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Notes and Queries, Vol. IV, Number 106, November 8, 1851

, by Various and George Bell

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Title: Notes and Queries, Vol. IV, Number 106, November 8, 1851

Author: Various

Editor: George Bell

Release date: March 10, 2012 [EBook #39091]

Language: English

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Vol. IV.—No. 106.

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

VOL. IV.—No. 106.

SATURDAY, NOVEMBER 8. 1851.

Price Threepence. Stamped Edition, 4*d*.

CONTENTS.

NOTES:—

Some Notes on Arundel House, Strand, and on the Dispersion of Sculptures formerly Part of the Arundelian Collection, by William Sidney Gibson [361](#)

Panslavic Literature, and the Library of the British Museum, by Dr. J. Lotsky [364](#)

On Archbishop Ussher, by Bolton Corney [365](#)

Anglo-Catholic Library—Bishop Overall's Convocation Book [365](#)

QUERIES:—

The Use of Misereres [367](#)

Joceline's Legacy [367](#)

Minor Queries:—Early Muster Rolls—Convocation for the Province of York—
The Scent of the Bloodhound—Cooper's Miniature of Cromwell—Lines on
Cagliostro—The Names and Numbers of British Regiments—Praed's
Charade—Cozens the Painter—Parliamentary Debates [367](#)

MINOR QUERIES ANSWERED:—Merry Wakefield—The two Kings of Brentford—
Meaning of V. D. M. [369](#)

REPLIES:—

Anachronisms of Painters [369](#)

"Aglā," Meaning of, by E. S. Taylor, &c. [370](#)

Colonies of England [370](#)

Replies to Minor Queries:—Broad Arrow—Sacro-Sancta Regum Majestas—
Grimsditch—"Tis Twopence now," &c.—Pauper's Badge [371](#)

MISCELLANEOUS:—

Notes on Books, Sales, Catalogues, &c. [373](#)

Books and Odd Volumes wanted [373](#)

Notices to Correspondents [374](#)

Advertisements [374](#)

[List of Notes and Queries volumes and pages](#)

[361]

Notes.

SOME NOTES ON ARUNDEL HOUSE, STRAND, AND ON THE DISPERSION OF SCULPTURES FORMERLY PART OF THE ARUNDELIAN COLLECTION.

The celebrated Thomas Howard, Earl of Arundel, was son of Philip Howard, Earl of Arundel—the faithful and constant, who being persecuted for his religion, was suffered by Queen Elizabeth to languish in the Tower, where he died in 1595—and great-grandson of Henry Howard, Earl of Surrey, the accomplished nobleman who was beheaded in 1547 by "the Nero of the Tudor race." Thomas Howard was restored, as your readers know, to the earldom of Arundel by James I., and in the reign of that king and of Charles I., who held him in veneration, received other honours and employments, but was yet more distinguished by his munificent patronage of the arts and of learning. He is called "the only great subject of the northern parts, who by his conversation and great collections set a value" upon transalpine lands; and he began about 1614 to decorate with the precious and costly works of art which he had collected in Greece and in his beloved Italy, the gardens and galleries of his quaint old palace in London, called Arundel House.

This mansion, or rather collection of buildings, the site of which had been taken from the see of Bath in the time of "Protector" Somerset, appears from Hollar's *Views* (as is stated by Mr. Cunningham in his admirable *Handbook of London Past and Present*) to have comprised a range of irregular buildings, principally of red brick, erected at various periods, and combined without much regard to elegance or uniformity; although I find the earl is said to have been the first person who introduced uniformity in building, and to have been made chief commissioner for promoting this object in London. This famous, and once hospitable, mansion, stood between the gardens of Essex House on the east, and of Somerset (then Denmark) House on the west, its pleasure grounds coming down to the river, and commanding a fine view of the city as far as London Bridge, and of Westminster, and westward to Nine Elms. It is mentioned by Mr. Cunningham, that in this house Hollar drew his well-known view of London, as seen from the roof. The earl, of whose taste and munificence the Arundelian collections formed a noble monument, departed this life at Padua, on the 4th of October (or, as another account^[1] says, the 26th September), 1646, in the sixty-first year of his age, having been two years before created Earl of Norfolk, in consideration of his lineal descent from Thomas de Brotherton, Earl of Norfolk, a younger son of King Edward I., and was interred at Arundel. His will, dated at Dover, 3rd September, 1640, was proved in the Prerogative Court of Canterbury, and is printed in the *Howard Anecdotes*. His marbles, medals, statues, books, and pictures (he is said to have possessed "a larger number of Hans Holbein's works than any other person, and to have been the first nobleman who set a value on them in our nation"), formed at that period, says Sir Charles Young,^[2] one of the finest and most splendid collections in England. Many of the articles of virtue and of the books were, during his lifetime, in the possession of Alathea, his Countess (who was a third daughter and coheir of Gilbert Talbot, Earl of Shrewsbury), from whom some of them were obtained by his younger son, Sir William Howard, the unfortunate Viscount Stafford (beheaded 1680, on perjured testimony); and a portion of the marble statues and library devolved upon

[362]

Henry Frederick, his eldest son, who, in his father's lifetime, was summoned to parliament as Lord Mowbray, and succeeded him as Earl of Arundel, and who died in 1652, leaving Thomas, his eldest son, who became Earl of Arundel, Surrey, and Norfolk, and was, at the Restoration in 1660, restored to the dukedom of Norfolk, with limitation to the heirs male of his father. This nobleman died unmarried in 1677, and his brother Henry (who had been created Earl of Norwich, and in 1672 Earl Marshal of England, to him and the heirs male of his body, with other limitations in default) thereupon became sixth Duke of Norfolk. By him the marbles and library were finally dispersed.

[1] *Hist. Anecd. of some of the Howard Family*, by Mr. Charles Howard of Greystoke, 8vo. Lond. 1769. The writer became Duke of Norfolk on the death of his cousin Edward, eighth duke, in 1777.

[2] In his preface to the Catalogue of MSS. given to the College of Arms by Henry Duke of Norfolk (not published).

The Royal Society had held their meetings since the Fire of London at Arundel House; and John Evelyn, Esq., author of the *Sylva*, one of the founders of the society, observing in 1667

"these precious monuments miserably neglected, and scattered up and down about the garden and other parts of Arundel House, and how exceedingly the corrosive air of London impaired them,"

induced this nobleman, then Mr. Henry Howard, to bestow on the University of Oxford

"his Arundelian marbles, those celebrated and famous inscriptions, Greek and Latine, gathered with so much cost and industrie from Greece, by his illustrious grandfather the magnificent Earl of Arundel."—*Diary*, vol. ii. p. 295.

In 1676 Mr. Evelyn induced the Duke to grant to the Royal Society the Arundel library, into which many of the MSS. formerly belonging to Lord William Howard (the famous ancestor of the Earl of Carlisle), who died in 1640, had found their way from Naworth Castle in the lifetime of Thomas, Earl of Arundel. In the same volume of Evelyn's *Diary*, p. 445., is a minute, under date 29th August, 1678, from which it appears that he was then called to take charge of the books and MSS., and remove to the then home of the Royal Society in Gresham College, such of them as did not relate to the office of Earl Marshal and to heraldry, his grace intending to bestow the books relating to those subjects upon the Heralds' College. It is known, however, that many chronicles and historical MSS. of great value formed part of the donation to the College of Arms; and it would appear from a document in the handwriting of Sir William Dugdale, referred to by Sir Charles Young, that many monastic registers and cartularies which were taken to Gresham College, had nevertheless been intended by the Duke for the College over which, as Earl Marshal, he presided. This nobleman died 1684.

In 1678, according to Mr. Cunningham (who quotes Walpole's *Anecdotes*, ii. 153.), Arundel House itself was demolished. This was done pursuant to an act of parliament, which had been obtained for the purpose of entailing the estate on heirs male, exempt from being charged with jointures or debts, and empowering the Duke to let a part of the site of the house and gardens to builders, at reserved ground-rents, which were to form a fund for building a mansion for the family on that part of the gardens adjacent to the river. The house was planned by Wren, but the design was laid aside about the year 1690, when Henry, seventh Duke of Norfolk, who was a favourite of William Prince of Orange, obtained an act of parliament empowering him to lease the remainder of the garden-ground for a term of forty-one years, and to appropriate to himself the fund which had accumulated. He accordingly let the ground to Mr. Stone of New Inn, an attorney, and buildings of a very different character to the palatial mansion that had been contemplated, ere long overspread the site of Arundel House. The seventh duke died in 1701. It appears that his friend King William had made him Governor of Windsor Castle; but at his death 12,000*l.* were due to him for arrears of salary, which sum it is said was never paid.

The museum of objects illustrative of natural history, and great part of the furniture of Arundel House, were removed to Stafford House (situated without Buckingham Gate, where Stafford Row was subsequently built), in which house, in the year 1720, the Duchess of Norfolk, consort of Thomas, eighth Duke, sold an immense quantity of plate, jewels, furniture, pictures, and curiosities. Besides these, however, many family *reliques* were at that time in the hands of different branches of this noble family, as, for example, the grace-cup of St. Thomas of Canterbury (which had belonged to Thomas Earl of Arundel, and is now in the possession of Philip Henry Howard, Esq., of Corby Castle, M.P.), and the staff of office of High Constable of England, formerly used by the Earl, and which in 1757 was in the possession of the Earl of Stafford.

Of the fate of the marbles which remained at the time of the removal of Arundel House, some interesting particulars are given by Mr. James Theobald in a letter written from Surrey Street, 10th May, 1757, and addressed to Lord Willoughby de Parham, President of the Society of Antiquaries; and believing that these particulars are little known, I will now subjoin them to the somewhat lengthy memoranda which I have written by way of introduction.

"As there were many fine statues, basso-relievos, and marbles, they were received," says Mr. Theobald, "into the lower part of the gardens, and many of them were placed under a colonnade there; and the upper part of the grounds, next the Strand, was let to builders, who continued the street next the Strand, from Temple Bar towards Westminster, and built thereon the several streets called Arundel, Norfolk, and Surrey

Streets, leading from the Strand as far as the cross street called Howard Street, which ran parallel therewith. A cross wall was built to separate the ground let for building from that reserved for the family mansion; and many of the workmen, to save the expense of carrying away the rubbish, threw it over this cross wall, where it fell upon the colonnade and at last by its weight broke it down, and falling upon the statues, &c. placed there, broke several of them. A great part of these statues, &c., in that sad condition, were purchased by Sir William Fermor, from whom the present Earl of Pomfret is descended, and he removed them to his seat at Easton Neston in Northamptonshire, where he employed some statuary to repair such as were not too much demolished. There they continued until the year 1755, when the present countess made a present of them to the University of Oxford. In this collection was the famous sleeping Cupid represented lying on a lion's skin to express his absolute dominion over fierceness and strength, some roses being scattered on the skin, probably as emblems of silence and secrecy, as Cupid presented that flower to Harpocrates, the god of silence, as a bribe to him to conceal the amours of his mother, to whom the rose is also supposed to be sacred. Below the foot of Cupid on the cushion is the figure of a lizard, which some have supposed to have been placed here as a known ingredient of great efficacy in love-charms; others, as a proper attendant on those who sleep, from an opinion that this reptile wakes them on approach of danger. But the real design of the sculptor is, rather to perpetuate his name by this symbol, for it was Saurus. The Romans, observing how much the Grecian sculptors excelled them in this art, whenever they employed them to execute any work of this sort forbade them to put, as had been customary, their names to their works; and Pliny tells us that Saurus had recourse to this expedient, by putting the lizard upon this figure, as well as on another which he executed jointly with Batrachus, on which they were not permitted to put their names, therefore they placed on the bases the figures of a frog and a lizard.

"Some other of these broken statues, not thought worth replacing, were begged by one Boyder Cuper, who had been a servant (I think gardener) to the family, and were removed by him to decorate a piece of garden ground which he had taken opposite Somerset water-gate, in the parish of Lambeth,^[31] which at that time was a place of resort for the citizens and others in holiday time, still called after him by the name of Cuper's, and thence corruptly Cupid's Gardens, which were much of the same nature as Sadler's Wells and Mary'bone Gardens. Here they continued for a considerable time, till Mr. John Freeman of Fawley Court, near Henley-on-Thames, and Mr. Edward Waller of Beaconsfield, observing something masterly in the designs and drapery of several of them, desired I would treat with Mr. John Cuper for them. I agreed with him for 75*l.*, and soon afterwards they were divided between these two gentlemen, and sent part to Fawley Court, and part to Beaconsfield, where they at present remain.

"What statues and broken fragments yet remained undisposed of in Arundel Gardens, the Duke of Norfolk obtained leave from the Crown to remove across the water, just on the opposite shore, to a piece of waste ground in the manor of Kennington, belonging to the principality of Wales; and one Mr. Arundel, a relation of the Duke's I think, at the latter end of the reign of King Charles II. or King James II., did obtain a grant of the said piece of ground at a small rent for a term of years, which was renewed on paying a fine. (These are again referred to.)

"What were thought not worth removing were buried in the foundations of the buildings in the lower parts of Norfolk Street and the other buildings on the gardens. Mr. Aislabie, who inhabited one of these houses, found a broken statue in his cellar, which he carried to his seat in Yorkshire; and he tells me there is a sarcophagus in the cellar of Mr. James Adamson, who lives in the corner house on the left hand going into the lower part of Norfolk Street.

"As to those carried over the water and laid on the Prince of Wales' ground, Mr. Arundel, soon after he obtained the grant of the ground, let it for a timber-yard, and the person who took it built up a wharf; and when the foundation of St. Paul's was laid (Mr. Cunningham gives 1st May, 1674, as the date when the ground began to be cleared), great quantities of the rubbish were brought over thither to raise the ground which used to be overflowed every spring tide, so that, by degrees, these statues and other marbles were buried under the rubbish, and lay there for many years forgotten. About 1712 this piece of ground was rented by my father, who, on digging foundations, frequently met with some of these broken fragments, which were taken up and laid on the surface of the ground. The late Earl of Burlington having heard of the things which had been dug up, and that they had formed part of the Arundel collection, chose what he pleased and carried them down to Chiswick House, where he placed one piece of basso-relievo on the pedestal of an obelisk he erected there. Some years after this, the Right Hon. Lord Petre, speaking to me about these things of the Earl of Burlington's, told me he had heard that on some parts of my ground there were still many valuable fragments buried, and obtained my leave to employ men to bore the ground. After six days' searching of every part, just as they were going to give over, they fell upon something which gave them hopes, and upon opening the ground they discovered six statues without heads or arms, lying close to each other, some of a colossal size, the drapery of which was thought to be exceedingly fine. These were soon afterwards sent

down to Worksop, the seat of his present Grace the Duke of Norfolk, in Nottinghamshire, where they remain.

"There were some few blocks of a greyish veined marble, out of which I endeavoured to cut some chimney-pieces and slabs to lay in my house, the Belvedere in Lambeth parish, over against York Buildings, but the expense was more than their worth; however, as they were cut out, some of them were used. The fragment of a column I carried into Berkshire to my house, Waltham Place, and converted it into a roller for my bowling-green, it being about six feet long and eighteen inches diameter."

[3] Mr. Cunningham mentions that the Waterloo Bridge Road now runs over the very centre of these gardens.

Sic transit gloria mundi!

Such are the particulars recorded by Mr. Theobald. When I met with them lately, I determined on asking a place for this Note in your valuable publication, thinking that its contents might be new to some of even your readers, and might form an acceptable page of topographical illustration.

WILLIAM SIDNEY GIBSON.

Newcastle-upon-Tyne, Oct. 1851.

PANSLAVIC LITERATURE, AND THE LIBRARY OF THE BRITISH MUSEUM.

There existed, even in ancient times, some connecting links between the *Panslavian* and the *Anglo-Saxon* races: the most important, the introduction of Wickliff's Bible translation into Czechia by Anne, sister of Wenceslaw IV., and wife of Richard II. of England,—an event rich in great and salutary consequences. In allusion to the Library of the British Museum, it seems to me that in former times the diplomatic agents of this country must have taken care to collect the rare and interesting works of the places where they temporarily resided; and that in this way the libraries of this country became enriched by an astounding stock of Italian, Spanish, Portuguese, and Panslavic works, which subsequently merged some way or other in the national library. This, albeit hypothetical *genesis* of that huge collection, will, I think, best explain its incompleteness and even *un-systematicity* in former times; as there are some rare old works to be found, of which the concluding volume is wanting. But I shall not, on this occasion, *review* a whole library, but confine myself to its late *exponent* for the world-exhibition, described in the "*Short Guide to that Portion of the Library of Printed Books now open to the Public, May 1851.*"

In imitation of the National Library of Paris, a number of books have been publicly exhibited in the British Museum which, on account of their early date, rarity, costliness and splendour of printing, binding, or for certain interesting autographs, deserved general attention; thus forming an exemplified memorial and history of typographic art and enterprise. The show was a grand and instructive one, owing mostly to the specimens of the unmatched collection of the Grenville Library, the greatest gift ever bequeathed by an individual to a people. None could look without deep emotion on the set of Columbus' Letters, all printed during his lifetime (1493 *et seq.*)—documents much adverted to by A. Humboldt in his *Examen Critique* on the discovery of America. Of similar interest were the sets of first editions of Petrarca, Cervantes, Camoens—leaves invaluable to the thinker on human civilisation. Chinese, Indian, and Japanese specimens were also not wanting.

With all that, the gentleman who had arranged *en maestro* this exhibition, did completely ignore the existence of *Panslavic* literature, viz. that of a race of sixty millions of people! It is the perusal of the *Short Guide* which will satisfy any one of the exactness of the assertions, that *not one single* Russian, Polish, Czechian or Serbian book or fly-leaf was in the whole collection: an anomaly, the explaining of which is beyond my reach.

Still, Panslavia occupies a conspicuous place even in the history of typography and literature, although our later periods have been dimmed by the intrusion of foreign or despotic princes. It was so early as the year 1512, that a Slavonic translation of the Bible was begun. Ivan IV. established the first printing-press in 1564 at Moscow; and in 1659 the learned Patriarch Nikon published a revision of both the Old and New Testaments. Without entering here into an investigation on the first Slavian typographers, both Czechia and Poland were foremost in introducing this important discovery; and even our southernmost city, the Republic of Ragusa, printed Slavian works. Of all this the typographical exhibition of the British Museum contained no trace. What the Library may possess or not possess, is now more difficult to ascertain than ever, as the different sets of Catalogues amount to a couple of hundred volumes. In fact, I know that there exist in the Library the *Acta Fratrum Polonorum* (the disciples of Socinus), a work unknown even to Lellewel but I am not aware how to find it without a great loss of time.^[4] Unfortunately also, the Catalogues are encumbered by a host of exploded German works, which, remaining on the hands of the Leipzig publishers, are mostly sold as waste paper. The works of the greatest Slavian literati are wanting; for instance, Palacky's *History of Czechia* (in German), published by order and at the expense of the house of representatives at Prague, of which a *second* edition (reprint) has already appeared so far back as 1844.

[4] [Our correspondent will find it in the King's Catalogue, tom. i. p. 281., under *Bibliotheca*. The press mark is 273, i. 20.—ED.]

ON ARCHBISHOP USSHER.

Without designing to take part in the question at issue regarding archbishop Ussher, I may be permitted to record the evidence of one of the earliest and best-informed witnesses on it—Nicholas Bernard, doctor of divinity, and preacher to the honourable society of *Graynes-Inne*, London.

"*Anno 1641*. The great businesse of the *Earle of Strafford* came in agitation, in which there is one thing he gave me a charge, as I had occasion, to clear him, *viz.* of a *scandall* raised on him, by a *rash*, I will not say malicious pen, in his *Vocall forrest*, as if he had made use of a pretended distinction of a *Personall and politicall conscience*, to satisfy the late King, that he might consent to the beheading of the said Earle; that *though the first resisted, he might do it by the second*; which, I wonder men of prudence, or that had any esteem of him, could be so credulous of: but there is a presumptuous *Observer* of late, hath more ridiculously and maliciously abused him in it, as if the root of it was in revenge, for the *Earles suppressing the Articles of Ireland*; both are of the like falshood, as hath been already made apparent, in an answer to him.

"And I have lately seen it under the hand of a person of quality, affirming, that some yeers agoe, a rumour being spread of the death of this Reverend *Primate* (who was much lamented at Oxford) and this concerning the Earle being by one then objected against him. He was an ear-witnesse, that the late *King*, answered that person in very great Passion, and with an oath protested his innocency therein."

Bernard received ordination from the hands of Ussher; was his librarian at the period in question; and was honoured with his confidence for thirty years. His *Life* of Ussher is a work of authority, and deserves to be held in remembrance.

BOLTON CORNEY.

ANGLO-CATHOLIC LIBRARY—BISHOP OVERALL'S CONVOCATION BOOK.

The volume which is known under the title of Bishop Overall's *Convocation Book*, is a document possessing no ordinary degree of interest. It consists of a series of arguments and canons, in which are discussed and decided several questions of great moment relative to the authority of princes, the divine right of episcopacy, and the differences between the Church of England and the see of Rome. Though this document never obtained the sanction of the Crown, yet its intrinsic value is considerable; and its claim to be regarded as an authentic exposition of the doctrine of the Church of England, in the beginning of the seventeenth century, is unquestionable. Drawn up by the eminent divines who constituted the lower house of the Convocation of 1603, the signature of Bishop Overall at the end attests that the whole had been read three times in the hearing of the house, and unanimously approved.^[5]

[5] "Hæc omnia suprascripta ter lecta sunt in domo inferiori convocationis in frequenti synodo cleri, et unanimi consensu comprobata. Ita testor,

"JOHANNES OVERALL, Prolocutor.

"April 16. 1606."

The whole of this passage, the editor informs us, "is in the handwriting of Overall."—P. 272.

In the year 1844, a new edition of this document was issued to the subscribers to the Library of Anglo-Catholic Theology. Some care and labour appear to have been bestowed in editing it. The name of the editor is not given: the preface does not even bear his initials. Consequently, the Committee, whose names are before the public, and to whom, as the subscribers are informed in the Rules of the Society, "the whole management of the fund subscribed is entrusted,"^[6] have taken on themselves the entire and sole responsibility of this edition, and are the only parties in any way answerable to the subscribers, for the manner in which it has been prepared for publication.

[6] The fifth rule is as follows:—

"5. That the whole management of the fund subscribed be entrusted to a Committee, consisting of not less than twelve nor more than twenty-four subscribers, who shall fill up all vacancies that may occur in their own body."

How that has been done the following observations may help to determine.

In the second part of the work this passage occurs (book ii. chap. vii.):—

"In these times it may well be granted that there was no need of any other bishops but the Apostles, and likewise that then their churches or particular congregations in every

city were advised and directed touching points of religion in manner and form aforesaid by the common and joint advice of their priests or ministers. In which respect, the same persons, who then were named priests or ministers, were also in a general sense called bishops. Howbeit this course dured not long, either concerning their said common direction, or their names of bishops so attributed unto them; but was shortly after ordered far otherwise, by a common decree of the Apostles, to be observed in all such cities where particular churches were planted, or, as one speaketh, *in toto orbe* "throughout the world."

This passage will be found at p. 136. of the edition in the *Anglo-Catholic Library*, and at the foot of the page is the reference given by the Convocation to the words "*in toto orbe*."

"*Jerome in Ep. ad Tit. cap. i.* [See note O.]"

The words within brackets direct us to one of the notes which the editor has added at the end of the volume; where, at p. 281., the following is found:

"Note O., p. 136.

"*Jerome in Ep. ad Tit. c. i.* [The editor has failed in discovering the passage here alluded to, although the Benedictine and several earlier editions have been consulted.]"

Without waiting for an opportunity of referring to the Benedictine, or any of the earlier editions, to which the writer has not access at the present moment, it is sufficient to observe, that the passage in question occurs in St. Jerome's *Commentary on the Epistle to Titus*, and may be found in Vallarsius's edition, tom. vii. col. 694.

One would be glad to content oneself with this *note*, but the interests of literature and theology demand something more; and if the anonymous editor should feel pained by the following remarks, the writer can only say that he has not the slightest suspicion who the editor of this volume is, and that it is to the Committee (most especially in such a case as this, where they have allowed the editor to withhold his name,) the Subscribers—not to say the Church of England—will look for such a work being brought out in a proper manner.

To confess that a passage, which the Convocation of 1603 have referred to in this off-hand manner, is not to be found in the works of Jerome, is strange enough: but the confession assumes a new character, as regards both the editor and the Committee, when one reflects for an instant on the particular passage which the editor thus candidly informs us, he "has failed in discovering."

It is not at all too much to say, that no one could be even moderately acquainted with the Presbyterian controversy, and the arguments in defence of Episcopacy, without being so familiar with this passage as to recognise it at first sight. It is, indeed, one of the chief testimonies which the Presbyterians urged in proof of the antiquity of their discipline,—as Bishop Pearson says: "Locus Hieronymi, quem pro fundo habent novatores;" and, as such, it has been discussed by almost every divine of eminence, who has undertaken to defend the constitution of the English church.

To multiply references is needless. But, without attempting to exhaust even the resources of a small and very incomplete private collection, it will suffice to say, that Henry Dodwell has examined it in his additions to Pearson. (*De Success. prim. Romæ Episcop.*, Diss. I. cap. ix.) Bishop Bilson discusses it, and refers to it again and again (*Perpetual Government of Christ's Church*, "Epistle to the Reader," p. 5.; ch. xi. pp. 217. 268.; ch. xii. pp. 284. 289. 307.; edit. Oxford, 1842). Hooker quotes and explains it (book vii. ch. v. 7.; vol. iii. p. 162.; Oxford, 1845). It is the subject of an entire section of Jeremy Taylor's *Episcopacy asserted* (sect. xxi.). And to enumerate no more, it is fully discussed by Archbishop Potter, in his *Discourse on Church Government* (chap. iv.).

These facts will, it is trusted, exempt the writer from the charge of minute and carping criticism. The Convocation of 1603, indeed, merely allude to the passage as one with which every English divine would be familiar and most unquestionably no one could have been a stranger to it, who was acquainted with the subject which the Convocation were discussing.

It is surely then but reasonable to feel surprised, that a document so important, and drawn up by men of such eminence, should have been confided to an editor who had never heard of the passage, and knew not where to find it: in a word, to an editor, who, by his own acknowledgment (and his candour is deserving of respect), is a stranger to one of the principal subjects of the volume he was employed to edit.

The Committee of the *Anglo-Catholic Library* are not persons who require to be informed, that something more is demanded in an editor, than industry in hunting out references, and transcribing scraps of Latin. Nor could this passage have presented an instant's difficulty to some whose names have stood on the list of the Committee from the commencement of the undertaking. But this is the very thing which the Subscribers have a right to complain of. They expected that the editors employed should have the benefit of co-operation and consultation with the Committee. They had a right to expect this. The Subscribers cannot be expected to feel satisfied with the unrevised performance of an anonymous editor. They had a right to expect, in the first place, that the Committee would not engage any one to edit a book until they had ascertained whether he was acquainted with the subject of which it treated. They had a right to expect also, that the Committee would exercise such a real and *bonâ fide* superintendence and control as should have prevented the possibility of any work, issued with the sanction of their

names, containing a confession so strange and so humiliating, and manifesting a degree of editorial incompetency so disappointing to the Subscribers, and so discreditable to the literary and theological character of the country. The names of the gentlemen of the Committee must be regarded as a pledge and guarantee that no such case as this could occur. On the faith of that assurance, and in the hope of receiving valuable editions of our standard theology, as well as with a wish to encourage a most useful undertaking, many persons have given their names and their subscriptions. There is too much reason to think now that this assurance is of less value than could have been anticipated. And when proof so unquestionable is thus forced on one's notice, it can scarcely be thought surprising, that regret and disappointment should be expressed by one who has been, from the beginning,

A SUBSCRIBER TO THE "ANGLO-CATHOLIC
LIBRARY."

Queries.

THE USE OF MISERERES.

I notice the following paragraph in Mr. Howitt's *Visits to Remarkable Places*, 1840, pp. 470, 471.:

"Perhaps the most curious things about the chapel [of Winchester College] are the ancient stall-seats now affixed to the wall of the ante-chapel. These have their seats so fixed upon hinges that those who sit in them can only maintain their position by balancing themselves with care, and resting their elbows on the seat-arms; so that if the monks who used them dropped asleep during divine service, the seats came forward and pitched them headlong upon the floor; nay, if they only dozed and nodded the least in the world, the hard oaken seat clapped against the hard oaken back, and made a noise loud enough to attract the attention of the whole audience. Nothing was ever more cleverly contrived to keep people awake at church or chapel; and, no doubt, most of us know where they would be especially useful now."

On the latter point there is little room for doubt; but allow me to ask whether this account of the use of the *miserere* can be supported by adequate authority, and is anything more than a joke? Mediæval monks were, doubtless, sometimes caught napping; since Dr. Maitland (*Dark Ages*, 2nd edit. pp. 336. and 337. n.) mentions an amusing expedient employed in the monastery of Clugni for the detection of drowsy brethren. What I doubt is, whether the *miserere* was intended for that useful purpose. In the *Glossary of Architecture* (4th edit. p. 242.) its use is thus described:—

"They [*misereres*] were allowed in the Roman Catholic church as a relief to the infirm during the long services that were required to be performed by the ecclesiastics in a standing posture."

In such matters, I should imagine Mr. Parker to be a better authority than his versatile contemporary; but if they were intended and permitted only for the *infirm*, it seems rather remarkable that they are so general in most cathedral or monastic churches that retain their ancient fittings. I would also ask when were they first introduced, and by whose authority?

QUIDAM.

JOCELINE'S LEGACY.

The Mother's Legacy to her unborn Child, by Elizabeth Joceline. This is the title to a thin octavo volume printed at Oxford at the Theater for the satisfaction of the person of quality herein concerned, 1684." This, the first edition, is of rare occurrence; that in the British Museum being a dirty duodecimo chap book. "The Approbation" of the volume bears the signature of "Thos. Goad." It is addressed as a legacy "to her truly and most dearly-loved husband, Tourell Joceline." The letter to her husband, and *The Mother's Legacy*, are two of as beautiful, pious, and feeling compositions, as were ever penned by woman. The latter is so full of religious instruction and exhortation to faith in the mercies of a Redeemer, under the apprehension that she might not survive the birth of a child, that it is surprising this valuable little tract has not become a standard book for distribution by the Society for Promoting Christian Knowledge.

My reason for bringing it under the notice of the correspondents of "NOTES AND QUERIES" is my strong desire to learn of what family was Tourell Joceline, the husband of this most excellent lady. Of that of the lady herself, I gather the following particulars from Mr. Goad's Approbation of the volume.

Elizabeth Joceline was the wife of Tourell Joceline, granddaughter of Doctor Chaderton, sometime Master of Queen's College, Cambridge, and Professor of Divinity in that university;

afterwards Bishop, first of Chester, and then of Lincoln; by whom she was, from her tender years, carefully nurtured. Her father was Sir Richard Brooke; her mother the daughter of Dr. Chaderton. She was born in 1595, and died in childbed in 1622, six years after her marriage, as she seems to have anticipated; and hence her previous writing of the *Legacy*. The child, a daughter, survived the mother.

I ought to add, that I parted with the first edition of *The Mother's Legacy* to the Rev. C. H. Craufurd, Rector of Old Swinford, Worcestershire, in exchange for a volume of his sermons, 1840; at the end of which he had printed the entire of *The Mother's Legacy*, which is well worthy to be printed separately.

J. M. G.

Worcester.

Minor Queries.

261. *Early Muster Rolls.*

[368] —Are the muster rolls of the army that landed with King William at Torbay, or of the army that served in Ireland in 1690 and 1691, now to be met with, and if so, where? Any information on this subject will oblige

BARTANUS.

Dublin.

262. *Convocation for the Province of York.*

—The religious newspapers recently gave us an account of the meeting of Convocation for the province of *Canterbury*, but I have seen no account of the meeting of Convocation in the province of *York*. Does that body ever meet, and is any record kept of its proceedings?

ENQUIRER.

263. *The Scent of the Bloodhound.*

—In a MS. (Camb. Univ. *Dd.* i. p. 542.) I find the following allusion to this subject:—

"Ʒei far as doƷ a blod hound
Ʒat al times of Ʒ^e yer
HaƷ fute and tast of eueri beste
Ʒat hi folewiƷ fer or ner:
But *whan Ʒ^e hawethorn bereth blomes,*
Ʒ^e hound haƷ lorn his smel,
If he fele swetnes of Ʒ^e flouris;
And Ʒus Ʒ^e hunteris tel."

Is there any truth in this statement?

C. H.

264. *Cooper's Miniature of Cromwell.*

—Can any of your readers inform me what has become of the original miniature of Oliver Cromwell painted by Samuel Cooper? It was long in the possession of Sir Joshua Reynolds, and given by his will to Richard Burke the younger, who survived him only two years, dying unmarried in 1794.

Should the portrait be still extant, and the subject attract any notice, I am prepared to supply some authentic particulars as to its early history, respecting which Northcote was completely misinformed. See his *Life of Reynolds*, vol. ii. p. 221. 2d edition.

BRAYBROOKE.

Audley End, Nov. 1.

265. *Lines on Cagliostro.*

—Mr. Carlyle, in *Miscellanies*, 3rd edit., vol. iii. p. 324., quotes the following "epigraph," as appended to a portrait of Cagliostro:

"De l'Ami des Humains reconnaissez les traits:
Tous ses jours sont marqués par de nouveaux bienfaits;
Il prolonge la vie, il secourt l'indigence;
Le plaisir d'être utile est seul sa récompense."

Is there any possibility of ascertaining, at the present day, to which of the countless dupes of that "quack of quacks" we are indebted for this hyperbolic effusion?

HENRY H. BREEN.

St. Lucia, Sept. 1851.

266. *The Names and Numbers of British Regiments.*

—Formerly the regiments in the British army were distinguished not by a particular *number*, but the *name* of an officer of rank.

I shall feel obliged by information on the following points:—

1. What was the origin of thus *naming*, instead of numbering, regiments?
2. *Who* conferred the name? Was it done at the War-office, or how?
3. If in honour of an officer commanding the corps, was the name changed when that officer died, or removed to another regiment; or what was the rule?
4. When did the present mode of *numbering* regiments begin, and by whom was it introduced; and what was the rule adopted in applying the number to each corps? I mean, what was the principle followed in giving any regiment a certain number? Was it according to the length of time it had been embodied?
5. What is the guide now, in identifying a *named* with a *numbered* regiment?

3.

267. *Praed's Charade.*

—Can any of your correspondents tell me the answer to the following charade by W. M. Praed?

"My first's an airy thing,
 Joying in flowers;
Evermore wandering,
 In Fancy's bowers;
Living on beauteous smiles
 From eyes that glisten;
And telling of love's wiles
 To ears that listen.

"But if, in its first flush
 Of warm emotion,
My second come to crush
 Its young devotion,
Oh! then it wastes away,
 Weeping and waking,
And, on some sunny day,
 Is blest in breaking."

I have several of Praed's charades, but this is the only one of which I have not the answer.

E. C.

268. *Cozens the Painter.*

—Can any of your correspondents give me information as to Cozens, the painter? The celebrated painter Turner has declared that for much of the poetry of painting he is indebted to Cozens. Now, on the wall opposite to which I am sitting, hangs a portrait of Cozens by Pine, which has been sometime in our family. I wish to know where I shall find mention of him, or where I can see any of his works.

C. S. B. S.

269. *Parliamentary Debates.*

—By the fortunate preservation of the MSS. of Mr. Cavendish, there was a probability of our getting a pretty full report of the proceedings of what has been called "the unreported parliament," which sat from 1768 to 1774. Unfortunately, on the death of Mr. Wright, the publication stopped, having arrived only to the debates of March, 1771. Is there any chance of the further publication of this important work? If not, where is the MS., and can it be consulted?

P. D.

Minor Queries Answered.

Merry Wakefield.

—Whence arose the Yorkshire proverb "Merry Wakefield?" Fuller mentions it in his *Worthies*; but does not give, or guess at, its derivation.

R. W. ELLIOT.

[What peculiar cause of mirth the town of Wakefield hath above others, Fuller certainly confesses he cannot tell, unless that it may be entitled to that epithet from its cheapness, and the plenty of good cheer. Grose, however, adds, "Might it not be *mirrie*, that is, faithful Wakefield? and allude to some event in the disputes between the houses of York and Lancaster. *Mirrie-men* is a term that frequently occurs in old ballads, signifying true or faithful men." While again it has been suggested that it derives this complimentary epithet from the reputation of that

"Merry man the Pindar of the town
Of Wakefield, George a Green, whose fames so far are blown;

for Braithwaite, in his *Strappado for the Divell*, applies it to both of them, when he speaks of

'Merry Wakefield and her Pindar too.']

The two Kings of Brentford.

—Occasionally when there is an expression of ultra-friendship on the part of two persons who were before supposed, their profession to the contrary notwithstanding, to hate each other right heartily, the following comparison is elicited from the bystanders: "They are like the two kings of Brentford smelling at one nosegay." I have sought for the meaning of this *profound* remark from many denizens of that ancient locality, but hitherto without success; it being, somewhat like the mud of Brentford, impenetrable.

Presuming that the remark, like most popular sayings, bears reference to some foregone fact or event, I shall feel obliged by some one of your contributors stating to what the adage refers, and what it is meant to imply. Does it bear any relation to the fact that the two members for Middlesex are nominated at Brentford? And is the comparison quoted from any and what work?

E. J. HYTCHE.

[The saying owes its rise to the celebrated farce of *The Rehearsal*, written by *Villiers, Duke of Buckingham*, with the assistance of Butler, Spratt, and others, in order to correct the public taste by holding up the rhyming tragedies to ridicule. It is said that no less than ten years were employed in collecting and polishing the materials. The original hero was Davenant, satirized under the name of Bilboa; but Dryden eventually became its Bayes. The allusion referred to by our correspondent is to Act II. Sc. 2., where the stage direction is, "Enter the two Kings, hand in hand,"—where they probably did so—"smelling at one nosegay," although no such direction occurs; or to Act V. Sc. 1., "The two right Kings of Brentford descend, in the clouds, singing, in white garments; and three Fidlers sitting before them in green."]

Meaning of V. D. M.

—In the church of old St. Chads, Shrewsbury, there is a tablet to a celebrated Nonconformist minister, Rev. Job Orton, after whose name (which is twice mentioned) occurs the (to me) uncommon suffix or designation *v.d.m* written thus—Rev. Job Orton, *v.d.m*. "Vir dignus memoriæ," or "Veri Dei minister," &c., &c., may be suggested. All I want to know is, whether it represents any recognised formula.

G. R. M.

[This suffix is *Verbi Dei Minister*, Minister of the Word of God.]

Replies.

ANACHRONISMS OF PAINTERS. (Vol. iii., pp. 369. 517.; Vol. iv., p. 150.)

I have read D'Israeli's list of the above, to which J. E. alludes in Vol. iii., p. 369., and they are certainly well-known glaring instances of the inconsistencies and absurdities into which artists may be led by ignorance and total want of good taste and feeling: those given by J. E., at the

same page, are also unhappy examples. I cannot, however, think that the instance, given by G. T. R. in Vol. iii., p. 517., deserves to be placed in the same category: the subject is, The Woman taken in Adultery; and G. T. R. complains of the anachronism of Steenwyk's having represented our Saviour as writing on the ground in *Dutch*. But this is not necessarily the result of ignorance, and is justifiable on the ground of making the painting more intelligible to his countrymen. For the same reason the writing is often in Latin; and, in fact, often as the subject has been painted, I do not recollect any instance of the proper language being used. In making the scene take place in a building of the architecture of the thirteenth century, Steenwyk has erred (if error it be) in company with the best Italian masters. Both Tintoretto and Paul Veronese engraft into their paintings the architecture and other accessories of their own day. In Tintoretto's celebrated picture of the Marriage of Cana, the artist has made use of the drinking vessels and loaves of bread still used in Venice at the present day. In fact, if strict accuracy were contended for, not a single representation by the old masters of this subject, and of the Last Supper, would pass muster, as, according to the facts of the case, our Saviour and His disciples would not be sitting at a table, but reclining on the ground. But I think these liberties not only defensible, but that the artist's faculty of thus introducing successfully into his paintings the scenes passing before his eyes is often a great proof of his genius; and pictures often owe much of their power and reality to this very circumstance. Space, as well as time, is often annihilated not from ignorance or inadvertence, but purposely, and with the most happy results. Tintoretto, in a painting of the Entombment of Christ, has introduced the stable of Bethlehem in the background; thus finely contrasting the birthplace of Him who was found "lying in a manger" with the fulfillment of the prophecy of His being "with the rich in His death:" and such liberties both of time and place are equally allowable in pictures of at all an imaginative character, the artist feeling that by sacrificing a minor and lower truth he can gain a higher, or make his subject appeal more to the sympathies of his spectators. The instance also noticed by P. P. in Vol. iv., p. 150., is no mistake, but a legitimate employment of a symbol: the cross or flag, with the motto "Ecce Agnus Dei," soon became the recognised symbol of St. John the Baptist, and as such was generally used without reference to the exact time when the motto became strictly applicable. The same strict criticism which would disallow this license, would require the Madonna to be always painted as a Jewess: but I cannot think that paintings are fairly liable to such close and prosaic scrutiny. P. P.'s instance of Zebedee's sons being represented as young children, is treading on more doubtful ground, and some great counterbalancing gain to the picture would alone justify such a bold alteration of facts: but if the subject be altogether treated in an allegorical manner, it might be defensible. His modern instances are, of course, sheer blunders, and cannot be too severely reprehended; and artists must always remember that such liberties should never be taken, unless by these means some higher object is gained. Nor should modern painters expect the same indulgence, until they express in their works the same spirit of devotion, and simple, childlike earnestness of feeling, which distinguish the early painters of the Italian Religious School.

B. H. C.

Oxford.

"AGLA," MEANING OF. (Vol. iv., p. 116.)

I have the pleasure of being able to refer MR. MARTIN to an interpretation of this inscription. The mystical word *AGLA* belongs to that species of Cabbala, used by the Rabbinical writers, which is called *Notaricon*, and which consists of forming one word out of the initial letters of a sentence. Thus *Aglâ* is composed of the initials of

אַתָּה גִבּוֹר לְעוֹלָם אֲדוֹנָי:

Attâh-Gibbor-Leholâm-Adonâi ("Thou art strong for ever, O Lord!"), and signifies either "I reveal," or "a drop of dew," and is the cabbalistic name of God.

They also reversed this process, and made an entire sentence from the letters of one word: thus of *בְּרֵאשִׁית* Bereshith, which is the first word of Genesis, they made the sentence

בְּרָא רָקִיעַ אֶרֶץ שָׁמַיִם יָם תְּהוֹמוֹת:

Bârâ-Râkiya-Eretz-Shâmayim-Yâm-Tehomoth (*i.e.* "he created the firmament, the earth, the heavens, the sea, and the deep"). It would, however, be more correctly written

בְּרָא אֶת הַרְקִיעַ וְאֶת הָאָרֶץ וְאֶת הַשָּׁמַיִם וְאֶת הַיָּם וְאֶת
הַתְּהוֹמוֹת:

Vide *Dr. Hook's Church Dictionary*, art. Cabbala.

In Arnaud's work on the Vaudois, translated by Acland (Murray, 1825), there is mention made of certain inscribed talismans or preservatives, found on the slain French soldiers of Marshal Catinat, the inscriptions of which are given, and among them is one bearing the legend [+]*AGVA*[+]*BATOME*[+].

E. S. TAYLOR.

The word "AGLA" mentioned by your correspondent Mr. MARTIN as being inscribed on a ring, is mentioned by Reginald Scott in his *Discoverie of Witchcraft* (1584), as being inscribed on the conjuring knives employed to describe the circles used in calling spirits. He gives a cut of "the fashion or form of the conjuring knife, and the names thereon to be engraved," and on one side is AGLA.

E. H. K.

According to M. Collin de Plancy, in his *Dictionnaire Infernal*, vol. i. p. 34., this word is composed of the four first letters of the following Hebrew words, *Athar, gabor leolam, Adonai*, "Thou art powerful and eternal, O Lord," and was a cabbalistic word used against evil spirits. A brooch of gold found near Devizes, and set with rubies in the form of the letter [A], and having the word AGLA thereon, was shown at the Winchester meeting of the Archæological Institute by W. Herbert Williams (*Journal*, vol. iii. p. 359.).

EDWARD HAILSTONE.

COLONIES IN ENGLAND.

(Vol. iv., p. 272.)

"The inhabitants of Haverfordwest derived their origin from Flanders, and were sent by Henry I. to inhabit these districts; a people brave and robust, ever hostile to the Welsh; a people, I say, well versed in commerce and woollen manufactures; a people anxious to seek gain by sea and land, in defiance of fatigue or danger; a hardy race, equally fitted for the plough and sword; a people brave and happy," &c.—*Giraldus Cambrensis*.

[371] "A.D. 1107. About this season a great part of Flanders being drowned by an inundation, or breaking in of the sea, a great number of Flemings came to England beseeching the king to have some void part assigned to them, wherein they might inhabit. At the first they were appointed to the countrie lying on the east part of the Tweed; but within four years after they were removed into a corner by the sea-side in Wales, called Pembrokeshire, to the end that they might be a defence there against the unquiet Welsh. It would appear by some writers that this multitude of Flemings consisted not onlie of such as came over about that time, by reason their countrie was overflowed with the sea [as ye have heard], but also others that arrived there *long before*, even in the daies of William the Conqueror, through the friendship of the queen, their countriewoman, sithens their numbers so increased that the realme of England was sore pestered with them; whereupon King Henrie devised to place them in Pembrokeshire, as well to avoide them out of the other of England, as also by their helpe to tame the bold and presumptuous Welshmen: which thing in those parts they brought verie well to pass; for after they were settled there, they valiantlie resisted their enemies, and made verie sharp wars upon them, sometimes with loss and sometimes with gaine."—*Holinshed*.

"Wallenses Rex Henricus, semper in rebellionem crebris expeditionibus in deditionem premebat; consilioque salubri nixus, ut eorum tumorem extenuaret, Flandrenses omnes Angliæ accolæ eò traduxit. Plures enim, qui tempore patris pro matris paternâ cognitione confluerant, occultabat Angliâ, adeo ut ipsi regno pro multitudine onerosi viderentur. Quapropter omnes cum substantiis et necessitudinibus apud Rôs provinciam Walliarum, velut in sentinam congegisset, ut et regnum defæcarent, et hostium brutam temeritatem retunderet."—*William of Malmesbury*.

"The yeare 1108 the rage of the sea did overflow and drowne a great part of the lowe countrie of Flanders, in such sort that the inhabitants were driven to seeke themselves other dwellings; who came to King Henrie and desired him to give some voide place to remaine in; who being very liberal of that which was not his owne, gave them the lande of Rôs, in Dyvet or West Wales, where Pembroke, Tenby, and Haverfordwest are now built; and there they remaine till this daie, as may be well perceived by their speeche and conditions, farre differing from the rest of the countrie."—*Powell's Welsh Chronicle*.

A similar colony is located in that part of Glamorgan called Gower; and the Flemish population, both of Rôs and of Gower, still retain many peculiar customs and words; while they scrupulously keep aloof from the Welsh, each people looking down upon the other, and considering intermarriage as a degradation. I have been told by a friend that Flemish colonies were also located in Norfolk and Cambridgeshire. This much is certain: in the last-named county fields are occasionally divided between different proprietors, in the manner known as "landshares," a custom which prevails to a great extent in Gower, and also, I believe, in Rôs. Am I right in considering this Flemish peculiarity?

SELEUCUS.

In an ancient map of this town, Pembroke (South Wales), of which the language is Norman-French, two districts of ours are mentioned thus: *Le grene*, which is now called "the green;" and *Monton*, now called "mountain." As regards the first, not a portion of *green* is discoverable; it is a disagreeable street, close to a large mill and sheet of water, with none of the conditions of a country green. I have often wondered at the name, feeling persuaded that there never could have existed such a spot here as would be so called, and was puzzled till I last week saw this old map. Tracing the matter, although no French substantive seems to exist spelled *grene*, the v.n. *grener* and its relatives afford a solution—as *grenier* is a granary, and *grenetis* the mill round a coin: so that I take it for granted, as our *green* in fact is in the immediate neighbourhood of the corn-mill,

that from said pounding or grinding (*grener*) it solely is derived.

The solution of "mountain" is not so easy. It is a portion of the town outside the old fortifications, at the *foot* of a high hill; so never could have been dignified by the term "mountain" from its height,—in fact, it rises but little from the estuary, one arm of which here terminates. The tide here ceases; up to this spot "*la marée monte*." Am I right in conjecturing that *montant* (pronounced just like *monton*), meaning "rising" as well as mounting, may be the origin of the designation?

All the early memorials of Pembroke are either Norman or Flemish, those foreigners having settled here. We have no token of Welsh; perhaps there are not six people in the town who can speak the language. The names of some of the inhabitants are French and Flemish, and it is to be noted that their personal appearance corresponds with the type of their ancestral country. Our parish clerk, named *Freyne*, is a little Frenchman to all intents and purposes; and our street-keeper, *Rushaut*, has all the square stolidity and heavy features of the Low Countries.

Although unconnected with the foregoing, will you allow space for another record? Only within a few years the last of a family, invariably called "Cromwell," died. It was not their true name, but they have held it to perpetuate the treason of their ancestor, who followed the great Protector after he had temporarily abandoned the siege of Pembroke Castle; and, procuring an interview on "Ridgway," an eminence between here and Tenby, this unworthy townsman told the general to return, as the garrison were reduced "to a bean a day." The advice was followed. Pembroke was taken; but the stern captor ordered the traitor to be hanged! Thenceforward the family ever went by the name of Cromwell.

B. B.

Replies to Minor Queries.

Broad Arrow (Vol. iv., p. 315.).

[372] —P. C. S. S. has always understood that the "broad arrow" on government stores represented the *Pheon*, the well-known arms of the Sydney family. Henry Viscount Sydney, afterwards Earl of Romney, was Master-General of the Ordnance from July, 1693, to June, 1702.

P. C. S. S.

Sacro-Sancta Regum Majestas (Vol. iv., p. 293).

—In reply to the second query of Βορέας, I send the following extract from Sir James Ware's *Writers of Ireland*:—

"John Maxwell was at first promoted to the Sees of Killala and Achonry, and afterwards translated to the archbishopric of Tuam. He writ a Treatise intitled, *Sacro-Sancta Regum Majestas*; Printed London, 1643 or 1644, 4to., which he published under the name of J.A. In answer to which came out a Tract intitled, *Lex, Rex; The Law and the Prince*, a dispute for the just Prerogative of King and People. Containing the Reasons and Causes of the most necessary defensive Wars of the Kingdom of Scotland, and of their expedition for the aid and help of their dear brethren in England. In which their Innocency is asserted, and a full Answer is given to a seditious Pamphlet, intitled, *Sacro-Sancta Regum Majestas*, or the Sacred and Royal Prerogative of Christian Kings under the name of J. A. but penned by John Maxwell, the excommunicate Prelate. London, 1644, 4to."

TYRO.

Dublin.

Your correspondent Βορέας asks who was the author of the *Sancta Regum Majestas, or the Sacred and Royal Prerogative of Christian Kings*: Oxford, 1644.

This work has been by some erroneously attributed to Archbishop Ussher, from the supposition that the letters J.A., subscribed to the dedication, denoted Jacobus Armachanus; they signify, however, Johannes Alladensis, and the real author was John Maxwell, Bishop of Killala. See Ware's *Writers of Ireland* (Harris's edit.), p. 357.

J. H. T.

Grimsditch (Vol. iii., pp. 192. 330.).

—There is a wood so called in the parish of Saffron Walden, which has long formed a part of the Audley End estates. It is about a mile from the town, situated on the crest of a steep hill, on the south side of the road leading to Linton, and from its commanding position may have been at some time a military station. Some portions of a fosse may still be traced on the lower edge of the wood; but no tradition connected with its history has descended to us. Warton, in his *Account of Kiddington*, Oxon, p. 62., edition 1815, observes that Stukeley describes a fosse called Grimsditch, near Ditchley House, between Stunsfield and Chipping Norton, the vallum of which

was eastward. He also says that the word means "the ditch made by magic," and was indiscriminately applied to ancient trenches, roads, and boundaries, whether British, Roman, Saxon, or Danish.

We learn from the same work, that there exists a vallum, or ridged bank, within two miles of Ewelme, and near to Nuffield, called Grimsditch; and the lands adjoining to it are described in a charter in or before the reign of Richard I. as "extra fossatum de Grimisdic."

BRAYBROOKE.

"*'Tis Twopence now,*" &c. (Vol. iv., p. 314.).

—I met with the lines mentioned by your correspondent REMIGIUS in a newspaper about twenty years ago, and cut them out. I cannot now remember the work it was said they were copied from, nor do I quite understand if that is the information REMIGIUS wants, or the verses themselves: but I think the verses, and therefore inclose them.

THE ABBEY: A FRAGMENT.

"A feeling sad came o'er me, as I trod the sacred ground
Where Tudors and Plantagenets were lying all around:
I stepp'd with noiseless foot, as though the sound of mortal tread
Might burst the bands of the dreamless sleep that wraps the mighty dead.

"The slanting ray of the evening sun shone through those cloisters pale,
With fitful light, on regal vest and warrior's sculptured mail;
As from the stained and storied pane it danced with quivering gleam,
Each cold and prostrate form below seem'd quickening in the beam.

"Now sinking low, no more was heard the organ's solemn swell,
And faint upon the listening ear the last hosanna fell;
It died—and not a breath did stir; above each knightly stall,
Unmoved, the banner'd blazonry hung waveless as a pall.

"I stood alone—a living thing midst those that were no more—
I thought on ages that were past, the glorious deeds of yore—
On Edward's sable panoply, on Cressy's tented plain,
The fatal Roses twined at length, on great Eliza's reign.

"I thought on Blenheim—when, at once, upon my startled ear
There came a sound; it chill'd my veins, it froze my heart with fear,
As from a wild unearthly voice I heard these accents drop—
'Sarvice is done—it's tuppence now for them as wants to stop!'"

FANNY.

Pauper's Badge (Vol. iv., p. 294.).

—The 8 & 9 Wm. III. c. 30. s. 2., required all paupers in the receipt of parochial relief to wear a badge bearing a large Roman "P", together with the first letter of the name of the parish, cut either in red or blue cloth, upon the shoulder of the right sleeve of the uppermost garment, in an open and visible manner, under certain penalties, and prevented paupers who neglected to wear it from being relieved. This provision of the statute was repealed by the 50 Geo. III. c. 52.; and although by the 55 Geo. III. c. 137. s. 2. parish officers might cause goods, &c. to be branded with the word "Workhouse," and such other mark or stamp as they thought proper, to identify the parish, it was nevertheless provided, with the view of preventing a revival of the former mark of degradation, that such mark or stamp should not at any time be placed on any articles of wearing apparel so as to be publicly visible on the exterior of the same.

FRANCISCUS.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Well may Mr. Layard plead the interest felt in the discoveries on the site of Nineveh as a reason

for the publication in a cheap and popular form of his *Nineveh and its Remains*: and we know no work better calculated to give value to Mr. Murray's *Reading for the Rail than A Popular Account of Discoveries at Nineveh*. By Austen Henry Layard, Esq., D.C.L. *Abridged by him from his larger Work*. The value of Mr. Layard's first and larger publication has been so generally recognised, that in calling attention to the present work, with its numerous and spirited woodcuts, we feel bound to confine ourselves to pointing out the plan pursued by the author in his abridgment; namely, that of omitting the second part of the original work, and introducing the principal Biblical and historical illustrations into the narrative, which has thereby been rendered more useful and complete. "As recent discoveries," observes Mr. Layard, "and the contents of the inscriptions, so far as they have been satisfactorily decyphered, have confirmed nearly all the opinions expressed in the original work, no changes on any material points have been introduced into this abridgment. I am still inclined to believe that all the ruins explored represent the site of ancient Nineveh; and whilst still assigning the later monuments to the kings mentioned in Scripture, Shalmanezzer, Sennacherib, and Essarhadon, I am convinced that a considerable period elapsed between their foundation and the erection of the older palaces of Nimroud."

After the pictures which our facetious contemporary Punch has furnished of the troubles which an "unprotected female" encounters, who ventures beyond the quiet circle of her domestic duties, one is predisposed to regard as a heroine a lady who ventures unattended on a voyage round the world. Madame Ida Pfeiffer has done this; and her narrative of her adventures having excited great attention both in Germany and this country, Messrs. Longman have shown themselves excellent caterers for the reading public, by printing as the new parts of their *Traveller's Library*, a selected translation of them by Mrs. Percy Sinnett, under the title of *A Lady's Voyage round the World*. The work will be read with great pleasure and interest; and while we wonder at the writer's extraordinary passion for travelling, we feel that she has produced such an amusing and instructive volume that we are glad that she had the opportunity of indulging it. Mrs. Sinnett well characterises the book on which she has employed her talents as a translator when she says, "Its chief attraction will most likely be found in the personal narrative and in the singular character of the authoress; who though apparently far removed by circumstances from the romantic or adventurous, yet passes through the most surprising scenes, and encounters the most imminent perils with a calm and unconscious heroism that can hardly fail to command admiration."

The Gentleman's Magazine announces that the King of Denmark has conferred the Order of Dannebrog on M. Worsaae, the author of the *Primeval Antiquities of Denmark*, and other important works. This will be gratifying intelligence to all who had the pleasure of making the acquaintance of this accomplished antiquary during his visit to this country. We hope the time is not far distant when similar distinctions will be conferred in England on men of learning. The necessity for the institution of some ORDER OF MERIT is insisted upon both in the *Gentleman's Magazine* for this month, and *The Athenæum* of Saturday last; and a communication urging its adoption, on novel and important grounds, has reached us, unfortunately at too late a period in the week to admit of its insertion in our present number.

Messrs. Puttick & Simpson (191. Piccadilly) will sell on Wednesday next a portion of the Library (including numerous curious MSS. by Sir Isaac Newton), Medals, &c. of the late Mr. Alchorne.

Messrs. Sotheby will sell on Monday and Tuesday the valuable Library of Dr. Ford, late Principal of Magdalen Hall, and Professor of Arabic at Oxford; and on Thursday and two following days, a valuable Collection of Theological and Miscellaneous Books.

CATALOGUES RECEIVED.—T. Kershaw's (3. Park Street, Bristol) Catalogue of another Portion of his Valuable Stock; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. 74. of Cheap Second-hand English and Foreign Books; and Supplementary Catalogue of Italian Books.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

LEWIS'S LIFE OF CAXTON. 8vo. 1737.

CATALOGUE OF JOSEPH AMES'S LIBRARY. 8vo. 1760.

TRAPP'S COMMENTARY. Folio. Vol. I.

WHITLAY'S PARAPHRASE ON THE NEW TESTAMENT. Folio. Vol. I. 1706.

LONG'S ASTRONOMY. 4to. 1742.

MAD. D'ARBLAY'S DIARY. Vol. II. 1842.

ADAM'S MORAL TALES.

AUTOBIOGRAPHY OF DR. JOHNSON. 1805.

WILLIS'S ARCHITECTURE OF THE MIDDLE AGES. (10s. 6d. will be paid for a copy in good condition.)

CARPENTER'S DEPUTY DIVINITY; a Discourse of Conscience. 12mo. 1657.

A TRUE AND LIVELY REPRESENTATION OF POPERY, SHEWING THAT POPERY IS ONLY NEW MODELLED PAGANISM, &c., 1679. 4to.

ROBERT WILSON'S SKETCH OF THE HISTORY OF HAWICK. Small 8vo. Printed in 1825.

JAMES WILSON'S ANNALS OF HAWICK. Small 8vo. Printed in 1850.

- BARRINGTON'S SKETCHES OF HIS OWN TIME. Vol. III. London, 1830.
- BRITISH POETS (CHALMERS', Vol. X.) London, 1810.
- CHESTERFIELD'S LETTERS TO HIS SON. Vol. III. London, 1774.
- CONSTABLE'S MISCELLANY. Vol. LXXV.
- ERSKINE'S SPEECHES. Vol. II. London, 1810.
- HARE'S MISSION OF THE COMFORTER. Vol. I. London, 1846.
- HOPE'S ESSAY ON ARCHITECTURE. Vol. I. London, 1835. 2nd Edition.
- MULLER'S HISTORY OF GREECE. Vol. II. (Library of Useful Knowledge. Vol. XVII.)
- ROMILLY'S (SIR SAMUEL) MEMOIRS. Vol. II. London, 1840.
- SCOTT'S (SIR W.) LIFE OF NAPOLEON. Vol. I. Edinburgh, 1837. 9 Vol. Edition.
- SCOTT'S NOVELS. Vol. XXXVI. (Redgauntlet, II.); Vols. XLIV., XLV. (Ann of Grerstein, I. & II.) 48 Vol. Edition.
- SMOLLETT'S WORKS. Vols. II. & IV. Edinburgh, 1800. 2nd Edition.
- SOUTHEY'S POETICAL WORKS. Vol. III. London, 1837.
- CRABBE'S WORKS. Vol. V. London, 1831.
- Four letters on several subjects to persons of quality, the fourth being an answer to the Bishop of Lincoln's book, entitled *POPERY, &c.*, by Peter Walsh. 1686. 8vo.
- A CONFUTATION OF THE CHIEF DOCTRINES OF *POPERY*. A Sermon preached before the King, 1678, by William Lloyd, D.D. 1679. 4to.
- A SERMON PREACHED AT ST. MARGARET'S, WESTMINSTER, BEFORE THE HOUSE OF COMMONS, May 29, 1685, by W. Sherlock, D.D. 4to. London, 1685.
- POPE'S LITERARY CORRESPONDENCE. Vol. III. Curll. 1735.
- ALMANACS, any for the year 1752.
- MATTHIAS' OBSERVATIONS ON GRAY. 8vo. 1815.
- SHAKSPEARE, JOHNSON, AND STEVENS, WITH REED'S ADDITIONS. 3rd Edition, 1785. Vol. V.
- SWIFT'S WORKS, Faulkner's Edition. 8 Vols. 12mo. Dublin, 1747. Vol. III.
- SOUTHEY'S PENINSULAR WAR. Vols. V. VI. 8vo.
- JOURNAL OF THE GEOLOGICAL SOCIETY OF DUBLIN. Vol. I. Part I. (One or more copies.)
- THE ANTIQUARY. 8vo. Edinburgh, 1816. Vols. I. and II.
- HISTORY AND ANTIQUITIES OF TWICKENHAM, being the First Part of Parochial Collections for the County of Middlesex, begun in 1780 by E. Ironside, Esq., London 1797. (This work forms 1 vol. of *Miscell. Antiquities* in continuation of the *Bib. Topographica*, and is usually bound in the 10th Volume.)
- ** Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

H. N. E. *is referred to our 3rd Vol. p. 224. for information on the subject of Supporters borne by Commoners.*

J. S. B. (p. 240.) *Will this correspondent say how we can forward a letter to him?*

H. C. DE ST. CROIX *is thanked. He will see that his kind offer has been anticipated.*

QUERIST *will find the line—*

"Music hath charms to soothe a savage breast,"

in Congreve's Mourning Bride. See "NOTES AND QUERIES," Vol. i., p. 348.

C. H. B. *The reply referred to is unfortunately mislaid. It shall appear, or be forwarded to our correspondent.*

JAGER, *who inquires respecting the song of the "Ram of Derby," is referred to our 2nd Vol. p. 235.*

M. (Deptford) *will find the information he is in search of, respecting the ballad of the Wars in France, in our 1st Vol. p. 445.*

Copies of JOHNSON'S PRAYERS, ATHENAGORAS, and THE ANTIQUARY, have been reported. Will those correspondents who wished for them apply to our Publisher?

JARLTZBERG *is assured (and we are sure he will receive the notice kindly) that the delay has arisen from the difficulty of reading his very peculiar handwriting. We will endeavour to avail ourselves of some of his communications very shortly.*

J. B. (Manchester). *Some of the Replies are in type. We will send him a slip if he will furnish us with his address.*

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Erratum.—In Mr. Murray's Advertisement of Oct. 18, the price of Layard's *Popular Account of Nineveh* is by error stated to be 30s. instead of 5s.

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[Pages in "Notes and Queries", Vol. I-IV](#)

- Vol. I No. 1 November 3, 1849. Pages 1 - 17 PG # 8603
Vol. I No. 2 November 10, 1849. Pages 18 - 32 PG # 11265
Vol. I No. 3 November 17, 1849. Pages 33 - 46 PG # 11577
Vol. I No. 4 November 24, 1849. Pages 49 - 63 PG # 13513
- Vol. I No. 5 December 1, 1849. Pages 65 - 80 PG # 11636
Vol. I No. 6 December 8, 1849. Pages 81 - 95 PG # 13550
Vol. I No. 7 December 15, 1849. Pages 97 - 112 PG # 11651
Vol. I No. 8 December 22, 1849. Pages 113 - 128 PG # 11652
Vol. I No. 9 December 29, 1849. Pages 130 - 144 PG # 13521
- Vol. I No. 10 January 5, 1850. Pages 145 - 160 PG #
Vol. I No. 11 January 12, 1850. Pages 161 - 176 PG # 11653
Vol. I No. 12 January 19, 1850. Pages 177 - 192 PG # 11575
Vol. I No. 13 January 26, 1850. Pages 193 - 208 PG # 11707
- Vol. I No. 14 February 2, 1850. Pages 209 - 224 PG # 13558
Vol. I No. 15 February 9, 1850. Pages 225 - 238 PG # 11929
Vol. I No. 16 February 16, 1850. Pages 241 - 256 PG # 16193
Vol. I No. 17 February 23, 1850. Pages 257 - 271 PG # 12018
- Vol. I No. 18 March 2, 1850. Pages 273 - 288 PG # 13544
Vol. I No. 19 March 9, 1850. Pages 289 - 309 PG # 13638
Vol. I No. 20 March 16, 1850. Pages 313 - 328 PG # 16409
Vol. I No. 21 March 23, 1850. Pages 329 - 343 PG # 11958
Vol. I No. 22 March 30, 1850. Pages 345 - 359 PG # 12198
- Vol. I No. 23 April 6, 1850. Pages 361 - 376 PG # 12505
Vol. I No. 24 April 13, 1850. Pages 377 - 392 PG # 13925
Vol. I No. 25 April 20, 1850. Pages 393 - 408 PG # 13747
Vol. I No. 26 April 27, 1850. Pages 409 - 423 PG # 13822
- Vol. I No. 27 May 4, 1850. Pages 425 - 447 PG # 13712
Vol. I No. 28 May 11, 1850. Pages 449 - 463 PG # 13684
Vol. I No. 29 May 18, 1850. Pages 465 - 479 PG # 15197
Vol. I No. 30 May 25, 1850. Pages 481 - 495 PG # 13713
- Notes and Queries Vol. II.
Vol., No., Date, Year, Pages, PG #
- Vol. II No. 31 June 1, 1850. Pages 1- 15 PG # 12589
Vol. II No. 32 June 8, 1850. Pages 17- 32 PG # 15996
Vol. II No. 33 June 15, 1850. Pages 33- 48 PG # 26121
Vol. II No. 34 June 22, 1850. Pages 49- 64 PG # 22127
Vol. II No. 35 June 29, 1850. Pages 65- 79 PG # 22126
- Vol. II No. 36 July 6, 1850. Pages 81- 96 PG # 13361
Vol. II No. 37 July 13, 1850. Pages 97-112 PG # 13729
Vol. II No. 38 July 20, 1850. Pages 113-128 PG # 13362
Vol. II No. 39 July 27, 1850. Pages 129-143 PG # 13736
- Vol. II No. 40 August 3, 1850. Pages 145-159 PG # 13389
Vol. II No. 41 August 10, 1850. Pages 161-176 PG # 13393
Vol. II No. 42 August 17, 1850. Pages 177-191 PG # 13411
Vol. II No. 43 August 24, 1850. Pages 193-207 PG # 13406

Vol. II No. 44 August 31, 1850. Pages 209-223 PG # 13426

Vol. II No. 45 September 7, 1850. Pages 225-240 PG # 13427

Vol. II No. 46 September 14, 1850. Pages 241-256 PG # 13462

Vol. II No. 47 September 21, 1850. Pages 257-272 PG # 13936

Vol. II No. 48 September 28, 1850. Pages 273-288 PG # 13463

Vol. II No. 49 October 5, 1850. Pages 289-304 PG # 13480

Vol. II No. 50 October 12, 1850. Pages 305-320 PG # 13551

Vol. II No. 51 October 19, 1850. Pages 321-351 PG # 15232

Vol. II No. 52 October 26, 1850. Pages 353-367 PG # 22624

Vol. II No. 53 November 2, 1850. Pages 369-383 PG # 13540

Vol. II No. 54 November 9, 1850. Pages 385-399 PG # 22138

Vol. II No. 55 November 16, 1850. Pages 401-415 PG # 15216

Vol. II No. 56 November 23, 1850. Pages 417-431 PG # 15354

Vol. II No. 57 November 30, 1850. Pages 433-454 PG # 15405

Vol. II No. 58 December 7, 1850. Pages 457-470 PG # 21503

Vol. II No. 59 December 14, 1850. Pages 473-486 PG # 15427

Vol. II No. 60 December 21, 1850. Pages 489-502 PG # 24803

Vol. II No. 61 December 28, 1850. Pages 505-524 PG # 16404

Notes and Queries Vol. III.

Vol., No., Date, Year, Pages, PG #

Vol. III No. 62 January 4, 1851. Pages 1- 15 PG # 15638

Vol. III No. 63 January 11, 1851. Pages 17- 31 PG # 15639

Vol. III No. 64 January 18, 1851. Pages 33- 47 PG # 15640

Vol. III No. 65 January 25, 1851. Pages 49- 78 PG # 15641

Vol. III No. 66 February 1, 1851. Pages 81- 95 PG # 22339

Vol. III No. 67 February 8, 1851. Pages 97-111 PG # 22625

Vol. III No. 68 February 15, 1851. Pages 113-127 PG # 22639

Vol. III No. 69 February 22, 1851. Pages 129-159 PG # 23027

Vol. III No. 70 March 1, 1851. Pages 161-174 PG # 23204

Vol. III No. 71 March 8, 1851. Pages 177-200 PG # 23205

Vol. III No. 72 March 15, 1851. Pages 201-215 PG # 23212

Vol. III No. 73 March 22, 1851. Pages 217-231 PG # 23225

Vol. III No. 74 March 29, 1851. Pages 233-255 PG # 23282

Vol. III No. 75 April 5, 1851. Pages 257-271 PG # 23402

Vol. III No. 76 April 12, 1851. Pages 273-294 PG # 26896

Vol. III No. 77 April 19, 1851. Pages 297-311 PG # 26897

Vol. III No. 78 April 26, 1851. Pages 313-342 PG # 26898

Vol. III No. 79 May 3, 1851. Pages 345-359 PG # 26899

Vol. III No. 80 May 10, 1851. Pages 361-382 PG # 32495

Vol. III No. 81 May 17, 1851. Pages 385-399 PG # 29318

Vol. III No. 82 May 24, 1851. Pages 401-415 PG # 28311

Vol. III No. 83 May 31, 1851. Pages 417-440 PG # 36835

Vol. III No. 84 June 7, 1851. Pages 441-472 PG # 37379

Vol. III No. 85 June 14, 1851. Pages 473-488 PG # 37403

Vol. III No. 86 June 21, 1851. Pages 489-511 PG # 37496

Vol. III No. 87 June 28, 1851. Pages 513-528 PG # 37516

Notes and Queries Vol. IV.

Vol., No., Date, Year, Pages, PG #

Vol. IV No. 88 July 5, 1851. Pages 1- 15 PG # 37548
Vol. IV No. 89 July 12, 1851. Pages 17- 31 PG # 37568
Vol. IV No. 90 July 19, 1851. Pages 33- 47 PG # 37593
Vol. IV No. 91 July 26, 1851. Pages 49- 79 PG # 37778

Vol. IV No. 92 August 2, 1851. Pages 81- 94 PG # 38324
Vol. IV No. 93 August 9, 1851. Pages 97-112 PG # 38337
Vol. IV No. 94 August 16, 1851. Pages 113-127 PG # 38350
Vol. IV No. 95 August 23, 1851. Pages 129-144 PG # 38386
Vol. IV No. 96 August 30, 1851. Pages 145-167 PG # 38405

Vol. IV No. 97 September 6, 1851. Pages 169-183 PG # 38433
Vol. IV No. 98 September 13, 1851. Pages 185-200 PG # 38491
Vol. IV No. 99 September 20, 1851. Pages 201-216 PG # 38574
Vol. IV No. 100 September 27, 1851. Pages 217-246 PG # 38656

Vol. IV No. 101 October 4, 1851. Pages 249-264 PG # 38701
Vol. IV No. 102 October 11, 1851. Pages 265-287 PG # 38773
Vol. IV No. 103 October 18, 1851. Pages 289-303 PG # 38864
Vol. IV No. 104 October 25, 1851. Pages 305-333 PG # 38926

Vol. IV No. 105 November 1, 1851. Pages 337-359 PG # 39076

Vol I. Index. [Nov. 1849-May 1850] PG # 13536
INDEX TO THE SECOND VOLUME. MAY-DEC., 1850 PG # 13571
INDEX TO THE THIRD VOLUME. JAN.-JUNE, 1851 PG # 26770

*** END OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, VOL. IV, NUMBER
106, NOVEMBER 8, 1851 ***

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