

Notes and Queries, Number 43, August 24, 1850 eBook

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NOTES AND QUERIES

The history of books and periodicals of a similar character ought to be the object of interest to the readers of this work. The number of works in which answers have been given to proposed questions is not small. Not to mention the *Spectator* and its imitators, nor the class of almanacs which give riddles and problems, nor mathematical periodicals of a more extensive character,—though all these ought to be discussed in course of time,—there yet remains a class of books in which general questions proposed by the public are answered periodically, either by the public or by the editors. Perhaps an account of one of these may bring out others.

In 1736 and 1737 appeared the *Weekly Oracle; or, Universal Library*. Published by a *Society of Gentlemen*. One folio sheet was published weekly, usually ending in the middle of a sentence. (Query. What is the technical name for this mode of publication? If none, what ought to be?) I have one folio volume of seventy numbers, at the end of which notice of suspension is given, with prospect of revival in another form probably no more was published. The introduction is an account of the editorial staff to wit, a learned divine who “hath entered with so much discernment into the true spirit of the schoolmen, especially Thomas Aquinas and Duns Scotus, that he is qualified to resolve, to a hair’s breadth, the nicest cases of conscience.” A physician who “knows, to a mathematical point, the just tone and harmony of the risings pulses....” A lawyer who “what he this day has proved to be a contingent remainder, to-morrow he will with equal learning show must operate as an executory devise or as a springing use.” A philosopher “able to give the true reason of all things, from the composition of watches, to the raising of minced pies ... and who, if he is closely questioned about the planner of squaring the circle, or by what means the perpetual motion, or longitude, may be discovered, we believe has honesty, and we are sure that he has skill enough to say that he knows—nothing of the matter.” A moral philosopher who has “discovered a *perpetuum mobile* of government.” An eminent virtuoso who understands “what is the best pickle to preserve a rattle-snake or an Egyptian mummy, better than the nature of the government he lives under, or the economy and welfare of himself and family.” Lastly, a *man of mode*. “Him the beaus and the ladies may consult in the affairs of love, dress, and equipage.”

There is a great deal of good answering to tolerably rational questions, mixed with some attempts at humour, and other eccentricities, and occasionally a freedom, both of question and answer, by which we might, were it advisable, confirm the fact, that the decorums of 1736 and of 1850 are two different things.{194}

First, as an instance of a question and answer, which might do as well (if the record be correct) for the present publication.

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“Q. We read in our public papers of the Pope’s Bull and the Pope’s Brief; pray, Gentlemen, what is the difference between them?

“A. They differ much in the same manner as the Great Seal and Privy Seal do here in England. The Bull being of the highest authority where the papal power extends; the Brief is of less authority. The Bull has a leaden seal upon silk affixed to the foot of the instrument, as the wax under the Great Seal is to our letters patent. The Brief has *sub annulo piscatoris* upon the side.”

Query. Is this answer complete and correct?

Now for another specimen:

“Q. Wise Oracle show,
A good reason why,
When from tavern we *go*,
You’re wel_come_ they cry.

“A. The reason is plain,
'Cause doubtful to know,
Till seeing their gain,
If you *came well* or no.”

The following is an example of unanswerable refutation. To show why a man has not one rib less than a woman, it is stated that imperfections are not hereditary; as in the case of

“One Mr. L——, an honest sailor not far from Stepney, who has but one arm, and who cannot walk himself without the assistance of a wooden leg, and yet has a son, born some years after the amputation of is own limbs, whom he has bred both a fiddler and a dancing master.”

One more, not for the wretched play upon words, but because it may make a new Query,—What does it all mean?

“Q. Gentlemen, in the preamble to the late Earl of Oxford’s patent, I observed, ‘And whom they have congratulated upon his escape from the rage of a flagitious parricide.’ I desire to know by whom, at what time, and in what manner, the said parricide was to have been committed.

“A. Was to have been! He actually was committed—to Newgate.”

So much for some of the “*Notes and QUEERIES*” (as the word ought to be spelt) of a century ago.

M.

* * * * *

Collar of SS.

“All the ensigns and marks of honour appertaining to persons of highest distinction, are equestrian.”—*Sabnasins*.

The interest which attaches to this very ancient and distinguished ensign of chivalrous honour will excuse the introduction into your pages of a fuller dissertation upon the subject than what appears in “*Notes and queries*,” Nos. 39. and 41., in answer to the several questions put by your correspondents B. and [Greek: Ph].

After referring to the papers on the Collar of SS., and other collars of livery, published a few years ago in the *Gentleman’s Magazine*, and his intention to arrange them, and other additional collections on the same subject, in the shape of a small volume, Mr. J.G. *Nichols* proceeds to say:

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“As a direct answer to B.’s question, ‘Is there any list of persons who were honoured with that badge, (viz., the Collar of SS.?)’, I may reply, No. Persons were not, in fact, ‘honoured with the badge,’ in the sense that persons are now decorated with stars, crosses, or medals; but the livery collar was *assumed* by parties holding a certain position. So far as can be ascertained, these were either knights attached to the royal household or service, who wore gold or gilt collars, or esquires in the like position who wore silver collars.”

From the statute for the regulation of apparel, passed in the 2nd year of the reign of Henry iv., it is ordained that—

“All the sons of the king, dukes, earls, barons, and baronettes, might use the livery of our Lord the King of his collar as well in his absence as in his presence; and that all other knights and esquires should use it only in the presence of the king and not in his absence.”

The royal assent to this bill was accompanied with further regulations, among which were:

“That the dukes, earls, barons, and baronettes of the realm might use the said livery in their counties and elsewhere; and that knights and esquires might use the said livery in going from the hostel of the king and returning, to it, always provided that they did not use it in the counties and countries in which they resided or sojourned.”

That the golden Collar of SS. was the undoubted badge or mark of a knight (*chevalier, eques auratus seu ordo equestris*, for these words respectively indicate the same grade or dignity of knighthood) all our ancient heraldic writers allow. But, were it otherwise, the extract from the statute above given shows that MR. NICHOLS is incorrect in stating, 1st. That there is no list of persons who were honoured with the collar of SS.; 2nd. That persons were not honoured with the badge, in the sense that persons are now decorated with stars, crosses, &c.; 3rd. That the collar was *assumed*; and, 4th. That the assumers were, “so far as can be ascertained, knights holding a certain position,—such as being attached to the royal household or service.”

It is important to point out these four inaccuracies of MR. NICHOLS’ reply to B., because it is desirable that his forthcoming volume should not be a heterogeneous collection of notices relating to the Collar of SS., mixed up with observations that will only serve the purpose of darkening knowledge upon the subject of which he treats.

The Collar of SS. is found in great variety of {195} shapes, and at what precise time it became an ensign of equestrian nobility no one can tell. Collars were worn at least so far back as the days of Livy (i.e. the commencement of the Christian era); for he recounts that Manlius having pulled off the collar of a Gaul, took the name of *Torquatus*, and afterwards always wore the collar. Such being the case, there is no room for

doubting that this ensign formed one of the ornaments of knighthood from the period of that dignity's earliest introduction into England.

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There is a notion, from the circumstance of “Soverayne” being the favourite motto or impress of Henry IV., that the Collar of SS. takes its name from the initial letter of that word; and the introduction of the portcullis into the collar, which was the device of the House of Lancaster, is also considered by some as proof that the collar originated with that king. In the effigies, however, of Henry IV. and his queen, Joan of Navarre, in the Chapel of St. Thomas Becket, Canterbury Cathedral, the collar which appears round the neck of the queen (there is none upon that of the king) has no portcullis. And as to the derivations of the name of the collar from “Soverayne,” from St. Simplicius, from the martyrs of Soissons (viz. St. Crespian and St. Crespinian, upon whose anniversary the battle of Agincourt was fought), from the Countess of Salisbury, of Garter notoriety, from the word “Souvenez” and, lastly, from Seneschallus or Steward (which latter is MR. NICHOLS’ notion)—they may all be regarded as mere monkish or heraldic gossip.

Nicholas Upton, one of our earliest heraldic writers, who was present at the siege of Orleans in 1428, states,—“Rex etiam scoeie dare solebat pro signo vel titulo suo unum COLLARIUM de gormettis fremalibus equorum de auro vel argento;” whilst, in a wood-cut engraving of the arms of a German, Herr Florian Waldauff, of about the time of Albert Durer, are three collars, one of the letters SS. linkings into each other, terminating in front with portcullises. Put these notices together and they may be considered sufficient to demolish the Lancastrian origin theory of the collar, on the one hand, and to unfold the true source of the collar’s nomenclature on the other, viz. that it comes from the S-shaped lever upon the bit of the bridle of the war steed.

To [Greek: Ph].’s question, “Who are the persons now privileged to wear these collars?” MR. NICHOLS answers, “I believe the reply must be confined to the judges, the Lord Mayor of London, the Lord Mayor of Dublin, the kings and heralds of arms.” The privilege of wearing a Collar of SS., so far as the various persons enumerated are concerned, is a mere official privilege, and can scarcely be cited in reply to [Greek: Ph].’s interrogative, except upon the principle, “Exceptio probat regulam.” The persons now privileged to wear the ancient golden Collar of SS. are the *equites aurati*, or knights (chevaliers) in the British monarchy, a body which includes all the hereditary order of baronets in England, Scotland, and Ireland, with such of their eldest sons, being of age, as choose to claim inauguration as knights. It is presumable too that the Collar of SS. is also an incident of the minor degree of knight bachelor (bas-chevalier seu miles-bachillarus); whilst the silver Collar of SS. belongs to every head of a family of ancient esquire quality, bearing arms. It is true, the fashion of wearing the collar, whether gold or silver, may be said to have been in desuetude for centuries. But rights of blood never prescribe; and there are strong grounds to believe that there will again be a general revival of the use of such distinctions.

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There are various other points bearing upon the subject of the Collar of SS., upon which I wish to offer some remarks, and with your permission I will return to the subject. I cannot, however, conclude without observing, that it would much add to the value of MR. NICHOLS' compilation if he would extend it so as to embrace a description of the floreal coronet of knighthood, the belt of honour, the helmet, scarf, ring, spars, &c.,—all indeed, that the words “ad recipiendum a nobis ARMA MILITARIA” implied in the ancient proclamations for taking the order of knighthood. If MR. NICHOLS, in addition to this, will show also wherein the knights of this equestrian quality differed from such persons as were distrained “ad se milites faciendos,” he will solve a number of knotty difficulties in heraldic literature, and will enable the public generally to understand that there are many more chivalrous rights and privileges inherent in the subject than what is dreamt of in the philosophy either of the court at St. James's, or the college on St. Bennet's Hill.

ARMIGER.

* * * * *

TENYSON.—COLERIDGE.—EXTRACT FROM BAKER'S MSS. ON BARTH.
DODYNGTON, AND WILLIAM JENKYN.

The well-known lines in Tenyson's *Locksley Hall*,—

“This is truth the poet sings,
That a sorrow's crown of sorrow is, remembering happier things.”

appear to be taken from Dante (*Inferno*, canto v. Verse 121.),—

“nessun maggior dolore,
Che ricordarsi del tempo felice
Nella miseria.”

which is imitated by other writers, quoted by Mr. Cary. (Chaucer, *Troilus and Creseide*, iii. 1626. Marino, *Adone*, c. xiv., st. 100. Fortinguerra, *Riciardetto*, c. xi. st. 83.)

In Coleridge's second *Lay Sermon* (ed. 1839, p. 365.) the passage— {196}

“What are you,” (a philosopher was once asked), “in consequence of your admiration of these abstruse speculations?” He answered; “What I am, it does not become me to say; but what thousands are, who despise them, and even pride themselves on their ignorance, I see, and tremble.”

is a quotation from Schiller (*Werke*, vol. i., p. 414. 1838)

“AN DIE MUSE.

“Was ich ohne dich waere, ich weiss es nicht; aber mir
grauet,
Seh’ich, was ohne dich Hundert und Tausende sind.”

In Appendix (B.) to Coleridge’s first *Lay Sermon* (p. 276.), we read,—

“An age or nation may become free from certain prejudices, beliefs, and superstitious practices, in two ways. It may have really risen above them; or it may have fallen below them, and become too bad for their continuance.”

Though not given as a quotation, this passage is no doubt borrowed from Baader, as quoted by Archdeacon Hare in a note to his *Sermons on the Mission of the Comforter*,
—

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"Nations, like individuals, may get free and rid of certain prejudices, beliefs, customs, abuses, &c., in two ways. They may really have risen above them, or they may have fallen below them and become too bad for them."

In a volume of tracts (Class mark Gg. 5. 27.) in St. John's College Library, Cambridge, is a copy of Nicolas Carr's edition of the Olynthiacs and Philippics of Demosthenes, (4to. London, Henry Denham 1571.). As Carr died before the work was published, his friends wrote a number of commemorative pieces in Greek and Latin, prose and verse, which are annexed to the volume. Amongst the rest, Barth. Dodyngton wrote a copy of Greek elegiacs, and a Latin prose epistle. On Dodyngton, Baker has written the following note:—

"Barthol. Dodyngtonus in Com. Middlesex. natus, admissus fuit Discipulus Coll. Jo. pro Fundatrice an. 1548.—Idem admissus Socius, Apr. 8, an. 1552.—Idem admissus Socius Senior, an. 1558.—Idem admissus Socius Major Coll. Trin. Oct. 29, an. 1580."

In the same volume is note on Cheke:—

"Joan. Cheke admissus Socius Coll. Jo. Cant., Mar. 26, an. 21. Henrici 8'vi."

Another tract in the same volume is "Exodus, &c., a Sermon Preach't Sept. 12, 1675. By occasion of the much lamented Death of that Learned and Reverend Minister of Christ, Dr. Lazarus Seaman."—By William Jenkyn. After Dr. Seaman's name Baker adds, "some time Master of Peter House." Of Jenkyn he says: "Gul. Jenkin Coll. Jo. admissus in Matriculam Academiae (designatus Joannensis), Jul. 3, an. 1628."

J.E.B. Mayor.

St. John's College, Cambridge.

* * * * *

PARALLEL PASSAGES.

I believe the following have not been hitherto noticed in "NOTES AND QUERIES."

"Nec mirum, quod divina natura dedit agros, ars humana aedificavit urbes."—Varro, R. R. iii. 1.

"God made the country and man made the town,
What wonder then," &c.—*The Task*, i.

* * * * *



"[Greek: O de Kritias ... ekaleito idiotaes men en philosophois, philosoph s de en idiotais.]"—*Schol. in Timoeum. Platonis.*

"Sparsum memini hominem inter scholasticos insanum, inter sanos scholasticum."—Seneca, *Controv.* i 7., *Excerpt. ex Controv.* ii.

"Lord Chesterfield is a Wit among Lords, and a Lord among Wits."—*Johnsoniana.*

* * * * *

"[Greek: Ostis eim ego; Meton, On oiden Hellas cho Kolonos.]"

Aristophanes, *The Birds*, 997.

"Under the Tropics is our language spoke,
And part of Flanders hath received our yoke."

Martinus Scriblerus, Ch. xi.

* * * * *

"Pandite, atque aperite propere januam hanc Orci,
obsecro:
Nam equidem haud aliter esse duco: quippe quo
memo advenit
Nisi quem spes reliquere omnes."

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Plautus, *Bacchis*, Act iii Sc. 1.

“Per me si va nella citta dolente

Lasciate ogni speranza, voi che intrate.”

Dante, *Inferno*, iii. 1-9.

W.B.D.

* * * * *

FOLK LORE.

Power of Prophecy.—MR. AUG. GUEST (Vol. ii., p. 116.) will perhaps accept—as a small tribute to his interesting communication on the subject of that “power of prophecy” which I apprehend to be still believed by many to exist during certain lucid intervals before death—a reference to Sir Henry Halford’s *Essay on the [Greek: Kausos] of Aretaeus*. (See Sir H. Halford’s *Essays and Orations read and delivered at the Royal College of Physicians*, Lond. 1831, pp. 93. et seq.)

J. Sansom.

Bay Leaves at Funerals.—In some parts of Wales it is customary for funerals to be preceded by a female carrying bays, the leaves of which she sprinkles at intervals in the road which the corpse will traverse.

Query, Is this custom practised elsewhere; and what is the meaning and origin of the use of the bay?

N.P.

Shoes (old) thrown for luck.—Brand, in his *Popular Antiquities*, observes, that it is accounted {197} lucky by the vulgar to throw an old shoe after a person when they wish him to succeed in what he is going about. This custom is very prevalent in Norfolk whenever servants are going in search of new places; and especially when they are going to be married, a shoe is thrown after them as they proceed to church.

C.P.R.M.

Some years ago, when the vessels engaged in the Greenland whale-fishery left Whitby, in Yorkshire, I observed the wives and friends of the sailors to throw old shoes at the ships as they passed the pier-head. Query, What is the origin of this practice?

[Hebrew: T.A.]

Roasting Mice for Hooping-cough is also very common in Norfolk; but I am sorry to say that a more cruel superstitious practice is sometimes inflicted on the little animal; for it is not many years since I accidentally entered the kitchen in time to save a poor little mouse from being hung up by the tail and roasted alive, as the means of expelling the others of its race from the house. I trust that this barbarous practice will soon be forgotten.

R.G.P.M.

The Story of Mr. Fox.—Your correspondent F.L., who has related the story of Sir Richard, surnamed Bloody, Baker, is, doubtless, aware of a similar tale with which Mr. Blakeway furnished my late friend James Boswell, and which the latter observed “is perhaps one of the most happy illustrations of Shakspeare that has appeared.”— (Malone’s *Shakspeare*, vol. vii. pp. 20. 163.)

The two narratives of Bloody Baker and Mr. Fox are substantially the same. Variations will naturally creep in when a story is related by word of mouth; for instance, the admonition over the chamber in Mr. Fox’s house—

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“Be bold, be bold! but not too bold
Lest that your heart’s blood should run cold.”

is altogether of a more dignified character than the similar warning given by the parrot, at p. 68. Each of these worthies, Baker and Fox, is seen bringing into his house the corpse of a murdered lady, whose hand falls into the lap of the concealed visitor; but in Fox’s story the ornament on the hand is a rich bracelet, in Baker’s a ring. The assassins are, in both stories, invited to the visitor’s house, and upon Fox *summary* justice is inflicted.

It may be asked, if Baker was burned, how came he to have a tomb with gloves, helmet, &c., suspended over it in Cranbrook Church? Such honour was not paid to a man of higher rank in Salisbury Cathedral, a murderer also, who was hung, *viz.*, Lord Stourton. Dodsworth tells us that till about 1775, no chivalrous emblems were suspended over the latter, but only a twisted wire, with a noose, emblematic of the halter. Allow me to ask, What instances have we of tombs or gravestones, as memorials of individuals who have suffered at the *stake*, exclusive of those monuments which in after times may have been raised in honour of distinguished martyrs at the Reformation?

J.H.M.

Bath.

Baptismal Superstition.—In the north of England, when several children are brought to be baptized at the same time, great anxiety is shown by the people lest the girls should take the precedence of the boys; in which case it is believed the latter, when arrived at man’s estate, would be beardless.

E.H.A.

Rushbearing (Vol. i., p 259.).—Wednesday, July 21, 1847, Grasmere Church was decorated with ribbons, which had some reference to the rushbearing which had taken place on the preceding Sunday.

It takes place at Ambleside one Sunday later.

Extract from Black’s “Guide to the Lakes,” p. 43.

“An interesting ceremony takes place at Ambleside once every year, which the stranger may think himself fortunate in seeing, not so much for the mere sight itself, though that is pretty enough, as for its being the vestige of a very ancient observance. The ceremony alluded to is called Rushbearing. On the eve of the last Sunday in July, the village girls walk in procession to the chapel bearing garlands of flowers (formerly rushes), which are there tastefully disposed. After service, the day following, these are removed, and it is usual that a sermon, in allusion to the event, be preached. This



observance is probably as remote as the age of Gregory IV., who is known to have recommended to the early disseminators of Christianity in this country, that on the anniversary of the dedication of churches wrested from the Pagans, the converts should build themselves huts of the boughs of trees about their churches, and celebrate the solemnities with religious feasting. In former times, the rushes were spread upon the floor of

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the sacred edifice, and the garlands remained until withered. Possibly the practice of covering the floors of buildings with rushes by way of protection against the damp earth, may have had something to do with keeping the custom in existence, long after the origin of the institution had been forgotten. The ceremony of Rushbearing has now fallen into complete disuse, except in a few secluded hamlets in Westmoreland, and in one or two other places in the kingdom; nor can that disuse be much regretted, since what was founded as a religious act, every where degenerated into an occasion for unseemly revelry, in fact, into a sort of rustic saturnalia. And yet, when we look at this remain of the olden time, as observed at Ambleside, we are tempted to say with the poet,—

“Many precious rites
And customs of our rural ancestry
Are gone or stealing from us: *this*, I hope
Will last for ever.”

* * * * * {198}

QUERIES.

WHO WROTE SHAKSPEARE’S HENRY VIII.?

I had no sooner read the title of an essay in the current number of the *Gentleman’s Magazine*, “Who wrote Shakspeare’s Henry VIII.?” than I became aware that I had been anticipated in at least the publication of a discovery I made three or four years ago, but for the making known of which a favourable opportunity had not occurred. The fact is, that I was anxious to arrive at a more satisfactory conclusion than has yet presented itself to me, and a paper on the subject commenced more than two years ago, I, with this feeling, laid aside. My present object is to strengthen the argument of the writer in the *Gentleman’s Magazine*, by recording the fact that I, having no communication with him, or knowledge of him, even of his name, should have arrived at exactly the same conclusion as his own. That conclusion is (should any of your readers not have seen the article referred to), that Fletcher has at least an equal claim with Shakspeare to the authorship of *Henry VIII.*

In the unfinished paper to which I have alluded, having asked how it was that, with so much to be learned personal to Shakspeare from his works, our criticism was so limited, and having stated it to be my intention to confine myself to the simple inquiry, “*What did Shakspeare really write?*” I continued:

“To those who consider the text as having been settled ‘by authority,’ this question may seem superfluous; but, not to refer to plays of very early date, in connection with which we could bring forward facts that, we doubt not, would be considered sufficiently

startling; we now state it as our belief that a great portion of the play of *Henry VIII*.—nay, more than half, was *not* written by Shakspeare.”

My intention now is not to enter into any argument in support of this view, but to state the results, which will be shown in the following extract from my note-book:



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Henry VIII.

Act I. Scene 1. Shakspeare.

" 2. Ditto.

" 3. Fletcher.

" 4. Ditto.

Act II. " 1. Ditto.

" 2. Ditto.

" 3. Shakspeare.

" 4. Ditto.

Act III. " 1. Fletcher.

" 2. Shakspeare, (ending with 'what
appetite you have.')

" 2. Fletcher, (beginning from the
above.)

Act IV. " 1. Ditto.

" 2. Ditto.

Act V. Scene 1. Shakspeare

" 2. Fletcher.

" 3. Ditto.

" 4. Ditto.

Prologue and Epilogue, Ditto.

So far all is clear, and in this apportionment Mr. Urban's correspondent and myself are agreed. My conviction here is as complete as it is of my own identity. But beyond, at present, all is dark; I cannot understand the arrangement; and I doubt if my friend, who has treated the question with so much ability, is altogether satisfied with his own explanation.

In the meanwhile, I would suggest one or two points for consideration. In those parts which I have set down as Shakspeare's, and in which this writer imagines he occasionally detects "a third hand," does the metre differ materially from that of Shakspeare's early plays?

It will be observed that, in Act iii., Scene 2., there are *two* farewells, the second being a kind of amplification of the first; both, however, being in the part which I ascribe to Fletcher. Is it not probable that these were written at different periods? And supposing Fletcher to have improved his part, might there not originally have been a stronger analogy than now appears between this play and the *Two Noble Kinsmen*?

The more it is tested the brighter shines out the character of Shakspeare. The flatteries of James and Elizabeth may now go packing together. The following four lines which I have met with in no other edition of Shakspeare than Mr. Collier's, are worth any one of his plays for their personal value; they show how he could evade a compliment with the

enunciation of a general truth that yet could be taken as a compliment by the person for whom it was intended:

Shakspeare on the King.

“Crowns have their compass; length of days their date;
Triumphs, their tomb; felicity her fate;
Of nought but earth can earth make us partaker,
But knowledge makes a king most like his Maker.”

Samuel Hickson.

August 12. 1850.

* * * * *

MINOR QUERIES.

The Abbe Strickland.—In the third volume of the *Castlereagh Correspondence*, an Abbe Strickland figures as a negotiator between the English Catholics and the court of Rome. His name is also mentioned unfavourably in the “*Quarterly*” review of that work. Will some of your readers direct me where further information can be had of him, and his ultimate destination?

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J.W.H. {199}

Aerostation, Works on.—Will you have the goodness to inquire for me among your readers and contributors, for the *titles of any works on*—or references to good *articles in encyclopaedias or dictionaries on*—or for remarkable isolated passages relating to—*Aerostation*, or the arts of, or attempts at, flying, either by means of mechanical wings, &c., or by the aid of balloons.

C.B.M.

Pilgrims' Road to Canterbury.—Can any of the readers of "Notes and Queries" point out the route which was pursued by Chaucer and his fellow-travellers on the pilgrimage which his genius has immortalised? Is the route of the old pilgrims' road laid down upon any early maps? (it is not, I believe, marked on the Ordnance Survey;) and would it be possible to traverse it at the present time? Any hints upon these points, and any references to objects of interest on the line of road inquired after, will be thankfully received by

Philo-Chaucer.

"AEdricus qui signa fundebat."—In a chronicle of Battel Abbey, compiled in the twelfth century, there is a list of the abbey's tenants in the town of Battel. Among many such names as Gilbertus Textor, Godwinus Cocus, Rotbertus filius Siflet, Rotbertus de Havena, I find that of "AEdricus qui signa fundebat." As this phrase is susceptible of several widely different renderings, I shall be grateful to any of your ingenious readers who will give me their opinions as to its actual meaning. I may add that AEdric was living about the year 1170, so that the phrase can have no reference to events connected with the battle of Hastings.

M.A. Lower.

Lewes, July 30. 1850.

Osmund the Waterman.—In his description of the *Flowering Fern* (*Osmunda regalis*), Mr. Newman observes, that "the rhizoma [root-stock], when cut through, has a whitish centre or core, called by old Gerarde in his *Herbal*, 'the heart of Osmund the waterman.' My lore is insufficient to furnish my readers with the history of the said Osmund." (*History of British Ferns*, by Ed. Newman, 2nd ed., p. 334.) Can any of *your* readers supply this deficiency?

J.M.B.

Logic.—What is the earliest printed book on logic? meaning the first which gives the common theory of the syllogism. Does it contain the celebrated words *Barbara*, *Celarent*, &c. The difficulty will probably arise from this, that each book has some

undated editions which are probably earlier than the dated ones. Of books with dates there is the exposition of Petrus Hispanus by Joh. Versor, in 1473, and the *Summulae* of Paulus Venetus, in 1474; the first I find in Hain (who had not seen it), the second I have seen. Can any one of your readers go farther back?

M.

Darvon Gatherall?—Can any reader adduce further information respecting an image, called *Darvon Gatherall*, brought from Wales at the Reformation, than what is mentioned in one of the treatises published by the Camden Society?

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W. Bell.

Damasked Linen.—I should feel obliged for any information on the earliest specimen of tablecloths being “damasked,” and the history of that manufacture. I have lately had shown me as “family curiosities” a beautiful “damask service” of Flemish or Dutch work. The centre contained a representation of St. George and the Dragon. The hero is attired in the costume of the latter part of the seventeenth century (?), with it cocked hat and plume, open sleeves and breeches, heavy shoes and spurs: with this motto in German characters over him,

[German: Ben Gott ist Rath und That,]
“With God is counsel and deed.”

At each corner of the cloth and napkins is a representation of a female figure kneeling on a rock, with clasped hands, with a lamb by her side (Query, St. Agnes?) On the border, at the top and bottom, St. George is figured in armour stabbing with a spear an alligator; and then with a sword, in the act of killing a bear.

On the side borders, he is receiving the attack of a lion on his arm, covered with a mantle; and then, with a raised sword, cutting at the proboscis of an elephant. I have seen, also, an older specimen, I think, of the same manufacture; the subject being the “Bear and Ragged Staff,” on alternate rows, with figures of trumpeters. I know not if this subject is of sufficient interest for your “Notes and Queries,” but I trust you will make what use of it you please.

R.G.P.M.

Flourish.—We are told that a writer *flourished* at such and such a time. Is any definite notion attached to this word? When it is said of a century there is no difficulty; it means that the writer was born and died in that century. But when we are told that a writer flourished about the year 1328 (such limitation of florescence is not uncommon), what is then meant? What are we to understand he did in or about 1328?

M.

Drax Abbey and Free School.—Can you, or any of your intelligent contributors, direct me where I can find any records of Drax Abbey, near Selby, Yorkshire, or of the Free School in Drax, endowed by Robert Reed, whom tradition states to have been a foundling amongst the *reeds* on the banks of the Ouse, about half a mile distant. Such information will place me under great obligation.

T. Dyson.

Gainsboro.



Ancient Catalogue of Books.—A few days since I made the acquisition of a curious old catalogue {200} of books, interleaved, and containing about 200 pages, with the following title:

“Catalogus Variorum, in quavis Facultate et materia Librorum incompactum Officinae Joannis Maire, quorum Auctio publice habebitur in aedibus Joannis Maire, hora octava matutina et secunda postmeridiana ad diem —, 1661. Lugduni Batavorum, ex Typographia Nicolai Herculis, 1661.”

On the back is the following notice to “buyers:”

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“Monitos volumus Emptores, hosce Libros ea vendi conditione, ut cum eorum traditione pretium praesenti pecunia persolvatur. Et si quis Libros a se emptos intra sex septimanarum spatium, a prima Auctionis die numerandum, a Bibliopola non exegerit, eos cum emptoris prioris damno aliis vendere integrum erit ac licitum.

“Monentur etiam et rogantur, ut ante meridiem ad horae octavae, post meridiem vero ad secundae punctum praesentes sese sistere dignentur.”

Can any of your readers give me particulars about this John Maire?

W.J.

Havre.

* * * * *

REPLIES.

SHAKSPEARE’S USE OF THE WORD “DELIGHTED.”

(Vol. ii., pp. 113. 139.)

Although Mr. Hickson’s notion of the meaning of *delight*, in the three passages of Shakspeare he has cited, is somewhat startling, it was not to be summarily rejected without due examination; and yet, from a tolerably extensive acquaintance with old English phraseology, I fear I cannot flatter him with the expectation of having it confirmed by instances from other writers.

I believe that *lighted* is rather an unusual form to express *lightened*, *disencumbered*, but that it was sometimes used is apparent; for in Hutton’s *Dictionary*, 1583, we have “Allevo, to make light, to light.”—“Allevatus, lifted up, *lighted*.” And in the *Cambridge Dictionary*, 1594, “Allevatus, lifted up, *lighted*, raised, eased or recovered.” The use of the prefix *de* in the common instance of *depart* for to *part*, *divide*, is noticed by Mr. Hickson; and *demerits* was used for *merits* by many of our old writers as well as Shakspeare. I find *decompound* for *compound* in Heylyn’s *Microcosmos*, 1627, p. 249., thus:—“The English language is a *decompound* of Dutch, French, and Latin.”

These instances may serve to show that it is not at all improbable Shakspeare may have used *delighted* for *lighted*==*lightened*==*freed from incumbrance*; and it must be confessed that the sense and spirit of the passage in *Measure for Measure* would be much improved by taking this view of it.



On the other hand, it certainly does appear that the poet uses the termination `_ed_` for `_ing_`, in the passages cited by Mr. Halliwell, where we have `profess_ed_` for `profess_ing_`, `becom_ed_` for `becom_ing_`, `guil_ed_` for `guil_ing_`, `brood_ed_` for `brood_ing_`, and `deform_ed_` for `deform_ing_`: it was not unreasonable, therefore, to conclude that he had done so in these other instances, and that `delight_ed_` stood for `delight_ing_`, and not for `delight_ful_`, as Mr. Halliwell implies. How far the grammatical usages of the poet's time may have authorised this has not yet been shown; but it appears also that the converse is the case, and that he has used the termination `_ing_` for `_ed_`; e.g. `long_ing_` for `long_ed_`, `all-obey_ing_` for `all-obey_ed_`, `discontent_ing_` for `discontent_ed_`, `multiply_ing_` for `multipli_ed_`, `unrecall_ing_` for `unrecall_ed_`. Dr. Crombie (*Etymology and Syntax of the English language*, p. 150.) says:

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"The participle in *ed* I consider to be perfectly analogous to the participle in *ing*, and used like it in either an active or passive sense, belonging, therefore, neither to the one voice nor the other exclusively."

Supposing for a moment that Shakspeare used *delight_ed_* for *delight_ing_*, the sense of the passages would, I presume, be in *Measure for Measure*, "the spirit affording delight;" in *Othello*, "if virtue want no beauty affording delight;" in *Cymbeline*, "the gifts delighting more from being delayed." Here we have a simple, and, in the last two instances, I think, a more satisfactory meaning than Mr. Hickson's sense of *lightened*, *disencumbered*, affords, even could it be more unquestionably established.

I have, however, met with a passage in Sir Philip Sidney's *Arcadia* (ed. 1598, p. 294.) which might lead to a different interpretation of *delighted* in these passages, and which would not, perhaps, be less startling than that of Mr. Hickson.

"All this night (in despite of darknesse) he held his eyes open; and in the morning, when the *delight* began to restore to each body his colour, then with curtains bar'd he himselfe from the enjoying of it; neither willing to feele the comfort of the day, nor the ease of the night."

Here, *delight* is apparently used for *the return of light*, and the prefix *de* is probably only intensive. Now, presuming that Shakspeare also used *delighted* for *lighted*, *illuminated* the passage in *Measure for Measure* would bear this interpretation: "the delighted spirit, *i.e.*, the spirit *restored to light*," freed from "that dark house in which it long was pent." In *Othello*, "if virtue lack no delighted beauty," *i.e.* "*want not the light of beauty*, your son-in-law shows far more fair than black." Here the opposition between *light* and *black* is much in its favour. In *Cymbeline*, I must confess it is not quite so clear: "to make my gifts, by the dark uncertainty attendant upon delay, more lustrous (delighted), more radiant when given," is not more satisfactory than Mr. {201} HICKSON'S interpretation of this passage. But is it necessary that *delighted* should have the same signification in all the three passages? I think not.

These are only suggestions, of course, but the passage from Sidney is certainly curious, and, from the correct and careful manner in which the book is printed, does not appear to be a corruption. I have not seen the earlier editions. I have only further to remark, that none of our old authorities favour DR. KENNEDY'S suggestion, "that the word represents the Latin participle *delectus*."

Since the above was written, Mr. HICKSON'S reply to MR. HALLIWELL has reached me, upon which I have only to observe that he will find *to guile* was used as a verb. Thus in Gower, *Confessio Amantis*, fo. 135. ed. 1532:

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“For often he that will begyle,
Is *gyled* with the same gyle,
And thus the gyler is begyled.”

We most probably had the word from the old French *Guiller*=tromper, and the proverb is to the purpose:—

“Qui croit de *Guiller* Guillot, Guillot le Guile.”

Horne Tooke’s fanciful etymology cannot be sustained. MR. HICKSON’S explanation of “guiled shore,” is, however, countenanced by the following passage in *Tarquin and Lucrece*:—

“To me came Tarquin armed, so *beguil’d*
With outward honesty, but yet defil’d
With inward vice.”

MR. HICKSON has, I think, conferred a singular favour in calling attention to these perplexing passages in our great poet and these remarks, like his own, are merely intended as hints which may serve to elicit the *true* interpretation.

S.W. SINGER.

Mickleham, August 20. 1850.

* * * * *

FAMILY OF LOVE.

I do not know whether the following Notes on “The Family of Love” will be deserving a place in the pages of “NOTES AND QUERIES;” as I may possibly have been anticipated in much of what I send.

The Family of Love attracted notice as early as 1575, but not in such a manner as to call for direct coercion. An apology was published for them, from which it might be inferred that they possessed no distinct opinions, but merely bound themselves to a more exalted interpretation of Christian duties, on the principle of imitating the great love of God manifested in their creation and retention. This principle, unrestrained by any confession of faith or system of discipline, naturally attracted to it the loose and irregular spirits that were at that time so prevalent, and the sect became the receptacle for every variety of opinion and disorder, exposing itself to more particular notice from its contempt for outward observances, and its opposition to the civil government. The *Evangelium Regni* of Henry Nicholas, the acknowledged founder of the sect, is written in such a manner as to include all religious persuasions, and permits all parties to hold

whatever sentiments they please, if they merely declare themselves *members of the Family of Love*.

“Omnes vos, O amatores veritatis! qui amabilem vitam charitatis diligitis vocatmini et invitamini.” (cap. 41.) ... “Omnes peribunt, qui extra Christum extra communionem charitatis manent.” (Ibid.)

A confutation of this sect was written in the year 1579; the privy council called upon the convocation of the year 1580 to notice it. We find the sect still described in the publications of 1641, and continuing under the same name with its preachers and congregations in 1645.

Bp. Cooper, in speaking of the sect in 1589 (*Admonition, &c.*, p. 146.), terms them “that peevish faction of the ‘Familie of Love,’ which have been breeding in this realm the space of these thirty years.”

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Fuller (*Ch. Hist.*, 17th cent., p. 610.) says that in his time “they had obtained the name of Ranters.”

Leslie, in his *Works* (vol. ii. p. 609.), considers the sect “identical with that of the Quakers.”

That this was not the case is evident, I conceive, from George Fox, the father of the Quakers, having severely chastised this “Family of Love,” because they would take an oath, dance, sing, and be cheerful. See Sewel’s *History of the Quakers*, iii. p. 88, 89, 344.

The founder of the sect, Henry Nicolai, was born at Munster, and commenced his career about 1546 in the Netherlands; thence he passed over to England, in the latter years of Edward VI.’s life, and joined the Dutch congregation. But his sect did not become visible till some time in the reign of Elizabeth.

In 1575 they presented a confession of their faith to parliament, along with a number of their books, and prayed toleration.

Nicolai, or Nicolas, their founder, published a number of tracts and letters in Dutch for the edification of his followers: and now I will propose a Query, in hopes that some of your correspondents will solve it. Is there extant any list of their writings as presented to parliament in 1575, and has their confession been published, and when? Perhaps the following works, none of which I am able to consult, would furnish the means of solving my Query, all of which treat of the subject:—

J. Hombeck’s *Summa Controversiarum*. Godfr. Arnold’s *Kirchen- und Kitzer-historie*. Ant. Wilh. Bohm’s *Englische Reformations-historie*. Schroekh’s *Kirchengesch. seit der Reformation*.

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These sources would, I conceive, be useful to N.B., who inquires into their tenets and lives.

I find I have omitted to mention one of their assailants, “the last and most learned,” Henry More, the English divine. See his *Mystery of Godliness*, book vi., chap. 12-18.

[Hebrew: SP’T]

The Family of Love.—In addition to the work of John Rogers, referred to by DR. RIMBAULT (Vol. ii., p. 49.), the two following treatises, which were also published in the year 1579, will present your readers with much curious information respecting the “Family of Love.” The first is entitled,—



“A Confutation of certaine Articles delivered unto the Familye of Loue, with the exposition of Theophilus, a supposed elder in the sayd Familye, upon the same Articles, by William Wilkinson, Maister of Artes, and student of Divinitye, &c. &c. At London: Printed by John Daye, dwelling ouer Aldersgate, Au. 1579.”

In the *Epistle Dedicatorie*, dated Cambridge, September 30, 1579, and addressed to Richard (Cox), Bishop of Ely, the author describes the new doctrine as,—

“The most pestiferous and deadly Heresie of all others, because there is not almost any one particular erroneous and schismaticall phantasie, whereof the *Familie of Loue* hath not borrowed one braunche or other thereof, to peece vnto themselves this their Religion.”

A passage is then added which may serve in some measure as a reply to N.B. (Vol. ii., p. 89.) It seems to show that, however vile might be the theology of this sect, their morals were not at least publicly offensive.

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“The encrease of this *Familie* is great, and that dayly, because the withstanders are not many; the defenders are wily as serpentes, and would fayne in lyfe seeme innocent and vnblameable. In profession of the one they boast very much: of the other they walkyng very closely do iustifie themselues, because fewe haue to finde fault with them, yet haue they their lothsome spottes and ougly deformities, as in this booke to the diligent reader playnely may appeare.”

The “lothsome spottes” here intended are the 13th and 14th articles of Wilkinson’s indictment. They run as follows;—

(1.) “H.N. (i.e. Henry Nicholas) saith, It is lawfull for one of his Familie to dissemble,” (i.e., to conceal his religion when questioned by the magistrate); and (2.) “H.N. maketh God the Author of sinne, and the sinner guiltless,” (but no proof is alleged that this speculative impiety was carried out into actual life).

The title of the second treatise to which I alluded is—

“A Confutation of monstrous and horrible Heresies, taught by H.N., and embraced of a number who call themselves the Familie of Love, by I. Knewstub. Imprinted in London, at the Three Cranes in the Vinctree, by Thomas Dawson, for Richard Sergies. 1579.”

He characterises the doctrine of the “Familists” as—

“A masse or packe of Poperie, Arianisme, Anabaptisme, and Libertinisme. Respecting their morals we are told, that although for their loosenesse of life, they are from the toppe to the toe nothing but blottes, yet bragge they of all perfection, euen vnto a verie deifying of themselues.”

Some further light is thrown upon this point by a letter sent to Knewstub from a “godly learned man, W.C.” He says,—

“Howsoeuer, they seduce some goodly and zealous men and women of honest and godly conuersation, placing them at the porch of their synagogue to make a shewe of holinesse, and to stand there as baites and stalles to deceiue others; yet, alas! who can without blushing vtter the shame that is committed in the inwarde roomes, and as it were in the heart of that synagogue of Satan.”

Appended to Knewstub’s book is a further—

“Confutation of the doctrine of Dauid George, and H.N., the father of the Familie of Loue, by M. Martyn Micronius, minister of the woorde in the Dutche Church, at London.”

It was originally written in Latin during the reign of Edward VI. The author charges the “Familists” with maintaining that—

“Idolatry, superstition, and outwarde vices are free and pure vnto them, which, vnder the pretence of a certaine fayth and inwarde puritie, boast that they knowe no sinne in the heart.” (Fo. 87 b.)

Two features particularly distinguish them from other sectaries of the age: they professed obedience to the civil magistrate, whatever might be his religion; and they argued in favour of unlimited toleration both in regard to themselves and others.

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C.H.

St. Catharine's Hall, Cambridge.

* * * * *

TRANSLATION OF THE PHILOBIBLON.

L.S. (Vol. ii, p. 153.) inquires for a "translation of Robert de Bury's *Philobiblon*." An English version of this famous treatise by Richard, not Robert Aungerville (see, for the surname, Pits, p. 467.) de Bury, Bishop of Durham in 1333, was published by Mr. Rodd in the year 1832. The translator has not given his name, but he was Mr. John Bellingham Inglis, formerly a partner in the house of Inglis, Ellis, and Co. It is greatly to be desired that there should be a careful reprint of this most interesting work, and that the first edition of 1473 should be collated with MSS. The translation by Mr. Inglis might be revised, and made to accompany the Latin text. Let us hope, however, that his notes, if they be permitted again to appear, may be purified from scepticism and profaneness.

The claim of Holcot to be the author of this tract, should be well considered and decided upon; {203} and the errors of the learned Fabricius (who had a manuscript copy in which the writer was styled "Muiegervile", instead of Aungerville), which have been repeated by Mansi, should be corrected. Dr. James, the first Bodleian librarian, fell into a strange mistake when he imagined that his inaccurate reprint at Oxford, in 1599, was the *second* edition of this treatise. It was in reality the *fourth*, having been preceded by the impressions, Colon. 1473; Spirae, 1483; and Paris, 1500. So far as I remember, the editio princeps has not been specified by Gough. (*Brit. Topog.* ii. 121.)

R.G.

I find I can answer the Query of L.S. (Vol. ii., p. 153.), who asks,
"Where can I procure a *translation* of Robert de Bury's *Philobiblon*?"

A translation was published by Mr. Rodd, in 1832, of which the following is the title:—

"Philobiblon: a Treatise on the Love of Books, by Richard de Bury, Bishop of Durham, written in MCCCXLIV; and translated from the first Edition, MCCCCLXXIII, with some Collations. London: Printed for Thomas Rodd, 2 Great Newport Street, Leicester Square, 1832."

This translation is a small 8vo. volume, of which there is a copy in the Douce collection in the Bodleian; at the beginning of which copy, on a fly-leaf, the words, "J.B. Inglis to his friend F. Douce, Esq.," are written; and opposite, on the inside of the cover, there is written in pencil, apparently in Douce's own hand, "I had read the MS. of this work before it was printed."

There appears to have existed some difference of opinion with respect to the authorship of the *Philobiblon*. Leland, in his *Itinerary*, ed. 8vo. Oxford 1744, vol. iii. pp. 77, 78, sub loc. *Saresbyri*, says,—

“Ex tabella in Sacello S. Mariae. Orate pro anima Ricbardi Poure,
quondam Sarum Episcopi.” ...

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“Qui quidem Richardus Episcopus postea translatus fuit ad
Episcopatum Dunelmensem ... Incipit Prologus in Philobiblon
Richardi Dunelmensis Episcopi, *quem librum compilavit Robertus
Holcot* de Ord. Praedicatorum *sub nomine dicti Episcopi.*”

Still, however, in the appendix to vol. iv. of the *Itinerary*, p. 164., it is said:—

“Richardus de *Bury*, alias *Angravyle* dictus, episc. Dunelm.,
scripsit Philobiblon.”

Upon Leland’s authority, the Bodleian catalogue ascribes the work in question to Robertus Holcot. Watt, however (*Bibl. Brit.*), seems to imagine R. de Bury and Holcot to be the same person. His words are (vol. i. c. 176):—“Bury, Richard. Dunelm., *alias* Robertus Holcot, Bishop of Durham, and Chancellor and Treasurer of England, in the reign of Edward III.,” and again, under Holcot’s name, “Holcot, Robert, *or* Richard D. Bury.”

The translator (J.B. Inglis) distinguishes in his Preface between these contemporary writers, and considers R. de Bury to be the undoubted author of this work passing under his name. In corroboration of his opinion, Mr. Inglis refers to the *Biographical and Retrospective Miscellany*; and, in order to prove that the work was finished in the author’s lifetime, he produces the words:

“Quod opus (Philobiblon) Aucklandiae in habitatione sua
complevit, 24 die Januarii, anno a communis salutis origine
1344, aetatis suae 58, et 11 suae pontificatus.”

and then adds:

“He died 14 April, 1345. Holcot died in 1349.”

There appears to be some confusion about the *editions*, also, of the *Philobiblon*. There is an edition, 4to. Par., apud Gaspar. Philippum, 1500; also edit. *secund.* 4to. Oxoniae, 1598; and it is printed in the *Philolog. Epist. ex Bibl. Melch. Goldasti*, ed. Lipsiae, 1674. But prior to all these is the edition “printed at Cologne, 1473,” from which the *translation* is made, and which is described by Watt as “the editio princeps, and a work of uncommon rarity.”

Query. Why does the Oxford edition of 1598 call itself “editio *secundo*?” If the Paris edit. of 1500 so far differ from that of 1473 as to entitle it to be considered a different work, had the second MS. passed through Holcot’s hands?

J. SANSOM.

The translation of Richard de Bury's *Philobiblon*, by Mr. Inglis, printed in 1832 for the late Mr. Rodd, is an unsatisfactory performance. The version is bald and spiritless, and some of the best passages of the original are rendered in language that does no justice to the author's meaning. His style is so peculiar, so allusive, and so full of metaphor and quotation, and the work is luminous with "the sparks of so many sciences," that a good translation is a desideratum.

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I may inform your correspondent that one has lately been prepared and is announced for publication, with a memoir of the illustrious bishop. I may add that the *Philobiblon* has been six times printed: the last edition, if I remember rightly, was by Dr. James: but some old MS. copies of this remarkable treatise on the Love of Books exist, with some of which the text used by the translator should be collated. But, of the publication announced, it would not become me to say anything more, as the biographer is

Your faithful servant,

W.S.G.

Newcastle-upon-Tyne.

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ETYMOLOGICAL QUERIES.

(Vol. ii., p. 153.)

The very satisfactory replies of Mr. WAY to some of the Queries of J. MN., given at p. 169-70., make us wish for more, which I trust we shall have, should he be supplied with the context in which the words occur; without which it is difficult {204} to elucidate them fully. In the meantime, I venture a few suggestions on some of the remaining words.

“In the fever or the *berebarde*,”

“*Berbi*, O.F., chancre, dartre; a *boil*, *bubo*, or *tetter*, commonly attendant upon pestilent fever. ‘Correpta fuit vehementissima febris. Subtus ejus axillis detectis quoque *Bubonibus*, magnam duritiem ac timorem prae se ferentibus.’”—*Miraculi S. Francisci Solani*, A.S., tom. v., Julii, p. 909.

(See Bullein’s *Dialogue bothe pleasant and pitiful, wherein is a goalie regimete against the Fever Pestilence*, &c., 1578.)

“*Deale*,” if an interjection (?), may possibly stand for “*Dea*,” or “*Ouy Dea*, Yes, truly! verily!” &c. (See Cotgrave in v. *Dea*.)

“*Schunche away*.”—To *shun* or *shunche* is used for to *shove*, in Sussex. “I *shunched* him away.”

“Wear no iron, nor haircloth, nor *irspilles felles*”—that is, no *skins having hard or bristly hair* like that of goats.

“HIRCIPILUS, Durorum pilorum homines sicut hirci.”—*Festus*.

Here the context clearly leads to this interpretation.

Sabraz, or *sabras*, is a *decoction* or *infusion*. One of the numerous terms which the apothecaries adopted from the Arabic, in which *shabra* is a drink.

Sabe, in O.F.; *saba*, Ital., an inspissated juice or decoction.

“*Sabaricio*, a kind of strong drinke made of barley.”

I doubt whether Ducange is right in explaining *sabrierium* in the following passage, by *condimentum*, Gallice *saupiquet*. It most probably signified a beverage.

“In omnibus secundis feriis dent illis ova quatuor uniuersique clerico pingua, cum bono *Sabrierio*.”

S.W. SINGER.

[We take this opportunity of correcting two errata in the Etymological Queries of our valued correspondent J. MN.

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“Hete_n_este” should be “hete_u_este”—“Inclosed heteueste in a stone coffin or tomb:” and in a later Query “isti_l_ed” should be “isti_h_ed”—“Let their hesmel be istihed, al without broach.”]

* * * * *

Replies to Minor Queries.

Lord Richard Christophilus.—CH. (Vol. ii., p. 130.) will probably find as much information as he requires, if he can consult a small volume in the British Museum (catalogued under the head of “*Isuf, Bassa*,”) of which the title is—

“A True Relation of the Conversion and Baptism of Isuf, the Turkish Chaons, named Richard Christophilus, 8vo. Lond. 1684.”

Also, in the Bodleian Catalogue, under the head of “*Bassa (Isuf)*,” CH. may find—

“The History of Isuf Bassa, Capt.-General of the Ottoman Army at the Invasion of Candia. 8vo. Lond. 1684.”

In reference to the former of these volumes, there is a note in the *Fasti Oxonienses*, ad ann. 1683, v. Thom. White, of which the following is a copy:—

“Quaere, if Tho. White, Lecturer of S. Andrew’s Holborn, published an Epistle to the Reader of ‘A True Relation of the Conversion and Baptism of Isuf, the Turkish Chaons, named Richard Christophilus, in the presence of a full congregation, Jan. 30, 1658, in Covent Garden, where Mr. Martin is Preacher. Lond. 1658. 8vo.’ Kenneth.” (*Athenae Oxon.* ed. Phil. Bliss, 1820, vol. iv. *Fasti*, coll. 392, 393.)

J. SANSOM.

Poker.—Among the muniments of the corporation of Bodmin is a certificate of the mayor and burgesses respecting the claims of the inhabitants of the town to take wood in Dunmere Wood, belonging to the Priory of Bodmin. The language of it seems to throw light on the origin of the word *pocarius*, or *poker*, which has been so often noticed and discussed. (*Ante*, Vol. i., pp. 185. 218. 236. 269. 281. 323. 369.) The passage also illustrates the *Hook or Crook* privilege, which has been already satisfactorily explained. The date is A.D. 1525:

“We say, and for truth testify that the wood called Dynmure Wood, was ever open and common to all burgesses and inhabitants of Bodmin till now of late, as well for all manner kind of their beasts to common therein, as to have their burden wood, to bear and carry away upon their backs, of lop, crop, *hook*, *crook*, and *bag* wood; ... always reserving to the Prior the stems of the trees for their fuel and building.”

(See the *Bodmin Register*, collected by the Rev. John Wallis, of Bodmin, and printed at Bodmin, 1827-1838, p. 303.)

I presume that *bag wood* is such wood as can be cut with a hook or crook, and bunched. In another nearly contemporary petition (*Ibid.* p. 306.), the same identical privilege is described by the townsmen as a right to lop and crop with a hook and crook, and to carry away on their backs, and “none other ways.” This explains the former passage, and shows that the wood was probably carried away on the back in a bag.

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The woodward, who carried a bill for such purposes, would also carry a bag, or *poke*, and might therefore be very appropriately called a poker.

It will be seen in Halliwell's *Dictionary*, verb. "Bag" and "Bagging," and in the *Hereford Glossary* (London, 1839), verb. "Bag," that *bagging* is sometimes used to signify cutting; and, more particularly, cutting for burning.

I mention this, because it may be thought pertinent {205} to the present inquiry; but as this use of the word has been plausibly supposed to be derived from the Welsh *Bach*, a hook, it seems to have nothing to do with a *poke*.

E. Smirke.

Querela Cantabrigiensis (Vol. ii., p. 168.).—J.M.B. inquires whether anything is known of the *authorship* of the *Querela Cantabrigiensis*? The tract in question appears to have been "written by Bruno Ryves," the author of *Mercurius Rusticus*, and some few other treatises, in connexion with which it is commonly bound. Ryves is described by Watt as "a loyal divine," who was "born in Dorsetshire," and "died 1677." His *Querela* was first printed at Oxford in 1646. There was a second edition in 1647.

In case J.M.B. do not himself intend to send out a new edition of this tract, it is to be hoped that his Query may induce some one else to do so. Indeed, a reprint of several similar pamphlets and short treatises, belonging to the same period, might be brought out with great advantage at this crisis. The series might begin with

"The Answer of the Vice-Chancellour, the Doctors, both the Proctors, and other the Heads of Houses in the Universitie of Oxford:

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J. Sansom.

"*One Bell*" (Vol ii., p. 166.)—In the sixth edition of the *Book of the Church* (I believe references are also given in all editions since the first), Southey gives us his authority for this, "Strype's *Cranmer*, p. 266. (edition of 1694.)" The passage occurs in book ii. chap. 26.: "The Duke of Somerset's death." I quote it from the reprint by the Ecclesiastical History Society (vol. ii. p. 345.):

“He (Somerset) is generally charged for the great spoil of churches and chapels; defacing ancient tombs and monuments, and pulling down the bells in parish churches, and *ordering only one bell in a steeple, as sufficient to call the people together*, which set the commonalty almost into a rebellion.”

R.B.

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August 12.

Fabulous Account of the Lion (Vol. ii., p. 142.).—Jarltzberg is right in supposing that this is given by Philippe de Thaun. It is, however, of older date. Turner (*History of England during the Middle Ages*, vol. iv. chap. iv. p. 209.) gives part of a Latin version of it from the “Physiologus” of a certain Theobald. The “Physiologus,” which is in substance the same as the “Bestiary” of Philippe de Thaun, occurs, according to Mr. Turner’s account of it, in MSS. of the eighth or ninth century. Anglo-Saxon versions of “The Whale and the Panther” are in the *Codex Exoniensis*. In the works of Hildebert, who died Abp. of Tours 1134, a poem called “Physiologus” is printed, which appears to be the same as that ascribed by Turner to Theobald. The fable and application of the Lion are the same as those given by Turner, with very trifling variations.

Among the poems ascribed to Abp. Hildebert is an “Epitaphum Magistri Theobaldi,” who, I conjecture, is the same Theobald as the supposed author of the “Physiologus.” It is rather long; but there is nothing to identify Theobaldus except the word “Dervensis.” What place this indicates I know not.

“Hoc vivente, locus Dervensis floruit, isto
Sublato, marcet nominis hujus odor.”

Opera Hildeberti, p. 1322., Paris, 1708.

In the *Opera Hildeberti* there occur some verses on the symbols of the Evangelists. I subjoin them: though it is perhaps hardly worth while to print any more on this subject.

ON THE SYMBOLS OF THE EVANGELISTS.

“Matthaeum signat vir, bos Lucain, leo Marcum, Ales discipulum
qui sine sorde fuit.

“Matthaeo species humana datur, quia scripto Indicat et titulo quid Deus egit homo. Os vituli Lucam declarat, qui specialem Materiam sumpsit de cruce, Christe tua. Effigiat Marcum leo, cujus littera clamat Quanta surrexit vi tua, Christi, caro. Discipulum signat species aquilina pudicum, Vox cujus nubes transit ad astra volans. Christus homo, Christus vitulus, Christus leo, Christus Est avis, in Christo cuncta notare potes. Est homo dum vivit, bos dum moritur, leo vero Quando resurgit, avis quando superna petit.”

Hildeberti Opera, Paris, 1708, p. 1318.

B.F.

Pomfret on the Thames (Vol. ii., p. 56.).—In a former number N. required to be informed where the Pons fractus, or Pountfreyt super Thamisis, was situate, from whence several documents were dated by Edward II. This question has puzzled many learned



antiquaries, and I do not think has ever been properly resolved. Both Pons fractus and Pountfreyt occur in Rymer's *Foedera*, tomus iii., p. 904. Lond. 1706. If you will permit, I would hazard the conjecture that it was Kingston Bridge. Till within the last two centuries, the only bridges across the Thames were London and Kingston; and the latter in the thirteenth

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century appears to have been in a ruinous condition. And I find in *Rot. Litterar. Clausar.* {206} anno 7 Hen. III. (A.D. 1223) memb. 4. p. 558. "de ponte de Kingeston," that Henry de St. Alban, and Matthew, son of Geoffry de Kingston, are directed to repair the bridge, date Wednesday, Aug. 9, 1223 and there is also a recurrence to the same subject, memb. 15. p. 579., dated on Tuesday, Dec. 12, 1223. I would therefore ask, with submission to those who may be better informed, whether the bridge, though ordered to be repaired by Henry III., may not have remained in such a dilapidated state in the time of Edw. II., that it may then have been styled "Pons fractus?"

¶.S.

Walrond Family (Vol. ii., p. 134.).—Among my very numerous Notes relating to the several families of this name, I find only the following which appears likely to be of any interest to your correspondent in connection with his Query.

"Mrs. Ureth, daughter of Lieut.-Col. Walrond, was married to James Huish, Esq. of Sidbury, co. Devon, on the 25th July, 1684."

But it is probable that in so numerous a family there was more than one colonel at that time. Your correspondent is, no doubt, aware that Burke's *Landed Gentry* states the names of the wife and children of Colonel Humphrey Walrond, and that the monument of Humphrey Walrond, Esq., who died in 1580, in the church of Ilminster, co. Somerset, exhibits his coat armour quartering Polton, Fissacre, and Speke, and impaling Popham and another coat, viz., Per fesse indented quarterly or and sable, in each quarter an annulet counterchanged. This coat of arms I shall be glad if your correspondent will enable me to assign to its proper family.

S.S.S.

Armenian Language (Vol. ii., p. 136.).—Jarltzberg may refer to two works printed at the press of the Mechitaristic Society at Venice; 1. *Quadro della Storia Letteraria di Armenia*, 1829; and 2. *Quadro delle Opere di Vari Autori anticamente tradotte in Armeno*, 1825. He may also, perhaps, be interested by another little work, printed at the same place, 1825, entitled, *A brief Account of the Mechitaristic Society, founded on the Island of St. Lazaro*, by Alexander Goode; in which work it is stated (p. 26.) that "by Lord Byron's assistance a grammar of the Armenian and English languages was composed by the Rev. Dr. Aucher;" and that "this reverend gentleman has likewise compiled, with John Brand, Esq., of the University of Cambridge, a dictionary of the Armenian and English languages."

All these works are in the writer's possession and shall be lent to Jarltzberg if he wishes to see them, and is not able to find them in any library near him.

M.D.

Genealogical Query (Vol. ii., p. 135)—Sir Philip Courtenay, first of Powderham Castle, fifth son of Hugh, the second of that name, Earl of Devon, by Margaret de Bohun, grand-daughter of King Edward I., married Anne, daughter of Sir Thomas Wake of Bisworth, co. Northampton, son of Hugh, younger son of Baldwin Lord Wake, and had issue three sons and two daughters, of which Margaret was married to Sir Robert Carey, of Cockington, Knt. See *Cleaveland's History of the Family of Courtenay*, pp. 265. 270.

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S.S.S.

Richard Baxter's Descendants (Vol. ii, p. 89.).—Your correspondent W.H.B., who wishes for information respecting the descendants of the celebrated Richard Baxter, describes him to have been a Northamptonshire man; now this (supposing the Nonconformist divine of that name is meant) is a mistake, for he was, according to his own account, a Shropshire man. In a narrative of the most memorable passages of his life and times, by himself, and published soon after his death under the title of *Reliquiae Baxterianae*, 1696, he says,

“My father’s name was Richard (the son of Richard) Baxter; his habitation and estate at a village called Eaton Constantine, a mile from the Wrekin Hill, and above half a mile from Severn River, and five miles from Shrewsbury in Shropshire. A village most pleasantly and healthfully situate. My mother’s name was Beatrice, the daughter of Richard Adeney of Rowton, a village near High Encall, the Lord Newport’s seat, in the same county. There I was born, A.D. 1615, on the 12th of November, being the Lord’s Day, in the morning, at the time of divine worship, and baptized at High Encall the 19th day following: and there I lived from my parents with my grandfather till I was near ten years of age, and then was taken home.”

He was married on Sept. 10, 1662, to a Miss Charlton. They had no children. The only descendant of Richard Baxter known to his biographers, was his nephew, William Baxter, a person of considerable attainments as a scholar and an antiquary. He was born in Shropshire in 1650. He published several works, and kept an academy for some years at Tottenham Cross, Middlesex, which he gave up on being chosen master of Mercer’s School, London, where he continued for twenty years, and resigned a short time before his death, which took place in 1723.

Baxter makes mention, at the close of his own Life and Times, of one Richard Baxter, a Sabbatarian Anabaptist, and says of him, “that he was sent to gaol for refusing the oath of allegiance, and it went for current that it was I.”

H.M. Bealby.

North Brixton.

Duresme and Dunelm (Vol. ii., p. 108.).—Three successive bishops, Morton, Cosin, and Crewe, took the signature of Duresme after their Christian names. Three successive bishops, Barrington, {207} Van-Mildert, and the present occupant of the see, have taken the signature of Dunelm. I think, therefore, J.G.N. is mistaken in saying that the Bishops of Durham have assumed the French and Latin signatures alternately.

E.H.A.

* * * * *

MISCELLANEOUS.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

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That the good service which the *English Historical Society* has rendered to that branch of our national literature, for the promotion of which it was instituted, is clearly recognised, is shown by the fact, that of the small paper copies of the Society's publications, many of the earlier volumes are now entirely out of print. Of the six volumes of Mr. Kemble's invaluable *Codex Diplomaticus*, a work alike honourable to the patriotic zeal of the Society and to the profound learning of its editor, the first two volumes are, we believe, no longer to be procured. Good texts of our early chronicles, in an acceptable form, have long been wanted. That want, the English Historical Society is gradually supplying. Their last publication is now before us. To Mr. Benjamin Williams, the editor of *La Chronique de la Traison et Mort de Richard II., Roy d'Angleterre*, the Society and the public is now indebted for *Henrici Quinti Anglice Regis Gesta, cum Chronica Neustriae Gallice, ab anno MCCCCXIV. ad MCCCCXXII.*, a volume containing an account of the battle of Agincourt, one of those mighty struggles, the result of which changed the face of Europe; as well as a detailed narrative of Henry's second expedition to the Continent, a subject passed over by historians with less attention than it deserves. Mr. Williams' Preface gives a very interesting notice of the MSS. which he has employed, and the points which they serve to illustrate, and he has accompanied his text by a number of useful and judicious notes.

A gentleman of Devonshire is preparing for publication a Catalogue of the numerous published works which relate to the History, Antiquities, Biography, Natural History, and Local Occurrences of that county, and has already sufficient matter to occupy upwards of seventy octavo pages in print, and would be glad to receive notices of any rare books and tracts on those subjects on the shelves of private libraries. A similar work is in contemplation as to existing manuscripts, ancient and modern, relating to the same county; any information respecting which will be highly acceptable, and may be forwarded to Mr. William Roberts, 197. High Street, Exeter.

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J.B. *Will the correspondent from whom we received the account of the Treatise of Equivocation, printed in No. 41., favour us with the means of addressing a letter to him?*

* * * * *

TESTIMONIAL TO DR. CONOLLY.—At a meeting held at 12. Old Burlington Street, Saturday, August 3d, 1850, the Right Hon. Lord Ashley in the chair; the following resolutions among others were unanimously agreed to:

That Dr. John Conolly, of Hanwell, is, in the opinion of this meeting, eminently entitled to some public mark of esteem and gratitude, for his long, zealous, disinterested, and most successful labours in ameliorating the treatment of the insane.

That a committee be now formed, for the purpose of carrying into effect the foregoing Resolution, by making the requisite arrangements for the presentation to Dr. Conolly of *A Public Testimonial*, commemorative of his invaluable services in the cause of humanity, and expressive of the just appreciation of those services by his numerous friends and admirers, and by the public generally.

The Committee subsequently resolved:

That in the opinion of the committee, the most appropriate Testimonial will be a Portrait of Dr. Conolly (for which he is requested to sit), to be presented to his family, and an Engraving of the same, to be presented to the subscribers; and that the ultimate arrangement of this latter point be made at a future meeting of the committee.

It has been determined that the individual subscriptions shall be limited to Five Guineas; that subscribers of Two Guineas and upwards shall receive a proof impression of the Engraving; and subscribers of One Guinea, a print.

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It is also proposed to present Dr. Conolly with a piece of plate, should the funds permit after defraying the expenses of the painting and engraving.

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