excite others to assist. The Archæological Institute and the British Archæological Association would doubtless add the weight of their influence, and the personal assistance of their members.

The clergy throughout the country would be able and willing labourers; and surely these conjoined forces are adequate to the occasion.

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One consideration suggests itself, viz., whether the record be confined to monuments in churches, or whether it should be extended to those in churchyards? I think it should be so extended, partially—that is, that *all* the monuments in churches should be given; and such of the monuments in churchyards as, upon a careful inspection, may appear to be in any way worthy of preservation. We do not perhaps want the ten thousand "afflictions sore" which ten thousand John Smiths are stated to have "long time bore."

The inscriptions in churches should be accompanied with rubbings of all brasses; and, as far as possible, with drawings of the most interesting monuments.

I am satisfied the thing can be done, if it be undertaken with prudence, and continued with energy. The copies should be certified by the signature of the person making them, and they should all be transcribed on paper of the same description, so that they might be bound in volumes.

The expense would probably be considerable, because in some instances paid labour might be requisite; but it would be as nothing compared with the magnitude and importance of the result; and if, as is probable, the Society of Antiquaries might hesitate at undertaking the whole charge, I doubt not that many would contribute towards it, and amongst them

Q. D.

A very slight consideration of the object which it is proposed to accomplish, and the means by which it can be attained, will show that it falls properly into three distinct operations, namely, Collection, Preservation, and Publication.

The first and most important is, the Collection of Materials. In this, it is obvious, the co-operation of individuals well qualified for the work may be secured in all parts of the country, provided some well-defined plan of operation is furnished for their guidance, by some recognised centre of union. A Committee of the Society of Antiquaries, who should well consider and determine upon some uniform plan of recording the inscriptions, &c., is clearly the body who, from their position, could most effectually, and with the greatest propriety, issue such circulars. That the Antiquaries would in this receive the support of both the Archæological Societies, there cannot, of course, be any doubt.

And as we have in the Society of Antiquaries a machinery already established for the proper collection of the materials, so we have an existing and most appropriate place for their preservation in the British Museum, where they may be consulted at all times, by all parties, with the greatest facility, and free of charge.

These two great points, then, of Collection and Preservation, it is clear may be attained at an expense so inconsiderable, compared with the benefits to be gained from their accomplishment, that we cannot believe in their failure from want of funds.

For the accomplishment of the third great end, that of Publication, there is no existing machinery. But let the work of collection and preservation be once fairly entered upon—let it be seen how valuable a collection of materials has been gathered ready to the hand of a Society which should undertake its publication, and there need be little fear that from the supporters of the various Antiquarian, Archæological, and Publishing Societies, now spread throughout the country, there would be found plenty of good men and true ready to lend their aid to the printings and publishing of the *MONUMENTARIUM ANGLICANUM*.

But as the first step is COLLECTION—and that step is the one in which the SOCIETY OF ANTIQUARIES can best move, we trust that the present year, in which this Society celebrates the centenary of its chartered existence, will be signalised by its promotion of such a Record of Existing Monuments as is here proposed; which cannot be otherwise regarded—and we use the words of the Society's Charter—than as "good, useful, honest, and necessary for the encouragement, advancement, and furtherance of the study and knowledge of Antiquities and the History of this Country."

Notes

ILLUSTRATIONS OF CHAUCER, NO. IV.

The Pilgrimage to Canterbury.

"Whanne that April with his shoures sote
 The droughte of March hath perced to the rote,
 And bathed every veine in swiche licour
 Of which vertue engendred is the flour;
 When Zephyrus eke with his sote brethe
 Enspired hath in every holt and hethe
 The tendre croppes—and the yonge Sonne
 Hath in the Ram his halfe cours yronne;

* * * *

Than longen folk to gon on pilgrimages—

* * * *

* * * *

Befelle, that in that seson, on a day."—*Prologue.*

I quote these lines because I wish to show that Tyrwhitt, in taking them as indicative of the very day on which the journey to Canterbury was performed, committed a great mistake.

The whole of the opening of the prologue, down to the line last quoted, is descriptive, not of any particular day, but of the usual season of pilgrimages; and Chaucer himself plainly declares, by the words "in *that* seson, on a day"—that the day is *as yet* indefinite.

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But because Tyrwhitt, who, although an excellent literary critic, was by no means an acute reader of his author's meaning, was incapable of appreciating the admirable combination of physical facts by which Chaucer has not only identified the real day of the pilgrimage, but has placed it, as it were, beyond the danger of alteration by any possible corruption in the text, he set aside these physical facts altogether, and took in lieu of them the seventh and eighth lines of the prologue quoted above, which, I contend, Chaucer did not intend to bear any reference to the day of the journey itself, but only to the general season in which it was undertaken.

But Tyrwhitt, having seized upon a favourite idea, seems to have been determined to carry it through, at any cost, even at that of altering the text from "*the Ram*" into "*the Bull*:" and I fear that he can scarcely be acquitted of unfair and intentional misquotation of Chaucer's words, by transposing "his halfe cours" into "half his course," which is by no means an equivalent expression. Here are his own words:

"When he (Chaucer) tells us that 'the shoures of April had *perced to the rote* the drought of March' (ver. 1, 2.), we must suppose, in order to allow due time for such an operation, that April was far advanced; while, on the other hand, the place of the sun,

'having just run *half his course in the Ram*' (ver. 7, 8.), restrains us to some day in the very latter end of March. This difficulty may, and, I think, should, be removed by reading in ver. 8. the BULL, instead of the RAM. All the parts of the description will then be consistent with themselves, and with another passage (ver. 4425.), where, in the best MSS., the *eighte and twenty* day of April is named as the day of the journey to Canterbury."—*Introductory Discourse*.

Accordingly, Mr. Tyrwhitt did not hesitate to adopt in his text the twenty-eighth of April as the true date, without stopping to examine whether that day would, or would not, be consistent with the subsequent phenomena related by Chaucer.

Notwithstanding Tyrwhitt's assertion of a difficulty only removable by changing the Ram into the Bull, there are no less than two ways of understanding the seventh and eighth lines of the prologue so as to be perfectly in accordance with the rest of the description. One of these would be to suppose the sign Aries divided into two portions (not necessarily *equal* in the phraseology of the time), one of which would appertain to March, and the other to April—and that Chaucer, by the "halfe cours yronne," meant the *last*, or *the April*, half of the sign Aries. But I think a more probable supposition still would be to imagine the month of April, of which Chaucer was speaking, to be divided into two "halfe cours," in one of which the sun would be in Aries, and in the other in Taurus; and that when Chaucer says that "the yonge Sonne had in the Ram his halfe cours yronne," he meant that the *Aries half of the month of April* had been run through, thereby indicating *in general terms* some time approaching to the middle of April.

Both methods of explaining the phrase lead eventually to the same result, which is also identical with the interpretation of Chaucer's own contemporaries, as appears in its imitation by Lydgate in the opening of his "Story of Thebes:"

"Whan bright Phebus passed was the Ram,
Midde of Aprill, and into the Bull came."

And it is by no means the least remarkable instance of want of perception in Tyrwhitt, that he actually cites these two lines of Lydgate's *as corroborative of his own interpretation*, which places the sun *in the middle of Taurus*.

I enter into this explanation, not that I think it necessary to examine too curiously into the consistency of an expression which evidently was intended only in a general sense, but that the groundlessness of Tyrwhitt's alleged necessity for the alteration of "the Ram" into "the Bull" might more clearly appear.

I have said that Tyrwhitt was not a competent critic of Chaucer's practical science, and I may perhaps be expected to point out some other instance of his failure in that respect than is afforded by the subject itself. This I may do by reference to a passage in "The Marchante's Tale," which evinces a remarkable want of perception not only in Tyrwhitt, but in all the editors of Chaucer that I have had an opportunity of consulting.

The morning of the garden scene is said in the text to be "er that dayes eight were passed of the month of *Juil*"—but, a little further on, the same day is thus described:

"Bright was the day and blew the firmament,
Phebus of gold his stremes doun hath sent
To gladen every flour with his warmnesse;
He was that time in Geminis, I gesse,
But litel fro his declination
In Cancer."

How is it possible that any person could read these lines and not be struck at once with the fact that they refer to the 8th of *June* and not to the 8th of *July*? The sun would leave Gemini and enter Cancer on the 12th of June; Chaucer was describing the 8th, and with his usual accuracy he places the sun "but litel fro" *the summer solstice*!

Since "Juil" is an error common perhaps to all previous editions, Tyrwhitt might have been excused for repeating it, if he had been satisfied with only that: but he must signalise *his edition* by inserting in the Glossary attached to it—"JUIL, *the month of July*," referring, as the sole authority for the word, to this very line in question of "The Marchante's Tale!"

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Nor does the proof, against him in particular, end even there; he further shows that his attention must have been especially drawn to this garden scene by his assertion that Pluto and Proserpine were the prototypes of Oberon and Titania; and yet he failed to notice a circumstance that would have added some degree of plausibility to the comparison, namely, that Chaucer's, as well as Shakspeare's, was a *Midsummer Dream*.

It is, perhaps, only justice to Urry to state that *he* appears to have been aware of the error that would arise from attributing such a situation of the sun to the month of July. The manner in which the lines are printed in *his* edition is this:—

"ere the dayis eight
Were passid, er' the month July befill."

It is just possible to twist the meaning of this into *the eighth of the Kalends of July*, by which the blunder would be in some degree lessened; but such a reading would be as foreign to Chaucer's astronomy as the lines themselves are to his poetry.

A. E. B.

Leeds, April 8. 1851.

THE ACADEMIES OF SIR FRANCIS KYNASTON AND SIR BALTHAZAR GERBIER.

Among the many interesting associations connected with old Covent Garden and its neighbourhood, we ought not to overlook Sir Francis Kynaston's "Museum Minervæ."

In the year 1635, King Charles the First granted his letters patent to Sir Francis Kynaston, "Esquire of the body to his Majesty," whereby a house in Covent Garden, which Sir Francis had purchased, and furnished with books, manuscripts, musical and mathematical instruments, paintings, statues, antiques, &c., was appropriated for ever as a college for the education of the young, nobility, and others, under the name of the "Museum Minervæ." Sir Francis Kynaston was made the governor with the title of "regent;" Edward May, Thomas Hunt, Nicholas Phiske, John Spidell, Walter Salter, Michael Mason, fellows and professors of philosophy and medicine, music, astronomy, geometry, languages, &c. They had power to elect professors also of horsemanship, dancing, painting, engraving, &c.; were made a body corporate, were permitted to use a common seal, and to possess goods and lands in mortmain. (Pat. 11 Car. pt. 8. No. 14.) In the following year, 1636, was published, dedicated to the "Regent and Professors," *The Constitutions of the Museum Minervæ; giving an Account of an Academy for teaching chiefly Navigation, Riding, Fortification, Architecture, Painting, and other useful Accomplishments.*

The "Museum" seems to have been highly patronised, for we find that on the 27th February, 1635 (the year of its foundation), Prince Charles, the Duke of York, and the Lady Mary their sister, honoured it with their presence to witness a masque, entitled "Corona Minervæ," which was written and prepared for the occasion by Sir Francis Kynaston. This masque was, I believe, printed in the year of its production, but I do not find it mentioned in the last edition of the *Biographia Dramatica*.

Mr. Cunningham, in his *Handbook of London*, mentions (p. 42.) that

"Sir Francis Kynaston, the poet, was living in Covent Garden in 1636, on the east side of the street towards Berrie" (Bedfordbury).

And again, in his notice of Bedford Street (p. 44.), he says, Sir Francis resided "on the west side in 1637." Both these entries refer to the same residence—a noble mansion, built in the year 1594, which, after being inhabited by several important families, finally passed into the possession of Sir Francis Kynaston, who altered and adapted it (rebuilding some portions) as the college of the "Museum Minervæ." The ground plan, which is now before me, exhibits a well-arranged and commodious building with two fronts, one in what is now Bedfordbury, and the other (probably added by Sir Francis) in the street now called Bedford Street. The building, when Sir Francis Kynaston purchased it in 1634, stood in the centre of a large garden. The surrounding streets,—King Street, New Street, Bedford Street, Chandos Street, Henrietta Street, and Bedfordbury, were not commenced building until the year 1637.

The "Museum Minervæ" is not named in Mr. Cunningham's excellent *Handbook*; but when we take into consideration the enormous amount of information required for a work of the kind, we ought not to blame the author for a few trifling omissions.

Sir Balthazar Gerbier, an enterprising projector of the same century, by profession a painter and an architect, but now scarcely remembered as either, seems to have imitated the "Museum Minervæ" in an academy opened at Bethnal Green in 1649. Here, in addition to the more common branches of education, he professed to teach astronomy, navigation, architecture, perspective, drawing, limning, engraving, fortification, fireworks, military discipline, the art of well speaking and civil conversation, history, constitutions and maxims of state, and particular dispositions of nations, "riding the great horse," &c. Once in each week, at three o'clock in the afternoon, Sir Balthazar gave a public lecture gratis on the various sciences. The lectures were generally advertised in the *Perfect Diurnal*, and a few curious specimens of these advertisements may be seen in Lysons' *Environs of London*, ed. 1795, vol. ii. p. 30.

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Balthazar Gerbier was born at Antwerp about 1591, came young into England, and was a retainer of the Duke of Buckingham as early as 1613. Upon the accession of Charles the First, he was employed in Flanders to negotiate privately a treaty with Spain. In 1628 he was knighted at Hampton Court; and, as he says himself in one of his books, was promised by the king the office of surveyor-general of the works, after the death of Inigo Jones. In 1637 he was employed in some private transactions of state; and on the 13th of July, 1641, he took the oaths of allegiance and supremacy, having a bill of naturalisation. In 1648 he appears to have projected the above-named academy, the failure of which very soon happened. Sir Balthazar then went to America, where he seems to have been very ill treated by the Dutch, and narrowly escaped with his life. He afterwards returned to England, and designed the triumphal arch for the reception of Charles the

Second. He died at Hempsted-marsh, in 1667, whilst engaged in superintending the mansion of Lord Craven, and was buried in the chancel of that church.

In conclusion, it may be as well to mention, that, prior to the establishment of the "Museum Minervæ," a committee had been appointed in the House of Lords, consisting of the Duke of Buckingham and others, for taking into consideration the state of the public schools, and method of education. What progress was made in this inquiry is not known, but in all probability the academies of Sir Francis Kynaston and Sir Balthazar Gerbier owed their origin to the meetings of this committee.

EDWARD F. RIMBAULT.

SHAKSPEARE AND FLETCHER.

I feel greatly obliged to your correspondent C. B. for the attention he has bestowed on the question of Fletcher's connexion with *Henry VIII.*, as it is only through the concurrent judgments of those who think the subject worthy of their full and impartial consideration, that we can hope to arrive at the truth. His remarks (Vol. iii., p. 190.) are the more valuable, as they coincide with a doubt in my own mind, which has, to a great extent, ripened since I last communicated with you on the subject; and, indeed, I have no need to hesitate in saying, that I had more difficulty in coming to a conclusion with regard to the scene (Act III. Sc. 2.) in which the passages occur quoted by C. B., than with any other scene in the whole play. The suggestions, that Shakspeare might have touched scenes of which the mass had been written by Fletcher, is a point which I had not overlooked, and which indeed, to some extent, might be said to follow from the view I took of the relation of Shakspeare and Fletcher as master and scholar. Yet this suggestion is especially valuable regarding this scene, and may account for that which, without it, is not so easily explained.

If, however, there be any lurking notion in your correspondent's mind, that the scene in *Antony and Cleopatra* (Act III. Sc. 1) referred to by X. Z. (Vol. iii., p. 139.) is, judging from certain coincidences of expression, an interpolation, and not by Shakspeare, I beg at once to be allowed to express my total dissent from such a view. Whether, also, there may have been any secondary allusion to some known event of the day, as X. Z. supposes, and as is by no means improbable, I cannot say; but I protest against its being said that the scene referred to is "totally unconnected with what goes before, and what follows." Antony is the hero of the play; and this scene shows the culminating point of Antony's fortunes, when his very successes turn against him.

To return to *Henry VIII.*, the compliment to the Queen, to which your correspondent refers, is, as he very justly observes, brought in in a very forced manner. This, to my mind, is very strong evidence; otherwise I should not think it unworthy of Shakspeare. And it still has to be borne in mind, that he would have had to accommodate his characters and circumstances to the views of another writer. Shakspeare's spirit was too catholic, too universal, to have allowed, in a work entirely his own, even his Wolsey to have made use of the term "a spleeny Lutheran;" yet neither in the passage in which this expression occurs, nor in the one above referred to, is the versification characteristic of Fletcher. For my own part, however, I cannot recognise Shakspeare's spirit in this antagonism of creeds, which is, perhaps, even more strongly displayed in the prophetic speech of Cranmer's in the last scene, wherein he says, "God shall be truly known!" It may be said, that in both these instances the expressions are true to the characters of Wolsey and Cranmer. It may be so; for both are wanting in that ideal elevation which Shakspeare never fails to give. That, with this reservation, he becomes the mouth-piece of each character, is most true; and a curious instance of the writer's utter forgetfulness of his assumed character of contemporary with the events he is relating, occurring in Act. IV. Sc. 2 where Griffiths says—

"He was most princely: ever witness for him
Those twins of learning, that he rais'd in you,
Ipswich and Oxford! *one of which fell with him,*
Unwilling to outlive the good that did it;
The other, though unfinish'd, yet so famous,
So excellent in art, *and still so rising,*"—

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has no parallel in Shakspeare's works. To John Fletcher, indeed, at the close of the reign of Queen Elizabeth, these things were known; but scarcely to the attendant of Queen Katherine, who has but just narrated the circumstances, then newly happened, of Wolsey's fall. On maturer consideration, then, I am inclined to think that the whole of the scene (Act III. Sc. 2.) to which your correspondent refers, was originally written by Fletcher, although, as it now stands, it is strongly marked by the hand of Shakspeare. In the same category, also, I am inclined to place Scenes 3. and 4. of Act II. It will be observed that these changes are not inconsistent with the view I had previously taken; the effect being merely, that I am inclined to ascribe a little more than in the first instance to the hitherto unsuspected participator in the work. I am not sure, too, that I shall not be coming nearer to MR. SPEDDING; as, if I am not mistaken, it is in some of these scenes that he imagines he detects "a third hand;" a theory which, though I do not adopt, I certainly have not confidence enough to reject altogether. But this view affects so very small a portion of the play, that it is of very little consequence.

SAMUEL HICKSON.

ILLUSTRATIONS OF TENNYSON.

That great poets are sometimes obscure, needs no proof. That the greatest poets will necessarily be so to the ordinary reader, seems to me equally indisputable.

Not without effort can one enter into the spontaneous thought of another, or even of himself in another mood. How much more when that other is distinguished from his fellows by the *greatness* and *singularity* of his thoughts, and by the extreme subtilty of their connecting links. Obscurity is not a blemish but an excellence, if the pains of seeking are more than compensated by the pleasures of finding, the luxury of μαθησις, where the concentrated energy of a passage, when once understood, gives it a hold on the imagination and memory such as were ill sacrificed to more diluted clearness.

Grandis præfatio tenui incepto—a sort of apology to Tennyson for implying that he needs illustration. Some time ago I made a few notes on particular passages in *Locksley Hall*, which I now enclose. Some of them are, I dare say, superfluous—some, possibly, erroneous. If so, they will stand a fair chance of being corrected in your valuable publication.

By the bye, if a "NOTES AND QUERIES" had existed in the days of Æschylus, we might have been saved from many a recourse to "corrupt text" and "lacunæ admodum deflendæ."

Notes on Locksley Hall.

Stanza 2. "Dreary gleams:" in apposition with "curlews." I know the construction of this line has puzzled a good many readers.

Stanza 23. "Yet it shall be." Yet "decline" thou certainly wilt.

Stanza 28. "He will answer," &c. With an oath, it may be—at the least with a coarse rebuff.

Stanza 29. "The heart's disgrace." The disgrace, the injury, and degradation the heart has suffered—its prostitution to a mercenary service by a marriage of interest.

Stanza 34. "Never." Alas! I never can.

Stanza 35. "In division of the records of the mind." In dividing my recollections of her into two groups, and erasing the one.

Stanza 38. "The poet is" (as I think has been already pointed out) Dante.

Stanza 40. "He hunts," &c. He—thy husband.

Stanza 42. "Never, never," &c. Never again! (joys never to return) sung by the ghosts of years departed.

Stanza 51. "I have but an angry fancy"—my only *qualification*.

Stanza 53. "But the jingling of the guinea," &c. But there is no fighting now: the nations get over their quarrels in another way—by the jingling of the guinea, instead of the clang of arms.

Stanzas 54. "Mother-age."; 93. "Mother-age, for mine I know not."

This mother-age is a great difficulty. At first I took it for *the past of history*, but now understand by it *the past of his own life*, at least its earliest and brightest period—that age which had been as a mother, the only mother he ever knew.

Stanza 70. "Youthful joys." The bright hopes of his youth. (?)

Stanza 75. "Blinder motions," Less rational, less well-guided emotions.

Stanza 91. "The distance." The distant future, the "good time coming."

There are some lines in *In Memoriam* (I have not the book at hand, but any reader thereof will instantly recollect them), which indicate Tennyson's acquaintance with and appreciation of Jeremy Taylor, who thus expresses the thoughts of the "wild fellow in Petronius," suggested by the sight of a floating corpse.

"That peradventure this man's wife, in some part of the Continent, safe and warm, looks next month for the good man's return or, it may be, his son knows nothing of the tempest: or his father thinks of that affectionate kiss which is still warm upon the good old man's cheek ever since he took a kind farewell; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms."—*Holy Dying*.

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Compare with "Sure never moon to evening," &c., in the same poem, and I think the same place:

"Nec nox ulla diem, neque noctem aurora secuta est,
Quæ non audierit mistos vagitibus ægris

FOLK LORE.

Sacramental Wine (Vol. iii., p. 179.).—From a note by MR. ALBERT WAY, on the use of sacramental wine, one would be led to infer that it was recommended on account of some superstitious belief in its superior excellency from having been used in religious worship; but I would suggest that the same reasons which recommend Teynt wine, the kind generally used for the Sacrament, are those which have established for it a reputation in cases of sickness: these are its rich red colour, and sweet and agreeable flavour.

Weakness is popularly supposed to be caused by a thinness and want of blood; if wine be recommended for this, there is a deeply rooted prejudice in favour of red wine because the blood is red, and upon no better principle than that which prescribes the yellow bark of the barberry for the yellow state of jaundice; the nettle, for the nettle-rash; and the navel-wort (*Cotyledon umbilicus*), for weakness about the umbilical region. The truth is, that rustic practice is much influenced by the doctrine of similitudes, the principle of "*similia similibus curantur*" having been more extensively recognised in the olden time than since the days of Hahnemann.

The sweetness of Teynt wine would recommend it for children, to whom a stronger wine is generally distasteful; but Port is generally prescribed as a tonic for adults.

It may further be remarked, that the recommendation to give Sacramental wine might arise from the fact, that, as in some parishes more wine is provided than is required, the remainder is put by to be given to the poor who may require it at the hands of the clergyman.

In sending these remarks, I am led to request that your correspondents would make Notes upon such old wives' remedies as are employed upon the principles I have mentioned.

JAMES BUCKMAN.

Cirencester, April 12.

Cure of Disease by means of Sheep.—A child in my parish has been for some time afflicted with disease of some of the respiratory organs. The mother was recommended to have it carried through a flock of sheep as they were let out of the fold in the morning. The time was considered to be of importance.

1.

L— Rectory, Somerset.

ANCIENT INEDITED BALLADS, NO. IV.

I next transcribe the following lines from the same MS. as my last. It is another epitaph on the Mr. Browne that I mentioned in No. II. It contains a curious illustration of a passage in Shakspeare, which has been often debated in the pages of "NOTES AND QUERIES," and so deserves preservation.

"Vpon the death of that right worthy man, MR. BROWNE, late of Caius and Gonville Colledge disceased. Epicedion."—(*Harl. MSS.*, No. 367. fol. 155.)

"If vowes or teares from heartes or eyes,
 Could pearce the unpenitrable skyes,
 Then might he live, that now heere lyes.

But teares are tonguelesse, vowes are vaine,
 T' recall what fate calls; els how faine 5
 What death hath seis'd, wold I regaine.

But sure th' immortal one belaves
 This wished soule in 's blissfull waves:
 Ill comes too oft, when no man craves.

Rest, therefore, vrne, rest quietlye, 10
 And when my fates shall call on me,
 So may I rest, as I wish the.

"R. CONSTABLE,
 Caio-Gonvillensis."

I need hardly point out the striking similarity between the expression in Shakspeare—

"and the delighted spirit
 To bathe in fiery floods,"—

and the third stanza of this poem.

POETICAL COINCIDENCES, ETC.

Byron.

In the *Jealous Lovers* of Thomas Randolph, the following passage occurs, which may possibly have suggested to Lord Byron the fearful curse he has put into the mouth of Eve, in "the grand and tremendous drama of *Cain*."^[1]

"May perpetual jealousy
Wait on their beds, and poison their embraces
With just suspicions; may their children be
Deform'd, and fright the mother at the birth:
May they live long and wretched; all men's hate,
And yet have misery enough for pity:
May they be long a-dying—of diseases
Painful and loathsome," &c.

That exquisite stanza in the Third Canto of *Childe Harold*, "Even as a broken mirror," &c., has been often admired. In Carew's poem, *The Spark*, I find the following lines, which contain similar image:

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"And as a looking-glass, from the aspect,
Whilst it is whole, doth but one face reflect,
But being crack'd, or broken, there are shown
Many half faces, which at first were one;
So Love," &c.

To the coincidences which have been already pointed out regarding that exquisite line in the *Bride of Abydos*:

"The mind, the music breathing from her face,"

the following from Carew may perhaps be added:

"The harmony of colours, features, grace,
Resulting airs (the magic of a face)
Of musical sweet tunes, all which combin'd,
To crown one sovereign beauty, lie confined
To this dark vault."—*Epitaph on the Lady S.*

All will recollect the wonderful description of the shipwreck in *Don Juan*; and more particularly the incidents so graphically related in stanzas 52 and 53 of the Second Canto: to a part of which, the following passage from Lee's *Ædipus* bears some resemblance:

"Methought I heard a voice,
Now roaring like the ocean, when the winds
Fight with the waves; now in a still small tone
Your dying accents fell, as wrecking ships,
After the dreadful yell, sink murm'ring down,
And bubble up a noise."

I have now before me a print of John, the first Lord Byron, engraved from a painting in the collection of Lord Delaware; in which he is portrayed in armour, with a truncheon in the left hand, and the *right arm bare* to above the elbow. Can this have suggested to Lord Byron the idea of describing "Alp the renegade" as fighting with "the white arm bare," in the *Siege of Corinth*?

Byron refers to Smollett as an authority for "blatant beast," apparently forgetting that the figure originated with Spenser. Again, in a note to *Don Juan* respecting his use of the phrase "reformadoes," he remarks:

"The Baron Bradwardine, in *Waverley*, is authority for the word."

It occurs, however, in Ben Jonson, and may be found in Blount's *Glossographia*; Phillips's *World of Words*, and other old dictionaries of the same period.

T. C. SMITH.

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

Sir Walter Scott.

THE REPUBLIC OF SAN MARINO.

Amidst the Apennines, far removed from the ordinary track of tourists, is the diminutive republic of San Marino, which boasts never to have been subjugated. Whether it has escaped invasion because it has escaped notice, or because burglars never attack an empty cottage, is a point

which I shall not stop to discuss. Few travellers visit it, but the trouble of doing so would be amply repaid. The situation is highly romantic; and the view from the summit of the bold escarpment, upon which the town is perched, extends over a wilderness of mountains.

The population of the territory is said not to exceed 6,000 or 7,000 souls. Its whole income is derived from a moderate duty on tobacco; and its standing army (for it possesses this indispensable incident to political independence) is chiefly employed in vain attempts to prevent the evasion of that duty.

Among the greatest and most highly esteemed curiosities of the place, is a statue of Christ on the cross, with a head of real hair, which is cut twice a year, and always grows again! This faculty of reproduction is as profitable as it is wonderful; for, besides the resort of pious visitors, drawn by the capillary attractions of such a miraculous piece of sculpture, the locks that are cut off are stated, by the ecclesiastical functionaries in charge of the statue, to be a sure preservative against all harm to the wearer, and are of course in request as an article of commerce. My object in communicating to you these notes, is to introduce to you a copy, which I transcribed myself, of one of the state papers preserved in the archives of the republic. It appears to be a letter of encouragement, addressed by the Priors and Gonfaloniere of the republic of Florence to that of S. Marino, during a siege that the latter was undergoing. Perhaps some of your readers may be able to point out the precise occasion that called for the letter.

SYDNEY SMIRKE.

"Magnifici viri amici ñri car^{mi}, Abbiamo vedato la lettera vi scrive il Governatore, et habbiamo inteso la voluntà dello exercito della Chiesa. Dovete essere di buono animo et stare constanti et fermi: et perdere la vita insieme con la libertà che è meglio allo huomo uso a essere libero, essere morto che essere servo. Iddio a chi piace la libertà vi aiuterà difenderai: et noi et la ñra lega non vi mancherà: havete inteso le provisioni facte et di denari et di gente ad Arimino; et faremo delle altre tante che saranno abastanza. Valete. Ex palatio ñro die vij. Junij, M.CCCCLXVIIIj.

"Priores libertatis et } Populi Florentinj.
Vexillifer Justitiæ }

"Barth. Scala.

"Magnificis Viris hominibus terræ Sā Marini amicis ñris car^{mis}."

ST. FRANCIS.

I think Mrs. Jameson, in her *Legends of the Monastic Orders*, has left unnoticed the very remarkable book of the *Conformity of St. Francis's Life with that of Jesus Christ*, a work, the blasphemy of which is only equalled by its absurdity.

The book was written by Bartholomew of Pisa, a monk of the order, and licensed in 1399 by the general of the Minorites.

"Approbatum est a fr. Henrico ord. frat. Minorum generali ministro et servo et cæteris ministris et diffinitoribus capituli generalis apud Sacrum locum de Assisio die 2 Augusti A.D. 1399."

{322} The title of the first edition, which is very rare, is as follows:

"Liber Conformitatum Vitæ S. Francisci ad Vitam Jesu Christi. Authore Fr. Bartholomæo degli Albizzi, ex recens. Fran. Zenonis. Impressum Mediolani per Gotardum Ponticum apud templum Sancti Satyri. Anno M.CCCCX. die 18 mensis Septembris. In fol. literis quadratis."

The Second edition:

"Opus aur. et inexplicabilis bonitatis et continentiæ, Conformitatum scilicet vitæ Beati Frā. ad vitā Dī. ñri Jesu xp̄i. Mediolani, in edibus Zanoti castilionei 1513. in fol. goth."

The third edition, also in folio, appeared at Bologne (1590) as "Liber aureus, inscriptus liber Conformitatum, etc., per Hierem Bucchium," with some alterations in the text.

Fourth edition:

"Vita S. Frañ. conf. ad vit. Xti., per S. Bonaventuram Conscriptu ab Henr. Sedulio Com̄. illustrata, 4to., Antr. 1597."

Another edition, by Jer. Bacch, in folio, appeared at Bologne in 1620; and an abridged edition in octavo, by Phil. Bosquier, at Cologne, under the title of *Antiquitates Franciscanæ*, a very good edition of the *Liber Conform.*, "Et ex Annalibus Madingi collecta per Tibur. Navarrum," was published in 4to. at Rome in 1670.

The late Dr. Elrington had a very fine copy of the following French translation:—

"Traite des Conformités du Disciple avec son Maitre, c'est à dire, de Saint François avec J. C., etc., le tout recueilli par un frere mineur récollect. (Valentin Marée.) Liege, 1658-60. 4 part en 3 vol. in 4to."

In 1542 a small volume was put forth, containing choice passages from the *Liber Conformitatum*, with a preface and letter to the reader, purporting to be from Martin Luther. It was accordingly by many attributed to him; the real compiler was Erasmus Alberus. The title of the first edition is

"Alcoranus Franciscorum, etc., ex libro conformitatum: Francof. 1542, parv. 8vo."

It was reprinted, with a French translation, by Conrad Badius, at Geneva, 1560 or 1578; so says Brunet.

The best edition of this work was that published at Amsterdam in 1734, in two vols. 12 mo., with some capital plates by Picart. The title is—

"L'Alcoran des Cordeliers, tant en Latin qu'en François; c'est à dire, Recueil des plus notables bourdes et blasphemes de ceux qui ont osé comparer Sainet François à Jesus Christ; tiré du grand livre des *Conformités*, jadis composé par frere Barthelemi de Pise, Cordelier en son vivant. Nouvelle edition, ornée de figures dessinées par B. Picart. A Amsterdam. Aux Defens de la Compagnie. MDCCXXXIV."

Another work, printed the same year, is often found with this:—

"Legende Dorée, ou Sommaire de l'Histoire des Freres-mendians de l'ordre de Saint François. (Par Nic. Vignier.) Amsterdam, 1734. 12mo. Réimpr. sur l'ed. de Leyde, 1608 in 8vo."

Thomas of Celano, the friend and scholar of St. Francis, and the author of the famous *Dies Iræ*, after the saint's death composed a brief account of his life, which he afterwards greatly enlarged, and which even now is the most authentic we possess. I should be glad to know the best, as well as the latest editions of this life.

"Francis," said Luther, "was no doubt an honest and just man. He little thought that such superstition and unbelief should proceed out of his life."—*Tischreden*.

Berington says of St. Francis:

"In an age of less intemperance in religion, miracles and the fancied intervention of peculiar favours from heaven, would not have been deemed necessary to stamp worth and admiration on a character which in itself possessed the purest excellences that fall to the lot of man. But this circumstance, and more than this, the reception which an institute so peculiarly framed met with, serve to manifest the singular taste of the age."—*Berington's Henry II*, p. 629.

"It is scarcely possible," says Mr. Massingberd, "to read the history of St. Francis of Assisi, without believing that there was in him a sincere and self-devoted, however ill-directed, piety." We must not let the foolish legends afterwards written of him lower him in our estimation, nor cease to regard him as a sincere and devoted Christian.

MARICONDA.

Minor Notes.

Charles Lamb's Epitaph.—Perhaps the following lines, which I have copied from the gravestone of Charles Lamb, who lies in the churchyard at Edmonton, may be interesting to those of your readers who are among the admirers of the witty and gentle Elia:—

"Farewell, dear friend; that smile, that harmless mirth,
No more shall gladden our domestic hearth;
That rising tear, with pain forbid to flow,
Better than words, no more assuage our woe;
That hand outstretch'd from small but well-earn'd store,
Yield succour to the destitute no more.

Yet art thou not all lost; thro' many an age
With sterling sense and humour shall thy page
Win many an English bosom, pleased to see
That old and happier vein revived in thee.
This for our earth, and if with friends we share
Our joys in heav'n, we hope to meet thee there."

I have heard it conjectured that the above were written by Wordsworth. I shall feel obliged if any of your readers will inform me whether the late laureate was the author of them or not?

MARIA S.

Edmonton.

M. or N. (Vol. i., p. 415.; Vol. ii., p. 61.).—There have been several suggestions as to the origin of the use of these letters in the services of the church, but I do not think that any correspondent has hit upon the very simple one which I have always considered to be most probably the true explanation; which is, that as these services were compiled when algebra stood much higher in the rank of sciences than it does at present, it is by no means unlikely that these two letters should be used to signify indefinite and variable *names*, as they are in algebra to represent indefinite or variable *numbers*, in the same manner as A. B. C. are as signs of known or definite, and X. Y. Z. of unknown sums.

E. H. Y.

Henry VIII. and Sir Thos. Curwen.—The following quaint extract from Sandford's MS. *History of Cumberland*, now in the library of the Dean and Chapter of Carlisle, exhibits that "reknowned king," Henry VIII., in so good-natured a light, that I think, if you can find a corner for it, it may amuse some of your readers. That the good knight and "excelent archer" should have been so outwitted by his son-in-law is a matter of some regret to one of his descendants:—

"Sir Thos. Curwen, Knight, in Henry the Eight's time, an excelent archer at twelvescore merks; and went up with his men to shoote with that reknowned King at the dissolution of abbeys: and the King says to him, Curwen, why doth thee begg none of these Abbeys? I wold gratify thee some way. Quoth the other, Thank yow, and afterward said he wold desire of him the Abbie of ffurness (nye unto him) for 20^{ty} one yeares. Sayes the King: take it for ever: quoth the other, it is long enough, for youle set them up againe in that time: but they not likely to be set up againe, this Sir Tho. Curwen sent Mr. Preston, who had married his daughter, to renew the lease for him; and he even rennewed in his own name; which when his father-in-law questioned, quoth Mr. Preston, you shall have it as long as you live; and I think I may as well have it with your daughter as another."

After some descents, this family of Preston, of the manor of Furness, terminated in a daughter, who married Sir William Lowther, whose grandson left his estates in Furness and Cartmell to his cousin, Lord George Cavendish, through whom they are inherited by the Earl of Burlington. As Harry the Eighth's good intentions towards Sir Thomas Curwen have been frustrated, his descendants must console themselves by knowing that the glorious old ruin of Furness could not be in better hands than his lordship's.

H. C.

Workington.

Periodical Literature, 1707.—

"The author of the *Observer* is MR. RIDPATH, y^e author of the *Flying Post*. The base author of the late paper, which has been some time since dropp'd, viz. *The Observer Reviv'd*, was one PEARCE, an exchange broker, some time since concerned in the paper called *Legion's Address*, and forced to fly on that account into Holland. The publisher of the *Phoenix* is a Presbyterian bookseller, named J. Darby, in Bartholomew Close, who has told me that he was chiefly assisted therein by the famous MR. COLLINS, the supposed author of *The Use of Reason in Propositions, &c.*, and Dr. Tindal's familiar acquaintance."—*Original Letter of the Rev. Robert Watts, M.A.*, dated London, Feb. 6. 1707-8.

P. B.

Archbishop Sancroft.—It is well known that Dr. William Dillingham, Master of Emanuel College, Cambridge, published, in 1678, a volume of Latin poems, partly translations from George Herbert, partly pieces of his own, with some few added from other sources. But it is not known that most of the pieces in this volume were corrected by the hand of Archbishop Sancroft, and that one certainly was from his own pen. It occurs at p. 155. of the octavo volume alluded to, and is entitled "Hippodromus." This is a translation from an epigram by Thomas Bastard, first printed in 1598, and beginning:

"I mett a courtier riding on the plaine."

That it is Archbishop Sancroft's is proved from an original letter addressed to him by Dillingham in 1677, and preserved in the Bodleian.

P. B.

Sir Henry Slingsby.—This gallant cavalier, who was murdered (as Lloyd says in his *Memoirs*) by Oliver Cromwell in 1658, wrote an account of the scenes in which he bore a part, from 1638 to 1648, which he called "Commentaries, containing many remarkable occurrences during the Civil Wars." Can any of your correspondents tell me where the original manuscript is to be found, and whether it was ever printed? I have seen an indifferent transcript, beginning, "The chappel at Red House was built by my father, Sir Henry Slingsby." If it has never been published, it would be an acceptable contribution to the historical memoirs of the times, and worth the attention of the Camden Society.

P. B.

Origin of a Surname.—Martha Denial, widow, aged seventy-five, was buried in Ecclesfield

churchyard, 3rd February, 1851. Her husband, Joseph Denial, told the parish clerk that his grandfather was found when an infant deserted in a church porch; and that he was surnamed Denial, as one whom *all deny*; and was christened Daniel, which is composed of the same letters. This is the tradition of the origin of a surname now common in this parish.

A. G.

Ecclesfield.

Madden's Reflections.—Madden's *Reflections and Resolutions for the Gentlemen of Ireland*. In the preface to the reprint of this work we meet with the following paragraph:

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"The very curious and interesting work which is now reprinted, and intended for a wide and gratuitous circulation, is also of uncommon rarity: there is not a copy of it in the Library of Trinity College, or in any of the other public libraries of this city [Dublin], which have been searched on purpose. The profoundly-learned Vice-Provost, Doctor Barrett, never met with one; and many gentlemen well skilled in the literature of Ireland, who have been applied to for information on the subject, are even unacquainted with the name of the book."

The full title of the work to which I refer, and which is an 8vo. volume of 200 or 300 pages, is *Reflections and Resolutions proper for the Gentlemen of Ireland, as to their Conduct for the Service of their Country*. It was printed in Dublin in 1738; it was reprinted there in 1816 at the sole expense of the well-known philanthropist, Thomas Pleasants, and the author was Samuel Madden, D.D., the author of several publications: a great patron of arts and literature in his native land, and one of whom Dr. Johnson remarked with truth,—"His was a name Ireland ought to honour." For some authentic information respecting him, see Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. ii. pp. 31. 699.; and Grosley's *Tour in England*, vol. ii p. 260. These writers, however, make no mention of his *Reflections*.

The original edition may indeed be looked upon as rather rare, but not so rare as some appear inclined to think. I have a copy, and until lately had two; and at different times I have met with copies for sale. However, the copy now in the library of the Royal Dublin Society was purchased some years ago at a high price; and, unless I am mistaken, there is not one as yet in the British Museum. The reprint which is there is much to be preferred by readers in general.

ABHBA.

Queries.

THE BELLMAN, AND HIS HISTORY.

I have often read Vincent Bourne's poem, "Ad Davidem Cook, Westmonasterii Custodem Nocturnum et Vigilantissimum, Anno 1716:" Pickering's edition, p. 129. This nightly guardian, it appears, was accompanied by a dog:

"Cùm variis implent tenebræ terroribus orbem,
Tu comite assuetum cum cane carpis iter,"

was armed with a stout staff, or knotty club:

"Nec te perterrent, nodoso stipite fretum,
Subdola qui tacito pectore furta parant,"

and carried a bell:

"Tinnitu adventum signans, oriantur an astra,
Narras, an purè lucida Luna micet."

To the last-mentioned part of his equipment, he owed the title of "Bellman."

The Bellman's duty, however, was not confined to crying the rising of the stars, or the shining of the moon, but he cheered his nightly round with many a chant:

Nocturnum multo carmine fallis iter."

The next lines are descriptive of the Bellman's poetry, and tell us the subjects of it. Of some of these I want explanation; and of all, examples. I am at a loss to explain the following four lines:

"Divorum hyberni menses quotcunque celebrant,
Cuique locum et versum dat tua musa suum:
Crispino ante omnes; neque enim sine carmine fas est
Nobile sutorum præteriisse decus."

The next lines refer to the Bellman's loyalty in ever remembering the Royal Family; to his salutation of masters and mistresses; to the useful instruction he pours forth in song to young men and maidens; and to the happy marriages he wishes to such as give heed to his warnings. The Bellman then addresses himself to men-servants and maid-servants, enjoining honesty on the

former, cleanliness on the latter. Repeatedly wishing prosperity to his masters, he concludes with one pre-eminent exhortation to keep in mind, that the friendly hand of death levels the highest and the lowest.

My ignorance asks several questions. When did the Bellman lay aside his bell, and assume the rattle; and, with this change (I presume), drop the name of Bellman for that of Watchman, to whom the silent policeman has succeeded? Was the dog the usual aide-de-camp of the Bellman? Are there any other instances in which the dog is mentioned as assisting the Bellman in his nocturnal guardianship?

As to the Bellman's poetry, Milton will occur to every one:

"Or the bellman's drowsy charm
To bless the door from nightly harm."—*Il Penseroso*.

1. Herrick's *Hesperides*, p. 169., is a Bellman's song, a blessing, concluding:

"Past one o'clock, and almost two,
My masters all, good-day to you."

2. *Ibid.* p. 251. is another song; a warning to remember the judgment-day, and ending—

"Ponder this when I am gone,
By the clock 'tis almost one."

See *The Tatler*, No. 111., for the Bellman's salutation:

"Good morrow, Mr. Bickerstaff, good morrow, my masters all."

"It was the owl that shriek'd, the fatal bellman,
Which gives the stern'st good night."—Shakspeare, *Macbeth*, Act II. Sc. 2.

Gay refers to the Bellman's song in the following lines:

"Behold that narrow street which steep descends,
Whose building to the slimy shore extends;
Here Arundel's fam'd structure rear'd its frame,
The street alone retains the empty name;
Where Titian's glowing paint the canvass warm'd,
And Raphael's fair design, with judgment, charm'd,
Now hangs *the bellman's song*, and pasted here
The colour'd prints of Overton appear."—*Trivia*, book ii. 482.

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In the *Archaic and Provincial Dictionary*, the duty of the Bellman in his poetic character seems to be limited to blessing the sleepers. It appears from the poem by Vincent Bourne, that his Muse took a much more extensive range.

Can you inform me where I can find more about the Bellman, his bell and his dog; and, especially, his songs? Where can I find "The Bellman's Songs?"

Is "Bellman" a name given to dogs in modern times? See *Taming of the Shrew*, Induction.

F. W. T.

[We cannot insert F. W. T.'s Query without referring to the admirable translation of Vinny Bourne's Ode, which is to be found in our First Volume, p. 152.]

WAS SALLUSTIUS A LECTURER?—CONNEXION BETWEEN SALLUSTIUS AND TACITUS.

Sallustius, in his celebrated abstract of the Punic records of Thempsal, makes the following remark:

"Nam de Carthagine silere melius puto, quam parum dicere, *quoniam alio properare tempus monet*."—*De Bello Jugurthino*, c. xix. ed. Allen.

Does not this sound as if the history has been read out to an assembly? There is strong presumptive evidence in favour of such a supposition, in the tradition of Herodotus having read aloud his history at the Grecian Games. Besides, it was a common practice of Cicero and Plinius the Younger to read out their orations and treatises. I cannot help thinking that the histories of Sallustius were first delivered as lectures, *taken down by reporters*^[2] employed by himself for the purposes of preserving his words, as he had only notes before him, fairly transcribed from the stenographic character, and then, *but not till then*, made a subject of closet-study. This, I think, is easy of proof, and instances may be adduced (the expression I have quoted is one) where the lecturer peeps out.

The interpolated state in which this classic has come down to us is indeed sad: there is scarcely a

chapter throughout the Catiline and Jugurtha where some transcriber has not been at work, sticking in words and sometimes whole sentences, which, I am astonished to see, have escaped the notice of Cortius, Allen, and the older editors.

I said above that Sallustius made his lectures or orations on the history of his country a subject of closet study. He did so, and in an eminent degree. His conciseness, clearness (when relieved from the burden of interpolation), and usual impartiality, point to a careful and spiritual study of Thucydides; but he could not attain to an equal degree of sweetness as the Greek historian, on account of the general character of their several languages differing. As far, however, as Roman could approach to Greek, I conceive Sallustius has approached to Thucydides. Tacitus (whose mind was impregnated with, and steeped in Sallustius) rarely enounces a sentiment in his numerous works the origin of which is not referable to the latter author. It requires some careful thought sometimes, before the passages can be traced; but they *are* traceable; and if we had the whole works of Sallustius, I doubt not but that we should be able to trace them all much more easily. Perhaps—I say it without stress, mind; it is a mere suggestion—it would be possible to restore, or rather connect some of the historical fragments of Sallustius by means of the works of Tacitus. When we find a sentiment of Sallustius half expressed in the fragment, and trending towards the conclusion arrived at by Tacitus, may we not, as we know how completely the latter had imbibed the thoughts of the former, reasonably suppose the remainder of the passage to be parallel; and, following out the idea, restore it, taking into consideration the difference of the mode of expression in the two eras? And this may hold good, not only between Tacitus and Sallustius, but between Sallustius and Thucydides.

Such is the aspect under which I endeavour to behold the classics, viz. as one great whole, having here and there pieces gone or faded (lost or hopelessly corrupted), and which fit into each other, showing the building which intellect erects, the only building calculated to withstand the hand of time. Thanks be to printing, to cheap literature, and to English energy and investigation, antiquity may again rear her head, and fell that it is comprehended in all its varied bearings, and lights and shadows.

To men like Niebuhr, Grote, Layard, Prescott, St. John, Wilkinson, Rawlinson, and Norris, do we owe a debt of gratitude, for such patience and investigation; and no one cheers them on with a more sincere feeling, and thanks them for their past exertions, than

KENNETH R. H. MACKENZIE.

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

Short-hand, we know, was in use at Rome.

THE OUTER TEMPLE.

Mr. Peter Cunningham, in his delightful *Handbook of London*, says that when the New Temple "passed to the Knights of St. John of Jerusalem, the Inner and Middle Temple were leased to the Students of the Common Law; and the OUTER TEMPLE to Walter Stapleton, Bishop of Exeter:" and in describing Essex House, by which name it was afterwards known, he repeats the same statement; as if the Outer Temple was part of the original property of the Knights Templars.

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I should be very glad to know what authority he has for this; because I have very great doubt whether the "Outer Temple" ever belonged to the Knights Templars or to the Knights of St. John, or was in any manner comprehended within the property. The New Temple, as the whole property was called, belonged to Aymer de Valence, Earl of Pembroke, at the time of his death, in June, 1323. The Council of Vienna, in 1324, bestowed all the lands of the Knights Templars on the Knights of St. John. Since my letter to you on the general subject of the Temple, and L. B. L.'s obliging answer (Vol. ii., pp. 103. 123.), I have been kindly furnished by Mr. Joseph Burtt, of the Chapter House, with a deed, dated June 28, 1324, by which the Knights of St. John granted the *whole* of the New Temple, "totum messuagium nostrum vocatum Novum Templum," to Hugh le Despencer the younger; describing it to be lying *between the house* (hospicium) *of the Bishop of Exeter* towards the west, and the house of Hugo de Courteneye towards the east. This shows manifestly that if the Bishop of Exeter's house ever belonged to the Temple, it did not at that time; and I am not aware of any earlier evidence proving that the Templars ever possessed it.

I believe, though I have not seen the record, that, in the grant to Sir William Paget, temp. Henry VI., it is described as the "Outer Temple;" but I am inclined to think, from various circumstantial testimonies, that it was merely so called because it was situate on the *outside* of the Temple.

If any of your correspondents could illustrate this question, or that more curious one,—when the new Temple was first divided between Inner and Middle,—I should feel infinitely obliged.

EDWARD FOSS.

BIBLIOGRAPHICAL QUERIES.

1. Can any of your readers give me any information regarding a work which I find recorded in a catalogue thus:—*A Catalogue of above 300 Coins of Canute, King of Denmark and England, found near Kirkwall, with Specimens.* 4to. London, 1777? I should like, if possible, to have a copy of the

title-page, the size, and the number of pages; and, if possible, the name of the compiler.

2. I should like to find out the name of the translator into English, of Pontoppidan's *Natural History of Norway*, published in folio in London in 1755.

3. Can any of your readers oblige me with the name of the author of a controversial sermon, entitled *Whigs no Christians*, preached at London, on the anniversary of the martyrdom of King Charles, in 1712-13, and published in the same year?

Βορεας.

DUTCH BOOKS PUBLISHED OUT OF THE NETHERLANDS.

Although the Dutch language is now regarded in foreign countries with a neglect bordering on contempt, and its study, when attended to at all, generally undertaken as a work of necessity rather than a labour of love, I have thought it would not be without interest to examine to what extent it was formerly cultivated (were it even chiefly by Dutchmen) in foreign lands; to institute a search after the productions of the Dutch mind in the Dutch language brought forth on foreign soils; in a word, to pass in review the Dutch books which have been published in other countries during the period included between the invention of printing and our own days.

It appears to me that such a review would lead to much interesting research, and would tend not only to illustrate our literature, but also to clear up many points still obscure in our national, and more especially in our ecclesiastical, history.

The review which I propose would be limited, in the first instance, to the formation of an exact and complete list of such *exotic* works, with the addition of such notes as I might be able to add. A more experienced hand may then make use of these materials to form a more perfect treatise on this portion of our literature.

In execution of this plan I have already compiled a list of names of books and authors; these have been gathered partly from an examination of the works themselves, partly from catalogues and other sources where such works are mentioned. Now, however, as my resources are nearly exhausted, and my labours by no means complete, I take the liberty to lay my plan before those who may be disposed to concur with me, those who may be able to procure me information, those who have the possession or the care of libraries in which such books are to be found, and of which catalogues have not been printed; and, for the end I have in view, I invite them all to help me in the completion of my work. The editors of the *Navorscher* have consented to open their columns to contributors. To spare needless trouble, I wish it to be distinctly understood that I do not include any works published in *Belgium*, or in the colonies now or formerly in our possession.

MARTINUS.

Amsterdam, March 11. 1851.

WHAT WAS THE COUNTRY OF THE ANGLES?

What country was inhabited by the Angles before they occupied Britain? Adam of Bremen (*Hist. Eccl. c. 3.*) says:

"Igitur Saxones primo circa Rhenum sedes habitant et vocati sunt Angli quorum pars inde veniens in Britanniam, etc."

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Notwithstanding the opinion of Turner, and most other historians, I venture to offer a few facts in confirmation of the monk's testimony. 1. The names of places on the Lower Rhine, and more especially in Guelderland, point to an *Anglian* origin for instance, *Engelanderholt*, *Engelenburg* and *Engelenberg*, *Angerlo* olim *Angelerlo*. *Engeland*, near Beekbergen, is mentioned in a charter^[3] dated 801 as *villa Englandi*. Several other places bear the same name: two near Hardenberg, one in the land of Putten, another in our parish; which also contains *Henschoten* olim *Hengestschoten*, and owes its own name to *Woden*. Near Nimwegen, we have *Horssen*. 2. Many local names in the same district, which can only be explained by reference to the A.-S. *Hulkestein* on the Zuyder Sea, *Hulkestein* near Arnhem, from A.-S. *hulc*, a dwelling: thus, stone buildings, castles. *Thri*, A.-S., three, is mentioned in a charter dated 855 as the name of a villa, now the hamlet *Drie*, near Ermelo. *Hierd* and *Heerd*, from A.-S. *hierde*, perhaps also *Hardewick* or *Harderwyk* from the same. *Braclog*, a wood near Engelanderholt, from *brac*, enemy, and *locen*, an enclosure, is mentioned in a charter (801). *Luntern* and *Lunhorst*, from A.-S. *Lun*, poor. *Wigmond*, from *wig*, war; and *mund*, defence. *Culenburg*, from *ciol* or *ceol*, a ship. *Klingelbeck*, near Arnhem, from *clingan*, to shrink up. *Ysseloord* from *ord*, a point; and thus confluence of two rivers, as we see also on the Rhine, *Roerort* and *Angerort*. *Herwynen*, *Herveld*, *Hernen*, *Herwaarden*, *Winden Delwynen*, *Sennewyn*, can be explained^[4] by A.-S. *here* and *win*. 3. The agreement between the names of places here, and those of every part of England occupied by the Angles. Out of a great number of instances collected by Mr. Molhuysen (see Nyhoff's *Bijdragen*, vol. iii.) I will take a few. In Kent we have Appledore, Appleton, Appleby; here *Appeldorn*, *Appel*, *Appeltern*, *Appelenburg* on the Wahal. Ashe and Ash; *Asch*, near Buren, and others. Barne; *Bern* near Heusden, and *Baarn* near Amersfoort. Barnefield; *Barneveld*. Bonington, *Boningen*. Dover; *Doveren*. Gillingham; *Gellinchem*. Hearne; *Hiern*, near Waardenburg. Herne; *Hernen*. Leisdon;

Leusden. Lone; *Loenen*. Sandwich; *Sandwyk*, near Tiel. Watchorne; *Waghorn*, in the Veluwe. In Yorkshire: *Beel*; *De Beele*, near Voorst. Byland; *Byland*. Campe; *Campen*. Catwiche; *Katwyk*. Dodworth; *Dodewaard*. Ecope; *Heicop*. Grimestone; *Grimmestein*, on the Eem. Heck; *Eck*. Hampall; *Empel*, near Engelen. Herfield; *Herveld*. Hewick; *Ewyk*, &c. &c.—The evident similarity of names in this list, which might be extended through several pages, affords at least a strong presumption that a part of the land of our fathers is to be sought here. I will just add that there is a MS. containing copies of charters, registers, &c., collected by Opstraeten van der Moelen, a genealogist, who died in the early part of the seventeenth century, now in the possession of Mr. Van Asch van Wyck. In this is an article entitled "De Nobili et Antiqua Familia dicta Amersfoort seu potius Heemsfurt vel Hemefurt a vado Heeme seu Hemi fluvii." The writer makes mention of the well-known grant of Charlemagne to the cathedral of Utrecht, by which Lisidunum (Leusden) and four forests on the banks of the Eem were ceded to this church: *Hengestschoten*, *Fornese*, *Mocoroth*, and *Widoc*. The writer considers the last-named forest to be that of *Wede* or *Woden*; and derives thence the family-name *Weede*. Concerning *Hengestschoten* is remarked:

"*Hengist*, qui circum annum 450 Britanniam insulam cum suis Frisonibus et Saxonibus occupat." And further: "Weede nomen adhuc retinere videtur a *Woden*, qui fuit avus avi *Hengesti*, sicut *Hengestschoten*, nunc prædium dominorum Oestbroek, ab *Hengisto* nominatur."

Henschoten was ceded to the abbey of Oestbroek in 1130, and sold at the breaking up of the monasteries; and is now the property of Mr. Van Asch van Wyck. Since, therefore, the above extract must have been written before the Reformation, the belief that our forefathers proceeded from this country is by no means new; and the evidence in its support is, I think, stronger than that adduced by Turner and Lappenberg in favour of an immigration from Sleswig; indeed it seems not improbable that the first settlers, with *Hengist* at their head, sailed from the mouth of the Eem. I have more to add in a future Number, if "NOTES AND QUERIES" can afford me space.

J. S.

Woudenberg, April, 1851.

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

Bondam's *Charter-boek*.

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

See Gibson, *A.-S. Chron.*

Minor Queries.

Villanage.—Can any of your readers inform me at what period villanage became extinct in this kingdom? I have now before me a grant of a manor from the Crown, in the third and fourth year of the reigns of King Philip and Queen Mary, conveying, amongst other goods and chattels, the bondmen, bondwomen, and villeins, with their sequels,—"*Nativos, nativas, e villanos cum eoz sequelis*." According to Blackstone, the children of villeins were in the same state of bondage with their parents; whence they were called, in Latin, "*nativi*," which gave rise to the female appellation of a villein, who was called a *neife*. What I wish to learn is, whether the old wording of Crown grants had survived the existence of villanage; or whether bondage was a reality in the reign of Philip and Mary; and if so, at what it became extinct?

H. C.

Workington.

[Our correspondent's Query is an interesting one; but he does not seem to be aware that in our First Vol., p. 139., Mr. E. SMIRKE had given the names of three "bondmen of bloude" living near Brighton in 1617.]

Roman Roads near London.—In the most ancient maps of Middlesex that I have seen, there are no roads marked out. In a folio coloured map of Middlesex, published by Bowen (the date of which is, I think, 1709, although the same map has various dates, like those of Speed, where the date only is altered several times), the roads are introduced. A Roman road appears from the corner of the Tottenham Court Road, where the Hampstead Road and the New Road now meet, running through what must now be the Regent's Park, until it reaches Edgeware, and thence to Brockley Hills, called Sulloniacæ, an ancient city in Antonine's *Itinerary*. The lanes marking this road are so different from the other roads, as to show at once what is intended; and yet, either in this same map or in another with the same route, Watling Street is printed upon the highway that leads to Tyburn Turnpike, in a manner to show the whole of that distance is meant. The Roman road from Tottenham Court, after making its appearance in a variety of other maps up to a certain date, about 1780, is nowhere to be found since, in any of the Middlesex maps. Can any of your readers show by what authority this was first introduced, and why discontinued; and if the Watling Street branched off, upon its approach to London, where did the part crossing Oxford Street at Tyburn lead to?

JOHN FRANCIS-X.

Mrs. Catherine Barton.—In Brewster's *Life of Sir Isaac Newton*, p. 250., is the following passage:

"This accomplished nobleman was created Earl of Halifax in 1700, and after the death of his first wife he conceived a strong attachment for Mrs. Catherine Barton, the widow of Colonel Barton, and the niece of Newton."

I wish particularly to know the *maiden* name of this Catherine Barton; she married Mr. Conduitt, who succeeded Sir I. Newton as Master of the Mint.

J. E. R. S.

Sampford, Braintree, April 7. 1851.

Sempecta at Croyland.—DR. MAITLAND has so kindly answered your correspondent's Query respecting his work on Mesmerism, that I venture to ask him another, through the medium of your pages. Where can be found the poem respecting the old soldier monk at Croyland (or Sempecta, as Ingulphus calls him), from which DR. M. has given extracts in p. 305. of his *Dark Ages*?

H. R. L.

Trin. Coll.

Schmidt's Antiquitates Neomagensis—Roman Medicine-stamps.—Can any of your readers inform me,—

1st. Of the DATE when Schmidt published his *Antiquitates Neomagensis*, and WHERE: also in what libraries it is to be found?

2nd. Of the existence of any Roman medicine-stamps found in the British Islands, as yet undescribed by those who have written on the subject.

Q.

Sir Harris Nicolas' History of the Royal Navy.—Is there any probability that the *History of the Royal Navy*, begun by Sir N. H. Nicolas, and carried by him to the reign of Henry V., will ever be continued. It is a most valuable work, and was stopped by his lamented death, just as it was beginning to be most interesting.

E. N. W.

Wooden Baldrocks.—Thanksgiving-book.—In the vestry-books of St. Peter's, Ruthin, co. Denbigh, there are some entries, explanations of which will be very acceptable.

From 1683, and many subsequent years, there is a constant repetition in the churchwarden's account of "Wooden Baldrocks," from time to time supplied new to the parish.

In 1704, "A Thanksgiving-book" is charged in the parish accounts.

Query the use and nature of Baldrock? and what book is meant by a Thanksgiving-book?

About the above period, continual payments are made for the destruction of hedgehogs, which seem to be valued at sixpence a-piece, in some cases fourpence; and to have been allowed in the parish accounts.

A CHURCHWARDEN.

History of the Jesuits.—Who was the author of *A History of the Jesuits; to which is prefixed a Reply to Mr. Dallas's Defence of that Order*. It was published in two volumes 8vo., London, 1816, by Baldwin, Cradock, and Joy, Paternoster Row.

H. R. L.

Trin. Coll.

Mind your P's and Q's.—What is the origin of this phrase? I have heard one solution of it, but wish to ascertain whether there is any other?

R. D. H.

Mode of hiring Domestic Servants in Holderness—Sittings—Fest.—It is customary once a year for men and women servants out of place to assemble in the market places of Hedon and Patrington, the two chief towns in Holderness, and there to await being hired. This very ancient custom is called Hedon *Sittings* or *Statutes*. What is the name derived from? A small sum of money given to each servant hired, is supposed to legalise the contract, and is called the *Fest*. From what is the word derived?

F. R. R.

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Home-made Wines.—It is stated in *The Times* of this morning (Feb. 17) that—

"We know from old chronicles that most of the wine drunk by Englishmen, under the Plantagenets, was of home production."

Can any, and if so what, authority be shown for this statement?

J. SN.

Inscription on a Clock.—Under the curious clock in Exeter Cathedral are inscribed these words:

I have been told that they are the concluding words of a longer inscription on some foreign clock. Can any of your readers tell me if they be so?

J. W. HEWETT.

Inscription on the Tomb of Peter the Hermit.—At Huy, on the Meuse, is shown the tomb where Peter the Hermit was buried: it is in the shape of an obelisk, and has an inscription on each of the four sides. Of this inscription, which is curious, and which I copied when I was there, I have lost the greater part: can one of your correspondents supply it for me, or tell where the lines are originally to be found, as I fancy they are adapted to, and not made for, the monument.

The part of the inscription which I have runs as follows:

(INSCRIPTION.)

"Soldat du Pape Urbain, aux cris de 'Dieu le veut,'
Il a précipité l'Europe sur l'Asie;
Le péril arrivé, sa sainte frenesie
N'a plus trouvé qu'un cri arrive 'Sauve qui peut.'
Dieu,
L'intolérant l'outrage, insulte à sa grandeur,
Tel masque qu'il affecte, il n'est qu'une imposteur."

Another two-lined motto is headed "Les Illusions;" and a third, "La Liberté;" but neither these, nor a longer one (which I fancy introduces the names of Molière, Rousseau, and Fénélon), am I able to quote.

H. A. B.

Wife of James Torre.—James Torre, the Yorkshire antiquary, married for his first wife Elizabeth Lincolne (see *Ducatus Leod.*, p. 119. Whitaker's ed.); can any one inform me who was that lady's father, and if there is any pedigree known of the family?

I have little doubt that the Rev. William Lincolne, rector of Halton, Lincolnshire, mentioned by Walker, in his *Sufferings of the Clergy*, b. ii. p. 295., was of the same family.

EDWARD PEACOCK, Jun.

Bottesford Moors.

"The Bear's Bible."—In the library of Queen's College, Oxon, is a copy of the Spanish version of the Bible, by Cassiod. Reyna (1569), with the following inscription:—

Ampliss. Antistiti. ac Dño R^{mo} D. Edmundo Grindalo, archiepiscopo Cantuariensi, et totius Angliæ primati digniss. *Ob erepta hujus Hispanicæ versionis sacrorum librorum Scripta ex hostium manibus* Cassiodorus Reinius ejusdem versionis author gratitudinis ergo et in perpetuæ observantiæ pignus D.D.D."

What are the circumstances here alluded to?

H. H. W.

Harris, Painter in Water-Colours.—Some friends of mine have a large paper copy of the edition of the Bible, published in 1802, by Messrs. Nicoll, of Pall-Mall, and known as "Reeves' Bible," which is adorned with a large number of small original drawings in water-colour by "J. Harris, of Walworth, Surrey." I should be obliged if any of your correspondents can give me any information respecting Mr. Harris, and can tell me whether he is still living. The drawings were made before the year 1819.

T. C. W.

University Hoods.—The Scotch universities of Aberdeen, St. Andrew's, and Glasgow had, before the Reformation, or before the Revolution rather, hoods for the several degrees of M.A., D.D., LL.D., and D.C.L. What these were, is a question which it is now very difficult to determine; but this much is known, that the hoods of Aberdeen were identical with those of Paris, those of St. Andrew's with those of Louvain, and those of Glasgow with those of Bologna. The Revolution, however, has done much to obliterate the traces of even the Parisian hoods, and the M.A. hood of Paris is all that has hitherto rewarded the researches of the university antiquary. Can any of your readers assist in the somewhat interesting investigation by endeavouring to discover, or informing us if they already know, what were the hoods of the universities of Paris, Louvain, and Bologna, for the several degrees I have enumerated.

G. A. J.

"Nullis Fraus tuta latebris."—Can any of your correspondents favour me with a reference to the above motto?

S. S.

Voltaire, where situated?—The "terre," hamlet, or other *property* of *Voltaire*, from which the French poet took the addition to his paternal name of Arouet,—where situated? That there is, or at least was, in Voltaire's time, such an estate, Condorcet's statement (*vide* Voltaire) makes

apparent. But the locality is not pointed out. Can any of your correspondents help me to it?

V.

Table of Prohibited Degrees, 1563.—By the 99th canon of the Church of England the "table of prohibited degrees" set forth by authority in 1563 is ordered to "be in every church publicly set up and fixed at the charge of the parish." Is this usually done now? and if not, why is it omitted to be done?

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What is the authority for the insertion of the Canons, or the Articles, or the table of the prohibited degrees found in the Book of Common Prayer?

J. O. M.

Launcelot Lyttleton.—I shall be greatly obliged to any genealogist who can tell me who was that Launcelot Lyttleton, a Lichfield gentleman, whose eldest daughter, Mary, married the Hon. Francis Roper, and became the mother of the fourteenth Lord Teynham. Was this Launcelot a descendant of Sir Edward Lyttleton, temp. Eliz., who married a daughter of Sir William Devereux?

I could answer my own question by an inspection of the "Roper Roll;" but unfortunately that is in Ireland, and I may not soon discover the address of its possessor.

H. G. R. C.

Erechtheum.

The Antediluvians.—Can you or any of your learned correspondents inform me of any work likely to assist me in my researches into the antediluvian history of our race? The curious treatise of Reimmanus, and the erudite essay of J. Joachimus Maderus, I have now before me; but it occurs to me that, besides these and the more patent sources of information, such as Bruckerus and Josephus, there must be other, and perhaps more modern, works which may be more practically useful. Perhaps the author of the elegant essay on the subject in *Eruvin* may be able to refer to such a work.

G. A. J.

Minor Queries Answered.

Wither's Halleluiah.—Mr. R. A. Willmott, in his *Lives of Sacred Poets*, has done himself credit by doing justice to George Wither, and vindicating his claims as poet, whom it has long been the fashion to underrate, but who Southey said "had the heart and soul of a poet in him."—(*Life*, iii. 126.)

In the *Life*, Mr. Willmott says:

"In 1641 appeared the *Halleluiah, or Britain's Second Remembrancer* ... which book, now as scarce as the first *Remembrancer* is common, I have not seen."

It is therefore very probable that the work is seldom to be met with. I have a copy, but it is unfortunately imperfect; wanting a few leaves (only a few I imagine) at the end. There is no index, nor table of contents, by which I might ascertain the extent of the deficiency. The last page is 478, and contains a portion of Hymn 60, part iii. If any reader of "NOTES AND QUERIES" would kindly inform me what is the number of pages of the work, and where a copy may be seen, he will oblige

S. S. S.

[The work consists of 487 pages, with an index of twelve more. A copy of it in in the Library of the British Museum.]

Voltaire's Henriade.—Is it known who is the author of the English translation of this poem into blank verse, published in 1732. The preface and the notes create a desire to know the author. In one of the notes (17) he speaks of something as being "proved at large in my *History of Christianity* now ready for the press." I am not aware that any such work exists. Was it ever published? If not what became of the manuscript?

S. T. D.

[Voltaire's *Henriade* was translated by John Lockman, a gentleman of great literary industry, who died Feb. 2, 1771. See Nichols's *Bowyer*, and Chalmers's *Biographical Dictionary*. A list of his published works will be found in Watt's *Bibliotheca Britan.*]

Christ-Crosse A.—In Tatham's *Fancie's Theater*, 12mo., 1640, is a poem in praise of sack, wherein the following lines occur:

"The very children, ere they scarce can say
Their Pater Noster, or their *Christ-crosse A*,
Will to their Parents prattle, and desire
To taste that Drinke which Gods doe so admire."

Can any of your readers inform me the meaning of "*Christ-Crosse A*" here mentioned? Does it

[The alphabet was so designated, because in the old primers a cross was prefixed to it. Nares tells us that in French it was called *Croix de par Dieu*; and upon reference to Cotgrave for an expression of that term we find, "The Christ's-cross-row; or the hornbook wherein a child learns it."]

Apple-pie Order.—Spick and Span new.—My wife very much grudges my spending threepence a week for the "NOTES AND QUERIES", and threatens me with stopping the allowance unless I obtain from some of your correspondents answers to the two following Queries:—

1. What is the origin of the phrase "Apple-pie order?"
2. Ditto—of "Spick and span new?"

JERRY SNEAK.

[We leave to some of our friends the task of answering the first of the Queries which our correspondent has put to us by desire of his "better-half."

There is much curious illustration of the phrase *Spick and Span* in Todd's *Johnson*, s. v. *Spick*: and Nares in his *Glossary* says, "*Span-newe* is found in Chaucer:

"This tale was aie *span-newe* to begin."—*Troil. and Cres.*, iii. 1671.

It is therefore of good antiquity in the language, and not having been taken from the French may best be referred to the Saxon, in which *spannan* means to stretch. Hence *span-new* is fresh from the *stretchers*, or frames, alluding to cloth, a very old manufacture of the country; and *spick* and *span* is fresh from the spike, or tenter, and frames. This is Johnson's derivation, and I cannot but think it preferable to any other."

A very early instance of the expression, not quoted by Todd, may be found in the *Romance of Alexander*:

"Richelich he doth him schrede
In *span-neowe* knightis weode."—L. 4054-5.

And *Weber*, in his *Glossary* (or rather, Mr. Douce, for the "D" appended to the note shows it to have proceeded from that accomplished antiquary), explains it, "*Spon-neowe*, span-new, newly spun. This is probably the true explanation of spick and span new. Ihre renders sping-spang, *plane novus*, in voce fick fack." The learned Jamieson, in his *Dictionary*, s. v. *Split-new* (which corresponds to the German *Splitter neu*, i. e. as new as a splinter or chip from the block), shows, at greater length than we can quote, that *split* and *span* equally denote a splinter or chip; and in his *Supplement*, s. v. *Spang-new*, after pointing out the connexion between *spinga* (assula) and *spaungha* (lamina), shows that, if this be the original, the allusion must be to metal newly wrought, that has, as it were, the gloss from the fire on it: in short, that the epithet is the same as one equally familiar to us, i. e. *fire-new*, Germ. *vier-neu*. We will bring this note to a close by a reference to Sewell's *Dutch Dictionary*, where *Spikspëlder nieuw* is rendered "Spick and span new."]

Theory of the Earth's Form.—Have any objections to the received theory of the earth's spherical form, or any revival of the old "plane" doctrine, been recently noticed and controverted by scientific men of known standing?

BRUNO.

[The old theory has been advanced, and even lectured on, within these two years; but no notice has been taken of it by scientific men.]

Carolus Lawson.—Who was "Carolus Lawson," of whom I have a good print, engraved by Heath. He is called "Scholæ Mancuniensis Archididascalus," 1797. "Pietas alumnorum" is inscribed underneath, and on the back is written, probably by some grateful pupil—

"Cari propinqui, cari liberi, cari parentes, sed omnes omnium caritates *Archididascalus noster* comprehendit."—*Cicero* (verbis quibusdam mutatis).

NEMO.

[Mr. Charles Lawson was educated at Corpus Christi College, Oxford, and was presented by the president, Dr. Randolph, in 1749, to the place of Second Master of Manchester Grammar School; upon the death of Mr. Purnell, in 1764, he succeeded him as Head Master. The colleges of St. John, in Cambridge, and of Brazenose, in Oxford, can bear witness to the success with which he laboured for more than half a century in his profession, having received from the Manchester school, whilst under his direction, a very considerable number of well-grounded classical scholars. He died at Manchester on April 19, 1807, aged seventy-nine. Some further particulars respecting him may be found in the *Gentleman's Magazine*, vol. lxxvii. part i. p. 583.]

Replies.

HAYBANDS IN SEALS.

I am sorry that in referring to a peculiarity in ancient seals under this title, MR. LOWER should have pinned to his notice a theory which I feel persuaded is quite untenable. It is surely something new to those who have directed their attention to the numerous devices upon seals to find that the husbandman had so low an opinion of his own social status as to reject the use of any emblematical sign upon his seal, when Thomas the smith, Roger the carpenter, and William the farrier, bore the elements of their respective crafts as proudly as the knight did his chevron or fess. But the question is one of facts. The following examples of the use of the "hayband" are now before me:—

6 June, 7 Henry IV. Grant by John Dursley, citizen and armorer of London, to William Serjaunt Taverner, of Stanes, and another, of a message, &c. in Westminster. Seal of dark red wax, about 1½ inch in diameter; a hay-stalk twisted and pressed into the wax while hot, inclosing a space as large as a shilling, in which is a poor impression of a badly engraved seal; the whole very clumsy and rough.

26 November, 24 Henry VI. Grant by Maurice Brune, Knight, Robert Darcy, John Doreward, Henry Clovill, Esquire, John Grene, and Henry Stampe, to Richard Hill and others, of lands, &c., in Springfield, &c., in Essex. Each seal is round and thick, and has the impression of a small armorial bearing. The 1st, 2nd, and 5th seals have a small plaited coil of hay pressed into the wax, and inclosing the impression.

26 Henry VI. Receipt by Jane Grene for 10*l.* paid her by the Earl of Ormond. Seal of diminutive size, and the impression nearly defaced. Round the extreme edge is a "diminutive hayband."

2 January, 34 Henry VI. Grant by Thomas Tudenham, Knight, John Leventhorp, Esquire, and Thomas Radclyff, of the reversion of the manor of Newhall to John Neell and others. All the seals, which are large and thick and more than two inches in diameter, have the impression of a signet ring inclosed with a "hayband" *of parchment* pressed into them. One of these coils being loose shows itself to be a thin strip of the label itself brought through the wax.

10 February, 14 Edward IV. Lease by Sir Thomas Urswyk, Knight, Chief Baron of the Exchequer, and Thomas Lovell, to John Morton and others, of the manor of Newhall, Essex, and other lands, &c. The seal of Lovell has his armorial bearings and legend; that of the Lord Chief Baron is the impression of a signet ring, being a classical bust. The seal itself is a thick ball of wax about two inches across, pressed into the face of which is a "hayband" or twisted coil of *thin parchment* inclosing the impression.

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I am sure that I have seen many examples much earlier and later, but those given are merely in reference to the theory of your Lewes correspondent. Even they are surely inconsistent with the idea of the practice being peculiar to any locality or distinctive of any class. My recollection would lead me to assign the fourteenth to the sixteenth centuries as the period of its use. But still the question remains—Has it any, and what signification? I have always considered it to have been a contrivance to strengthen the substance of the seal itself. The earliest instances I have seen were "appliqué" seals, such as the royal privy seals, and with these it would seem to have originated. Their frail nature suggested the use of some substance to protect the thin layer of wax from damage by the crumpling of the parchment on which they were impressed. For some time its use was confined to this kind of seal; and fashion may perhaps have extended the practice to pendent seals, where, however, it was often efficacious in neutralising the bad quality of the wax so general in the fifteenth and sixteenth centuries. The plaiting of the hay or straw sometimes assumed a fanciful shape. Although the impressions of seals of the time of Henry VII. are often very bad, there are generally traces of their existence; these may perhaps be discovered in MR. LOWER'S seals if he looks more to the enclosure than to the substance forming it.

JOSEPH BURTT.

Haybands in Seals.—M. A. LOWER thinks that MR. T. HUDSON TURNER has misapplied his description of the seals in his possession. The seals are not *impressed upon haybands*, neither do "some ends of the hay or straw protrude from the surface." The little fillet or wreath of hay, about equal in diameter to a shilling, is *inlaid* upon the pendent lump of wax, and forms the ornament or device of the seal, rather than an integral portion of it, like that in the specimens referred to by MR. TURNER.

M. A. LOWER begs, under favour, to add, that the very fact of a Query being inserted in the pages of this invaluable—one might almost say indispensable—publication, implies a candid avowal *pro tanto* of ignorance on the part of the Querist, who might reasonably expect a plain answer, unaccompanied by any ungracious reflection on the side of the more highly-gifted *savant* that furnished the reply. As a simple matter of taste, many other correspondents besides MARK ANTONY LOWER may probably object, like the latter's eminent namesake, Mr. Tony Weller, to being "pulled up so wery short," especially in cases where there is a clear misapprehension on the part of the respondent.

Haybands in Seals.—It is impossible for one moment to doubt the correctness of MR. HUDSON TURNER'S remarks on this question, and I hasten to retract my own suggestions, frankly acknowledging them to be erroneous.

I had always taken the same view as MR. TURNER (for it is very palpable to the eye, and speaks for itself), till diverted from it by one of those sudden fancies which, spite of all caution, will ever and anon unaccountably cross the mind and bewilder the better judgment. To have established my view, these rushes should have been proved to be affixed to deeds of *feoffment alone*; a point which, at the moment, I overlooked. Even while I write, I have before me a *lease* granted by the abbey of Denney in the fifteenth century, with a rush in the seal; and MR. TURNER'S cited instances of royal charters put an end to all question.

Lest others be led astray by my freak of fancy, without an opportunity of correcting it by MR. TURNER'S statement, the proper course for me is to acknowledge myself wrong—palpably, unmistakeably wrong,—MR. TURNER'S explanation is the correct one; thanks to him for it—*liberavi animam meam*.

L. B. L.

NORTH SIDE OF CHURCHYARDS.

(Vol. ii., pp. 93. 253.; Vol. iii., p. 125.)

Your correspondents on this subject have generally taken it as granted, that the prejudice against burying in this portion of the churchyard is almost universal. In a former communication (Vol. ii., p. 93.) I stated that there are at least some exceptions. Since that time I have visited perhaps a hundred churchyards in the counties of York, Derby, Stafford, Bucks, Herts, and Oxford, and in nearly half of these burial had evidently been long since practised on the north side of the several churches. The parish church of Ashby de la Zouch is built so near the south wall of the churchyard, that the north must clearly have been designed for sepulture. I was incumbent of an ancient village church in that neighbourhood, which is built in the same manner, with scarcely any ground on the south, the north being large and considerably raised by the numerous interments which have taken place in it. It has also some old tombs, which ten years ago were fast falling to decay. The part south of the church contains very few graves, and all apparently of recent date.

In my former communication I mentioned, that in this churchyard burial has been chiefly, till of late, on the north side of the church; and, since that communication, a vault has been made on the south side, which has convinced us the ground had never before been there broken up. The soil is chalk; whereas, whenever a grave is made on the north side, human dust and bones are so abundant, that the chalk soil has almost lost its nature.

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Till more light can be thrown on the subject than what has yet appeared in "NOTES AND QUERIES," I cannot but retain my original opinion, viz., that the favourite part of interment, in earlier times, was that nearest the principal entrance into the church. The original object of burying in churches and churchyards was the better to insure for the dead the prayers of the worshippers, as they assembled for public devotion. Hence the churchyard nearest the entrance into church would be most in request. The origin of the prejudice for the south side, which I believe to be of recent date, may, I doubt not, be ascertained from any superstitious cottager who entertains it. "It would be so cold, sir," said one to me, "to be always lying where the sun would never shine on me."

If your correspondent on this subject in Vol. iii., p. 125., would ask an old inhabitant of his parish which is the *backside* of their church, and why it is so called? he would probably come at the fact. I would refer him to Burn's *History of Parish Registers*, page 96., foot-note, where he will find it stated that "a part of the churchyard was sometimes left unconsecrated, for the purpose of burying excommunicated persons."

W. HASTINGS KELKE.

Drayton Beauchamp.

North Side of Churchyards.—Your correspondents seem to be agreed as to the facts, not as to the origin of the objection. I suspect MR. HAWKER (Vol. ii., p. 253.) is nearest the truth; and the following, from *Coverdale on Praying for the Dead*, may help to strengthen his conjecture:

"As men die, so shall they arise: *if in faith* in the Lord *towards the south*, they need no prayers; they are presently happy, and shall arise in glory: *if in unbelief* without the Lord *towards the north*, then are they past all hope."

N. S.

North Side of Churchyards (Vol. ii., pp. 253. 346.).—The subjoined extract from Bishop Wilkins's *Discourse concerning a New Planet, tending to prove that it is probable our Earth is one of the Planets*, 8vo., 1640, pp. 64-66., will serve to illustrate the passage from Milton, of the north being "the devoted region of Satan and his hosts:"

"It was the opinion of the Jewish rabbies, that man was created with his face to the east; therefore the Hebrew word signifies *ante*, or the east; *post*, or the west; *dextra*, or the south; *sinistra*, or the north. You may see all of them put together in that place of Job xxiii. 8, 9.: 'Behold I go forward, and he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him. He hideth

himself on the right hand, that I cannot see him.' Which expressions are, by some interpreters, referred unto the four coasts of heaven, according to the common use of those original words. From hence it is that many of the ancients have concluded hell to be in the north, which is signified by the left hand; unto which side, our Saviour tells us, that the goats shall be divided. Which opinion likewise seems to be favoured by that place in Job xxvi. 6, 7., where it is said, "Hell is naked before God, and destruction hath no covering." And presently it is added, 'He stretcheth out the north over the empty place.' Upon these grounds, St. Jerome interprets that speech of the Preacher, Eccles. xi. 3.: 'If the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be,' concerning those who shall go either to heaven or hell. And in this sense also do some expound that of Zechariah (xiv. 4.), where it is said that 'the Mount of Olives shall cleave in the midst: half of it shall remove toward the north, and half of it toward the south.' By which it is intimated, that amongst those Gentiles, who shall take upon them the profession of Christ, there are two sorts: some that go to the north, that is, to hell; and others to the south, that is, to heaven. And therefore it is, say they, that God so often threatens evil out of the north: and upon this ground it is, saith Besoldus, that there is no religion that worships that way. We read of the Mahometans, that they adore towards the south; the Jews towards the west; Christians towards the east; but none to the *north*."

J. Y.

Hoxton.

THE ROLLIAD, AND SOME OF ITS WRITERS.

(Vol. iii., p. 276.)

MR. DAWSON TURNER asks for information regarding three writers in the *Rolliad*, viz.: Tickell, Richardson, and Fitzpatrick. Memoirs of the first two are given in Chalmers's *Dictionary*; but in Moore's *Life of Sheridan*, MR. TURNER will find several notices of them, far more attractive than dry biographical details. They were both intimately associated with Sheridan; Tickell, indeed, was his brother-in-law. One would prefer calling them his *friends*, but steady friendship must rest upon a firmer basis than those gifts of wit, talent, and a keen sense of the ridiculous, which prevailed so largely amongst this clever trio.

Tickell's production, *Anticipation*, is still remembered from its cleverness and humour; but when every speaker introduced into its pages has long been dead, and some of them were little known to fame, the pamphlet is preserved by a few solely from the celebrity which it once possessed.

His death in 1793 was a most melancholy one. It is described by Professor Smyth in his interesting *Memoir of Sheridan*, a book printed some years ago for distribution among his friends, and which well deserves publication.

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Independent of his contributions to the *Rolliad*, Richardson did little as an author. His comedy of *The Fugitive*, acted and published in 1792, was well received, and is much praised. Why has this production so completely disappeared?

General Fitzpatrick was born in 1749, and died in 1815. He was the second son of John, Earl of Upper Ossory; twice Secretary-at-War; once secretary to the Lord Lieutenant of Ireland, the Duke of Portland, but what he regarded as his highest distinction, and it is recorded on his tomb, was the friendship of Fox during forty years of their lives.

Some of his speeches on the union with Ireland will be found in the thirty-fourth volume of the *Parliamentary History*.

His epitaph, by himself, is inscribed on a sarcophagus in the church-yard at Sunning Hill, in which he describes himself—what his friends admitted to be truth—a politician without ambition, a writer without vanity.

Which is the true reading in the following lines by Fitzpatrick on Fox? In my copy the word "course" in the third line is erased, and the word "mind" is substituted.

"A patriot's even course he steered,
Mid Faction's wildest storms unmoved:
By all who marked his *course* revered,
By all who knew his heart beloved."

Sheridan says most justly:

"Wit being generally founded upon the manners and characters of its own day, is crowned in that day, beyond all other exertions of the mind, with splendid and immediate success. But there is always something that equalises. In return, more than any other production, it suffers suddenly and irretrievably from the hand of Time."

Still some publications, from their wit and brilliancy, are sufficiently buoyant to float down to posterity. The publication in question, the *Rolliad*, is one; the *Anti-Jacobin* another. You may not

be unwilling, in your useful pages, to give a list of some of the writers in the latter publication. My own copy of it is marked from that belonging to one of the writers, and is as follows:—

Nos. 1. 4. 9. 19. 26, 27—33., by Mr George Ellis.

Nos. 6. and 7., by Messrs. Ellis and Frere.

Nos. 20, 21, 22. 30—36., by Mr. Canning.

No. 10. by M.; No. 13. by C. B.; No. 39. by N.

To the remaining numbers, neither names nor initials are affixed. Can any of your readers explain the initials, M., C. B., and N., and give us the authors of the *remaining* numbers?

In replying to Mr. TURNER'S Queries, I shall attend to the wish expressed by so old and so valued a friend, and substitute for initials, of which he disapproves, the name of

J. H. MARKLAND.

RICHARDSON—TICKELL—FITZPATRICK.

(Vol. iii., p. 276.)

I am much surprised at MR. DAWSON TURNER'S inquiry about these names. I will not say with him that, "not to know them argues himself unknown." On the contrary, my wonder is, that one, himself so well and so favourably known as MR. TURNER, should have need to ask such a question about men with whom, or, at least, with whose fame, he must have been a contemporary, presuming, as I do, that he is the same MR. DAWSON TURNER with whose works we have been acquainted for above half a century. Since, however, he has made the Query, I will answer it as succinctly as I can.

The Right Honourable Richard Fitzpatrick was the only brother of the last Earl of Upper Ossory, and prominent in fashion, in politics, and in elegant literature, and not undistinguished as a soldier. He sat in *nine* successive parliaments (in two which I knew him). As early as 1782 he was Secretary for Ireland, and in 1783 Secretary-at-War, which office he again filled in 1806. In the galaxy of opposition wits, when opposition was wittiest, Fitzpatrick was generally admitted to be the first, and there were those who thought him *in general powers* superior even to Fox and Sheridan. His oratory, however, did not do justice to his talents, and he was both shy and indolent. His best speech was that in December, 1796, for the release of Lafayette, to which even the ridicule of the *Anti-Jacobin* allowed the merit of pathetic eloquence. His share in the *Rolliad* was considerable, and there are many other sprightly and some elegant specimens of his poetical talents scattered through various publications. I wish they were collected.

Richard Tickell, the grandson of Addison's friend, and brother-in-law to Sheridan, was the author of *Anticipation*, one of the liveliest political pamphlets ever written. He published many occasional poems, the best of which is a poetical "Epistle from Charles Fox, partridge shooting, to Lord John Townsend, cruising." MR. DAWSON TURNER will find more about him in the *Biographical Dictionary*.

Joseph Richardson, who died in 1803, was M.P. for Newport in three parliaments. He was an intimate friend of Sheridan's, and partner with him in Drury Lane Theatre. He wrote a play, entitled *The Fugitive*; but he is only remembered for his contributions (whatever they were) to the *Rolliad*. In the *Gentleman's Magazine* (vol. lxxiii. p. 602.), MR. DAWSON TURNER will find a longer notice of him.

There are a few remarks on the authors of the *Rolliad* in Moore's *Life of Sheridan*, i. 420.

C.

QUAKERS' ATTEMPT TO CONVERT THE POPE.

(Vol. iii., p. 302.)

I have never met with any satisfactory account of this singular Quaker aggression. Perhaps it may be a contribution towards one if you can find room for some notice of a tract in my possession. It is entitled, *A Narrative of some of the Sufferings of J. P. in the City of Rome. London, printed for Thomas Simmons, at the Bull and Mouth, near Aldersgate, 1661, 4to., pp. 16.* This narrative of John Perrot's does not, however, give any particulars respecting his going to Rome, or the proceedings which led to his captivity there, but begins with the words—

"When I was cast into Prison, because I loved the souls of my enemies," &c.;

and after eight pages, chiefly occupied by inflated description of his sorrows, from which one obtains no facts, he tells us that God took pity on him,

"And raised up his little babe, my dear Brother Thomas Hart, to set his tender soul nearer unto my sufferings, and made him take my burdens on his back, and the yoke of my tribulation on his neck, and made him sup of my sore sorrows, and drink of the bleedings of my grief,'—

and so he goes on; but we do not learn what Thomas Hart did, except that he comforted John Perrot in his confinement.

"Moreover," he says, "the everlasting mercies of my God did stir up the bowels of other two of his tender babes, named in the tent Jane Stokes and Charles Baylie, to come to visit me whilst I was as forsaken of all men."

They persevered, he tells us,

"in their pilgrimage until they arrived to Rome, where C. B. offered his life to ransom me, and both of them entered into captivity for the love which they bore to my life."

His *Narrative* (strictly speaking) contains no further information, but that at the bottom of the tenth page it is dated and signed,

"Written in Rome Prison of Madmen. JOHN."

The remaining six pages of the pamphlet consist of a letter from Charles Baylie, giving an account of his pilgrimage with Jane Stokes, from Dover to Calais, Paris, Marseilles, Genoa, until

"Arriving," he says, "safe at Rome, we were drawn in our lives directly to the place where the dearly beloved J. P. was, and coming to the prison door, I enquired for him, and having answer of his being there, I desired for to speak with him, but it would not be permitted us; So it was said in me, *Write unto him*, which I did, the which he answered us in the fulness of love, which refreshed us after our weary steps; For our souls were refreshed one in another, though one another's faces we had never seen to the outward, and then we being kept in a holy fear not to do nor act one way nor other, but as we were moved of the Lord, least we should add to his bonds,—I say, being thus kept, we were delivered out of the snare of the fowler, who secretly lay in wait to betray our innocency; And after a little time the Lord showed me I should go to the inquisition, which I did, and enquired for the Inquisitor, as I was showed of the Lord I should do; and when I spoke to him I told him *I was come from England for to see my brother J. P.*; to which he answered, *I should see him*, and appointed me to come to a certain place called *Minerva*, and there, saith he, *I will procure you the liberty of the Cardinalls to see him*; he had me also to the Inquisition office, where he asked many questions of me concerning our religion, to which I answered in the simplicity of my heart in the fear of the Lord; and at the appointed time I came to the place aforesaid, and there I was showed what further I should do, which was to tender my body for my brother; and so from that time I hardly missed opportunity to speak to them as often as they met: for their manner was thus to meet twice a-week, the one time at *Minerva*, and the other time at *Monte-Cavallo*, where the Pope's own dwelling is, where I also did the like, more than once, which stirred them up against me, in great enmity," &c.

I am afraid I am trespassing on your overfilled columns; but—omitting his account of his going to the Jews' synagogue, and of the command which he received to fast twenty days as a testimony against those who falsely stated that John Luffe had fasted nineteen days and died on the twentieth—omitting this, I must give one more extract. Having been detained in one of his visits to the *Minerva*, he says:

"From thence I was carried to the Inquisition, where I was shut up close, and after I had been there 3 dayes the Lord said to me, *Thou must go to the Pazzarella*, which was the Prison or Hospital of mad men, where our dear brother was prisoner; and it was also said unto me, *Thou shalt also speak to the Pope*; And at the 17 dayes end, I was led from the Inquisition towards the other prison, and by the way I met the Pope carried in great pomp; as it was the good will of the Lord that I should speak unto him, men could not prevent it, for I met him towards the foot of a bridge, where I was something nigh him, and when he came against me, the people being on their knees on each side of him, I cried to him with a loud voice in the Italian tongue, *To do the thing that was Just, and to release the Innocent*; and whilst I was speaking, the man which led me had not power to take me away until I had done, and then he had me to prison where my endeared brother was, where I fasted about 20 dayes as a witness against that bloody generation," &c.

As to how they got out, he only says:

"Soon after my fast, the Lord, by an outstretched arm, wrought our deliverance, being condemned to perpetual galley-slavery, if ever we returned again unto Rome."

It appears, however, that though thus prevented from exercising his office of a missionary in Rome, Charles Baylie did not relinquish it. In the letter just quoted he informs his correspondent (who this was does not appear), that since he had seen his face, he had been several times (as he was while writing) shut up in strong prisons; and the letter is dated

"The third of the sixth month, 1661. *From the Common Gaol in Burkdou, in France, about thirty leagues from Dover, where I am a sufferer for speaking the Word of the Lord to two Priests, saying, All Idols, all Idolatries, and all Idol Priests must perish.*"

John Perrot seems to have considered that his mission extended over all the world. While in Rome Prison of Madmen, he wrote an address "To all people upon the face of the Earth," which he "sent thence the 8th of the 10th month, 1660;" and he was, no doubt, the author of the tract which follows it (and precedes the narrative) in my volume, entitled "Blessed openings of a day of good things to the Turks. Written to the Heads, Rulers, Ancients, and Elders of their Land, and whomsoever else it may concern," though it is only signed "JOHN." To him also, I suppose, we must ascribe another tract, *Discoveries of the Day-dawning to the Jewes. Whereby they may know in what state they shall inherit the riches and glory of Promise.* "J. P." is all that is given for the author's name on the title-page, but the tract is signed יוהן, that is, John. He too, I presume, was the author of another of the tracts, *An Epistle to the Greeks, especially to those in and about Corinth and Athens, &c. Written in Egripo in the Island of Negroponte, by a Servant of the Lord: J. P.* He seems to have been at Athens on the 27th day of the 7th month, in the year accounted 1657, being the first day of the week, the day of Greek solemn worship, and to have been "conversant" with Carlo Dessio and Gumeno Stephaci, "called Greek doctors."

S. R. M.

Gloucester.

SNAIL-EATING.

(Vol. iii., p. 221.)

Snail-eating is by no means uncommon. When I was a youth I took a dozen snails every morning to a lady who was of a delicate constitution, and to whom they were recommended as wholesome food. They were boiled, and mixed up with milk. They were the common snail, usually found about old garden walls. A friend of mine, in walking round his garden, was in the habit of picking the snails off his fruit-trees and eating them raw. He was somewhat fastidious, for I have seen him take a snail, put it to his tongue, and reject it as not of a good flavour, and select another more agreeable to his taste. We are strange creatures of habit, especially in our feeding. I am fond of oysters, muscles, and cockles; but I do not think anything could induce me to taste a snail, a periwinkle, or a limpet.

B. H.

Snail-eating.—This practice is very general in Italy. While residing near Florence, my attention was often attracted by a heap of fifty or one hundred very clean, empty, snail-shells, in a ditch, or under a bush; and I indulged in many vain speculations, before I could account for so strange a phenomenon.

One day, however, I happened to meet the *contadina* coming out of my garden with a basket on her arm; and from her shy, conscious manner, and an evident wish to avoid my seeing the contents, I rather suspected she had been making free with my peaches. To my surprise, however, I found that she was laden with the delicious *frutta-di-terra* (sometimes so called, as the Echinus, so common along the Italian coast, is called *frutta-di-mare*); and thinking that she had been collecting them simply from regard to my fruit and vegetables, I thanked her for her kind services. But she understood me ironically, and, with a good deal of confusion, offered to carry them to the kitchen, apologising most elaborately, and assuring me that she would on no account have taken them, had not our cook told her that we despised them, and that she would no doubt be welcome. I asked her what in the world she intended to do with them? and, with a look of amazement at my question, even surpassing mine at her reply, she informed me that her brother and his wife had come to pay them a visit, and that, with my kind permission, she would thus treat them to "*una bellissima cena.*" She had collected about three quarts, during a search of two hours. The large brown kind only are eaten. Among the poor they are generally esteemed a delicacy, and reputed to be marvellously nutritious.

NOCAB.

SIR JOHN DAVIES, DAVIS, OR DAVYS.

(Vol. iii., p. 82.)

The following additional particulars of this eminent lawyer and poet may be deemed interesting. In a letter from Mr. Pary to the Rev. Josiah Mead, of the 26th November, 1626, it is stated:

"Tomorrow, it is said Sergeant Richardson shall be Lord Chief Justice of the Common Pleas, and Sir John Davis nominated to the King's Bench, because he hath written a book in defence of the legality of this new Loan."

In another letter of the 9th December, 1626, it is stated:

"I heard last night that Sergeant Davis, who it is said looked to be Lord Chief Justice of the King's Bench, in place of Sir Randal Crew, was found dead in his bed."

And, again, in a letter from the Rev. Josiah Mead to Sir Martin Stuteville, of the 16th Dec., 1626:

"This of the death of Sir John Davis, for aught I can hear, holds true. It is added, that he

was at supper with my Lord Keeper that evening before I was told by him that he should be Lord Chief Justice of the King's Bench; but he lived not to see the morning. My Lord of Huntingdon rode up, upon this news, for he is his heir."

Ferdinando Lord Hastings, eldest son of Henry, Earl of Huntingdon, married Lucy, daughter and heiress of Sir John Davis, and in 1613 succeeded his father as Earl of Huntingdon.

Sir John Davis married Lady Eleanor, only daughter of the Earl of Castlehaven, and sister of the infamous Earl. She remarried Sir Archibald Douglas, and died in 1652. She was the lady of the anagram celebrity, "Reveal, oh, Daniel," and "Never so mad a lady." There is no doubt that she and her brother were as mad as could well be.

In a letter from Mr. Edward Rossingham to Sir Thomas Puckering, dated 4th January, 1636, it is stated:

"Sunday before Christmas the Bishop, Dean, and Chapter of Lichfield sent up a complaint against the Lady Eleanor Davis. It seems the cathedral church in Lichfield is lately very beautifully set out with hangings of arras behind the altar, the Communion table handsomely railed in, and the table itself set out in the best manner, and the Bishop's seat fairly built. This Lady came one Communion day, in the morning, with a kettle in one hand and a brush in the other, to sprinkle some of her holy water (as she called that in the kettle) upon these hangings and the Bishop's seat, which was only a composition of tar, pitch, sink-puddle water, &c., and such kind of nasty ingredients, which she did sprinkle upon the aforesaid things. This being the act of a mad woman, the Lords, to prevent further mischief, have given out two warrants, the one to bring the Lady to Bethlehem, the other to the keeper of Bethlehem to receive her. There are messengers gone into Staffordshire to bring her up."

It appeared afterwards she was so poor, that it became a question at the Council who should maintain her. She seems to have been wholly neglected by her second husband.

Sir John Davis and his lady are buried in the church of St. Martin's in the Fields, and the following are their epitaphs, from Strype's *Stow*, book vi. p. 72.:

"D. O. M. S. Johannes Davys, Equestris ordinis quondam Attornati Regis Generalis amplissima Provincia in regno Hib. functus. Inde in Patriam revocatus inter Servientes Domini Regis ad Legem primum locum sustinuit. Ob. 1626."

"Accūbat dignissimo marito incomparabilis Uxor, &c., 1652."

"*Note*.—She was the Lady Eleanora, the only daughter of the Earl of Castlehaven, Baron Audley."

W. H. LAMMIN.

Fulham, April 15. 1851.

LOCKE MSS.

(Vol. ii., p. 413.)

In reference to an inquiry after MSS. relating to Locke, I enclose particulars of a small 4to. MS. volume in my possession.

THOMAS KERSLAKE.

"*MANUSCRIPT*.—LOCKE'S (John, *an Attorney living at Publow, and father of the illustrious Metaphysician of the same name*) Common-Place Book, containing Matters (relating to the Hundreds of Chew, Chewton, Kainsham, Brewton, Catsashe, Norton Ferris, Horethorne, Froome, Wellowe, Whitstone, Wells Forum, Portbury, Bathe Forum, Winterstoke, Bempstone, Kilmersdon, Brent, Hartliffe and Bedminster, Hampton and Claverton, and Phillips Norton Liberties, Glaston, Queene Camell, &c.) of daily use to him as Court Keeper to Col. Alex. Popham, a Magistrate and Leader of Parliamentary Forces in Somersetsh., *variously dated from 1629 to 1655, all in the handwriting of the elder John Locke*,—also many entries by other hands of other matters, in the remaining leaves of the same volume, many of which are probably in the handwriting of the afterwards distinguished younger John Locke, *4to. original vellum wrapper, 12l. 12s.*

Contains:—

Entries of Bailments and Bindings over of Prosecutors in cases of Felony which occurred in the neighbourhood of Pensford, for the Assizes at Bath, Taunton, Bridgewater, and Wells, 1630-31.

Appointment at Bathe of Overseers of Woollen Cloth, 1631, for Chew, Dundry, Chewstoke, Ubley, Mids. Norton, Kainsham, Publow, Kelston, Mounon Coombe, Bathford, Bathwicke, Freshford, Weston, Froome, Rode, Beckington, Lullington, Berkley, Chew, Mells, and Leigh, Colsford, Hampton et Claverton, Batheaston,

Charterhouse Hinton, with the names of the Overseers.

Scotch Postures (Humorous).

Names of the Tithings in the Hundreds of Chew, Chewton, and Kainsham.

Abp. Usher on the Liturgie and Episcopall Government, 1640.

The Sums of the Payment of each Tithing of the above hundreds of the 1st of 15th and 10th of the Subsidy of 3-15ths and 10ths to K. James, to declare war against Spain, 1623-4.

The Yearlie Proportion of the Severall Hundreds of the Easterne Division of the Countie towarde the releife of the Hospitall, 1632.—Ditto, Westerne Division.

The Yearlie Rate for the Maymed Soldiers of every Hundred and Libertie within this County of Somerset.

The Rate of Kainsham Hundred, with the amount of each Parish.

A Rate devised at Hinton in 1601, for the raising of 100 men for Ireland, with consent of the Bath Magistrates, and their names.

The number and proportion of Shipping within Englande and Wales, to be made readie against Mar. 1, 1635.

Hundred of Kainsham, Quarterlie Payment of each tithing to the Hospitalls and Maymed Soldiers.

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A Rate made at Pensford 23rd Sept., 1635, for the raising of 160*l*.

The Assizes holden at Bathe, 24th July, 1637, before the Right Honble. S. Fynch,—the Names of the Justices (among whom are John Stowell, Ralph Hopton, John Horner, Rob. Hopton, John Harington, &c.), and the Names of the Grand Jury.

Subsidie 17th Charles:—A Particular how each Tithing within the Hundreds of Chew, Chewton, and Kainsham stands chardged, for the Reliefe of his Maties Army and the Northerne parte of the Kingdom, Thomas Hunt of Dundry, Collector.

The Protestation by Order of Parliament, 5^o Maij, 1641,—with Jo. Locke's acceptance of the Protestation in the Parish Church of Publoe, 3rd Apr., 1642.

Kainsham:—The "Purblinde, Partiall, and Innovated Rate" of this Hund., 24th Sept., 1649.

Kainsham Hund.—A Rate for Ship-money—with the Particulars of every Tithing, Parish, and Particular Person chardged—contains the name of every rateable person in the parishes of Burnet, Preston, Stanton Drew, Stanton Prior, Salford, Publoe, Marksbury, Chelworth, Shrubwell, Belluton, Compton Dando, Farmborrow, Chewton, Whitchurch, Charlton, Brislington, and Kainsham, with the amount of this celebrated tax assessed to each person.

The Names of the Lords Lieutenants nominated by the Howse of Comons, 1641.

The Muster Roll of the Collonell Sir Rawfe Hopton, Knight, his Band of 200 foote Soldiers, within the Eastern Division, and Regiment of the Countie of Somerset.—Bathe, xxi^o xxij^{do} Maij, 1639.—(Contains, a List of the Officers, "William Tynte," &c.—a list of bearers of Pikes, with the Names of the Soldiers and of the gentlemen or tithings for whom they serve,—also a similar list of the bearers of "Shott.")

A list of Parishes in the Deaneries of Froome and Bedminster, with the name of the Clergyman of each, the arms supplied by him, and the Names of the men who bore them.

A Rate for raising £41-00-03 per mensem, in the hund. of Kainsham, for Generall Fairfax Army, 1648.

Several Papers relating to Differences concerning Rates between the In Hundred and Out Hundred of Kainsham.

Particulars and Value of Feer's Tenement, in Belluton, now in the possession of Henry Stickland, given in by him this day, 24 Dec., 1655.

Rente to my Landlord, Coll. Alex. Popham, out of the 3 Tenements I hold in Publoe, and the Lives thereon at the time of their obtaining, 1650.

A Receipt for his Rente at Publoe, 3. 8bris & 11 Dec., 1638.

The above are in the handwriting of Jo. Locke, the elder; in another hand, on blank covers, left by the former, are—Propositions on

Philosophy:—Phisicke, Ethike, and Dialectike.
De Providentia Dei et ad genus.
De Prædestinatione.
Propositiones Catholicæ.

N.B. One of the later chapters of the Essay on the Human Understanding is treated under propositions nearly identical with the leaf of the MS. which is described in the preceding four lines.

Copia Actus locationis Mensæ Dominicæ in Ecclesia S. Gregorij
Civitatis London.
Character of Drunkenness (*Rhyme*), &c. &c.

At the end, in several hands, are various receipts: one in the elder Locke's handwriting, 'The Weapon Salve, and the use thereof, as it was sent unto mee as a most excellent and rare secret from my Cosin Alderman John Locke^[5], of Bristoll, in his Letter, dat. 5^o Apr. 1650,'—also 'To make Shineing Inke', signed 'J L: Ox:'

On the last leaf is a record of the Births, Marriages and Deaths of the Locke Family, from 1603 to 1624, including that of John Locke, the father, 29 April, 1606."

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

High Sheriff of Bristol in 1626, and the Mayor of Bristol in 1641 who refused admittance to the royal forces. See Barrett and Seyer.

Replies to Minor Queries.

Defoe's Anticipations (Vol. iii., p. 287.).—Defoe had probably seen the English translation, or rather abridgment, of Father Dos Santos's *Ethiopia Oriental*, in Purchas's *Pilgrimes* (vol. ii. 1544, fol. ed.), in which some hints are given of the great lake (nyassi, *i. e.* sea) Maravi, which lies nearly parallel with the eastern coast, and was known to D'Anville, in whose map *Massi* is misengraved for Niassi. A very careful examination of the Portuguese expeditions across the continent of Africa has been given by Mr. Cooley, in the *Journal of the Royal Geographical Society* (vol. xv. p. 185.; xvi. p. 138.), and he has ascertained, approximately, the extent and position of that great lake, which, from distrust of D'Anville, one of the most exact geographers, had been expunged from all modern maps. It is considerably to the N. and E. of the Nyami lately determined, and of much greater extent.

ANATOL.

Epitaph in Hall's Discovery (Vol. iii., p. 242.).—The work entitled *Discovery of a New World, or a Description of the South Indies, hitherto unknown, by an English Mercury, imprinted by E. Blount*, no date, 12mo., is not, as our correspondent supposes, very rare, nor is it by Bishop Hall. It is a free translation, or rather paraphrase, and an excellent one in its way, by John Healey, of Bishop Hall's very entertaining *Mundus Alter et Idem*, first published in 12mo., Francof., without date, afterwards reprinted with Campanella's *Civitas Solis* and Bacon's *Atlantis* at Utrecht, 1643, 24mo., and subsequently included in the edition of Bishop Hall's works by Pratt, 10 vols., Lond., 1808, 8vo. The epitaph quoted is not a satire upon any statesman of the time. The writer is describing the Land of Changeableness, or, as it is called in the Latin original, "Variana vel Moronia Mobilis," and gives in the course of his description this epitaph on Andreas Vortunius (a vertendo), or, as he is styled in the English translation, "Andrew Turncoate." The epitaph occurs in p. 132. of the Latin edition of 1643, and is evidently, as indicated by the marginal notes, an imitation or parody of the famous one on Ælia Lælia Crispis, which has exercised the ingenuity of so many writers, and of which our own countryman, Richard White, of Basingstoke, the historian, has given three different interpretations. See his *Ælia Lælia Crispis, Epitaphium Antiquum quod in Agro Bononiensi adhuc videtur, a diversis interpretatum varie, novissime autem a Richardo Vito explicatum*, Padua, 1568, 4to. An article on this epitaph and its various interpreters, of whom I have collected about forty, might be made a very interesting one.

JAMES CROSSLEY.

[We wish MR. CROSSLEY—than whom no one is more competent—would favour us with such an article. The following communication from MR. FORBES is only one of several we have received, showing that the interest in this enigma is not abated.]

Epitaph in Hall's Discovery (Vol. iii., p. 242.).—When this epitaph is assigned to its right owner, it may perhaps throw some light on its twin-brother—the epitaph on "Ælia Lælia Crispis"—"about which many of the learned have puzzled their heads." (See *Encyc. Brit.*, article "Ænigma.") I enclose a copy of this epitaph, which you can use or not, as you please. If you think that it might help to "unearth" Mister Andrew Turncoate, you may perhaps like to lay it before your readers; if, on the other hand, that it would but increase the difficulty of the operation by distracting attention needlessly, you can hand it over to "the Editor's best friend"—the fire.

"D. M.
Ælia Lælia Crispis,
 Nec vir, nec mulier,
 Nec androgyna
 Nec puella, nec juvenis,
 Nec anus;
 Nec casta, nec meretrix,
 Nec pudica;
 Sed omnia;
 Sublata
 Neque fame, neque ferro,
 Neque veneno;
 Sed omnibus:
 Nec cælo, nec terris,
 Nec aquis,
 Sed ubique jacet.
 Lucius Agatho Priscius,
 Nec maritus, nec amator,
 Nec necessarius;
 Neque mœrens, neque gaudens,
 Neque flens;
 Hanc,
 Nec molem, nec pyramidem,
 Nec sepulchrum,
 Sed omnia,
 Scit et nescit, cui posuerit."

C. FORBES.

Saint Thomas of Lancaster.—The following passage in Fuller's *Worthies* (of Yorkshire) does not seem to have been noticed by either of your correspondents who replied to MR. R. M. MILNES' Query in Vol. i., p. 181.:

"Thomas Plantagenet. Before I proceed, I must confess myself formerly at a great loss to understand a passage in an honourable author, speaking of the counterfeit reliques detected and destroyed at the Reformation: 'The Bell of Saint Guthlac, and the *Felt* of Saint Thomas of Lancaster, both remedies for the headache.' (Vice Lord Herbert's *Life of Henry VIII.*, p. 431.) But I could recover no Saint *Thomas* (saving him of *Canterbury*) in any English Martyrology, till since, on enquiry, I find him to be this *Thomas Plantagenet*. He was Earl of Derby, Lancaster, Leicester, and (in the right of Alice his wife) of Lincoln. A popular person, and great enemy to the two Spencers, minions to King Edward II, who being hated as devils for their pride, no wonder if this Thomas was honored as a Saint and Martyr by the common sort.^[6] Indeed he must be a very good chymist who can extract *martyr* out of *malefactor*; and our chronicles generally behold him put to death for treason against King Edward II. But let him pass for a saint in this shire, though never solemnly canonised, it being true of such local saints, what Servius Honoratus observeth of topical gods, '*ad alias regiones nunquam transibant*,' they travelled not so far as to be honored in other countries. His beheading, *alias* his martyrdom, happened at Pomfret A.D. 1322."

It would appear from the foregoing extract that Thomas of Lancaster was never admitted into the Romish calendar of saints; though his memory was locally revered, especially for his opposition to the two Spencers, or Despencers, as they are called by Hume. This historian had no respect for "the turbulent Lancaster;" but the quaint old Fuller seems to have thought well of him.

As a *bell-man* I am more interested in the virtues of the bell of Saint Guthlac, than in the hat of Saint Thomas, and I take this opportunity of asking assistance from the readers of "NOTES AND QUERIES" towards a collection of curious anecdotes and information about bells, which I am endeavouring to make. Any contributions will be thankfully received by me.

ALFRED GATTY.

Ecclesfield.

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

"*In sanctorum numerum retulit vulgus.*—Camden's *Brit.* in Yorkshire. Amongst other profits received by the abbey of Leicester, in 1348, from oblations at the church of St. Martin in that town, occurs, *pes Thomæ Lancastræ respondebat, 6l. 10s.*"—*History of Leicestershire*, vol. i. p. 591.

Francis Moore (Vol. iii., p. 263.)—That such a personage really did exist there can be little doubt. Bromley (in *Engraved Portraits, &c.*) gives 1657 as the date of his birth, and says that there was a portrait of him by Drapentier *ad vivum*. Lysons mentions him as one of the remarkable men who, at different periods, resided at Lambeth, and says that his house was in Calcott's Alley, High Street, then called Back Lane, where he seems to have enlightened his generation in the threefold capacity of astrologer, physician, and schoolmaster.

J. C. B.

Lambeth.

"*Tickhill, God help me*" (Vol. i., p. 247.; Vol. ii., p. 452.).—Although I am full late with my pendent, I am tempted to add the instance of "Kyme God Knows," well known to all explorers of the Fens. The adjunct, "God knows," is supposed to be part of the following verse:

"It's Kyme, God knows,
Where no corn grows,
And very little hay;
And if there come a wet time,
It *weshes* all away."

If I misquote, perhaps some Fen man will set me right.

As to the "Lincoln-heath where should 'un?" instanced by your correspondent H. C. ST. CROIX, in the No. for April 27, 1850, it is quite unknown in this neighbourhood, and I believe must belong to some other locale.

B.

Lincoln.

Meaning of Tye (Vol. iii., p. 263.).—On or contiguous to the South Downs, in Sussex, there are several portions of land bearing this designation, as Berwick Tye, Alfriston Tye, Telscombe Tye, &c. They are all contiguous to the villages from which they derive their names. These lands were formerly held in common by the tenants of the respective manors, and I think the origin of the expression may be traced to the tethering or *tying-up* of cows, horses, &c., for the double purpose of preventing their straying, and of preserving the fences of the neighbouring tenements. I offer this conjecture with some diffidence, because the word is very often found in *composition* with proper names of places, as Lavortye, Brambletye, Holtye, Puxtye, Ollantigh. The vulgar notion, that it means a space which originally measured ten acres, is, I think, untenable.

M. A. LOWER.

Lewes.

Dutch Church in Norwich (Vol. iii., p. 209.).—Some interesting details connected with the establishment of the Dutch Church in Norwich, as well as the first settlement of the Walloons in that city, will be found in Blomefield's *History of Norfolk*, vol. iii. p. 282. et seq., edit. 1806.

J. Y.

The Dutch Church, Norwich.—Some account of this church may be seen in Burn's *History of the Foreign Refugees*, 1846. It is to be regretted, however, that the registers and acts of vestry are missing. The *seal* of the church has lately been discovered.

J. S. B.

Lost Manuscripts (Vol. iii., pp. 161. 261.).—In pursuance of MR. MACKENZIE'S suggestions respecting the search for lost manuscripts, permit me to ask, if all hope must be considered as given up of decyphering any more of those discovered at Herculaneum, or of resuming the excavations there, that have been so long discontinued? Perhaps the improved chemical processes of recent days might be found more successful in facilitating the unrolling of the MSS., than the means resorted to so long ago by Sir H. Davy. Can any of your correspondents state whether anything has been done lately with the Herculaneum MSS.?

Eustace says that—

"As a very small part of Herculaneum has hitherto been explored, it is highly probable that if a general excavation were made, ten times the number of MSS. above mentioned (1800) might be discovered, and among them, perhaps, or very probably, some of the first works of antiquity, the loss of which has been so long lamented."—*Classical Tour*, vol. i. 4to., p.585.

J. M.

Oxford.

The Circulation of the Blood (Vol. iii., p.252.).—In a paraphrase on Ecclesiastes xii. 1-6., entitled, *King Solomon's Portraiture of Old Age*, by John Smith, M.D., London, 1676, 8vo., 1752, 12mo., the author attributes the discovery of the circulation of the blood to King Solomon. Mede also finds the same anticipation of science in "the pitcher broken at the fountain." Who was the first to suggest the transfusion of blood?

T. J.

Alliteration (Vol. iii., p. 165.).—Your correspondent H. A. B., in quoting the seventh stanza from Phineas Fletcher's *Purple Island*, observes, that the second line,

"A life that lives by love, and loves by light,"

is "noticeable" for its *alliteration*. But the best specimen that I have met with in English—after having read much verse, and published a volume, which my partial friends call poetry—will be found in Quarles' *Divine Emblems*, book ii. emblem ii. Beyond all question, Quarles was a poet that needed not "apt alliteration's artful aid" to add to the vigour of his verse, or lend liquidity to

his lines. Quarles is often queer, quaint, and querulous, but never prolix, prosey, or puling.

"We sack, we ransack to the utmost sands
Of native kingdoms, and of foreign lands:
*We travel sea and soil; we pry, we prowl,
We progress, and we prog from pole to pole.*"

Verily, old Francis must have had a prophetic peep at the effects of *free trade*, and the growing greatness of Great Britain, in the gathering of the Nations under a huge GLASS CASE in Hyde Park, in the present year 1851!

C. G.

Edinburgh.

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Vineyards in England (Vol. ii., p. 392.).—The Lincoln "Vine Closes" may as well be added to the rest. They were given to the church here by Henry I. See the charter, entitled *Carta Hen. I. de Vinea sua Linc.*, in Dugdale (Caley's) vol. vi. p. 1272. Their site is a rather steep slope, facing the south, and immediately east of the city. The southern aspect of our hill was celebrated long ago by some poet, as quoted by H. Huntingdon:

"Urbs in colle sita est, et collis vergit ad austrum".

N.B. One of the Abbey fields at Bullington, a few miles east of Lincoln, is known as the Hopyard. The plant has never been cultivated in these parts within memory, or the range of the faintest tradition, but the character of the soil is clayey, and perhaps not unsuitable. Were hopyards often attached to monasteries? The house at Bullington was of the order of Sempringham.

B.

Lincoln.

Countess of Desmond (Vol. iii., p. 250.).—If your correspondents on this subject should be wandering to the south-east of London, they may be interested in knowing that there are two very striking portraits of this lady in Kent, one at Knowle, near Seven Oaks; the other, which is the more remarkable picture of the two, at Bedgebury, near Cranbrook, the seat of Viscount Beresford.

E. H. Y.

St. John's Bridge Fair (Vol. iii., pp. 88. 287.).—I cannot agree with the conjecture that this was Peterborough Bridge Fair. On the confines of Gloucestershire and Berkshire, at the distance of about 77 miles from London, near Lechlade, and on the road to Farringdon, is a St. John's Bridge, near which was a priory or hospital. It is at this place that the Thames first becomes navigable. (Leland's *Itinerary*, vol. ii. fo. 21, 22, 23; vol. iv. fo. 48; Bowles's *Post Chaise Companion*, 1782, pl. 28; Lysons' *Berkshire*, vol. i. p. 193., and map of county prefixed; *Collectanea Topographica et Genealogica*, vol. i. p. 320.; *Parliamentary Gazetteer*, art. "Lechlade.") Whether there is or ever was a fair at this place is more than I can state; but perhaps some of your correspondents dwelling in those parts can give information on this point.

C. H. COOPER.

Cambridge, April 14. 1851.

Paring the Nails unlucky on Sundays (Vol. ii., p. 511.; Vol. iii, p. 55.).—Compare Sir Thomas Browne's *Vulgar Errors*, lib. v. cap. xxi. § x.

ACHE.

Errata in Braithwait's Latin Drinking-song (Vol. iii., p. 297.).—It is well for us that honest Barnaby is not alive to visit upon us the scandalous "negligences and ignorances" with which our transcript of his song abounds; and it is no excuse perhaps to say, that *the errors almost all of them exist in the MS. from whence the transcript was made*. Sensitive as he has shown himself "upon the errata's," *he* would not have accepted the apology from us which he makes for himself. "Good reader, if this impression have errors in it, excuse it. *The copy was obscure*; neither was the *editor*, by reason of his distance, and employments of higher consequence, made acquainted with the publishing of it."

"His Patavinus *erravit prelis,*
Authorem suis lacerando telis."

The following corrections, which are necessary to the sense, have been pointed out, and have no doubt been already silently made by many of our readers.

	<i>Sic in MS.</i>	<i>forsan.</i>
Stanza 3.	hoc <i>te</i> amœnum	hoc amœnum
	reparare	reperire
Stanza 4.	memento	mōmento
	gustabit	gustabis
Stanza 5.	solvēt	solvīt
	potīs	potus

Stanza 6. frigesĭs frigescis
 Stanza 8. succedant succedunt
 Omit the comma between *Domum* and
feram, and disregard the erroneous
 punctuation generally.

There may be other errors; for, as it stands at present, the song is inferior to the other known productions of the pleasant author of the *ITINERARIUM*. We can only hope that its publication, in even this imperfect form, may lead to the discovery of a better text; and we must be content if the lines of the author are applied to our blunders:

"Delirans iste *Sapiens Gottam*,
 Reddit *Coetum* propter *Cotem*."

 "Quid si breves fiant longi?
 Si vocales sint diphthongi?
 Quid si graves sint acuti?
 Si accentus fiant muti?
 Quid si placidè, plenè, planè,
 FREGI FRONTEM PRISCIANI?"

Quid si sedem muto sede?
 Quid si carmen claudio pede?
 Quid si noctem sensi diem?
 Quid si veprem esse viam?
 Sat est, Verbum declinavi,
 Titubo—titubas—titubavi."

In the last line of the extract from "Phyllis and Flora," *hinc* is printed for *huic*; *in pares*, in the preceding line, is the correct reading for *impares*. "*Impar* richtiger *Inpar*" (Scheller).

S. W. S.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

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The publication of *The National Cyclopædia of Useful Knowledge* has just been completed by the issue of the twelfth volume. We notice this useful condensation of *The Penny Cyclopædia* principally, however, for a feature which we hope to see more widely extended, namely, that of issuing it in a strong and handsome half-binding, at the moderate charge of one shilling per volume extra. The practice of publishing books in a bound form (more especially such books as are intended for very general circulation) is one which we have no doubt may be widely extended with great satisfaction to purchasers. It has, generally speaking, been, up to the present time, too closely confined to books of high price, adapted only to wealthy purchasers, whom the words "bound by Hayday," or "morocco extra," with the necessary increase of price, charm, rather than discourage.

There is perhaps no work to which, at the present moment,—when the World's Fair is about to commence, and we are sure to be visited by hundreds, or rather thousands, of our Gallic friends, with whom we shall be in daily and hourly conversation,—we can more appropriately call the attention of our readers than to the second division (*Partie Française-Anglaise*) of M. Tarver's *Dictionnaire Phraséologique Royal*, in which we can assure them they will find the readiest solution of all those phraseological queries which may arise during their intercourse with our lively neighbours. A very cursory examination of its pages will serve to convince the inquirer of the great learning and patient industry of M. Tarver; and his interest in the work will not be diminished by the reflection that the name of its accomplished author will be found in the obituary of the present week.

When noticing, a few weeks since, one of Captain Knox's interesting volumes, we spoke of the undying popularity of White's *Selborne*. A proof at once of this popularity, and a means of increasing it, will be found in a new edition of this delightful book just issued as one of the volumes of *Bohn's Illustrated Library*. It is entitled to its place in this series on account of forty admirable woodcuts by which it is illustrated; and to a place on the bookshelves of every Naturalist, for the sake of the additional notes of Sir W. Jardine, and its present editor, Mr. Jesse.

Messrs. Puttick and Simpson (191. Piccadilly) will sell on Tuesday and Wednesday next an exceedingly choice Collection of Autograph Letters, comprising numerous Letters of extraordinary rarity, selected principally from Upcott's Collection. We cannot attempt to particularise the many interesting lots which are to be found in the present collection, but recommend the Catalogue to attention for the satisfactory manner in which the different documents are arranged and described.

CATALOGUES RECEIVED.—B. Quaritch's (16. Castle Street, Leicester Square) Cheap Book Circular

(No. XXVIII.) of Books in all Languages; W. Pedder's (18. Holywell Street) Catalogue Part II. for 1851, of Books Ancient and Modern; R. Saywell's (138. High Holborn) Select Catalogue Part XXI. of Books in Theology, Classics, and General Literature.

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