

Notes and Queries, Number 45, September 7, 1850 eBook

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NOTES.

Folk Lore.

The First Mole in Cornwall; a Morality from the Stowe of Morwenna, in the Rocky Land.
—A lonely life for the dark and silent mole! She glides along her narrow vaults, unconscious of the glad and glorious scenes of earth, and air, and sea! She was born, as it were, in a grave, and in one long living sepulchre she dwells and dies! Is not existence to her a kind of doom? Wherefore is she thus a dark, sad exile from the blessed light of day? Hearken! Here, in our own dear Cornwall, the first mole was a lady of the land! Her abode was in the far west, among the hills of Morwenna, beside the Severn sea. She was the daughter of a lordly race, the only child of her mother, and the father of the house was dead. Her name was Alice of the Lea. Fair was she and comely, tender and tall; and she stood upon the threshold of her youth. But most of all did men wonder at the glory of her large blue eyes. They were, to look upon, like the summer waters, when the sea is soft with light! They were to her mother a joy, and to the maiden herself—ah! benedicite—a pride. She trusted in the loveliness of those eyes, and in her face, and features, and form: and so it was that the damsel was wont to pass the summer's day, in the choice of rich apparel, and precious stones, and gold. Howbeit this was one of the ancient and common customs of those old departed days. Now, in the fashion of her stateliness, and in the hue and texture of her garments, there was none among the maidens of old Cornwall like Alice of the Lea. Men sought her far and nigh, but she was to them all, like a form of graven stone, careless and cold. Her soul was set upon a Granville's love, fair Sir Bevil of Stowe, the flower of the Cornish chivalry—that noble gentleman! that valorous knight! He was her star. And well might she wait upon his eyes; for he was the garland of the west—the loyal soldier of a sainted king. He was that stately Granville who lived a hero-life, and died a warrior's death!

Now there was signal made of banquet in the halls of Stowe, of wassail, and the dance. The messengers had sped, and Alice of the Lea would be there. Robes, precious and many, were unfolded from their rest, and the casket poured forth jewel and gem, that the maiden might stand before the knight victorious! It was the day—the hour—the time. Her mother sate by her wheel at the hearth. The page waited in the hall. She came down in her loveliness into the old oak room, and stood before the mirrored glass. Her robe was of woven velvet, rich, and glossy, and soft; jewels shone like stars in the midnight of her raven hair, and on her hand there gleamed, afar off, a bright and glorious ring! She {226} stood—she gazed upon her own countenance and form, and worshipped! “Now all good angels succour thee, dear Alice, and bend Sir Bevil's soul! Fain am I to see thee a wedded wife, before I die! I yearn to hold thy children on my knee! Often shall I pray to-night that the Granville heart may yield! Thy victory shall be my prayer!”

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"Prayer!" was the haughty answer; "with the eyes that I see in that glass, and this vesture meet for a queen, I lack no doubting prayer!"

Saint Mary shield us! Ah words of evil soul! There was a shriek—a sob—a cry: and where was Alice of the Lea? Vanished—gone. They had heard wild tones of sudden music in the air. There was a rush—a beam of light—and she was gone, and that for ever! East sought they her, and west, in northern paths and south; but she was never more seen in the lands. Her mother wept till she had not a tear left; none sought to comfort her, for it was vain. Moons waxed and waned, and the crones by the cottage-hearth had whiled away many a shadowy night with tales of Alice of the Lea.

But, at the last, as the gardener in the Pleasance leaned one day on his spade, he saw among the roses a small round hillock of earth, such as he had never seen before, and upon it something which shone. It was her ring! It was the very jewel she had worn the day she vanished out of sight! They looked earnestly upon it, and they saw within the border (for it was wide) the tracery of certain small fine letters in the ancient Cornish tongue, which said,—

"Beryan Erde,
Oyn und Perde!"

Then came the priest of the Place of Morwenna, a gray and silent man! He had served long years at a lonely altar, a bent and solitary form. But he had been wise in the language of his youth, and he read the legend thus—

"The earth must hide
Both eyes and pride!"

Now, as he uttered these words, they stood in the Pleasance by the mound; and on a sudden there was a low faint cry! They beheld, and O wondrous and strange! there was a small dark creature, clothed in a soft velvet skin, in texture and in hue like the Lady Alice her robe; and they saw, as it went into the earth, that it moved along without eyes, in everlasting night. Then the ancient priest wept, for he called to mind all these things, and saw what they meant; and he showed them how this was the maiden, who had been visited with doom for her pride. Therefore her rich array had been changed into the skin of a creeping thing and her large proud eyes were sealed up; and she herself had become

The first mole!
Of the hillocks of Cornwall!

Ah! woe is me! and well-a-day! that damsel so stately and fair, sweet Lady Alice of the Lea, should be made for a judgement—the dark mother of the moles!



Now take ye good heed, Cornish maidens, how ye put on vain apparel, to win love. And cast down your eyes, all ye damsels of the west, and look ye meekly on the ground! Be ye good and gentle, tender and true; and when ye see your image in the glass, and begin to be lifted up with the beauty of that shadowy thing, call to mind the maiden of Morwenna, her noble eyes and comely countenance, the vesture of price and the glittering ring. Sit ye by the wheel, as of old they sate and as ye draw the lengthening wool, sing ye ever-more and say,



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"Beryan Erde,
Oyn and Perde!"

* * * * *

"A whistling Wife" &c.—I can supply another version of the couplet quoted in "Folk Lore" (Vol. ii., p. 164.), which has the merit of being more rhymical and mysterious. In what district it was current I know not.

"A whistling wife and a crowing hen
Will call the old gentleman out of his den."

G.L.B.

A Charm for Warts.—In some parts of Ireland, especially towards the south, they place great faith in the following charm:—When a funeral is passing by, they rub the warts and say three times, "May these warts and this corpse pass away and never more return;" sometimes adding, "in the name of the Father, Son, and Holy Ghost."

Jarlitzberg.

"Hanging out the Broom".—Besides the instance given by Mr. R.F. Johnson (Vol. i., p. 384.), perhaps some of your readers can inform me of the origin of a somewhat similar custom, applicable to all ships and vessels for sale or hire, by the broom (all old one being generally used) being attached to the mast-head: if of two masts, to the foretop-mast head.

WP.

* * * * *

Lord Plunket and Saint Agobard.

Some of your readers may remember a speech in parliament by, as I think, Lord Plunket, in which his lordship argued with great eloquence in behalf of the Bill for the Emancipation of the Roman Catholics. Among many passages therein of equal truth and rhetorical power, there was one long afterwards much quoted, paraphrased, and praised. It was that in which he reminded the House, that those for whom he pleaded were fellow-subjects of the same race, offspring of the same Creator, alike believers in the One true God, the equal recipients of His mercies, appealing for {227} His blessings though the medium of the same faith, and looking forward for salvation to the One Intercessor, Mediator, and Sacrifice for all,—men, who, as they did, addressed the Eternal in the form of that "Universal prayer"—Our Father—the authority and the privilege of one common parentage, offered by the all in the union of the same spirit, in the conviction of the same wants, in the aspiration of the same hope. I say, I think Lord

Plunket so spoke, for I write from memory dating from the period when George the Third was king. Now be this so: according to the dogmas of some critics, Lord Plunket may be convicted of an eloquent plagiarism. Read the following extract from a missive by S. Agobard, to be found in the *Bibl. Vet. Patrum*, tome xiii, page 429., by Galland, addressed “Ad praefatum Imperatorem, adversus legem Gundobadi et impia certamina quae per eam geruntur,” and say whether, in spite of the separation of centuries, there does not appear a family likeness, though there were no family acquaintance between them; Saint Agobard being Bishop of Lyons in the ninth centry, and Lord Plunket Attorney-General for Ireland in the nineteenth.

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The Saint is pleading against the judicial ordeal:

“Illi autem profecti, praedicaverunt ubique Domino cooperante; annuntiataque est ab eis omni creaturae; id est, cunetis nationibus mundi; una fides indita per Deum, una spes diffusa per Spiritum Sanctum in cordibus credentium, una caritas nata in omnibus, una voluntas, accensum unum desiderium, tradita una oratio; ut omnes omnino ex diversis gentibus, diversis conditionibus, diverso sexu, nobilitate, honestate, servitute diversa, simul dicant uni Deo, et Patri omnium; Pater Noster qui es, &c., sicut unum Patrem invocantes, ita unam santificationem quaerentes, unum regnum postulantes, unam adimpletionem voluntatis ejus, sicut fit in coelo optantes; unum sibi panem quotidianum dari precantes et omnibus dimitti debita.”

To which other passages might be added, as, in fact, S. Agobard pursues the one idea until he hunts it down to the one effect of sameness and common antithesis. Should we say Lord Plunket had read these passages, and is thereby convicted of eloquent plagiarism? I say, No! Lauder then equally convicted Milton of trespassing on the thoughts of others, by somewhat apposite quotations from the classics. We are, in truth, too much inclined to this. The little, who cannot raise themselves to the stature of the great, are apt to strive after a socialist level, by reducing all to one same standard—their own. Truth is common to all ages, and will obtain utterance by the truthful and the eloquent throughout all time.

S.H.

Athenaeum, August 12.

* * * * *

NOTES ON THE SECOND EDITION OF MR. CUNNINGHAM'S HANDBOOK OF LONDON

14. *Long Acre*. Mr. Cunningham, upon the authority of Parton's *History of St. Giles's*, says:

“First known as the Elms, then called Seven Acres, and since 1612, from the length of a certain slip of ground, then first used as a public pathway, as Long Acre.”

The latter part of this statement is incorrect. The Seven Acres were known as *Long Acre* as early as 1552, when they were granted to the Earl of Bedford. See *Strype*, B. vi. p. 88.

Machyn, in his *Diary*, printed by the Camden Society, p. 21., under the date A.D. 1556, has the following allusion to the Acre:

“The vj day of December the Abbot of Westminster went a procession with his convent. Before him went all the Sanctuary men with crosse keys upon their garments, and after went iij for murder: on was the Lord Dacre’s sone of the North, was wyped with a shett abowt him for kylling of on Master West, squyre, dwellyng besyd ... and anodur theyff that dyd long to one of Master Comtroller ... dyd kille Recherd Eggylston the Comtroller’s tayller, and kyled him in the *Long Acurs*, the bak-syd Charyng Crosse.”

15. *Norfolk House, St. James’s Square*. The present Norfolk House was built from a design by R. Brettingham, in 1742, by Thomas Duke of Norfolk, and finished by his brother Edward in 1762. Mr. Cunningham speaks as if the old house, in which George III. was born, was still standing.

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16. *Soho Square*. Mr. Cunningham has not corrected his mistake about Mrs. Cornelys's house in this square, (see "Notes and Queries," vol. i., pp. 244, 450.). *D'Almaine's*, which Mr. Cunningham confounds with Mrs. Cornelys's, was at a former period tenanted by the Duke of Argyll; then by the Earl of Bradford; and, at a later time, by the celebrated Onslow, who held his parliamentary levees in the principal drawing-room. The ceilings of the best rooms are adorned with paintings by Rebecca and Angelica Kauffman.

Mr. Cunningham has taken some pains to destroy the *Pennant* tradition concerning the name of this square, but he has not given us one important piece of information, *i.e.* that between the years 1674 and 1681, the ground was surveyed by *Gregory King*, an eminent architect of those days, who projected the square with the adjacent streets. Query, Did it not take the name of *King's Square* from the architect? This seems very probable; more especially as the statue of Charles I. was not placed in the square until the beginning of the next century. The centre space was originally occupied by a splendid fountain, (the work of Colley Cibber's father), an estimate of the "cost and charges" of which is now before me.

Among the eminent inhabitants of this square, not noticed by Mr. Cunningham, were the following:—Lord {228} Berkely, Lord Byron, Lord Grimstone, Lord Howard, Lord Leicester, Sir Thomas Mansel, Lord Morpeth, Lord Nottingham, Lord Peterborough, Lord Pierrepont, Lord Pigot, Dudley North, the Earl of Dartmouth, the Duchess of Cleveland, the Duchess of Wharton, &c. These names appear in the books of the parish of St. Anne, between the years of 1708 and 1772.

17. *Surrey Institution*. At one period (about 1825), this building was known as the *Blackfriars Rotundo*. Here that execrable character, Robert Taylor, who styled himself "the Devil's Chaplain," delivered his blasphemous discourses.

18. *Opera House*. Mr. Cunningham, speaking of the translation of *Arsinoe*, the first Anglo-Italian opera performed in this country, says: "The translation was made by Thomas Clayton." This is an error, for Clayton himself says, in his preface: "I was obliged to have an Italian opera translated." Clayton was the composer of the music.

19. *James's (St.) Chapel, St. James's Palace*. Mr. Cunningham says, "The service is chanted by the boys of the Chapel Royal." This ought to read, "The service is chaunted by the boys *and gentlemen* of the Chapel Royal" The musical service of our cathedrals and collegiate establishments cannot be performed without four kinds of voices, treble, alto, tenor, and bass.

20. *Bagnigge Wells*. Mr. Cunningham makes a strange mistake concerning this once popular place of amusement when he says, "first opened to the public in the year 1767." A stone, still to be seen, let into the wall over what was formerly the garden entrance, has the following inscription:

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“S + T This is Bagnigge Hovse neare The Pinder a Wakefeilde 1680.”

The gardens were first opened for the accommodation of persons who partook of the mineral springs; subsequently, amusements were added; and in Bickham’s curious work, *The Musical Entertainer* (circa 1738), is an engraving of Tom Hippersley mounted in the “singing rostrum,” regaling the company with a song. About half a century after this date, a regular orchestra was erected, and the entertainments resembled Marylebone Gardens and Vauxhall. The old house and gardens were demolished in 1842, to make room for several new streets.

Edward F. Rimbault.

* * * * *

NOTES ON COLERIDGE’S AIDS TO REFLECTION

(2nd Edition, 1831)

Introductory Aphorisms, No. xii., p. 7.:

“Tertullian had good reason for his assertion, that the simplest Christian (if indeed a Christian) knows more than the most accomplished irreligious philosopher.”

The passage referred to is in the Apology, c. 46:

“Deum quilibet opifex Christianus et invenit et ostendit et exinde totum, quod in Deo quaeritur, re quoque assignat; licet Plato affirmet factitatorum universitatis neque inveniri facilem et inventum enarrari in omnes difficilem.”

Note to Aphorism xxxi., p. 30.:

“To which he [Plato] may possibly have referred in his phrase [Greek: theoparadotos sophia].”

Possibly Coleridge may have borrowed this from Berkeley’s *Siris*, Sec. 301., where [Greek: theoparadotos philosophia] is cited from “a heathen writer.” The word [Greek: theoparadotos] occurs in Proclus and Marinus (see Valpy’s *Stephani Thesaurus*), but not in Plato.

The motto from Seneca, prefixed to the Aphorisms on Spiritual Religion, is from the fourty-first Epistle of that writer.

The question from Tertullian in the Comment on the eight of those Aphorisms,

“Certum est quia impossibile est.”—p. 199.

is from the *De Carne Christi*, cap. v.

Aphorism iv., p. 227.:

“In wonder all philosophy began.”

See Plato’s *Theaetetus* Sec. 32., p. 155. Gataker on Antonin, i. 15. Plutarch *de El Delph.* cap. 2. p. 385 B. Sympos, v. 7., p. 680 C. Aristot. *Metaph.* 1. 2. 9.

In the “Sequelae” annexed to this Aphorism, it is said of Simonides (p. 230.), that

“*In the fortieth day* of his mediation the sage and philosophic poet abandoned the problem [of the nature of God] in despair.”

Cicero (*de nat. Deor.* i. 22. Sec. 60.) and Minucius Felix (*Octav.* 13.) do not specify the number of days during which Simonides deferred his answer to Hiero.

Aphorism x. On Original Sin. (note, p. 252.) [Greek: sunetois phonun], &c., from Pindar, *Olymp.* ii. 85. (152.)

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Conclusion, p. 399.:

“Evidences of Christianity! I am weary of this word,” &c.

See the remarks on this passage in Archbishop Whately’s *Logic*, Appendix III., near the end.

The quotation from Apuleius, at the end of the book (p. 403.), is from the *Metamorphos.*, i. 3.

J.E.B. Mayor

Marlborough College.

* * * * *

MINOR NOTES.

Capture of Henry VI. (Vol. ii., p. 181.).—There are several errors in this historical note. The name of the Dean of Windsor was Manning, not {229} “Manting;” “Brungerly” should be Bungerley. One of the Talbots, of Bashall Hall, could never be “High Sheriff for the West Riding,” as the Ridings of Yorkshire never had distinct sheriffs; neither was he sheriff of the county. The particulars of the king’s capture are thus related in the chronicle called Warksworth’s *Chronicle*, which has been printed by the Camden Society:—

“Also, the same yere, kynge Henry was takene byside a howse of religione [i.e. Whalley] in Lancashyre, by the mene of a blacke monke of Abyngtone [Abingdon] in a wode called Cletherwode [the wood of Clitheroe], besyde Bungerly hyppyingstones, by Thomas Talbott, sonne and heyre to sere Edmunde Talbot of Basshalle, and Jhon Talbott, his cosyne, of Colebry [i.e. Salebury, in Blackburn], withe other moo; which discryvide [him] beyng at his dynere at Wadyngton halle: and [he was] carryed to London on horsebake, and his leges bownde to the styropes.”

I have substituted the word “discryvide” for “disseyvide,” as it is printed in the Camden Society’s book, where the editor, Mr. Halliwell, understood the passage as meaning that the king was deceived or betrayed. I take the meaning to be that the black monk of Abingdon had descried, or discovered, the king as he was eating his dinner at Waddington Hall; whereupon the Talbots, and some other parties in the neighbourhood, formed plans for his apprehension, and arrested him on the first convenient opportunity, as he was crossing the ford across the river Ribble, formed by the hyppyingstones at Bungerley. Waddington belonged to Sir John Tempest, of Bracewell, who was the father-in-law of Thomas Talbot. Both Sir John Tempest and Sir James Harrington of Brierley, near Barnsley, were concerned in the king’s capture, and each received one hundred marks reward; but the fact of Sir Thomas Talbot being the chief actor, is shown

by his having received the larger reward of 100L. Further particulars respecting these and other parties concerned, will be found in the notes to Warksworth's *Chronicle*. The chief residence of the unhappy monarch during his retreat was at Bolton Hall, where his boots, his gloves, and a spoon, are still preserved, and are engraved in Whitaker's *Craven*. An interior view of the ancient hall at Bolton, which is still remaining, is engraved in the *Gentleman's Magazine* for May, 1841. Sir Ralph Pudsay, of Bolton, had married Margaret, daughter of Sir Thomas Tunstal, who attended the king as esquire of the body.

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JOHN GOUGH NICHOLS.

Mentmore, Bucks, Notes from Register of.—Having recently had occasion to go through the entire registers of the parish of Mentmore, Bucks, I send you three extracts, not noticed by Lipscombe, the two first relating to an extinct branch of the house of Hamilton, the third illustrating the “Manners and Customs of the English” at the end of the seventeenth century.

“1732, William Hamilton, an infant son of Lord Viscount Limerick, Feb. 28.”

“1741. The Honourable Charles Hamilton, son of Lord Viscount Limerick, Jan. 4.”

“Memorand. A beggar woman of Slapton, whipt at Mentmoir, July 5th, 1698.”

Q.D.

* * * * *

QUERIES

JOHN JOKYN, OR JOACHIM, THE FRENCH AMBASSADOR.

I am very desirous to be informed in what *French* author I can find any account of John Jokyn (Joachim?), who was ambassador to England from France during the time of Cardinal Wolsey. I have looked into the greater part of the French authors who have written historically on the reign of Francois I. without having found any mention of such personage—*L’Art de verifier les Dates*, &c., without success. He is frequently spoken of by English writers, and particularly in the *Union of the Famelies of Lancastre and Yorke*, by Edward Halle, 1548, folios 135, 136, 139, 144, and 149.; at folio 144., 17th year of Hen. VIII., it is stated:—

“There came over as ambassador from France, Jhon Jokyn, now called M. de Vaux, which, as you have heard in the last year, was kept secret in Master Lark’s house; and when he came into England he was welcomed of the Cardinal (Wolsey), and there between them were such communications at the suit of the said Jhon, that a truce was concluded from the 13th of July for forty days between England and France, both on the sea, and beyond the sea,” &c. &c.

This M. Jokyn, or Joachim, appears to have been a person of considerable influence, and it appears his purpose on this mission was to bribe Wolsey; and it seems that the Chancellor Duprat was aware of this, and was much displeased on the occasion.

AMICUS.

Aug 3, 1850.

* * * * *

SCRIPTURES, ROMAN CATHOLIC TRANSLATIONS OF, LUTHER'S FAMILIARITY WITH.

The replies I have gained to previous Queries encourage me to trouble you with the following:—

1. Has the Roman Catholic Church ever published a translation of the Scriptures, or any part of them, into the vernacular *Irish*? Have their missionaries in *China* ever translated anything beyond the Epistles and Gospels of the Missal? Or, is there any Roman Catholic translation into any of the vernacular languages of *India*? Or, are there any versions in any of the American dialects by Roman Catholic authors, besides those mentioned by Le Long in his *Bibliotheca Sacra*. And is there any continuation of his work up to {230} the present day? I am acquainted with Bishop Marsh's volume, but he seems ill-informed and speaks vaguely about Roman Catholic versions.

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2. What is the authority for the familiar story of a bill being brought into parliament for the suppression of all vernacular translations in Richard II.'s reign, and of its being stoutly opposed by John of Gaunt? "What, are we the dregs of the earth not to hear the Scriptures in our own tongue?" Usher mentions the circumstance (*Historia Dogmatica*, &c.), and it is borrowed from him by Fox. But I am so ignorant as not to know the original and cotemporary authority.

3. Your learned correspondent, DR. MAITLAND, in his *Dark Ages*, snubs D'Aubigne most unmercifully for repeating an old story about Luther's stumbling upon a Bible, and pooh-pooh's D'Aubigne's authority, Mathesius, as no better than a goose. May I ask whether it is possible to discover the probable foundation of such a story, and whether Luther has left us in his writings any account of his early familiarity with Scripture, that would bear upon the alleged incident, and show how much of it may be true?

C.F.S.

* * * * *

MINOR QUERIES

The Lost Tribes.—A list of all the theories and publications respecting the ten tribes commonly called the Lost tribes, or any communication concerning them, will much oblige.

JARLTZBERG.

Partrige Family.—Can any of your readers inform me where I can see the grant mentioned in the following *note* taken from Strype's *Ecclesiastical Memorials*, vol. iii. p. 542: "I find a grant to the Lady Jane Partrige for life, of the manor of Kenne in Devon, of the yearly value of 57l. 12s. 0-3/4d., but this not before April, 1553." Can any of your readers tell me how to obtain access to a private act 1st Mary, Sessio secunda. cap. 9., anno 1553, intituled, "An Act for the Restitution in Blood of the Heirs of Sir Miles Partrige, Knight"? Strype calls it an act for the restitution of the daughters of Sir Miles Partrige, and I think he must be right, as I have prima facie proof that Sir Miles left no son. Were the debates on the acts of parliament recorded in those days, and if so, how can they be seen?

J. PARTRIGE.

Birmingham.

Commoner marrying a Peeress.—Formerly, when a commoner married a peeress in her own right, he assumed her title and dignity. The right was, I believe, disputed during the reign of Henry VIII., in the case of the claimant of the barony of Talbois, when it was

decided that no man could take his wife's titles unless he had issue male by her, but, if there were such issue, he became, as in cases of landed property, "tenant by curtesy" of her dignities. Can any of your correspondents inform me whether any subsequent decision has deprived of this right a commoner marrying a peeress and having issue male by her?

L.R.N.

The Character "&."—What is the correct name of the character "&?" I have heard it called *ample-se-and*, *ampuzzand*, *empuzad*, *ampassy*, and *apples-and*,—all evident corruptions of one and the same word. What is that word?

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M.A. LOWER.

Combs buried with the Dead.—When the corpse of St. Cuthbert was disinterred in the cathedral of Durham, there was found upon his breast a plain simple Saxon *comb*. A similar relique has been also discovered in other sepulchres of the same sanctuary.

Can any of your learned contributors inform me (for I am totally ignorant) the origin and intent of this strange accompaniment of the burial of the ancient dead. The comb of St. Cuthbert is, I believe, carefully preserved by the Dean and Chapter of Durham.

R.S. HAWKER.

Morwenstow, Cornwall.

Cave's Historia Literaria.—My present Queries arise out of a Note which I took of a passage in Adam Clarke's *Bibliography*, under the article "W. Cave" (vol. ii. p. 161.).

1. Has not the bibliographer assigned a wrong date to the publication of Cave's *Historia Literaria*, viz. 1740, instead of 1688-1698?

2. Will some of your readers do me the favour of mentioning the successive editions of the *Historia Literaria*, together with the year and the place of appearance of each of them?

According to the *Biographia Britannica* (ed. 2., "Cave, W."), this learned work came out in the year above stated, and there were two impressions printed at Geneva in 1705 and 1720 respectively.

R.K.J.

Julin.—Will DR. BELL, who adverts to the tradition of the doomed city, *Julin*, in your last number (Vol. ii. p. 178.), oblige me by a "Note" of the story as it is told by Adam of Bremen, whose work I am not within reach of? I have long wanted to trace this legend.

V.

Belgravia, Aug. 17. 1850.

Richardson Family.—Can of your correspondents inform me who "Mr. John Richardson, of the Market Place, Leeds," was? he was living 1681 to 1700 and after, and he made entries of the births of eleven children on the leaves of an old book, and also an entry of the death of his wife, named Lydea, who died 20th December, 1700. These entries are now in possession of one of his daughters' descendants, who is desirous to know {231}

of what family Mr. Richardson was, who he married, and what was his profession or business.

T.N.I.

Wakefield.

Tobacco—its Arabic Name.—One of your correspondents, A.C.M. (Vol. ii., p. 155.), wishes to know what is the Arabic word for *tobacco* used in Sale's *Koran*, ed. 8vo. p. 169. Perhaps, if he will refer to the chapter and verse, or even specify *which* is the 8vo. edition which he quotes, some of your correspondents may be able to answer his Query.

M.D.

Pole Money.—Some time ago I made a copy of

“A particular of all the names of the several persons within the Lordship of Marston Montgomery (in Derbyshire), and of their estates, according to the acts of parliament, for payment of *pole money* assessed by William Hall, constable, and others.”

This was some time between 1660 and 1681. And also of a like

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“Particular of names of the several persons within the same lordship under the sum of *5l.*, to *pole for* according to the acts of parliament.”

Can any of your correspondents inform me to what tax the above lists applied, and what were the acts of parliament under which this tax (or pole-money) was payable.

T.N.I.

Wakefield.

Welsh Money.—I have never seen in any work on coins the slightest allusion to the money of the native princes of Wales before the subjugation of their country by Edward I. Is any such in existence? and, if not, how is its disappearance to be accounted for? I read that Athelstan imposed on the Welsh an annual tribute *in money*, which was paid for many years. Query, In what sort of coin?

J.C. Witton.

A skeleton in every House.—Can you or any of your correspondents explain the origin of that most significant saying “There is a skeleton in every house?” Does it originate in some ghastly legend?

Mors.

[Our correspondent is right in his conjecture. The saying is derived from an Italian story, which is translated in the *Italian Tales of Humour, Gallantry, and Romance*, published some few years ago, with illustrations by Cruikshank.]

Whetstone of Reproof.—Can any of your readers inform me who was the author of the book with the following title?

“The Whetstone of Reproofe, or a Reproving Censvre of the misintituled Safe Way: declaring it by Discourie of the Authors fraudulent Proceeding, and captious Cauilling, to be a miere By-way, drawing pore Trauellers out of the royalle and common Streete, and leading them deceitfully into a Path of Perdition. With a Postscript of Advertisements, especially touching the Homilie and Epistles attributed to Alfric: and a compendious Retortiuue Discussion of the misapplied By-way. Avthor T.T. Sacristan and Catholike Romanist.—Catvapoli, apud viduam Marci Wyonis. Anno MDCXXXII.” Sm. 8vo. pp. xvi. 570. 198.

It is an answer to Sir Humphrey Lynd’s *Via Tuta* and *Via Devia*. In Wood’s *Ath. Oxon.*, edit. Bliss, fol. ii. col. 602, two answers to the *Via Tuta* are mentioned; but this is not noticed. From the author stating in the preface, “I confesse, Sir Humfrey, I am Tom Teltruth, who cannot flatter or dissemble,” I suppose the initials T.T. to be fictitious.

John I. Dredge.

Morganatic Marriages.—*Morganatique.*—What is the derivation of this word, and what its *actual signification*?

In the *Dictionnaire de l'Academie Francaise* (ed. 4to., 1835), the word does not appear. In Boister's *Dictionnaire Universel* (Bruxelles, 1835) it is thus given:—

“Morganatique, *adj.* 2 g., nocturne, mystereux, entreee par seduction; (mariage) mariage secret des princes d'Allemagne avec une personne d'un rang inferieur.”

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And the same definition is given by Landais (Paris, 4to., 1842), but this does not give the derivation or literal signification of the word "*morganatic*." It is not in Johnson's *Dictionary*; but in Smart's *Dictionary Epitomized* (Longman and Co., 1840) it is thus given:—

"Morganatic, a., applied to the marriage in which a gift in the morning is to stand in lieu of dowry, or of all right of inheritance, that might otherwise fall to the issue."

This, however, is inconsistent with the definition of *nocturne*, *mysterieux*, for the gift in lieu of dowry would have nothing of mystery in it.

Will some of your correspondents afford, if they can, any reasonable explanation which justifies the application of the word to inferior or left-handed marriages?

G.

[Will our correspondent accept the following as a satisfactory reply?]

Morganatic Marriage (Vol. ii, p. 72.).—The fairy Morgana was married to a mortal. Is not this a sufficient explanation of the term morganatic being applied to marriages where the parties are of unequal rank?

S.S.

Gospel of Distaffs.—Can any reader say where a copy of the *Gospel of Distaffs* may be accessible? It was printed by Wynkyn de Worde, and Sir E. Brydges, who describes it, says a complete copy was in Mr. Heber's library. A few leaves are found in Bagford's Collection, Harleian MS. 5919., which only raises the desire to see the whole. Dibdin's *Ames' Typography*, vol. ii. p. 232., has an account of it.

W. Bell.

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REPLIES.

POETA ANGLICUS.

Every proof or disproof of statements continually made with regard to the extravagant titles assumed, or complacently received, by the bishops of Rome being both interesting and important, the inquiry of J.B. (Vol. ii., p. 167.) is well deserving of a reply. Speaking of a passage cited by Joannes Andreae, in his gloss on the preface to the Clementines,

he asks, “who is the Anglicus Poeta?” and “what is the name of his poem,” in which it is said to the pope, “Nec Deus es nec homo, quasi neuter es inter utrumque?”

“Poetria nova” was the name assigned to the hexameter poem commencing, “Papa stupor mundi,” inscribed, about the year 1200, to the reigning Pope, Innocent III., by Galfridus de Vino salvo. Of this work several manuscript copies are to be met with in England. I will refer only to two in the Bodleian, Laud. 850. 83.: Ken. Digb. 1665. 64. Polycarp Leyser (*Hist. Poem. medii AEvi*) published it in 1721; and Mabillon has set forth another performance by the same writer in elegiac verse (*Vet. Analect.* pp. 369-76., Paris, 1723). In the latter case the author’s name is not given, and accordingly he is entered merely as “Poeta vetus” in Mr. Dowling’s *Notitia Scriptorum SS. Pat.*, sc. p. 279., Oxon., 1839. Your correspondent may compare with Andreae’s extract these lines, and those which follow them, p. 374.:

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“Papa brevis vox est, sed virtus nominis hujus
Perlustrat quiequid arcus uterque tenet.”

Galfridus evidently derived his surname from his treatise on vines and wine; and he has been singularly unfortunate in the epithet, for I have never seen VIN-SAUUF correctly printed. It varies from “de Nine salvo” to “*Mestisauf*.” Pits and Oudin call him “Vinesalf” and Fabricius and Mansi change him into “Vine fauf.”

The question now remains, Are the Roman Pontiffs and their Church answerable for the toleration of such language? Uncertainty may on this occasion be removed by our recollection of the fact, that a “Censura” upon the glosses of the papal canon law, by Manriq, Master of the Sacred Palace, was issued by the command of Pope Pius V. in 1572. It was reprinted by Pappus, Argent. 1599, 12mo., and 1609, 8vo., and it contains an order for the expurgation of the words before quoted, together with the summary in the margin, “Papa nec Deus est nec homo,” which appears in every old edition; for instance, in that of Paris, 1532, sig. aa. iij. So far the matter looks well, and the prospect is not hopeless. These glosses, however, were revised by another master of the Apostolic Palace, Sixtus Fabri, and were edited, under the sanction of Pope Gregory XIII., in the year 1580; and from this authentic impression the impious panegyric has not been withdrawn. The marginal abridgment has, in compliance with Manriq’s direction, been exterminated; and this additional note has been appended as a palliative:—

“Haec verba sano modo sunt accipienda: prolata enim sunt ad ostendendum amplissimam esse Romani Pontificis potestatem.”—Col. 4. ed. Paris, 1585.

R.G.

Poeta Anglicus (Vol ii., p. 167).—I cannot answer J.B.’s Queries; but I have fallen upon a *cross scent*, which perchance may lead to their discovery.

1. Ioannes Pitseus, *de Scriptor. ad ann. 1250*, (*Relat. Histor. de Rebus Anglicis*, ed. Par. 1619, p. 322.), gives the following account “de Michaele Blaunpaino:”—

“Michael Blaunpainus, vulgo *Magister* cognominatus, natione Anglus, patria Cornubiensis, ... missus Oxonium, deinde Parisios, ... prae caeteris se dedit eleganciae linguae Latinae, fuitque inter praecipuos sui temporis *poetus* per Angliam potissimum et Galliam numeratus. Hunc subinde citat Textor in Cornucopia sub nomine Michaelis *Anglici*.... In lucem emisit: Historiarum Normanniae, librum unum: Contra Henricum Abrincensem versu. librum unum. Archipoeta vide, quod non sit. (*MS. in Bibliotheca Lunleiana*.) Epistolarum et carminum, librum unum. Claruit anno Messiae 1250, sub Henrici tertii regno.”

2. Valerius Andreas, however, gives a somewhat different account of *Michael Anglicus*. In his *Biblioth. Belg.* ed. 8vo. Lovan, 1623, p. 609., he says:

“Michael Anglicus, Bellimontensis, Hanno, I. V. Professor et
Poeta, scripsit:

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Eclogarum, libros iv., ad Episc. Parisien.
Eclogarum, libb. ii., ad Lud. Villerium.
De mutatione studiorum, lib. i.
Elegiam deprecatoriam.

Et alia, quae Paris. sunt typis edita. Hujus eruditionem et Poemata Bapt. Mantuanus et Joannes Ravisius Testor epigrammate commendarunt: hic etiam in Epithetis suis *Anglici* auctoritatem non semel adducit.”

3. Franciscus Sweertius (*Athenae Belgricoe*, ed. Antv. 1628, p. 565.) gives a similar account to this of Valerius Andreas.

4. And the account given by Christopher Hendreich Brandebargca, (ed. Berolini, 1699, p. 193.) is substantially the same; viz.,

“Anglicus Michael cognomine, sed natione Gallus, patria Belmontensis, utriusque juris Professor, scripsit Eclogarum, lib. iv. ad Episc.” &c ... “Et diversorum carminum libros aliquot, quae omnia Parisiis impressa sunt. Claruit autem A.C. 1500.”

5. Moreri takes notice of this apparent confusion made between two different writers, who lived two centuries and a half apart. Speaking of the later {233} of the two, he says (*Dictionnaire Historique*, Paris, 1759, tom. i. par. ii. p. 87.):—

“*Anglicus* (Michel), natif de Beaumont dans le Hainaut, qui vivoit dans le XVI. siecle, etoit poete et professeur en droit. Nous avons divers ouvrages de sa facon, des eglogues, un traite *de mutatione studiorum*, &c. (Valer. Andreas, *Bibl. Belg.*) Quelques auteurs l’ont confondu avec Michel Blaumpain. (Voyez Blaumpain.)” #/

Of the earlier *Anglicus*, Moreri says (ubi sup., tom. ii. par. i. p. 506.):

“Blaumpain (Michel) surnomme *Magister*, Anglois de nation, et *Poete*, qui vivoit vers l’an 1250. Il est nomme par quelques-un *Michel Anglicus*. Mais il y a plus d’apparence que c’étoient deux auteurs differens; dont l’un composa une histoire de Normandie, et un traite contre Henri d’Avranches; et l’autre laissa quelques pieces de poesies;—
Eclogarum, libri iv., ad Episcopum Parisiensem; Eclogarum, libri ii., ad Ludovicum Villerium, De mutatione studiorum, Elogia deprecatoria, &c. Baptiste Mantuan parle de Michel Anglicus, qui etoit de Beaumont dans l’Hainault. (Pitseus, *De Script. Angl.* p. 322.; Valerius Andreas in *Bibl*, p. 670.)”

Perhaps some of your readers may have access to a copy of the *Paris impression* of Michael Anglicus, mentioned by Andreas, Sweertius, and Hendreich. J.B. will not need to be reminded of these words of Innocent III., in his first serm. de consecr. Pont. Max., in which he claimed, as St. Peter’s successor, to be

“Inter Deum et hominem medius constitutus; citra Deum, sed ultra hominem; minor Deo, sed major homine: qui de omnibus judicat, et a nemine judicatur.”—*Innocentii tertii Op.*, ed. Colon. 1575, tom. i., p. 189.

Did the claim *originate* with Pope Innocent?

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J. Sansom.

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CAXTON'S PRINTING-OFFICE.

I must protest against the manner in which Arun (Vol. ii., p. 187.) has proceeded with the discussion of Caxton's printing at Westminster. Though writing anonymously himself, he has not hesitated to charge me by name with a desire to impeach the accuracy of Mr. C. Knight's *Life of Caxton*, of which, and of other works of the same series, he then volunteers as the champion, as if they, or any one of them, were the object of a general attack. This is especially unfair, as I made the slightest possible allusion to Mr. Knight's work, and may confess I have as yet seen no more of it than the passage quoted by ARUN himself. Any such admixture of personal imputations is decidedly to be deprecated, as being likely to militate against the sober investigation of truth which has hitherto characterised the pages of "NOTES AND QUERIES." ARUN also chooses to say that the only question which is material, is, Who was Caxton's patron? *i.e.* who was the Abbot of Westminster at the time,—who may not, after all, have actively interfered in the matter. This question remains in some doubt; but it was not the question with which DR. RIMBAULT commenced the discussion. The object of that gentleman's inquiry (Vol. ii., p. 99.) was, the particular spot where Caxton's press was fixed. From a misapprehension of the passage in Stow, a current opinion has obtained that the first English press was erected within the abbey-church, and in the chapel of St. Anne; and Dr. Dibdin conjectured that the chapel of St. Anne stood on the site of Henry VII.'s chapel. The correction of this vulgar error is, I submit, by no means immaterial; especially at a time when a great effort is made to propagate it by the publication of a print, representing "William Caxton examining the first proof sheet from his printing-press in Westminster Abbey;" the engraving of which is to be "of the size of the favourite print of Bolton Abbey;" where the draftsman has deliberately represented the printers at work within the consecrated walls of the church itself! When a less careless reader than Dr. Dibdin consults the passage of Stow, he finds that the chapel of St. Anne stood in the opposite direction from the church to the site of Henry VII.'s chapel, *i.e.* within the court of the Almonry; and that Caxton's press was also set up in the Almonry, though not (so far as appears, or is probable) within that chapel. The second question is, When did Caxton first set up his press in this place? And the third, the answer to which depends on the preceding, is, Who was the abbot who gave him admission? Now it is true, as ARUN remarks, that the introduction of Abbot Islip's name is traced up to Stow in the year 1603: and, as Mr. Knight has observed, "the careful historian of London here committed one error," because John Islip did not become Abbot of Westminster until 1500. The entire passage of Stow has been quoted by DR. RIMBAULT in "NOTES AND QUERIES," Vol. ii., p. 99.; it states that in the Almonry—

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“Islip, abbot of Westminster, erected the first press of book-printing that ever was in England, about the year 1471.”

Now, it appears that the various authors of repute, who have given the point their consideration, as the editor of Dugdale’s *Monasticon* (Sir Henry Ellis), and Mr. Cunningham in his *Handbook*, affirm that it is John Esteney who became abbot in 1474 or 1475, and not Thomas Milling, who was abbot in 1471, whose name should be substituted for that of Islip. In that case, Stowe committed two errors instead of one; he was wrong in his date as well as his name. It is to this point that I directed my remarks, which are printed in Vol. ii., p. 142. We have hitherto no evidence that Caxton {234} printed at Westminster before the year 1477, six years later than mentioned by Stow.

JOHN GOUGH NICHOLS.

* * * * *

THE USE OF COFFINS.

The Query of H.E. (Vol. i., p. 321.) seems to infer that the use of coffins may be only a modern custom. In book xxiii., chapters i. and ii., of Bingham’s *Antiquities of the Christian Church*, H.E. will find ample proof of the very early use of coffins. During the first three centuries of the Church, one great distinction betwixt Heathens and Christians was, that the former burned their dead, and placed the bones and ashes in urns; whilst the latter always buried the corpse, either in a coffin or, embalmed, in a catacomb; so that it might be restored at the last day from its original dust. There have frequently been dug out of the barrows which contain Roman urns, ancient British stone coffins. Bede mentions that the Saxons buried their dead in wood. Coffins both of lead and iron were constructed at a very early period. When the royal vaults at St. Denis were desecrated, during the first French revolution, coffins were exposed that had lain there for ages.

Notwithstanding all this, it appears to be the case that, both in the Norman and English periods, the common people of this country were often wrapped in a sere-cloth after death, and so placed, coffinless, in the earth. The illuminations in the old missals represent this. And it is not impossible that the extract from the “Table of Duties,” on which H.E. founds his inquiry, may refer to a lingering continuance of this rude custom. Indeed, a statute passed in 1678, ordering that all dead bodies shall be interred in woollen and no other material, is so worded as to give the idea that there might be interments without coffins. The statute forbids that any person be put in, wrapt, or wound up, or buried in any shirt, shift, sheet, or shroud, unless made of sheep’s wool only; or in any coffin lined or faced with any material but sheep’s wool; as if the person might be buried either in a garment, or in a coffin, so long as the former was made of, or the latter lined with, wool.

I think the “buryall without a coffin,” quoted by H.E., must have referred to the interment of the poorest class. Their friends, being unable to provide a coffin, conformed to an old rude custom, which had not entirely ceased.

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Alfred Gatty

* * * * *

SHAKSPEARE'S USE OF THE WORD "DELIGHTED".

If the passage from *Measure for Measure*, which has been the subject of much controversy in your recent numbers, be read in its natural sense—there is surely nothing unintelligible in the word "delighted" as there used.

The object of the poet was to show how instinctively the mind shudders at the change produced by death—both on body and soul; and how repulsive it must be to an active and sentient being.

He therefore places in frightful contrast the condition of *each* before and after that awful change. The BODY, *now* endowed with "sensible warm motion," to become in death "a kneaded clod," to "lie in cold obstruction, and to rot." The SPIRIT, *now* "delighted" (all full of delight), to become in death utterly powerless, an unconscious—passive thing—"imprisoned in the viewless winds, and blown with restless violence round about the pendant world," how intolerable the thought, and how repulsive the contrast! It is *not* in its state *after death*, but *during life*, that the poet represents the spirit to be a "delighted one." If we fall into the error of supposing him to refer to the *former* period, we are compelled to alter our text, in order to make the passage intelligible, or invent some new meaning to the word "delighted," and, at the same time, we deprive the passage of the strong antithesis in which all its spirit and force consists. It is this strong antithesis, this painfully marked contrast between the two states of *each*, *body* and *spirit*, which displays the power and skill of the poet in handling the subject. Without it, the passage loses half its meaning.

MR. HICKSON will not, I hope, accuse one who is no critic for presuming to offer this suggestion. I tender it with diffidence, being conscious that, although a passionate admirer of the great bard, I am all unlearned in the art of criticism, "a plain unlettered man," and therefore simply take what is set before me in its natural sense, as well as I may, without searching for recondite interpretations. On this account, I feel doubly the necessity of apologising for interfering with the labours of so learned and able a commentator as MR. HICKSON has shown himself to be.

L.B.L.

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VENTRILLOQUISM

(Vol. ii., p. 88.)



Plutarch (tom. ii., p. 397.D.) has these words:

[Greek: "Ou gar esti theou hae gaerus oude ho phthoggos, oude he lexis, oude to metron, alla taes yunaikos: ekeinos de monas tas phantasias paristaesi, kau phos en tae psuchae poiei pros to mellon."]

If that be the passage referred to be Rollin, nothing is said there about ventriloquism. The Scholiast on Aristoph. (*Plut.* 39.) tells us how the Pythian received the *afflatus*, but says nothing about her *speaking* from her belly: He only has

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[Greek: "Ta taes manteias hae mallon manias ephtheggeto hraemata."]

In another place of Plutarch (tom. ii., p. 414. E.) we have [Greek: eggastrimuthoi] and [Greek: puthones] used as synonymous words to express persons into whose bodies the god might be supposed to enter, "using their {235} bodies and voices as instruments." The only word in that passage which appears to hint at what we call ventriloquism is [Greek: hupophtheggesthai].

I have very little doubt that amongst the various tricks of ancient divination ventriloquism found a place; but I cannot give that direct evidence which MR. SANSOM asks for. I think it very likely that "*the wizards that peep and mutter*" (Isa. viii. 19.) were of this class; but it is not clear that the [Hebrew: 'obot]—the [Greek eggastrimuthoi] of the LXX.—were so. The English version has "them that have familiar spirits." The Hebrew word signifies *bottles*; and this may mean no more than that the spirit of divination was contained in the person's body as in a bottle, "using his body and his voice as instruments," as in the place of Plutarch quoted above. We have something like this, Acts, xix. 15., where "the evil spirit answered," no doubt in the voice of the demoniac, "Jesus I know," &c. Michaelis (Suppl., p. 39.) gives a different meaning and etymology to [Hebrew: 'obot]. He derives it from the Arabic, which signifies (1) *redii*, (2) *occidit* sol, (3) *noctu venit* or *noctu aliquid fecit*. The first and third of these meanings will make it applicable to the [Greek: nekromanteia] (of which the witch of Endor was a practitioner), which was carried on at night. See Hor. Sat. I. ix.

I do not think that the damsel mentioned Acts, xvi. 16. was a ventriloquist. The use of the word [Greek: ekraze] in the next verse, would lead us to infer that she spoke in a loud voice *with her mouth open*; whereas the [Greek: eggastrimuthoi] are defined by Galen (*Glossar. Hippocr.*) as [Greek: oi kekleismenou tou stomatos phthengomenoi].

Consult Vitringa and Rosenmueller on Isa. viii. 19., Wolf and Kuinoel on Acts, xvi. 16., Biscoe on the Acts, ch. viii. Sec.2; where references will be found to many works which will satisfy Mr. SANSOM better than this meagre note.

[Hebrew: B]

Ventriloquism (Vol. ii., p. 88.).—In reply to Query 1, I wish to call Mr. SANSOM'S attention to *Plutarch de Oraculorum defectu* (Lipsiae, 1777, vol. vii. p. 632.), and to Webster's *Displaying of supposed Witchcraft* (chaps. vi. and viii.). Queries 2 and 3. Besides the extraordinary work of Webster, he may consult the elaborate dissertations of Allatius on these subjects, in the eighth volume of *Critici Sacri*. Query 4. On the use of the term [Greek: eggastrimuthos] by the sacred writers, *Ravanelli Biblioth. S.*, and by classical authors, *Foesii Oeconomia Hippocratis*; and for synonymous "divinorum ministrorum nomina," *Pollucis Onomasticon*.

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T.J.

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REPLIES TO MINOR QUERIES.

Earl of Oxford's Patent (Vol. ii., p. 194.).—M.'s quotation from the *Weekly Oracle* relates to Harley's having been stabbed at the council-table by the Sieur de Guiscard, a French Papist, brought up for examination 8th March, 1711. The escape of the Chancellor of the Exchequer was the subject of an address from both Houses to the Queen; and upon his being sufficiently recovered to resume his seat, the Speaker delivered to him the unanimous congratulations of the House of Commons. Harley was shortly after created Earl of Oxford, by patent bearing date 24th May, 1711, which recites, *inter alia*,—

“Since, therefore, the two Houses of Parliament have declared that the fidelity and affection he has expressed in our service have exposed him to the hatred of wicked men, *and the desperate rage of a villanous parricide*, since they have congratulated his escape from such imminent dangers, and put us in mind that he might not be preserved in vain, we willingly comply with their desires, and grant him who comes so honourably recommended by the votes of our Parliament, a place among our peer,” &c. &c.—*Collin's Peerage*, vol. iv. p. 260. edit. 1789.

Guiscard died in Newgate of the wounds which he received in the scuffle when he was secured.

BRAYBROOKE.

[O.P.Q., who has kindly replied to M.'s inquiry, has appended to his answer the following Query:—“Is Smollett justified in using the words *assassin* and *assassinate*, as applied to cases of intended homicide, when death did not ensue?”]

The Darby Ram (Vol. ii., p. 71.).—There is a whimsical little volume, which, as it relates mainly to local matters, may not have come under the notice of many of your readers, to which I would refer your querist H.W.

It is entitled,—

“Gimcrackiana, or Fugitive Pieces on Manchester Men and Manners
ten years ago. Manchester, 1833.” cr. 8vo.

It is anonymous, but I believe truly ascribed to a clever young bookseller of the name of J.S. Gregson, since dead.

At page 185. he gives twelve stanzas of this ballad, as the most perfect copy from the oral chronicle of his greatgrandmother.



In *The Ballad Book* (Edinb. 1827, 12mo.), there is another entitled “The Ram of Diram,” of a similar kind, but consisting of only six verses and chorus. And the *Dublin Penny Journal*, vol. i., p. 283., contains a prose story, entitled “Darby and the Ram,” of the same veracious nature.

F.R.A.

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Rotten Row and Stockwell Street.—R.R., of Glasgow, inquires the etymology of these names (Vol. i., p. 441.). The etymology of the first word possesses some interest, perhaps, at the present time, owing to the name of the site of the intended Exhibition from all Nations in Hyde Park. I sent to the publishers of *Glasgow Delineated*, {236} which was printed at the University press in 1826, a contradiction of the usual origin of the name adopted in that city, showing the impossibility of the expression bearing any reference to the dissoluteness or immorality of the former residents, and also contradicting its having any thing to do with “rats,” or “rattons,” *Scottice*; although, in 1458, the “Vicus Rattonum” is the term actually used in the Archbishop of Glasgow’s chartulary. My observations, which were published in a note, concluded as follows:

“The name, however, may be also traced to a very remote and classic origin, although we are not aware that it has hitherto been condescended on. In ancient Rome was what was called the Ratumena Porta, ‘a nomine ejus appellata (says Gessner in his Latin *Thesaurus*) qui ludiero certamine quadrigis victor juvenis Veiis consternatis equis excussus Romae periit, qui equi feruntur non ante constitisse quam pervenirent in Capitolium.’ The same story is related by Pliny, from whom and other authors, it appears that the word Ratumena was then as proverbially applied to jockies as Jehu in our own days. From the circumstance of the Rotten Row Port (of Glasgow) having stood at the west end of this street, and the Stable Green Port near the east end, which also led to the Archbishop’s castle, it is probably not only that it was the street through which processions would generally proceed, but that the port alluded to, and after it the street in question, were dignified by the more learned of our ancestors with the Roman name of which, or of the Latin Rota, the present appears a very natural corruption.”

I may here refer to Facciolati’s *Dictionary*, voce “Ratumena Porta,” as well as Gessner’s.

As to *Stockwell*, also a common name, it is obviously indicative of the particular kind of well at the street, by which the water was lifted not by a wheel, nor by a pump, nor a pulley, but by a beam poised on or formed by a large *stock*, or *block of wood*.

Lambda.

Hornbooks (Vol. ii., p. 167.).—Mr. Timbs will find an account of hornbooks, with a woodcut of one of the time of Queen Elizabeth, in Mr. Halliwell’s *Notices of Fugitive Tracts*, printed by the Percy Society, 1849. Your readers would confer a favour on Mr. Timbs and myself by the communication of any additional information.

R.

Passages from Shakspeare (Vol. ii., p. 135.).—

Ang. We are all frail.

Isab. Else let my brother die,
If not a feodary, but only he
Owe, and succeed thy weakness.

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Ang. Nay, women are frail too.

Measure for Measure, Act. ii. Sc. 4.

I should paraphrase Isabella's remarks thus:—

"If it be otherwise, if we are not all frail as thou sayest, then let my brother die, unless he be but in the same case as others; if he alone possess and follow thee in that particular frailty to which thou has half confessed."

A feodary, I should observe, was an officer of the Court of Wards, who was joined with the escheator and did not act singly; I conceive therefore that Shakspeare by this expression indicates an associate; one in the same plight as others; negatively, one who does not stand alone. In *Cymbeline*, Act iii. Sc. 2., we read:

"Senseless bauble,
Art thou a *feodary* for this act, and lookst
So virgin-like without?"

where feodary clearly means confederate, associate. According to some, the word signifies one who holds land by the same tenure as the rest of mankind; whilst Mr. Knight, in a note on *Henry IV.* Part i. Act i. endeavors to show that it includes both the companion and the feudal vassal.

"To owe" is frequently used by Shakspeare in the sense of to possess, to own, as in Act i. Sc. 5. where Lucio says:

"But when they weep and kneel,
All their petitions are as freely theirs
As they themselves would owe them."

So also in the following instances:—

"The slaughter of the prince that *ow'd* that crown."

Richard III., Act. iv. Sc. 4.

"What art thou, that keepst me out from the house I
owe?"

Comedy of Errors, Act iii. Sc. 1.

"Then thou alone kingdoms of hearts shouldst *owe*."

Sonnet lxx.

Further examples will be found in *A Lover's Complaint*, the last line but two; *Pericles*, Act v. Sc. 1.; *Twelfth Night*, Act. i Sc. 5., *Love's Labour's Lost*, Act i. Sc. 2.; *King John*, Act ii. Sc. 1.; *King Lear*, Act i. Sc. 4.

As the passage is allowed to be obscure, this attempt to explain its meaning is submitted with great deference to the opinions of your readers.

Arun.

Mildew in Books (Vol. ii., p. 103.).—In answer to B. I mention that the following facts connected with mildew in books have been elicited.

The mildew referred to is that which shows itself in the form of roundish or irregular brown spots.

It is usually most abundant in those parts which are most exposed to the air.

In making a microscopic examination of the spots, I ascertained that there was no new structure present; but in manipulating I found that these spots absorbed water more rapidly than the rest of the paper.

On applying litmus, these spots were found to have a powerful acid reaction.

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On submitting the matter to a chemical friend, he ascertained that the acid in question was the sulphuric, or oil of vitriol. Experiments were then made with a dilute solution of this acid on {237} clean paper, and spots were produced similar to those of mildew.

The acid does not naturally exist in paper, and its presence can only be accounted for by supposing that the paper has been bleached by the fumes of sulphur. This produces sulphurous acid, which, by the influence of atmospheric air and moisture, is slowly converted into sulphuric, and then produces the mildew. As this may be shown to be an absolute *charring* of the fibres of which the paper is composed, it is to be feared that it cannot be cured. After the process has once commenced, it can only be checked by the utmost attention to dryness, moisture being indispensable to its extension, and vice versa.

I do not know whether these facts are generally known, but they would seem to be very important to paper-makers.

T.I.

Pilgrims' Road to Canterbury (Vol. ii., p. 199.).—Your correspondent PHILO-CHAUCER, I presume, desires to know the old route to Canterbury. I should imagine that at the time of Chaucer a great part of the country was uncultivated and uninclosed, and a horse-track in parts of the route was probably the nearest approximation to a road. At the present day, crossing the London road at Wrotham, and skirting the base of the chalk hills, there is a narrow lane which I have heard *called* "the Pilgrims' road," and this, I suppose, is in fact the old Canterbury road; though how near to London or Canterbury it has a distinct existence, and to what extent it may have been absorbed in other roads, I am not able to say. The title of "Pilgrims' road" I take to be a piece of modern antiquarianism. In the immediate vicinity of this portion there are some druidical remains: some at Addington, and a portion of a small circle tolerably distinct in a field and lane between, I think, Trottescliffe and Ryarsh. In the absence of better information, you may perhaps make use of this.

S.H.

Abbe Strickland (Vol. ii, p. 198.), of whom I.W.H. asks for information, is mentioned by Cox, in his *Memoirs of Sir Robert Walpole*, t. i. p. 442., and t. iii. p. 174.

D. ROCK.

Etymology of Totnes.—The Query of J.M.B. (Vol. i., p 470.) not having been as yet answered, I venture to offer a few notes on the subject; and, mindful of your exhortation to brevity, compress my remarks into the smallest possible compass, though the details of research which might be indulged in, would call for a dissertation rather than a Note.

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That Totnes is a place of extreme antiquity as a British town cannot be doubted; first, from the site and character of its venerable hill fortress; secondly, from the fact that the chief of the four great British and Roman roads, the Fosse-way, commenced there—"The ferthe of thisse is most of alle that tilleth from Toteneis ... From the south-west to north-east into Englonde's end;" and, thirdly, from the mention of it, and the antiquity assigned to it by our earliest annals and chronicles. Without entering into the question of the full authenticity of Brute and the *Saxon Chronicle*, or the implicit adoption of the legendary tales of Havillan and Geoffry of Monmouth, the concurring testimony of those records, with the voice of tradition, the stone of the landing, and the fact that the town is seated at the head of an estuary the most accessible, the most sheltered, and the best suited of any on the south-western coast for the invasion of such a class of vessels as were those of the early navigators, abundantly warrant the admission that it was the landing-place of some mighty leader at a very early period of our history.

And now to the point of the etymology of *Totenais*, as it stands in Domesday Book. We may, I think, safely dismiss the derivation suggested by Westcote, on the authority of Leland, and every thing like it derived from the French, as well as the unknown tongue which he adopts in "Dodonesse." That we are warranted in seeking to the Anglo-Saxon for etymology in this instance is shown by the fact, that the names of places in Devon are very generally derived from that language; e.g. taking a few only in the neighbourhood of Totnes—Berry, Buckyatt, Dartington, Halwell, Harberton, Hamstead, Hempstin, Stancombe.

First, of the termination *ais* or *eis*. The names of many places of inferior consequence in Devon end in *hays*, from the Ang.-Saxon *heag*, a hedge or inclosure; but this rarely, if ever, designates a town or a place beyond a farmstead, and seems to have been of later application as to a new location or subinfeudation; for it is never found in Domesday Book. In that ancient record the word *aisse* is often found alone, and often as a prefix and as a terminal; e.g., Aisbertone, Niresse, Aisseford, Aisselie, &c. This is the Ang.-Saxon Aesc, an ash; and it is uniformly so rendered in English: but it also means a ship or boat, as built of ash. *Toten*, the major of the name, is, I have no doubt, the genitive of *Tohta*, "dux, herzog," a leader or commander. Thus we have *Tohtanoesc*, the vessel of the leader, or the commander's ship,—commemorating the fact that the boat of some great invader was brought to land at this place.

S.S.S

AEdricus qui Signa fundebat (Vol. ii., p. 199), must surely have been a bell-founder: signum is a very common word, in mediaeval writings, for a "bell."

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D. ROCK

Fiz-gig (Vol. ii, p. 120).—I had expected that your Querist C.B. would have received an {238} immediate reply to his Query as to the meaning of *fiz-gig*, because the word is in Johnson's *Dictionary*, where he may also see the line from Sandys' *Job*, in which it caught his attention.

You may as well, therefore, tell him two things,—that *fiz-gig* means a fish-cart and that Querists should abstain from soliciting your aid in all cases where a common dictionary would give them the information they want.

H.W.

Guineas (Vol. ii., p. 10.).—The coin named in the document quoted by A.J.H. is the *Guiennois* a gold piece struck at Guienne by Edward III., and also by his son the Black Prince. It is not likely that the *Guiennois* was the original of the name given to the new gold coin of Charles II., because it could have had no claim to preference beyond the *Mouton*, the *Chaise*, the *Pavillon*, or any other old Anglo-Gallic coin. I think we may rest contented with the statement of Leake (who wrote not much more than half a century after the event), and who says that the *Guinea* was so called from the gold of which it was made having been brought from Guinea by the African Company, whose stamp of an elephant was ordered to be impressed upon it.

J.C. Witton.

Numismatics.—My thanks are due to Mr. J.C. Witton (Vol. ii., p. 42.) for his replies to my Numismatic Queries, though I cannot coincide with his opinion on Nos. 1. and 3.

No ancient forger would have taken the pains to cut a die to strike lead from; and my specimen, from its sharpness, has clearly never been in circulation: why may it not have been a proof from the original die?

Of No. 2. I have since been shown several specimens, which had before, I suppose, escaped my notice.

On the coin of Macrinus, the letter below the S.C. now clearly appears to be an [Greek: eta], but the one above is not a [Greek: Delta], but rather an L or inverted T. It cannot stand for [Greek: Lykabas], as on the Egyptian coinage, as Macrinus was slain by his soldiers the year after his accession.

The Etruscilla, even under a powerful magnifier, betrays no trace of ever having been plated and has all the marks by which numismatists determine the genuineness of a coin. The absence of S.C., I must remind Mr. W., is not uncommon on *third* brass, though of course it always appears on the first and second.

I need go no farther than the one just mentioned of Tiberius, which has no S.C., and I possess several others which are deficient in this particular, a Severus Alexander, Elagabalus, &c. After Gallienus it never appears.

E.S.T.

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Querela Cantabrigiensis (Vol. ii, p. 168.).—Dr. Peter Barwick, in the life of his brother, Dr. Jno. Barwick (Eng. Edit. Lond. 1724, 8vo.), after describing the treatment of the University by Cromwell, adds (p. 32.) “But Mr. Barwick, no inconsiderable part of this tragedy, together with others of the University, groaning under the same yoke of tyranny, and each taking a particular account of the sufferings of his own college, gave a distinct narrative of all these barbarities, and under the title of *Querela Cantabrigiensis*, or the *University of Cambridge’s Complaint*, got it printed by the care of Mr. R—— B——, bookseller of *London* who did great service to his King and country, by printing, and dispersing in the most difficult times, books written in defence of the royal cause.” See also *Biog. Brit.*, article “Barwick”.

John I. Dredge.

Ben Johnson (Vol. ii., p. 167.).—So the name was spelt by most of his contemporaries. The poem mentioned by N.A.B. is printed in the *Underwoods*, Gifford’s edition, ix., 68; but the MS. may contain variations worthy of notice. I should doubt its being autograph, not merely because the poet spelt his name without the *h*, but because the verses in question are only part of his *Eupheme*.

J.O. Halliwell.

Barclay’s “Argenis”.—Since I sent you a Query on this subject, I have heard of *one* translation, by Miss Clara Reeve, the authoress of *The Old English Baron* and other works. She commenced her literary career, I believe, by a translation of this work, which she published in 1772, under the title of *The Phoenix*.

Jarltzberg.

Hockey (Vol. i., p. 457.).—I have not observed that this has been yet noticed: if such be the case, permit me to refer to a letter of the poet Cowper, dated 5th Nov., 1785 (5th vol. *Works*, edit. by Southey, p. 174.) in which, alluding to that day, he says,

“The boys at Olney have likewise a very entertaining sport which commences annually upon this day; they call it *hockey*, and it consists in dashing each other with mud, and the windows also, so that I am forced to rise now and then and to threaten them with a horsewhip, to preserve our own.”

F.R.A.

Praed’s Poetical Works (Vol. ii., p. 190.).—Your Cambridge correspondent, Mr. Cooper, will be glad to know that Praed’s *poems* are published in a collected form; *Poetical Works of Winthrop Mackworth Praed, now first collected by Rufus W. Griswold; New York, 1844*. This collection contains some thirty-six pieces. The longest poems, “Lillian” and “The Troubadour,” each in two cantos, display passages of great beauty and

exquisite musical flow. Among the charades, five in number, "Sir Harry, he charged at Agincourt", is not to be found.

W.M. Kingsmill.

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MISCELLANEOUS

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

We announced, after the last Annual Meetings of the Shakspeare Society, that it had been determined to publish a complete set of the Plays of one of Shakspeare's most prolific and interesting contemporaries, Thomas Heywood; and that the first volume of such collection, containing Six Plays, was then ready. A further contribution towards this collection, containing *The Royal King and Loyal Subject*, which has not been reprinted since the old edition of 1637, and his very popular drama, *A Woman killed with Kindness*, has just been issued, with an Introduction and Notes by J. Payne Collier, Esq., the zealous and indefatigable Director of the Society, and will, we are sure, be welcomed by every lover of our early drama. The Shakspeare Society will, indeed, do good service to the cause of our early literature if it prove the means of securing us, a uniform series of the works of such of our Elizabethan dramatists as do not stand sufficiently high in the opinion of the uninitiated, to tempt the publishing world to put forth their productions in a collected form.

We have received the following Catalogues:—John Petheram's (94. High Holborn) Catalogue, Part CXV. (No. 9. for 1850), of Old and New Books; Cole's (15. Great Turnstile) List, No. XXVIII., of Useful Second-hand Books.

* * * * *

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Letters, stating particulars and lowest price, *carriage free*, to be sent to Mr. Bell, Publisher of "NOTES AND QUERIES", 186. Fleet Street.

* * * * *

Notices to Correspondents.

Nocab is informed that the Prelate to whom he refers was created a D.D. by the late Archbishop of Canterbury. It certainly is not necessary that the recipient of such a degree should have previously taken that of M.A. or B.A.

H.I.G., Northampton. The Editor would be happy to insert the Question of this Correspondent, relating to the Epistles of St. Paul, but he apprehends that the discussion to which it would give rise would, in order to its being of any use, require more space than could be afforded, and involve a good deal of criticism and argument not suited to these columns.

A.B. (Bradpole) will find a notice of the line "Incidis in Scyllam", &c., which is taken from Gualter de Lisle's Alexandriad, in Notes and Queries, Vol. ii., p. 86.

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The loan of a copy of the Teseide is freely offered to our Brighton correspondent.

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THE ATHENAEUM

Of Saturday, August 31st, contains a perspective view of Mr. Paxton's design for the building as finally approved by Her Majesty's Commissioners, and now in course of erection in Hyde Park. The Athenaeum of Saturday, the 7th of September, will contain a view of the south front, a view of the east front, a portion on an enlarged scale, and a ground plan.

Several journals having published views of a building which it was supposed would be the building erected, the publisher of The Athenaeum considers it proper to state that the views announced above have never been seen by the public, and are totally dissimilar to those engraved in the professional journals.

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* * * * *

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:

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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.

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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JOHN FORBES,
RICHARD FRANKUM,
Secretaries.

London, August 3d, 1850.

* * * * *

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