

Notes and Queries, Number 48, September 28, 1850 eBook

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NOTES.

Riots of London.

Seventy years having passed away since the riots of London, there cannot be many living who remember them, and still fewer who were personally in contact with the tumultuous throng. Under such circumstances, I venture to offer for introduction into your useful and entertaining miscellany some incidents connected with that event in which I was either personally an actor or spectator—things not in themselves important, yet which may be to some of your readers acceptable and interesting as records of bygone days.

The events of 1780, in themselves so terrific, were well adapted to be written indelibly on the memory of a young, and ardent boy. At any age they would have been engraved as with an iron pen; but their occurrence at the first age of my early boyhood, when no previous event had claimed particular attention, fixed them as a lasting memorial.

The awful conflagrations had not taken place when I arrived in London from a large school in one of the midland counties in England, for the Midsummer vacation. So many of my school-fellows resided in the metropolis, or in a part of the country requiring a passage through London, that three or four closely-packed post-chaises were necessary; and to accomplish the journey in good time for the youngsters to be met by their friends, the journey was begun as near to four o'clock A.M. as was possible.

The chaises, well crowned with boxes, and filled with joyous youth, were received at the Castle and Falcon, then kept by a Mr. Dupont, a celebrated wine merchant, and the friend of our estimable tutor. The whole of my schoolmates had been met by their respective friends, and my brother and I alone remained at the inn, when at length my mother arrived in a hackney-coach to fetch us, and from her we learned that the streets were so crowded that she could hardly make her way to us. No time was lost, and we were soon on our way homewards. We passed through Newgate Street and the Old Bailey without interruption or delay; but when we came into Ludgate Hill the case was far different; the street was full and the people noisy, permitting no carriage to pass unless the coachman took off his hat and acknowledged his respect for them and the object for which they had congregated. "Hat off, coachee!" was their cry. Our coachman would not obey their noisy calls, and there we were fixed. Long might we have remained in that unpleasant predicament had not my foreseeing parent sagaciously provided herself with a piece of ribbon of the popular colour, which she used to good effect by making it up into a bow with a long, streamer and pinning it to a white handkerchief, which she courageously flourished out of the window of the hackney-coach. Huzzas {274} and "Go on, coachee!" were shouted from the crowd and with no other obstruction than the full streets presented, we reached Beaufort Buildings, in the Strand, the street in which we resided.



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There a new scene presented itself, which was very impressive to our young minds. The street was full of soldiers, and the coachman said to my mother, "I cannot go down." A soldier addressed my mother: "No one, ma'am, can go down this street:" to whom my mother replied, "I live here, and am going to my own home." An officer then gave permission for us, and the coachman with our box, to proceed, and we were soon at our own door. The coachman, ignorant of the passport which the handkerchief and ribbon had proved, said, on setting the box down, "You see, ma'am, we got on without my taking off my hat: for who would take off his hat to such a set of fellows? I would rather have sat there all the day long."

The assembling of the military in this street was to defend the dwellings of Mr. Kitchener and Mr. Heron, both these gentlemen being Roman Catholics. Mr. Kitchener (who was the father of Dr. Kitchener, the author of the *Cook's Oracle*) was an eminent coal merchant, whose wharf was by the river-side southward, behind Beaufort Buildings, then called Worcester Grounds[1], as the lane leading to it was called Worcester Lane: but Mr. Kitchener, or his successor Mr. Cox, endeavoured to change it by having "Beaufort Wharf" painted on their wagons. Thus the name "Worcester Grounds" got lost; but the lane which bore the same name got no advantage by the change, for it received the appropriate title of "Dirty Lane," used only for carts and horses, foot passengers reaching the wharf by the steps at the bottom of Fountain Court and Beaufort Buildings.

But to return to my narrative. My parents soon removed us out of this scene of public confusion, to the house of a relative residing at St. Pancras: and well do I remember the painful interest with which, as soon as it got dark, the whole family of my uncle used to go on the roof of the house and count the number of fires, guessing the place of each. The alarm was so great, though at a distance, that it was always late before the family retired to rest. I remained at St. Pancras until the riots had been subdued and peace restored; and now, though very many matters crowd my mind, as report after report then reached us, I will leave them to record only what I personally saw and heard.

Before the vacation was ended, the trials of the prisoners had proceeded, and I went to a friend's house to see some condemned ones pass to execution. The house from which I had this painful view has been removed; the site is now the road to Waterloo Bridge. I believe it was because a lad was to be executed that I was allowed to go. The mournful procession passed up St. Catherine's Street, and from the distance I was, I could only see that the lad in height did not reach above the shoulders of the two men between whom he sat, who, with him, were to be executed in Russell Street. Universal and deep was the sympathy expressed towards the youth from the throng of people, which was considerable. As it was long before



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the street was sufficiently cleared to allow us to return home, the report came that the execution was over, and that the boy was so light that the executioner jumped on him to break his neck: and such was the effect of previous sympathy, that a feeling of horror was excited at the brutality (as they called it) of the action; but, viewing it calmly, it was wise, and intended kindly to shorten the time of suffering. While thus waiting, I heard an account of this boy's trial. A censure was expressed on the government for hanging one so young, when it was stated that this boy was the only one executed, though so many were guilty, as an example, as the proof of his guilt was unquestionable. A witness against him on the trial said, "I will swear that I have seen that boy actively engaged at several conflagrations." He was rebuked for thus positively speaking by the opposite counsel, when he said, "I am quite sure it is the active boy I have seen so often for I was so impressed with his flagrant conduct that I cut a piece out of his clothes:" and putting his hand into his pocket, he pulled out the piece which he had cut off, which exactly fitted to the boy's jacket. This decided his execution: yet justice was not vindictive, for very few persons were executed.

I will trespass yet further on your pages to recite one other incident of the riots that occurred in connexion with the attack on the King's Bench prison, and the death of Allen, which made a great stir at the time. The incident I refer to happened thus:—At the gate of the prison two sentinels were placed. One of these was a fine-built young man, full six feet high: he had been servant to my father. On the day Allen was shot, or a day or two after, he came to my father for protection: my father having a high opinion of his veracity and moral goodness, took him in and sheltered him until quiet was restored. His name was M'Phin, or some such name; but as he was always called "Mac" by us, I do not remember his name perfectly. He stated that he and his fellow-soldier, while standing as sentries at the prison, were attacked by an uproarious mob, and were assailed with stones and brickbats;—that his companion called loudly to the mob, and said, "I will not fire until I see and mark a man that throws at us, and then he shall die. I don't want to kill the innocent, {275} or any one; but he that flings at us shall surely die." Young Allen threw a brick-bat, and ran off; but Mac said, his fellow-soldier had seen it, and marked him. The crowd gave way; off went Allen and the soldier after him. Young Allen ran on, the soldier pursuing him, till he entered his father's premises, who was a cow-keeper, and *there* the soldier shot him. Popular fury turned upon poor Mac; and so completely was he thought to be the "murderer" of young Allen that 500l. was offered by the mob for his discovery. But my good father was faithful to honest Mac, and he lay secure in one of our upper rooms until the excitement was over.



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Allen's funeral was attended by myriads, and a monument was erected to his memory (which yet remains, I believe) in Newington churchyard, speaking lies in the face of the sun. If it were important enough, it deserves erasure as much as the false inscription on London's monument.

As soon as the public blood was cool, "Mac" surrendered himself, was tried at the Old Bailey, and acquitted.

Should it be in the power of any of the readers of your interesting miscellany, by reference to the Session Papers, to give me the actual name of poor "Mac," I shall feel obliged.

SENEXT.

September 9. 1850.

[Footnote 1: Mr. Cunningham, vol. i. p. 69., gives an interesting quotation from Strype respecting Worcester House, which gave the name of "Worcester Grounds" to Mr. Kitchener's property.]

* * * * *

Satirical poems on William iii.

Some years since I copied from a Ms. vol., compiled before 1708, the following effusions of a Jacobite poet, who seems to have been "a good hater" of King William. I have made ineffectual efforts to discover the witty author, or to ascertain if these compositions have ever been printed. My friend, in whose waste-book I found them,—a beneficed clergyman in Worcestershire, who has been several years dead,—obtained them from a college friend during the last century.

"Upon king William's two first campaigns.

"Twill puzzle much the author's brains,
That is to write your story,
To know in which of these campaigns
You have acquired most glory:
For when you march'd the foe to fight,
Like Heroe, nothing fearing,
Namur was taken in your sight,
And Mons within your hearing."

"On the observing the 30th of January, 1691.



“Cease, Hypocrites, to trouble heaven
How can ye think to be forgiven
The dismal deed you’ve done?
When to the martyr’s sacred blood,
This very moment, if you could,
You’d sacrifice his son.”

“On king William’s return out of Flanders.

“Rejoice, yee fops, yo’r idoll’s come agen
To pick yo’r pocketts, and to slay yo’r men;
Give him yo’r millions, and his Dutch yo’r lands:
Don’t ring yo’r bells, yee fools, but wring yo’r hands.”

GRENDON.

* * * * *

Shakspeare’s grief and frenzy.

I have looked into many an edition of Shakspeare, but I have not found one that traced the connexion that I fancy exists between the lines—

Cassius. “I did not think you could have been so angry.”

Brutus. “O Cassius! I am sick of many griefs.”

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or between

Brutus. “No man bears sorrow better.—Portia is dead.”

Cassius. “How ’scaped I killing when I crossed you so!”

Julius Caesar, Act iv. Sc. 3.

which will perhaps better suit the object that I have in view. The editors whose notes I have examined probably thought the connexion so self-evident or insignificant as not to require either notice or explanation. If so, I differ from them, and I therefore offer the following remarks for the *amusement* rather than for the *instruction* of those who, like myself, are not at all ashamed to confess that they cannot read Shakspeare’s music “*at sight*.” I believe that both *Replies* contain an allusion to the fact that *Anger, grafted on sorrow, almost invariably assumes the form of frenzy; that it is in every sense of the word “Madness,” when the mind is unhinged, and reason, as it were, totters from the effects of grief.*

Cassius had but just mildly rebuked Brutus for making no better use of his philosophy, and now—startled by the sudden sight of his bleeding, mangled heart—“Portia is—Dead!” pays involuntary homage to the very philosophy he had so rashly underrated by the exclamation—

“How ’scaped I *killing* when I crossed you so!”

I wish, if possible, to support this view of the case by the following passages:—

I. Romeo’s address to Balthasar.

“But if thou ... roaring sea.”

II. His address to Paris.

“I beseech thee youth ... away!”

Romeo and Juliet, Act v. Sc. 3.

III. “The poor father was ready to fall down dead; but he grasped the broken oar which was before him, jumped up, and called in a faltering voice,—‘Arrigozzo! Arrigozzo!’ This was but for a moment. Receiving no answer, he ran to the top of the rock; looked at all around, ran his eye over all who were safe, one by one, but could not find his son among them. Then seeing the count, who had so lately been finding fault {276} with his son’s name, he roared out,—‘Dog, are you here?’ And, brandishing the broken oar, he rushed forward to strike him on the head. Bice uttered a cry, Ottorino was quick in warding off the blow; in a minute, Lupo, the falconer, and the boatmen, disarmed the frantic man; who, striking his forehead with both hands, gave a spring, and threw himself into the lake.



“He was seen fighting with the angry waves, overcoming them with a strength and a courage which desperation alone can give.”—*Marco Viconti*, vol. i. chap. 5.

IV. A passage that has probably already occurred to the mind of the reader, Mucklebackit mending the cable in which his son had been lost:



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“There is a curse either on me or on this auld black bitch of a boat, that I have hauled up high and dry, and pitched and clouted sae many years, that she might drown my poor Steenie at the end of them, an’ be d——d to her!’ And he flung his hammer against the boat, as if she had been the intentional cause of his misfortune”—*Antiquary*, vol. ii. chap. 13. Cadell, 1829.

V. “Giton praecipue, ex dolore in rabiem efferatus, tollit clamorem, me, utraque manu impulsus, praecipitat super lectum.”—Petron. *Arb. Sat.* cap. 94.

The classical reader will at once recognise the force of the words “rabiem,” “efferatus,” “praecipitat,” in this passage. The expression “utraque manu” may not at first sight arrest his attention. It seems always used to express the most intense eagerness; see

“Ijecit utramque laciniae manum.”—Pet. *Arb. Sat.* 14.

“Utraque manu Deorum beneficia tractat.”—Ib. 140.

“Upon which Menedemus, incensed at his insolence, answered,—‘Nothing is more necessary than the preservation of Lucullus;’ and thrust him back *with both hands*.”—Plutarch, *Life of Lucullus*. “Women have a sort of natural tendency to cross their husbands: they lay hold *with both hands* [a deux mains] on all occasions to contradict and oppose them, and the first excuse serves for a plenary justification.”—Montaigne, *Essays*, book 2. chap. 8. “Marmout, deceived by the seemingly careless winter attitude of the allies, left Ciudad Rodrigo unprotected within their reach and Wellington jumped *with both feet* upon the devoted fortress of Napier,” *Pen. War*, vol. iv. p. 374.

Any apology for the unwarrantable length of this discursive despatch, would, of course, only make matters worse.

C. FORBES.

Temple.

* * * * *

ETYMOLOGICAL NOTES.

1. *Gnatch*.—“The covetous man dares not gnatch” (Hammond’s *Catechism*). From this, and the examples in Halliwell’s *Dictionary*, the sense seems to be “to move.” Is it related to “gnake?”

2. *Pert*.—I lately met with an instance of the use of this word in the etymological sense *peritus*: “I beant peart at making button-holes,” said a needlewoman.



3. *Rococo*.—A far-fetched etymology suggests itself. A wealthy noble from the north might express his admiration for the luxuries of Paris by the Russian word [Cyrillic: *roskosh*], or Polish *roskosz*. A Frenchman, catching the sound, might apply it to anything extravagant enough to astonish a barbarian.

4. *Cad*.—The letters from Scotland ascribed to a Captain Burt, employed in surveying the forfeited estates, give an account of the “cawdies,” or errand boys, of Edinburgh.

5. *Fun*, perhaps Irish, *fonamhad*, jeering, mockery (Lhuyd, *Archaeologia Britannica*).



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6. *Bumbailiff*.—The French have *pousse-cul*, for the follower or assistant to the sergeant.

7. Epergne, perhaps *epargne*, a save-all or hold-all. Here seems no more difficulty in the transfer of the name than in that of chiffonier, from a rag-basket to a piece of ornamental furniture.

8. *Doggrel*.—Has the word any connexion with *sdrucchiolo*?

9. *Derrick*.—A spar arranged to form an extempore crane. I think Derrick was the name of an executioner.

10. *Mece*, A.-S., a knife. The word is found in the Slavonic and Tartar dialects. I thinly I remember some years ago reading in a newspaper of rioters armed with “pea makes.” I do not remember any other instance of its use in English.

F.Q.

* * * * *

MISTAKES IN GIBBON.

The following references may be of use to a future editor of Gibbon; Mr. Milman has not, I believe, rectified any of the mistakes pointed out by the authors cited.

In the Netherlands ... 50,000 in less than fifty years were ... sacrificed to the intolerance of popery. (Fra Paolo, *Sarpi Conc. Trid.* 1. i. p. 422. ed. sec. Grotius, in his *Annal. Belq.* 1. v. pp. 1G, 17. duod., including *all* the persecutions of Charles V, makes the number 100,000. The supposed contradiction between these two historians supplied Mr. Gibbon with an argument by which he satisfied himself that he had completely demolished the whole credibility of Eusebius's history. See conclusion of his 16th book.) [Mendham's *Life of Pius V.*, p. 303. and note; compare p. 252., where Gibbon's attack on Eusebius is discussed.]

In Forster's *Mahometanism Unveiled*, several of Gibbon's statements are questioned. I have not the book at hand, and did not think the corrections very important when I read it some time {277} back. The reader who has it may see pp. 339. 385. 461-2. 472. 483. 498. of the second volume.

In Dr. Maitland's *Dark Ages*, p. 229. seq. note, a gross blunder is pointed out.

See too the *Gentlemans Magazine*, July, 1839, p. 49.

Dr. Maitland, in his *Facts and Documents relating to the ancient Albigenses and Waldenses*, p. 217. note, corrects an error respecting the *Book of Sentences*.



“Gibbon, speaking of this *Book of Sentences*, in a note on his 54th chapter, says, ‘Of a list of criminals which fills nineteen folio pages, only *fifteen* men and *four* women were delivered to the secular arm.’ Vol. v. p. 535. I believe he should have said *thirty-two* men and *eight* women; and imagine that he was misled by the fact that the index-maker most commonly (but by no means always) states the nature of the sentence passed on each person. From the book, however, it appears that forty persons were so delivered, viz., twenty-nine Albigenses, seven Waldenses, and four Beguins.”

The following mistake was pointed out by the learned Cork correspondent of the *Gentleman’s Magazine*, I think in 1838; it has misled the writer of the article “Anicius”, in Smith’s *Dictionary of Ancient Biography*, and is not corrected by Mr. Milman (Gibbon, chap. xxxi. note 14 and text):—



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“During the first five ages, the name of the Anicians was unknown. The earliest date in the annals of Pighius is that of M. Anicius Gallus, Tr. Plebis A.U.C. 506. Another Tribune, Q. Anicius, A.U.C. 508, is distinguished by the epithet Praenestinus.”

We learn from Pliny, *H.N.* xxxiii. 6., that Q. Anicius Praenestinus was the colleague as curule aedile of Flavius, the famous *scriba* of Appius Caecus, B.C. 304, A.U.C. 450. (See Fischer, *Roem. Zeittafeln*, p. 61-2.) Pliny’s words are—

“[Flavius] tantam gratiam plebis adeptus est ... ut aedilis curulis crearetur cum Q. Anicio Praenestino.”

Gibbon’s chapter on Mahomet seems to be particularly superficial; it is to be hoped that a future editor will correct it by the aid of Von Hammer’s labours.

J.E.B. MAYOR.

Marlborough College.

* * * * *

MINOR NOTES

“*Ockley’s History of the Saracens,*” and *unauthentic Works*.—At the end of a late edition of Washington Irving’s *Life of Mahomet*, those “who feel inclined to peruse further details of the life of Mahomet, or to pursue the course of Saracenic history,” are referred to *Ockley*. Students should be aware of the character of the histories they peruse. And it appears, from a note in Hallam’s *Middle Ages* (vol. ii. p. 168.), that Wakidi, from whom *Ockley* translated his work, was a “mere fabulist,” as Reiske observes, in his preface to *Abulfeda*.

Query, Would it not be well, if some of your more learned correspondents would communicate to students, through the medium of “NOTES AND QUERIES,” a list of such books as are genuine but not authentic; and authentic but not genuine, or altogether spurious? or would point out the sources from which such information can be obtained?

P.H.F.

The Hippopotamus.—Your correspondent L. (Vol. ii., p. 35.) says, “None of the Greek writers appear to have seen a live hippopotamus:” and again, “The hippopotamus, being an inhabitant of the Upper Nile, was imperfectly known to the ancients.” Herodotus says (ii. 71.) that this animal was held sacred by the Nomos of Papremis, but not by the other Egyptians. The city of Papremis is fixed by Baehr in the west of the Delta (ad ii. 63.); and Mannert conjectured it to be the same as the later Xoïs, lying



between the Sebennytic and Canopic branches, but nearer to the former. Sir Gardner Wilkinson says, several representations of the hippopotamus were found at Thebes, one of which he gives (*Egyptians*, vol. iii. pl. xv.). Herodotus' way of speaking would seem to show that he was describing from his own observation: he used Hecataeus, no doubt, but did not blindly copy him. Hence, I think, we may infer that Herodotus himself saw the hippopotamus, and that this animal was found, in his day, even as far north as the Delta: and also, that the species is gradually dying out, as the aurochs is nearly gone, and the dodo quite. The crocodile is no longer found in the Delta.



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E.S. JACKSON

America.—The probability of a short western passage to India is mentioned in *Aristotle de Coelo*, ii., near the end.

F.Q.

Pascal's Lettres Provinciales.—I take the liberty of forwarding to you the following "Note," suggested by two curious blunders which fell under my notice some time ago.

In Mr. Stamp's reprint of the Rev. C. Elliott's *Delineation of Romanism* (London, 8vo. 1844), I find (p. 471., in note) a long paragraph on Pascal's *Lettres Provinciales*:—

"This exquisite production," says the English editor, "*is accompanied, in some editions of it, with the learned and judicious observations of Nicole*, who, under the fictitious name of Guillaume Wendrock, has fully demonstrated the truths of those facts which Pascal had advanced without quoting his authorities; and has placed, in a full and striking light, several interesting circumstances which that great man had treated with perhaps too much brevity. *These letters ... were translated into Latin by Ruchelius.*"

From Mr. Stamp's remarks the reader is led to conclude that the *text* of the *Lettres Provinciales* {278} is accompanied in some editions by observations of Wendrock (Nicole), likewise in the French language. Now such an assertion merely proves how carelessly some annotators will study the subjects they attempt to elucidate. Nicole translated into Latin the *Provincial Letters*; and the masterly disquisitions which he added to the volume were, in their turn, "made French" by Mademoiselle de Joncoux, and annexed to the editions of 1700, 1712, 1735.

As for Rachelius, if Mr. Stamp had taken the trouble to refer to Placcius' *Theatr. Anonym. et Pseud.*, he might have seen (Art. 2,883.) that this worthy was merely a German editor, not a translator of Pascal cum Wendrock.

The second blunder I have to notice has been perpetrated by the writer of an otherwise excellent article on Pascal in the last number of the *British Quarterly Review* (No. 20. August). He mentions Bossuet's edition of the *Pensees*, speaks of "*the prelate*," and evidently ascribes to the famous Bishop of Meaux, *who died in 1704*, the edition of Pascal's *Thoughts, published in 1779 by Bossuet*. (See pp. 140. 142.)

GUSTAVE MASSON.

Porson's Epigram.—I made the following Note many years ago:—

"The late Professor Porson's own account of his academic visits to the Continent:—



“I went to Frankfort, and got drunk With that most learn’d professor—Brunck: I went to Worts, and got more drunken, With that more learn’d professor Ruhncken.”

But I do not remember where or from whom I got it. Is anything known about it, or its authenticity?



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P.H.F.

* * * * *

QUERIES.

“ORKNEYINGA SAGA.”

In the introduction to Lord Ellesmere's *Guide to Northern Archaeology*, p. xi., is mentioned the intended publication by the Royal Society of Northern Antiquaries, Copenhagen, of a volume of historical antiquities to be called *Antiquitates Britannicae et Hibernicae*. In the contents of this volume is noticed the *Orkneyinga Saga*, a history of the Orkney and Zetland Isles from A.D. 865 to 1234, of which there is only the edition Copenhagen, 1780, “chiefly printed,” it is said, “from a modern paper manuscript, and by no means from the celebrated Codex Flateyensis written on parchment in the fourteenth century.” This would show that the Codex Flateyensis was the most valuable manuscript of the work published under the name of the *Orkneyinga Saga*, of which its editor, Jonas Jonaeus, in his introductory address to the reader, says its author and age are equally unknown: “auctor incertus incerto aequae tempore scripsit.” The *Orkneyinga Saga* concludes with the burning of Adam Bishop, of Caithness, by the mob at Thurso while John was Earl of Orkney, and according to Dalrymple's *Annals* in A.D. 1222; but in the narrative given by the historian Torfaeus, in his *Orcades*, of Haco, King of Norway's expedition against the western coast of Scotland in 1263, which terminated in the defeat of the invaders by the Scots at Largs, in Ayrshire, and the death of King Haco on his return back in the palace of the bishop of Orkney at Kirkwall, reference is made to the Codex Flateyensis as to the burial of King Haco in the city of Bergen, in Norway, where his remains were finally deposited, after lying some months before the shrine of the patron saint in the cathedral of Saint Magnus, at Kirkwall. There is not a syllable of King Haco or his expedition in the *Orkneyinga Saga*; and as I cannot reconcile this reference of Torfaeus (2nd edition, 1715, book ii. p. 170.) with the *Saga*, the favour of information is desired from some of your antiquarian correspondents. The Codex Flateyensis has been ascribed to a pensioner of the king of Norway resident in Flottay, one of the southern isles of Orkney, but with more probability can be attributed to some of the monks of the monastery built on the small island of Flatey, lying in Breida Fiord, a gulf on the west coast of Iceland.

W.H.F.

* * * * *

MINOR QUERIES.



Incumbents of Church Livings in Kent.—I have by me the following MS. note:—“A list of B.A.’s graduated at Cambridge from 1500 to 1735 may be found in ‘Additional MSS. British Museum, No. 5,585.’” Will any of your correspondents inform me if this reference is correct, and if the list can be examined?

Is there in the British Museum or elsewhere a list of incumbents of church livings in Kent (with name and birthplace) from 1600 to 1660?



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BRANBRIDGES.

York Buildings Company.—This company existed about the middle of the last century. I shall be glad to be informed where the papers connected with it are to be met with, and may be referred to.

WDN.

Saying ascribed to Montaigne.—The saying, “I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them,” is usually ascribed to Montaigne. In what part of his works are these words to be found? I heard doubts expressed of their genuineness some years ago by a reader of the *Essays*; and my own search for them has also proved hitherto unsuccessful.

C. FORBES. {279}

“*Modum promissionis.*”—Will any of your readers help to interpret the following expression in a mediaeval author:—

“(Ut vulgo loquitur) modum promissionis ostendit?”

I have reason to think that *modum promissionis* means “a provisional arrangement:” but by whom, and in what common parlance, was this expression used?

C.W.B.

Roman Catholic Theology.—Is there any work containing a list of Roman Catholic theological works published in the English language from the year 1558 to 1700?

M.Y.A.H.

Wife of Edward the Outlaw.—Can any of your correspondents inform me who was the wife of Edward the Outlaw, and consequently mother of Margaret of Scotland, and ancestress of the kings of England?

The account adopted by most historians is that Canute, in 1017, sent the two sons of Edmund Ironside to the king of Denmark, whence they were transferred to Solomon, king of Hungary, who gave his sister to the eldest; and, on his death without issue, married the second Edward to Agatha, daughter of the Emperor Henry II. (or, in some accounts, Henry III., or even, in Grafton's *Chronicles*, called Henry IV.), and sister to his own queen.

That Edward the Outlaw returned to England in 1057, having had five children, of whom three survived: Edgar; Margaret, who in 1067 married King Malcolm of Scotland, and another daughter.



Now this account is manifestly incorrect. The Emperor Henry II. died childless: when on his death-bed he restored his wife to her parents, declaring that both he and she had kept their vows of chastity.

Solomon did not ascend the throne of Hungary until 1063, in which year he had also married Sophia, daughter of the Emperor Henry III.; but this monarch (who was born in October, 1017, married his first wife in 1036, who died, leaving one child, in 1038 and his second wife in November 1043) could not be the grandfather of the five children of Edward the Outlaw, born prior to 1057.

The *Saxon Chronicle* says, that Edward married Agatha the emperor's cousin.

E.H.Y.



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Conde's "Arabs in Spain".—In Professor de Vericour's *Historical Analysis of Christian Civilisation*, just published, it is stated (p. 499.) that Conde's *Arabs in Spain* has been translated into English. I have never met with a translation, and fancy that the Professor has made a mistake. Can any of your correspondents decide? I know that a year or two ago, Messrs. Whittaker announced that a translation would form part of their *Popular Library*; but for some reason (probably insufficient support) it never appeared. Query, Might not Mr. Bohn with advantage include this work in his *Standard Library*?

IOTA.

* * * * *

REPLIES.

CAVE'S HISTORIA LITERARIA.

I do not know whether the notices respecting Cave's *Historia Literaria* (Vol. ii., pp. 230. 255.) hold out any prospect of a new edition. It is much to be desired; and as it may be done at some time or other, you will perhaps allow me to make a Note of a circumstance which accidentally came to my knowledge, and should be known to any future editor. It is simply this: in the second volume of the Oxford edition of 1740, after the three dissertations, &c., there are fifteen pages, with a fresh pagination of their own, entitled, "Notae MSS. et Accessiones *Anonymi* ad Cavei Historiam Literariam, Codicis Margini adscriptae, in Bibliotheca Lambethana. Manus est plane Reverendiss. *Thomae Tenison*, Cantuariensis Archiepiscopi." Not to occupy more of your valuable space than is necessary, I will merely observe that the "Anonymus" was not Archbishop Tenison, but Henry Wharton. There can be no doubt in the mind of any person acquainted with the handwriting of the parties; and to those to whom such a notice is likely to be of any use at all, it is unnecessary to say that the difference is important. I need scarcely add, that if ever a new edition is undertaken, Wharton's books and papers, and other things in the Lambeth collection of MSS., should be examined.

S.R. MAITLAND.

Cave's Historia Literaria (Vol ii., p. 230.)—

1. London, 1688-1698, 2 vols. folio. This was the first edition. A curious letter from Cave to Abp. Tenison respecting the assistance which H. Wharton furnished to this work is printed in Chalmers' *Biog. Dict.*, vol. xxxi. p. 343.
2. Geneva, 1693, folio.
3. -----, 1694, folio.



4. -----, 1705, folio.

5. Coloniae Allobrogum, 1720, folio.

6. Oxon. 1740-43, 2 vols. folio. Dr. Waterland rendered important aid in bringing out this edition, which Bp. Marsh pronounces "the best." It seems from some letters of Waterland's to John Loveday, Esq. (works by Van Mildert, 1843, vol. vi. p. 423-436.), that Chapman, a petty canon of Windsor, was the editor.

7. Basil, 1741-5, 2 vols. folio. This is said to be an exact reprint from the Oxford edition.



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Watt and Dr. Clarke mention an edition, 1749, 2 vols. folio; but I cannot trace any copy of such edition.

JOHN I. DREDGE.

* * * * * {280}

SIR GAMMER VANS.

In reply to C.'s inquiry (Vol. ii., p. 89.) as to a comic story about one *Sir Gammer Vans*, I have pleasure in communicating what little information I have on the subject. Some years ago, when I was quite a boy, the story was told me by an Irish clergyman, since deceased. He spoke of it as an old Irish tradition, but did not give his authority for saying so. The story, as he gave it, contained no allusion to an "aunt" or "mother." I do not know whether it will be worthy of publication: but here it is, and you can make what use of it you like:—

"Last Sunday morning at six o'clock in the evening, as I was sailing over the tops of the mountains in my little boat, I met two men on horseback riding on one mare: so I asked them 'Could they tell me whether the little old woman was dead yet, who was hanged last Saturday week for drowning herself in a shower of feathers?' They said they could not positively inform me, but if I went to Sir Gammar Vans he could tell me all about it. 'But how am I to know the house?' said I. 'Ho, 'tis easy enough,' said they, 'for it's a brick house, built entirely of flints, standing alone by itself in the middle of sixty or seventy others just like it.' 'Oh, nothing in the world is easier,' said I. 'Nothing *can* be easier,' said they: so I went on my way. Now this Sir G. Vans was a giant, and bottlemaker. And as all giants, who *are* bottlemakers, usually pop out of a little thumb bottle from behind the door, so did Sir G. Vans. 'How d'ye do?' says he. 'Very well, thank you,' says I. 'Have some breakfast with me?' 'With all my heart,' says I. So he gave me a slice of beer, and a cup of cold veal; and there was a little dog under the table that picked up all the crumbs. 'Hang him,' says I. 'No, don't hang him,' says he; 'for he killed a hare yesterday. And if you don't believe me, I'll show you the hare alive in a basket.' So he took me into his garden to show me the curiosities. In one corner there was a fox hatching eagle's eggs; in another there was an iron apple tree, entirely covered with pears and lead; in the third there was the hare which the dog killed yesterday alive in the basket; and in the fourth there were twenty-four *hipper switches* threshing tobacco, and at the sight of me they threshed so hard that they drove the plug through the wall, and through a little dog that was passing by on the other side. I, hearing the dog howl, jumped over the wall; and turned it as neatly inside out as possible, when it ran away as if it had not an hour to live. Then he took me into the park to show me his deer: and I remembered that I had a warrant in my pocket to shoot venison for his majesty's dinner. So I set fire to my bow, poised my arrow, and shot



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amongst them. I broke seventeen ribs on one side, and twenty-one and a half on the other: but my arrow passed clean through without ever touching it, and the worst was I lost my arrow; however, I found it again in the hollow of a tree. I felt it: it felt clammy. I smelt it; it smelt honey. 'Oh, ho!' said I, 'here's a bee's nest,' when out sprung a covey of partridges. I shot at them; some say I killed eighteen, but I am sure I killed thirty-six, besides a dead salmon which was flying over the bridge, of which I made the best apple pie I ever tasted."

Such is the story: I can answer for its general accuracy. I am quite at sea as to the meaning and orthography of "hipper switches,"—having heard, not seen, the story.

S.G.

Corpus Christi College, Cambridge.

* * * * *

THE COLLAR OF SS.

(Vol. ii., pp. 89. 194. 248.)

The Collar of SS. "is to this day a mystery to the most learned and indefatigable antiquaries," according to Mr. Planche, in his valuable little work on *The History of British Costume*: what has appeared in "NOTES AND QUERIES" certainly has not cleared away the obscurity. ARMIGER tells us (Vol. ii., p. 195.): "As to the derivation of the name of the collar from *Soverayne*; from St. Simplicius; from the martyrs of Soissons (viz. St. Crespin and St. Crespinian, upon whose anniversary the battle of Agincourt was fought); from the Countess of Salisbury; from the word *Souvenez*; and, lastly, from Seneschallus or Steward, (which latter is MR. NICHOLS' notion)—they may be regarded as mere monkish (?) or heraldic gossip." If the monastic writers had spoken anything on the matter, a doubt never would have existed: but none of them has even hinted at it. Never having seen the articles in the *Gentleman's Magazine*, I do not know MR. NICHOLS' reasons for supposing "Seneschallus or Steward" could have furnished an origin of the SS.; but I am at loss to think of any grounds upon which such a guess could rest. From the searches I have made upon this question, it seems to me that these SS. are taken as a short way of expressing the "SANCTUS, SANCTUS, SANCTUS" of the Salisbury liturgy and ritual. I hope soon to be able to lay before the public the documents out of which I draw this opinion, in a note to the third and forthcoming volume of *The Church of our Fathers*.

D. ROCK.



Collar of SS.—To your list of persons *now* privileged to wear these collars, I beg to add her Majesty's serjeant trumpeter, Thomas Lister Parker, Esq., to whom a silver collar of SS. has been granted. It is always worn by him or his deputy on state occasions.

THOMAS LEWIS,

Acting Serjeant Trumpeter.
34. Mount Street.

* * * * *

JOACHIN, THE FRENCH AMBASSADOR.
(Vol. ii., p. 229.)

Your correspondent AMICUS will I fear find very little information about this mysterious person in the writers of French history of the time. {281} He is thus mentioned in Cavendish's *Life of Wolsey* (ed. 1825, vol. i. p. 73.):—



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“The French king lying in his camp, sent secretly into England a privy person, a very witty man, to entreat of a peace between him and the king our sovereign lord, whose name was John Joachin; he was kept as secret as might be, that no man had intelligence of his repair; for he was no Frenchman, but an Italian born, a man before of no estimation in France, or known to be in favour with his master, but to be a merchant; and for his subtle wit, elected to entreat of such affairs as the king had commanded him by embassy. This Joachin, after his arrival here in England, was secretly conveyed unto the king’s manor of Richmond, and there remained until Whitsuntide; at which time the cardinal resorted thither, and kept there the said feast very solemnly. In which season my lord caused this Joachin divers times to dine with him, whose talk and behaviour seemed to be witty, sober, and wondrous discreet.”

My note on this passage says:—

“The name of this person was Giovanni Joacchino Passano, a Genoese; he was afterwards called Seigneur de Vaux. The emperor, it appears, was informed of his being in England, and for what purpose. The cardinal stated that Joacchino came over as a merchant; and that as soon as he discovered himself to be sent by the lady regent of France, he made De Praet (the emperor’s ambassador) privy thereto, and likewise of the answer given to her proposals. The air of mystery which attached to this mission naturally created suspicion; and, after a few months, De Praet, in his letters to the emperor, and to Margaret, governess of the Netherlands, expressed his surmise that all was not right, alleging his reasons. His letters were intercepted by the cardinal, and read before the council. Charles and Margaret complained of the insult, and the cardinal explained as well as he could: at the same time protesting against the misinterpretation of De Praet, and assuring them that nothing could be further from his wish than that any disunion should arise between the king his master and the emperor; and notwithstanding the suspicious aspect of this transaction, his dispatches, both before and after this fracas, strongly corroborate his assertions. Wolsey suspected that the Pope was inclined toward the cause of Francis, and reminded him of his obligations to Henry and Charles. The Pope had already taken the alarm, and had made terms with the French king, but had industriously concealed it from Wolsey, and at length urged in his excuse that he had no alternative. Joacchino was again in England upon a different mission, and was an eye-witness of the melancholy condition of the cardinal when his fortunes were reversed. He sympathised with him, and interested himself for him with Francis and the queen dowager, as appears by his letters published in *Legrand, Histoire du Divorce de Henry VIII.*”

I think it is from this interesting book, which throws much light upon many of the intricate passages of the history of the times, that I derived my information. It is in all respects a work worth consulting.



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S.W. SINGER.

REMAINS OF JAMES II.
(Vol. ii., p. 243.).

The following passage is transcribed from a communication relative to the Scotch College at Paris, made by the Rev. H. Longueville Jones to the *Collectanea Topographica et Genealogica*, 1841, vol. vii. p. 33.:—

“The king left his brains to this college; and, it used to be said, other parts, but this is more doubtful, to the Irish and English colleges at Paris. His heart was bequeathed to the Dames de St. Marie at Chaillot, and his entrails were buried at St. Germain-en-Laye, where a handsome monument has been erected to his memory by order of George IV.; but the body itself was interred in the monastery of English Benedictine Monks that once existed in the Rue du Faubourg St. Jacques, close to the Val de Grace. In this latter house, previous to the Revolution, the following simple inscription marked where the monarch’s body lay:—

“CI GIST JACQUES II. ROI DE LA GRANDE BRETAGNE.”

A monument to the king still exists in the chapel of the Scotch College (which is now leased to a private school), and the inscription, in Latin, written by James, Duke of Perth, is printed in the same volume of *Collectanea*, p. 35., followed by all the other inscriptions to James’s adherents now remaining in that chapel.

In a subsequent communication respecting the Irish College at Paris, made by the same gentleman, and printed in the same volume, at p. 113. are these remarks:—

“It is not uninteresting to add, that the body of James II. was brought to this college after the destruction of the English Benedictine Monastery adjoining the Val de Grace; and remained for some years in a temporary tomb in one of the lecture halls, then used as the chapel. It was afterwards removed; by whose authority, and to what place, is not exactly known: but it is considered not improbable that it was transported to the church of St. Germain-en-Laye, and there buried under the monument erected by George IV. Some additional light will probably be thrown on this subject, in a work on the Stuarts now in course of compilation.”

Has this work since appeared?

J.G.N.

Interment of James II.—I remember reading in the French papers, in the year 1823 or 1824, a long account of the then recent exhumation and re-interment in another spot of the remains of James II. I was but a boy at the time, and neglected to make a “Note”, which might now be valuable to you. I have not the least doubt, however, that the fact

will be discovered on reference to a file of the *Etoile*, or any other of the Paris papers of one or other of the years above named.

There is a marble monument erected in memory of James, in the chapel of the old Scotch College, in the Rue des Fosses Saint Victor. An urn of bronze, gilt, containing the king's brains, formerly {282} stood on the crown of this monument. The urn was smashed and the contents scattered over the ground, during the French Revolution. A much more important loss to posterity was incurred by the destruction of the manuscripts entrusted by James to the keeping of the brotherhood he loved. The trust is alluded to with mingled pride and affection in the noble and touching inscription on the royal monument.



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J.D.

Earl's Court, Kensington.

* * * * *

HANDBASTING.
(Vol. ii., p. 151.)

Your correspondent J.M.G. has brought forward a curious subject, and one well deserving attention and illustration. A fair is said to have been held at the meeting of the Black and White Esks, at the foot of Eskdalemuir, in Dumfriesshire, when the singular custom of *Handfasting* was observed. The old statistical account of the parish says:

“At that fair it was the custom for unmarried persons of both sexes to choose a companion according to their liking, whom they were to live with till *that time next year*. This was called *handfasting*, or hand-in-fist. If they were pleased with each other at that time, then they continued together for life; if not, they separated, and were free to make another choice as at the first.”

John Maxwell, Esq., of Broomholm, in a letter (dated April 15th, 1796) to the Rev. Wm. Brown, D.D., of Eskdalemuir, says, in reference to this custom:

“No account can be given of the period at which the custom of *handfasting* commenced; but I was told by an old man, John Murray, who died at the farm of Irvine (as you go from Langholm to Canobie), and had formerly been a proprietor in Eskdalemuir, that he was acquainted with, or at least had seen an old man, I think his name was Beattie, who was grandson to a couple who had been handfasted. You perhaps know that *the children born under the handfasting engagement were reckoned lawful children, and not bastards*, though the parents did afterwards resile. This custom of handfasting does not seem to have been peculiar to your parish. Mention is made in some histories of Scotland that Robert II. was *handfasted* to Elizabeth More before he married Euphemia Ross, daughter of Hugh, Earl of that name, by both of whom he had children; his eldest son John, by Elizabeth More, *viz.*, King Robert III., commonly called Jock Ferngyear, succeeded to the throne in preference to the sons of Euphemia, his married wife. Indeed, after Euphemia's death, he married his former handfasted wife Elizabeth.”

Sir J. Chardin observes that contracts for temporary wives are frequent in the East, which contracts are made before the Cadi with the formality of a measure of corn, mentioned over and above the stipulated sum of money.

Baron du Tott's account of “Marriages by Capin,” corroborated by Eastern travellers, corresponds with the custom of *Handfasting*. He says:



“There is another kind of marriage which, stipulating the return to be made, fixes likewise the time when the divorce is to take place. This contract is called *capin*: and, properly speaking, is only an agreement between the parties to live together *for such a price, during such a time.*”

This contract is a regular form of marriage, and is so regarded generally in the East.



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The Jews seem to have had a similar custom, which perhaps they borrowed from the neighbouring nations; at least the connexion formed by the prophet Hosea (chap. iii. 2.) bears a strong resemblance to *Handfasting* and *Capin*.

JARLTZBERG.

* * * * *

ADAM OF BREMEN'S JULIN.

In reply to V. from Belgravia (Vol. ii., p. 230.), I am partially at a loss to know the exact bearing of his Query. Adam of Bremen's account of Julin is no *legend*, nor does he mention it at all as a *doomed city*. On the contrary, his description is that of a flourishing emporium of commerce, for which purpose he selects very strong superlatives, as in the following account (*De Situ Damae*, lib. ii. cap. ii.):

“Ultra Leuticos qui alio nomine Welzi dicuntur Oddera Flumen occurrit; amnis dilectissimus Slavonicae regionis. In cujus ostro, qui Scythicas alludet paludes, nobilissima civitas Julinum celeberrimam Barbaris et Graecis qui in circuitu praestet stationem. De cujus praeconio quia magna et vix credibilia recitantur, volupe arbitror pauca inserere digna relata. Est sane maxime omnium quas Europa claudit civitatum, quam incolunt Slavi cum aliis gentibus Graecis et Barbaris. Nam et advenae Saxones parem cohabitandi legem acceperunt, si tamen Christianitatis titulum ibi morantes non publicaverint. Omnes enim adhuc paganis ritibus aberrant, ceterum moribus et hospitalitate nulla gens honestior aut benignior poterit inveniri. Urbs illa mercibus omnium septentrionalium nationum locuples nihil non habet jucundi et rari.”

As Adam is supposed to have been a native and a priest at Magdeburg, whence he was translated by Archbishop Adalbert to a benefice in the cathedral of Bremen, he must, from his comparative proximity to the spot, be supposed a competent witness; and there is not reason to suppose why he should not have been also a creditable one. He died about 1072, and the *legends*, if any, concerning this famous place, here described as the most extensive in Europe, must have been subsequently framed.

For about one hundred years later (1184) we have from Helmold, the parish priest of Boesan, a small village on the eastern confines of Holstein, a repetition of Adam's words, for a place which he calls {283} “Veneta,” but always in the past tense as, “quondam fuit nobilissima civitas,” etc.; so that it is plain from that and his expression “excidium civitatis;” as well as, “Hanc civitatem opulentissimam quidam Danorum rex, maxima classe stipatus, fundetus evertisse refertur.” The great question is, Where was this great city? and, are the *Julin* of Adam and the *Veneta* of Helmold identical? Both questions have given rise to endless discussions amongst German archaeologists. The published maps, as late at least as the end of the last century, had a note at a place in the Baltic, opposite to the small town of Demmin, in Pomerania:—“Hic



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Veneta emporium olim celeberr. aequar. aestu absorpt.” Many, perhaps the majority, of recent writers contend for the town of Wallin, which gives its name to one of the islands by which the Stettin Haff is formed,—though the slight verbal conformity seems to be their principal ground; for no *rudera*, no vestiges of ancient grandeur now mark the spot, not even a tradition of former greatness: whilst Veneta, which can only be taken to mean the *civitas* of the Veneti, a nation placed by Tacitus on this part of the coast, has a long unbroken chain of oral evidence in its favour, as close to Rugen; and, if authentic records are to be credited, ships have been wrecked in the last century on ancient moles or bulwarks, which then rose nearly to the surface from the submerged ruins. But the subject is much too comprehensive for the compressed notices of your miscellany. I hope to have shortly an opportunity of treating the subject at large in reference to the Schiringsheal which Othere described to King Alfred, about two hundred years earlier.

An edition of Adam and Helmold is very desirable in England, even in a translations as a part of Bohn's *Antiquarian Series*.

WILLIAM BELL, PH. D.

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REPLIES TO MINOR QUERIES.

Bess of Hardwick (Vol. i., p. 276.).—The following particulars in answer to this Query will, I hope, elicit some further information from other quarters. I have, in my answer, attempted to be as brief as possible.

John, the fifth recorded Hardwick, of Hardwick, left issue, by Elizabeth Leake, six children: of whom JAMES (or John) was thrice married, and died *sine prole*, and DOROTHY died an infant: the four remaining daughters became coheireses.

Of these MARY HARDWICK married (his first wife) Richard Wingfield, of Wantisden, seventh son of Sir Anthony Wingfield, of Letheringham, co. Suffolk, K.G. His will was proved in London 14th August, 1591. Their eldest son *Henry* was of Crowfield, co. Suffolk. His great-grandson, *Harbottle Wingfield*, of Crowfield, was living 1644, and his descendants, if any, may quarter Hardwick. Their second son, *Anthony Wingfield*, was the well-known Greek reader to Queen Elizabeth; and their third son, *Sir John Wingfield*, married Susan Bertie, Countess Dowager of Kent, and left *Peregrin Wingfield*, of whom nothing is recorded.

JANE HARDWICK, next daughter, married Godfrey Bosvile of Gunthwaite and Beighton, co. Ebor. His will is dated 22nd July, 1580. Their eldest child, *Francis Bosvile*, left only daughter, Grace Bosvile, who died young. His three sisters became



coheirs, but the estate of Gunthwaite went to an uncle, ancestor of the present Godfrey Bosvile, Lord Macdonald. Of these sisters, *Frances Bosvile* married John Savile; *Dorothy Bosvile*, John Lacy; and *Elizabeth Bosvile*, John Copley: either they had no children, or these died young. *Mary Bosvile*, the second daughter and coheir, married Richard Burdett, of Derby, living 1612. Their son, *George Burdett*, had by his first wife a son, whose issue failed; and by his second wife two daughters, eventually coheirs.



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Of these. *Mary Burdett* married, first, Richard Pilkington, and second, Sir T. Beaumont, of Whitby: and *another sister* married—Ramsden. No issue of either are recorded. The third sister, *Elizabeth Burdett*, married, at Hoyland, 6th Feb., 1636, the Rev. Daniel Clark, A.M., and died 27th Aug., 1679, at Fenney-Compton. Their great-grandson and sole male representative was the late *Joseph Clark* of Northampton, whose descendants also quarter Hardwick.

ELIZABETH HARDWICK, the next daughter, was the celebrated Countess of Shrewsbury. Her *representatives* are all noble, and their pedigrees may be found in the Peerages. They are—

1. *The Duke of Devonshire*, representing Wm. Cavendish, first earl.

Certain descendants of Sir Charles Cavendish, of Welbeck Abbey, or rather of his grandson, Henry, second Duke of Newcastle, namely,

2. *The Duke of Portland*, representing Margaret Pelham, the Duke's eldest coheir;

3. *The Marquis of Salisbury* from Catherine, and second coheir;

4. *The Earl De la Warr*; and

5. *The Earl of Aboyne*, are the coheirs of Sir Charles Cope, Baronet, of Orton; who represented Arabella, Countess of Sunderland, third coheir. These five all quarter Hardwick.

ALICE HARDWICK, next daughter, married Francis Hercy, according to some pedigrees. No issue recorded.

There are therefore descendants certainly known of only two of the children of John Hardwick. Possibly some of your correspondents can supply those of Wingfield and Hercy.

The crest and arms of the Hardwicks may be found in Edmondson. They only quartered Pynchbeke. I am not aware of any motto. {284}

Miss Costello, and other biographers of the Countess of Shrewsbury, have quite overlooked all the descendants of her sisters. Possibly, should these lines meet the eye of the Duke of Devonshire, who possesses the estates and papers of the Hardwicks, it may lead to more particulars concerning the family being made public.

ERMINE.

Torquay.



Quotations in Bishop Andrewes (Vol. ii., p. 245.).—

“Minutuli et patellares Dei.”

is from Plautus:

“Di me omnes magni minutique et patellarii.”
Cistell. II. 1. 46.

and

“Sed quae de septem totum circumspicit orbem
Collibus, imperii Roma Deumque locus.”

is from Ovid (*Trist.* I. 5. 69.).

J.E.B MAYOR.

Marlborough College.

The Sun Feminine in English (Vol. ii., p. 21).—MR. COX may perhaps be pleased to learn *why* the northern nations made the sun feminine. The ancient Germans and Saxons—



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“When they discovered how the sun by his heat and influence excited venereal love in creatures subserviant to his dominion, they then varied his sex, and painted him like a woman, because in them that passion is most impotent, and yet impetuous; on her head they placed a myrtle crown or garland to denote her dominion, and that love should be alwaies verdant as the myrtle; in one hand she supported the world, and in the other three golden apples, to represent that the world and its wealth are both sustained by love. The three golden apples signified the threefold beauty of the sun, exemplified in the morning, meridian, and evening; on her breast was lodged a burning torch, to insinuate to us the violence of the flame of love which scorches humane hearts.”—*Philipot's Brief and Historical Discourse of the Original and Growth of Heraldry*, pp. 12, 13. London, 1672.

T.H. KERSLEY

King William's College, Isle of Man.

Carpatio (Vol. ii., p. 247.).—Your Querist must be little versed in early Italian art, not to know that Vittore Carpaccio (such is the correct spelling) was one of the morning stars of the Venetian school; and his search must have been somewhat careless, as Carpaccio and his works are fully described in Kugler's *Handbook*, p. 149., and in Lanzi. Some exquisite figures of his, of which Mrs. Jameson has given a St. Stephen in her *Legendary Art*, exist in the Brera at Milan. He is a painter not sufficiently known in England, but one whom it may be hoped the Arundel Society will introduce by their engravings. I cannot assist J.G.N. in explaining the subject of his engraving. May *Cornubioe* be by error for *Cordubioe*?

CLERICUS.

The Character "&".—This character your correspondent will at once see is only the Latin word “et”, written in a flourishing form; as we find it repeated in the abbreviation “&c.,” for “et cetera”. Its adoption as a contraction for the English word “and”, arose, no doubt, from the facility of its formation; and the name it acquired was “and-per se-and”, “and by itself and,” which is easily susceptible of the corruptions noticed by MR. LOWER.

[Greek: PHI].

Walrond Family (Vol. ii., p. 206.).—Burke, in his *History of the Commoners*, only gives the name of George, *one* of the sons of Colonel Humphry Walrond. He also states that the colonel married *Elizabeth*, daughter of Nathaniel Napier, Esq., of More Critchel. Now Colonel Walrond appears from his petition (Royalist Comp. Papers, State Paper Office) dated 12th February, 1648, addressed to the Commissioners for Compounding with Delinquents, to have had *nine* other children then living. He states: “Thus his

eldest sonne George Walrond did absente himselfe for a short time from his father's house, and went into the king's army, where he unfortunately lost his right arme.

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That he having no estate at present, and but little in expectancy after his father's death, *he having ten* children, and all *nine* to be provided for out of y'e petitioner's small estate." In a similar petition, dated about two years later, from "*Grace*, the wife of Humphry Walrond, of Sea, in the county of Somerset, Esquire," she states "herself to be weake woman, and *having TEN* children (whereof many are infants) to maintain." That he was married to this *Grace*, and *not to Elizabeth* (as stated by Burke), as early as 1634, is clear from a licence to alienate certain lands at Ilminster, 10 Ch. I. (*Pat. Rolls.*)

That they were both living in 1668 is proved by a petition in the State Paper Office (Read in Council, Ap. 8, 1688. Trade Papers, Virginia, No. I. A.):—"To the King's most excellent Ma'tie and the rt. hon'ble the Lords of his Maj. most hon'ble Privy Council," from "Grace, the wife of Humphry Walrond, Esq." In this petition she states that her husband had been very severely prosecuted by Lord Willoughby, whose sub-governor he had been in Barbadoes. "He had contracted many debts by reason of his loyalty and suffering in the late troubles, to the loss of at least thirty thousand pounds." "That his loyalty and sufferings are notoriously known, both in this kingdom and the Barbadoes, where he was banished for proclaiming your Ma'tie after the murder of your royal father." Colonel Walrond is mentioned by Clarendon, Rushworth, Whitelock, &c.; but of the date of his death, the maiden name of his wife, and the Christian names of all his ten children, I can find no account.

The arms S.S.S. inquires about on the monument {285} of Humphry Walrond, Esq., in Ilminster Church, are those of the family of Brokehampton. Humphry Walrond (who died 1580) married Elizabeth, daughter and coheir of John Brokehampton., of Sea, and so obtained that estate.

W. DOWNING BRUCE.

Middle Temple.

Blackguard (Vol. ii., p. 134.).—An early instance of the use of this word occurs in a letter from Richard Topcliffe (Aug. 30, 1578), printed in Lodge's *Illustrations*, vol. ii. p. 188. I quote from Mr. Jardine's *Criminal Trials*, vol. ii. p. 13.: "His house, Euston, far unmeet for her Highness, but fitter for the *Black Guard*."

It also occurs in Fuller's *Church History* (Book ix. cent. xvi. sect. vii. Sec. 35. vol. v. p. 160. ed. Brewer):—"For who can otherwise conceive but such a prince-principal of darkness must be proportionably attended with a *black guard* of monstrous opinions?"

J.E.B. MAYOR.



Scala Coeli (Vol. i., pp. 366. 402. 455.).—Maudrell mentions, “at the coming out of Pilate’s house, a descent, where was anciently the *Scala Sancta*.” (*Journey from Aleppo to Jerusalem*, p. 107.) This holy or heavenly stair was that by which the Redeemer was led down, by order of Pilate, according to the legend, and afterwards was, among other relics, carried to Rome. It is now in the Church of St. John Lateran, whither it is said to have been brought by St. Helena from Jerusalem. Pope Alexander VI., and his successor Julius, granted to the Chapel of St. Mary built by King Henry VII., in Westminster Abbey—



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“Easdem indulgencias et peccatorum remissiones ... quas Celebrantes pro Defunctis in Capella *Scala Coeli* nuncupata in Ecclesia Trium Fontium extra muros Urbis Cisterciensis Ordinis ... consequuntur.”

This indulgence of Pope Julius was dated in the year 1504; and its intention of drawing thither pilgrims and offerings was fully realised, we may believe: for in the year 1519 we find the brotherhood of St. Mary of Rouncevall by Charing Cross paying:—

“To the keper of Scala Celi in the Abby ... vjd.”

(See Rymer’s *Foedera*, tom. v. pt. iv.; and Dugdale’s *Monasticon*, vol. i. p. 320.)

MACKENZIE WALCOTT, M.A. Oxon.

Sitting during the Lessons (Vol. ii., p. 46.).—With respect to L.’s Query respecting sitting during the Lessons, I can venture no remarks; but the custom of standing during the reading of the Gospel is very ancient. In the mass of St. Chrysostom the priest exclaims, “Stand up, let us hear the holy Gospel.” (Goar, *Rituale Graecorum*, p. 69.) The same custom appears in the Latin Liturgy of St. Basil:—“Cumque interpretes Evangelii dicit ‘State cum timore Dei’ convertitur Sacerdos ad occidentem,” etc. (*Renaudot*, vol. i. p. 7. Vide also “Liturgy of St. Mark,” *Ren.* vol. i. p. 126.) The edition of Renaudot’s *Liturgies* is the reprint in 1847.

N.E.R. (a subscriber).

Sitting during the Lessons.—There is no doubt, I believe, that in former times the people stood when the minister read the Lessons, to show their reverence. It is recorded in Nehemiah, viii. 5.:

“And Ezra opened the Book in the sight of all the people (for he was above all the people), and when he opened it all the people stood up.”

Why this practice should have been altered, or why our Rubric should be silent on this head, does not appear quite clear, though I find in Wheatley (*On the Book of Common Prayer*, chap. vi. sec. vi.) that which seems to me to be a very sufficient reason, if not for the sitting during the Lessons, certainly for the standing during the reading of the Gospel, and sitting during the Epistle:—

“In St. Augustine’s time the people always stood when the lessons were read, to show their reverence to God’s holy word: but afterwards, when this was thought too great a burden, they were allowed to sit down at the lessons, and were only obliged to *stand* at the reading of the Gospel; which always contains something that Our Lord did speak, or suffered in His own person. By which gesture they showed they had a greater respect



to the Son of God himself than they had to any other inspired person, though speaking the word of God, and by God's authority."

WALTER MONTAGUE

Aerostation, Works on (Vol. ii., p. 199.).—To the numerous list of works on Aerostation which will no doubt be communicated to you in answer to the inquiry of C.B.M., I beg to add the following small contribution:—



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“Saggio Aereonautico di Giuseppe Donini Tifernate,” 8vo. pp. 92. With four large folding Plates. Firenze 1819.

Signor Donini also published in 1823 (in Citta di Castello per il Donati) the following pamphlet:—

“Circolare Areonautico (sic) Guiseppe Dolini d Citta di Castello a tutti i dotti, e ricchi nazionali, stranieri. 8vo.” pp. 16. Oxford.

J.M.

Aerostation.—Your correspondent C.B.M. (Vol. ii., p. 199.) will find some curious matter of *aerostation* in poor Colonel Maceroni’s *Autobiography*, 2 vols. 8vo.

W.C.

Pole Money (Vol. ii., p. 231.).—The “pole money” alluded to in the extracts given by T.N.I., was doubtless the poll tax, which was revived in the reign of Charles II. Every one {286} knows that at an earlier period of our history it gave rise to Wat Tyler’s insurrection. The tax was reimposed several times during the reign of William III. and it appears from a statement of the Lords in a conference which took place with the Commons on the subject in the first of William’s reign, that the tax, previously to that time, was last imposed in the 29th of Charles II.

C. ROSS.

Wormwood Wine (Vol. ii., p. 242.).—If, as MR. SINGER supposes, “Eisell was absynthites, or wormwood wine, a nauseously bitter medicament then much in use,” Pepys’ friends must have had a very singular taste, for he records, on the 24th November, 1660,—

“Creed and Shepley, and I, to the Rhonish wine house, and there I did give them two quarts of wormwood wine.”

Perhaps the beverage was doctored for the English market, and rendered more palatable than it had been in the days of Stuckius.

BRAYBROOKE.

Darvon Gatherall (Vol. ii., p. 199.).—Dervel Gadarn (vulgarly miscalled Darvel Gatheren) was son or grandson of Hywel or Hoel, son to Emyr of Britany. He was the founder of Llan-dervel Church, in Merioneth, and lived early in the sixth century. The destruction of his image is mentioned in the *Letters on the Suppression of Monasteries*, Nos. 95. and 101. Some account of it also exists in Lord Herbert’s *Henry VIII.*, which I



cannot refer to. I was not aware his name had ever undergone such gross and barbarous corruption as *Darvon Gatherall*.

A.N.

Darvon Gatherall (Vol. ii., p. 199.), or *Darvel Gatheren*, is spoken of in Sir H. Ellis's *Original Letters*, Series III., Letter 330. *Hall's Chronicle*, p. 826. ed. 1809.

J.E.B. MAYOR.

Darvon Gatherall.—I send you an extract from Southey's *Common-place Book*, which refers to *Darvon Gatherall*. Southey had copied it from Wordsworth's *Ecclesiastical Biography*, where it is given as quotation from Michael Wodde, who wrote in 1554. He says:—



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“Who could, twenty years ago, say the Lord’s Prayer in English?... If we were sick of the pestilence, we ran to St. Rooke: if of the ague, to St. Pernel, or Master John Shorne. If men were in prison, they prayed to St. Leonard. If the Welshman would have a purse, he prayed to *Darvel Gathorne*. If a wife were weary of a husband, she offered oats at Poules; at London, to St. Uncumber.”

Can any of your readers inform me who St. Uncumber was?

PWCCA.

[Poules is St. Paul’s. The passage from Michael Wodde is quoted in Ellis’ *Brand*, vol. i. p. 202. edit. 1841.]

Angels’ Visits (Vol. i., p. 102.).—WICCAMECUS will find in Norris’s *Miscellanies*, in a poem “To the Memory of my dear Neece, M.C.” (Stanza X. p. 10. ed. 1692), the following lines:—

“No wonder such a noble mind
Her way to heaven so soon could find:
Angels, as ’tis but seldom they appear,
So neither do they make long stay;
They do but visit, and away.”

Mr. Montgomery (*Christian Poet*) long ago compared this passage with those cited by WICCAMECUS.

J.E.B. MAYOR.

Antiquity of Smoking (Vol. ii., pp. 41. 216.).—On that interesting subject, “The Antiquity of Smoking,” I beg to contribute the following “Note,” which I made some years ago, but unfortunately without a reference to the author:—

“Some fern was evidently in use among the ancients: for Athenæus, in his first book, quotes from the Greek poet, Crobylus, these words:—

[Greek:
'Kai ton larung haedista purio temachiois
Kaminos, ouk anthropos.']

'And I will sweetly burn my throat with cuttings:
A chimney, not a man!'



“Now as, in a preceding line, the smoker boasts of his ‘Idaean fingers,’ it is plain that every man rolled up his sharoot for himself.”

H.G.

Antiquity of Smoking (Vol. ii., p. 216.).—*Herod.* lib. i. sec. 36. is referred to for some illustration, I suppose, of smoking through tubes. *Herodotus* supplies nothing: perhaps *Herodian* may be meant, though not very likely. Herb smoking was probably in use in Europe long before tobacco. But direct authority seems sadly wanting.

SANDVICENSIS.

“*Noli me tangere*” (Vol. ii., pp. 153. 219. 250.).—In a New Testament published by the Portusian Bible Society is a small ill-executed print, called “Christ appearing to Mary,” copied from a picture by C. Ciguani.

WEDSECNARF.

Partrige Family (Vol. ii., p. 230.).—Mr. Partrige’s reference to Strype’s *Ecclesiastical Memorials* is quite unintelligible to those who have not access to the Oxford *reprint* of that work. The reprint (I wish that in all other reprints a similar course was adopted) gives the paging of the original folio edition. I submit, therefore, that Mr. Partrige should have stated that the note he has made is from Strype’s *Ecclesiastical Memorials*, vol. ii. p. 310.



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The grant to which Mr. Partrige refers is, I dare say, on the Patent Roll, 7 Edw. VI., which may be inspected at the Public Record Office, Rolls Chapel, on payment of a fee of 1s., with liberty to take a copy or extract in pencil gratuitously or a plain copy may be obtained at the rate of 6d. a folio.

The act of 1 Mary, for the restitution in blood of the heirs of Sir Miles Partrige, if not given in the {287} large edition of the Statutes, printed by the Record Commissioners, may no doubt be seen at the Parliament Office, near the House of Lords, on payment of the fee of 5s.

I believe I am correct in saying that no debates of that session are extant; but the proceedings on the various bills may probably be traced in the journals of the two Houses of Parliament, which are printed and deposited in most of our great public libraries.

C.H. Cooper.

Cambridge, Sept. 7, 1850

City Offices.—The best account of the different public offices of the city of London, with their duties, *etc.*, that I know of, your correspondent A CITIZEN (Vol. ii., p. 216.) will find in the *Reports of the Municipal Corporation Commissioners*.

W.C.

Harvey and the Circulation of the Blood (Vol. ii., p. 266.)—The claim set up on behalf of Father Paul to the honour of Harvey's discovery, which is noticed by your correspondent W.W.B., is satisfactorily disposed of in the life of Harvey in the *Biographia Britannica*, iv. 2548., note C. Harvey gave a copy of his treatise *De Motu Cordis* to the Venetian ambassador in England. On his return home the ambassador lent the book to Father Paul, who made some extracts from it. After Father Paul's death, he was thought to be the author of these extracts and hence the story which your correspondent quotes. It might occasionally be convenient if your correspondents could make a *little* inquiry before they send off their letters to you.

Beruchino.

* * * * *

MISCELLANEOUS.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.



All who love the shady side of Pall Mall, and agree with Dr. Johnson that the tide of human enjoyment flows higher at Charing Cross than in any other part of the globe, will gladly welcome Mr. Jesse's recently published volumes entitled *London and its Celebrities*. They are pleasant, gossiping and suggestive, and as the reader turns over page after page of the historical recollections and personal anecdotes which are associated with the various localities described by Mr. Jesse, he will doubtless be well content to trust the accuracy of a guide whom he finds so fluent and so intelligent, and approve rather than lament the absence of those references to original authorities which are looked for in graver histories. The work is written after the style of Saint Foix' *Rues de Paris*, which Walpole once intended to



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imitate; and is executed with a tact which will no doubt render it very acceptable to those for whom it has been written, namely those persons whose avocations of business or pleasure lead them to traverse the thoroughfares of the great metropolis; and to whom it points out in a manner which we have correctly designated gossiping, pleasant, and suggestive, "such sites and edifices as have been rendered classical by the romantic or literary associations of past times."

Messrs. Williams and Norgate have forwarded to us a Catalog of an extensive Collection of Books, the property of a distinguished physician, which are to be sold by auction in Berlin on the 21st of October. The library, which was forty years in forming, is remarkable for containing, besides numerous rare works in Spanish, Italian, French, and English Literature, a curious series of works connected with the American aborigines; and a most extensive collection of works on the subjects of Prison Discipline, Poor Laws, and those other great social questions which are now exciting such universal attention.

We have received the following Catalogues: J. Miller's (43. Chandos Street, Trafalgar Square) Catalogue No. 11, for 1850 of Books Old and New, including a large Number of scarce and curious Works on Ireland, its Antiquities, Topography, and History; W. Heath's (29-1/2. Lincoln's Inn Fields) Catalogue No. 5. for 1850 of Valuable Second-hand Books in all Departments of Literature.

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

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S.G. (C.C. Coll., Camb.), who writes respecting the History of Edward II., is referred to our First Volume, pp. 59. 91. 220.

A Student of History. The Oxford Chronological Tables published by Talboys, and now to be had of Bohn, Henrietta Street, Covent Garden, at the reduced price of One Guinea, is, we believe, the best work of the kind referred to by our correspondent.

S.S. The Query respecting Pope's lines,—“Welcome the coming, speed the parting guest,” has been answered. See No. 42. p. 188.

* * * * * {288}

ARCHAEOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

26. Suffolk Street, Pall Mall, Sept. 23, 1850.

At an ordinary meeting of the Central Committee of the Archaeological Institute, the President in the chair, it was unanimously “Resolved—That the Committee, having taken into consideration the Resolution of the British Archaeological Association, passed at their congress at Manchester, and also that of their Council of the 4th of September, and communicated by the President of the Association to the President of the Institute, are of opinion that the position and prospects of the Institute are such as to render inexpedient any essential modifications of its existing rules and managements.

“The Committee disclaim all unfriendly feeling towards the Association: they are of opinion that the field of Archaeology is sufficiently wide for the operations of several societies without discord; but if the members of the Archaeological Association should be disposed to unite with the Institute, the Central Committee will cordially receive them on the terms announced in their advertisement of September 9th, which was intended to be conciliatory, feeling assured that such a course cannot fail to meet with the entire approbation of the members of the Institute.”

By order of the Central Committee,

H. BOWYER LANE, *Secretary.*

* * * * *

THE QUARTERLY REVIEW,

No. CLXXIV., will be published on Wednesday, October 2nd.



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