

Notes and Queries, Number 21, March 23, 1850 eBook

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Page 1

EARLY STATISTICS.—CHART, KENT.

Perhaps some one of your numerous readers will be good enough to inform me whether any *general statistical returns*, compiled from our early parish registers, have ever been published. An examination of the register of Chart next Sutton Valence, in Kent, which disclosed some very curious facts, has led me to make this inquiry. They seem to point to the inevitable conclusion that the disturbed state of England during the period of the Great Rebellion retarded the increase of population to an extent almost incredible—so as to suggest a doubt whether some special cause might not have operated in the parish in question which was not felt elsewhere. But, as I am quite unable to discover the existence of any such cause, I shall be glad to learn whether a similar result appears generally in other registers of the period above referred to.

The register-book of Chart commences with the year 1558, and is continued regularly from that time. During the remainder of the sixteenth, and for about the first thirty-five years of the seventeenth century, the baptisms registered increase steadily in number: from that period there is a very marked decrease. For the twenty years commencing with 1600 and ending with 1619, the number 260; for the twenty years 1620 to 1639, the number is 246; and for the twenty years 1640 to 1659, the number is *only* 120.

No doubt this diminution must be attributed partly to the spread of Nonconformity; but I believe that during the Protectorate, the registration of *births* was substituted for that of *baptisms*, and therefore the state of religious feeling which then prevailed bears less directly on the question. And even after the Restoration the register exhibits but a small increase in the number of baptisms. For the various periods of twenty years from that event up to 1760, the numbers range from 152 to 195. And pursuing the inquiry, I find that the number of marriages, for any given time, varies consistently with that of baptisms. If any of your reader can clear up the difficulty, I shall feel much obliged for any information which may tend to do so.

Are the following extracts from the register above referred to of sufficient interest to merit your acceptance?

“1648.—Richard, the son of George Juxon, gent., and Sarah, his wife, who was slayne 1 Junii at Maydestone Fight, was buried on the third daye of June, anno predicto.”

“Joseph, the son of Thomas Daye, and An, his wife, who was wounded at Maydestone Fight 1 Junii, was buried the eleventh daye of June.”

It is hardly necessary to mention, that the fight here referred to took place between the parliamentary forces under Fairfax, and a large body of Kentish gentlemen, who had risen, with their dependants, in the hope of rescuing the king from the hands of the

army. After an obstinate engagement, in which the Kentish men fully maintained {330} their character for gallantry, they were defeated with great slaughter.



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“1653.—The third of March, Mr. John Case of Chart next Sutton Clarke, being chosen by the parishioners of the said Chart, to be the Register of the said parish according to the Act touching marriages, *births*, and buryalls, was this day sworne before me, and I do allow and approve of him to be Register accordingly. As witness my hand.

Richa. Beale.”

“1660.—Marye, the daughter of John Smith, Esq. was baptized on the thirteenth daye of Januarie, 1660, by John Case, Vicar. The first that hath been baptized at the font since it was re-erected by the appoynm’t of the said Mr. Smith, being full sixteene yeers paste. One Thomas Scoone, an elder, having, out of his blinde zeale, defaced and pulled it downe, w’t other ornaments belonging to the church.”

E.R.J.H.

Chancery Lane, 7th March.

* * * * *

Bis dat qui cito dat.

Inquiry has been often made as to the origin of this proverb. Alciatus is referred to generally as the authority whence it was derived. I think, however, it may be traced to Publius Syrus, who lived about forty-four years before Christ. It is equally probable, from the peculiar species of composition in which the thought, if not the exact words are found, that the proverb was derived from another and an earlier source. The object of mimic exhibitions is to impress the mind by imitation. Human life is burlesqued, personal defect heightened and ridiculed; character is never represented in degree, but in extremes. The dialogue of satirical comedy assumes naturally the form of the apophthegm—it is epigrammatic and compressed that it may be pungent and striking. Hence, no species of writing is more allied to or more likely to pass into household words, and to become proverbs among a people of quick retentive powers, such as the Greeks were, to whom we are perhaps indebted for this. I send you the extract from Alciatus; *Emblemata*, No. 162. Antverpiæ, 18mo. 1584. Apud Christophorum Plantinum.

“Tres Charites Veneri assistunt, dominamque sequuntur:

Hincque voluptates, atque alimenta parant;

Laetitiam Euphrosyne, speciosum Aglaia nitorem;

Suadela est Pithus, blandus et ore lepos.

Cur nudae? mentis quoniam candore venustas

Constat, et eximia simplicitate plucet.

An quia nil referunt ingrati, atque arcula inanis

Est Charitum? qui dat munera, nudus eget.



Addita cur nuper pedibus talaria? *Bis dat
Qui cito dat*—Minimi gratia tarda preti est.
Implicitis ulnis cur vertitur altera? gratus
Fenerat: huic remanent una abeunte duae.
Jupiter iis genitor, coeli de semine divas
Omnibus acceptas edidit Eurynome.”

Now here we have the proverb clearly enough.

I subjoin the note upon the lines in which it appears.

“Bis dat qui cito dat,” in Mimis Publii. “Beneficium inopi bis dat, qui dat celeriter.”
Proverb, Bis dat, &c.

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Referring to the Sentences of Publius Syrus, published, with the additional Fables of Phaedrus, from the Vatican MSS., by Angelo Mai, I found the line thus given:

“Inopi beneficium bis dat, qui dat celeriter.”

The same idea, I believe, occurs in Ovid. Query whether it is not a thought naturally presenting itself to the mind, reflected by memory, confirmed by experience, and which some Mimic author has made proverbial by his terse, gnomic form of expression.

S.H.

* * * * *

Parallel passages.

I take the liberty of sending you several parallel passages, which may probably appear to you worthy of insertion in your valuable paper.

1.

“There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.”

Shakspeare: *Julius Caesar*.

“There is an hour in each man’s life appointed
To make his happiness, if then he seize it.”

Beaumont and Fletcher: *The Custom of the Country*.

“There is a nick in Fortune’s restless wheel
For each man’s good—”

Chapman: *Bussy d’Ambois*.

2.

“The fann’d snow,
That’s bolted by the northern blast thrice o’er.”

Shakspeare: *A Winter’s Tale*.

“Snow in the fall,
Purely refined by the bleak northern blast.”

Davenport: *The City Nightcap*.

3.

“Like pearl
Dropt from the opening eyelids of the morn
Upon the bashful rose.”

Middleton: *The Game at Chess*.

“Together both, ere the high lawns appeared
Under the opening eyelids of the morn,
We drive afield.”

Milton: *Lysidas*.

4.

“Brief as the lightning in the collied night,
That in a spleen enfolds both heaven and earth,
And ere a man hath power to say—Behold!
The jaws of darkness do devour it up.”

Shakspeare: *Midsummer Night's Dream*.

“Nicht Blitzen gleich, die schnell vorueber schiessen,
Und ploetzlich von der Nacht verschlungen sind,
Mein Glueck wird seyn.”

Schiller: *Die Braut von Messina*.

G.

Greenock.

* * * * *{331}

ERRORS CORRECTED.

I.—Sharon Turner's *Hist. of England* (Lond. 1814. 4to.), i. 332.

“The Emperor (Henry VI.) determined to extort an immoderate ransom; but, to secure it, had him (Richard Coeur de Lion) conveyed to a castle *in the Tyrol*, from which escape was hopeless.”—Note “104. In *Tiruali*. Oxened. MS.”

Ibid. p. 333:

“He (Richard) was removed from the dungeon *in the Tyrol* to the emperor's residence at Haguenau.”—Note “109. See *Richard's Letter to his Mother*. Hoveden, 726.”

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The fortress, here represented to be in the *Tyrol*, is about 220 miles distant ("as the crow flies") from the nearest point in that district, and is the Castle of Trifels, which still crowns the highest of three rocky eminences (Treyfels = *Three Rocks*), which rise from the mountain range of the Vosges, on the southern side of the town of Annweiler. In proceeding from Landau to Zweibruecken (Deux-Ponts), the traveller may see it on his left. The keep is still in good preservation; and it was on account of the natural strength of its position that the imperial crown-jewels were formerly preserved in it.

I am unable to refer at present to the MS. of Oxenedes (Cotton, Nero, D 2), which appears to give the erroneous reading of *Tirualli* for *Triualli* or *Trivalli*; but Mr. Turner might have avoided the mistake by comparing that MS. with the printed text of Hoveden, in which Richard is represented as dating his letter "de Castello de Triuellis, in quo detinebamur."

II.—Wright's S. Patrick's Purgatory (Lond. 1844. 8vo.), p. 135.:

"On the patent rolls in the Tower of London, under the year 1358, we have an instance of testimonials given by the king (Edward III.) on the same day, to two distinguished foreigners, one a *noble Hungarian*, the other a Lombard, Nicholas de Beccariis, of their having faithfully performed this pilgrimage."

In a note on this passage, Mr. Wright reprints one of the testimonials from Rymer (*Foedera*, vol. iii. pt. i. p. 174.), in which is the following passage:

"Nobilis vir *Malatesta Ungarus de Arminio* miles."

In the original deed, the text must have been *de Arimino* (of Rimini); for the person here referred to was a natural son of Malatesta de' Malatesti, Lord of Rimini and of Pesaro, and took the name of *L'Ungaro* in consequence of his having been knighted by Louis, King of Hungary, when the latter passed through the Malatesta territory, when he was going to Naples for the purpose of avenging his brother Andrew's death. In the Italian account of the family (Clementini, *Raccolto Istórico della Fondazione di Rimino*. Rimino, 1617-27. 2 vols. 4to.), L'Ungario is said have been a great traveller, *to have visited England*, and to have died in 1372, at the age of 45. (See also Sansovino, *Origine e Fatti delle Famiglie Illustri d'Italia*. Venetia, 1670. 4to. p. 356.)

F.C.B.

* * * * *

DIRECT AND INDIRECT ETYMOLOGY.

I have just been exceedingly interested in reading a lecture on the *Origin and Progress of the English Language*, delivered at the Athenaeum, Durham, before the Teachers' Society of the North of England, by W. Finley, Graduate of the University of France.

The following passage well expresses a caution that should be always kept in mind by the literary archaeologist:



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"In the orthography of English words derived from the Latin, *one great and leading principle* must be kept in view. If the word is of new adoption, it is certain that its spelling will be like that which appears in the original word; or if it has come to us through the French, the spelling will be conformable to the word in that language; thus, persecution from *persequor*, pursue from *poursuivre*. Again, flourish from *fleurir*, efforescent, florid, &c., from *floreo*. And to establish our orthography on certain grounds, it ought to be the business of the lexicographer to determine the date of the first appearance of an adopted word, and thus satisfactorily determine its spelling." (*Lecture*, p. 20. footnote.)

D.V.S.

Home, March 2.

* * * * *

ERRORS IN POPE'S HOMER'S ODYSSEY.

In all the editions I have seen of this translation, the following very palpable errors exist, which I do not remember to have seen noticed. The first of these errors is contained in book ix. lines 325, 326, 463, and 533,

"Fools that ye are! (the savage thus replies,
His inward fury blazing at his eyes.)"

"Sing'd are his *brows*: the scorching *lids* grow black."

"Seest thou these *lids* that now unfold in vain?"

and consists in Mr. Pope having bestowed two organs of sight on the giant Polypheme.

The second occurs in line 405 of the same book;

"Brain'd on the rock: his *second* dire repast;"

and is owing to the inadvertency of the translator, who forgets what he had previously written in lines 342 to 348.

"He answer'd with his deed: his bloody hand
Snatch'd two, unhappy of my martial band;
And dash'd like dogs against the stony floor;
The pavement swims with brains and mingled gore.
Torn limb from limb, he spreads his horrid feast,
And fierce devours it like a mountain beast."



And in lines 368 and 369;

“The task thus finish’d of his morning hours,
Two more he snatches, murders, and devours!”

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by which it distinctly appears that line 405 has a reference to the *third* “dire repast” of the Cyclops, instead of the *second*.

Perhaps you will not deem me presumptuous in offering an amendment of these passages by the following substitutions:—

For lines 325 and 326,

Fools that ye are! (the savage made reply,
His inward fury blazing at his eye.)

for line 463,

Sing’d is his brow; the scorching lid grows black.

for line 405,

Brain’d on a rock: his third most dire repast.

and for line 533,

Seest thou this lid that now unfolds in vain?

DAVID STEVENS.

Godalming, Feb. 10. 1850.

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* * * * *

PROVERBIAL SAYINGS AND THEIR ORIGINS—PLAGIARISMS AND PARALLEL PASSAGES.

In a note to Boswell's *Life of Johnson* (Lond. 1816. 8vo.), iv. 196., the following lines are ascribed to their real authors:—

To *Joh. Baptista Mantuanus* (Leipz. 1511. 4to), Eclog. i.:—

“Id commune malum, semel insanivimus omnes.”

To *Philippe Gaultier*, who flourished in the last half of the 12th century (Lugduni, 1558. 4to. fol. xlij. recto):—

“Incidis in Scillam cupiens vitare Charybdim.”

At the conclusion of the same note, the authorship of

“Solamen miseris socios habuisse doloris,”

is said to remain undiscovered; but it appears to be a corrected form of a line in Albertus ab Eyb's *Margarita Poetica* (Nuremberg, 1472. Fol.), where, with all its false quantities, it is ascribed to Ovid:—

“Solacium est miseris socios habere poenarum.”

Ovidius Epistolarum.

In the same page (fol. 149. rect.),

(sic) “Fecundi calices quem non fecere disertum”

is transferred from Horace to Ovid; while, on the reverse of the same fol., AEsop has the credit of

“Non bene pro toto libertas venditur auro;
Hoc coeleste bonum praeterit orbis opes.”

Of the first line of the couplet, Menage says (*Menagiana*, Amstm. 1713. 12mo.), iii. 132., that it is “de la fable du 3^e Livre de ce meme Poete a qui nous avons dit qu'appartenoit le vers

“Alterius non sit qui suus esse potest;”

But I cannot find the reference to which he alludes.



In the same fol. (149 rect.) is perhaps the earliest quotation of

“Gutta cavat lapidem non vi sed saepe cadende.—*Sapiens*,”

which occurs also in *Menagiana* (Amstm. 1713. 12mo.), i. 209.:—

“Horace fait mention du Poete Cherile, de qui l’on n’a que ce vers Grec—

“[Greek: Petran koilainei rhanis odatos endelecheiae.]”

“Gutta cavat lapidem non vi sed saepe cadendo.”

The parallel passages in Ovid are in *Epist. ex Pont.* iv. x. 5.:—

“Gutta cavat lapidem; consumitur annulus usu,
Et feritur pressa vomer aduncus humo,”

and in *Art. Amat.* l. 475, 476.:—

“Quid magis est saxo durum? quid mollius unda?
Dura tamen molli saxa cavantur aqua.”

F.C.B.

* * * * *

QUERIES.

A TREATISE ON THE LORD’S SUPPER, BY ROBERT CROWLEY.

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I have before me a somewhat scarce volume of Theological Tracts (small 8vo.), ranging between the years 1533 and 1614. With the exception of one relating to the Sacraments, by John Prime (Lond. 1582), the most curious treatise is that entitled "The Supper of the Lorde, after the true meanyng of the sixte of John, &c.... wherunto is added, an Epystle to the reader, And incidentally in the exposition of the Supper is confuted the letter of master More against John Fryth." To a motto taken from 1 Cor. xi. is subjoined the following date, "Anno M.CCCCC.XXXIII., v. daye of Apryll," together with a printer's device (two hands pointing towards each other). This Tract was promptly answered by Sir Thomas More (A.D. 1533, "after he had geuen ouer the offyce of Lorde Chauncellour of Englande"), and is described by him as "the poysoned booke whych a *nameles* heretike hath named the Supper of the Lorde" (*Works*, pp. 1035, seqq., ed. Rastell). From the following passage of the reply, we learn that this offensive publication, like so many others of the same class, has been printed abroad:—

"And in thys wyse is ther sent ouer to be prynted the booke that Frythe made last against the blessed sacrament answering to my letter, wherewyth I confuted the pestilent treatice that he hadde made agaynst it before. And the brethen looked for it nowe at thys Bartlemewe tide last passed, and yet looke euery day, except it be come all redy, and secretly runne among them. But in the meane whyle, *ther is come ouer a nother booke againste the blessed sacrament*, a booke of that sorte, that Frythe's booke the brethren maye nowe forbear. For more blasphemous and more bedelem rype then thys booke is were that booke harde to be, whyche is yet madde enough, as men say that haue seen it" (p. 1036. G.).

More was evidently at a loss to discover the {333} author of this work; for, after conjecturing that it might have come from William Tyndal, or George Jaye (*alias* Joy), or "som yong unlearned fole," he determines "for lacke of hys other name to cal the writer mayster Masker," a sobriquet which is preserved throughout his confutation. At the same time, it is clear, from the language of the treatise, that its author, though anonymous, believed himself well known to his opponent:

"I would have hereto put mi name, good reader, but I know wel that thou regardest not who writteth, but what is writen; thou estemest the worde of the verite, and not of the authour. And as for M. More, whom the verite most offendeth, and doth but mocke it out when he can not sole it, *he knoweth my name wel inough*" (sub fin).

But here rises a grave difficulty, which I have taken the liberty of propounding to the readers of "Notes and Queries." Notwithstanding the above statements, both of the writer and of Sir Thomas More, as to the *anonymous* character of the treatise we are considering, the "Epistle to the Reader" is in my copy subscribed "Robert Crowley," naturally inducing the belief that the whole emanated from him.

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Perhaps this difficulty may be resolved on the supposition that, while the body of the Tract was first published without the “Epistle to the Reader,” and More’s reply directed against it under this form, it might soon afterwards have reached a second edition, to which the name of the author was appended. It is certain that More’s copy consisted of 32 leaves only (p. 1039, G.), which corresponds with that now before me, excluding the “Epistle to the Reader.” Still, it is difficult to conceive that the paragraph in which the author speaks of himself as anonymous should have remained uncanceled in a second edition after he had drawn off what More calls “his visour of dissimulation.” There is, indeed, another supposition which would account for the discrepancy in question, *viz.* that the epistle and a fresh title-page were prefixed to some copies of the original edition; but the pagination of the Tract seems to preclude this conjecture, for B.i. stands upon the third leaf from what must have been the commencement if we subtract the “Epistle to the Reader.”

Wood does not appear to have perceived either this difficulty, or a second which this treatise is calculated to excite. He places the *Supper of the Lorde* at the head of the numerous productions of *Robert Crowley*, as if its authorship was perfectly ascertained. But Crowley must have been a precocious polemic if he wrote a theological treatise, like that answered by More, at least a year previously to his entering the university. The date of his admission at Oxford was 1534; he was elected Fellow of Magdalene in 1542; he printed the first edition of *Piers Plowman* in 1550; and was still Parson of St. Giles’s, near Cripplegate, in 1588, *i.e.* fifty-five years after the publication of the Tract we are considering. (See *Heylin’s Hist. of the Reformation*, ii. 186., E.H.S. ed.) Were there *two* writers named *Robert Crowley*? or was *the Crowley* a pupil or protege of some early reformer, who caused his name to be affixed to a treatise for which he is not wholly responsible? I leave these queries for the elucidation of your bibliographical contributors.

If I have not already exceeded the limits allowable for such communications, I would also ask your readers to explain the allusion in the following passage from Crowley’s tract:

“And know right well, that the more they steare thys sacramente the broder shal theyr lyes be spreade, the more shall theyr falsehoode appeare, and the more gloriously shall the truthe triumph: as it is to se thys daye by longe contencion in thys same and other like articles, which the papists have so long abused, and howe more his lyes utter the truthe every day more and more. For had he not come begynge for the clergy from purgatory, wyth his ‘supplication of soules,’ and Rastal and Rochester had they not so wyselye played theyr partes, purgatory paraventure had served them

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yet another yere; neyther had it so sone haue bene quenched, nor the poor soule and proctoure there ben *wyth his bloudye byshoppe christen catte so farre coniured into his owne Utopia with a sachel about his necke to gather for the proud prystes in Synagoga papistica.*"

The Rastell here mentioned was doubtless he whom More (*Works*, p. 355.) calls his "brother" (i.e. his sister's husband), joining him with Rochester (i.e. Bp. Fisher), as in this passage, on account of his great zeal in checking the progress of the earlier Reformation; but what is the allusion in the phrase "with his bloudye bishoppe christen catte," &c., I am unable to divine. Neither in the *Supplicacion of Soules*, nor in the reply to the "nameles heretike," have I discovered the slightest clue to its meaning.

C.H.

St. Catherine's Hall, Cambridge.

[It would seem from a Query from the Rev. Henry Walter, in No. 7. p. 109., on the subject of the name "Christen Cat," where the forgoing passage is quoted from Day's edition of *Tyndale's Works*, that this tract was by Tyndale, and not by Crowley.]

* * * * *

WHAT IS A CHAPEL?

What is the most approved derivation of the word Chapel?—*Capella*, from the goat-skin covering of what was at first a movable tabernacle? *capa*, a cape worn by *capellanus*, the chaplain? *capsa*, a chest for sacred relics? *kaba Eli* (Heb.), the house of God? or what other and better etymon?

Is it not invariably the purpose of a Chapel to supply the absence or incommodiousness of the parish church?

At what period of ecclesiastical history was the {334} word Chapel first introduced? If there be any truth in the legend that St. Martin's hat was carried before the kings of France in their expeditions, and that the pavilion in which it was lodged originated the term, it is probably a very old word, as the Saint is stated to have died A.D. 397. Yet the word is not acknowledged by Bingham.

Is Chapel a *legal* description of the houses of religious meeting, which are used by those who dissent from the Church of England?

Was the adoption of the word Chapel by dissenters, or their submission to it, indicative of an idea of assistance, rather than of rivalry or opposition, to the Church?

Any answer to these inquiries, which are proposed only for the sake of information, by one whose means of reference and investigation are limited, will be very acceptable.

Alfred Gatty.

Ecclesfield, March 5. 1850.

* * * * *

WHO TRANSLATED THE "TURKISH SPY?"

Is it known who really translated that clever work, *Letters writ by a Turkish Spy?* The work was originally written in Italian, by John Paul Marana, a Genoese; but the English translation has been attributed to several individuals.

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Among Dr. Charlett's correspondence, preserved in the Bodleian Library, is a letter inquiring after a Mr. Bradshaw. The writer says, "he was servitor or amanuensis to Dr. Allesbree, and proved very considerable afterwards, being the author of all the volumes of the 'Turkish Spy' but one; and that was the first, which, you remember, was printed a considerable time before the rest, and not much taken notice of till the second volume came out. The first volume was originally wrote in Italian, translated into French, and made English; and all the rest after carried on by this Bradshaw, as I am undoubtedly informed: so that I think him well worth inquiring after while in Oxford. Dr. Midgely had only the name and conveyance to the press, beside what books he helped Bradshaw to, which, by his poverty, he could not procure himself." In the margin of this letter Ballard has added, "Sir Roger Manley, author of the 'Turkish Spy.'" Baker, of St. John's College, Cambridge, has written on the cover of the first volume of his copy of *Athenae Oxoniensis* (bequeathed to the Public Library at Cambridge), "'Turkish Spy,' begun by Mr. Manley, continued by Dr. Midgely with the assistance of others."

Edward F. Rimbault.

* * * * *

PHILALETES CESTRIENSIS—STEPHENS' SERMONS.

I shall feel much obliged if any of your correspondents can inform me what is the real name of the author of the following work:

"An Impartial enquiry into the true character of that Faith, which is required in the Gospel, as necessary to salvation; in which it is briefly shewn, upon how righteous terms unbelievers may become true Christians, &c., by Philalethes Cestriensis. 8^o. Lond. 1746. Dedicated to Philip earl of Chesterfield, Lord-Lieutenant of Ireland."

In your 6th Number is an inquiry for a "tract or sermon" by the Rev. W. Stephens, which elicited a reply in No. 8. from "Mr. Denton," who mentions four sermons by that author and inquires whether any other sermons or tracts of his were published, which are not included in the two posthumous volumes?

Now it has struck me that a volume of sermons in my possession may, from the nature of the subjects, be Stephens's, but whether included in the volume alluded to I know not. The volume contains six sermons, each with separate title and separate pagination. A common preface is prefixed, and there has been a common title-page, which unfortunately is missing in my copy.

"Serm. I. The Divinity of Christ argued, from his right to worship, on Rev. v. 13, 14., preached in 1720, at Great Torrington, at the Visitation of the Archdeacon of Barnstaple."

“II. The necessity of believing the Divinity of the Son of God, John iii. 16., preached at Great Torrington on Christmas Day, 1721.”

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“III. The Humiliation and Exaltation of the Son of God considered in the new light, Philipp. ii. 6-12., preached at the primary Visitation of Stephen [Weston] Lord Bishop of Exon, at Great Torrington, 1726.”

“IV. Christ, King of the Jews both before and after his Incarnation, Matt. ii. 1, 2., preached on Christmas Day and First Sunday after Epiphany, 1727.”

“V. The Beginning, Extent, and Duration of Christ's Mediatorial Kingdom, same text, and preached at the same season.”

“VI. The natural supremacy of God the Son; same text, &c.”

The three last sermons have a title generally applicable, and repeated before each viz., “The Supreme Dominion of God the Son, both Natural, Oeconomical, and Judaical, proved from Scripture, in three Sermons.” The separate titles bear date 1729; and the publisher was Samuel Birt, at the Bible and Ball, Ave Maria Lane.

This notice may supply the information of which Mr. Denton is in quest, and at all events I should be very glad to learn who the author really was. His sermons are, as is said of those of Stephens, far above the ordinary run. The period at which they were delivered agrees with the dates of those at page 118. The author, in the general preface, says, that Sermon II. was not “suffer'd to see the light before it had pass'd through the hands of *Dr. Waterland*.” Was not Stephens subsequently Vicar of St. Andrew's, Plymouth?

Balliolensis.

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MINOR QUERIES.

Smelling of the Lamp.—Can you or one of your learned correspondents, tell me the origin or first user of the literary “smelling of the lamp?” I know that it is commonly attributed to Demosthenes? but if it is his, I want chapter and verse for it.

Gourders of Rain.—Will any of your correspondents be kind enough to suggest the etymology of the word “gourders” (= torrents)? It occurs in the following passage of *Harding against Jewel* (p. 189., Antv. 1565):

“Let the *gourders* of raine come downe from you and all other heretikes, let the floudes of worldly rages thrust, let the windes of Sathan's temptations blowe their worst, this house shall not be overthrowen.”

C.H.

St. Catherine's Hall, Cambridge.

The *Temple* or a *Temple*.—I am happy to see that your correspondent, Mr. Thoms, is about to illustrate some of the obscurities of Chaucer. Perhaps he or some of your learned contributors may be able to remove a doubt that has arisen in my mind relative to the poet's well-known description of the Manciple in his Prologue to the *Canterbury Tales*.

You are aware that the occupation of the Temple by students of the law in the reign of Edward III. has no other authority than tradition. Dugdale, Herbert, Pearce, and others who have written on the Inns of Court, adduce this passage from Chaucer in support of the assertion; and they all quote the first line thus:

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“A manciple there was of *the* Temple.”

In Tyrwhitt’s edition of *Chaucer*, however, and in all other copies I have seen, the reading is

“A gentil manciple was ther of a temple.”

Now the difference between “the Temple” and “a temple” is not inconsiderable. I should feel obliged, therefore, by any explanation which will account for it. If Chaucer was, as he is sometimes pretended to be, a member of the Temple, it is somewhat extraordinary that he should have designated it so loosely. The words in the real passage would seem to have a more general signification, and not to be applied to any particular house of legal resort.

Edward Foss.

Family of Steward or Stewart of Bristol.—I have in my possession a drawing, probably of the time of James or Charles I., of the following arms. Azure a lion rampant or, with a crescent for difference, impaling argent a cross engrailed flory sable between four Cornish choughs proper—Crest, on a wreath of the colours a Saracen’s head full-faced, couped at the shoulders proper, wreathed round the temples and tied or and azure.

On removing the shield from the paper on which it was pasted, I found a spoiled sketch of the coat of Poulett, with the name Ambrose Moore written over it in a hand of about the reign of Charles I.: the object in passing the fresh shield over the spoiled coat appears to have been merely to make use of the mantling.

I have also a locket of silver gilt containing a miniature of a gentleman apparently of the time of the Commonwealth, finely executed in oils upon copper; on the back are engraved the arms and crest above described without the impalement, the crescent bearing the addition of a label. The only information I have is, that the locket and the drawing belonged to a family of the name of Steward or Stewart, who were clothworkers at Bristol during the Commonwealth, and for some generations later; and they are now in the possession of their descendants. The first of whom I have any authentic record is Hercules Steward, who was admitted to the liberties of the city of Bristol in 1623.

I cannot find that any family of Steward has borne the arms in question; and if any of your readers can throw a light on the matter, I shall feel greatly obliged to them.

Query. Was there a Herald painter of the time named Ambrose Moore?

O.C.

Feb. 26. 1850.



Paying through the Nose.—Can any one tell me the origin of the phrase, “Paying through the nose,” expressing a dear bargain?

A.G.

Memoirs of an American Lady.—Are the *Memoirs of an American Lady* out of print? They were written by Mrs. Grant, of Laggan, the authoress of *Letters from the Mountains*, and of whom some very interesting memoirs have lately been published by her son.

Nemo.

Bernicia.—Can any learned correspondent favour me with the name or title of any English nobleman who held authority in Wales, or the Borders, in 1370-80? The motive for this query is, that a poem of the time, by Trahaearn, a celebrated bard, contains the following passage:

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"Though fierce in his valour like Lleon, with a violent irresistible assault, he vaulted into battle, to plunder the King of *Bernicia*; yet the ravager of thrice seven dominions was a placid and liberal-handed chief, when he entertained the bards at his magnificent table."

It is not supposed that the king here mentioned was any thing more than a powerful nobleman, whose possessions, or castle and lands, were situated in the north of England; in which division of the island the ancient *Bernicia* was placed. As there is no evidence as to the locality or limits of this ancient district, it is hoped that an answer to the above query will afford a satisfactory solution to an uncertainty that has long existed among Welsh antiquaries.

Gomer.

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John Bull.—Might I beg to ask, through your columns, the origin of the name "*John Bull*," as applied to Englishmen? I have frequently heard the question asked; but I never heard it satisfactorily answered. An antiquary once told me that it was so applied from the number of *Johns* among our countrymen, and the profusion of *bles* in our language; an explanation which I placed to the credit of my friend's ingenuity.

R.F.H.

* * * * *

REPLIES.

LETTER ATTRIBUTED TO SIR ROBERT WALPOLE.

I feel very confident that I once read the letter attributed to Sir R. Walpole (No. 19. p. 304.) in some magazine, long before I had ever seen *Banks' Extinct and Dormant Peerage*. My impression is, also, that I never believed the document to be authentic; and that opinion is confirmed by a reference to the *Correspondence of Horace Walpole*, vol. i. ed. 1840, and to the journals of the day. I find from these authorities, that the first of the memorable divisions which drove Sir Robert from the helm, took place on the 21st Jan. 1741-2, when Pulteney's motion for a secret committee was lost by three voices only. We are told that the speeches were very brilliant, and Sir R. Walpole particularly distinguished himself. He might have been tormented by his enemies, but not by the stone, (the excuse assigned in the letter for his inability to attend the king), for Horace left him at one o'clock in the morning, after the debate had terminated, "*at supper all alive and in spirits*," and he even boasted that he was younger than his son. The next struggle was on the 28th of Jan., on the Chippenham election, when the minister was defeated by one, and his friends advised him to resign; but it was not till

after the 3rd of Feb., when the majority against him upon the renewal of the last question had increased to sixteen, that he intimated his intention to retire. These facts, coupled with the inferences drawn by your correspondent P.C.S.S. as to the suspicious style of the letter, and the imprudence of such a communication, go far to prove that it was a forgery: but the passage in *Walpole's Reminiscences*, vol. i. p. cviii. ed. 1840, with which I will now conclude my remarks, seems to set the question at rest:—

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“Sir Robert, before he quitted the king, persuaded his Majesty to insist, as a preliminary to the change, that Mr. Pulteney should go into the House of Lords, his great credit lying in the other House: and *I remember my father’s action when he returned from Court, and told me what he had done; ‘I have turned the key of the closet upon him,’ making that motion with his hand.*”

Braybrooke.

Audley End, March 18. 1850.

* * * * *

PORTRAITS OF ULRICH OF HUTTEN.

It is pleasant to see that an answer to a query can sometimes do more than satisfy a doubt, by accidentally touching an accordant note which awakens a responsive feeling. I am much pleased that my scanty information was acceptable to “R.G.”; and wish it was in my power to give him more certain information respecting the portraits of *Hutten*, who is one of my heroes, although I am no “hero-worshipper.”

The earliest woodcut portrait of him with which I am acquainted, is to be found in the very elegant volume containing the pieces relating to the murder of his cousin John, by Ulrich of Wirtemberg (the title too long for these pages), which, from the inscription at the end, appears to have been printed in the Castle of Stakelberg, in 1519. It is a half length, in a hat, under a kind of portico, with two shields at the upper corners: the inscription beneath is in white letters on a black ground. It occurs near the end of the volume; in which is another spirited woodcut, representing the murder.

The other two cotemporary portraits occur in the “Expostulatio,” before noticed. The largest of these, at the end of the volume, is in armour, crowned with laurel, and holding a sword, looking toward the left. This is but indifferently copied, or rather followed, in Tobias Stimmer’s rare and elegant little volume, *Imagines Viror. Liter. Illust.*, published by Reusner and Jobinus, Argent. 1587, 12mo.

I have never seen a good modern representation of this remarkable man, who devoted the whole energies of his soul to the sacred cause of the truth and freedom, and the liberation of his country and mankind from the trammels of a corrupt and dissolute Church; and, be it remembered, that he and Reuchlin were precursors of Luther in the noble work, which entitles them to at least a share in our gratitude for the unspeakable benefit conferred by this glorious emancipation.

Ebernburg, the fortress of his friend, the noble and heroic Franz von Sickingen, Hutten called the *Bulwark of Righteousness*. I had long sought for a representation of

Sickingen, and at length found a medal represented in the *Sylloge Numismatum Elegantiorum* of Luckius, fol. Argent, 1620, bearing the date 1522.

Hutten's life is full of romantic incident: it was one of toil and pain, for the most part; and he may well have compared his wanderings to those of Ulysses, as he seems to have done in the following verses, which accompany the portrait first above mentioned:

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“Desine fortunam miseris inimicaque fata
Objicere, et casus velle putare deos.
Jactatur pius AEneas, jactatur Ulysses,
Per mare, per terras, hic bonus, ille pius.
Crede mihi non sunt meritis sua praemia, casu
Volvimur, haud malus est, cui mala proveniunt.
Sis miser, et nulli miserabilis, omnia quisquis
A diis pro merito cuique venire putas.”

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I should like to see the German verses your correspondent mentions, if he will be good enough to favour me, through your intervention, with an inspection of the volume containing them.

S.W.S.

March 12. 1850.

* * * * *

CHANGE OF NAME.

“B.” inquires (No. 16. p. 246.) what is the use of the royal license for the change of a surname? He is referred to Mr. Markland’s paper “On the Antiquity and Introduction of Surnames into England” (*Archaeologia*, xviii. p. 111.). Mr. Markland says,—

“Sir Joseph Jekyll, when Master of the Rolls, in the year 1730, remarks—‘I am satisfied the usage of passing Acts of Parliament for the taking upon one a surname is but modern; and that any one may take upon him what surname, and as many surnames, as he pleases, without an Act of Parliament.’ The decree in the above case was reversed in the House of Lords.”

Mr. Markland adds,—

“From the facts and deductions here stated, it would seem that the Master of the Rolls had good ground for making his decree. The law, as it stands, however, had grown out of the *practice*: and common prudence dictates, that the assumption of a new surname should now be accompanied by such an authority as may establish beyond all question the legality of the act.”

It must also be remembered, that a testator often directs that a devisee shall procure the royal license or an Act of Parliament for the change of name, in order to entitle him to the testator’s property. If this direction be neglected, could not the party next benefited sue for it on that ground, and with success?

S.D.D.

Change of Name (No. 16. p. 246.).—The doctrine, that a person may change his surname without any formality whatever, has long been “settled,” and is by no means of so recent a date as your correspondent supposes, which will presently appear.

In *Coke upon Littleton*, after some observations as to the change of Christian name at confirmation, it is stated—

“And this doth agree with our ancient books, where it is holden that a man may have divers names at divers times, but not divers Christian names.” (Vol. ii. p. 218. ed. 1818, by J.H. Thomas.)

Reference is made to *Acc. 1 Com. Dig.* 19, 20., “Abatement” (E. 18, 19.); *Bac. Abr.* “Misnomer,” B.; *Rex v. Billingham*, 3 *Maul. & S.* 254.: but these passages throw no additional light upon our immediate subject.

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Sir Joseph Jekyll, in the case of *Barlow v. Bateman*, in 1730, said,—

“I am satisfied the usage of passing Acts of Parliament for the taking upon one a surname is but modern, and that any one may take upon him what surname, and as many surnames, as he pleases, without an Act of Parliament.” (3 Peere Williams, 65.)

The decision of the Master of the Rolls in this case was afterwards overruled by the House of Lords; but on a point not affecting the accuracy of the observations I have quoted.

Lord Eldon, in the case of *Leigh v. Leigh*, decided in 1808, made the following remarks:

“An Act of Parliament, giving a new name, does not take away the former name: a legacy given by that name might be taken. In most of the Acts of Parliament for this purpose there is a special proviso to prevent the loss of the former name. The King’s licence is nothing more than permission to take the name, and does not give it. A name, therefore, taken in that way is by voluntary assumption.” (15 Ves. Jun., p. 100.)

This case decided that the assumption of a name by a person, by the King’s license, would not entitle him to take under a limitation in a will “unto the first and nearest of my kindred, being male, and of my name and blood.” The same rule would no doubt hold as to a change of name by Act of Parliament. (See *Pyot v. Pyot*, 1 Ves. Sen. 335.)

These extracts from the highest authorities will sufficiently show of how little use is an Act of Parliament, or the royal license, for effecting a change of name; indeed, the chief, perhaps I might almost say the only, advantage of these costly forms, except, of course, where they are required by the express terms of a will, is the facility they afford in case it should become necessary to prove that John White was ten years ago John Brown.

Arun.

* * * * *

QUERIES ANSWERED, NO. 6.

There is no class of books which it more behoves future compilers of glossaries to consult, than those which treat of geography, navigation, military and naval economy, and the science of warfare both on shore and afloat. As far as the technical terms have been used by poets and dramatists, much valuable illustration may be found in the annotated editions of their works, but much more is required for general purposes, and I could point out some fifty volumes which would enable an industrious student, possessing a competent acquaintance with those subjects in their modern state, to produce a most useful supplement to our existing glossaries.

With very small pretensions to the amount of information which [Greek: S] ascribes to me, I will at once answer his query on the meaning of *grummett*.

GRUMETE is pure Spanish. It also occurs as a Portuguese word. I shall transcribe the explanations of it as given by the best authorities on those languages:—

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“GRVMETE.—El muchacho que sirue en el nauio, y sube por el mastil, o arbol, y por la antena, y haze todo {338} lo demas que le mandan con gran presteza.”—Sebastian de Couarruuias, 1611.

“GRUMETE.—El mozo que sirve en el navio para subir a la gavia y otros usos. *Tirunculus nauticus*.”—La real academia Espanola.

“GRUMETE.—Grumete he o moco que serve como de criado aos marinheiros, sobindo pellos mastros ate a gavea, etc.”—Raphael Bluteau.

We have a statement of the rank and ratings of the officers and men of a ship of war in the *Sea grammar* of captain Smith, 1627. 4to. The word in question, as a *rating*, had then become obsolete. The duties of the seamen are thus described:

“The *sailers* are the ancient men for hoising the sailes, getting the tacks aboard, haling the bowlings, and steering the ship.

“The *younkers* are the young men called fore-mast men, to take in the top-sailes, or top and yard, for furling the sailes, or slinging the yards, bousing or trising, and take their turnes at helme.”

Now, a comparison of the definitions of the Spanish and Portuguese *gromete*, and the English *younker*, leads me to infer that the latter term had been substituted for *grummett* or *gromet*, and that the duties of both classes were nearly the same.

If the above information should seem less precise than might be expected, I must make my apology in the words which Edward Jorden addressed to captain Smith on the publication of his *Sea grammar*:

“Who can
Deriue thy words, is more grammarian
Than Camden, Clenard, Ramus, Lilly were:
Here’s language would haue non-plust Scaliger!”

Bolton Corney.

* * * * *

BEAVER HATS.

Permit me to suggest that, in asking a question, it is often desirable that the querist should state briefly the amount of information he already possesses on the subject. For

instance, had Mr. "T.H. Turner," when inquiring after *beaver hats* (No. 7. p. 100.), stated, that he had met with the mention of them as early as the time of Hen. III., I, of course, should not have troubled you with a notice of them in the reign of Elizabeth. Indeed, I owe Mr. Turner an apology; for if I had reflected a moment upon the extensive antiquarian information of the querist, I should certainly have concluded that he must be well acquainted with the authorities I cited, which happened to be at my elbow at the time I read the query. Mr. B. Corney (No. 19. p. 307.) has supplied a beaver hat from Chaucer's *Canterbury Tales*; we meet with another in his *Testament of Creseide*, v. 386., "in a mantill and a beaver hat." We may therefore conclude that they were not unusual in Chaucer's time. I now think it very probable that beaver hats were introduced into this country as early as the Norman Conquest; for we find mention of them in Normandy at a still earlier period. In the "Chronicle of the Abbey of St. Wandrille" (edited by Acheri, in his *Spicilegium*), we find, amongst the gifts of the Abbot Ansegisus, who died A.D. 833,

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“Cappas Romanas duas, unam videlicet ex rubeo cindato, et fimbriis viridibus in circuitu ornatam; alteram ex *canis Pontico*, quero vulgus *Bevurum* nuncupat, similiter fimbriis sui coloris decoratam in orbe.”

I do not conceive this cap to have been made of the *skin* of a beaver, for the term would then most probably have been “ex *pellis* canis Pontici.”

This Chronicle contains several curious inventories of the gifts of many of the abbots; in which we may see the splendour of the vessels and vestments used at that period in religious services, as well as the style of reading then prevalent amongst the monks.

Gastros.

Cambridge, March 11.

[There is a Query which arises out of this subject which none of our correspondents have yet touched upon—What was the original meaning of *Beaver*, as applied to a hat or cap? and was it taken from the name of the animal, or did it give the name to it?]

* * * * *

REPLIES TO MINOR QUERIES.

Anecdote of the Civil Wars.—In looking through your “Notes and Queries,” to which I heartily wish continued success, I find, in No. 6. p. 93, a question which appears to be as yet unanswered.

The story to which your questioner alludes as an “anecdote of the Civil Wars,” is a very beautiful one, and deserves authentication.

I have a note of it from Dr. Thomas’s additions to Dugdale’s *Warwickshire*, which dates the occurrence as having taken place Oct. 22, 1642, the day previous to the battle of Edgehill, and identifies the merry sportsman as Richard Schuckburgh, of Upper Shuckburgh; who, however, on his presentation to the king, “immediately went home, aroused his tenants, and the next day attended the army to the field, where he was knighted, and was present at the battle.” Being out of the reach of books, I am unable further to verify the story; but it is to such unhappy rustics that your publication is most acceptable.

C.W.B.

[Thanks to the kindness of our correspondent “C.W.B.,” we have referred to Dugdale’s *Warwickshire* (ed. Thomas, 1730). vol. i. p. 309., and extract from it the following proof that Walpole had authority for his story. Who knows, after this, but we may in the same way trace from whence he procured the celebrated letter of the Countess of Pembroke,



respecting which there is a query from Mr. Peter Cunningham, in No. 2. p. 28. "As king Charles the First marched to Edgcot, near Banbury, on 22nd Oct., 1642, he saw him hunting in the fields not far from Shuckborough, with a very good pack of hounds, upon which it is reported, that he fetched a deep sigh and asked who that gentleman was that hunted so merrily that morning, when he was going to fight for his crown and dignity. And being told {339} that it was this Richard Shuckburgh, he was ordered to be

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called to him, and was by him very graciously received. Upon which he went immediately home, armed all his tenants, and the next day attended on him in the field, where he was knighted, and was present at the battle of Edghill.”]

Mousetrap Dante (No. 10. pp. 154, 155.).—I beg to refer your correspondent to the Visconte Colomb de Batines’ *Bibliographia Dantesca* (Prato, 1845-48. 8vo.), tom. ii. pp. 264, 265., where he will find a list (correct so far as it goes) of the fifteen MSS. of the *Comedia*, purchased for the Bodleian Library about the year 1822, from the Abbate Matteo Canonici, of Venice.

I have reason for believing, that the only MSS. which exist in that collection, in addition to those enumerated in the list, are: 1. Canon Ital. 100. “Compendium Cujusdam Commentarii” (4to paper); and 2. “Codices Canonici Miscellanei 449.” fol., *vellum* (it cannot therefore be this), which contains the complete commentary of Jacopo dalla Lana.

F.C.B.

Cromwell’s Estates (No. 18. p. 277.).—The seignory of Gower is the peninsula which runs out between the bays of Swansea and Carmarthen; and which terminates at Swansea on the S.E. side, and at Longhor on the N.W., and comprises the district which, in common with a part of Scotland, anciently bore the name of Rheged. It is a locality rich in all that can attract the antiquary and the naturalist.

Mr. Dillwyn’s *Contributions towards a History of Swansea* contains the following references to the Gower property of Cromwell:—“We are informed by the Minute-book of the Common Hall” (at Swansea), “that on May 19, 1648, there came to this towne the truly Honourable Oliver Cromwell, Esq.... Lord of this towne, the Seignory of Gower, and Manor of Killay, with the members thereof,” &c. “On May 5. 1647, Parliament settled the estates of the Marquis of Worcester, in Gloucestershire and Monmouthshire, on Cromwell; and, by a subsequent order, the estate in Glamorganshire was added to this grant. The conveyance from Parliament to Cromwell is made, not only in the name of his Majesty, but has a portrait of Charles the First at its head.”

SELEUCUS.

Genealogy of European Sovereigns (No. 6. p. 92.).—The best and most comprehensive work on this subject bears the following title:—*Johann Huebner’s genealogische Tabellen*, 4 vols. folio, oblong, Leipzig, 1737 et seq. (Of the 3rd vol. a new and much improved edition, by G.F. Krebel, appeared in 1766.) Supplement: *Tafeln zu J. Huebner’s genealogischen Tabellen*, by Sophia Queen of Denmark, 6 parts, folio, oblong, Copenhagen, 1822-24.

A. Asher.

Berlin.

Shipster (No. 14. p. 216.).—Are not *Baxter* and *Tupster* the feminines of *Baker* and *Tapper*?—and may not *Shipster* signify a *female ship-owner*?

F.C.B.

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Kentish Ballad (No. 16. p. 247.).—The song beginning “When Harold was invaded” has long been a favourite in this county. It is entitled “The Man of Kent,” and was composed by Tom Durfey, in the time of Charles the Second. It may be found, with the music, in Chappell’s *Collection of English Airs*. He cites it as being in *Pills to purge Melancholy, with Music*, 1719, and states that in the *Essex Champion, or famous History of Sir Billy of Billericay and his Squire Ricardo*, 1690, the song of “The Man of Kent” is mentioned. I have none of these works at hand for immediate reference, but the above note contains all that I have been able to collect on the subject of our popular ballad.

There is another song, much to the same purport, beginning—

“When as the Duke of Normandy,
With glistening spear and shield,”

in Evans’s *Songs*, vol. ii. p. 33, printed by him from *The Garland of Delight*, by Delone, in the Pepys collection at Cambridge—a black-letter volume; and probably the song was by himself.

Your correspondent “F.B.” asks for the remainder of the song. In pity to yourself and your readers, I forbear sending you the countless stanzas—numerous enough in the *original* song, but now, by the additions of successive generations, swelled to a volume. He will find in Chappell’s collection all that is worth having, with the assurance, repeated oft enough for the most enthusiastic of our *modest* countrymen, that

“In Britain’s race if one surpass,
A man of Kent is he.”

LAMBERT LARKING.

Ryarsh Vicarage.

Bess of Hardwick (No. 18. p. 276.).—The armorial bearings of John Hardwick, of Hardwick, co. Derby, father of Bess, were: Argent, a saltier engrailed, and on a chief blue three roses of the field.

M. COMES.

Oxford, March 9. 1850.

Trophee (No. 19. p. 303.).—“Trophe,” in the Prologue of Lydgate’s Translation of Boccaccio’s *Fall of Princes*, is a misprint: *corrige*—

“In youth he made a translation
Of a boke, which called is Troyle,
In Lumbardes tonge, as men may rede and se,

And in our vulgar, long or that he deyde,
Gave it the name of Troylous and Cres-eyde.”

The book called *Troyle* is Boccaccio’s *Troilo*, or *Filostrato*.

M.C.

Oxford, March 11. 1850.

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Emerald (No. 14. p. 217.).—Before we puzzle ourselves with the meaning of a thing, it is well to consider whether the authority *may* not be very loose and inaccurate. This *emerald cross*, even if it was made of emeralds, might have been in several pieces. But we are told generally, in Phillips’s *Mineralogy*, that “the large emeralds spoken of by various writers, such as that in the Abbey of Richenau, of the weight of 28 lbs., and which formerly belonged to Charlemagne, are believed to be either green fluor, or prase. The most magnificent specimen of genuine emeralds was presented to the Church of Loretto by one of the Spanish kings. It consists of a mass of white quartz, thickly implanted with emeralds, more than an inch in diameter.”

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The note to the above exemplifies what I have just said. It is called *emerald*, he says, because it is *green*, from the Greek. I might make a query of this; but it is clearly a mistake of some half-learned or ill-understood informant. The name has nothing to do with green. *Emerald*, in Italian *smeraldo*, is, I dare say, from the Greek *smaragdus*. It is derived, according to the Oxford *Lexicon*, from [Greek: mairo], to shine, whence [Greek: marmarugae]. In looking for this, I find another Greek word, *smirix*, which is the origin of *emery*, having the same meaning. It is derived from [Greek: smao], to rub, or make bright. I cannot help suspecting that the two radical verbs are connected.

C.B.

Ancient Motto—Barnacles.—In reference to your querist in No. 6., respecting the motto which “some Pope or Emperor caused to be engraven in the centre of his table,” and the correspondent in No. 7. who replies to him by a quotation from Horace, I beg to observe that honest Thomas Fuller, in *The Holy State*, 275. ed. Lond. 1648, tells us, that St. Augustine “had this distich written on his table:—

“Quisquis amat dictis absentem rodere famam,
Hanc mensam indignam noverit esse sibi.

* * * * *

He that doth love on absent friends to jeere,
May hence depart, no room is for him here.”

With respect to the Barnacle fowl, it may be an addendum, not uninteresting to your correspondent “W.B. MacCabe,” to add to his extract from Giraldus another from Hector Boece, *History of Scotland*, “imprentit be Thomas Davidson, prenter to the Kyngis nobyll grace [James VI.]” He observes, that the opinion of some, that the “Claikeis growis on treis be the nebbis, is vane,” and says he “maid na lytyll lauboure and deligence to serche the treuthe and virite yairof,” having “salit throw the seis quhare thir Clakis ar bred,” and assures us, that although they were produced in “mony syndry wayis, thay ar bred ay allanerly be nature of the seis.” These fowls, he continues, are formed from worms which are found in wood that has been long immersed in salt water, and he avers that their transformation was “notably provyn in the zier of God 1480 besyde the castell of Petslego, in the sycht of mony pepyll,” by a tree which was cast ashore, in which the creatures were seen, partly formed, and some with head, feet, and wings; “bot thay had na faderis.” Some years afterwards, a tree was thrown on the beach near Dundee, with the same appearances, and a ship broken up at Leith exhibited the same marvel; but he clinches the argument by a “notable example schawin afore our eyne. Maister Alexander Galloway Person, of Kynkell, was with us in thir Illis (the Hebridæ), and be adventure liftet up ane see tangle, hyng and full of mussil schellis,” one of which he opened, “bot than he was mair astonist than afore, for he saw na fische in it bot ane perfit schapin foule. This clerk, knawin us richt desirous of sic uncouth thingis, came haistely, and opinit it iwith all circumstance afore rehersit.” So far

the venerable “Chanon of Aberdene.” The West Highlanders still believe in the barnacle origin of this species of fowl.

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JAMES LOGAN

Tureen (No. 16. p. 246.; No. 19. p. 307.).—I have seen old-fashioned silver tureens which turned on a pivot attached to the handles, and always concluded that it was to this form that Goldsmith alluded in the line quoted by “G.W.”

SELEUCUS.

Hudibrastic Couplet (No. 14. p. 211.).—These lines do *not* occur in the reprint of the *Musarum Deliciae* (Lond. 1817, 8vo. 2 vols.). Lowndes (*Bibliogr. Manual*) states that they are to be found in the 2nd ed. of the work (London, 1656. 12mo.).

F.C.B.

Topography of Foreign Printing Presses (No. 18. p. 277.).—About twelve years ago, Valpy published a vol. of *Supplements to Lempriere’s Dictionary*, by E.H. Barker. One of these contained a complete list of all the foreign towns in which books had been printed, with the Latin names given to them in alphabetical order.

W. and N.

Your correspondent “P.H.F.” will find in *Cotton’s Typographical Gazetteer* (8vo. Clarendon Press, 1831), every information he will ordinarily require.

J.M.S.

Islington, March 7. 1850

Dr. Hugh Todd’s MSS. (No. 18. p. 282.).—The only MS. in the library of University College, Oxford, is that mentioned by “F.M.”; and it is described in the Catalogue, compiled by the Rev. H.O. Coxe, of the MSS. belonging to the College, p. 47. No. clxx. There is a note stating it was “ex dono Hugonis Todd, Socii, A.D. 1690.”

C.I.R.

* * * * *{341}

MISCELLANIES.

Burnet.—In addition to the opinions expressed in favour of or opposed to Burnet’s “History,” (No. 3. p. 40., and No. 8. p. 120.), I may also refer to Dr. King’s *Anecdotes*; he says,

“I knew Burnet; he was a furious party-man, and easily imposed on by any lying spirit of his own faction; but he was a better pastor than any man who is now seated on the Bishop’s bench.”

Dryden’s chastisement of Burnet—“the noble Buzzard”—in his *Hind and Panther* must be familiar to your readers. It was given as “adequate retaliation” for the Bishop’s censure of the immorality of Dryden’s plays. Applied to Burnet’s *Sketches of Characters*, Dryden says:

“His praise of foes is venomously nice,
So touch’d, it turns a virtue to a vice.”

Scott’s note on this passage well merits perusal.

J.H.M.

Bath.

* * * * *

PERVENIRI AD SUMMUM NISI EX PRINCIPIIS NON POTEST.

(FROM THE LATIN OF VINCENT BOURNE.)

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Newton, the light of each succeeding age,
First learned his letters from a female sage.
But thus far taught—the alphabet once learn'd—
To loftier use those elements he turn'd.
Forced th' unconscious signs, by process rare,
Known quantities with unknown to compare;
And, by their aid, profound deductions drew
From depths of truth his teacher never knew.
Yet the true authoress of all was she!—
Newton's Principia were his *a*, *b*, *c*.

Rufus.

* * * * *

Prince Madoc (No. 4. p. 56.; No. 18. p. 282.).—In the darkness superinduced by the absence of historical evidence on the Welsh settlement in America, I beg leave to offer a few remarks on some ethnological subjects involved in this question.

In reference to the specimen of a Welsh-Indian Vocabulary in Catlin's *N.A. Indians*, which "Gomer" opposes to Prof. Elton's proposition on this subject (No. 15. p. 236.), were the instances of similarity to exhibit the influence of opinion, of government, or of commerce, on the language of the tribe, the origin of such words would be as indisputable as that of those introduced by the English into the various countries of the East where they have factories; e.g. governor, council, company. But these and numerous other traces of the Celtic language which have been found in Florida and Darien are not indicative of such impressions; most of them, from their universality, bespeak themselves to be primitive; and who can assure us that some may not have reached them before the twelfth century, through "Walsh or strangers," "a race mightier than they and wiser," by whom they may have been instructed in the arts which have excited so much astonishment?

The glass beads, erroneously called Druid's beads, furnish Catlin with another proof of affiliation, which, however, is invalidated by the well-ascertained facts of glass-manufactories having, in remotest antiquity, existed in Egypt, and of glass beads having been dispersed by the Phoenicians among the nations which they visited. (See Tassie's *Gems*, introd.—Here, by the by, are mentioned celebrated emeralds, which have turned out to be only lumps of green glass!)

Lhuyd relates that the cross was honoured in N. America before the arrival of the Spaniards, and Sir R. Manley (*Turk. Spy*, vol. viii.) states that they found crucifixes also. Unfortunately for this hypothesis, it has been shown, by G. Becanus (*Hierogl.*, see Index), Olaus Wormius (*De Danicis Monumentis*, see Index), M. Ficinus (*De Vita coelitus Propaganda*, l. iii. c. 18.), and Kircherus (*Prodromus Coptus*, p. 163.), that in

various countries the cross was, before the Christian era, an object of veneration, and symbolled the genius of their religion. In the event of crucifixes having been found (for which, however, Sir R. Manley supplies no authority) we need not be surprised that the Christian topography was so far extended, since the Christianity of China, between the seventh and the thirteenth century, has been invincibly proved; and simultaneously, perhaps, the aborigines of America received the symbol, [Greek: Eros mou hestaurotai], which is peculiar to the Christian religion.

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In conclusion, permit me to cite Southey *versus* Catlin:—"That country," says the author of *Madoc* "has now been fully explored; and wherever Madoc may have settled, it is now certain that no Welsh Indians are to be found upon any branches of the Missouri" (Preface, note written in 1815).

Since I wrote the above, I have met with a work, by Mr. George Jones, entitled *The History of Ancient America anterior to the Time of Columbus*, vol. i.: "The Tyrian AEra." In the second, not yet published, he promises to give "The Introduction of Christianity into the Western Hemisphere by the Apostle St. Thomas."

T.I.

Mistake in Gibbon.—Those of your readers, who are, like myself, occasional verifiers of references, will perhaps thank me for pointing out a false reference, that I have just discovered in one of Gibbon's notes:

"Capitolinus gives us the particulars of these tumultuary votes, which were moved by one senator, and repeated, or rather chanted, by the whole body."—*Hist. August.* p. 52.

See Gibbon's *Decline and Fall*, chap. 4, note {342} under marginal lemma, "The memory of Commodus declared infamous."

These "tumultuary votes" are recorded, *not* by Capitolinus, but by AElius Lampridius, in his *Life of Commodus*. Vide *Historiae Augustae Scriptores. AElia Lampridii Commodus Antoninus*, capita 18, 19.

Capitolinus wrote the life of his *immediate* successor, Pertinax; hence perhaps the mistake, "Egregio in corpore naevus!" Let those who wish to know what passion really is, read the tiger-like yells of the Roman senate in *Lampridius*!

C. Forbes.

Temple, Feb. 27.

Jew's Harp.—The late Mr. Douce always maintained that the proper name of this instrument was the *Jaw's Harp*, and that the Jews had no special concern with either its invention or its use.

J.H.M.

Havior.—The word "havior" is probably of a hybrid character; partly of Anglo-Saxo, and partly of British origin. If so, the first syllable is obvious enough, "half" being generally pronounced as if the liquid were considered an evanescent quantity, "ha'f, heif, hav'," &c., and "iwrch" is the British word for a roe-buck. Dropping the guttural termination,

therefore, and writing “ior” instead of “iwrch,” we have the significant designation of the animal described by Lord Braybrooke, whose flesh, like that of the capon, may afford a convenient variety among the delicacies of the season, if well cooked according to the recondite mysteries of the gastronomic art.

Hypomagirus.

Trinity College, Oxford, Feb 14.

N.B. “Heifer” has already been explained as “heif-ker, half-cre,”
A.-S., “anner,” Br.

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Haviour, Haver, Hyfr (No. 15. p. 230, and No. 17. p. 269.).—If I may throw out a question where I cannot give an explanation, I would ask, are we not approaching very near to the word “heifer” (from the Saxon) in these, but especially in the last of the above terms? They seem to me to be identical. The introduction of the sound of *y* between the sounds of *v* and *ur*, is not uncommon in the vernacular or corrupted pronunciation of many words; nay, it is sanctioned by general usage, in “behaviour” from “behave,” “Saviour” from “save,” &c. If the words are identical, still the history of the appropriation of the one to male animals of the class described, and of the other to females, must be curious and worth investigating. May not the *aver* and *averium*, like *irreplegibilia* and other barbarous law terms, be framed (rather than derived) from one of our English terms, as well as from the French *avoir*?

G.W.

America known to the Ancients.—I have a note of the following references, as illustrating the passage quoted by “C.” (No. 7. p. 107.), and countenancing the idea that the existence of America was at least suspected by the ancients. As I have not had an opportunity of consulting the authorities myself, I cannot tell how far they may affect the point in question; and I fear the references are not as accurate as might be wished, but I shall be truly glad if they prove at all useful:—Diodorus Siculus, *Bibl.* lib. iv. pp. 299, 300 edit. Rhodoman; Apuleius, *De Mund. Oper.* vol. ii. p. 122.; *Avitus in Senec. Suasor.*; Horn, *De Origin. Americ.* lib. i. c. 10. p. 57.

G. William Skyring.

Error in Meyrick's Ancient Armour (No. 17. p. 266.).—In the second edition of Meyrick's *Armour*, the error pointed out by Mr. Hudson Turner has not been corrected. The passage is, “Item a gamboised coat with a rough surface of gold embroidered on the nap of the cloth;” and with the note, “Like a thicket.”

F.C.B.

Nomade.—The last Indian mails brought me the following derivation of the word *Nomade*, in a letter from a friend, who was, when he wrote, leading a nomade life among the Ryots of Guzerat:—

“Camp, Kulpore, Jan. 30. 1850.

“The natives use [for their tents] a sort of woollen stuff, about half an inch thick, called ‘numbda.’ * * * * * By the bye, this word ‘numbda’ is said to be the origin of the word *nomade*, because the nomade tribes used the same material for their tents. When I was at school, I used to learn *nomde*, from [Greek: nemo].”

Melanion.

* * * * *

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

A view of the Exhibition of the Works of Ancient and Mediaeval Art has convinced us that fame had done no more than justice to its merits and interest. We dare not attempt to enumerate one tithe of the gems in Glass, Enamel, Metalwork, Carving in Wood and Ivory, Porcelain, &c., now gathered together in the Adelphi to justify the enthusiasm of the antiquary, and to show, in the words of Marlowe,

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“Oh! what a world of profit and delight,
Of power, of honour, of omnipotence,
Is promis’d to the studious artizan?”

and how small, after all, is our boasted advance. We must therefore be content with recommending our readers to visit, again and again, this matchless collection. Mr. Hailstone, the originator of the exhibition, must be highly gratified at the manner in which, thanks to the liberality of the owners, and the zeal and good taste of the committee, his idea has been carried out. If, too, at this time, when there is so much unemployed labour among us, this exhibition should have the {343} effect of creating a demand for articles which can be produced by the hand and mind of a skilful workman only, and not by machinery, however costly and elaborate, an enormous benefit, beyond that originally contemplated, must result from the exhibition—namely, that of supplying fresh fields for the labour and ingenuity of our workmen.

It is with great satisfaction that we are enabled to announce that there is at length a prospect of our seeing the monument which Nicholas Brigham erected, in Poet’s Corner, to the memory of Geoffrey Chaucer properly restored. Arrangements are making for collecting subscriptions for that purpose, to be limited to five shillings each, that more may have the pleasure of assisting in the good work. We hope to give further particulars of this right and necessary step in the course of a week or two.

We have received John Petheram’s (94. High Holborn) Catalogue of Old and New Books, No. 109., being No. 3. for 1850;—from Thomas Cole (15. Great Turnstile, Holborn) his Catalogue of Cheap Books, No. 25.; and from John Russell Smith, (4. Old Compton Street, Soho) Part 2. for 1850 of his Catalogue of Choice, Useful, and Curious Books. We have also received from Messrs. Puttick and Simpson, of 191. Piccadilly, a Catalogue of a Six-Days’ Sale of Miscellaneous Books, chiefly Theological and Classical, but comprising also much General Literature, which commences this day (Saturday).

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NOTICE TO CORRESPONDENTS.

DISS.—The sanction of the authorities was first duly obtained in the matter to which our correspondent refers.

A.G.'s hint will not be lost sight of.

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The present Number will, we trust, furnish a satisfactory reply to our correspondent at Godalming.

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See also *Gentleman's Magazine* for February, 1850.

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