

Notes and Queries, Number 49, October 5, 1850 eBook

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Page 1

NOTES.

Stray notes on Cunningham's London.

The following notes are so trivial, that I should have scrupled to send them on any other ground than that so well-conceived and labouriously-executed a work should have its most minute and unimportant details as correct as possible. This, in such a work, can only be effected by each reader pointing out the circumstances that he has reason to believe are not quite correctly or completely given in it.

Page 24. *Astronomical Society*.—The library has been recently augmented by the incorporation with it of the books and documents (as well as the members) of the *Mathematical Society of London* (Spitalfields). It contains the most complete collection of the English mathematical works of the last century known to exist. A friend, who has examined them with some care, specifies particularly some of the tracts published in the controversy raised by Bishop Berkeley respecting “the ghosts of departed quantities,” of which he did before know the existence.

The instruments to which Mr. Cunningham refers as bequeathed to the Society, are not used there, nor yet allowed to lie unused. They are placed in the care of active practical observers, according as the special character of the instruments and the special subjects to which each observer more immediately devotes his attention, shall render the assignment of the instrument expedient. The instruments, however, still remain the property of the Society.

P. 37. *Bath House*.—Date omitted.

P. 143.—Evan's Hotel, Covent Garden, is described as having been once the residence of “James West, the great collector of books, &c., and *President of the Royal Society*.” There has certainly never been a President, or even a Secretary, of that name. However, it is just possible that there might have been a Vice-president so named (as these are chosen by the President from the members of the council, and the council has not always been composed of men of science): but even this is somewhat doubtful.

P. 143. *Covent Garden Theatre*.—No future account of this theatre will be complete without the facts connected with the ill-starred Delafield; just as, into the Olympic, the history of the defaulter Watts, of the Globe Assurance Office, must also enter.

P. 143. near top of col. 2. “Heigho! says Kemble.”—Before this period, a variation of the *rigmarole* upon which this is founded had become popular, from the humour of Liston's singing at Sadler's Wells. I have a copy of the music and the words; altogether identical with those in the music. Of these, with other matters connected with the {290} amorous frog, I shall have something more to say hereafter. This notice is to be considered incidental, rather than as referring expressly to Mr. Cunningham's valuable book.



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P. 153. *Deans Yard, Westminster*.—Several of the annual budgets of abuse, obscenity, and impudent imposture, bearing on their title-pages various names, but written by “John Gadbury, Student in Physic and Astrology,” were dated from “my house, Brick Court, Dean’s Yard, Westminster;” or this slightly varied, occasionally being, “Brick Court, near the Dean’s Yard,” &c. I have not seen a complete series of Gadbury’s *Almanacks*, but those I refer to range from 1688 to 1694 (incomplete). His burial in St. Margaret’s, Westminster, in 1704, is noticed by Mr. Cunningham, at p. 313. As brick was then only used in the more costly class of domestic buildings, this would seem to indicate that *prophecy* was then a lucrative trade; and that the successor and pupil of the “arch-roguer, William Lilly” was quite as fortunate in his speculations as his master had been. It is a truth as old as society itself, that “knaves grow rich while honest men starve.” Whilst Gadbury was “wallowing in plenty,” the author of *Hudibras* was perishing for want of a crust!

P. 153. *Denzil Street*.—Here, about the middle of the street, on the south side, lived Theophilus Holdred, a jobbing watchmaker, whose name will always hold a place in one department of mathematical history. He discovered a method of approximating to the roots of numerical equations, of considerable ingenuity. He, however, lost in his day and generation the reputation that was really due to him for it, by his laying claim to more than he had effected, and seeking to deprive other and more gifted men of the reputation due to a more perfect solution of the same problem. He was, indeed, brought before the public as the tool of a faction; and, as the tools of faction generally are, he was sacrificed by his own supporters when he was no longer of any use to them.

I once called upon him, in company with Professor Leyburn, of the Royal Military College, but I forget whether in 1829 or 1830. We found him at his bench—a plain, elderly, and heavy-looking personage. He seemed to have become “shy” of our class, and some time and some address were requisite to get him to speak with any freedom: but ultimately we placed him at his ease, and he spoke freely. We left him with the conviction that he was the *bona fide* discoverer of his own method; and that he had no distinct conception, even then, of the principle of the methods which he had been led by his friends to claim, of having *also* discovered *Horner’s* process before Horner himself had published it. He did not (ten years after the publication of Horner’s method) even then understand it. He understood his own perfectly, and I have not the slightest doubt of the correctness of his own statement, of its having been discovered by him fifty years before.



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P. 166. *Dulwich Gallery*.—This is amongst the unfortunate consequences of taking lists upon trust. Poor Tom Hurst^[1] has not been in the churchyard these last eight years—except the three last in his grave. The last five years of his life were spent in a comfortable asylum, as “a poor brother of the Charterhouse.” He was one of the victims of the “panic of 1825;” and though the spirit of speculation never left him, he always failed to recover his position. He is referred to here, however, to call Mr. Cunningham’s attention to the necessity, in a *Hand-book* especially, of referring his readers correctly to the places at which *tickets* are to be obtained for any purpose whatever. It discourages the visitor to London when he is thus “sent upon a fool’s errand;” and the Cockney himself is not in quite so good a humour with the author for being sent a few steps out of his way.

P. 190. *Rogers*—a Cockney by inference. I {291} should like to see this more decidedly established. I am aware that it is distinctly so stated by Chambers and by Wilkinson; but a remark once made to me by Mrs. Glendinning (the wife of Glendinning, the printer, of Hatton Garden) still leads me to press the inquiry.

P. 191.—*The Free Trade Club* was dissolved before the publication of this edition of the *Handbook*.

P. 192.—And to Sir John Herschel, on his return from the Cape of Good Hope.

P. 210. *Royal Society*.—From a letter of Dr. Charles Hutton, in the *Newcastle Magazine* (vol. i. 2nd series), it appears that at the time of Dr. Dodd’s execution the Fellows were in the habit of adjourning, after the meetings, to Slaughter’s Coffee House, “to eat oysters,” &c. The celebrated John Hunter, who had attempted to resuscitate the ill-fated Doctor, was one of them. “The Royal Society Club” was instituted by Sir Joseph Banks.

P. 221. *Hanover Square*.—Blank date.

P. 337. *Millbank Prison*.—It was designed, not by “Jeremy Bentham,” but by his brother, the great mechanist, Sir Samuel Bentham. In passing, it may be remarked that the Royal Military Academy, Woolwich, is constructed on the same principle, and, as was stated in the *Mechanics’ Magazine*, on authority, a year or two ago, by the same engineer. General rumour has, however, attributed the design to his gracious Majesty George III; and its being so closely in keeping with the known spirit of *espionage* of that monarch certainly gave countenance to the rumour. It may be as well to state, however, that, so designed and so built, it has never yet been so used.

P. 428.—*Benbow*, not a native of Wapping, but of Shrewsbury. A life of him was published nearly forty years ago, by that veteran of local and county history, Mr. Charles Hulbert, in the *Salopian Magazine*.



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P. 499. *Whitfield*.—Certainly not the founder of the Methodists, in the ordinary or recognised acceptance of the term. John Wesley was at the head of that movement from the very first, and George Whitfield and Charles Wesley were altogether subordinate to him. Wesley and Whitfield parted company on the ground of Arminianism *versus* Calvinism. For a while the two sects kept the titles of “Arminian Methodists” and “Calvinistic Methodists.” The latter made but little ground afterwards, and the distinctive adjective was dropped by the Wesleyans when the Whitfieldites had ceased to be a prominent body.

P. 515. *Doctor Dodd*.—The great interest excited in favour of a commutation of his sentence, led to the belief at the time, that his life had not been really sacrificed. Many plausible stories respecting the Doctor having been subsequently seen alive, were current; and as they may possibly in some future age be revived, and again pass into general currency, it may be as well to state that the most positive evidence to the contrary exists, in a letter of Dr. Hutton’s before referred to. The *attempt to resuscitate him was actually made*, by a no less distinguished surgeon than John Hunter. He seemed then to attribute the failure to his having *received the body too late*. Wonderful effects were at that time expected to result from the discovery of galvanism; but it would have been wonderful indeed if any restoration had taken place after more than two hours of suspended animation. John Hunter, according to the account, does not seem to have been very communicative on the subject, even to his philosophical friends at Slaughter’s Oyster Rooms.

T.S.D.

Shooter’s Hill.

[Footnote 1: It may not be out of place here to mention one fine feature in the character of “Tom Hurst;” his deep reverence for men of ability, whether in literature, science, or art. Take one instance:

Fourteen or fifteen years ago, I called one morning at his place of business (then 65. St. Paul’s Church Yard, which has been subsequently absorbed into the “Religious Tract Depository”); and, as was my custom, I walked through the shop to his private room. He was “not in;” but a gentleman, who first looked at me and then at a portrait of me on the wall, accosted me by my surname as familiarly as an intimate acquaintance of twenty years would have done. He and Hurst, it appeared, had been speaking of me, suggested by the picture, before Hurst went out. The familiar stranger did not keep me long in suspense—he intimated that I had “probably heard our friend speak of Ben Haydon.” Of course I had; and we soon got into an easy chat. Hurst was naturally a common subject with us. Amongst the remarks he made were the following, and in almost the words:—



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“When my troubles came on, I owed Hurst a large sum of money; and the circumstances under which I became his debtor rendered this peculiarly a debt of honour. He lent it me when he could ill spare it; yet he is the only one of all my creditors who has not in one way or other persecuted me to the present hour. When he first knew of my wreck, he called upon me—*not to reproach but to encourage me*—and he would not leave me till he felt sure that he had changed the moody current of my thoughts. If there be any change in him since then, it is in his increased kindness of manner and his assiduity to serve me. He is now gone out to try to sell ‘a bit of daub’ for me.”

Hurst came in, and this conversation dropped; but it had been well had Hurst been by his side on the day his last picture was opened to view at the Egyptian Hall. The catastrophe of that night might have been averted, notwithstanding Mr. Barnum and his Tom Thumb show in the adjoining room.]

* * * * *

SATIRICAL SONG UPON GEORGE VILLIERS, DUKE OF BUCKINGHAM.

In turning over some old bundles of papers of the early part of the seventeenth century, I met with the following satirical effusion upon “James’s infamous prime minister,” George Villiers, Duke of Buckingham. As an echo of the popular feelings of the people at the time it was written, it merits preservation; and although I have seen other manuscript copies of the ballad, it has never yet, as far as I can learn, appeared in print.

It appears to be a parody or paraphrase of a well-known ballad of the period, the burden of which attracted the notice of the satirist. It afterwards became a common vehicle of derision during the civil war, as may be seen by turning over the pages of the collection entitled *Rump Songs*, and the folio volumes of the king’s pamphlets.

The *original* of these parodies has hitherto eluded my researches. It is not among the Pepysian, Roxburghe, Wood, or Douce ballads, but perhaps some of your readers may be able to point it out in some public or private collection.

“Come heare, Lady Muses, and help mee to sing,
Come love mee where I lay;
Of a duke that deserves to be made a king—
The cleane contrary way,
O the cleane contrary way.

“Our Buckingham Duke is the man that I meane,
Come love mee where I lay;
On his shoulders the weale of the kingdome doth leane—



The cleane contrary way,
O the cleane contrary way.

“O happiest kingdome that ever was kind,
Come love mee where I lay;
And happie the king that hath such a friend—
The cleane contrary way,
O the cleane contrary way. {292}

“Needs must I extoll his worth and his blood—
Come love mee where I lay;
And his sweet disposition soe milde and soe good—
The cleane contrary way,
O the cleane contrary way.



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“Those innocent smiles that embellish his face,
Come love mee where I lay;
Who sees them not tokens of goodness and grace—
The cleane contrary way,
O the cleane contrary way.

“And what other scholler could ever arise,
Come love mee where I lay;
From a master that was soe sincere and wise—
The cleane contrary way,
O the cleane contrary way.

“Who is hee could now from his grave but ascend,
Come love mee where I lay;
Would surely the truth of his service commend—
The cleane contrary way,
O the cleane contrary way.

“The king understands how he honors his place,
Come love me where I lay;
Which is to his majestie noe little grace—
The cleane contrary way,
O the cleane contrary way.

“And therefore the government justly hath hee,
Come love mee where I lay;
Of horse for the land, and shippes for the sea—
The cleane contrary way,
O the cleane contrary way.

“What, though our fleet be our enemies debtor,
Come love mee where I lay;
Wee brav’d them once, and wee’l brave them better—
The cleane contrary way,
O the cleane contrary way.

“And should they land heere they should bee disjointed,
Come love mee where I lay;
And find both our horse and men bravely appointed—
The cleane contrary way,
O the cleane contrary way.

“Then let us sing all of this nobel duke’s praise,
Come love mee where I lay;



And pray for the length of his life and his daies—
The cleane contrary way,
O the cleane contrary way.

“And when that death shall close up his eyes,
Come love mee where I lay;
God take him up into the skies—
The cleane contrary way,
O the cleane contrary way.”

EDWARD F. RIMBAULT.

* * * * *

“WHOLE DUTY OF MAN,” AUTHOR OF.

(From Baker’s MSS, vol. xxxv. p. 469-470. Cambridge University Library.)

“Octo’r 31. 1698. Mr. Thomas Caulton, Vicar of Worksop, &c. [as in the note p. xiii. to the editor’s Preface, ed. 1842, with unimportant variations, such as *Madam Frances Heathcote*, where the printed copy has *Mrs. Heathcote*; Baker reads *Madam Ayre of Rampton after dinner took*, where the printed copy has, *Mrs. Eyre. After was dead*, follows in Baker,] and that in that Month she had buried her Husband and severall Relations, but that her comfort was, that by her Monthly Sacraments she participated still with them in the Communion of Saints.“Then she went to her Closet, and fetched out a Manuscript, w’ch she said was the original of the *Whole Duty of Man*, tied together and stitched, in 8’vo, like Sermon



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notes. She untied it, saying, it was Dr. Fell's Correction and that the Author was the Lady Packington (her Mother), in whose hand it was written. "To prove this, she s'd Mr. Caulton further added that she said, she had shewn it to Dr. Covell, Master of Christ's College[2] in Cambridge, Dr. Stamford, Preb. of York, and Mr. Banks the present Incumbent of the Great Church in Hull. She added, withall, that *The Decay of Christian Piety* was hers (The Lady Packington's) also, but disowned any of the rest to be her Mother's.

"This is a true Copy of what I wrote, from Mr. Caulton's Mouth, two days before his Decease.

"Witness my hand,

"Nov. 15. 98.

"JOHN HEWYT."

"Bp. Fell tells us, that all these Tracts were written by the excellent Author (whom he makes to be one and the same person) at severall times, as y'e exigence of the Church, and the benefit of soules directed y'r composures; and that he (the Author) did likewise publish them apart, in the same order as they were made. The last, it seems (w'ch is *The Lively Oracles*), came out in 1678, the very year Dr. Woodhead died. Had the Author liv'd longer, we should have had his Tract *Of the Government of the Thoughts*, a work he had undertaken; and certainly (as Bp. Fell hath told us), had this work been finished, 'twould have equall'd, if not excelled, whatever that inimitable hand had formerly wrote. Withall it may be observ'd, that the Author of these Tracts speaks of the great Pestilence, and of the great Fire of London, both w'ch happen'd after the Restoration, whereas Bp. Chappell died in 1649. And further, in sect. vii. of the *Lively Oracles*, n. 2., are these words, w'ch I think cannot agree to Bp. Chappell [and less to Mr. Woodhead]. *I would not be hasty in charging Idolatry upon the Church of Rome, or all in her Communion; but that their Image-Worship is a most futall snare, in w'ch vast numbers of unhappy Souls are taken, no Man can doubt, who hath with any Regard travailed in Popish Countries: I myself, and thousands of others, whom the late troubles, or other occasions, sent abroad, are, and have been witnesses thereof.* {293} These words seem to have been spoke by one that had been at Rome, and was forced into those Countries after the troubles broke out here. But as for Chappell, he never was at Rome, nor in any of those Countries. "As for Archbp. Stern, no Man will believe him to have any just Title to any of these Tracts. [The last Passage concerning idolatry, will not agree with Mr. Woodhead, nor the rest with Lady Packington.]" "In a letter from Mr. Hearne, dat. Oxon, Mar. 27, 1733, said by Dr. Clavering, Bp. of Petr. to be wrote by one Mr. Basket, a Clergyman of Worcestershire. See Dr. Hamond's *Letters* published by Mr. Peck, et ultra Quaere."

On so disputed a point as the authorship of the *Whole Duty of Man*, your readers will probably welcome any discussion by one so competent to form an opinion in such matters as Hearne.



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The letter above given was unknown to the editor of Mr. Pickering's edition.

J.E.B. MAYOR.

Marlborough College.

[Footnote 2: The printed copy has *Trinity College*.]

* * * * *

MISTAKE ABOUT GEORGE WITHER.

In Campbell's *Notices of the British Poets* (edit. 1848 p. 234.) is the following, passage from the short memoir of George Wither:—

“He was even afraid of being put to some mechanical trade, when he contrived to get to London, and with great simplicity had proposed to try his fortune at court. To his astonishment, however, he found that it was necessary to flatter in order to be a courtier. To show his independence, he therefore wrote his *Abuses Whipt and Stript*, and, instead of rising at court, was committed for some months to the Marshalsea.”

The author adds a note to this passage, to which Mr. Peter Cunningham (the editor of the edition to which I refer) appends the remark inclosed between brackets:—

“He was imprisoned for his *Abuses Whipt and Stript*; yet this could not have been his first offence, as an allusion is made to a former accusation. [It was for *The Scourge* (1615) that his first known imprisonment took place.]”

I cannot discover upon any authority sufficient ground for Mr. Campbell's note respecting a *former* accusation against Wither. He was undoubtedly imprisoned for his *Abuses Whipt and Stript*, which first appeared in print in 1613, but I do not think an *earlier* offence can be proved against him. It has been supposed, upon the authority of a passage in the *Warning Piece to London*, that the first edition of this curious work appeared in 1611; but I am inclined to think that the lines,—

“In sixteen hundred ten and one,
I notice took of public crimes,”

refers to the period at which the “*Satirical Essays*” were *composed*. Mr. Willmott, however (*Lives of the Sacred Poets*, p. 72.), thinks that they point to an earlier publication. But it is not likely that Wither would so soon again have committed himself by the publication of the *Abuses* in 1613, if he had suffered for his “liberty of speech” so shortly before.



Mr. Cunningham's addition to Mr. Campbell's note is incorrect. The *Scourge* is part of the *Abuses Whipt and Stript* printed in 1613 (a copy of which is now before me), to which it forms a postscript. Wood, who had never seen it, speaks of it as a *separate* publication; but Mr. Willmott has corrected this error, although he had only the means of referring to the edition of the *Abuses* printed in 1615. Mr. Cunningham's note, that Wither was imprisoned for the *Scourge* in 1615, is a mistake; made, probably, by a too hasty perusal of Mr. Willmott's charming little volume on our elder sacred poets.

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EDWARD F. RIMBAULT.

* * * * *

USEFUL VERSUS USELESS LEARNING

A single and practical plan for the formation of a complete and useful library and *repository of universal literary knowledge.*

The design which I propose in the following few lines, is one which I should imagine nearly all the more learned and literary of your readers would *wish to see already in existence* and when I show that it might be effected *with very little trouble and expense* (indeed *no* trouble but such as would be a *pleasure* to those interested in the work), and that the greatest advantage would follow from it,—I hope that it may meet with favourable consideration from some of the numerous, able, and influential readers and correspondents of your journal.

I am the more induced to hope this from the fact of such a wish having been partially expressed by some of your contributors, and the excellent leading articles of Nos. 1 and 2.

What I propose is simply this: the SYSTEMATIC ARRANGEMENT of *all* the existing literary knowledge in the world that is considered *of value* by those best qualified to judge, disposed in such a manner as to answer these two purposes: 1st, to give a general connected and classified *view* of the literary treasures of the whole world, beginning from the most ancient in each language and department (including only what is valuable in each); and, 2dly, to afford the greatest possible *facility* (by means of arrangement, references and *indexes*) to every inquirer for finding *at once* the information he is in search of, if it is to be found *anywhere* by looking for it.

There are two ways in which this work might be accomplished, both of which were desirable, though even one only would be much better than none.

The first and most complete is, to make a real COLLECTION of all those works, arranged in the {294} most perfect systematic order; and, while doing so, to make at the same time a corresponding classified *Catalogue*.

The chief (and almost the only) *difficulty* in the way of this would be, to find a *room* (or suite of rooms) to contain such a library and repository; but such would probably be found if sought.

The other way in which this object might be attained is by the formation of a simple CATALOGUE in the same order, such as does already exist and lies open for public use



(though only in manuscript, and not so accurately classified as might be) in the noble library of the Dublin University.

This plan would be *far easier* than (besides forming the best possible *basis* for) that so urgently advocated by MR. BOLTON CORNEY (Vol. i. pp. 9, 42, 43.).

Of course so extensive a design would require to be distributed among many hundred persons; but so does any great work: while, by each individual undertaking that department in which he is most interested and most experienced, the whole might be accomplished easily and pleasantly.



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The great fault of antiquarians is, that they are constantly *beginning at the wrong end*: they fix on some one piece of information that they want to get, and devote a world of labour to hunting about in all directions for anything bearing on the subject; whereas the rational way obviously is, to have the whole existing mass of (valuable) knowledge *classified*, and then the inquirer would know *where* to look for his purpose.

Of course there will always remain much knowledge of a miscellaneous and irregular nature which is picked up by accident, and does not come within the scope of the present design; but this is generally of a trifling and fugitive kind, and does not at all controvert the principle above laid down.

In conclusion, I have worked out a tolerably complete series of arrangements for the above design, showing its practicability as well as usefulness, which will be much at the service of any one who can use them for the furtherance of that object.

W. D.

* * * * *

MINOR NOTES.

Numerals.—For the old Indian forms, see Prinsep's *Journal Asiatic Soc. Bengal*, 1838, p. 348. The prospectus of *Brugsh, Numerorum apud Egyptios Demoticorum Doctrina*, Berlin, promises to give from papyri and inscriptions not only the figures, but the forms of operation. Probably the system assumed its present form by the meeting of the Indian and Egyptian traders at some emporium near the mouth of the Indus. Peacock seems to give undue weight to the fact, that the Tibetans have a copious nomenclature for high numbers: their arithmetic, doubtless, came with their alphabet, and the Buddhist legends from India.

F.Q.

Junnius and Sir Philip Francis.—A few years ago, an aged intelligent person named Garner was living at Belgrave, near Leicester. I have heard him say that, when he was a farm bailiff to Lord Thanet, at Sevenoaks, in Kent, Sir Philip Francis was a frequent visitor there, and had a private room set apart for literary occupation. On one occasion, when he (Mr. Garner) was riding over the farm with Sir Philip Francis, the former alluded to one of the replies to Junius, by a clergyman who had been the subject of the "Great Unknown's" anonymous attacks, adding, "They say, Sir Philip, you are Junius." Sir Philip did not deny that he was the man, but simply smiled at the remark. This, and other circumstances coupled with the fact of Sir Philip's frequent visits to the house of so noted a politician as Lord Thanet, rendered Mr. Garner a firm believer in the identity of Sir Philip and Junius to the end of his days.

JAYTEE.

Jews under the Commonwealth (Vol. i., pp. 401. 474.; vol ii., p. 25.)—There is a confirmation of the story of the Jews being in treaty for St. Paul's and the Oxford Library in a passage in Carte's *Letters*, i. 276, April 2, 1649:—



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"They are about demolishing and selling cathedral churches. I hear Norwich is designed already, and that the Jews proffer 600,000l. for Paul's and Oxford Library, and may have them for 200,000l. more."

CH.

"Is anything but," &c.—As your work seems adapted, amongst other subjects, to check the introduction into our language of undesirable words, phrases, and forms of speech, I would call the attention of your readers to the modern phrases, "is anything but," and the like, which have lately crept into use, and will be found, in many (otherwise) well-written books.

I read the phrase "is anything but," for the first time, in Napier's *Peninsular War*; where it struck me as being so much beneath the dignity of historical composition, and at the same time asserting an impossibility, that I meditated calling the author's attention to it. The not unfrequent use of the same phrase by other writers, since that time, has by no means reconciled me to its use.

In the *Edinburgh Review* for January last (1850) I find the following sentence:—"But as pains have been taken to fix the blame *upon any one except* the parties culpable;" and in the July number of the same *Review* (p. 90.) occurs the sentence, "*any impulse rather than* that of patriotism," &c.

Now, a "thing," or "person," or "impulse,"—though it may not be the "thing," or "person," or "impulse" charged as the agent,—must yet be some *certain* and *specific* thing, or party, or impulse, {295} if existing as an agent at all in the matter; and cannot be "*any* thing," or "*any* party," or "*any* impulse," in the *indefinite* sense intended in these phrases. Moreover, there seems no difficulty in expressing, in a simple and direct manner, that the agent was a very different, or opposite, or dissimilar "thing," or "person," or "impulse" from that supposed.

I wish some persons of competent authority in the science of our language (and many such there are who write in your pages) would take up this subject, with a view to preserve the purity of it; and would also, for the future, exercise a watchful vigilance over the use, for the *first* time, of any incorrect, or low words or phrases, in composition; and so endeavour to confine them to the vulgar, or to those who ape the vulgar in their style.

P.H.F.

Fastitocalon.—*Fastitocalon. Cod. Exon. fol. 96. b. p. 360. 18. read* [Greek: *Aspido ... chelona*]. Tychsen, *Physiologus Syrus*, cap. xxx.: did the digamma get to Crediton by way of Cricklade?

F.Q.

* * * * *

QUERIES

BISHOP COSIN'S CONFERENCE.

Basire in his *Dead Man's Real Speech* (pp. 59, 60.), amongst other "notable instances" of Bishop Cosin's zeal and constancy in defence of the Church of England, mentions



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“A solemn conference both by word and writing betwixt him and the Prior of the English Benedictines at Paris, supposed to be Robinson. The argument was concerning the validity of the ordination of our priests, &c., in the Church of England. The issue was, our Doctor had the better so far, that he could never get from the Prior any reply to his last answer. This conference was undertaken to fix a person of honour then wavering about that point; the sum of which conference (as I am informed), was written by Dr. Cosin to Dr. Morley, the now Right Reverend Lord Bishop of Winchester, in two letters bearing date June 11, July 11, 1645.”

The substance of this conference has been preserved among the Smith Manuscripts in the Bodleian Library; but it is not in the form of letters to Dr. Morley. Vol. xl. of this valuable collection of manuscripts contains (as described in Smith’s table of contents):

1. “Papers of Bp. Cosins in defence of the Ordination of the Church of England against father Prior.

“The first of these is Bp. Cosin’s Review of the Father’s Letter, &c. [the title-page is placed at p. 77.]

“Then follows a letter (which is indeed the Bishop’s first paper, and should be put first) from Bishop Cosin to the Father.

“After that the Father’s Answer to Bishop Cosin’s Review at p. 81.

“Then come two other papers about the validity of our Ordination, with a preface concerning the occasion, p. 89.”

2. “Then, p. 101., A Letter from a *Rom. Cath.* to a Lady about communicating in one kind,—with Bishop Cosin’s Answer.”

3. “Lastly, in p. 123., is A Letter of Bp. Cosin’s to Dr. Collins concerning the Sabbath.”

The order in which the papers under the first head, about our English ordination, should fall, appears to be as follows:—

1. There is a note attached to p. 65., evidently written by Dr. Tho. Smith himself in the following words:

“Transcript of several papers of Bishop Cosin’s sent to me by Dr. J. Smith, Prebendary of Durham.—T.S.”

2. At p. 77. the title-page is given thus:



“A Review of a Letter sent from F.P.R. to a Lady (whom he would have persuaded to the Rom. party) in Opposition to a former paper given him for the defence of the Church of England in the Ordination of Priests.”

To this are appended the respective forms of ordering priests used in the Church of England and in the Roman Church.

3. Then, at p. 89., we have the “occasion of this ... Discourse concerning the Ordination of Priests,” &c. This is a kind of preface, which contains the first paper that was given to the Prior, dated June 14, 1645; also another paper, bearing date July 11, 1645, but ending abruptly in the middle of a sentence, and having written below it (probably in Dr. J. Smith’s hand) the following note:



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“The rest of this is not yet found, and that which is written thus far is not in the Bishop’s own hand, but the copy is very fair.”

However, this second paper (ending thus abruptly) appears to be no more than the first draft of a long letter from Cosin to the Prior, which commences at p. 65. of this MS., and which is dated “from the Court of S. Germain, July 11, 1645;” for not only does this letter bear the same *date* as the before-mentioned fragment, but it begins by complaining of the tone of expression in a letter evidently received from the Prior after the draft had been prepared, but before it was sent off; and it concludes with the following note appended as a postscript:

“Sir,

“The enclosed (most of it) was prepared for you a fortnight since; but now (upon the occasion given by your letter) you have it with some advantage from

“Your servt., J.C.

“I desire the fav”

“S. Germ. July 12.”

4. The most important part of this MS., however, is contained in the long letter or treatise {296} placed first in the volume, and bearing for its title, “A View of F.P.’s Answer to the First Paper.”

This is dated from S. Germain, July 25, 1645 and would appear to be Cosin’s last letter. But, if it be really so, Basire must, I think, be in error, when he says, “Our Doctor ... could never get from the Prior any reply to his last answer.” For at p. 81. of the MS. there is a reply to the above “Review of a Letter sent by F.R. to a Lady,” &c. which, though copied without either date or signature, was evidently written by the Prior, whilst it professes to be a reply to a treatise closely answering to Cosin’s letter of July 25, but which letter the writer did not receive (as he states) before the 26th of September.

I wish yet further to take notice, that Dr. Tho. Smith, in His *Vitae* (Lond. 1707, praef. pp. vii, viii.), refers to these manuscripts in the following satisfactory manner:—

“Cum, post mortem D. Cosini, de pretio et valore schedarum, quas reliquit, haeredibus non satis constaret, ... auspiciato tandem devenit, ut favore, beneficio, et perquam insigni humanitate reverendi et doctissimi viri, D. Joannis Smith, Sacrae Theologiae Professoris Ecclesiae Dunelmensis Praebendarii, quorum frequens hac de re commercium literarum, occasione data, (opportune intercedente praenobili et



reverendo, D. Georgio Whelero, equite aurato, et Ecclesiae Anglicanae Presbytero, ejusdem quoque Ecclesiae Cathedralis Prebendario), habui, duos libellos (tanquam praetiosas tabulas ab isthoc infami naufragio servatas) a D. Cosino, dum in Gallia exularet, Angliee conscriptos jam possideam: quarum unus *Vindicias Ordinatum Ecclesiae Anglicanae* contra exceptiones et cavillationes cujusdem Pontificii sacerdotis e gente nostra, alter *Responsionem ad Epistolam* nobili faeminae Anglae ab alio sacrdote *pro defensione communionis sub unica specie administrandae* inscriptam, complectitur," &c.

I should still be glad to add to this long note the following Queries:—



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1. Can any of your readers kindly inform me whether Cosin's two letters to Dr. Geo. Morley are still in existence, either in MS. or in print?
2. Whether there be any fuller or more authentic account of the controversy than that in these MS. preserved by the care of Dr. Smith?
3. Whether Cosin wrote any letter to the Prior *later* than that of July 25?
4. Who was the *lady* the Prior wished to seduce to the Roman party?
5. Is there any other account of the controversy?

J. SANSOM.

* * * * *

ENGELMAN'S BIBLIOTHECA SCRIPTORUM CLASSICORUM.

A little while ago, I ordered Engelman's *Bibliotheca Scriptorum Classicorum*, purporting to contain all such works published from 1700 to 1846. It was furnished to my bookseller by a foreign bookseller in *London* with an English title, having *his own* name on it as publisher, and an invitation to purchase the books described in it *from him*. As the paper and type were German, I objected and received in consequence a new English title, with the same name upon it, and a *shorter* invitation to purchase from him. I was captious enough to object even to this; and I then received a Leipzig title in German. But there still remains a difficulty: for this German title has also the name of a *Parisian* bookseller upon it, *a la maison duquel on peut s'adresser, &c.* Now, as Engelman is a bookseller, and would probably not object to an order out of his own catalogue, of which he is both author and publisher, the preceding, circumstances naturally raise the following Queries:

1. What is the real title-page of Engelman's *Catalogue* 2. Is the Parisian house accredited by Engelman; or has the former served the latter as the London house has Served both? 3. Is it not desirable that literary men should set their faces very decidedly against all and every the slightest alteration in the genuine description of a book? 4. Would it not be desirable that every such alteration should forthwith be communicate to your paper?

The English title-page omits the important fact, that the *Catalogue* begins at 1700, and describes it as containing *all* editions, &c., up to 1846.

A. DE MORGAN.

September 24. 1850.



MINOR QUERIES.

Portrait of Sir P. Sidney, by Paul Veronese.—In the letters of Sir P. Sidney which I found at Hamburg, and which were published by Pickering, 1845, it is stated that a portrait of Sidney was painted by Paul Veronese, at Venice, for Herbert Languet. It would be very interesting to discover the existence of this picture.

Languet had it with him at Prague, *framed*, as he asserts, and hung up in his room, in the year 1575. He remarks upon it, in one place, that it represented Sidney as too young (he was nineteen when it was taken); in another place he says that it has given him too sad an expression. I should add, that on Languet's death, his property passed into the hands of his friend Du Plessis.



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I am led to write to you on this subject, by having observed, a few days since, in the collection at Blenheim, two portraits by Paul Veronese, of persons unknown. There may be many such, and that of Sir Philip Sidney may yet be identified.

STEUART A. PEARS.

Harrow, Sept. 6.

Confession.—You would much oblige if you could discover the name of a Catholic priest, in {297} German history, who submitted to die rather than reveal a secret committed to him in confession?

U.J.B.

Scotch Prisoners at Worcester.—In Mr. Walcott's *History of St. Margaret's Church, Westminster*, I find the following extract from church wardens' accounts:—

"1652. P'd to Thos. Wright for 67 loads of soyle laid on the graves in Tothill Fields, wherein 1200 Scotch prisoners, taken at the fight at Worcester, were buried; and for other pains taken with his teeme of horses, about mending the Sanctuary Highway, when Gen. Ireton was buried."

I have taken the pains to verify this extract, and find the figures quite correctly given. I wish to put the Query: Is this abominable massacre in cold blood mentioned by any of our historians? But for such unexceptionable evidence, it would appear incredible.

C.F.S.

Adamson's Reign of Edward II.—

"The Reigns of King Edward II., and so far of King Edward III., as relates to the Lives and Actions of Piers Gaveston, Hugh de Spencer, and Roger Lord Mortimer, with Remarks thereon adapted to the present Time: Humbly addressed to all his Majesty's Subjects of Great Britain, &c., by *J. Adamson*. Printed for J. Millar, near the Horse Guards, 1732, and sold by the Booksellers of London and Westminster, price One Shilling."

The above is the title-page of a little work of eighty-six pages in my possession, which I am inclined to think is scarce. It appears to be a defence of the Walpole administration from the attacks of the *Craftsman*, a periodical of the time, conducted by Amhurst, who was supported by Bolinbroke and Pulteney, the leaders of the opposition. Is anything known of *J. Adamson*, the author?

H.A.E.



Sir Thomas Moore.—Can any of your readers give any account of Sir Thomas Moore, beyond what Victor tells of him in his *History* of the Theatre, ii. p. 144., “that he was the author of an absurd tragedy called *Mangora* (played in 1717), and was knighted by George I.”

In Pope’s “Epistle to Arbuthnot,” he writes—

“Arthur, whose giddy son neglects the laws.”

on which Warburton notes—

“*Arthur Moore, Esq.*”



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Who was *Arthur Moore, Esq.*? and who was the “giddy son?” Was the latter *James Moore Smith* a gentleman whose family name was, I think, *Moore*, and who assumed (perhaps for a fortune) the additional name of *Smith*? This gentleman Pope seems to call indiscriminately *Moore*, *Moor*, and *More*: and when he says that his good nature towards the dunces was so great that he had even “rhymed for Moor” (Ib. v. 373.), I cannot but suspect that the Moor *for* whom he had *rhymed*, was the *giddy son* whom *Arthur* accused him of seducing from the law to the Muses. There are many allusions to this Mr. James Moore Smith throughout Pope’s satirical works, but all very obscure; and Warburton, though he appears to have known him, affords no explanation as to who or what he was. He was the author of a comedy called *The Rival Modes*.

C.

Dr. E. Cleaver, Bishop of Cork.—I shall feel much obliged to any of your correspondents who will furnish me with the particulars of the consecration of Dr. Euseby Cleaver to the sees of Cork and Ross, in March, April, or May, 1789. Finding no record of the transaction in the Diocesan Registry of Cork, and not being able to trace it in any other part of *Ireland*, I am induced to believe that this consecration may have taken place in *England*; and shall be very glad to be correctly informed upon the point.

H. COTTON.

Thurles, Ireland.

Gwynn’s London and Westminster.—Mr. Thomas Frederick Hunt, in his *Exemplars of Tudor Architecture*, 4to. London, 1830, in a note at p. 23., alludes to *London and Westminster improved*, by John Gwynn, London, 1766, 4to., and has this remark:

“It is a singular fact, that in this work John Gwynn pointed out almost all the designs for the improvement of London, which have been *devised* by the civil and military architects of the present day.”

And Mr. Hunt concludes by observing,, that—

“This discovery was made by the *Literary Gazette*.”

Will you permit me, through the medium of your useful publication, to solicit information of the number and date of the *Literary Gazette* which recalled public attention to this very remarkable fact?

Sec.N.

Coronet.—In Newbold Church, in the county of Warwick, is a monument to the memory of Thomas Boughton of Lawford, and Elizabeth his wife, representing him in a suit of



armour, with sword and spurs, *a coronet on his head*, and a bear at his feet, chained and muzzled. Query.—Can any of your readers give an accurate description of this coronet? Or can any of them mention instances of the monuments of esquires having similar coronets? The date of his death is not given: his wife died in the year 1454.

Z.



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Cinderella.—Referring to Vol. ii., p. 214., allow me to ask in what edition of Perrault's *Fairy Tales* the misprint of *verre* from *vair* first occurs? what is the date of their first publication, as well as that of the translation under the title of *Mother Goose's Tales*? whether Perrault was the originator of *Cinderella*, or from what source he drew the tale? {298} what, moreover, is the authority for identifying *sable* with *vair* for the employment of either in designating the highest rank of princesses?

SANDVICENSIS.

Judas' Bell, Judas' Candle (Vol. i., pp. 195. 235. 357.).—Some time since I asked the meaning of a Judas' Bell, and your learned correspondent CEPHAS replied that it was only a bell so christened after St. Jude, the apostle. However, it may have been connected with the Judas' tapers, which, according, to the subjoined entries, were used with the Paschal candle at Easter. May I trust to his kindness to explain its purport?

“Reading Parish Accompts.

“1499. Itm. payed for making leng' Mr. Smyth's molde wt. a Judas for the Pascall—vJd.”

“St. Giles' Parish Accompts.

“A.D. 1514. Paid for making a Judas for Pascall iiijd.”

“Churchwardens' Accompts of S. Martin, Outwich.

“1510. Paid to Randolf Merchaunt Wex Chandiler for the Pascall, the tapers affore the Rode, the Cross Candelles, and Judas Candelles—viiijs. iiijd.”

“St. Margaret's, Westminster.

“1524. Item payed for xij. Judacis to stand with the tapers—O ijd. O”

MACKENZIE WALCOTT, M.A., Oxon.

Dozen of Bread; Baker's Dozen.—In the *Chronicle of Queen Jane, and of Two Years of Queen Mary*, lately printed for the Camden Society (Appendix iv. p. 112.), it is stated that, amongst other particulars in the accounts of the Chamberlain of Colchester, at which place Mary was entertained on her way to London, there is:—“For xxxviii. *dozen of bread*, xxxixs.” In the language of the county from which I write, “a dozen of bread” was (and I believe is yet) used to express either one loaf, value twelvecpence or two loaves, value sixpence each: and even when the sizes and price of the loaves varied, it



was used to express the larger loaf, or the two smaller loaves. A dozen of bread was also divided into six twopenny, or twelve penny loaves.

But in the quotation above, thirty-eight dozen of bread are charged thirty-nine shillings; whereas the extra one shilling, cannot be divided into aliquot parts, so as to express the value of each of the thirty-eight dozen of bread.

What was a dozen of bread in 1553?

What is a *baker's dozen*, and why so called?

P.H.F.

Kongs skuggsia.—Is anything, precise known of the date and origin of the Icelandic *Kongs skuggsia*.



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F.Q.

Coins of Gandophares.—Coins of Gandophares, an Indian prince, are described by Prinsep, *Jour. Asiatic Soc. Bengal*, and in Wilson's *Asiana*. The name is met with in the legends of St. Thomas can it be found elsewhere?

F.Q.

Satirical Medals.—Is any printed account to be found of a very elaborately executed series of caricature medals relating to the revolution of 1688?

F.Q.

* * * * *

REPLIES.

GAUDENTIO DI LUCCA.

(Vol. ii., p. 247.)

The work entitled *The Adventures of Sig. Gaudentio di Lucca* was published at London in 1737, in 1 vol. 8vo. It purports to be a translation from the Italian, by E.T. Gent but this is a mere fiction. The work is evidently an English composition. It belongs to the class of *Voyages Imaginaires*, and its main object is to describe the institutions and manners of the Mezoraniens, an Utopian community, supposed to exist in the centre of Africa. Sig. Gaudentio is able, by an accident, to visit this people, by the way of Egypt, and to return to Europe; he resides at Bologna, where he falls under the suspicion of the Inquisition, and having been brought before that tribunal, he describes his former life, and his adventures in the country of the Mezoraniens.

A second London edition of this work, of the date of 1748, is mentioned in the *Gentleman's Magazine* for Jan. 1777. There is an edition in 12mo., printed at Edinburgh, 1761. And there is another London edition, in 8vo., of the year 1786. Copies of the editions of 1737 and 1786 are in the British Museum.

There are two French translations of the work. One is of the date 1746, under the title of *Memoires de Gaudentio di Lucca*. The second, of 1754, by M. Dupuy Demportes, speaks of the first having been made by an Englishman named *Milts*; but the person and name appear to be fictitious. The first translation is said by Barbier, *Dict. des Anonymes*, No. 11,409, to have been revised by the Chevalier de Saint Germain, who made additions to it of his own invention. The second translation is reprinted in the collection of *Voyages Imaginaires*, Amsterdam et Paris, 1787, tom. vi.



An anonymous writer in the *Gent. Mag.* for Jan. 1777, vol. xlvii., p. 13., speaking of Bishop Berkeley, says that “the *Adventures of Signor Gaudenzio di Lucca* have been generally attributed to him.” The writer of the note added to the *Life of Berkeley* in Kippis’s *Biogr. Brit.*, 1780, vol. ii. p. 261., quotes this statement, and adds that the work is ascribed to him by the booksellers in their printed catalogues. This writer thinks that the authorship of Bp. Berkeley is consistent with the internal evidence of the book but he furnishes no positive testimony on the subject. {299}



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In a letter from Mr. J.C. Walker to Mr. Pinkerton, of 19 Jan., 1799 (published in Pinkerton's *Literary Correspondence*, vol. ii., p. 41.), Lord Charlemont is referred to as believing that *Gaudentio di Lucca* is founded in fact; that Bishop Berkeley, when he was at Cairo, conversed with persons who had attended a caravan, and that he learned from them what he narrated in the account of *Gaudentio*. This passage is cited in Southey's *Common-place Book*, p. 204; but the work is manifestly fictitious, and it does not appear that Berkeley, though he twice visited the Continent, was ever out of Europe.

The date of the publication of *Gaudentio* is quite consistent with the authorship of Berkeley, who died in 1753; but the notice in the *Gentleman's Magazine* only proves the existence of a rumour to that effect; and the authentic *Life of Berkeley*, by Dr. Stock, chiefly drawn up from materials communicated by Dr. R. Berkeley, brother to the Bishop, and prefixed to the collected edition of his work (2 vols. 4to. Lond., 1784), makes no allusion to *Gaudentio*. There is nothing in the contents of this work which renders it likely that the authorship should have been carefully concealed by Bp. Berkeley and his family, if he had really been the author. The literary execution of *Gaudentio* is good; and it is probable that the speculative character of the work, and the fact that Berkeley had visited Italy, suggested the idea that he had composed it. The belief that Bishop Berkeley was the author of *Gaudentio di Lucca* may therefore be considered as unauthorised.

The copy of the edition of *Gaudentio* of 1786, which is preserved in the British Museum, contains in the title-page the following note, in pencil:

"Written originally in English by Dr. Swale of Huntingdon. See *Gent. Mag.* 1786."

The *Gentleman's Magazine* for 1786 does not, however, contain any information about the authorship of *Gaudentio*; and the name of Dr. Swale appears to be unknown in literary history. At the same time, a positive entry of this sort, with respect to an obscure person, doubtless had some foundation. On the authority of this note, Dr. Swale is registered as the author of *Gaudentio* in the printed catalogue of the British Museum Library, whence it has passed into Watt's *Bibl. Brit.* Perhaps some of your correspondents, who are connected with Huntingdon, may be able to throw some light on Dr. Swale.

Lastly, it should be added, that the writer of the article "Berkeley," in the *Biographic Universelle*, adverts to the fact that *Gaudentio di Lucca* has been attributed to him: he proceeds, however, to say that—

"The author of a *Life of Berkeley* affirms that Berkeley is not the author of that book, which he supposes to have been written by a Catholic priest imprisoned in the Tower of London."

I have been unable to trace the origin of this statement; nor do I know what is the *Life of Berkeley*, to which the writer in the *Biogr. Univ.* refers. The Life published under the direction of his family makes no allusion to Gaudentio, or to the belief that it was composed by Bishop Berkeley.



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The *Encyclopedie Methodique*, div. "Econ. pol. et dipl." (Paris, 1784), tom. I. p. 89., mentions the following work:—

"La Republique des Philosophes, ou l'Histoire des Ajaoiens, relation d'un voyage du Chevalier S. van Doelvett en Orient en l'an 1674, qui contient la description du Gouvernement, de la Religion, et des Moeurs des Ajaoiens."

It is stated that this romance, though composed a century before, had only been lately published. The editor attributed it to Fontenelle, but (as the writer in the *Encycl. Meth.* thinks) probably without reason. The title of Berkeley to the authorship of Gaudentio has doubtless no better foundation.

L.

[Dunlop, *Hist. Fiction*, iii. 491., speaks of this romance as "generally, and I believe on good grounds, supposed to be the work of the celebrated Berkeley;" adding, "we are told, in the life of this celebrated man, that Plato was his favourite author: and, indeed, of all English writers Berkeley has most successfully imitated the style and manner of that philosopher. It is not impossible, therefore, that the fanciful republic of the Grecian sage may have led Berkeley to write *Gaudentio di Lucca*, of which the principal object apparently is to describe a faultless and patriarchal form of government." The subject is a very curious one, and invites the further inquiry of our valued correspondent.—ED.]

* * * * *

ON A PASSAGE IN "THE TEMPEST."

I was indebted to MR. SINGER for one of the best emendations in the edition of Shakspeare I superintended (vol. vi. p. 559.), and I have too much respect for his sagacity and learning to pass, without observation, his remarks in "NOTES AND QUERIES" (Vol. ii., p. 259.), on the conclusion of the speech of Ferdinand, in "The Tempest," Act iii., Sc. 1.:—

"But these sweet thoughts do even refresh my labours;
Most busy, least when I do it."

This is the way in which I ventured to print the passage, depending mainly upon the old copies. In the folio, 1623, where the play for the first time appeared, the last line stands:

"Most busie lest, when I doe it;"

and in that of 1632,



“Most busie least, when I doe it:” {300}

so that the whole merit I claim that of altering the place of a comma, thereby, as I apprehend, rendering the meaning of the poet evident. The principle upon which I proceeded throughout was that of making as little variation as possible from the ancient authorities: upon that principle I acted in the instance in question, and I frequently found that this was the surest mode of removing difficulties. I could not easily adduce a stronger proof of this position, than the six words on which the doubt at this time has been raised.

Theobald made an important change in the old text, and his reading has been that generally adopted:—



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“Most busy-less when I do it.”

In restoring the old text I had, therefore, to contend with prepossession, against which, it seems, the Rev. Mr. Dyce was not proof, although I only know it from MR. SINGER'S letter, never having looked into the book in which I suppose, the opinion is advanced.

One reason why I should reject the substitution of “busy-less,” even if I had not a better mode of overcoming the difficulty, is properly adverted to by MR. SINGER, *viz.* that the word was not in use in the time of Shakspeare. The only authority for it, at any period, quoted in Todd's Johnson, is this very (as I contend) corrupted passage in the *Tempest*; I have not met with it at all in any of the older dictionaries I have been able to consult; and unless the Rev. Mr. Dyce have been more fortunate, he was a little short-sighted, as well as a little angry, when he wrote his note upon mine. Had he taken more time to reflect, he might have found that after all Theobald and I are not so much at odds, although he arrives at his end by varying from, and I at mine by adhering to, the ancient authorities. In fact, I gain some confirmation of what, I believe, is the true meaning of Shakspeare, out of the very corruption Theobald introduced, and the Rev. Mr. Dyce, to my surprise, supports. I should have expected him to be the very last man who would advocate an abandonment of what has been handed down to us in every old edition of the play.

The key of the whole speech of Ferdinand is contained in its very outset:—

“There be some sports are painful, and their labour
Delight in them sets off;”

and the poet has said nearly the same thing in “*Macbeth*:”

“The labour we delight in physics pain.”

It is because Ferdinand delights in the labour that he does not feel it irksome:

“This my mean task
Would be as heavy to me as odious; but
The mistress which I serve quickens what's dead,
And makes my labours pleasure.”

He, therefore, tells us, at the close, that his labours are refreshed by the sweet thoughts of her; that, in fact, his toil is no toil, and that when he is “most busy” he “least does it,” and suffers least under it. The delight he takes in his “mean task” renders it none.

Such I take to be the clear meaning of the poet, though somewhat obscurely and paradoxically expressed—

“Most busy, least when I do it;”

and when Theobald proposed to substitute

“Most busy-less when I do it,”

he saw, though perhaps not quite distinctly, that such was the poet’s intention, only, as I have said above, he arrived at it by altering, and I by adhering to, the poet’s language. I may be allowed to add that I came to my conclusion many years before I was asked to put my name to an edition of Shakspeare, which interrupted one of the most valuable friendships I ever formed.



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MR. SINGER will see at once that my interpretation (which I consider quite consistent with the character of Shakspeare's mind, as well as quite consistent with the expressions he has used throughout the speech of the hero), steers clear of his proposal to alter "busie lest," or "busie least," of the folios of 1623 and 1632, to *busiest* or *busiest*; although everybody at all acquainted with our old language will agree with him in thinking, that if Shakspeare had used "busiest" at all, which he does not in any of his productions, he might have said *most busiest* without a violation of the constant practice of his day.

J. PAYNE COLLIER.

September 24. 1850.

* * * * *

GRAY'S ELEGY.

Perhaps the HERMIT of HOLYPORT will be satisfied with proofs from GRAY himself as to the time and manner of the first appearance of the *Elegy*.

GRAY thus writes to Dr. Wharton, under the date of "Dec. 17, 1750." [I quote Mason's "Life" of its Author, p. 216.]

"The stanzas" [which he afterwards called *Elegy* at the suggestion of Mason] "which I now enclose to you have had the misfortune, by *Mr. [Horace] Walpole's fault*, to be made still more public," &c.

The next letter in Mason's publication is a letter from "Mr. Gray to Mr. Walpole" (p. 217.), and is dated "*Cambridge, Feb. 11, 1751*," which runs thus:—

"As you have brought me into a little sort of distress, you must assist me, I believe, to get out of it as well as I can. Yesterday I had the misfortune of receiving a letter from certain gentlemen (as their bookseller expresses it) who have taken the Magazine of Magazines into their hands: they tell me that an {301} *ingenious* poem, called 'Reflections in a Country Church-yard,' has been communicated to them, which they are printing forthwith; that they are informed that the *excellent* author of it is I by name, and that they beg not only his *indulgence*, but the *honour* of his correspondence, &c.... I therefore am obliged to desire you would make Dodsley print it immediately *from your copy*, but without my name, &c. He must correct the press himself ... and the title must be 'Elegy written in a Country Church-yard.' If he would add a line or two to say it came into his hand by accident, I should like it better ... If Dodsley do not do this immediately, he may as well let it alone."

Dr. Johnson (*Life of Gray*) says:

“His next production, 1750, was his far-famed *Elegy*,” &c.

The Doctor adds:



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“Several of his [Gray’s] pieces were published, 1753, with designs by Mr. Bentley, and that they might in some form or other make a book, only one side of each leaf was printed. I believe the poems and the plates recommended each other so well, that the whole impression was soon bought.”

It contains six poems, one being the *Elegy*. I have before me a copy of this collection, which is folio. The plates are clever, and very curious; a copy was sold at the Fonthill sale for 3l. 4s.! The copy, admirably bound, which I quote, was bought at a bookseller’s front-window stall for 4s. The title of this collection is “*Designs by Mr. R. BENTLEY, for six poems by Mr. J. GRAY.*”

According to the title-page, it was “printed for R. DODSLEY, in Pall Mall, MDCCLIII.,” two years previously to the date to which your correspondent refers. This (1753) collection gives the line,—

“Save where the beetle wheels his *droning* flight.”

In the *Elegant Extracts* (verse), ed. 1805, which, it must be needless to mention, was prepared by the able and indefatigable Dr. Vicesimus Knox, the accomplished scholar gives the line—

“Save where the beetle wheels his *drony* flight.”

Dr. Johnson’s *Dictionary* does not insert the word “droning” or “drony;” but among his Illustrations attached to the verb “to drone,” there are two from Dryden, each, it may be seen, using the word “droning.” There is no quotation containing the word “drony.” Gray’s language is:

“Save where the beetle wheels his *droning* flight,
And drowsy *tinklings* lull the distant folds.”

Johnson’s second quotation from Dryden may be worth repeating, as showing that Gray’s language is not wholly different from his predecessor’s:—

“Melfoil and honeysuckles pound,
With these alluring savours strew the ground,
And mix with *tinkling* brass the cymbal’s *droning* sound.”

It is perhaps hardly worth noticing, that there is not uniformity even in the title. Johnson calls it, *Elegy in the Church-yard*; Dodsley (1753) styles it, *Elegy written in a Country Church-yard*.

A HERMIT AT HAMPSTEAD.



Gray's Elegy (Vol. ii., p. 264.).—The HERMIT OF HOLYPORT is referred to the 4to. edit. of the *Works of Gray*, by Thos. Jas. Mathias, in which, vol. i. at the end of the *Elegy*, in print, he will find “From the original in the handwriting of Thos. Gray:

“Save where the beetle wheels his *droning* flight.”

From the autograph the *Elegy* appears to have been written in 1750; and the margin states, published in Feb. 1751, by Dodsley, and went through four editions in two months; and afterwards a fifth, sixth, seventh and eighth, ninth and tenth, and eleventh; printed also in 1753, with Mr. Bentley's designs, of which there is a second edition; and again by Dodsley in his *Miscellany*, vol. iv.; and in a Scotch collection, called the *Union*. Translated into Latin by Chr. Anstey, Esq., and the Rev. Mr. Roberts, and published in 1762; and again in the same year by Rob. Lloyd, M.A. The original MS. of the above will be found among the MSS. of Thos. Gray, in the possession of the Masters and Fellows of Pembroke House, Cambridge.



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W.S.

Richmond, Sept 21. 1850

* * * * *

BISHOPS AND THEIR PRECEDENCE.

(Vol. ii., p. 254.)

Arun is not right, in reference to this Query, in saying that the precedence of bishops over the temporal barons is regulated by the statute of 31 Hen. VIII. The precedence of bishops over the temporal lords is not regulated by the Act of 31 Hen. VIII. for placing the lords. They may have originally been summoned to sit in parliament in right of their succession to certain baronial lands annexed to, or supposed to be annexed to their episcopal sees; but as some of the temporal peers were also summoned in right of lands held of the king *per baroniam*, that is not a satisfactory reason why they should take precedence of temporal barons.

The precedency must have been regulated by some other laws, rules, or usage than are presented by the Act of 31 Hen. VIII. The Archbishop of Canterbury precedes the Lord Chancellor; the Archbishop of York the Lord President of the Council and the Lord Privy Seal; and all bishops precede barons. This precedency, however, is not given by the *statute*. The Act provides only, in reference to the spiritual peers, that the Vicegerent for good and due ministration of justice, to be had in all causes and cases touching the ecclesiastical jurisdiction, and for the godly reformation and redress of all errors, heresies, and abuses in the {302} Church (and all other persons having grant of the said office), shall sit and be placed in all parliaments on the *right side* of the parliament chamber, and upon the same form that the Archbishop of Canterbury sitteth on, and above the same archbishop and his successors; and next to the said Vicegerent shall sit the Archbishop of Canterbury; and then, next to him, on the same form and side, shall sit the Archbishop of York; and next to him, on the same form and side, the Bishop of London; and next to him, on the same side and form, the Bishop of Durham; and next to him, on the same side and form, the Bishop of Winchester; and then all the other bishops of both provinces of Canterbury and York shall sit and be placed on the same side, after their ancienties, as it hath been accustomed.

There is nothing here to show in what order they are to rank among the great officers, or other temporal peers; nor is the precedency given to the Lord Chancellor over the Archbishop of York.

By the Act of Union of Great Britain and Ireland, the archbishops of that kingdom have rank immediately after the Archbishop of York, and therefore before the great officers (excepting only the Lord Chancellor), as well as above dukes; and the Irish bishops immediately after those of England.



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It may be rightly stated that the high spiritual rank of the bishops is a reason for giving them precedence over the temporal lords sitting as barons; but has that *reason* been assigned by any writer of authority, or even any writer upon precedence?—the Query suggested by E. (Vol. ii., p. 9.) Lord Coke does not assign that reason, but says, because they hold their bishopricks of the king *per baroniam*. But the holding *per baroniam*, as before observed, would equally apply to the temporal lords holding lands by similar tenures, and sitting by writ, and receiving summons in ancient times in virtue of such their tenure.

The precedence of bishops over barons was clearly *disputed* in the reign of King Henry VI., when Baker says in his *Chronicle* (p. 204.), *judgment* was given for the *lords temporal*; but where the judgment, or any account of the dispute for precedence, is to be found I cannot say. That is what your correspondent G. inquired for (Vol. ii., p. 76.).

C.G.

Your correspondent ARUN (Vol. ii., p. 254.) states, on the authority of Stephen's *Blackstone*, that—

“Bishops are temporal barons, and sit in the House of Peers in right of succession to certain ancient baronies annexed or supposed to be annexed to their episcopal lands.”

This position, though supported by Lord Coke in more places than one (see *Coke upon Littleton*, 134. *a, b*; 3 *Inst.* 30.; 4 *Inst.* 44.), and adopted by most other legal text-writers on his authority, cannot, it is conceived, be supported. It seems to be clearly ascertained that bishops sat in the great councils of this and other kingdoms not *ratione baroniarum* but *jure ecclesiarum*, by custom, long before the tenure *per baroniam* was known. In the preambles to the laws of Ina (Wilkins' *Leges Ang.-Sax.* f. 14.), of Athelstan (*ib.* 54.), of Edmund (*ib.* 72.), the bishops are mentioned along with others of the great council, whilst the tenure *per baroniam* was not known until after the Conquest. The truth seems to be that

“The bishops of the Conqueror's age were entitled to sit in his councils by the general custom of Europe and by the common law of England, which the conquest did not overturn.”—Hallam's *Mid. Ag.* 137-8, 9th ed.

Can any of your readers throw any light on the much disputed tenure *per baroniam*? What was its essential character, what its incidents, and in what way did it differ from the ordinary tenure *in capite*?

BARO.

* * * * *



REPLIES TO MINOR QUERIES.

Leicester and the reputed Poisoners of his Time (Vol. ii., pp. 9. 92.).—This subject receives interesting illustration in the *Memoirs of Gervas Holles*, who at some length describes the seduction of the Lady Sheffield, by Leicester, at Belvoir Castle, while attending the Queen on her Progress. A letter from the Earl to the lady of his love, contained the suspicious intimation—



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“That he had not been unmindful in removing that obstacle which hindered the full fruition of their contentments; that he had endeavoured one expedient already which had failed, but he would lay another which he doubted not would hit more sure.”

This letter the Lady Sheffield accidentally dropped from her pocket; and being picked up and given to the Lord Sheffield by his sister Holles, he read it with anger and amazement. That night he parted beds, and the next day houses; meditating in what manner he might take honourable and just revenge. Having resolved, he posted up to London to effect it; but the discovery had preceded him to the knowledge of Leicester, who finding a necessity to be quick, bribed an Italian physician (“whose name,” says Holles, “I have forgotten”) in whom Lord Sheffield had great confidence, to poison him, which was immediately effected after his arrival in London. Leicester, after cohabiting with the Lady Sheffield for some time, married the widow of the Earl of Essex, who, it is thought, says Holles, *“served him in his own kind, every way.”*

In the suit afterwards instituted by Sir Robert Dudley, with the view of establishing his legitimacy, the Lady Sheffield was examined, and swore {303} to a private marriage with the Earl of Leicester, but that she had been prevailed on, by threats and pecuniary largesses, to deny the marriage, as Queen Elizabeth was desirous that Lord Leicester should marry the widow of the Earl of Essex.

One curious circumstance arises out of the revival of these dark doings. Are the particular drugs employed by Leicester’s Italian physician “in removing obstacles” now known and in operation? By a remarkable coincidence, in a case of supposed poisoning at Cheltenham, some time since, the intended victim escaped with the loss of his hair and his nails.

H.K.S.C.

What is the correct Prefix of Mayors? (Vol. i., p. 380.)—In Leicester the usage has always been to designate the chief magistrate “The worshipful the Mayor,” which, I believe, is the style used in *boroughs*. In *cities*, and places *specially privileged*, “Right worshipful” are the terms employed.

JAYTEE.

Marks of Cadency (Vol. ii., p. 248.)—The label of the Prince of Wales has, from the time of Edward III. up to the present time, been of three points argent, and *not* charged.

F.E.

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MISCELLANEOUS.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Although we do not usually record in our columns the losses which literature sustains from time to time, we cannot permit the death of Thomas Amyot, the learned Director of the Camden Society, and for so many years the Treasurer of the Society of Antiquaries, to pass without rendering our grateful tribute to the memory of one of the most intelligent and kindest-hearted men that ever breathed; from whom we, in common with so many others, when entering on our literary career, received the most friendly assistance, and the most encouraging sympathy.



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Every fifty years commences a discussion of the great question when the current century, or half century, properly begins. We have just seen this in the numerous Queries, Answers, Replies, and Rejoinders upon the subject which have appeared in the columns of the daily and weekly press; the only regular treatise being the essay upon *Ancient and Modern Usage in Reckoning*, by professor De Morgan, in the *Companion to the Almanack* for the present year. This Essay is opposed to the idea of a "zero year," and one of the advocates of that system of computation has, therefore, undertaken a defence of the zero principle, which he pronounces, "when properly understood, is undoubtedly the most correct basis of reckoning," in a small volume entitled, *An Examination of the Century Question*, and in which he maintains the point for which he is contending with considerable learning and ingenuity. All who are interested in the question at issue, will be at once amused and instructed by it.

Mr. Charles Knight announces a new edition of his *Pictorial Shakespeare* under the title of the National Edition; to contain the whole of the Notes, Illustrations, &c., thoroughly revised; and which, while it will be printed in a clear and beautiful type across the page, and not in double columns, will have the advantage of being much cheaper than the edition which he originally put forth.

The Declaration of the Fathers of the Council of Trent concerning the going into Churches at such Times as Hereticall Service is said or Heresy preached, &c., is a reprint of a very rare tract, which possesses some present interest, as it bears upon the statement which has been of late years much insisted on by Mr. Perceval and other Anglican controversialists, that for the first twelve years of Elizabeth's reign, and until Pius V.'s celebrated Bull, *Regnans in Excelsis*, the Roman Catholics of England were in the habit of frequenting the Reformed worship.

We have received the following Catalogues:—W.S. Lincoln's (Cheltenham House, Westminster Road) Sixty-first Catalogue of English and Foreign Second-hand Books; W.D. Reeve's (98. Chancery Lane) Catalogue No. 13. of Cheap Books, many Rare and Curious; R. Kimpton's (31. Wardour Street, Soho) Catalogue No. 29. of Second-hand Books in good Condition at very reduced Prices.

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NOTICES TO CORRESPONDENTS.



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Mr. G.B. RICHARDSON *would oblige us by forwarding the additional verses of "Long Lonkin" for our correspondent SELEUCUS.*

A CONSTANT SUBSCRIBER *will find the line,*

"Music hath charms to soothe the savage breast,"

in Congreve's Mourning Bride.

JANUS DOUSA. *In our next No.*

MEDICUS, *who inquires respecting the origin of the proverbial saying, "Quem Deus vult perdere," is referred to our First Volume, pp. 347. 351. 421. and 476. The original line reads "Quem Jupiter vult," and is Barnes' translation of a fragment of Euripides. {304}*

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THE QUARTERLY REVIEW,
No. CLXXIV., is published THIS DAY.

CONTENTS:

- I. TICKNOR'S HISTORY OF SPANISH LITERATURE.
- II. CHURCH AND EDUCATION IN WALES.
- III. FORMS OF SALUTATION.
- IV. SIBERIA AND CALIFORNIA.
- V. MURE ON THE LITERATURE OF GREECE.
- VI. METROPOLITAN WATER SUPPLY.
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No CLXXXVIII., will be publishd on THURSDAY,
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