

Notes and Queries, Number 40, August 3, 1850 eBook

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Page 1

NOTES.

TRANSLATIONS OF JUVENAL—WORDSWORTH.

Mr. Markland's ascertainment (Vol. i., p. 481.) of the origin of Johnson's "From China to Peru," where, however, I sincerely believe our great moralist intended not so much to borrow the phrase as to profit by its temporary notoriety and popularity, reminds me of a conversation, many years since, with the late William Wordsworth, at which I happened to be present, and which now derives an additional interest from the circumstance of his recent decease.

Some mention had been made of the opening lines of the tenth satire of Juvenal:

"Omnibus in terris, quae sunt a Gadibus usque
Auroram, et Gangem pauci dignoscere possunt
Vera bona, atque illis multum diversa, remota
Erroris nebula."

"Johnson's translation of this," said Wordsworth, "is extremely bad:

"Let Observation, with extensive view,
Survey mankind from China to Peru.'

"And I do not know that Gifford's is at all better:

"In every clime, from Ganges' distant stream,
To Gades, gilded by the western beam,
Few, from the clouds of mental error free,
In its true light, or good or evil see.'

"But", he added, musing, "what is Dryden's? Ha! I have it:

"*Look round the habitable world*, how few
Know their own good, or, knowing it, pursue.'

"This is indeed the language of a poet; it is better than the original."

The great majority of your readers will without doubt, consider this compliment to Dryden well and justly bestowed, and his version, besides having the merit of classical expression, to be at once concise and poetical. And pity it is that one who could form so true an estimate of the excellences of other writers, and whose own powers, it will be acknowledged, were of a very high order, should so often have given us reason to regret his puerilities and absurdities. This language, perhaps, will sound like treason to

many; but permit me to give an instance in which the late poet-laureate seems to have admitted (which he did not often do) that he was wrong.

In the first edition of the poem of Peter Bell (the genuine, and not the pseudo-Peter), London, 8vo. 1819, that personage sets to work to bang the poor ass, the result of which is this, p. 36.:

“Among the rocks and winding crags—
Among the mountains far away—
Once more the ass did lengthen out
More ruefully an endless shout,
The long dry see-saw of his horrible bray.”{146}

After remarks on Peter’s strange state of mind when saluted by this horrible music, and describing him as preparing to seize the ass by the neck, we are told his purpose was interrupted by something he just then saw in the water, which afterwards proves to be a corpse. The reader is, however, first excited and disposed to expect something horrible by the following startling conjectures:—

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"Is it the moon's distorted face?
The ghost-like image of a cloud?
Is it a gallows these pourtrayed?
Is Peter of himself afraid?
Is it a coffin—or a shroud?"

"A grisly idol hewn in stone?
Or imp from witch's lap let fall?
Or a gay ring of shining fairies,
Such as pursue their brisk vagaries
In sylvan bower or haunted hall?"

"Is it a fiend that to a stake
Of fire his desperate self is tethering?
Or stubborn spirit doomed to yell
In solitary ward or cell,
Ten thousand miles from all his brethren."

"Is it a party in a parlour?
Cramm'd just as they on earth revere cramm'd—
Some sipping punch, some sipping tea,
But, as you by their faces see,
All silent and all damn'd!"

"A throbbing pulse the gazer hath," &c.
Part i., pp. 33, 39.

This last stanza was omitted in subsequent editions. Indeed, it is not very easy to imagine what it could possibly mean, or how any stretch of imagination could connect it with the appearance presented by a body in the water.

To return, however, from this digression to the subject of translations. In the passage already quoted, the reader has been presented with a proof how well Dryden could compress the words, without losing the sense, of his author. In the following, he has done precisely the reverse.

"Lectus erat Codro Procula minor."—*Juv. Sat. iii. 203.*

"Codrus had but one bed, so short to boot,
That his short wife's short legs hung dangling out!"

In the year 1801 there was published at Oxford, in 12mo., a translation of the satires of Juvenal in verse, by Mr. William Rhodes, A.M., superior Bedell of Arts in that University,

which he describes in his title-page as “nec verbum verbo.” There are some prefatory remarks prefixed to the third satire in which he says:

“The reader, I hope, will neither contrast the following, nor the tenth satire, with the excellent imitation of a mighty genius; though similar, they are upon a different plan. I have not adhered rigidly to my author, compared with him; and if that were not the case, I am very sensible how little they are calculated to undergo so fiery an ordeal.”

And speaking particularly of the third satire, he adds:

“This part has been altered, as already mentioned, to render it more applicable to London: nothing is to be looked for in it but the ill-humour of the emigrant.”

The reader will perhaps recollect, that in the opening of the third satire, Juvenal represents himself about to take leave of his friends Umbricius, who is quitting Rome for Canae: they meet on the road (the Via Appia), and turning aside, for greater freedom of conversation, into the Vallis Egeriae, the sight of the fountain there, newly decorated with foreign marbles, leads to an expression of regret that it was no longer suffered to remain in the simplicity of the times of Numa:

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"In valem Egeriae descendimus, et speluncas
Dissimiles veris. Quanto praestantius esset
Numen aquae, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum?"

Sat. iii. 17.

In imitating this passage, Mr. Rhodes, finding no fons Egeriae, no Numa, and perhaps no Muses in London, transfers his regrets from a rivulet to a navigable stream; and makes the whole ridiculous, by suggesting that the Thames would look infinitely better if it flowed through grass, as every ordinary brook would do.

"Next he departed to the river side,
Crowded with buildings, tow'ring in their pride.
How much, much better would this river look,
Flowing 'twixt grass, like every other brook,
If native sand its tedious course beguil'd,
Nor any foreign ornament defil'd."

W (1.)

* * * * *

Dedication to Milton by Antonio Malatesti.

Dr. Todd, in his *Life of Milton*, ed. 1826, mentions the accidental discovery of a manuscript by Antonio Malatesti, bearing the following title:

"La Tina Equivoci Rusticali di Antonio Malatesti, c[=o]posti nella sua Villa di Taiano il Settembre dell' Anno 1637. Sonetti Cinqu[=a]nta. Dedicati al' III'mo Signore et Padrone Oss'mo Signor Giovanni Milton, Nobil' Inghilese."

It seems that this *Ms.* had been presented, together with Milton's works, to the Academy della Crusca, by Mr. Brand Hollis, but had by some chance again found its way to England, and was sold by auction at Evans's some short time before Mr. Todd published this second edition of Milton's *Life*.

I know not if there has been any further notice of this *Ms.*, which is interesting as a monument of the respect and attention our great poet received from the most distinguished literary men of Italy at the time of his visit, and I should be glad if any of your correspondents can indicate its existence, {147} and the place where it is now preserved. When it was on sale, I had permission to copy the title and a few of the sonnets, which were such as we could not imagine would have given pleasure to the

chaste mind of Milton; each of them containing, as the title indicates, an *equivoque*, which would bear an obscene sense, yet very ingeniously wrapped up. The first sonnet opens thus:—

“Queste Sonnetti, o Tina, ch’ i’ ho composto,
Me gl’ ha dettati una Musa buffona,
Cantando d’ improvviso, alla Carlona,
Sul suono, spinto dal oalor del Mosto.”

The second may serve to show the nature of the *equivoque*:—

“Tina, l’ so legger bene, e rilevato
La Storia di Liombrune, e Josafatte,
Se ben, per esser noto in queste fratte
Sotto il Maestro mai non sono stato.

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“E il lere del dificio m’ ha giurato,
Quand’ egli ha visto le Poesie ch’ i’ ho fatte,
Ch’ elle son belle, e i piedi in terra batte,
E vuol ch’ io mi sia in Pisa adottato.

“Io canto, quand’ io son ben ben satollo,
Sul Chitarrin con voce sì sottile,
Ch’io ne disgrado insien Maestro Apollo.

“Vien un poco da me, Tina gentile,
Che s’ egli avvien che tu mi segga in collo,
M’ sentirai ben tosto alzar lo stile.”

Antonio Malatesti was a man of mark in his time, being distinguished for his talent as an improvisatore. Among his friends were Galileo, Coltellini, and Valerio Chimentelli, who have all commendatory poems prefixed to Malatesti’s “Sphinx,” a collection of poetical enigmas, which has been frequently reprinted. Beside his poetical talent, he studied astronomy, probably under Galileo; and painting, in which he was a pupil of Lorenzo Lippi, author of the “Malmantile Raquistato,” who thus designates him under his academical name of *Amostante Latoni* (canto i. stanza 61.):—

“E General di tutta questa Mandra
Amostante Laton Poeta insigne.
Canta improvviso, come un Calandra:
Stampa gli Enigmi, ‘Strologia, e Dipigne.”

Malatesti was a member of the Academy degli Apatisti, of which Milton’s friends Coltellini and Carlo Dati had been the principal founders. The house of the latter was a court of the Muses, and it was at the evening parties there that all who were distinguished for science or literature assembled: “Era in Firenze la sua Casa la Magione de’ Letterati, particolarmente Oltramontani, da lui ricevuti in essa, e trattati con ogni sorta di gentilezza.”[1] Heinsius, Menage, Chapelain, and other distinguished foreigners were members of this academy; and it is more than probable that, were its annals consulted, our poet’s name would also be found there.

S.W. *Singer*.

Mickleham, July 15, 1850.

[Footnote 1: Salvino Salvini *Fasti Consolari dell’ Accademia Fiorentina*, 1717, p. 548. Milton’s stay of two months at Florence must have been to him a period of pure enjoyment, and seems to have been always remembered with delight:—“Illa in urbe, quam prae ceteris propter elegantiam cum linguae tum ingeniorum semper colui, ad duos circiter menses substiti; illie multorum et nobilium sane et doctorum hominum

familiaritatem statim contraxi; quorum etiam privatas academias (qui mos illie cum ad literas humaniores assidue frequentavi). Tui enim Jacobe Gaddi, Carole Dati, Frescobalde, Cultelline, Bonmatthaei, Chimentille Francine, aliorumque plurium memoriam apud me semper gratam atque jucundam, nulla dies delebit.”—*Defensio Secunda*, p. 96., ed. 1698.]

* * * * *

Pulteney's ballad of "The honest jury."

On the application for a new trial, in the case of The King *against* William Davies Shipley, Dean of St. Asaph (1784), wherein was raised the important and interesting question, whether in libel cases the jury were judges of the law as well as the fact, Lord Mansfield, in giving judgment, remarked in reference to trials for libel, before Lord Raymond:

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"I by accident (from memory only I speak now) recollect one where the *Craftsman* was acquitted; and I recollect it from a famous, witty, and ingenious ballad that was made at the time by Mr. Pulteney; and though it is a ballad, I will cite the stanza I remember from it, because it will show you the idea of the able men in opposition, and the leaders of the popular party in those days. They had not an idea of assuming that the jury put it upon another and much better ground. The stanza I allude to is this:—

"For Sir Philip well knows,
That his *innuendos*
Will serve him no longer,
In verse or in prose;
For twelve honest men have decided the cause,
Who are judges of fact, though not judges of laws.'

"It was the admission of the whole of that party; they put it right; they put it upon the meaning of the *innuendos*; upon *that* the jury acquitted the defendant; and they never put up a pretence of any other power, except when talking to the jury themselves."

In Howell's *State Trials* (xxi. 1038.) is a note on this passage. This note (stated to be from the *Speeches of Hon. Thomas Erskine*) is as follows:—

"It appears by a pamphlet printed in 1754, that Lord Mansfield is mistaken. The verse runs thus:—

"Sir Philip well knows,
That his innuendos
Will serve him no longer in verse or in prose:
For twelve honest men have determined the cause,
Who are judges alike of the facts and the laws."{148}

Lord Campbell, in his *Lives of the Chancellors* (v. 25.) and *Lives of the Lord Chief Justices* (ii. 543.), and Mr. Harris, in his *Life of Lord Chancellor Hardwicke* (i. 221.), give the lines as quoted by Lord Mansfield, with the exception of the last and only important line, which they give, after the note to Erskine's speeches, as

"Who are judges alike of the facts and the laws."

And Lord Campbell (who refers to *State Trials*, xxi.) says that Lord Mansfield, in the Dean of St. Asaph's Case, misquoted the lines "to suit his purpose, or from lapse of memory."

I know not what is the pamphlet referred to as printed in 1754; but on consulting the song itself, as given in the 5th volume of the *Craftsman*, 337., and there entitled "The Honest Jury; or, Caleb Triumphant. To the tune of 'Packington's Pound,'" I find not only

that Lord Mansfield's recollection of the stanza he referred to was substantially correct, but that the opinion in support of which he cited it is expressed in another stanza besides that which he quoted. The first verse of the song is as follows:

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“Rejoice, ye good writers, your pens are set free;
Your thoughts and the *press* are at full liberty;
For your *king* and your *country* you safely may write,
You may say *black* is *black*, and prove *white* is *white*;
Let no pamphleteers
Be concerned for their ears;
For every man now shall be tried by his *peers*.
Twelve good honest men shall decide in each cause,
And be judges of *fact*, tho’ not judges of *laws*.”

In the third verse are the lines Lord Mansfield cited from memory:—

“For Sir Philip well knows
That *innuen-does*
Will serve him no longer in verse or in prose;
Since *twelve honest men* have decided the cause,
And were judges of *fact*, tho’ not judges of *laws*.”

Lord Campbell and Mr. Harris both make another mistake with reference to this ballad which I may perhaps be excused if I notice. They say that it was composed on an unsuccessful prosecution of the *Craftsman* by Sir Philip Yorke, and that this unsuccessful prosecution was subsequent to the successful prosecution of that paper on December 3rd, 1731. This was not so: Sir Philip Yorke’s unsuccessful prosecution, and to which of course Pulteney’s ballad refers, was in 1729, when Francklin was tried for printing “The Alcayde of Seville’s Speech,” and, as the song indicates, acquitted.

C.H. COOPER.

Cambridge, July 29. 1850.

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NOTES ON MILTON.
(Continued from Vol. ii., p. 115)

Comus.

On l. 8. (G.):—

“After life’s fitful fever he sleeps well.”

Macbeth, iii. 2.

On l. 101. (M.):—



"The bridegroom Sunne, who late the Earth had spoused,
Leaves his star-*chamber*; early in the *East*
He shook his sparkling locks."

Fletcher's *Purple Island* C. ix. St. 1.

On l. 102. (M.):—

"And welcome him and his with *joy and feast*."
Fairfax's *Tasso*, B. i. St. 77.

On l. 155. (D.):—

"For if the sun's bright beams do *blear* the sight
Of such as fix'dly gaze against his light."

Sylvester's *Du Bartas*. Week i. Day 1.

On l. 162. (G.):—

"Such reasons seeming plausible."

Warners *Albion's England*, p. 155. ed. 1612.

On l. 166. (G.):—

"We are a few of those collected here
That ruder tongues distinguish *villager*."

Beaumont and Fletcher's *Two Noble Kinsmen*, iii. 5.

On l. 215. (G.) "Unblemished" was originally (*Trin. Coll. Cam. MSS.*) written
"unspotted," perhaps from Drayton:—

"Whose form unspotted chastity may take,"

On l. 254. (G.) Add to Mr. Warton's note, that after the creation of Sir Robert Dudley to
be Earl of Leicester by Queen Elizabeth in 1564, "He sat at dinner in his *kirtle*." So says
Stow in *Annals*, p. 658. edit. 1633.

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On l. 290. (G.):—

“My wrinckl’d face,
Grown *smooth* as *Hebe’s*.”

Randolph’s *Aristippus*, p. 18. 4to. ed. 1630.

On l. 297. (G.):—

“Of frame more than celestial.”

Fletcher’s *Purple Island*, C. 6. S. 28. p. 71. ed. 1633.

On l. 331. (G.):—

“Night begins to *muffle up* the day.”

Wither’s *Mistresse of Philarete*.

On l. 335. (G.):—

“That whiles thick *darkness* blots the light,
My thoughts may cast another *night*:
In which *double shade*,” &c.

Cartwright’s *Poems*, p. 220. ed. 1651.

On l. 345. (G.):—

“Singing to the sounds of *oaten reed*.”

Drummond, p. 128.

On l. 373. (G.):—

“Virtue gives herself light thro’ darkness for to wade.”

Spenser’s *F. Queene*. {149}

(D.) For what is here finely said, and again beautifully expressed (v. 381.), we may perhaps refer to Ariosto’s description of the gems which form the walls of the castle of Logistilla, or Reason:—

“Che chi l’ha, ovunque sia, sempre che vuole,
Febo (mal grado tuo) si puo far giorno.”



Orl. Fur. x. 60.

On l. 404. (G.):—

“Whiles a puft and *rechlesse* libertine,
Himselfe the primrose path of dalliance treads,
And *reakes* not his owne reed.”

Hamlet i. 3.

On l. 405. (G.):—

“Where death and danger *dog* the heels of worth.”

All's Well that ends Well, iii. 4.

On l. 421. (M.):—

“Thrice is he armed that hath his quarrel just:
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.”

2 Henry IV., iii. 2.

On l. 424. (G.):—

“And now he treads th' *infamous* woods and downs.”

Ph. Fletcher's *Eclog.*, i. p. 4. ed. 1633.

On l. 494. (G.) The same sort of compliment occurs in Wither's *Sheperd's Hunting*. (See *Gentleman's Mag.* for December 1800, p. 1151.)

“Thou wert wont to charm thy flocks;
And among the massy rocks
Hast so cheered me with thy song,
That I have forgot my wrong.”

He adds:—

“Hath some churle done thee a spight?
Dost thou miss a lamb to-night?”

Juvenilia, p. 417. ed. 12mo. 1633.

On l. 535. (M.):—

“Not powerful Circe with her *Hecate rites*.”

Ph. Fletcher's *Poetical Miscellanies*, p. 65. ed. 1633.

On l. 544. (D.):—

“The soft sweet moss shall be thy bed
With crawling woodbine overspread.”

Herrick's *Hesperides*, p. 223.

On l. 554 (G.):—

“And flattery to his sinne *close curtain* draws.”



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Ph. Fletcher's *Purple Island*, p. 112. ed. 1633.

On l. 635. (G.):—

"*His clouted shoon* were nailed for fear of wasting."

Ph. Fletcher's *Purple Island*, p. 113.

On l. 707. (G.) A passage in the Spanish Tragedy confirms Mr. Warton's reasoning—

"After them doth Hymen hie as fast,
Clothed in sable and a saffron robe."

Old Plays, vol. iii. p. 214. ed. 1780.

On l. 734. (G.):—

"Saw you not a lady come this way on a sable horse
studded with stars of white?"

Beaumont and Fletcher's *Philaster*, Act iv.

On l. 752. (G.):—

"A sweet *vermilian tincture* stained
The bride's fair cheek."

Quarles' *Argalus and Parthenia*, p. 118. ed. 1647.

On l. 812. (G.):—

"*Bathed* in worldly *bliss*."

Drayton, p. 586. ed. 1753.

"The fortunate who bathe in floods of joys."

E. of Sterline's *Works*, p. 251. ed. 1637.

On l. 834. (D.):—

"The lily-wristed morn."

The Country Life, Herrick's *Hesperides*, p. 269.

(G.):—

“Reacht him her ivory hand.”

Ph. Fletcher’s *Purple Island*, p. 117.

On l. 853. (G.) Compare this line of Drayton in his *Baron’s Warrs*:—

“Of gloomy magicks and benumbing charms.”

Vol. i. p. 110. ed. 1753.

On l. 861. (G.):—

“Through whose *translucent* sides much light is born.”

Ph. Fletcher’s *Pur. Island*, C. 5. St. 31. p. 54.

On l. 862. (M.):—

“All hundred nymphs, that in his rivers dwell,
About him flock, with water-lilies crowned.”

Ph. Fletcher’s *Poet. Miscell.*, p 67. ed. 1633.

On l. 863. (G.) The use of Ambergris, mentioned in Warton’s note, appears from Drayton, v. ii. p. 483.:—

“Eat capons cooked at fifteen crowns apiece,
With their fat bellies stuf with ambergrise.”

On l. 886. (G.):—

“The wealth of Tarsus nor the *rocks of pearl*,
That pave the court of Neptune, can weigh down
That virtue.”

Beaumont and Fletcher’s *Philaster*, Act iv.

On l. 894. (G.):—

“Beset at th’ end with emeralds and turches.”

Lingua iv. 4. *Old Plays*, v. 5. p. 202. ed. 1780.

On l. 924. (M.) Mr. Warton says this votive address was suggested by that of Amoret in the *Faithful Shepherdess*; but observes that “the form and subject, rather than the imagery, is copied.” In the following maledictory address from Ph. Fletcher’s 2nd eclogue, st. 23., the imagery is precisely similar to Milton’s, the good and evil being made to consist in the fulness or decrease of the water, the clearness or muddiness of the stream, and the nature of the plants flowing on its banks:—

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“But thou, proud Chame, which thus hast wrought me spite,
Some greater river drown thy hatefull name;
Let never myrtle on thy banks delight;
But willows pale, the leads of spite and blame,
Crown thy ungratefull shores with scorn and shame: {150}
Let dirt and mud thy lazie waters seize,
Thy weeds still grow, thy waters still decrease;
Nor let thy wretched love to Gripus ever cease.”

P. 13. ed. 1633.

See also the “Masque,” in Beaumont and Fletcher’s *Maid’s Tragedy*, Act I. vol. i. p. 17. edit. 1750.

On l. 936. (G.):—

“And here and there were pleasant arbors pight,
And shadie seats and sundry flowring banks.”

Spenser’s *F. Queen*, vol. ii. p. 146. ed. 1596.

On l. 958. (G.):—

“How now! back friends! shepherd, go off a little.”

As You Like It, iii. 2.

On l. 989. (D.) See Bethsabe’s address to Zephyr in tire opening of Peele’s *David and Bethsabe*:—

“And on thy wings bring delicate perfumes.”

On l. 995. (D.):—

“Her gown should be goodliness
Well ribbon’d with renown,
Purfil’d with pleasure in ilk place
Furr’d with fine fashioun.”

Robert Henryson’s *Garment of Good Ladies*. See Ellis’ *Spec. of Early Eng. Poets*, i. 362.

J.F.M.

* * * * *

FOLK LORE.

High Spirits considered a Sign of impending Calamity or Death (Vol. ii., p. 84.).—

“*Westmoreland*. Health to my lord, and gentile cousin, Mowbray.

Mowbray. You wish me health in very happy season;
For I am, on the sudden, something ill.

Archbishop of York. Against ill chances, men are ever merry;
But heaviness foreruns the good event.

West. Therefore be merry, cos; since sudden sorrow
Serves to say thus,—Some good thing comes to-morrow.

Arch. Believe me, I am passing light in spirit.

Mow. So much the worse, if your own rule be true.”

Second Part of *King Henry IV.*, Act iv. Sc. 2.

In the last act of *Romeo and Juliet*, Sc. 1, Romeo comes on, saying,—

“If I may trust the flattering eye of sleep,
My dreams presage some joyful news at hand:
My bosom’s lord sits lightly on his throne;
And, all this day, an unacustom’d spirit
Lifts me above the ground with cheerful thoughts.”

Immediately a messenger comes in to announce Juliet’s death.

In Act iii. Sc. 2., of *King Richard III.*, Hastings is represented as rising in the morning in unusually high spirits. This idea runs through the whole scene, which is too long for extraction. Before dinner-time he is beheaded.

X.Z.

Norfolk Popular Rhymes.—On looking over an old newspaper, I stumbled on the following rhymes, which are there stated to be prevalent in the district in which these parishes are situated, viz. between Norwich and Yarmouth:—



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“Halvergate hares, Reedham rats,
Southwood swine, and Cantley cats;
Acle asses, Moulton mules,
Beighton bears, and Freethorpe fools.”

They seem to proceed simply on the alliterative principle mentioned by J.M.B. (Vol. i., p. 475.) as common to many popular proverbs, &c. Two others I subjoin from my own recollection, which differ in this particular:—

“Blickling flats, Aylsham fliers,
Marsham peewits, and Hevingham liars.”

These are four villages on the road between Norwich and Cromer. A third couplet alludes merely to the situation of a group of villages near the sea-coast,—

“Gimmingham, Trimingham, Knapton, and Trunch,
Northrepps and Southrepps, hang all in a bunch.”

E.S.T.

Throwing Salt over the Shoulder.—This custom I have frequently observed, of taking a pinch of salt without any remark, and flinging it over the shoulder. I should be glad to know its origin.

E.S.T.

Charming for Warts.—In Vol. i., p. 19., a correspondent asks if the custom of “charming for warts” prevails in England.

A year or two ago I was staying in Somersetshire, and having a wart myself, was persuaded to have it “charmed.” The village-charmer was summoned; he first cut off a slip of elder-tree, and made a notch in it for every wart. He then rubbed the elder against each, strictly enjoining me to think no more about it, as if I looked often at the warts the charm would fail.

In about a week the warts had altogether disappeared, to the delight of the operator.

N.A.B.

* * * * *

NOTES ON COLLEGE SALTING; TURKISH SPY; DR. DEE; FROM “LETTERS FROM THE BODLEIAN, &c.” 2 VOLS. 1813.

Having been lately reading through this interesting collection, I have “noted” some references to subjects which have been discussed in your columns.

1. *College Salting. Salt at Eton Montem* (Vol. i., pp. 261. 306. 321. 384. 390. 492.).—I am not quite clear as to the connection between these two subjects: but an identity of origin is not improbable. A letter from Mr. Byrom to Aubrey, “On the Custom of Salting at Eton,” Nov. 15. 1693, is in vol. ii. p. 167.: {151}

“I could send you a long answer to your queries, but have not the confidence to do it; for all that I can say was only heard from others when I was at school at Eton, and if I should depend upon that, perhaps I should make too bold with truth. ’Twas then commonly said that the college held some lands by the custom of salting; but having never since examined it, I know not how to account for it. One would think, at first view, considering the foundation was designed for a nursery of the Christian religion, and has not been in being much above 250 years, that it is not likely any remains of the Gentiles, relating to their sacrifices, should in so public a manner be suffered in it; however, I cannot

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but own with those that understand anything of antiquity, that the Christians very early assumed some rites of the heathens; and probably it might be done with this design,—that the nations, seeing a religion which in its outward shape was something like their own, might be the sooner persuaded to embrace it. To be free, sir, with you, I am apt to believe, for the honour of that society of which I was once an unworthy member, that the annual custom of salting alludes to that saying of our Saviour to His disciples, '*Ye are the salt of the earth*;' for as salt draws up all that matter that tends to putrefaction, so it is a symbol of our doing the like in a spiritual state, by taking away all natural corruption.... If this will not please, why may it not denote that wit and knowledge by which boys dedicated to learning ought to distinguish themselves. You know what *sal* sometimes signifies among the best Roman authors: *Publius Scipio omnes sale facetisque superabat*, Cic.; and Terent, *Qui habet salem qui in te est*."

The Editor has a note on this letter:—

"There have been various conjectures relative to the origin of this custom. Some have supposed that it arose from an ancient practice among the friars of selling consecrated salt and others, with more probability, from the ceremony of the *bairn* or *boy-bishop*, as it is said to have been formerly a part of the Montem-celebration for prayers to be read by a boy dressed in the clerical habit."

A letter from Dr. Tanner to Mr. Hearne on *Barne* or *Boy-bishops*, is in vol. i., p. 302.

2. *The Turkish Spy* (Vol. i., p. 324.; vol. ii., p. 12.).—The letter or the authorship of this work quoted by DR. RIMBAULT from the Bodleian MSS., is printed in vol. i. p. 233.; and I observe that DR. R. has incorporated in his communication the Editor's note on the passage.

3. *Dr. Dee* (Vol. i., pp. 216. 284.).—A letter about Dr. Dee from Mr. Ballard to T. Hearne occurs in vol. ii. p. 89. It does not throw light on the question of why Dr. Dee left Manchester College? There are also notes for a life of Dee among Aubrey's *Lives*, appended to these *Letters* (vol. ii. p. 310.) Both letters and notes refer to original sources of information for Dee's Life.

CH.

* * * * *

MINOR NOTES.

Alarm.—A man is indicted for striking at the Queen, with intent (among other things) to *alarm* her Majesty. It turns out that the very judge has forgotten the legal (which is also the military) meaning of the word. An alarm is originally the signal to arm: Query, Is it

not formed from the cry *a l'arme*, which in modern times is *aux armes*? The judge said that from the courage of her family, most likely the Queen was not alarmed, meaning, not frightened. But the illegal intent to alarm merely means the intent to make another think that it is necessary to take measures of defence or protection. When an *alarm* is sounded, the soldier who is *not* alarmed is the one who would be held to be frightened.

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M.

Taking a Wife on Trial.—The following note was made upon reading *The Historical and Genealogical Account of the Clan of Maclean*, by a Seneachie, published by Smith, Elder, and Co., London, 1838. It may be thought worthy of a corner amongst the Notes on Folk Lore, which form so curious and entertaining a portion of the “NOTES AND QUERIES.”

In the beginning of the year 1608 a commission, consisting of the Archbishop of Glasgow, the Bishop of the Isles (Andrew Knox), Andrew Stewart, Lord Ochiltree, and Sir James Hay of Kingask, proceeded to the Isles with power to summon the chiefs to a conference, for the purpose of intimating to them the measures in contemplation by the government. A meeting for this purpose was held at Aross Castle, one of the seats of Maclean, in Mull, at which the principal barons and heads of houses attended.

The regulations contemplated had for their object the introduction of an additional number of pious divines, who were to be provided for out of the lands of the great island proprietors; the abolishing a certain remarkable custom which till then prevailed, namely, that of taking a wife on approbation, or, in plain intelligible terms, *on trial*!

The following are two examples recorded of this singular custom.

John Mac-Vic Ewen, fourth laird of Ardgour, had *handfasted* (as it was called) with a daughter of Mac Ian of Ardnamurchan, whom he had taken on a promise of marriage, if she pleased him. At the expiration of two years he sent her home to her father; but his son by her, the gallant John of Invorscaddel, a son of Maclean of Ardgour, celebrated in the history of the Isles, was held to be an illegitimate offspring by virtue of the “handfast ceremony.”

Another instance is recorded of a Macneil of Borra having for several years enjoyed the society of a lady of the name of Maclean on the same principle; but his offspring by her were deprived {152} of their inheritance by the issue of his subsequent marriage with a lady of the Clanrannald family.

These decisions no doubt tended to the abolition of a custom or principle so subversive of marriage and of the legitimacy of offspring.

J.M.G.

Worcester, July 19.

Russian Language.—A friend of mine, about to go to Russia, wrote to me some time since, to ask if he could get a *Russian grammar in English, or any English books bearing on the language*. I told him I did not think there were any; but would make inquiry. Dr. Bowring, in his *Russian Anthology*, states as a remarkable fact, that the first

Russian grammar ever published was published in England. It was entitled *H.W. Ludolfi Grammatica Russica quae continet et Manuductionem quandum ad Grammaticam Slavonicam*. Oxon. 1696. The Russian grammar next to this, but published in its own language, was written by the great Lomonosov, the father of Russian poetry, and the renovator of

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his mother tongue: I know not the year, but it was about the middle of the last century. I have a German translation of this grammar “Von Johann Lorenz Stuvenhagen: St. Petersburg, 1764.” Grotius, Jappe, Adelung, &c., have written on the Russian language. Jappe’s grammar, Dr. Bowring says, is the best he ever met with. I must make a query here with regard to Dr. Bowring’s delightful and highly interesting *Anthologies*. I have his Russian, Dutch, and Spanish *Anthologies*: *Did he ever publish any others?* I have not met with them. I know he contemplated writing translations from Polish, Servian, Hungarian, Finnish, Lithonian, and other poets.

Jarltzberg.

Pistol and Bardolph.—I am glad to be able to transfer to your pages a Shakspearian note, which I met with in a periodical now defunct. It appears from an old MS. in the British Museum, that amongst canoniers serving in Normandy in 1436, were “Wm. Pistail—R. Bardolf.” Query, Were these common English names, or did these identical canoniers transmit a traditional fame, good or bad, to the time of Shakspeare, in song or story?

If this is a well-known Query, I should be glad to be referred to a solution of it, if not, I leave it for inquiry.

G.H.B.

EPIGRAM FROM BUCHANAN.

Doletus writes verses and wonders—ahem—When there’s nothing in
him, that there’s nothing in *them*.

J.O.W.H.

* * * * *

QUERIES.

CALVIN AND SERVETUS.

The fate of Servetus has always excited the deepest commiseration. His death was a judicial crime, the rank offence of religious pride, personal hatred, and religious fanaticism. It borrowed from superstition its worst features, and offered necessity the tyrant’s plea for its excuse. Every detail of such events is of great interest. For by that immortality of mind which exists for ever as History, or through the agency of those

successive causes which still link us to it by their effects, we are never separated from the Past. There is also an eloquence in immaterial things which appeals to the heart through all ages. Is there a man who would enter unmoved the room in which Shakspeare was born, in which Dante dwelt, or see with indifference the desk at which Luther wrote, the porch beneath which Milton sat, or Sir Isaac Newton's study? So also the possession of a book once their own, still more of the MS. of a work by which great men won enduring fame, written in a great cause, for which they struggled and for which they suffered, seems to efface the lapse of centuries. We feel present before them. They are before us as living witnesses. Thus we see Servetus as, alone and on foot, he arrived at Geneva in 1553; the lake and the little inn, the "Auberge de la Rose," at which he stopped, reappear pictured

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by the influence of local memory and imagination. From his confinement in the old prison near St. Peter's, to the court where he was accused, during the long and cruel trial, until the fatal eminence of Champel, every event arises before us, and the air is peopled with thick coming visions of the actors and sufferer in the dreadful scene. Who that has read the account of his death has not heard, or seemed to hear, that shriek, so high, so wild, alike for mercy and of dread despair, which when the fire was kindled burst above through smoke and flame,—“that the crowd fell back with a shudder!” Now it strikes me, an original MS. of the work for which he was condemned still exists; and I, thinking that others may feel the interest I have tried to sketch in its existence, will now state the facts of the case, and lay my authorities before your readers.

“We condemn you, said the council, Michael Servetus, to be bound and led to Champel, where you are to be fastened to a stake, and burnt alive together with your book, as well the printed as the MS.”“About midday he was led to the stake. An iron chain encompassed his body; on his head was placed a crown of plaited straw and leaves strewn with sulphur, to assist in suffocating him. At his girdle were suspended his printed books; and the MS. he had sent to Calvin.”

This MS. had been completed in 1546, and sent to Geneva for his opinion. Calvin, in a letter to Farel says:

“Servetus wrote to me lately, and accompanied his letter with a long volume of *his insanities*.”

This long volume was the MS. of the “*Restitutio Christianismi*,” now ready for the press. We {153} have seen that it was sent to Calvin. It was never returned, but produced in evidence, and burnt with him at the stake. Nevertheless, he either possessed another copy or took the pains of writing it afresh, and thus the work was secretly printed at Vienna, at the press of Balshazar Arnoullet in 1553. Of this edition, those at Frankfort were burnt at the instance of Calvin; at Geneva, Robert Stephens sacrificed all the copies which had come into his hands; so that of an edition of one thousand, it is said only six copies were preserved. These facts I owe to the excellent Life of Calvin by Mr. T.H. Dyer, recently published by Mr. Murray. Now does the following MS. bear relation to that described as recopied by Servetus, from which Arnoullet printed? or is it the first rough sketch? Can any of your readers say into what collection it passed?

The extract is from the Catalogue of the Library of Cisternay Dufay, by Gabriel Martin, Paris, 8vo. 1725, being lot 764., p. 98., and was sold for 176 livres.

“*Librorum Serveti de Trinitate Codex MS. autographus. In fronte libri apparet note quae sequitur, manu ipsius defuncti D. du Fay exarata.*”

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“Forsan ipsius auctoris autographus Codex hic MS. qui fuit percelebris Bibliopolae Basiliensis Coelii Horatii Curionis. Videtur prima conceptio (vulgo l’Esquisse, en termes de Peinture) Libri valde famigerati Mich. Serveti, a Joanne Calvino cum ipso Serveto combusti, cui Titulus, *Christianismi Restitutio, hoc est totius Ecclesiae Apostolicae ad sua limina Vocatio*, &c. &c., typis mandati anno 1554, Viennae Allobrogum, 8vo. pagg. 734,” concluding with an anecdote of the rarity of the volume.

There may be some to whom these “Notes” may be of use, others to whom a reply to the “Queries” may have interest, and so I send them to you. Such MSS. are of great historical importance.

S.H.

Athenaeum, July 26.

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ETYMOLOGICAL QUERIES.

Any remarks on the meaning and derivation of the following words, will be thankfully received.

Rykelot.—A magpie?

Berebarde.—“In the fever or the *Berebarde*.”

Wrusum, or *Wursum*.—“My wounds that were healed gather new *wrusum*, and begin to corrupt.”

Deale.—Placed always between two sentences without any apparent connection with either of them. Is it an abbreviation of “Dieu le sait?”

Sabraz.—“He drinks bitter *sabraz* to recover his health.”

Heteneste.—“Inclosed *hetenest* in a stone coffin or tomb.”

Schunche.—“Schunche away.”

I-menbred.—“A girdle *i-menbred*.”

Blodbendes of silk.

Hesmel.—“Let their *hesmel* be high *istiled*, al without broach.”

Irspille.—“Wear no iron, nor haircloth, nor *irspilles* felles.”



J. Mn.

* * * * *

MINOR QUERIES

Countess of Desmond.—I should be much obliged if any of your readers would inform me of the manner of the death of Catherine Fitzgerald, Countess of Desmond, commonly called the “old Countess of Desmond,” who died in 1626, aged above 140 years,—some say, 162 years. I think I remember reading, some years since, that she died from a fall from a cherry-tree, at the age of 144 years. If so, where can the account be found?

K.

Cheetham Hill.

Noli me tangere.—Can any of your readers refer me to pictures upon the subject of *Noli me tangere*. I want to know what artists have treated the subject, and where their pictures exist.

B.R.

Line in Milton’s “Penseroso.”—In those somewhat hacknied lines,

“And may my due feet never fail,” &c.,

I am somewhat puzzled to understand the expression,

“With antique pillars massy *proof*.”

Now what is “proof,”—a substantive or adjective? If the latter, no edition is rightly stopped; for, of course, there should be a comma after “massy;” and then I somewhat doubt the propriety of “proof” for “proved,” unless joined with another word, as “star-proof,” “rain-proof.”



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If “proof” is a substantive, “massy proof” is in apposition to “antique pillars,” and is very meaningless. Can any of your readers suggest an explanation?

H.A.B.

“Mooney’s Goose.”—As a pendant to “Ludlam’s dog,” I beg to insert the proverb of “Full of fun and *fooster*, like Mooney’s goose,” with the hope that your acute and ingenious correspondent D.V.S. may be able to throw some light upon “Mooney.” Let me add that D.V.S. has perhaps somewhat misconceived my brief comment on Ludlam, which my regard for conciseness has left some deal obscure; and it does not appear worth while to go over the ground again. I repeatedly heard “Dick’s hat-band” quoted by Lancashire friends exactly as given by Southey. Does not the variation “cobbler’s dog” tend to prove the alliterative principle for which I had been contending?

J.M.B.

Translation of the Philobiblon.—Where can I procure a translation of Robert de Bury’s *Philobiblon*?

L.S.{154}

Achilles and the Tortoise.—Where is the paradox of “Achilles and the Tortoise” to be found? Leibnitz is said to have given it solution in some part of his works.

There is also a geometrical treatment of the subject by Gregoire de S. Vincent. Will some reading man oblige me with information or reference concerning it.

[Greek: Idiotaes.]

Dominicals.—I am desirous of obtaining information on a subject of much interest to Exeter.

An ancient payment is made to the rectors of each parish within the city of Exeter, called “Dominicals,” amounting to 1d. per week from every householder within the parish. Payments of a similar nature are made in London, Canterbury, and I believe Worcester. Can any of your numerous readers state the origin of Dominicals, and give any information respecting them.

W.R.C.

Yorkshire Dales.—A Pedestrian would be much obliged by being informed if there is any map, guide, or description published, that would serve as a hand-book to the Dales in the West Riding of Yorkshire, between Lancashire and Westmoreland.

* * * * *

REPLIES

TOBACCO IN THE EAST.

In the *Edinburgh Cabinet Library*, vol. iii. p. 383., art. "China," it is stated that three species of tobacco have been found in India and in China, under circumstances which can leave no doubt of their being native plants.

Dr. Bigelow (*American Botany*, 4to., vol. ii. p. 171.) tells us that *Nicot. fruticosa* is said to have been cultivated in the East prior to the discovery of America. Linnaeus sets down the same as a native of China and the Cape of Good Hope. Sir G. Staunton says that there is no traditional account of the introduction of tobacco into China; nor is there any account of its introduction into India[2]; though, according to Barrow, the time when the cotton plant was introduced into the southern provinces of China is noted in their annals. Bell of Antermoney, who was in China in 1721, says,

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"It is reported the Chinese have had the use of tobacco for many ages," &c.—*Travels*, vol. ii. p. 73., Lond. ed. 4to. 1763.

Ledyard says, the Tartars have smoked from remote antiquity (*Travels*, 326.). Du Halde speaks of tobacco as one of the natural productions of Formosa, whence it was largely imported by the Chinese (p. 173. Lond. ed. 8vo. 1741).

The prevalence of the practice of smoking at an early period among the Chinese is appealed to by Pallas as one evidence that in Asia, and especially in China, the use of tobacco for smoking is more ancient than the discovery of the New World. (See *Asiat. Journ.*, vol. xxii. p. 137.)

The Koreans say they received tobacco from Japan, as also instructions for its cultivation, about the latter end of the sixteenth century. (Authority, I think, Hamel's *Travels*, *Pink. Coll.*, vii. 532.) Loureiro states that in Cochin China tobacco is indigenous, and has its proper vernacular name.

Java is said to have possessed it before 1496. Dr. Ruschenberg says,

"We are informed the Portuguese met with it on their first visit to Java."—*Voy. of U.S.S. Peacock*, vol. ii. p. 456, Lond. ed. 8vo. 1838.

Crauford dates its introduction into Java, 1601, but admits that the natives had traditions of having possessed it long before. (*Indian Archipelago*, vol. i. pp. 104. 409, 410. 8vo.) Rumphius, in the latter part of the seventeenth century, found it universal even where the Portuguese and Spaniards had never been.

Savary, in his *Parfait Negociant*, states that the Persians have used tobacco 400 years, and probably received it from Egypt. (See *Med. Chir. Review*, 1840, p. 335.)

Olearius found it fully established in Persia, 1637, only about fifty years after its arrival in England. (Lond. 1662, in fol. p. 322.) Chardin states, the Persians smoked long before the discovery of America, and had cultivated tobacco time immemorial.

"Coffee without tobacco is meat without salt."—Persian Proverb, Sale's *Koran*, Preliminary Discourse, 169. ed. 8vo.

In 1634 Olearius found the Russians so addicted to tobacco that they would spend their money on it rather than bread. (See edit. above quoted, lib. iii. p. 83.)

According to Prof. Lichtenstein, the Beetjuanen smoked and snuffed long before their intercourse with Europeans. (*Med. and Chir. Rev.*, 1840, p. 335.)

Liebault, in his *Maison Rustique*, asserts that he found tobacco growing naturally in the forest of Ardennes. Libavius says that it grows in the Hyrcinian forest. (Ibid.)

Dr. Cleland shows the three last to be falsehoods(?).

Ysbrants Ides found tobacco in general use among the Ostiaks and other tribes passed in his route to China, 1692. (Harris's *Coll.*, fol. vol. ii. pp. 925. and 926.)

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The story told of Amurath IV. punishing a Turk for smoking seems to be a mistake, since Amurath only began to reign 1622; whereas Sandys relates the same story of a certain Morad Bassa, probably Murat III., who began to reign {155} 1576, and ended 1594. If this be the case, the Turks were smokers before tobacco was known in England.—In Persia smoking was prohibited by Shah Abbas. There were two princes of this name. The first began his reign 1585 A.D., died 1628: the second began 1641, died 1666. The proclamation against smoking was probably issued by the first, since (as before mentioned) in 1634 Olearius found the custom firmly established. If so, the Persians must have been early smokers. Smoking seems to have obtained at a very remote period among several nations of antiquity. Dr. Clarke quotes Plutarch on Rivers to show that the Thracians were in the habit of intoxicating themselves with smoke, which he supposes to have been tobacco. The *Quarterly Review* is opposed to this.

Lafitau quotes Pomp. Mela and Solin to show the same; also Herodotus and Maximin of Tyre, as evidences to the same custom prevailing amongst the Scythians, and thinks that Strabo alludes to tobacco in India. (See, for the Scythians, the *Universal History*.) Logan, in his *Celtic Gaul*, advances that smoking is of great antiquity in Britain. He says that pipes of the Celts are frequently found, especially at Brannocktown, co. Kildare, where in 1784 they were dug up in great numbers; that a skeleton dug out of an ancient barrow, actually had a pipe sticking between its teeth when found. (From *Anthol. Hibern.*, i. 352.) Halloran says Celtic pipes are found in the Bog of Cullen. In form, these pipes were very similar to those in use at this day.

Eulia Effendi mentions having found a tobacco pipe, still in good preservation, and retaining a smell of smoke, embeded in the wall of a Grecian edifice more ancient than the birth of Mahomet. (*Med. Chir. Rev.* 1840, p. 335.) This Dr. Cleland proves to be a lie(?). He proves the same of Chardin, Bell of Antermony, Mr. Murray, Pallas, Rumphius, Savary, &c.

Masson describes a “chillum,” or smoking apparatus, found embedded in an ancient wall in Beloochistan. (*Travels*, ii. 157.)

Dr. Yates saw amongst the paintings in a tomb at Thebes the representation of a smoking party. (*Travels in Egypt*, ii. 412.)

There is an old tradition in the Greek Church, said to be recorded in the works of the early Fathers, of the Devil making Noah drunk with tobacco, &c. (Johnson's *Abyssinia*, vol. ii. p. 92.)

Nanah, the prophet of the Sikhs, was born 1419. Supposing him fifty when he published his *Ordinances*, it would bring us to 1469, or 23 years before the discovery of America by Columbus. In these *Ordinances* he forbade the use of tobacco to the Sikhs; but found the habit so deeply rooted in the Hindu that he made an exception in their favour. (Masson's *Beloochistan*, vol. i. p. 42.) Should this be true, the Hindu must have

been in the habit of smoking long before the discovery of America, to have acquired so inveterate a predilection for it.

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If the prophecy attributed to Mahomet be not a fabrication of after times, it is strongly corroborative, and goes to show that he was himself acquainted with the practice of smoking, viz.

“To the latter day there shall be men who will bear the name of Moslem, but will not be really such, and they shall smoke a certain weed which shall be called tobacco.”—See Sale’s *Koran*, ed. 8vo. p. 169.

Query. Is tobacco the word in the original? If so, it is a stumbling-block.

Lieut. Burns, in his *Travels*, has the following curious statement:

“The city of Alore was the capital of a great empire extending from Cachemere to the sea. This was conquered by the Mahomedans in the seventh century, and in the decisive battle they are reported to have brought fire, &c., in their pipes to frighten the elephants.”

Lieut. Burns conjectures that they must have smoked bang, &c., tobacco being then unknown.

Buchanan’s account of the cultivation and preparation of tobacco in Mysore, carries with it a conviction that these elaborate processes were never communicated to them by Europeans, nor brought in any way from America, where they have never been practised. They strike one as peculiarly ancient and quite indigenous.

The rapid dissemination of tobacco, as also of forms and ceremonies connected with its use; its already very extensive cultivation in the remotest parts of the continent and islands of Asia, within a century of its introduction into Europe, amounts to the miraculous; and particularly when we see new habits of life, and novelties in their ceremonies of state, at once adopted and become familiar, to such otherwise unchangeable people as the orientals are known to be. Extraordinary also is the fact that the forms and ceremonies adopted should so precisely coincide (in most respects) with those in use among the American Indians, and should not be found in any of the intermediate countries through which we must suppose them to have passed. Who taught them the presentation of the pipe to guests, a form so strictly observed by the Red Men of America, &c.? But the “narghile,” the “kaleoon,” the “hookah,” the “hubble-bubble,” whence came they? They are indigenous.

Great stress is laid on the silence of Marco Polo, Rubruquis,—the two Mahomedans, Drake, Cavendish, and Pigafelta; also of the *Arabian Nights*, on the subject of smoking,—and with reason; but, after all, it is negative evidence: for we have examples of the same kind the other way. Sir Henry Blount, who was in Turkey in 1634, describes manners and customs very minutely without a single allusion to smoking, though we know {156} that twenty years previously to that date the Turks were inveterate smokers.

M. Adr. Balbi insists likewise on the prevalence of the Haitian name “tambaku” being conclusive as to the introduction of tobacco from America. This, however, is not exactly the case: in many countries of the East it has vernacular names. In Ceylon it is called “dun-kol” or smoke-leaf; in China, “tharr”—Barrow says, “yen.”

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The Yakuti (and Tungusi?) call it “schaar.” The Crim Tartars call it “tuetuen.” The Koreans give it the name of the province of Japan whence they first received it. In the Tartar (Calmuc and Bashkir?) “gansa” is a tobacco-pipe. In America itself tobacco has many names, viz. “goia,” “gozobba” or “cohobba,” “petun,” “y’ouly,” “yoly,” and “uppwoc.” Are there any proofs of its growing wild in America? At the discovery it was every where found in a state of cultivation. The only mention I have met with is in Drake’s *Book of the Indians*[3], where he says it grew spontaneously at Wingandacoa[4], and was called by the natives “uppewoc.” Does not this very notice imply something unusual? and might not this have been a deserted plantation?

The Indians have always looked to Europeans for presents of tobacco, which they economise by mixing with willow-bark, the uva-ursi, &c., and there are some tribes totally unacquainted with its use. M’Kenzie says, the Chepewyans learnt smoking from Europeans, and that the Slave and Dogrib Indians did not even know the use of tobacco.

In mentioning the silence of early visitors to the East on the subject of smoking, I might have added equally the silence of the Norwegian visitors to America on the same subject.

A.C.M.

Exeter, July 25. 1850.

[Footnote 2: There is no positive notice of its introduction into Turkey, Persia, or Russia?]

[Footnote 3: Book iv., p. 5., ed. 8vo., Boston.]

[Footnote 4: Virginia.]

The tobacco-plant does not appear to be indigenous to any part of Asia. Sir John Chardin, who was in Persia about the year 1670, relates in his travels, that tobacco had been cultivated there from time immemorial. “Honest John Bell” (of Antermony), who travelled in China about 1720, asserts that it is reported the Chinese have had the use of tobacco for many ages. Rumphius, who resided at Amboyna towards the end of the seventeenth century, found it universal over the East Indies, even in countries where Spaniards or Portuguese had never been. The evidence furnished by these authors, although merely traditional, is the strongest which I am aware of in favour of an Asiatic origin for the use of tobacco.

Mr. Lane, on the other hand, speaks of the “introduction of tobacco into the East, in the beginning of the seventeenth century of our era,” (*Arabian Nights*, Note 22. cap. iii.), “a fact that has been completely established by the researches of Dr. Meyer of



Konigsberg, who discovered in the works of an old Hindostanee physician a passage in which tobacco is distinctly stated to have been introduced into India by the Frank nations in the year 1609." (Vide *An Essay on Tobacco*, by H.W. Cleland, M.D. 4to. Glasgow, 1840, to which I am indebted for the information embodied in this reply to Z.A.Z., and to which I would beg to refer him for much curious matter on the subject of tobacco.)

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My own impression is, that the common use of *hemp* in the East, for intoxicating purposes, from a very early period, has been the cause of much of the misconception which prevails with regard to the supposed ante-European employment of "tobacco, divine, rare, super-excellent tobacco," in the climes of the East.

J.M.B.

* * * * *

"JOB'S LUCK," BY COLERIDGE.

These lines (see Vol. ii., p. 102.) are printed in the collected editions of the poems of Coleridge. In an edition now before me, 3 vols. 12mo., Pickering, 1836, they occur at vol. ii. p. 147. As printed in that place, there is one very pointed deviation from the copy derived by Mr. Singer from the Crypt. The last line of the first stanza runs thus:

"*And the sly devil did not take his spouse.*"

In the *Gentleman's Magazine* for February, 1848, there is a poem by Coleridge, entitled "The Volunteer Stripling," which I do not find in the collected edition above mentioned. It was contributed to the *Bath Herald*, probably in 1803; and stands there with "S.T. Coleridge" appended in full. The first stanza runs thus:

"Yes, noble old warrior! this heart has beat high,
When you told of the deeds which our countrymen wrought;
O, lend me the sabre that hung by thy thigh,
And I too will fight as my forefathers fought."

I remember to have read the following version of the epigram descriptive of the character of the world some twenty or thirty years ago; but where, I have forgotten. It seems to me to be a better *text* than either of those given by your correspondents:

"Oh, what a glorious world we live in,
To lend, to spend, or e'en to give in;
But to borrow, to beg, or to come at one's own,
'Tis the very worst world that ever was known."

J. Bruce.

* * * * *

ECCIUS DEDOLATUS.

Mr. S.W. Singer, for an agreeable introduction to whom I am indebted to "Notes and Queries," having expressed a wish (Vol. ii., {157} p. 122.) "to see and peruse" the rare

and amusing satire, entitled *Eccius dedolatus*, authore Joanne-francisco Cottalemborgio, Poeta Laureato, I shall willingly forward to him a quarto volume which contains two copies of it, at any time that an opportunity may present itself. In the meanwhile, he may not have any objection to hear that these are copies of distinct impressions; neither of them intentionally recording place or printer.

Four separate and curious woodcuts decorate the title-page of one exemplar, which was certainly printed at Basil, apud Andream Cratandrum. The topmost woodcut, dated 1519, is here misplaced; for it should be at the bottom of the page, in which position it appears when employed to grace the title of the facetious *Responsio* of Simon Hess to Luther. The second copy is in Gothic letter, and has typographical

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ornaments very similar to those used at Leipsic in the same year. A peculiar colophon is added in the Basle edition; and after the words "Impressum in Utopia," a quondam possessor of the tract, probably its contemporary, has written with indignation, "Stulte mentiris!" The duplicate, which I suppose to be of Leipsic origin, concludes with "Impressum per Agrippun Panoplium, Regis Persarum Bibliopolam L. Simone Samaritano et D. Juda Schariottide Consulibus, in urbe Lacernarum, apud confluentes Rhenum et Istrum."

Professor Ranke, referred to by Mr. Singer, was mistaken in assigning "March, 1520," as the date of *Eccius dedolatus*. The terms "Acta decimo Kalendas Marcii" are, I believe, descriptive of Tuesday, the 20th of February, in that year.

Perhaps Mr. Singer may be able to communicate some tidings respecting the Apostolic Prothonotary Simon Hess, of whom I have casually spoken. Natalis Alexander (*Hist. Eccles.*, viii. 105. Paris, 1699) attributes the humorous production which bears his name ("Lege et ridebis," declares the original title-page) to Luther himself, amongst whose works it may be seen (tom. ii, fol. 126-185. Witeb. 1551); and it is a disappointment to read in Seckendorf, "Hessus Simon. Quis hic fuerit, compertum mihi non est." (*Scholia sive Supplem ad Ind. i. Histor.*, sig. 1. 3. *Francof.* 1692.)

R.G.

* * * * *

Replies to Minor Queries.

Hiring of Servants (Vol. ii., p. 89.).—It was provided by several old statutes, the first of which was passed in 1349, that all able-bodied persons who had no evident means of subsistence should put themselves as labourers to any that would hire them. In the following year were passed several other acts relating to labourers, by one of which, 25 Edward III. stat. i. c. i., entitled, "The Year and Day's Wages of Servants and Labourers in Husbandry," it was enacted that ploughmen and all other labourers should be hired to serve for the full year, or other usual terms, and not by the day; and further,

"That such labourers do carry openly in their hands, in market towns, their instruments of labour, and be there hired in a public place, and not privately."

For carrying into effect these provisions, it would be necessary to have certain days, and a fixed place set apart for the hiring of servants. In the former particular, no days would be so convenient as feast days: they were well known, and were days commonly computed from; they were, besides, holidays, and days for which labourers were



forbidden to receive wages (see 34 Edw. III. c. 10. and 4 Henry IV. c. 14.); so that, although absent from labour, they would lose no part of the scanty pittance allowed them by act of parliament or settled by justices. As to the latter requirement, no place was so public, or would so naturally suggest itself, or be so appropriate, as the market-place.

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Thus arose in our own land the custom respecting which W.J. makes inquiry, and also our statute fairs, or statutes; thus called on account of their reference to the various “Statutes of Labourers.” I was not aware that any usage to hire on all festivals (for to such, I take it, your correspondent refers) still existed in England. As to France, I am unable to speak; but it is not improbable that a similar custom in that country may be due to causes nearly similar.

Arun.

George Herbert.—J.R. FOX (Vol. ii., p. 103.) will find in Major’s excellent edition of Walton’s *Lives* the information he requires. At p. 346. it is stated that Mrs. Herbert, the widow of George Herbert, was afterwards the wife of Sir Robert Cook, of Highnam, in the county of Gloucester, Knt., eight years, and lived his widow about fifteen; all which time she took a pleasure in mentioning and commending the excellences of Mr. George Herbert. She died in the year 1653, and lies buried at Highnam; Mr. Herbert in his own church, under the altar, and covered with a gravestone without any inscription.

And amongst the notes appended by Major to these *Lives*, is the following additional notice of Herbert’s burial-place. The parish register of Bemerton states that

“Mr. George Herbert, Esq., parson of Inggleston and Bemerton,
was buried the 3rd day of March, 1632.”

“Thus he lived and thus he died,” says Walton, “like a saint, unspotted of the world, full of almsdeeds, full of humility, and all the examples of a virtuous life, which I cannot conclude better than with this borrowed observation:

“—All must to their cold graves;
But the religious actions of the just
Smell sweet in death, and blossom in the dust.”

Altered from a dirge written by Shirley, attached {158} to his *Contention of Ajax and Ulysses for the Armour of Achilles*, Lond. 1659, 8vo. See Percy’s *Reliques of English Poetry*, vol. i. p. 284.

J.M.G.

Worcester, July 22.

Lord Delamere (Vol. ii., p. 104.).—In Mr. Thomas Lyte’s *Ancient Ballads and Songs*, 12mo. 1827, is a ballad, taken down from tradition, entitled *Lord Delamere*. It begins as follows, and though different from the opening lines given by Mr. Peacock, I am inclined to think that it is another version of the same ballad:



In the parliament house,
A great rout has been there,
Betwixt our good king
And the Lord Delamere;
Says Lord Delamere
To his Majesty full soon,
Will it please you, my liege,
To grant me a boon?

After nine more stanzas, the editor remarks,

“We have not, as yet, been able to trace out the historical incident upon which the ballad appears to have been founded, yet those curious in such matters may consult, if they list, *Proceedings and Debates in the House of Commons for 1621 and 1622*, where they will find that some stormy debates in these several years have been agitated in Parliament regarding the corn laws, which bear pretty close upon the leading features of the above.”

Edward F. Rimbault.

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Execution of Charles I. (Vol. ii., p. 72.).—P.S.W.E. is referred to *An exact and most impartial Accompt of the Indictment, Arraignment, Trial, and Judgment (according to law), of twenty-nine Regicides, &c.*, 1660.

Therein he will find minutes of the trial and *conviction* of one “William Hulett, alias Howlett,” on the charge of having struck “the fatal blow.” How far the verdict was consistent with the evidence (or, indeed, the whole proceedings of that court with the modern sense of justice), abler judges than I have long since determined.

On behalf of the prisoner Hulett, witnesses (“not to be admitted upon oath against the king”) deposed that the common hangman, Richard Brandon, had frequently confessed (though he had also denied) that *he* had beheaded the king. One of these depositions, that of William Cox, is so remarkable that I am induced to transcribe it. If it be true, “Matfelonensis” is certainly justified in saying, “We need hardly question that Richard Brandon was the executioner.”

“*William Cox* examined.

“When my Lord Capell, Duke Hamilton, and the Earl of Holland, were beheaded in the Palace-yard, in Westminster, my Lord Capell asked the common hangman, said he, ‘Did you cut off my master’s head?’ ‘Yes,’ saith he. ‘Where is the instrument that did it?’ He then brought the ax. ‘Is this the same ax; are you sure?’ said my Lord. ‘Yes, my Lord,’ saith the hangman, ‘I am very sure it is the same.’ My Lord Capell took the ax and kissed it, and gave him five pieces of gold. I heard him say, ‘Sirrah, wert thou not afraid?’ Saith the hangman, ‘They made me cut it off, and I had thirty pound for my pains.’”

William Franks Mathews.

Charade (Vol. ii., p. 120.).—I think I can answer Mr. Gatty’s Query as to the authorship of the charade in question. A schoolfellow of mine at Charterhouse wrote the following:

“What’s that which all love more than life,
Fear more than death or mortal strife;
That which contented men desire,
The poor possess, the rich require,
The miser spends, the spendthrift saves,
And all men carry to their graves?”

This was taken from the original copy, and it was certainly his own invention while at school, and was written about five years ago. I have not seen him since, and do not like therefore to give his name.

While on the subject of charades, can any of your correspondents inform me of either the authorship or the answer of the following:

“Sir Hilary charged at Agincourt—
Sooth! ’twas a fearful day!
The Rufflers of the camp and court
Had little time to pray.
’Tis said Sir Hilary utter’d there
Two syllables, by way of prayer—
The first to all the young and proud
Who’ll see to-morrow’s sun;
The next, with its cold and quiet cloud,
To those who’ll meet a dewy shroud
Before to-day’s is gone:
And both together to all bright eyes,
That weep when a warrior nobly dies.”

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I quote from recollection, so perhaps have omitted part, but believe it to be pretty correct. I heard it at the same time as the one quoted in No. 31., and believe both to be hoaxes, as no answer I have heard (including that given in No. 35.) can be considered satisfactory. The former charade was attributed at the time to the late Archbishop of Canterbury, and it was reported that a reward of 100l. was promised for the correct answer, and I know that a clergyman sent him an answer with that belief. Among the answers suggested was "Tapir," taken in its various significations, which I think was as near the mark as "Church," as given in No. 35.

I have never heard any answer suggested to Sir Hilary's dissyllabic prayer.

B.H.C.

Discursus Modestus (Vol. i., pp. 142. 205.).—Such of your readers as have been making inquiries and suggestions respecting *Discursus Modestus* will {159} be glad to hear that a copy exists in the British Museum. Its title is as follows:

"A Sparing Discoverie of ovr English Iesuits, and of Fa. Parson's proceedings vnder pretence of promoting the Catholick Faith in England: for a caueat to all true Catholicks, ovr very louing brethren and friends, how they embrace such very uncatholike, though Iesuiticall deseignments. Eccles. 4. *Vidi calumnias quae sub sole geruntur, et lachrymas innocentium, et neminem consolatorem.*—Newly imprinted, 1601."

At the end of the Preface are the initials W.W., making it clear that Watson, the author of *Important Considerations* and the *Quodlibets*, was the writer, and accounting for the connection which seemed to exist between the *Discursus* and the *Quodlibets*.

The two passages quoted by Bishop Andrewes (*Resp. ad Apol.* pp. 7. 117.) are to be found in p. 13. But the question now arises, from what earlier book the quotations are taken, as they both appear in the *Sparing Discovery* in Latin, and not in English? Did the Jesuits publish a work containing such statements? or are we to accept them as their opinions only on the authority of so bitter an opponent as Watson?

James Bliss.

"*Rapido contrarius orbi*" (Vol. ii., p. 120.) is in one of the finest passages in Ovid:

"Nitor in adversum nec me qui caetera vincit
Impetus, et rapido contrarius evehor orbi."

C.B.

"*Isabel*" and "*Elizabeth*."—At pages 439. and 488. of Vol. i., "Notes and Queries," are questions and answers on the names of "Isabel" and "Elizabeth."

The following, from the *Epigrammaton Joannis Dunbari*, Lond. 1616, may amuse some of your readers:

“AD. FREDERICUM PRINCIPEM PALATIN. RH.

“Selectam Elector sibi quando elegit Elisam:
Vere Electoris nomine dignus erat.”

“AD ELISHABETHAM EIUS SPONSAM.

“El Deus est, ish vir, requiem Beth denique donat:
Hine merito Elisabeth nobile nomen habet.
Scilicet illa Deo est motore, et Principe primo,
Principis una sui lausque, quiesque viri.”

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Scotus.

Hanap (Vol. i., p. 477.).—"A cup raised on a stem, either with or without a cover." (*Arch. Journ.* vol. ii. 1846, p. 263., where may be found an interesting account of old drinking vessels, &c., many of them curiously named.)

Jarltzberg.

Cold Harbour (Vol. ii., p. 60.).—There is a place bearing that designation at Gosport, running along side of Portsmouth harbour, between the town of Gosport and the Royal Clarence Victualling-yard. I am at present aware of none other.

J.R. Fox.

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MISCELLANEOUS

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The "Percy Society" has just issued *The Anglo-Saxon Passion of St. George*, from a manuscript in the Cambridge University Library. It is a work highly creditable to the Society; and in the interesting Introduction prefixed to it by the Editor, the Rev. C. Hardwick, M.A., Fellow of St. Catharine's Hall, he has gratified our national prejudices by showing the favour which the Saint from whom we take

"Our ancient word of courage, fair Saint George"

enjoyed in England before the Norman Conquest. Mr. Hardwick's brief notice of the Anglo-Saxon allusions to Saint George is complete and most satisfactory.

Messrs. Puttick and Simpson, of 191. Piccadilly, will sell, on Tuesday and Wednesday next, the Miscellaneous Collections of the late Rev. J. Sundius Stamp, including several thousand Autograph Letters of ever period and class. We need scarcely add that the autographs are classed and catalogued with Messrs. P. and S.'s usual tact.

We have received the following catalogues:—Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue of Italian and French Books; William Brown's (130. and 131. Old Street, St. Luke's) Catalogue of Books connected with Wesleyan Methodism.

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Notices to Correspondents

Volume the First of Notes and Queries, *with Title-page and very copious Index, is now ready, price 9s. 6d., bound in cloth, and may be had, by order, of all Booksellers and Newsmen.*

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The Monthly Part for July, being the second of Vol. II., is also now ready, price 1s.

Our valued Correspondent at Cambridge is assured that we could afford some a satisfactory explanation of the several points referred to in his friendly remonstrance.

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CAMBRIAN ARCHAEOLOGICAL ASSOCIATION.

THE FOURTH ANNUAL MEETING will be held at DOLGELLAU, August 26th to 31st, 1850.

President.—W.W.E. Wynne, Esq., F.S.A. John Williams, Llanymowddwy, Mallwyd, W. Basil Jones, Gwynfryn, Machynileth, *General Secretaries.*

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Unpublished Letters of Archbishop Land, illustrative

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of the

Condition of England in 1640.

Inquiry into the Genuineness of the Letters of Logan of Restalrig,
on which depends the Historical Question of the reality of the
Gowrie Conspiracy.

Alleged Confession of Sir Walter Raleigh of his intention to
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Full Reviews of Lord Campbell's Chief Justices;

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Boutell's Christian

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Every Number contains Notes of the Month, or comments upon all passing literary events; Reports of Archaeological Societies; and Historical Chronicle.

The well-known Obituary includes, in the last seven numbers, Memoirs of H.R.H. the Duke of Cambridge; the Rt. Hon. Sir Robert Peel; the Earls of Carnarvon, Macclesfield, and Roscommon; the Lords Alvanley, Aylmer, Colville, Godolphin, and Lord Jeffrey; Bishops Coleridge and Tottenham; Hon. John Simpson; Adm. Sir C. Hamilton, Bart.; Hon. and Rev. Sir Henry Leslie, Bart.; Sir Felix Booth, Bart.; Sir James Gibson Craig, Bart.; Sir G. Chetwynd, Bart.; Sir Charles Forbes, Bart.; Sir Thomas Cartwright, G.C.H.; Lieut.-Gens. Sir John Macdonald, Sir James Bathurst, and Sir James Buchan; Major-Gen. Sir Archibald Galloway; General Craven; Col. Weare; Sir M. I. Brunel; Admirals Sir J. C. Coghill, Schomberg, and Hills; the Deans of Salisbury, Hereford, and Bristol; the Rev. Canon Bowles; Rev. W. Kirby, F.R.S.; Rev. Doctor Byrth; Revs. E. Bickersteth, T. S. Grimshawe, and J. Ford; Mr. Serjeant Lewes; William Roche, Esq.; John Mirehouse, Esq.; W. C. Townsend, Esq., Q.C.; Thomas Stapleton, Esq.; T. F. Dukes, Esq.; J. P. Deering, Esq. R.A.; Wordsworth; Ebenezer Elliott; J. C. Calhoun, Esq.; Colonel Sawbridge; Lieut. Waghorn; Miss Jane Porter; Mrs. Bartley; Madame Dulcken; Thomas Martin, of Liverpool; C. R. Forrester (Alfred Crowquill); M. Gay Lussac; Mr. John Thom; Mr. John Glover; Mr. R. J. Wyatt; Madame Tussaud.

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